

## **Gospel of The King and Kingdom from Romans and Hebrews.**



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### **A14-1: ASPI Bible Outline on the Gospel of the King and the Kingdom.**

Indeed, I think after this preliminary context of the Bible on the kingdom, especially in the teachings of Jesus, we are really to get into the teachings of the Apostle whose ministry it was to make things clear based on the Old Testament, and whose ministry it was to personally write 14 out of 27 of the NT books, sponsoring 3 others. We will do it in much the same manner that the Apostle Paul started his research for those books during the 7 silent years at Tarsus where he recorded on parchments all the OT quotes that he would later include in books. Of course, we have that body in our total Bible book outline of the Appendix, but now we focus largely on where Paul quotes from the OT in Hebrews and Romans. We found a large bulk of that was in the 3 out of 12 topical outlines based on the book outline, and previously decided that for now that can be summarized as the Gospel of the King and the Kingdom. Those three sections of the topical outline are included here for further development and expansion. **{You will also recall that the topical outline is found in chapter 3.}** The three subjects were respectively: (1) what happened to the Jews as the chosen people of God'; (2) the salvation of God; and (3) the New King of Israel.

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### **A14-2: Divine Glory, Human Pride, and Self-destruction.**

In this section we look particularly about this subject in Romans 1-3 & Hebrews 1-6. **{We can never appreciate how much better the new covenant and the new sanctuary is than the old, how much easier it is for the children of Jesus not to fall like the children of God in the wilderness, until we see how much better our priest is than theirs, Jesus Christ the High Priest.}** Before we proceed deep into Romans and Hebrews guides by

the 3 sections of the topical outline of the Bible, we need to determine how much Isaiah and God through Isaiah put in that book in the first place. In other words, we need to both get a total feel for the subject content of Isaiah and make ourselves a simple outline. Isaiah is the most quoted prophet in the New Testament, and I think you have already noted some of its eloquence as compared to Jesus in Matthew. John Oswalt writes of Isaiah in the NEW INTERNATIONAL COMMENTARY, "a revelation of the inevitable conflict between divine glory and human pride, of the self-destruction which that pride must bring, and of the grace of God in restoring that destroyed humanity to himself." And you can see how Paul would get a similar total message from reading Isaiah at Tarsus with the blinders removed, then writing notes for Romans 1 on the downward spiral of civilizations as "they knew God, but honored Him not as God", and of how "God gave them up to a reprobate mind to do that which is inconvenient". And also it was a similar pride of the Jews of Romans 2 that led them to blaspheme God all over the world; and that would guide Paul in Romans 3 to prove that "all have sinned and come short of the glory of God" **{it is here in Romans 3 that you will find quotes from Isaiah and Psalms, and of how the name of God is blasphemed among the nations is a direct quote from Isaiah 52:5, also from Ezekiel 36:22.}** Do we then have an outline heading for Romans 1-3 which also correlates with Isaiah, and which might be called something like "Divine Glory, Human Pride, and Self-destruction", Romans 1-3' And if so where would we have a similar section in Hebrews' In a way, the whole book of Hebrews apart from Jesus as the High Priest is the story of the falling away of the Hebrew children in the wilderness because of unbelief, so that in order to narrow down to the cause in pride, and based on Isaiah, we must look at Hebrews more carefully. For example, can we find the word "pride" per se in Hebrews when we look at a complete concordance' No, pride is more an individual sin than labeled as a national sin in the Bible, but certainly in Hebrews 3 the "going astray in their heart" of the Hebrew children in the wilderness is an equivalent of national pride. Hebrews does not outline 1-3 like Romans, the first 2 and 1/2 chapters must be considered a positive and straightforward presentation of the Son of God as King {although King is not mentioned, the concept of reigning, dominion, and subjection is there} with His kingdom **{called His assembly}** with a challenge to a faithfulness from the children of Jesus comparable to the faithfulness of Jesus Himself; then in 3:7-15 that awesome condemnation by God after He tested His original children in the wilderness that "they shall not enter My rest". (Hebrews 3:19)

Hebrews 4:1-13 cautions present day children of Jesus not to fall into the same hardness of heart, and "hardness of heart" would be an equivalent of pride, and more. You no doubt have noticed that the great subject of Jesus as High Priest with the supporting lawyer-like arguments from the OT and Paul start in 4:14-11, and continue in 6:13 thru 8:6. The little interlude between 5:12 and 6:12 would be the equivalent of the Jewish chastisement of Romans 1-3, although the focus on Hebrews is less general here, being directed to the contemporary Hebrews, as you would expect, where Paul delivered his synagogue message. Therefore:

I. Divine Glory, Human Pride, and Self-destruction (Romans 1-3 and Hebrews 5:12-6:12)

1. The de-evolution of civilizations that start off with a knowledge of God then without thought and honoring of God spiral downward to the point that God gives them over to a reprobate mind, Romans 1.

