



PASSION FOR TRUTH

WHERE NEW LIFE BEGINS

Decoding Romans: Chapter 1 - Christian Slavery? - Jim Staley 2024

0:00:00 The power of the Word of God is not found in what we think it means, but in what the original authors actually meant to begin with. Today, we begin a new verse-by-verse journey through the Book of Romans, which is said to be the book on Christian theology. Except for in this study, we're going to put Paul back into his Hebrew-Jewish context that he belongs. After all, he had the highest level of rabbi certification that one could have in the 1st century. What we're going to learn along the way is that what he meant, and what traditional Christian doctrine thinks he meant, are in fact two different things. Have we created a different gospel over the last 1,700 years? Let's dive in and find out right after this.

0:00:48 Hello, everyone, and welcome back. I'm Jim Staley with Passion for Truth Ministries. Welcome to today's broadcast, where we are beginning our series on the Book of Romans. It's a verse-by-verse commentary going deep into it from the original Hebraic-Jewish perspective. I say Jewish because that's what was existing in the 1st century. Judaism was the foundation of all Christianity.

0:01:12 If we don't understand the backdrop, the culture, the idiomatic expressions, the people groups, the arguments, and all the nuances, we're simply going to read into the text what we already believe, and I'm going to suggest that that's exactly what we've been doing. Almost 1,700 years, thanks to our Roman forefathers. So we're going to uncover the real truth of what Paul is really trying to say in this most important book, and if you have not had a chance to go through the introduction to Romans, you don't want to skip it. It literally is important. I know sometimes I open up a book and I skip the introduction, go right to chapter one. This is not one of those.

0:01:52 Literally, the entire introduction that we did on Romans sets the stage for what you're about to understand or about to learn in this series. So without further ado, if you are looking for a place, and you're brand new here, and you're looking for a place to learn the Bible, and this seems to be kind of what you're looking for, somebody that is going to teach you from the original Hebraic perspective,

bypassing Protestantism, Catholicism, church fathers, and going all the way back to the 1st century. If you're trying to put together spirit and in truth, and get the Holy Spirit to jive with what we know is written in the word, well, then maybe you should hit subscribe. We would certainly appreciate it. We want to be able to serve you in that way. It's what we do here.

- 0:02:34 From time to time, we go off script and start talking about relevant topics of the day, traditions of men, holidays. We do all kinds of things here at Passion for Truth. I encourage you to check out our playlist on this channel or go to passionfortruth.com. We've got literally hundreds and hundreds of videos and hundreds of articles on so many different topics to help you grow spiritually.
- 0:02:58 All right, my friends, open up your Bibles. Let's go to the book of **Romans chapter 1**. Let's begin. All right, read with me. It says, ***"¹ Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God, ² which he promised before through his prophets and the Holy Scriptures, ³ concerning his son, Jesus Christ, our Lord, who was born of the seed of David, according to the flesh, ⁴ declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead."*** All right, now look, there's so much to go through in just the first verse. We'll be lucky if we get past it. So I want to show you from the Hebrew perspective what these words actually mean. Remember, Paul is a Jew. He's not just a Jew. He's not a secular Jew. He's not even a religious Jew. He is an Ivy League religious Jew. He comes from a Pharisee background. He said he's a Pharisee of Pharisees.
- 0:03:57 What does a Pharisee of Pharisees mean? A Pharisee of Pharisees simply means that he was at the seat, sat at the feet, I should say, of Gamaliel, who was the president of the Sanhedrin. It's like graduating top of the class at Harvard Law. All right, that's the brilliance that he has. So his whole framework comes from a Jewish mindset, a Hebrew mindset. Why is that so important? Well, in verse one, let's go back here. Paul is establishing his credentials. He's establishing his authority. Now, if you don't know this, Paul did not start these churches in Rome, at least up until this point. These churches had already been in existence for probably well over a decade, and he is simply reaching out to them, letting them know that he is their apostle.
- 0:04:50 So in no way, shape, or form is he demeaning himself by saying he's a bond servant. As a matter of fact, it gets worse because that's not what the actual Greek says. The Greek is actually a slave. This is not a bond servant. Now, unfortunately, it's because of our modern-day sensitivities to the word slave that a lot of times some of these translations are adjusting for that, and that's a shame because we're supposed to hear the word of God, not our modern-day translations based on certain sensitivities that people might have to certain words. Paul is using the Greek word for slave here on purpose.

