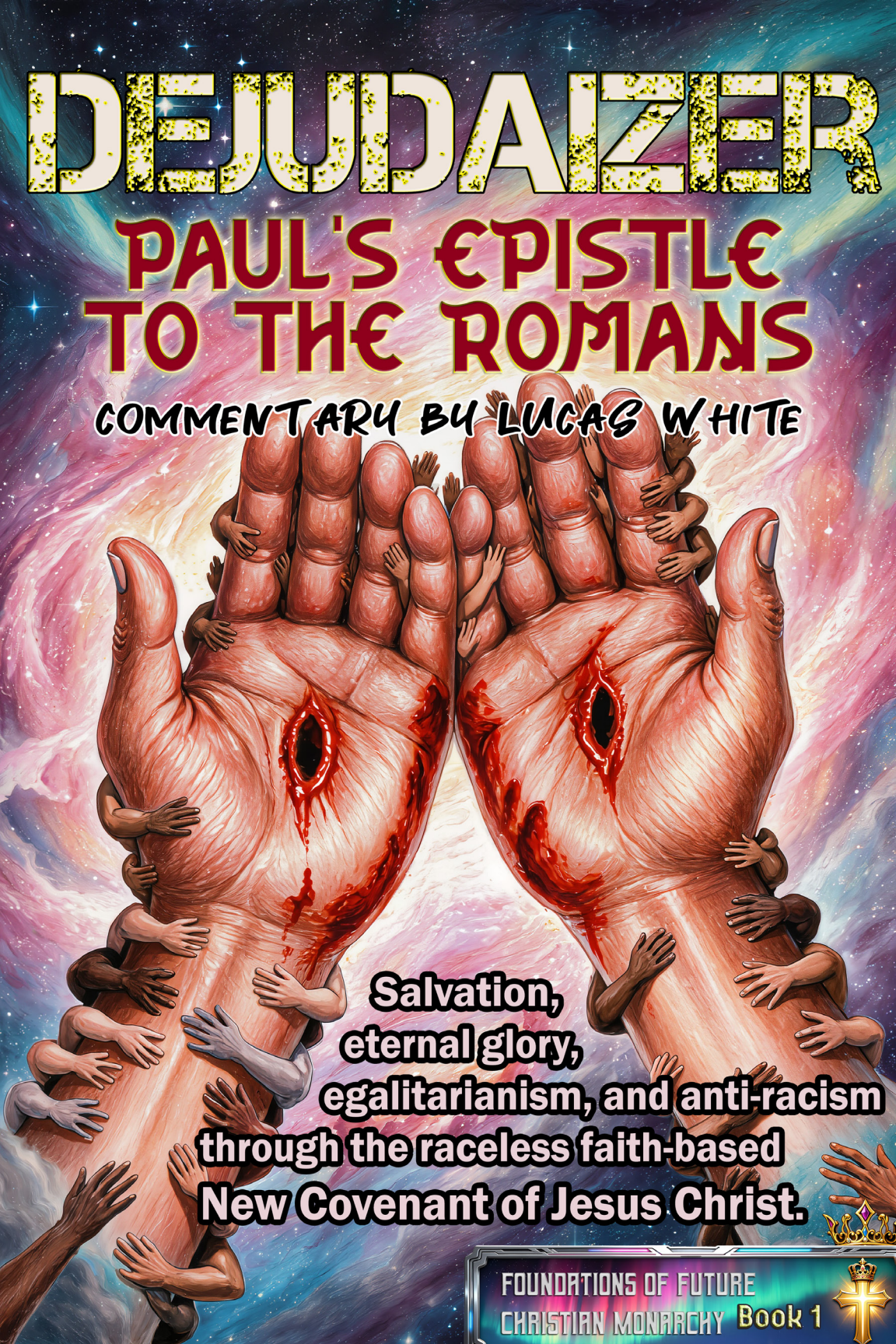


DEJUDAIZER

PAUL'S EPISTLE TO THE ROMANS

COMMENTARY BY LUCAS WHITE



**Salvation,
eternal glory,
egalitarianism, and anti-racism
through the raceless faith-based
New Covenant of Jesus Christ.**

FOUNDATIONS OF FUTURE
CHRISTIAN MONARCHY Book 1



**DEJUDAIZER:
PAUL'S EPISTLE
TO THE ROMANS**

Lucas White

© 2026 Lucas White

I will maintain the copyright but will distribute freely. This is an entirely non-commercial work. If it is seen for sale online, it was either not listed by the author or listed by the author with a price in order to satisfy the minimum listing price for the online platform. If that money is paid, it will be returned to the purchaser when the book is delivered. Upon my death, I dedicate this book to the public domain.

Everyone has my legal permission to share or upload this pdf file.

ISBN: 979-8-90230-101-1 (pdf ebook)

Alternatively available in responsive html format for free at:
<https://respbooks.com>

See also:

<https://lucaswhite.org>

<https://yomiking.org>

CONTENTS

Romans Chapter	Page
I	1
II	3
III	6
IV	11
V	17
VI	22
VII	25
VIII	28
IX	31
X	45
XI	54
XII	92
XIII	95
XIV	101
XV	105
XVI	110

This commentary is intentionally presented without prominent chapter separations in order to reflect how Paul wrote the Epistle without chapters at all.

PAUL'S Epistle to the Romans appropriately is the first book after Acts in our canon, for reason being that it is the philosophically-expressed definition of Christianity, that it was written to Gentiles in Rome, and that it is applicable to everyone in the world but reflecting the divinely-inspired foreknowledge that most Christians would likewise be Gentiles. The world was already going in that direction, through Paul's unlikely direction, and the true religion was destined to eventually become the ruling force officially of the world's ruling Roman Empire. God's guiding power above was sculpting His Kingdom on earth, to be delegated not to David's racial descendants but to his spiritual descendants, not to Abraham's corporeal children but to his children of the promise through Abraham's Seed, as part of the eternally great irony that was newly playing out. Generally speaking, the Jews and Gentiles had permanently switched places, with the Gentiles assuming a place in God's favor infinitely superior to anything the Jews had experienced in the Old Covenant times, and that for one reason and one reason only — Jesus Christ had implemented His New Covenant to be active then and forevermore. CH
I

As such, when Paul, decades after his personal conversion, at the tail end of his third missionary journey, composed his best and lengthiest epistle, he immediately followed his greeting to the Christian Gentiles (Rm. 1:1-17) with an account of what had been the dark days of Gentile past (Rm. 1:18-32). He was setting up the universally-severe nature of the problem in order to show how Christ had solved it for everyone and why He was expressing love for all by doing so. Paul did not go back to Adam just yet, which he would in what we now have chapterized as Romans 5, nor did he in this opening passage call up the pre-Jewish Abraham, whom he would assign to Gentiles in Romans 4. Instead he set the stage for analyzing the irony of overwhelming Gentile preeminence in Christianity by showing them where they had been

ethically before Christ, when the Jews at least had the Law, but when both had no achievable way to the reconciliation with God that all men had needed since Eden.

Romans Chapter 1 Verses 18 to 20: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” This reproach is upon all men but, reading between the lines, the passage brings in the Gentiles like the Gentile Romans and places them beside of the Jews as part of those “all men” whom God must cleanse of unrighteousness. He must make all human creation godly or else — blameless as is their Creator — because from the necessity of giving them free will, by which they received the ecstasy of self-aware existence, it also resulted that all men sufficiently misused their choice to unacceptably deviate from their godly origin in the immaculate divine Mind (suppl. Col 1:12-22). From this they all incurred the destructive wrath of God, although as we will see in Romans Chapter 4, the Gentiles received such wrath through death, whereas the Jews too received death but additionally were afflicted by sin imputed because of their having received the Mosaic Law. While the Gentiles did not have the Mosaic-quality commandments, they still should have known that there was a God who in His immeasurable power created life as good and of course demands that His creation follow suit by acting in propriety. This much has been manifest to all regardless of race since that beginning, inherently and unavoidably because they share the attribute of thought with the God who created them in His image.

That all men should have acted godly owing to their mental awareness of God the Father’s nature, but shamefully chose to act more like mindless animals despite knowing better, is the point of the list of depravity that fills verses 21 to 32. That this first list like his greeting, and for the same reason as his greeting, is aimed more at Gentiles is evident by its inclusion of pagan idol worship, Greek-prevalent homosexuality, undisciplined straight sexual behavior, and many other vices besides

that suggest a disregard for all ten of the commandments. In these actions, Paul felt it fair to say that “they knew God” but “they glorified him not as God,” although the offer was not yet on the table for the Gentiles to meet God in even an Old-Covenant type of relationship, but even still that “they which commit such things are worthy of death” (Rm. 1:32). The Gentiles’ behavior before the gospel was therefore worse than the Jews’ behavior, theoretically if degrees of unrighteousness from God mattered, because they lacked the Law, but as it would turn out, this would prove most fortunate for the Gentiles when both Gentile and Jew were offered the New-Covenant relationship with God through Jesus Christ. His blood would conquer each and every one of these sins, of any quantity, and would conquer the penalty of death in exchange for a simple returned allegiance. The Gentiles would see it as more to gain, because they were less confused about their own lack of merit, because they knew that they needed a fresh start in God’s way of life from their past debauchery, and most of all because the Gentiles did not have a Mosaic Law’s unsalvatory way to mix up with Jesus who is the only Way to the Father and to true salvation.