2. Because of the history of the Jewish people and how they let God down, they blasphemed the name of God throughout the Gentile world, Romans 2. They claimed God to be there God, and indeed He was at one time, but by their lack of faith in God, what happened inevitably to their nation was the blasphemy of the name of God. We might briefly look at this in the context of the book of Isaiah, Isaiah 52:5; and what we find is by the mention of both the bondage in Egypt and the captivity in Assyria that the other nations of the world are saying, "God is the God of Israel and yet He cannot take care of them", thus causing the name of God to be blasphemed among the Gentile nations. Indeed, God could take care of them, and God did take care of them during the short periods when they kept the old covenant with Him, so that the real culprit was not a lack of power and love in God but rather in an "evil heart of unbelief" in the children of Israel. Exactly what God had in mind is found in Ezekiel 36:22, where in captivity God through the Prophet Ezekiel promises a restoration of Israel to their own land.

**"Moreover the word of the LORD came to me, saying: Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds {there, obvious is how it all started, during that approximately 1000 years in Palestine, or whatever it was called at the time, they defiled the land "by their own ways and deeds, and in a minute God is going to tell us through Ezekiel that the restoration of them to their land is going to be in order to protect His own name--of course, we know that He needed to get them there for Christ to be born, likewise another way in which He promoted and protected His own name}..."**

**"...to Me their way was like the uncleanness of a woman in her customary impurity. {pretty crude example but we get the picture}**

**"Therefore, I poured out My fury on them for the blood they had shed on the land {now, we get the bloody picture}, and for their idols with which they had defiled it. {Israel actually defiled the chosen land of God, and I don't know if I will ever understand why God loves that particular land so much}** The fury of God on the land in two ways: (1) the innocent blood of their own people and strangers in the land that they unjustly spilled on the land; and (2) by setting up places in the land for the worship of the idols. Does God care more about the land than the people? No, I don't think so; it is only that He blesses and curses the land and the people at the same time, and that He does it based on the good and bad behavior of the people. You must see in idols a violation of the first commandments of God, and mistreatment of the people as the violation of the rest of the ten commandments!

HERE IS WHAT GOD DID AND NOBODY ELSE, because He only is the Great Maker of Nations and History--**"So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds."**

**“When they came to the nations, wherever they went {the northern kingdom of Israel was scattered into Assyria and the southern kingdom of Judah was taken captive into Babylon and Persia}, they profaned My holy name--when they said of them {okay here it comes, exactly how Israel blasphemed the name of God and what Paul back at Tarsus read for later writing of Romans}, ‘These are the people of the LORD {what a sorry looking lot, the nations were saying}, and yet they have gone out of His land.’ {We must acknowledge that land as God’s in a special way even though we now Israel to have been cut off from God shortly after they cutoff the Messiah.}**

**“But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. Therefore, say to the house of Israel, ‘Thus says the Lord God: I do not do this for your sake, O house of Israel, but for My holy name’s sake {don’t forget at any time that Jesus was the seed and the namesake of God the Father}, which you have profaned among the nations wherever you went.” {Paul certainly did not exaggerate when he skirted over this with one short verse!} “And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,’ says the Lord God, ‘when I am hallowed in you before their eyes.’” {when any of the children of God are living in such a way as to bring glory to God, God is hallowed in the eyes of the people and nations around them}**

3. The Son of God and His children of the house of God and the assembly, His ministry as High Priest, and how those present children could fall away from the living God as the children of Israel did in the 40 years of wilderness wanderings, Hebrews 1-8:6.

(1). The Son of God, Angels, man, and salvation. Hebrews 1:1-2:9.

(2). The children whom God gave to Jesus, Hebrews 2:10-5:11, and the provision of a competent High Priest to keep those children as faithful as Jesus was faithful in the carrying out of His obligations to God.

(3). It is a worrisome sign when the Hebrews cannot be real spiritual teachers, having the need to look again at the first doctrines of God, Hebrews 5:12-6:12. It comes close to being a blasphemy of the name of God of Romans, Isaiah, and Ezekiel. We know the famous saying, “if you can’t do, then teach”; well, the equivalent of what God is saying, and God through Paul is, “if you can’t teach then you can’t do!”

4. There is none that can claim to be righteous, Jew or Gentile, for “all have sinned and come short” of what God meant for humanity, Romans 3.