- 0:05:34 Let me give you an idea of why this is so important and why he is not being humble in this moment. He is exhibiting authority, and here's why. **The word bond servant here in the Greek is coming from the Hebrew word eved**, which is in the Hebrew, and **it literally means servant or slave**. If you are a rich person, and you are a slave, I should say, and a rich person is taking you on or buying you, that is an honor. If you're going to be a slave, you might as well serve the greatest in the entire area. This is why Joseph, when he was chosen by Potiphar, it tells you the level of what he looked like compared to the other slaves.
- 0:06:23 So because they're only going to bring in the strongest, the brightest, the smartest, the ones that they feel like are going to be an asset to their estate. Paul is saying, I have the greatest honor. I am a slave of Yeshua Hamashiach, is how he would have said it in the Hebrew tongue, Jesus the Christ. I am a slave. I am a servant. In other words, I am doing nothing else like a regular slave who was completely bought and sold, has no will of its own. I am a slave. I am a servant. In other words, I am doing nothing else like a regular slave who was completely bought and sold, has no will of its own. He's 100% sold out to slavery towards that particular owner. Paul says, this is what I'm doing full-time. I am a full-time minister of the gospel. I am a slave to Jesus Christ. And I just want to challenge each and every one of you. First of all, this is exactly what we should be to whatever degree the Father has given you ability to do that. For me, I'm a slave of Yeshua. I'm a bond servant on top of that. Why? Because I'm full-time serving God in ministry. It's what I do. It's what God has called me to do is full-time is to do this. For you, he might give you the ability to minister to this person over here, to minister to this person over here.
- 0:07:27 But the mentality of a slave should permeate every single person that calls himself a follower of Christ, regardless of his actual income status or how he derives his living. What do I mean by that? In everything you do, it is not about your mind, your will, your emotions, about what you want to do. You are an ambassador. More than that, you're a slave. You don't have a choice. So a true slave is abandoned his own will. He's abandoned his own emotions. When he gets in an argument with his spouse or with a friend, he abandons his superior position to take the inferior position of a servant. That's what slaves do.
- 0:08:26 I'll never forget one time when I was in prison and the prison guards there, they favor criminals, believe it or not. Because many of them are not so good themselves. So I never got treated very well in prison and neither did the other Christians that were with me. We got looked down upon and treated very poorly by some of the correctional officers, the COs. And when they said something to you that was demeaning, and sometimes I never forget, I remember one time they came up and did the unthinkable. This guy put his finger in my chest and said something demeaning to me and said, go ahead, Staley, what are you going to do about it? Now, that's a really difficult thing for a man to deal with another man, especially a man half his age, a young man poking me in a chest and telling me

and making some snide comment and then telling me, what are you going to do about it? Basically trying to start a fight. He was trying to hurt me and he knew he could do it with his authority. He just needed me to do something. And you know what I needed to do? I had to swallow my will and my emotions in that moment. I had to realize my place, even though I was twice his age and a man of much better stature than he was on the outside world. I had to swallow all of that and realize my place. I was a slave at that time. I had to obey whether I liked it or not. The next time that you're in an argument, the next time that you're in a position where you feel frustrated, you want to exhibit that authority. What happens is you need to remember that you're a slave and slaves don't exhibit their own authority.

0:10:09 Slaves submit to the love and the peace of God and they serve other people. And maybe that person in the prison, in my case, needed simply someone to just say, Yeshua loves you, Jesus loves you, and it's okay that you're acting like this. I'm not going to react to that. Maybe somebody just needs love in that moment rather than a pushback. So just quick things that we can learn right off the bat that are so relevant just in the first couple of words here in the book of Romans. Paul is a slave of Jesus Christ.

0:10:44 Now let's go on to this next part. It says he's called an apostle. Now what is an apostle? If you go back to the **Hebrew, the word is sheliach**. And **sheliach literally means sent one. It is an apostle**. The two are synonymous. One of the ways that you need to know how to study your Bible is you need to be able to convert the Greek words back to Hebrew thought. And how we do that is not only by studying what we call the Hebrew scriptures or the Old Testament in depth, but you can do so by cross-referencing what's called the Septuagint. Now the Septuagint was the Greek translation of the Hebrew scriptures.