Romans Chapter 2 was originally just the next part of the letter after the “worthy of death” comment, and it immediately tears into the arrogance of any sinful man who thinks that he is less worthy of death than other sinful men. The first “verse” of Paul that was later segregated over the prevailing chapter-divide is Romans 2:1, “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Before Chapter 2 is concluded, the reader will have no doubt which men Paul primarily has in mind as trying to excuse their own inexcusability. In verses 17 to 23, he criticizes the Jews who speak and teach the Law but break it themselves. The Gentiles are mentioned in verse 24, but as part of a further criticism of the aforementioned Jews for misrepresenting God to them, phrased as causing them to “blaspheme” in order for him to mirror Isaiah 52:5 “as it is written.” This feeds into how Paul’s letter will project blame on the Jews for a next-to-complete failure of what was to be their responsibility to all humanity, and that was to lead as Christian people of God in the New-Covenant way since they were the corporeal people of God in the Old-Covenant way. The sequence is evident in verses 9 and 10, “to the Jew first, and

also to the Gentile,” and as the Romans knew then, as we much better know now, the Christian “glory, honour, and peace” has lopsidedly gone almost exclusively to the Gentiles since the Jews have almost uniformly rejected Christ. And for the few who have not? We know from Romans 10:12 more clearly that Paul did not expect them to receive any more rewards than Gentiles, as he there states “For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.” However in the very next statement of Romans 2, verse 11, he states that same truth as it was said in the Acts of the Apostles, writing “For there is no respect of persons with God,” per the KJV translation. The NIV has “For God does not show favoritism,” and the ESV “For God shows no partiality.” Then begins the why, in which Paul’s epistles often surpass Acts and do so here in his letter to the future Christian-leading Romans. That is, Paul’s artfully-composed letter explanation of the racial-equity doctrine in New Covenant Christianity surpasses in quality how Peter briefly expressed the same truth in the Acts historical narrative when he finally willfully conceded ‘no respect of persons’ after having it previously forced into his brain by God (Acts 10:34) if not also by Paul (Gal. 2).

The equity in Christianity is simply that all those who accept Jesus Christ will be saved and all those who do not will go to hell, with no racial considerations whatsoever for either fate. Jesus Christ stated it in fewer words in Mark 16:16 as he ascended to heaven. Paul’s first verse of his “no respect to race” explanation is quickly seen to be in agreement, Romans 2:12: “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.” This means that both Gentile sinners without the Law and Jewish sinners with the Law will all be part of the “day of wrath” where God will “render to every man according to his deeds” that he spoke of in verses 5 and 6. However the next verse introduces a complication that might confuse anyone who is reading Chapter 2 by itself, where he says in 2:13 “For not the hearers of the law are just before God, but the doers of the law shall be justified.” We will see detailed in Romans 3:19-31 that there are in practice none which keep the Law sufficiently enough to be on par with the “glory of God” but that all must be justified by faith in Jesus Christ. In Romans 2 verses 14 to 16 we see Paul however already include Gentiles as those who

may possibly demonstrate the moral tenets of the Law more so than most other men. He wipes out going forward any racially-concerning implications of the earlier Gentile-leaning list of vices by writing, “For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.” Here he is referring to independent but still similar behavior to what is commanded in Mosaic Law, but since so many Gentiles had and have since found salvation through Chapter 3’s sole-requisite faith, we may assume that Paul in Chapter 2 has practically only their quality of Christian life in mind instead of their right to Christian eternal life.

Then in the rest of Romans Chapter 2, Paul explicitly switches over to the Jews to begin showing that they are no better in terms of justification before God (Rm. 2:17-29). Here too he is merely speaking to quality of life and daily morality for now — bringing into question the individual Jew as to whether he or she genuinely tries to keep the Law more so than other men, or is more reminiscent of the “scribes and Pharisees” whom Jesus called hypocrites in Matthew 23. The implication is that most Jews are not moral enough by even the pure logic of the philosopher’s ethical standard, and we will soon see the impact of their not being moral enough in terms of God’s standard, which Paul is getting ready to declare that none of them are. In Romans 3 he will tell us that no Jew is a bit more self-worthy than any Gentile, and that only faith in Jesus can make any human being worthy. Some of the Gentiles in Rome might have had the false notion that Jews were to some degree more acceptable, or perhaps Paul feared that this would at some point be foisted upon them by Jews like those in Galatians 2 that “came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage” (Gal. 2:4). Recall from Acts 15 his famous struggle against internal-enemy Jews pretending to be Christians when he traveled from Antioch to defeat their circumcision-based legalism at the Council of Jerusalem. The letter to the Romans was intended to effect this dejudaization in his physical absence, or to preempt or prevent such judaizing before it there began.

It is therefore unsurprising that in this later composition of Paul, who had been the Gentiles' defense attorney at the Jerusalem trial, that it is at the circumcision issue again where things get snippy. Romans 2 verses 25 to 29: "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 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." He is thereby claiming that circumcision, the primary physical designation of Jews from Gentiles, is entirely worthless in itself but only has worth when it produces inner virtue (suppl. 1 Cor. 7:18-19, Gal. 5:6, Gal. 6:15). By logical extension — which is a must to apply any kind of philosophy including Paul's relatively brief treatise — if this primary Jewish ritual intrinsically brings no one closer to God, he is claiming that so too do none of the countless other Jewish rituals which the Jews themselves acknowledge as less important. Paul is already telling the Jews that their religion is full of misvalues and misdirected efforts. Just briefly wait for when Paul makes the top-level logical extension for us by bringing in the radical gospel idea that none of their physical characteristics make them children of Abraham or children of God, and that those are instead the many Gentiles and the few Jews who accept Jesus Christ.

CH III

But in view to the supreme law of faith which is gloriously defined in Romans Chapter 3, what advantage should a Jew gain from circumcision of genitals or even from "circumcision of the heart"? This is what Paul asks in verse 3:1 and does indeed answer in verse 2, albeit in a style that Thomas Aquinas made academically famous later — that is he gives an answer, "Much in every way!", that he will soon show the debilitating complications with if not outright repudiate. He will demonstrate that Romans 3:2 means that Jews have an advantage only if their Jewishness motivates them to accept Jesus Christ, that most times it will not, that accepting Jesus cancels out all "disadvantages" for Gentiles or anyone else, and that all prior "advantages" that in practice due to human

frailty dissuade one from accepting Jesus become eternally binding “disadvantages.” Verses 3 to 4 are another pair of examples of how Paul’s letters (as Peter wrote about them, 2 Pet. 3:15-17) are wide open to misuse by malevolent actors. “3 What if some were unfaithful? Will their unfaithfulness nullify God’s faithfulness? 4 Not at all! Let God be true, and every human being a liar. As it is written: ‘So that you may be proved right when you speak and prevail when you judge.’” This opening passage of Romans Chapter 3 is very easy to take out of context, and often has been, with the false claims that Paul is voicing that Jews are more likely to be judged sparingly by God, or favored by God over Gentiles, which are great contradictions with the Gospels and with the rest of his work. Yet we do not even have to turn that many pages to repudiate this, as in our Romans “Chapter 2,” which to him was “a bit earlier in the letter,” we have seen in 2:11 that God does not show favoritism, and we will now see that in 2:25-29 where he discredited physical circumcision in terms of personal morality that he was foreshadowing how he would discredit Jewishness in terms of personal salvation in our chapter immediately following.

Romans Chapter 3 begins steering toward Paul’s conclusion starting in verse 5 where he reveals that he has been speaking as a man, “using a human argument” as the NIV puts it, or in other words offering falsity that he will soon repudiate with truth. Verse 5 in its entirety is: “But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)”. Here per the preceding verses he is obviously speaking of the Jews’ unrighteousness and now we see that the uninterrupted faithfulness of God to them which he alluded to pertains more usually to God’s vengeance on them or “wrath inflicted” on them. He probably has in mind here the same ideas of his conclusion in Acts 28, that the Jews’ unbelief prophetically helps bring out God’s faithfulness to all humanity and that the glorious salvatory aspect of that faithfulness thereby more heavily falls on the Gentiles. Verse 6 answers the question of if God is unjust in taking vengeance on the Jews, since their unrighteousness brings out his righteousness, and the answer in the KJV is “God forbid: for then how shall God judge the world?” and in the NIV “Certainly not! If that were so, how could God judge the world?”. In verses 7 and 8, Paul applies this to the universally false notion of anyone getting by without

condemnation if they are a sinner, due to any reason, but in this case the clear implication is that the aforementioned Jews will not get by uncondemned just because their unfaithfulness has been used by God as a lesson to the world and as a contrarian framework for His love to the Gentiles.