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### **A14-3: Appendix OT Book Outline of the Bible on Romans 1-3 and Hebrews 1-6.**

**{By the way you know Paul and how his lawyer-like arguments run on and on across chapters and verse, remembering also that the chapters and verses came much later and were not part of the original manuscripts; there will be serious overlaps, and an outline is only for our convenience to somewhat isolate the subjects in order to**

eventually get at the same truth. What I am saying is that there are many ways to outline Romans and Hebrews as you know, and as I have done in previous commentaries. And these are not efforts to impress you with the complete Bible outlines that have been made during the writing of Bible commentaries over the last 20 or more years, but just to allow both of us to benefit from the Bible research of the past.) Recall that the OT book outline of the Appendix is different from the Topical Bible Outline of chapter 3 primarily in that the OT quotes of the Appendix outline relate more to the Gospel. Of course, expect a lot of overlap as both outlines came from a complete outline of the OT in the NT arranged in a most probable outline of OT books. While you will notice that in our Bibles, the major Prophets regardless of historical periods are grouped together, likewise the minor Prophets, and the literature of praise and poetry, so on and on. Well, in the outline of the OT quotes, the controlling column of their location in the OT, runs from Genesis to Malachi in a more probable historical sequence. It was from this top outline, generated in my original ONE Commentaries, that a topical outline was developed, and based on that outline, of the Bible. **{That is the one you see in chapter 3.}** Now, the Gospel outline of the appendix, likewise has the more historical sequencing; however, the quotes are less and more selective in that they center around the Gospel in the Old and New Testaments. However, you must see from your Bibles that there is not a large difference between the total message of the Bible and the Gospel of the Bible. It is only that the Gospel in the Old and New Testaments is a subset of the larger total story of the Bible.

Scanning through those 12 tables of the Appendix from Genesis to Malachi, we find that Romans 1-3 and Hebrews 1-6 are found 17 times: (1) Hebrews 1:5 from Psalm 2:7 with Matthew 3:17 and Luke 9:7; (2) Romans 2:6 from Psalm 8:4-6; (3) Romans 3:10 from Psalm 14:1-3; (4) Hebrews 2:12 from Psalm 22:22; (5) Hebrews 1:11 from Psalm 42:1; (6) Hebrews 1:8 from Psalm 45:6,7 **{notice by the way how most of these quotes stand-alone; that is only in Hebrews and Romans, and if it were not for the life and writing of Paul, we would never have had the Christian interpretation of those OT quotes, that is not the ASI, but that is one of the major reasons Jesus called Paul to the ministry}**; (7) Hebrews 3:15 from Psalm 95:7,8; (8) Hebrews 3:7 from Psalm 95:7-11; (10) Hebrews 1:7 from Psalm 104:4; (11) Hebrews 1:8 from Psalm 104:8,9; (12) Hebrews 1:13 from Psalm 110:1 **{and can't you just see Paul at Tarsus reading through the book of Psalms as listed above from say 44 to 95 and 110 making notations on a research manuscript for later incorporation into letters, then checking them off as they were included, but finding in prison that he had some that still needed to be utilized to write three additional books of the Bible, one for John Mark and two for Dr. Luke, perhaps even one for the Apostle John}**; and (13) Hebrews 5:6 and Hebrews 7:21 from Psalm 110:4--and here we must briefly pause since we have an obvious overlap between Hebrews and Romans much like those that were mentioned at the beginning of chapter 7.

What is so significant about the subject of Psalm 110:4 that Paul would duplicate his efforts by quoting the same verse in both Hebrews 5:6 and then in Hebrews' First, we should look at Psalm 110:4, and perhaps even in the larger context of Psalms.

**“The LORD has sworn and will not relent, you are a priest forever according to the order of Melchizedek.” (Psalm 110:4)**

Melchizedek is introduced in Genesis 14:18 whereas king of Salem, also the priest of the Most High God, he brought out bread and wine to Abraham, blessed Abraham, and then received tithes of Abraham. And I hope you have certainly seen the importance of children of Jesus not falling away like the children of Israel in the wilderness because the children of Jesus have the High Priesthood of Jesus. He was in all points tempted like as we are yet without sin; He was declared to be the Son of God by God Himself and made higher than the angels with the angels as His ministers; He was appointed by God to reign at His right hand with the large haul plan of putting all His enemies as His footstool **{it is difficult to know whether to call this the long haul or not since while it was long in history from before the Creation of the earth and man through all the sins and ups and downs of the chosen people of Israel, through the kingdom of Jesus which He made obvious on earth, through the great commission of believe and be baptized being carried across the earth, to the Falling Away; however, eternity is so much longer than those thousands of years that in an eternal perspective it may not seem like a long haul}**.