0:11:26 So the entire Old Testament was translated about 250 years BC before Christ, and it was translated into Greek. So we can take the Greek word apostolos here in the Greek, and we can go back to the Septuagint and find out where else is this word found and then flip it back to the Hebrew. And that tells us exactly the Hebrew equivalent because these were rabbis that were taking their Hebrew, converting it to Greek. So we can get a one-for-one ratio of what these words mean, at least the best possible. So we know for a fact when we go back to the Old Testament that **apostolos literally means sheliach or sent one**. Now, why is that so important? Because in Gentile culture, an apostolos could be just someone from a Roman centurion who sends a little boy on his behalf, and it's a messenger. That would be an apostolos, okay? But in the Hebrew, **sheliach** is much, much deeper. **Sheliach is one who is sent who has the exact same authority**, and that is huge, okay? Think of a king that gives a message to a young boy and then carries the message, and the boy says, hey, the king sent me, he said this. Now think of the same young boy who has the ring, the signet ring of the king, and he shows the ring to the one that he is sending, and he's able to stamp his ring into that wax seal, and that is the same as the king's authority.

- 0:13:03 There's a difference. So this is why this is really important. These Jewish Hebrew concepts that Paul is going to convey, he's writing, remember, not to just Gentiles that are in the Roman, that are in the city of Rome, I should say, not Rome proper, but the city of Rome, but there are lots of Jewish converts that are in the city as well, and they are going to be the only ones that are going to be able to understand what Paul is saying because he's using Hebrew concepts and integrating them into his doctrine or his theology. So the **sheliach** is, hey, I'm coming to you as a slave of Jesus Christ. I am at the highest, highest level, and I am an apostle on top of that. I have the same authority as Christ.
- 0:13:51 Now, why is that so important? Because the people of Rome, the churches in Rome had never even met Paul yet. So this is an odd thing for Paul to do, really, because he's used to writing to his own churches where he set up the leadership, where Paul is exhibiting authority here in this opening verse saying, I am the 13th apostle. Now, why is that so important that we're talking about the 13th apostle, really? Because that's what Paul is saying. And I want to show you the prophetic connection that I believe is incredible as it relates to the 12 tribes of Israel. So many of you totally understand that Jesus, Yeshua, had 12 disciples, but they were called apostles. They had direct power, the same authority that he did. Now, they didn't know this. They didn't totally recognize this until later, that he meant it, that you're gonna do greater things. But there's a reason why He chose 12.
- 0:14:44 The entire gospel, think about this, is formulated on the idea that Yeshua, the Messiah of Israel, is going to redo Israel and He chooses 12 tribes, which makes Him Jacob, which makes Him the head of the 12 tribes, okay? Now, follow me for just a moment. So as Yeshua is the head of Israel, He chooses 12 apostles that are representing the 12 tribes of Israel. So salvation is always been through Israel. That's why Paul says later, it's to the Jew first and then the Gentile. It goes in that order. And he cannot skip it because the gospel is not new. Paul is not inventing this term called the gospel. He is defining it from the original Hebrew terminology and then putting instead of the question mark of who that salvation person is, he's filling in the blank with the story of Yeshua. And that is what begins the Yeshua movement.
- 0:15:47 But in this case, these saved Gentiles and Jews in the city of Rome do not have the understanding that Paul is an apostle. So he's letting them know, I'm the 13th apostle. Now, why is that so important? Because inside of the 12 tribes, when they come to the base of the mountain of Sinai, right? When Moses is leading them there, that you have 12 tribes at the base of the mountain. And all of a sudden, God draws a line in the sand because of the golden calf and says, hey, whoever's with me come over this side and the tribe of Levi comes over. So God chooses Levi to be his inheritance and does not get actual land proper in the Promised Land. That makes 11 land tribes in one spiritual tribe. And then by the time Joseph goes to Egypt, right? God takes his two sons Manasseh and Ephraim, replaces

Joseph with Manasseh and Ephraim, making 12 land tribes now and a 13th member of the tribe, which is Levi. So you have 12 land tribal members and one spiritual tribal member that are priests. So think about this. Jesus has 12 disciples. Judas Iscariot gets replaced by Matthias. So we still have 12 disciples, but now we've got a 13th. And incredibly, Paul happens to be the one that introduces this concept that we are a kingdom of priests and he is the apostle of that priesthood. He comes from the high priest. He becomes the next in line underneath Yeshua as the apostle to the Gentiles, the doorway for the 13th tribe to have access to Israel. That is what's going on. The Promised Land is still there. All of these metaphors still exist. They don't go anywhere. Christians aren't replacing Israel. It is a spiritual kingdom made up of a kingdom of priests.