Chapter 3 Verse 9 then removes any iota of doubt that Paul was not conceding any real practical advantage to the Jews in the opening of Chapter 3. Verse 9 KJV, “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin”. The NIV uses the word “conclude” and it obviously is his conclusion on this matter, or as Aquinas might say it is the start of his “On the contrary...I answer that” section in response to the false propositions that he threw out earlier. The ESV translates verse 9 as “What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin.” It should be unmistakable in any translation that in verse 5 when Paul asked, “in a human way,” if God is “unrighteous to inflict wrath on us?” that he was for the sake of argument speaking as if a non-believing Jew. Yet the ESV verse 9 translation of “Are we Jews any better off?” helps fill in exactly what the Greek text implies he is asking, before answering “No” in the same verse for the reason that “both Jews and Greeks are under sin.” In verse 5 he was for a moment speaking as one of the many self-righteous Jews who had abused him and rejected Christ, and in verse 9 he was asking if he and they being born as Jews have any advantage of escaping God’s judgment for sin without Christ.

We next see in Chapter 3 Verses 11 to 18 a clarification on the dark days passage of Chapter 1 verses 18 to 32. Paul here in 3:11-18 expresses a very comparable list of vices that absolutely applies to everyone before Christ or without Christ per the preceding Chapter 3 context, whereas in Chapter 1 he was focusing somewhat more on the paganistic condition of B.C. Gentiles given that the letter is to the Romans. And what of Chapter 1 verse 18’s “wrath of God...revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness”? Chapter 3 Verse 9 says that both Jews and Gentiles are all under sin equally, and then 3:10 reemphasizes that “As it is written, There is none righteous, no, not one.” Verse 3:5 in

the NIV and ESV used the same 1:18 word “wrath” (Greek *orgē*, *orgēn*) for when Paul was, in the chapter opening, specifically speaking of God’s vengeance as specifically dealt to the Jews.

Then in Romans Chapter 3 Verses 19 to 31 comes the grand conclusion, or it might be said “synopsis,” of Paul’s letter to the Romans. This passage furthermore is a beautifully concise summary of the entire Christian religion — the heart of the Gospels, the basis of the New Covenant, and the purpose of Jesus Christ as expressed by His foremost Apostle. We have divided this letter of his into 16 chapters, but Paul understandably revealed what was most important near the first of the unitary unbroken communication rather than count on all of his readers and listeners to be attentive until the end. By all natural logic, when this passage is compared with the rest of the New Testament and especially with the Gospels, it forms a high-level summarized match to the greater detail, whereas Romans 11 is obviously not representative of the whole and is only the exception chapter necessary to prevent the exclusion of believing Jews entirely.

In Romans 3, the Law is set forth as a means only to realize what sin is and that all universally are sinners, but not as a means to salvation, any more than being Jewish is a means to favor with God (3:19-21). The righteousness of God — which in this case means the outlay of His mercy as opposed to His wrath — is through acceptance of Christ alone. Verses 22 to 24 KJV: “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.” The NIV translation has “There is no difference between Jew and Gentile” in verse 22, but verses 29 and 30 in all translations reflect the Greek-original references to both racial groups to show that there is only one God and only one type of justification in Christianity. Romans 3:29 to 30 KJV: “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.” Taken with Romans Chapter 3, the entire letter to the Romans, and the rest of the Bible, can there be any doubt that there is also only one spiritual group of Christians in the mind of God and therefore in

truth? It takes a very bold Satan-inspired heretic to try to overturn Paul's endless amount of "no difference between Gentiles and Jews" statements and actions with the one chapter of Romans 11 that tries to prevent the minority Christ-believing Jew from being treated worse by those fellow believers that in the vast majority are Christ-believing Gentiles. Consider too that Romans 11 is not something that Jesus Christ in His ministry felt the need to directly provision for, whereas He spoke and acted in accordance with His universal Gentile-heavy purpose from its early declaration in Luke 4 (v.23-28) and John 4 (v.19-26) to His Great Commission upon ascending to heaven to His heavenly influence on Paul thereafter (Acts 9:15, Acts 22:18). Treating believing Jews the same as believing Gentiles was always implied in His ministry, but Jesus Christ since time immemorial knew that Gentiles would end up as the dominant portion of Christianity, as they already had in Rome by the time of Paul's letter. Jesus in His time of incarnation felt no need to overtly state, at least in His words preserved to us — for Jews that were rejecting Him then, for Jews who would almost uniformly reject him after — that a small amount of Jews who would accept him years later would still be welcomed into the Kingdom and saved. This much was implicit in Christ's ministry but, since there would be no difference between the "remnant" of Israel justified by faith and the millions upon millions of Gentiles justified by faith, Jesus Christ in word and deed rather stated that all men should be justified by faith. The same justification-by-faith gospel is absolutely what Paul preached in his Roman epistle, his other epistles, and his ministry, as is easily discernible when they are genuinely read whole rather than heretically cherry-picked or intentionally misinterpreted.

The latter half of what we call Romans Chapter 3 may therefore be considered a succinct overview of Paul's definition of Christianity, which is of course consonant with our God Jesus Christ's definition of Christianity as revealed in the Gospels and as played out afterwards. In Acts, we just saw the Jewish-race Christian Apostles start on their way with non-Christian ties to race-based Israel and to its Law, which then by Christ through Paul were left behind for the purity of the Universal (Gentile) Christianity that Jesus Christ had formed since time immemorial and that He had demonstrated on earth. It is quite natural therefore that immediately after our Romans Chapter 3, we have a

Romans Chapter 4 in which Paul combats and annihilates any ideas that the Jewish Law and/or Jewish race are any root of Christianity, but rather explains that compliance with the radically different Christian concept of justification by faith is all that Father Abraham and anyone else have at root been truly honored for by God. This is the philosophically-expounded establishment of the law of faith in Jesus Christ that he just promised us in Romans 3:31, or rather the philosophically-expounded reestablishment of what has always been the true Law without a need to void the Mosaic Law which never was. Disregarding Moses, Romans 4 may be coupled with Galatians 3 as direct answers by Paul to any questions as to who the real and binding children of Abraham are, and to any doubts about who exactly will be blessed and who exactly will be cursed per the promises of Genesis 12. Judging by his letter it appears to be of immediate importance for him to address it from this angle, only surpassed by his Romans 3 approach of more simply saying that all Jews and Gentiles are equally sinners who can only be saved through the blood of Jesus Christ.

Since we have seen historically in Acts, most evidently during Paul's struggles at Jerusalem, how the non-Christian misfactoring in of Jewish race is linked closely to the non-Christian misfactoring in of Jewish Law as to one's salvation, it is good to have Paul's decisive philosophical analysis of what the opening of Romans 4 describes as what his "forefather according to the flesh, discovered in this matter" (Rom. 4:1 NIV). Paul states preemptively, almost sarcastically, that if it turns out that Abraham was justified by Mosaic-Law-type works then he would have had some personal merit to boast about (Rom. 4:2). As before, Paul repudiates what he sets up as a Judaizing proposition, this time mainly with Genesis 15:6, that Abraham "believed in the Lord; and he counted it to him for righteousness." Paul therefore concludes in Romans 4 verses 4 and 5 that Abraham received all his honor and reward from God not because of any good works but because God graciously and freely gave to him as credit for his workless faith in God.

Notice how Paul has gone back closer to "the beginning" to find the truth about the vastly-overestimated importance of Jewish Law, similarly to how Jesus Christ went back to the very beginning of humanity for the same type of proof in Matthew 19. Yet even more critical here in

his own restorative passage is what follows, as Paul takes his proof to the crux of the matter — is being a “child of Abraham” in terms of God’s acceptance and favor in any way now tied to being descended from Abraham racially, in other words corporeally or in the flesh?

Romans 4:9-18

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 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:

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

13 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.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

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

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

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

The beginning referenced in Paul's proof is therefore the other end of the same beginning in the proof of Jesus Christ (Mt. 19:4-8). Christ invoked Adam and Eve in Eden where the "beginning" started, whereas Paul referenced Abraham just before his circumcision with which being done the "beginning" ended. This range of time is thus the pre-Jewish era of humanity where all men were in that sense Gentiles, and it coincides with the earliest of the three parts of Luke's genealogy of Jesus (Lk. 3: latter 34-38). The Abraham-back-to-Adam-and-God part can indeed be called the "root" of the triad — the other parts being Jesus-to-David and David-to-Abraham — with the family tree of course structured that way to demonstrate the universal originality of Jesus and Christianity. From first-human Adam until Abraham's sign, lack of physical circumcision for the eventual intent and purpose was indeed universal, and there was not a single person yet officially chosen for what was to be the Jews' part of the many Christ-preparatory tasks.