And the last four quotes in Romans 1-3 and Hebrews 1-6 are: (14) Hebrews 2:13 from Isaiah 8:17; (15) Romans 2:24 from Isaiah 52:5; (16) Hebrews 5:33ff from Isaiah 66:1; and (17) Romans 1:17 from Habakkuk 2:4.

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#### **A14-4: 17 Old Testament Quotes in Romans 1-3 and Hebrews 1-6.**

This will have to be a Rapid Subject Scan of those 17 quotes from the OT in Romans 1-3 and Hebrews 1-6. It would require far too many pages of this commentary to list those seventeen passages from both the Old Testament and Romans and Hebrews. Instead I will read through them in New Testament sequence, first Hebrews and then Romans **{the most probable order of writing for Paul or at least original development as the book of Hebrews is obviously his synagogue address}**, with the total context scanned in order to get first a gist of the OT context, then a gist of the NT interpretation by Paul, and lastly a summary of the gist of both. Perhaps you as a reader with your Bible at hand would like to do the same thing. After all, this commentary, volume 3 of the LEARN CHRIST commentaries is considered to only be a study guide to the Bible. Each must read and study the Word of God for himself!

1. Hebrews 1:5 and Psalm 2:7. **{By the way does it sort of surprise you that a beginning quote in the first chapter of Hebrews, would also come from one of the first chapters of the book of Psalms, like Paul was reading through Psalm and made a note for the beginning of a book of Hebrews.}**

(1). A gist of Psalm 2:7 and the context: Although we do not know for sure when the “today” was that God made the decree that Jesus was His only begotten Son, we know at least it had to be before creation of the universe since Jesus was there as the mediating

cause **{John 1}**, but we know also from the context of Psalm 2 that God has already decreed all the nations as Jesus inheritance and the ends of the earth for His possession. This, without a use of the word king except to mention the kings of the earth who had best kiss the Son while they can, is an inheritance of kingship and an everlasting kingdom as you see from such words as “He shall break them with a rod of iron” and “He shall dash them to pieces like a potter’s vessel” (Psalm 2:9) While we do not see that yet, and did not see it when Jesus refused to fight during His first life on earth; we will see it when He comes again, not so much with fighting but rather in the use of the forces of nature as the old universe disintegrates and in the use of the angels to gather all humanity for judgment at the Second Coming. **{You remember how the angels will gather the sheep and the goats, separating them, the tares and the wheat separating them; and then Jesus will pronounce the group judgment. I am sure the angels based on the roll call of the book of life in heaven have studied and taken their assignments before they deploy to the four corners of the earth.}**

(2). A gist of the ASI of Hebrews 1:5: the context is that Paul shows how much greater Jesus is than the angels, amassing one quote after another from God decreed Him begotten and His Son from Psalm 2:7 to the Father and Son relationship of II Samuel 7:14 to the call for the angels of God to worship Jesus of Psalm 97:7 to how serious even the angels are as ministers of fire of Psalm 104:4 to Jesus as the King of the Kingdom of Psalm 45:6,7 with a scepter of righteousness to a reminder that how Jesus was there as part of Creation in Psalm 102:25-27 right up to domination with His kingship and kingdom as all enemies become His footstool of Psalm 110:1. **{Did you notice how that also generally progresses through the book of Psalms, and by the reading of Paul, from Psalm 2 to Psalm 110 with only a few minor permutations that Paul found necessary in order to present the arguments like a lawyer that he was.}**

(3). A gist of both summarized: As great as is the subject of Jesus, His Kingship and His Kingdom, Paul knows that Christians can read this for themselves in the OT, but what he wants to do for us is to show how that is in order “to minister for those who will inherit salvation” (Hebrews 1:14), wow! It is of course, a very introduction to the book of Hebrews and to the message that he delivered to the Jewish synagogue **{I guess their favorite word was Hebrews}** all over the Roman Empire. You do not need to fall away as the Hebrews did in the wilderness as you have so much more going for you with the angels as ministers, with Jesus as your perfect and competent high priest at the perfect position on the right hand of God to make intercession always for your sins, with the perfect new covenant and the perfect new tabernacle, and with so many examples of faith for you like a large cloud of witness. How can you lose, if you beware of a possible “evil heart of unbelief in departing from the living God”? You can get a “god” whom you can deceive yourself and your church into thinking is the real God, a God unlike that of the Bible and of Jesus, that allows whatever you want; but he or it is not the living God like Phillips warned in “Your God is too Small”. **{In this day and time, a “god”, not living except inside contemporaries, has been made of conscience--I do what my conscience tells me to do--which accuses and excuses like it should, but imperfectly; and that**

**American conscience with the weight of the American Democratic Faith has been placed as a substitute for the living God.}**