0:18:00 Paul is saying, just like Levi was the doorway into the Holy of Holies and the spirit realm, which is really the Melchizedek, or some people say the Melchizedek realm, the Melchizedek priesthood, I should say. Paul becomes the doorway to the Gentiles to get them access to the Melchizedek priesthood as the 13th apostle. So yeah, hit pause, go back, listen to that again. I think it is an amazing connection that when I was reading this, that I believe that God is trying to make by Paul being the 13th apostle talking about the priest and Levi being really the 13th tribe that is in Israel and him being completely spiritual as well and all about the priesthood.

0:18:47 All right, let's get back to the scriptures. **Verse five** and redo that one. ***"⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, ⁶ among whom you are also called of Jesus Christ."*** So what he's saying here is he's saying, look, it is by the name of Christ and our apostleship is not to anything other than to obedience to the faith. Now, what we're gonna discover is what is that faith? Because that's going to be the debate throughout all of Romans that he is going to try to nail down is what is this faith? How did it change? In the Jewish mind, the faith is Judaism. There is no other way. In the mind of Paul, faith, *the faith is his faith*. It is the faith of his forefathers, Abraham, Isaac, and Jacob. It's the scrolls of Moses. It's the Nevi'im. It's the Ketuvim, the sayings and the prophets. It's the entire Tanakh, what we call the Old Testament. That is the Hebrew scriptures. That is the scriptures period for him. So that is the faith. What we've got to discover is how the faith changed. If it did, what was added? Anything taken away? What does this look like now? What is the definition of the faith that he's talking about? And that's what we're gonna learn about as we move forward.

0:20:07 So he says, ***"to all who are in Rome, beloved of God called to be saints."*** Okay, we're gonna stop here for just one second because this cannot be underscored enough. This New Testament word, this English word saints, it gives us the connotation that this is brand new, right? Because you got the Catholic saints. In many ways, Protestants have read into this that this is a new thing. You've called to be saints, that God's creating a new breed or a new classification

of child of God. No, that's not it at all. This Greek word *hagios* comes all the way back, goes all the way back to the Septuagint, the Greek Septuagint, which you can flip it right back to Hebrew. And **that word is a representation of the children of Israel. This is what a *hagios* is.**

0:20:56 The saints are the children of Israel. It's the ones who chose God that are in covenant with God. It's not a new classification. This is not a new concept. If it was, he would describe it. It's not a new concept or he couldn't use this word at all because this word is used exclusively connected to the children of Israel. Why is this so important? Because as we move forward along here, and maybe we'll get into [Ephesians](#) as well, in Colossians, but this is a critical point that Paul's trying to make. You were Gentiles. You were once not His people, now I'm quoting, but now you are His people.

0:21:33 What's he saying? You are grafted in, as we're gonna find out about 11 chapters later, you are grafted into the commonwealth of Israel. So Paul's mindset in a Jewish rabbi's mindset is, look, I've always known as a rabbi that Gentiles could never be a part of the covenant of Israel unless they were converted to Judaism through a conversion process like Cornelius was in Acts 10, that Judaism made up. And Paul says, no, that process of conversion is no more. To be part of the people of Israel is to be a saint, is to be the people of God. And that doorway is now through Jesus Christ, no longer the high priest of Israel in the human sense, but the high priest of the Melchizedek priesthood, Yeshua, Jesus, that is your doorway. So again, we're gonna go through this stuff meticulously because I wanna put a new set of glasses on you so that you can begin to see the Bible from the Hebrew perspective, from Paul's original Hebrew perspective, not read into it, Greek seminary perspective, but read into it what he originally meant, what was his background. So when he would have said saints, that's exactly what he would've been thinking.

0:22:48 Okay, let's go back and keep moving here. He says, ***“grace to you and peace from God, the Father and our Lord Jesus Christ,”*** putting them in the proper order. It is God, our Father, then it's our Lord Jesus Christ, whom is our mediator. ***“⁸ First, I thank my God through Yeshua for all of you, that your faith is spoken of throughout the whole world. ⁹ For God is my witness, whom I serve with my spirit in the gospel of his son. And without ceasing, I make mention of you always in my prayers.”*** Now, when he says prayers, okay, this is important for you to know. He's not a Gentile. He's Jewish. And Jews pray three times a day, just like Muslims do today. They will stop what they're doing and three times a day, they're going to pray.