As Jesus and Paul tell us, the first Gentile era of humanity is the historical baseline to understanding the lack of importance of Jewishness even at its very best. Case in point, David's Psalms 32 acknowledgement of grace is also briefly cited in Romans 4 verses 6 to 8, but Paul most beautifully in verses 9 to 18, and also in what follows after, focuses on Gentile-era Abraham to explain why their election from the start had not been physically anchored. Since Abraham himself was as uncircumcised then as the Gentiles are uncircumcised now, the Gentiles can receive just as much favor from God if they have Abraham's faith, whereas the unbelieving Jews will receive just as much condemnation as will any other unbeliever regardless of circumcision — and some words of Christ suggest that if anything the Jews will be the more condemned (Mt. 10:14-15, Mt. 11:10-24, Mt. 12:41-42, Mt. 21:43-45, Mt. 23:30-36, Mk 6:11, Lk. 10:10-15, Lk. 11:31-32). Very directly,

Paul in Romans 4 answers concerning Abraham and the Gentiles that, “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” (4:11). Then secondarily, as a preview to Romans 11, he adds as somewhat of an afterthought how this pertains to Jews, “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” (4:12). Paul is telling the Jews that if they have the corresponding spiritual faith of Abraham, like he had before he loosely-speaking “was a Jew” physically, then they can be God-favored Christians like the uncircumcised believing Gentiles are God-favored Christians. In other words, the conditions for being a child of Abraham in the spiritual and meaningful sense are for the physically-circumcised Jews the same as they are for everyone else — and these conditions universally exclude race and adherence to the Law as qualifications, of which there are none other than faith which is not really a qualification at all but a free-will mental state.

Justification by faith, a faith that was present in one man Father Abraham, is therefore the root of why God chose to use the Jews for the intended proclamation of that concept to all humanity. As to the honor of being specially chosen for this purpose, by means of their racial election and a Law given to them, it may indeed be said that God favored them in that way. But very amazingly and counterintuitively, which it is a purpose of this essay to contemplate, that Law and that race became a hindrance to their having that faith when it mattered most, and that was when Abraham’s Seed Jesus Christ came to give the blessing to all as had been promised (Gen. 12:3). The Jews had gone through so much overprioritized trouble to keep the Law and had built up such a pride in their racial exclusivity that they could not accept the “royal road” (faith alone!) that was revealed to all, for the first time, to have been Abraham’s true cause of divine approval. It was therefore the Gentiles who, without this complex history with God, were much more easily upon His incarnation able to accept what God has promised and planned all along, which was only for men and women to accept salvation by the grace of God. The Christian Gentiles therefore eternally

received the divine approval that the Jews had a measure of in the past and it happened that the Jews themselves missed out nearly entirely, on the blessing that they had been chosen to help roll out to everyone else! Jesus was the Seed of the promise (Gal. 3:16), and the Jews were to be a labor force for the Seed. They had already mostly-unknowingly been used by God for that purpose — secondhand due to Abraham but still intricately for the end of Christianity. After the universal nature of incarnated Jesus quickly became evident to them, their use became entirely against their wills as they wanted anything but to allow others to be blessed, and they were therefore rejected as Abraham's spiritual children and were broken off of the converted faith tree that he had fathered them onto in its old form. As John had cried in the wilderness that He would, Christ purged them from the floor and instead cast them into the fire. It was quite a turn of events for a nation that God had once guided as if they would have been his rulers of the world, but ridding one's self of one's legitimate God-given kings will tend to do that — a political act like no other that sets up an unspeakably tragic fall. Besides being sinners, the Jews were also no different than us in that they were humanly weak in their moral discipline and that they needed that exceptional human monarch, like some of their past Davidic adopted sons of God were, to have any practical chance of maintaining allegiance to God well enough nationally. About 586 years before Jesus' birth, at the same time when the Davidic Monarchy ceased to rule, it became evident that a loose succession of Gentile kings starting with Nebuchadnezzar of Babylon would instead be God's servants (Jer. 25:9, 27:6, 43:10) and positively fulfill God's preparations for His Son. Then when the time came and the Gentiles much more easily accepted Jesus Christ through faith, they were heavenly awarded with a more regular enshrinement of that other meaning of "royal road," in that they were given legitimate Christian monarchies to rule their nations, to hold their people's allegiance to the true God, and to bring forth fruits in their seasons.

Romans 4 verses 13 to 18 is the snippet that explains all world history after it — why world politics astoundingly moved to Christian dominance in the years after Paul (roughly Christian Rome to 1918) and why our world's current secular and Jewish-heavy democratic hegemony will one day be entirely defeated. Abraham and his seed

(his human successors per this usage) are indeed promised by the Abrahamic covenant to be “heirs of the world,” but not his seed through the Law but only his seed through the righteousness of faith. As to any notions that those of the Law, meaning the Jewish people proper, be the heirs of the world instead? Verse 14 says “If they which are of the law be heirs, faith is made void, and the promise is made of none effect.” In other words, if Jews who do not accept Jesus Christ receive any power by the will and approbation of God, then God is a liar. If the Abrahamic covenant means that Jews have any inheritance on the basis of Jewish race or Jewish law, then the Christian religion is false because (as just demonstrated in Romans 3) Christianity is defined by faith not race or law. The truth echoes Galatians 2:21 that, “if righteousness come by the law, then Christ is dead in vain.” Who then are the heirs and who then are the children? Paul in Romans 4:16-18 tells us again, what he and the Gospels have already told us again and again, that all who are of the faith are the children of Abraham. The NIV translates verse 17 wonderfully that “He is our father in the sight of God” — invoking God’s spiritual truth over material appearance — and all convey in verse 16 that Abraham is the father of us all if we have his faith. The Abrahamic covenant entirely belongs to the faith which is Christianity, and Christianity in practice is heavily Gentile. Therefore the Abrahamic covenant was indeed fulfilled when it established Abraham as ruler of the world as the spiritual father to many “world-ruling” Gentile nations, when they held the Kingdom of God in their seasons, and will again be fulfilled permanently and yet more thoroughly when his Seed Christ returns to earth. His Kingdom was not “now” of this world when in the judgment hall He was asked by Pilate “Art thou the King of the Jews?,” but when Gentiles began nationally claiming Jesus Christ and fighting for Jesus Christ His Kingdom gloriously was of this world for over a thousand years (Jn. 18:33-36). As Christ instructed us, we until He returns pray that God’s will again be done on earth, as it is in heaven (Mt. 6:9-10). For the sake of the salvation of our children and our neighbors, most of whom will follow the leader and conform to their environment, we hope to see Christian nations and Christian world hegemony restored as often as possible before the final day of judgment. Christ will still rule in the end for all eternity regardless, but we hope to see again the national Christianity rates of 90% to 99% that were the norm in the

First Christian Political Era, so that many more may rule with Him in heaven and/or earth rather than suffer in hell with the masses who have conformingly rejected in the non-Christian democratic era of Satan.

But speaking of the non-Jewish Gentile aspect of Abraham, Paul in Romans 4 therein revealed foundational evidence of what eventually would be world-ruling Christian unity through faith in Jesus Christ. The whole paradigm was implemented, recorded, and kept extant for proper use by the Gentiles, per verses 22 to 25: “And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.” Consider too that since this faith for righteousness that is divinely categorized with Christianity was already credibly present in humanity at that last moment of its pre-Jewish Gentile “beginning,” it logically follows that the human need for the Christianity that was its end must have originated not after in the Jewish era but before in the same epoch of Gentile “beginning.” Paul in Romans 5 takes it, as Christ himself did, all the way back to the first man, who was a Gentile named Adam. Verses 8 to 14: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

CH
V

Therefore through the blood of Jesus Christ — his intentionally given death and glorious resurrection — we received a long-scheduled atonement for what at root was the original transgression of Gentile Adam in the first days of mankind. We received a means to individual reconciliation of the separation between God and all men that was universal from Adam until then — as both Jews and Gentiles were enemies of God after the original sin and only Christian “access by faith into this grace” (5:2) has afterwards successfully remedied this for anyone. Romans 5 verses 8 and 12 confirm that all were sinners in God’s mind, although per verses 13 and 14 (also back in 4:15) He seems to have only counted/charged/imputed the sin against the Jews and that because they had been handed the Law of Moses. Was Christ then sent to only fix this somewhat more guilty sinfulness, only for them? Absolutely not, this chapter 5 of Romans, the words of Christ most famous in John 3:16, and the entire New Testament prove that Christ was sent to fulfill the need for all humanity and all sin whether it had been “imputed” or not. Even unimputed sin caused death. Here in Romans 5 as we have just read, Paul very specifically in verse 14 wrote that the “death which reigned from Adam to Moses” was “even over those who did not sin by breaking a command, as did Adam” (NIV). This means that Gentiles too received death because of Adam and because, per verses 8 and 12 explicitly, Gentiles too were sinners, although per 13 they were not legally culpable. The Gentiles before Jesus were not held as strictly liable for their sin because God had not yet by-and-large reapproached them (or reproached them) in any direct way, as He had the Jews through the Mosaic Law. For this the Gentiles should ironically now give praise to God, as they were not chosen to be effectively cursed for everyone else’s benefit. The Jews now stand as one of two interrelated historical prefaces to the New Covenant, and their lesser one tragically resolved itself in their choosing to continue to be enemies of God as they still were during and after Moses. Never for a moment were the Jews free from sin without Christ and therefore never for a moment were the Jews without Christ not enemies of God in terms of worthiness for salvation. For the Jewish people in general this is quite readily seen in their unfaithfulness in the Old Testament Scripture. How much more enemies of God now that they have rejected

the only working and truly “of God” reconciliatory doctrine, that being faith in Jesus Christ which is Christianity and not Judaism? The world saw a fast example of just how much more in 70 A.D.