2. **{Since we effectively covered all those quotes of Hebrews 1 above, we will pass on to Hebrews 2 and following.}** There are 3 great quotes in Hebrews 2 with some greater ASI: Psalm 8:4-8 in Hebrews 6-8 where the glory, praises, and dominion of man over the works of creation are saluted--a work that is still incomplete in that "now we do not yet see all things put under him" (Hebrews 2:8b), so that we know the promise of that is still to come in Hebrews; Psalm 22:22 in Hebrews 2:12 where Jesus establishes an assembly where He praises the name of God before His chosen brethren **{that is an assembly and worship service where we would like to be when Jesus praises God as we are in the congregation, but that is one of the main points that Paul is making--we are, we are in the assembly of the firstborn that Paul comes to in Hebrews 12, and that is what we have come to as we have gone through the truth of the 12 chapters of Hebrews}**; and third Isaiah 8:17, 18, and II Samuel 22:3 in Hebrews 2:13.

**"And again: 'I will put My trust in Him.' And again: 'Here am I and the children whom God has given Me.'" (Hebrews 2:13 with Isaiah 8:17,18 and II Samuel 22:3)**

3. That is a good introduction to Hebrews: here we are, us and Jesus, and that is exactly what Paul encouraged Jews with night and day when he had the opportunity. It either is or can be, You and Jesus! It is also a good introduction to Hebrews and Romans as the Gospel of the King and the Kingdom as the King is introduced here as the Reigning Son of God, and the kingdom is introduced as us, the children of Jesus. What exciting things remain for us to see in Hebrews of how through Jesus, and under the plan of salvation from God, we mortals who have been ordained to have dominion over all the things of the earth, will ultimately have all these things put under us. This in Hebrews is truly the equivalent of Romans 8 and the thought that "all things work together for good for those who love God, to those who are called according to His purpose". (Romans 8:28)

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#### **A14-5: "Man Dominions" of Hebrews and "all things work together" of Romans.**

In particular we look at the similarities of the man dominions of Hebrews with the all things work together for our good of Romans. I think we will find some of those same things of Jesus, God, and the Holy Spirit, predestination, foreknowledge, and the calling working together for us in both Romans and Hebrews; and this is another overlap, perhaps even a major focus point between Hebrews and Romans.

1. First we look at the similarity of thought of Hebrews 2:8-18 and Romans 8. Obviously when in Hebrews 2:8 Paul quotes from David to the extent that God has "put all things in subjection under his feet" **{and you recall how the first commission of God to man was to have dominion over all His other works of Creation}**, then immediately saying after the quote to the extent THAT WE DON'T SEE IT THAT WAY YET, and that you immediately suspect that what we do not have dominion over is death, sin, and eternal

life which before Paul discusses those very things in Hebrews 2:14-18, he must show in the context how Jesus and Us have come together, "I and the children whom God has given me". Hebrews 2:14 mentions how that Jesus as He accepted this oneness with us, partaking of flesh and blood, was able to establish dominion over (1) the power of death; (2) over the fear of death which held humanity in bondage that prevented real victory over the earth and the things of the earth; (3) over the devil himself; and (4) over sins in that Jesus Himself with that full identification with man also became "propitiation for the sins of the people" (2:17); and (5) provided help in the temptations that come this way on earth.

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#### **A14-6: Now, how similar is that to Romans 8?**

In other words what are "the all things" of the "all things that work together for our good" of Romans 8? God gave the first commission to man to have dominion over the earth at the moment of the creation of man as recorded in Genesis 1:26.

**"Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth....Then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.'" (Genesis 1:26,28)**

And God renewed that first commission to man by way of Noah after the Flood as recorded in Genesis 9:1,2.

**"So, God blessed Noah and his sons, and said to them: "Be fruitful and multiply and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given unto your hand." (Genesis 9:1,2)**

This first commission is echoed with different words in Psalms 8:4-6 as quoted in Hebrews 2:6-8, and we especially see that with the last words of that quote, in the "And set him over the works of Your hands", amplified by the following sentence of "You have put all things in subjection under his feet". There is an astounding significance to the way the argument flows by Paul in the rest of verse 8 as Paul explains "put all things in subjection under his feet" **{and you hear Paul talking in the same kind of wording as of II Corinthians 15 where all things are put in subjection under the feet of Christ, but excepted is God the Father}**, but as yet we do not see all things put under Man. We stop to wonder whether Man Himself or the Son of Man, the Lord Jesus Christ, is going to do this; for we know that immediately Paul launched back off into Jesus: made a little lower than the angels when coming to earth, like man is a little lower than the angels; and for suffering and death in order that Jesus might taste death for "everyone" (2:9) God, the argument continues, chose the method of bringing "many sons to glory" to make Captain Jesus, the captain of their salvation, perfect through sufferings. (2:10) Jesus calls them

“brethren” because He and they “are all of one” (2:11), Jesus is the He who sanctifies, and they are the sanctified. The children partake of flesh and blood (2:14), Jesus shared in the same; that through death He might destroy him, the devil, who had the power of death {we often think of Satan or the devil as the prince of the power of the air, seldom do we stop to think of him likewise as controlling the power of death}; and release the brethren from the fear and bondage of death (2:15).