0:23:32 So when Paul says, I'm going to pray for you and keep you in my prayers, this is not some Christian cute saying of, hey, I'll pray for you and then we never do, right? Which by the way, if you ever say that you're going to pray for someone, ask them if you can pray right then. It's not only incredibly spiritual and respectful, but

it's what is needed because many times we will forget, right? When Paul says in his prayers, he's talking about the three times a day that he prays, just like Daniel was praying three times a day and one of those times, Gabriel showed up, okay? So back to the text. ***“10 Making a request if by some means now at last, I may find a way, find a way in the will of God to come to you, for I long to see you that I may impart to you some spiritual gift so that you may be established, that is, I may be encouraged together with you by the mutual faith, both of you and me.”***

0:24:28 All right. Now let's talk about this for just a second. In this context, the Gentiles do not understand this concept of spiritual gifts. This is an Old Testament concept. This is, he's pulling this right out of Judaism. He's not inventing spiritual gifts. I think sometimes us Christians that are of the West and we don't know our ancient Christian roots, which happened to be Hebrew, we kind of get the idea, would you agree that the spiritual gifts showed up all of a sudden in the New Testament under Acts chapter two, right? So when the Holy Spirit came, all of a sudden, the spiritual gifts show up as if there never was prophecy before, that no one ever spoke in tongues before that existed before that as well. So there's all kinds, exhortation, right? All these spiritual gifts that existed within the body of God in the church of God, the Ecclesia of Yahweh, just transferred into the Ecclesia of Yeshua in a greater capacity because now everyone was a priest. So, at the end of the day, it's really important that you understand that Paul already knew there were spiritual gifts. He wanted to explain what those would look like inside the body of Christ. Remember, the pastor came from the synagogue. That was the Nasi. You had the Chazzan, okay, which became the worship leader. You have the orator. You have the deacons. All of the, every single part of the local church in the first century came right out of Judaism. They didn't make up deacons. They had those inside of synagogues. So we must remember that the whole framework that we're learning these scriptures from come right out of Judaism. They come right out of the Hebrew culture, okay? All right. So he wants to impart these spiritual gifts.

0:26:23 The Jewish people that are within these churches and synagogues, that they're meeting at in the city of Rome are the only ones that are going to have any kind of grid for this. And they're going to be able to explain to the Gentile counterparts that are with them, hey, this is what Paul means. And they'll pull right out their Tanakh. They'll show them some of these spiritual gifts in the Old Testament. And they're going to wait eagerly for Paul to explain how this makes a difference in the light of Messiah. That's really what Messiah did.

0:26:50 Yeshua took everything that he already wrote. Remember, He's the Word made flesh. What's the Word in the first century? None other than the Torah. So He is the word of God in the flesh. They already had it on a scroll. So when He says, I'm the word made flesh, when John says He's the word made flesh in [John chapter one, verse 14](#), that is an incredibly Jewish statement that only the Jews would fully understand because he's saying he is the written Torah in the flesh. And by saying

that, what he did was he was expounding on himself. So He was written down once from the very beginning of time. He was expounded upon, all right, inside of the scrolls at Mount Sinai and beyond through the prophets.

0:27:39 And now He's saying, look, I'm going to come and explain what I wrote down. And that's what He's doing. That's why when he was walking, remember, He said, look, it's said that you should not commit adultery. I say, if you even look upon a woman that you're committing adultery in your heart, what's He doing? He's explaining the original intent of what he meant to say. But perhaps there wasn't enough room on the stone to put all the details. So he's explaining, this is my heart. The heart of God is not that you just don't do the physical act. My heart is that you don't even think about the physical act. Be pure in mind as well as indeed. And I think that's a good message for us today. We need to be pure in mind as well as indeed. All right, let's keep going.

0:28:19 Here we go. **Verse 13.** *¹³ Now, I do not want you to be unaware, brethren, that I often plan to come to you, but was hindered until now that I might have some fruit among you also, because right now they're not his fruit, just as among the other Gentiles. ¹⁴ I'm a debtor both to the Greeks and the barbarians.* What's the barbarians? The barbarians are the ones. I know we think of the barbarians. We think of like, you know, the Vikings or somebody like that, the Mongols, but the barbarians are simply those who don't speak Greek. So if you're not Greek, everybody was considered a barbarian, meaning that you're uncivilized. Some of the versions might say uncivilized because it was considered that if you did not know Greek, you were nobody. OK, that's how popular Greek was in that culture. ***“Both to the wise and to the unwise. So as much as it's in me, I'm ready to preach the gospel to you who are in Rome also.”*** Now, let's stop for a second.

0:29:14 Can I just ask an incredible, important question? I think very relevant. These are already saved people. These are Jews and Gentiles that have established churches for over a decade. That means they already know the gospel. They already understand that Jesus, Yeshua, is the Messiah of Israel and they're grafted in. At least we think so, but Paul doesn't because this would be a tremendous insult if I wrote to you and you were a pastor of a church and I said, I can't wait to come and explain to you the gospel of Jesus Christ. He would be like, that's an insult. I don't know the gospel. I've had a church here for 10 years. We got 4,000 people in our church. We're a mega church. We're online everywhere and I don't know the gospel.