The Jewish tragedy aside, the greater historical preface to the New Covenant is that which focuses primarily on the Gentiles, which was passed down unknowingly for that purpose by Jewish writers in our same Old Testament, and is supplemented by the classically-great historians and philosophers of Greece and Rome among other Gentile peoples. Moses or whoever wrote the book of Genesis included the account of the first man, Adam, and this is what Paul in Romans 5 gleans from to understand how death and sin were present worldwide from the beginning of mankind and therefore why Christ has now been revealed as the worldwide solution until the end of mankind. Very importantly, it should be realized that Adam here is being spoken of entirely for an act which had, in some sense, the most far-reachingly horrible consequences of all-time. Yet in 5 verse 14 he is most honorably called “the figure of him that was to come” (KJV) or, as better worded in the ESV in this case, Adam is called “a type of the one who was to come” (ESV). In the remainder of Chapter 5, Paul then explains how Adam’s universally-damning sin was laying the groundwork, or in other words making provision, for Christ’s universally-saving gift of grace. “For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many...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.” Since Adam with his incomparably calamitous sin is honored as “a type” of Christ and as a provisional figure leading to Christ, we can without reservation assert that so was Nebuchadnezzar of Babylon, whom Scripture itself calls God’s servant (Jer. 25:9, 27:6, 43:10). He destroyed a Jewish Temple that had once been legitimate, but that would have had no place in the universal spiritual Christianity that Jesus would reveal in John 4. And how can we not side with and honor King Antiochus IV Epiphanes who, although in his misunderstanding was at times unimputedly blasphemous, was in his impactful life in direct opposition to the legalistic and murderously-xenophobic Jews? His defense of Hellenistic Jews who wanted to love their neighbors against

Pharisee-preceding Jews who wanted to kill them for it was in line with the position Christ would have taken, and Christ and His true doctrine would have been intensely hated and persecuted by Antiochus' rival Judas Maccabaeus, who was and is accordingly also the rival of the true God. From the Gentile sources we naturally can ascertain more about the Gentile preface to Christ, and their Greek coincides with the Greek that God chose for the New Testament. When we read of Alexander the Great and others who unknowingly made worldwide provisions for what we now know was the more pertinent buildup of the two to the worldwide distribution of grace, we should not feel as if we are reading anything foreign as God is the controller of all world history. How much more is Gentile history now easily seen to have been eternally relevant to the coming of Christ now that, over two thousand years, millions of Greeks and billions of Gentiles have entered into the eternal Christian Kingdom? Gentile history began with Gentile Adam, and he should be honored as should other Gentile "types" of Christ as they successively and successfully provisioned for Christianity despite their human flaws, of which none is better known than the sin of Adam.

Jewish history, as broadly stated as is reasonably possible, began with the physical circumcision which Paul and Christianity reject as worthless next to faith in Jesus Christ. Jewish history after was defined by the Mosaic Law, also in its whole a worthless thing next to faith in Jesus Christ. As inferior as this condition was, the lasting revolution was when the people corrupted the Mosaic Law through their scribes, which operated as Hasidim then Pharisees and now as rabbis. Always sinners, but exceptionally for a while possessing a Before Christ Law that was "from God" albeit not "of God," the Second Temple era is where that very definition of the Jewish people, in their legal essence, became horrifically degenerated. They went from being understandably insufficient for the practically impossible task of keeping the Mosaic Law, to an inexcusable active national opposition to everything that was true in God's nature. From the illegitimate Hasmonean era that Judas Maccabaeus and his brothers' armies murdered into existence, they most intensely hated not only the rest of His creation but also any of their own racial compatriots who would not likewise hate all other races. To us it is inexcusable, but they made their excuse in the Law, placing procedure ahead of the First Commandment love for God not

to mention the socially-baseline commandment “thou shalt not kill.” When Jesus Christ revealed the eternal truth of God to be prioritization of that First Commandment love for God over all lesser legality, and secondly of the Christian Second Commandment love for all other men and women of all races regardless of law or any other factor, these truths were the polar opposite of the falsehood that the Jewish people and the Jewish law had in practice become. Naturally free-grace faith-based world-loving Christianity — such as it was in God’s mind since before Adam, was when revealed by Christ, is today, and forever will be — would not find itself to be a continuation of Jewish people and Jewish law. The Old Testament in light of what happened therefore became a contrarian preface in terms of its transmission of the history of the Jewish people and Jewish law. We find in the Gospels, Acts, and Paul’s Epistles not an exhortation to follow Jewishness but an exhortation to break free from all inferior law and from all physical race, especially from the Jewish law and race as historically played out and as lingers today. Although there are in the Old Testament some Jewish individuals who serve as shining examples, and even briefly the people when David and certain Davidic kings steered them correctly, the recorded Jewish thoughts, actions, and way of living are generally not what Christians should follow because they are Scripture-demonstrably inferior if not opposite to the different Christian way even on their best day. As their current day is a direct continuation of the scribal Second Temple era — significantly worse than a society operating on Mosaic Law! — there is no question that we should completely reject Judaization and should deprecate the Jewish people and the Jewish law in our Christian education for Christianization and the Christian people and the Christian law of faith and grace. The Christian should understand Jewishness but as the contrarian indicator that it is, and not as a guide for living or an idea worthy of allegiance.

Romans 6 through 11 is yet a further attempt by Paul to communicate this divine principle of Christianity wholly over Jewishness, an attempt which rose in intensity starting in Romans Chapter 4 after he began it in earnest in the latter part of Chapter 3. Now after having allocated the legacies of Abraham (4) and Adam (5) to Christianity, in the next six of our chapters Paul expands on the earlier 3:19-31 passage where he defined the Christian religion as being based on the law of faith in Jesus Christ

without the Jewish Law and without Jewish racial exclusivity. After the more technical takedown of the Jewish Law in Chapters 6 to 8, he then begins lamentations for the Jewish race in Chapter 9. Chapters 9 and 10 are also perhaps the very harshest leveled at the Jewish people in all of his writings, so naturally in Chapter 11 comes his counterexpression of hope for them. He simply hopes in Chapter 11 that the Jews will stop bowing to Baal and instead bow to Christ so as to be grafted back onto the tree of true belief that is now full of Gentiles with obviously everyone's inclusion defined by Christian faith. As is well known, in our current Zionist-heretical society this section of the letter has been twisted and misused a hundred times more often than any other. To combat what we already know to be satanically wrong interpretations of Romans 11 based on our examination of the Gospels, Acts, and Paul's other writings, let us continue to read what came before it in his unitary letter to the Romans.

CH VI The start of Romans Chapter 6 is to clarify Chapter 5's verse 20, which is "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." This is a good example why we should be careful about reading any of the post-delineated chapters in isolation, because without reading at least Romans 5:20, one would struggle to fully grasp the passage's conclusion in Romans 6:14, which is that "sin shall not have dominion over you: for ye are not under the law, but under grace." In such instances where Paul names the Jewish Law, he is also talking about the Jewish people since it was their Law alone and came to define their existence. After his discourse on Adam and his original sin ends in 5:19, Paul in 5:20 refers immediately to the Jews' receipt of the Mosaic Law which he says was for the purpose of increasing sin, but that this ultimately had the good effect of grace increasing all the more. Inversely, if one were to just read this statement without Chapter 6, it might seem as if Paul were saying that Christians should follow the Mosaic Law or live like the Jewish people. After all, they and their Law of Moses ultimately showed the world the need for grace. Chapter 6 verse 2 sharply corrects this notion, "God forbid. How shall we, that are dead to sin, live any longer therein?." Paul then appeals to the symbolism of baptism to here separate Christians from Jews — the same baptism that Christ mentioned in conjunction with faith as the dividing line between the saved and the damned (Mk.

16:16). Romans 6 continues, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his 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...in the likeness of his resurrection... that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin...we shall also live with him...he died unto sin once: but in that he liveth, he liveth unto God...likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” (Rm 6:3-11).