**“Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” (Hebrews 2:17,18)**

The real question is that in all of the rest of Hebrews, and also where else in the whole Bible, is there a repeat of the argument of the second half of 2:8b, based on the quote of 2:8a. First, we will check for the key words of “subjection under his feet” of 2:8b. The only close similarity we find in Hebrews is in 12:9 where the subjection is of the children to God the Father, who like earthly fathers chasten us, but the Heavenly Father to make us partakers of His holiness. However, we do in Romans 8:18,19 see a similar argument from Paul of passing from a lack of dominion over all things on the earth to a dominion over death and sin. {It is only complete in considering all the way from 5:12 through 8:39.}

**“For I consider the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. {Rather than from the perspective of all men trying to have dominion on the whole earth, it is a more a present time start with the sufferings of this earth--which could be close to the things not overcome--and then progressing all the way to the glories that shall be revealed in our future of eternal life, of course which we most generally call “glorification”.} “For the earnest expectation of the creation eagerly awaits {and certainly you can see in this reference to creation some of the first great commission to have complete dominion, though now it is an inward thrust, an eager expectation} for the revealing of the sons of God.” {You cannot miss how the brethren here become also the sons of God, much like Jesus.} And this is consistent with the Apostle John.**

**“But as many as received Him, to them He gave the right to become children of God {we also like the KJV of “sons of God”}, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12,13 NJKV)**

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#### **A14-7: Some Definitions in Romans 4-8 and Hebrews 7-12:2.**

Definition of Righteousness by Faith, Peace, and the New Covenant, and New Sanctuary, Romans 4-8 and Hebrews 7-12:2. The argument above of Romans 8:18,19 continues all the way to the “all things work together for our good” of 8:28 in the following manner: (1) the whole creation was subjected to futility by God, but by God in hope, and it is that

whole creation that will be delivered from the bondage of corruption **{you see the similarity of the Hebrew argument of under dominion instead of over it}** into a glorious liberty of the children of God **{of course you see the children of Jesus that are called brethren and which Jesus identifies of Hebrews in this}**; (2) the whole creation together--the earth, the man, the woman, the animals, the plant life, and the forces of nature--like a woman in birth pangs "groans and labors" (8:22) right up to this very moment of time of the life of Paul, and the assumption is that will continue in time until the end of the age **{by the way talking of more of the similarities between Romans and Hebrews, we have here in the "whole creation groaning and laboring with birth pangs" a similarity to Hebrews 12:25-29 where the whole heaven and earth will be shaken; and also by the way, what shall we receive in that passage of Hebrews but "a kingdom which cannot be shaken" (12:28)}**; (3) we that have the firstfruits of the Spirit **{the new birth, of course is the firstfruit, the process of Christlikeness called sanctification is the continuing fruit, and the final fruit is the glorification when we shall be like Christ for we shall see Him as He is}** also groan inwardly like the rest of creation groans as we look forward to the complete redemption of our physical bodies; (4) The Holy Spirit helps us during these struggling's and makes intercession for us; (5) Jesus in touch with the Spirit makes intercession to God for our sins. Now, these are all the things that work together for the good of those who love God and are the called according to His purpose. For this point, and in 8:28-30 it progresses passes from (1) the purpose of God to (2) the foreknowledge of God of those whom He would call from before the foundation of the earth to (3) the predestination of God for those called to be conformed to the image of Christ, Christ the firstborn and the others His brethren sounding again like Hebrews to (4) the Christian calling with the hope of the one calling to (5) the legal justification in the sight of God to (6) the glorification.

**NOTE: We are in the process of receiving a kingdom, although within us now and cannot be seen as it is in heaven, cannot be shaken like this old earth and heaven will continue to shake until disintegration, because this kingdom of God and heaven and which will be lowered from earth to heaven is unshakable, much like God Himself.**

1. From this point of harmony between Hebrews 2:8-18 and Romans 8:18-39, we can proceed backwards through the rest of Romans 8, then 7, then 6, and then 5:12-21 thru the argument developments of respectively (1) Sonship through the Spirit, the adoption; (2) freedom from inward sin; (3) freedom from the law; (4) slave hood to sin or to God; (5) death to sin and alive to God; and (6) death in Adam and life in Christ.