0:30:02 So there's something about Paul's gospel that is different or it's layered. There is a deeper understanding that Paul has. He wants to impart unto them the fullness of the gospel. Remember, God did not choose a Gentile to be the apostle to the Gentiles. He could have. There's brilliant Gentiles that are inside of Christianity. Even in the first century, He could have chosen, but He didn't. He chose the

highest, most educated in the Torah and the prophets, person, rabbi, there could be. There was none higher outside of Gamaliel himself.

0:30:42 Paul was at the top of the top of Judaism. Why would God choose him if none of it mattered? If the Torah didn't matter, if the prophets didn't matter, if the law of God did not matter, why would he take someone who studied the law his whole life and graduated at the top of his class? Because there's something about the law of God that's relevant for Gentiles. And Paul is the only one that is going to be able to articulately explain it. But you have to know a little bit about Judaism. That's why in every town he goes into, where does he go first? Into the synagogues. He's explaining to the Jews and the Gentiles that are there in the synagogue what the gospel is, how it relates to Messiah Yeshua. And then he starts a church and banks on the Jewish believers to explain to the Gentiles everything that he means. All right, here we go. Let's go back.

0:32:03 So he says, ***"⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes."*** And then look what he says, ***"to the Jew first and also for the Greek. For in it, the righteousness of God is revealed from faith to faith. As it is written, the just shall live by faith."*** Now, what's he doing here? He's quoting [Habakkuk chapter two, verse four](#). So Habakkuk says, ***"behold the proud, his soul is not upright in him, but the just shall live by his faith."***

0:32:21 Look what Paul is doing. He is giving himself credibility by quoting the Hebrew scriptures. And by the way, Habakkuk is simply rearranging [Genesis chapter 15, verse six](#), which says, talking about Abraham, ***"and he believed in Yahweh the Lord and He accounted it to him for righteousness."*** So righteousness is defined by believing in God and believing in God is defined as doing what God says to do. Abraham did not get accounted righteousness until he believed God in action. It was when he did what God told him to do. That's when he became righteous. In the same way, that's what Habakkuk says. The proud, there's no uprightness in him, but the just, the righteous, the Sadiq in Hebrew is what it is, shall live by his faith.

0:33:15 That's why [James](#) says, show me your faith without your works and I'll show you my faith by what I do. What we do is a very Jewish concept. What you do determines what you believe. So you can say all day long that you believe in something, but if you don't do something about it to prove it, you don't actually believe it. That's called Greek philosophy. If we don't live out what we believe, then that's just philosophy, plain and simple. Paul is pointing out righteousness of God is revealed from faith to faith as it's written, the just shall live by faith. What is he talking about? He's not talking about the righteousness of man. He's talking about God's righteousness.

- 0:33:55 What is God's righteousness? It's all defined in the Hebrew scriptures as God's saving power. That's God's righteousness. His justice, His righteousness is an ability for Him to save. It's not a theological concept. It's not an idea. It's reality. So when we believe that God is righteous, we believe that God is a righteous judge and He's able to save. That means whatever you're going through right now, whatever your situation is, whatever you find yourself talking about, thinking about, He's able to save you. If you believe in the righteousness of God, then your actions will line up with that belief.
- 0:34:37 In other words, you're like David. King David believed in the righteousness of God. He believed in the power, saving power of God. So much so, he didn't even put on any armor when he went out and faced Goliath. He believed that God would guide the rock and take down the giant enemy in his life and save all of Israel. That is the faith that's accredited by righteousness because he did what he believed and he believed that God was all saving.
- 0:35:05 Amen? All right. **Verse 18, “¹⁸ for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.”** What is unrighteousness? Those who don't, when we're talking about a man, righteousness is actually defined as keeping the divine laws. In **Thayer's dictionary, the Greek word literally means, the Greek word here for righteousness literally means keeping the divine laws of God.** There can be no other definition of righteousness. So let me just talk for just a second because these opening concepts in the book of Romans are critical. Most people read right past these. They don't define them. And if they do define them, they define them not by the author's background, but by their own theological background in the Western hemisphere.
- 0:35:54 When we're talking about righteousness, there are three types of righteousness that are found in the Bible. One, we already talked about the righteousness of God, which is talking about His salvific power. Two is the righteousness of Christ. So salvific righteousness, the salvation power of God, the righteousness of power of God is manifested through Jesus Christ, Yeshua. So his signet ring is given to Yeshua and Yeshua's righteousness is the only way that you can ever enter into eternity with God is by taking on His righteousness. There's nothing that you can do to enter into heaven. The definition of salvation has never changed. It is the same from Genesis to Revelation. It is salvation by grace through faith, period, by grace.
- 0:36:47 So it is salvation, God, by grace given to Yeshua, his son through faith and faith is your actions operating in a belief system that wraps around the righteousness of God. So that leads us to the third definition of righteousness. So first we have the righteousness of God and then it's revealed through the righteousness of Christ that is salvation-based and our faith in Him, period, is what causes salvation and then we back up that belief system by what we do and that's our righteousness.