With this expanded reasoning, we can understand the complexity in the conclusion of Romans 6:14 that the Jewish Mosaic Law’s ultimate purpose per 5:20 was to increase grace, but that Christians should not partake in the Jewish Law because they have been forgiven. Thus by its demotion Christians will more often avoid the now-useless sin that is not only the middleman that domineers between the exposition of the Law and the salvation of grace, but the frequent inhibitor of the Jews from mentally reaching a faith-based acceptance of that grace enabled through Christianization. The Jewish Law and the Jewish people were and are tragically staged for Christians to see and understand historically, theologically, and philosophically, but not to imitate or be alive to in their daily Christian lives! The underlying reason why Christians should not Judaize or Zionize is that Christians are not under the Mosaic Law but under grace, in other words dead to the old Jewishness but alive in the newness of Christ. God’s formation of Christianity predated Jewishness but the cataclysmic resurrection of Christ did come after and each Christian rebirth is as if he or she is imitating Christ by crushing the old Jewish way once and for all - personally as Christ did by making such means to available universally. That opposition to Judaism is a major part of what baptism and Christianity in its essence represents, and to not overcome Judaism is to live as if not a reborn Christian. The sinful (Jewish) life does not rule the right-living Christian because Christ gave us a way to die and to be reborn out of it, and let us always remember what here is declared to be the defeated opponent, causally on a deeper level than sin itself. It is the Jewish Law which coincides with the Jewish people just as grace coincides with the Christian people, and per Romans 6:14 in context, Christ defeated the Jewish Law and Jewish people as he did sin. Someone might object ‘Jesus did

not come to defeat the Law! He came to fulfill it and he said that not one word of the Law would pass away!’ (paraphrase of Mt. 5:17-18). On the surface of this statement, they would be correct, but what Jesus did come to defeat, and did entirely defeat, was the Jewish people’s way of misprioritizing lesser law (as is even their Mosaic Law through God and Moses) when He instead restored God’s universal law of faith. He defeated the Jewish way of improper legal allegiance for the Christian way of accepting salvation entirely through grace which frees one from the Law’s many deleterious aspects and redirects him or her instead to a righteous life centered on a First Commandment thought allegiance to God. Romans Chapter 7 will make this even more clear.

But for anyone to believe verses 14 and 15 of Romans Chapter 6 and to also peddle that Paul was just “refining Judaism” is blatant intellectual dishonesty. If you take away their Law’s hold you obviously do not have a refined Judaism but an entirely destroyed Judaism and that is exactly what Christianity did to Judaism by Christ’s death and rise (the “fulfillment”). Christ destroyed Judaism in that His incarnated life completed Christianity and began the publicization to the world that Christianity is the only true religion. In another sense, the Jews had already partially destroyed Judaism themselves for centuries by degrading the Mosaic Law with their scribal laws, and this had already given them a worse Judaism than before. It is still quite amazing however that the Jewish “law,” which at best might be referring to the remaining Jewish Mosaic Law, is positioned in Scripture as the primary force trying to keep sin ruling our lives. By extension, it is also the Jewish people whom Paul in verses 14 and 15 sets up as the eternal enemy to Christian grace. It is not a stretch to say that every time anyone accepts Christ that they are choosing to not be a Jew culturally and spiritually, in that they are choosing to instead place themselves under the King’s grace. It is almost as if God set it up to be that way in practice as it says in Scripture, to have them as the polar opposite to us, and He did, so that through their opposing combination of legality and sinfulness we can understand our combination of grace and righteousness. Plato taught us this much about the contrarian usefulness of opposites, and the eternal truth he found is here reflected in how Paul teaches us not only our favorable situation apart from the Law but also the non-believing Jews’ unfavorable situation under the Law.

The rest of 6 is an exhortation for Christians to not chain themselves back to the sin that God has freed them from, because a person cannot be actively both a servant of sin and God because of the direct opposition. Then the start of Chapter 7 is an exhortation for Christians not to chain themselves back to the closely sin-associated Jewish Law that Christ has freed them from. Here in Romans Chapter 7 verses 1 through 6, being in any way alive to the Jewish Law is declared to be mutually exclusive to being aligned with Jesus Christ. Paul tells us what Jesus Christ told us in the Gospels with His demands for all to either offer absolute allegiance to His Person or to have no communion with the Person of the Father. After the analogy (Rm. 7:1-3) of how a previous marriage cannot be rightfully ended until the former spouse is dead, verse 4 says “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” Therefore “death to Judaism!” has its place in Scripture, and for a pope or anyone else to campaign against anti-Judaism is entirely at odds with the spirit and truth that is at the heart of Christianity. One cannot rightfully be a pure Christian until one destroys any allegiance with Judaism. Wearing menorahs, speaking of “Judeo-Christian” values, defending the name and people of modern Israel more than the name and people of Jesus Christ, letting synagogues and their diametrically-opposed religious activities publicly take place unchallenged in what should be our Christian nations, these are most horrible violations of the monogamy of monotheism. Having a synagogue next to a church in what should be the City of God and His true religion — now fully implemented as Christianity alone — is akin to David allowing a Temple of Baal in Jerusalem in his day, and Paul will allude to this complex but accurate comparison in Romans 11 of all places. David was a passionate worshiper of the Father in the correct manner of his day, but his infinitely greater legacy is that his Son in the flesh, Jesus Christ, fully established the only legitimate religion on earth to be Christianity forevermore. David’s heart would rage against any Temple of non-Christianity today with greater indignation and fury than he would have a Temple of Baal in his own clouded times.

When in Romans verse 6:4 Paul urged us to “walk in newness of life,” he was intermediately focused on the symptom of sin, in between his denunciation of the Jewish Law ranging from verse 5:20 to the conclusion in 6:14. However now in verse 7:6, Paul again uses “newness of spirit” but this time focuses squarely on the disease itself. The KJV translates, “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” The NIV and ESV frame it as “new way of the Spirit” vs. “the old way of the written code.” Judaism is obviously “the old way” in verse 6 and who delivered us from it is obviously Jesus Christ as spelled out in verse 4. Christianity is the “new way,” not in terms of when it originated in God’s mind, but in terms of when it was finalized on the cross and released worldwide by the Same (suppl. 2 Tim. 1:9-10). Romans 4:14 taught us that “if they which are of the law” — read Jews — “be heirs, faith is made void, and the promise is made of none effect,” and Galatians 2:21 teaches us that “if righteousness come by the law, then Christ is dead in vain.” Does Romans Chapter 7 not then teach us that if we serve the Law instead of Christ, and that if we live as Jews instead of Christians, that we are choosing to invalidate the effect of Jesus Christ in our own lives? More absolutely than this, if we are “married” to Jewishness, that we are logically excluded from being legitimate Christians? Yes and yes, Romans Chapter 7 sets the choice as either being dead to the old way or dead to the new way. Only if one is dead to Judaism can one be alive in Christianity. Therefore, there should be no seeking of compromise with what God has commanded us to oppose, nor any attempts to find an “interfaith” medium between two positions that God has polarized for our benefit (suppl. 2 Cor. 6:14-17). We should kill such impulses to revive what Christ spiritually killed by such an incomparably passionate act of invalidation — and restorative replacement — of the limited law of the Jews with the universal law of faith. Searching one’s heart and mind, the origin of such desires in our current era can usually be found in having followed the crowd in what is a heretical society. When a person has been taught incorrectly as Jews were and are, which most modern Christians have been due to the level of Jewish malevolent infiltration into the Christian religion through Zionism and democratically-propagated social pressure, it is difficult to read such passages of God’s Word by “seeing with one’s own eyes.” In other words, when the Jewish way is as popular as it is now,

it is difficult to understand and/or accept that we should be dead to what is popular. For the pastor who fears that he will lose congregation and therefore income and position, for the Christian commentator who seeks reputation among the cave dwellers, for the Christian writer who is trying to sell books, it is difficult to assert what is unpopular and true rather than what is popular and false. Taking “popular Christianity” out of the cave of Judaization and Zionism at this point will be a difficult extraction to say the least, but there is no better human mechanism to work toward such ends than an index finger which humbly points to the New Testament of which Paul’s letter to the Romans follows only the Gospels and Acts in holy utility.