(1). We are the Sons of God if we are led by the Spirit of God, Romans 8:12-17.

(2). Freedom from the condemnation of God if we live according to the Spirit instead of according to the flesh, Romans 8:1-11.

(3). Jesus Christ will deliver us from this body of sin and death, Romans 7:13-25.

(4). Another dominion that has been overcome is that of the law, Romans 7:1-12

(5). From a slave to sin to a slave to righteousness, Romans 6:15-23.

(6). The One Baptism by which we are baptized spiritually into the death and resurrection of Christ Himself, Romans 6:1-14.

2. Again working backwards to cover all of Romans 4-8, we go from 5:12-21 as the last part of the above through the rest of 5:1-5 on how faith triumphs over trouble, after considering the short passage of 5:6-11 where Christ died for the ungodly; then to 4:9-25 where Paul makes another legal argument, this time of how Abraham was justified before circumcision; and then right up to 4:1-8 on justification by faith.

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#### **A14-8: The Word "Baptism" in the New Testament.**

Since we have discussed "believe" more than "baptism" in the chapters since chapter 4 on BAPTISM, this would be a good point at which to look at all the references in the New Testament where "baptism" is used. The word in the King James Version is found 23 times in the New Testament, and it is easily grouped into several major divisions.

1. The Baptism message from John the Baptist, both a water baptism and an immersion (baptism) in repentance before water baptism.

(1). Matthew 3:7. When John the Baptist saw Pharisees and Sadducees, the religious leaders of the day, coming for his baptism (s), he called them "vipers" and told them to bring to the water baptism a prerequisite of "fruits worthy of repentance."

(2). Matthew 21:25. (also repeated in Mark 11:30 and Luke 20:4) When later some of these same religious leaders, this time the chief priests and elders, questioned the authority of Jesus to deliver His teachings, asked them whether the "baptism of John" had the authority of being from heaven or from men.

(3). Mark 1:4. (also repeated in Luke 3:3) You have in this verse the two distinct baptisms of John, not unlike the two baptisms into Jesus of water baptism with a prerequisite baptism of salvation: (a). Water baptism, "John came baptizing in the wilderness"; and (b) Baptism of repentance, "and preaching a baptism of repentance for the remission of sins". Since there is some repentance in real faith and some faith in real repentance, you would have to say that the two baptisms of John the Baptist were almost the same as the two baptisms from the Apostles. However, where there is any element of doubt such as Paul encountered in believers who had only know the two baptisms of John, then they were more carefully instructed on salvation and then baptized.

(4). Luke 7:29. There were cases of people, like the tax collectors, who having participated in the two baptisms of John the Baptist, were doubtless saved in that they "justified God", those two baptisms having, Jesus taught, come from God; and there were the opposite cases of the Pharisees and lawyers who rejected "the will of God for themselves" by rejecting the baptism of John the Baptist.

(5). Acts 1:22. This baptism of John was as much a part of the Gospel of Jesus Christ that an Apostle selected to take the place of Judas Iscariot must know about as well as all

that Jesus did and said in the presence of the disciples, from that beginning time of the Gospel until the Ascension, and witness of the Resurrection.

(6). Acts 10:37. We must be careful that those who know only the baptism of repentance of John, sorrow for sins toward God, know also the baptism of faith of the Gospel. What is most important again, is not the two water baptisms, but the inward baptism of both repentance and faith. The Apostle Peter does in this verse in telling what has just happened in Israel make a fine point of distinction between “the preaching peace through Jesus Christ” and the start of that preaching that God gave Jesus “after the baptism which John preached”.

(7). Acts 13:24. You can also see in the early preaching of the Apostle Paul in Antioch in Pisidia that fine point of distinction between before the coming of Jesus, when “John first preached before His coming the baptism of repentance to all the people of Israel”, and the point in history after that when Jesus made His public appearance to John and Israel, where the message of John became more that he was not the Christ but the Christ came shortly after Him. In order to participate in the One Baptism of salvation, it is important to know both repentance toward God and faith toward the Lord Jesus Christ; and then water baptism is to be an enacted sermon and act of faith in a work that comes behind it. And then if there was any question as to whether that one baptism of salvation actually happened in the individual because they did not hear all the words of faith necessary for that salvation to happen, then after they really hear and believe, let them be baptized again. Baptism by water and immersion is so easy; and while it has nothing to do with salvation, it should be done properly and only after sufficient faith baptism.