0:37:22 So we become righteous and righteousness is a ladder. It is a level. It's like a scale that goes up and down. We're righteous one moment and then we mess up and we're not so righteous, right? That's why God says through His son Yeshua in [Matthew 5:17-21](#) that he's not come to do away with the law. He's come to fulfill it. That Greek word fulfill there means to fill up. It does not mean to get rid of because in chapter 3 it says that He fulfills all righteousness. Certainly He's not getting rid of righteousness. No, He's filling it up. He's giving the best possible meaning the fullest meaning to the word righteousness. So He's fulfilling the law and that's why He says that anyone that teaches that God's law will be done away with will be least in the kingdom of heaven. This least and greatest concept that He's talking about in Matthew 5 is directly related to our righteousness.

0:38:18 So our righteousness is determined by what we do, period. Our eternal rewards in that book of works is related to what we do. It's not what you believe. It's what you do. So when you are calling somebody out and slandering them or you're sarcastic to someone and calling them a name then you're saying that God is not righteous that you're not righteous that you are lowering your status in His kingdom diminishing the light on the earth. Slaves don't slander. Slaves don't gossip. Slaves don't call names even if the name is deserved in your opinion. Slaves are servants even to masters that aren't good.

0:39:06 This is why Yeshua says turn the other cheek. He brings about a totally radical new concept to Judaism, is that you've heard it say an eye for an eye and a tooth for a tooth which means that if you kill my dog I'm going to kill your dog, right? But at the end of the day Yeshua says, no, man, no you are my slave and I don't operate that way. If I operated that way I'd have killed every single one of you period for being in disobedience but He didn't. We deserve death according to [Romans 3:23](#), but the grace of God is the blood of Jesus Christ. That is [Romans 6:23](#): the wages of sin is death, but the free gift of God is righteousness in Christ. However, it doesn't take away from the fact that it is our responsibility to live out what we believe as a slave. Slaves don't think; slaves just serve.

40:05 All right, let's move down to **verse 20**: ²⁰ ***For since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.*** ²¹ ***Because although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.*** ²² ***Professing to be wise, they became fools,*** ²³ ***and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things."***

0:40:40 Now, what is he referring to here? He's referring to the idea that, first of all, there is no atheism in the first century—there just isn't. Everyone believed in a god; it was evident. That's why he's saying the invisible attributes of God—that there is a

God—are evident. All of creation cries out. That's why everyone believed in a god or gods. It was a matter of who was the true God—that was the debate in the first century in philosophy. And Paul comes along, and instead of just putting his God on the same par as everyone else, he says, "No, no, no, my God is the head God. There are no other gods." What an insult it was. It'd be one thing for him to just say, "Hey, this is our God," and they would be like, "Okay, great, I don't care about your God." But the moment he says, "Your god is nothing—not compared to my God. Your god is nothing because my God is God," that's an incredible, incredible thing that got him into a lot of problems and a lot of trouble.

0:41:41 So he says that, look, they believe in God, and they profess to be wise, but they've turned it into idolatry. And he says, **"Therefore"**—by the way, he's just expounding on the Greek world, he's expounding on the Gentile world, he's expounding on what they already know—he says, **"Therefore God also gave them up to their uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God..."** What is the truth of God? He's about to tell you in the opposite way—**for the lie.** And here's the lie: they worshiped and served the creature rather than the Creator, who is blessed forever. So he defines the truth of God. Very important—again, write this down: the truth of God is the Hebrew Scriptures. That's what he is defining it as. Now, I'm certainly not saying, as a New Testament believer, that the New Testament is not the Scriptures, but the New Testament didn't exist when Paul was writing this. In his mindset, the truth of God could only be found in the Tanakh—the Torah, the Prophets, and the Saints—what we call the Old Testament. So the truth is found there. That's why he's quoting from Habakkuk, my friends. He's quoting from the authority. So he's putting a value and a level of weight on the Old Testament that we don't do today. Period.