Recall that from the latter part of Romans Chapter 3 to the end of Romans Chapter 11, Paul is demonstrating that Christianity is objectively superior in every way to Judaism in God’s mind — one His true Way and the other a spurious way. He is also demonstrating that Jews in their human nature and salvation opportunities are theoretically no worse off than us, but only that their Law has made it more practically difficult for them to see that Jesus Christ must free them from sin and death. He has told us that the Law inevitably produces sin in Jews and those living like Jews, but exactly how so? Chapter 7 verses 7 to 25 explains that the Law in itself is not sin but that it is indeed virtually-irresistible fuel for sin to work death by the carnal nature of any person entangled in it (suppl. 1 Cor. 15:56). Paul, using his own personal experience in his prior life before conversion, amazingly describes a man’s mind under the Law as being practically deprived of its free will. The NIV cutely translates verse 14 as “For what I want to do I do not do, but what I hate I do.” The Law being “good” and just, the man being carnally inclined by nature, when the two clash the outcome is inevitably “bad” because the man’s sinful nature wins out from incontinence (lack of self-restraint) to the stimulus. Though he theoretically has free will, it is the same that prevents him from doing the good that he otherwise wishes, because he is inevitably convinced by bodily desire to give into the sins that the Law has allured him to. The sin is the criminal but technically the Law is the prolific accomplice as Paul admits, somewhat similarly to how the body is singled out by him as the guilty party but logically we may theorize that it is the free will of the mind that ultimately submits to the body. It is all very Platonic and undeniable that most men will end up

acting immorally because their minds will usually give into their bodies, since they have not gained what is readily available to modify their self-control. Depending on the perspective taken, the mind may be stated as a good phenomenon which it in many ways is, but practically ends up acting immorally and contrary to God especially in common or “democratic” group-think decisions (Lk. 16:15). Christianity reiterated that even the most moral of human minds (individuals) have faults and, beyond the achievements of Platonism, revealed Jesus Christ as the only pragmatic way to forever overcome our separation from God in terms of justification in His essentially true and inherently moral mind. Jesus Christ is what Judaism most lacks in truth and, contrary to classical Greek philosophy, Jesus Christ is the solution to which Judaism was and is most naturally opposed. This is evidenced by how they thought that they could overcome inherent human flaws without submission to the power of the King but with legality-based discipline and constancy of their common people. Paul, speaking as if he was still one of that persuasion asks “O wretched man that I am! who shall deliver me from the body of this death?”, then as the vicious-cycle-rescued Christian he now is answers “Thanks be to God, who delivers me through Jesus Christ our Lord!” (Rm. 7:24-25).

CH
VIII After Romans Chapters 6 and 7 have focused on the misery of the Jewish way, Chapter 8 contrasts it more thoroughly with the holiness and glory of the Christian way. In full expression, Paul states Christianity not as just the “law of faith” but specifically as “the law of the Spirit of life in Christ Jesus” which has made him “free from the law of sin and death” (Rm. 8:2). In an extension of Romans 4 (and Galatians 3), Paul states that Christians are not just sons of Abraham but “sons of God” and “children of God,” “and if children, then heirs; heirs of God, and joint-heirs with Christ” (Rm. 8:14-17). Chapter 8 verses 1 to 11 can be sectioned as continued proof on why Christ “fulfilled” the Law by enabling such Christians to receive salvation apart from the Law, and proof on why even a Torah-based Jewish way is “enmity against God” (and how much more offensive with scribal and rabbinic manipulations). After setting Christians on a spiritual-life pedestal above that of non-believing Jews, Chapter 8 verses 12 to 17 is the aforementioned “heirs of God” section, and there are allusions to not feeling in any way obligated or fearful of the Jews or their deprecated legalistic false religion. Christians are

“debtors” and “have an obligation,” but it is reconfirmed to be not to the flesh or not to living in the sinful manner that is part and parcel with the old Judaism. Our obligation is to thank Christ for sacrificing Himself for our sins by each day living in the Spirit, and this is not the “spirit of bondage again to fear,” but the “Spirit of God” through which we are “sons of God” and the “heirs.” If anyone in the 1st Century was expecting that to be the Jews who lived by the Law or if anyone is still expecting the law-abiding Jews to be rewarded in the End Times, reading this passage or many others in the New Testament with comprehension will provide quite a shock. After Paul revels in the Christian heirs’ glorious afterlives and Spirit-aided daily lives in Romans 8 verses 18 to 29, the Apostle moves closer to addressing who has become the opposition to the triumph of Christianity and to all that is holy.

The immensely powerful “who can be against us” section of Romans 8:31-39 is often quoted as it should be for encouragement to withstand persecution. However it is rarely understood as it should be understood to be the preface or transition to the section of the Epistle that deals with the Jews’ active unbelief. Judging by Paul’s writings and by the book of Acts, they were doubtlessly the foremost persecutors that he had in mind as trying to separate us from Christ, and it will be good for us to constantly reread that they will fail in this, being especially inwardly aware amid this democratic era where they have accumulated such a degree of worldly power. In Paul’s time, they strained every muscle to try to kill him, but were themselves often restrained by the Romans, whereas today the world’s governments allow or support their more subtle anti-Christian efforts due to Jewish lobby money but also because Satan has made a league between false Judaism and secular democracy to oppose the one true religion of Christianity. Even if they go so far as to kill our bodies in this life, we will in whole gloriously reign with Christ in the next, and that is “all” that Paul is guaranteeing. Reigning forever does seem quite enough to recompense our present sufferings, but we of course pray for God’s will to be done on earth before then and sometimes this prayer will be granted. How could Paul have known that the Roman Emperor whom in Nero the Jews perhaps eventually convinced to end his earthly life, would one day be the same worldly authority that through Constantine and his successors would answer the Lord’s Prayer and institute Christ’s Kingdom on earth

as Jesus prophesied (Mt. 21:33-45)? Perhaps he trusted that Christ could miraculously transform his Empire in the manner that Christ had miraculously transformed his own life, and similarly take the reins of the practical power that was already bountifully present and redirect its exercise to the most holy deeds. Although beyond natural expectation at that time, it would have greatly facilitated his efforts and the most Christian Roman Empire possible was in fact his effort. We should therefore endure persecution of Christians when it happens but of course not accept the status quo when Christians are told not to pray in school, are arrested for promoting Christianity against Judaism, are thrown to ravenous beasts literally or legally, or are subjected to any other political harm that Jews and non-Christians might devise. The top-level political solution to all this is a legitimate Christ-approved monarchical government which does not interfere with personal freedom of conscience but officially aligns the government with Christianity, culturally promotes Christianity, and forcefully defends Christianity against all manner of attack — thereby fulfilling the eternal First Commandment as did David’s Jerusalem in the Old Testament and as did Christian Rome in the now-appropriate Christ-centered New Covenant way.

The worst offense of the countless that the Jews have inflicted on Christians is that they have denied us Christian government, which is a persecution which keeps on persecuting and is most often began with Satan’s tool of democracy and “democratic revolution.” For them the scam concept of “freedom of religion” is a halfway house before they can rather fully institute their own more ideologically-aligned government. Religious libertinism is already closer to the Devil’s goals, but how much more is a nation 99% full of non-believing anti-Christians whom he is the acting father of instead of Christ? That is what the modern state of Israel is — by no coincidence composed of the same racially-defined people that the true God was once the acting Father of, because the Devil has for that reason taken an especial interest in the opportunity. What is worse is that the former officially Christian nations in Europe and the Christian-majority-although-unaligned United States are with time having their Christianity increasingly washed away according to all surveys and estimates. One only needs to read, watch, or listen to observe that an inordinate amount of Jews in these nations are working

against Christ, and their fathers helped Satan establish the political and cultural framework to do so when their host nations' rule through Christ fell and rule by "the people" took hold. Per Romans Chapter 7, human nature is sin and therefore when humans are given reign without Christ, Satan is the true ruler. Israel is his specially selected pawn and through Israel...most ironically! we must for a moment laugh to avoid tears!...through God's former nation of corporeal Israel and its dispersed people, Satan has made Europe and especially the United States his pawn.

The Fall of the Jews was ensured when the legitimate royal dynasty through King David lost ruling power in Judah in 586 B.C, and they therefore lost any real chance of their own national adherence to the First Commandment. This monumental shift in the march of human history happened along with the destruction of their First Temple, which should be celebrated by Christians for its relation to the universalization of God's active attention, as revealed by Jesus in John 4 when He spiritually decommissioned Jerusalem and all such temples (Jn. 4:21-24). When Paul was in Greece writing his Epistle to the Romans, it was only fourteen to twelve years before the Jews' Second Temple would be physically destroyed by the Romans in 70 A.D. (Josephus *War* 6.4-5). Josephus wrote in postmortem, "the number of those that perished during the whole siege [was] eleven hundred thousand" (*War* 6.9). At the time of Paul's composition in about 58 A.D., our Apostle to the Gentiles already had a deep understanding of the perilous condition of his "kinsmen according to the flesh," and he chose to write about the impending damnation of their souls. He begins Romans 9 by theoretically offering a noble wish to be "cursed and cut off from Christ" for them if he can, and then proceeds to show what will happen next to a hundred generations of future non-believing Jews, because it 'does not work that way' and because they must suffer the punishment for nonbelief themselves. Paul is here not so much of a prophet as a philosopher, a realist who analyzes the Jews' tragedy for what it is, what it most likely will be, and what it has now been for two thousand years. He does certainly hope for an alternative ending but, as we will see in Romans 9 to 11, never deviates for a moment from his position that a Jew can only be a saved child of God if he or she accepts Jesus Christ.