(8). Acts 19:1-5. When Paul rebaptized disciples at Ephesus, it was after they admitted that they did not receive inwardly the Holy Spirit which always comes with the One Baptism. In other words, it was obvious that there was no real salvation in their life. Unfortunately, the Pentecostals in just one of their major departures from sound doctrine--and they have many similar violations of Scripture as given in I and II Corinthians all generated by a unjustified pride in the uniqueness of their church membership such as “the Word came out of them”, “the Word came to them only”, “everyone has a song, a prophecy, or a word”, worship that draws attention to themselves, has an uncertain sound and breeds confusion, and a speaking in tongues which are not really languages, always of questionable motivations--have run amuck with a baptism for salvation and then a second blessing baptism of the Spirit. No, the consistent message of the Bible is that the One Baptism of Salvation is also an immersion of the Holy Spirit, most often called the new birth. Of course, the work of the Spirit does continue through the many years, however not instantaneous, as He works to make the believer more Christ-like. In all these cases sound doctrine dictates: first comes the Baptism of Salvation, and then comes Water Baptism.

2. Jesus used the word “baptism” for immersion to refer to the blanketing of persecutions that would come His faith in rejection and crucifixion, which also would be the type of immersion that the Apostles would have.

(1). Matthew 20:22 and 20:23 (also repeated in Mark 10:38 and 10:39 and Luke 12:50) refer to this kind of baptism of the cross and suffering that the Apostles would share with Him.

### 3. The Baptism of Salvation, the One Baptism.

(1). Romans 6:4. As Paul's great treatment and definition of the One Baptism in Romans 6 and Romans before he refers back to it in Ephesians as the One Baptism, and where by the way as discussed in this commentary where all the great basic doctrines of the Bible are mentioned as "ONEs" and where there is not One for salvation. There is no need, that is the One Baptism. Read Ephesians 4:4-6 and then come back to Romans 6 to define the one baptism. Well, here is some of it: (1) when we are "baptized into Jesus" we are baptized into the death of Jesus--another way Paul says this in Galatians 2:20 is that "we are crucified with Christ". How are we crucified with Christ? When we go down into the river or the baptistry to be immersed, or even when we have a nudge to start speaking in tongues? No, how can we be crucified in water or speak tongues in water! (2) Even as Christ was raised from the dead by the power of God, so are we in the new birth raised by the power of God to walk the style of a new life.

(2). Ephesians 4:4-6, the Great Major Doctrines of Faith. Ephesians is a condensed summary of all the 10 letters that Paul wrote before it with the great truths, teachings, and doctrines of the Christian Faith, and Ephesians 4:4-6 summarizes in turn Ephesians.

**"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."** (Ephesians 4:4-6)

Is there only one baptism in Scripture; certainly not, there is only one major baptism that exceeds all the others in importance because it is the salvation of God.

(3). Colossians 2:12. In this similar language of Romans 6, "buried with Him in baptism"--by the way the message of Ephesians is also repeated in Colossians, so that Colossians like Ephesians is a summary of the first 10 books including Romans--you have a comparison of this salvation not only in terms of a one baptism but also for emphasis in terms of a "circumcision without hands". Even as the one baptism is a baptism without any words and any hands, so also is the one baptism like an inward circumcision where no hands work on the flesh and there is no work on the flesh. You are reminded again of Peter's statement about "not the putting away of the filth of the flesh"--in other words no water involved in this baptism--but rather the inward answer of a good conscience toward God. So much of this distortion of water baptism as part of salvation, or as necessary for salvation, has come from the desire of church leaders, primarily at first the Catholics and then the Episcopalians and Lutherans and Anglicans and now the church of Christ and even others, to have control over and a part in your salvation. Do not let them!

(4). Hebrews 6:2. These talks of the "doctrine of baptisms" {plural for baptisms} in such a way as to visit up to the realities of many baptisms in the Bible; but

also, in such a way with "doctrine", the singular, to note how they are related. Does this allow for any such deceptive thing as a "baptism in the Spirit", so called by the Pentecostals, which comes after the one baptism of salvation and even after water baptism. No! However, it does allow as you read the context of the rest of Hebrews for a complete immersion in the Spirit over a period of time which most generally in Scripture is "sanctification"--a lifelong process--most often referred to, especially in Ephesians, as a growth into the full stature of Christ. The problem with these Pentecostals is that they want sanctification instantaneously; they want to have the pride of a second blessing as unique Christians beyond what others have as they like the Gnostics gain a spiritual knowledge not possessed by other church members; and they want instant and easy evidence that they are the real children of God. {You see that over and over in I and II Corinthians.}

(5). I Peter 3:21. You saw the exegesis of this in chapter 4 in this famous Scripture from the Apostle Peter of how the One Baptism is not the putting away of the filth of the flesh, therefore having nothing to do with water baptism. Well, not nothing; they are related as one doctrine of many baptisms to the extent that the opposite of salvation, the immersion of the whole world in a flood, is related to the one salvation.