0:43:00 You can walk into any seminary in America, and including when I got my master's—when I first got my master's in theology—I noticed that there was almost no curriculum built out of the Old Testament. So it is the opposite of what Paul would have done. Paul's entire theological framework and definitions for every theological word that he had come from the Old Testament. Today, we define everything by the New Testament, which is ironic because the New Testament is simply the Old Testament revealed, and the Old Testament is the New Testament concealed. All definitions in the New Testament are coming out of the dictionary, and that ancient dictionary is the Old Testament.

0:43: So he says in **verse 26**: ²⁶ **For this reason, God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.** ²⁷ **Likewise also the men, leaving the natural use of the woman, burned in their lust for one another—men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.** What's he saying here? He's basically calling out homosexuality, hands down. He is saying that these people, who had a semblance of a God, left the truth of God. The truth

of God is found in the Torah, which forbids homosexuality and says, God did not make men and women this way. Period.

0:44:29 Now, I don't want to get into a complete argument on this because that's not what this broadcast is about. I'm just telling you what the Word of God says, and the Word of God says that's not the truth. You can believe whatever you want. Science has even proven that it's not genetic. If it were so, then there could not be a twin where one is homosexual and the other is heterosexual. It's scientifically impossible. It is built on your surroundings, your influences, your experiences, and the culture—so heavily infiltrating Christianity, even the churches—that they are accepting what God says is a lie. It's just a lie, and it's damaging to everyone around them. Now, I know some people might take offense to that, but I didn't write it—I'm just reading it. So take offense to the Author; don't take offense to me. All right, let's continue.

0:45:22 It says: ***"²⁸ And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; ²⁹ being filled with all unrighteousness."*** Now, by the way, I'm not just picking on homosexuality, and neither is Paul, because he lines it up with all of these: ***"sexual immorality, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, evil-mindedness. They are whisperers—³⁰ backbiters*** (we would call those slanderers and gossipers), ***haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful."*** Wow, I almost need to take a breath!

0:46:08 ***"³² Who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them."*** Now, I really wish I could go through every single one of these because we could create Bible studies upon Bible studies and a checklist to audit our lives. To see—how malicious are we sometimes? Do we really dig into people? Are we backbiting behind their backs? Do we invent evil? Are we disobedient to our parents, meaning do we dishonor them? I've made every one of these mistakes, hands down. I've been unforgiving. I've been unmerciful. I have practiced maliciousness. I've been covetous. I've been wicked. I've had immoral thoughts and actions. I am a sinner, and according to Paul, I deserve death. What Paul is doing is pulling up all of the Old Testament, showing the problem, and then solving the problem by bringing everybody to one place. There's a reason why he doesn't just single out homosexuality. He starts with it because it's the most debased, but then he gives this entire list, making sure that virtually everyone he's talking to can find themselves in that list. And then he says, "You know what? Every one of us deserves death. Every one of us deserves the judgment seat of Christ. But there is an answer."

- 0:47:41 So, my friends, we're going to walk into Chapter 2 next week. But I hope this is a blessing to you, and I hope you can see right off the bat that there are so many Hebrew concepts built into Romans from the very first chapter. We're still laying the foundation stones for the rest of what Paul is going to be writing to the city and the church that's in the city of Rome.
- 0:48:02 So, my friends, thank you for joining us in our broadcast today. Thank you for following along with us. I pray that you will share this—hit like right now—and would you please put in the comments and tell us what you think about this broadcast? Did this encourage you? If so, would you please say, "This encouraged me." And also, if there's anything you'd like to see in this broadcast in future episodes, would you please let us know? Just put that in the comments as well. Thank you for the time you've spent with us. Make sure you're [subscribed to this channel](#). Check out our website at passionfortruth.com. And if you follow us regularly and you're not tithing to a local church, would you consider paying it forward and [partnering with us](#) so we can make a difference in the world as well? We certainly need that every single day of the year. We are full-time Levites that depend on the rest of Israel to back us. Help us reach others by helping us. My friends, thank you for spending some time with us. I'm Jim Staley, and I'll see you in the next video.

Passion For Truth Ministries

P.O. Box 365 ❖ 5323 Highway N
Cottleville, MO 63338-9998
Email: info@passionfortruth.com
❖ www.passionfortruth.com ❖