In Romans 9 verse 2, Paul says that he has “great heaviness and continual sorrow” in his heart, and why? He was the preeminent man who had just penned beautiful words about the boundless joy of Christianity and who had been living that Christianity better than any other. His holy enterprise of world conversion had been successful in every foreign land he had visited across Asia and Europe, and he was now in the far west of his third missionary journey. To answer more profoundly why, we can recall Christ’s own lamentations, reading from Luke 13: “Nevertheless I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate” (Lk. 13:33-35). Both felt sorry for Jerusalem but also inner torment that they personally were going to go to Jerusalem where the Jews would either kill or try to kill them.

The Luke 13 passage was the parallel recorded thought of Christ, and the curse for cutting off Christ that Paul implies in Romans 9:3 is the same that Christ delivered by the analogy of the fig tree in Matthew 21 and Mark 11 (Mt. 21:18-21, Mk. 11:11-23). Jesus Christ was then cursing Jerusalem, Mount Zion, Israel, and the Jewish people for their rejection of His frequent attempts to make them purely His children for the first time. No B.C.-era covenant attempts had been close in terms of the quality of opportunity when compared with the New Covenant attempts through Jesus Christ, whom the prophets attested to, but that God had made those Old Testament attempts to the Jews specifically made it all the more shameful that they rejected the one universally true way when it came around. This is what Paul is getting at when he identifies his heartache for, “my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever.” (Rm. 9:3-5). The preceding things were those that they had invalidated by missing more than a racial association with the incarnated latter, a spiritual miss that was all-important.

After this enumeration of and concession to their place in history, Paul explains in detail how much more tragic is their present condition as former Old-Testament-caliber adoptees who are not accepted by God as children in a salvatory way at all because of the sword which Jesus brought, not to mention their litany of crimes besides. Yet as Paul will express in Romans 11, God has not given up on the Jews in the sense that they can still be part of what will be a small subsection of their race, a “remnant” of the voluntarily departed whole, which does not reject but accepts the world’s singular method of salvation which is faith in Christ and which will be accepted by exponentially more Gentiles. He says as much in Romans 9 beginning with and continuing from verse 6: “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.” (Rm. 9:6-8 KJV). From the context of the earlier parts of the letter alone, particularly that which we now have chapterized as Romans 4 and Romans 8, we know exactly what Paul is saying here or rather repeating here in different language. That all who accept Jesus Christ are children of Abraham, children of God, and heirs of the promise, and that all who do not accept Christ are none of those things regardless of their racial descent or legal works. Even if we had no other passage of Paul extant, the Gospels would allow us to interpret that much. The main question concerning Romans 9 to 11 should not be what he is saying about such sonship and salvation because 1) It is already better established in the Gospels; 2) It has been reestablished well in the earlier part of Paul’s Roman Epistle; and 3) By all decent logic, nothing he writes in this latter part of his Roman Epistle conflicts with either Jesus, the earlier part of his same Epistle, or any of his other epistles. The main questions should be as to how linguistically he is choosing to express again the same critical principles, and how is he recommending that Christians think of the Jews, the vast majority of whom have been and will continue to be torn down by those principles of God’s choosing.

Therefore when Paul writes what the KJV translates as “they are not all Israel, which are of Israel” (Rm. 9:6), any intelligent person who has not read the prior New Testament might calculate this to be as nonsensical as “They are not all this, which are of this.” In isolation, it is indeed nonsensical and a logical impossibility, similar to the statement, “Britishness is not even exclusively British,” which appears on the back cover of a 1997 popular history book. Yet anyone who has read even just his earlier letter and is intelligent knows that he is in this verse speaking inexactly and incompletely, and counts on the reader to fill in the meaning to instead arrive at the logically viable “They are not all this, which are of that.” In other words, he is speaking of two different things although he only uses the word “Israel” for both, and a single word can only have non-equal meanings if modified by adjectives or other context. The question then becomes, in Romans 9 verse 6, what is the “this” Israel and what is the “that” Israel. It helps to examine how he originally wrote in Greek, and interlinear Bibles have translated this line word-for-word(s) as “not for all the from Israel these Israel” and “Not for all who [are] of Israel [are] these Israel”. This seems to indicate that the KJV might have reversed the original order of the “this” and the “that” but arrived at the same meaning. Before we take a guess at how and in what order he is saying what we know he is saying, consider also the preceding half of verse 6 which is “Not as though the word of God hath taken none effect.” Paul is here going to tell us that despite the word of God taking very little effect on what follows, that he can prove to us that it has taken some effect on what follows in that the part affected has become logically separate from the rest. Keeping in mind the meaning of verses 7 and 8 also helps, which the KJV has as “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.” It is the interlinear again of course that by definition has the original structure, and let us focus on the order of how it word-for-word(s) translates the first parts of verse 7 as “neither that they are seed of Abraham all children”, and verse 8 as “this it is not the children of the ‘of flesh’ these children of the ‘of God’.” When comparing these two verses to verse 6’s “not for all the from Israel these Israel,” it seems that in all three Paul is structuring as not all *that* larger group...are part of *this* limited and special group. He is saying in each that not all

“that” Jews are “this” Christians. So the that’s in the three verses are: “the from Israel” meaning those physically living in or descended from Israel (9:6), “seed of Abraham” racially-defined (9:7), and “the children of the ‘of flesh’” (9:8) meaning again corporeal Jews. The contrasted this’s in the three verses are “these Israel” (9:6) which is spiritual Israel, “children” meaning the spiritual children of Abraham (9:7), and “these children of the ‘of God’” which is the highest level manner of restating who are the binding heirs to what can be framed as the promise to Abraham (9:8). Romans 4 and 8 already settled the heirs as exclusively Christians of faith in Jesus Christ, and verse 9:6 is just a different literary approach to saying the same as will be all that follows. Although the KJV and all translations require context, the NIV seems to have helped us a little more by maintaining the original order with “For not all who are descended from Israel are Israel.” The ESV seems to have done the same with “For not all who are descended from Israel belong to Israel,” and additionally helped us with the word “belong.” All the New Testament should still be held ready against heretical interpretations, although the interlinear Bibles along with the more clearly-composed verses 7 and 8 are more than strong enough, and how can there be any remaining uncertainty for those who have read the earlier part of the Roman Epistle?

Before moving on, we should note that Romans 9:7 reconfirms Paul’s answer to any Genesis 12:3 related inquiries, as he writes yet again — “Neither, because they are the seed of Abraham, are they all children.” It is not as in depth as his Galatians 3, which is highlighted by “Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come on the Gentiles through Jesus Christ...For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:13-14,27-29). Nor does he feel the need to re-expand on what he has already expanded on in Romans 4, where he wrote “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. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law

is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all” (Rm. 4:13-16). He does, however, in Romans 9:8 succinctly restate and cojoin what being a true child of Abraham, spiritually by faith, ultimately means, when he says “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.” Remember that as of the start of Romans 9 he has been pursuing the thematic approach of how Christian principles relate to those who are situationally-obstructed Jews in terms of the flesh, and therefore he states this one quite “negatively.” They which are children of Abraham by race, by birth, and corporeally, these are explicitly redeclared to not be children of God. “The Jews” per se are thus not the binding and hereafter applicable “chosen people of God,” per Paul’s clearest language in 9:8 of this same Romans 9 to 11 extended passage, and when he will soon after say that God has not “rejected” them, we should remember that this is only by virtue of God’s giving them the same opportunity as everyone else of becoming binding New Covenant “children of God.” On balance, it seems that God has not extraordinarily rejected the Jews beyond any practical chance of individual redemption through Jesus Christ, but the rest of Romans 9 will certainly make one wonder.

Pushes toward woefully bad misinterpretations, when made by heretics through misuse of the works of Paul like other parts of the Bible, often consist of only quoting ideas that he offers up briefly for the purposes of his own quick correction. We have already seen this at the start of Romans Chapter 3 and Chapter 4, where the heretically-intentioned slicers can quote the beginnings and then in intellectual dishonesty omit the subsequent correction passages to deceive. Philippians Chapter 3 is another example, where Paul says that if anyone should have confidence in the flesh that it is him, but then quickly follows that he has no confidence in the flesh and counts all his former Jewish identity as worthless as dung. Here in Romans 9 he lists the historical accomplishments of the Jews’ ancestors in verses 4 to 5 to demonstrate why he as he already mentioned is so distraught that the current generation and future generations of Jews will reject Christianity. Yet he also sets up verses 4 and 5 to show that

while the Jews are in that sense “the fathers” and in that past sense accomplished, they are still not in the present and future sense Spiritual Israel, children of Abraham, or children of God — now out of the family entirely! He presents this correction immediately after in the three consecutive verses 6 to 8 which use closely-related concepts to express the same truth — that Jews are not accepted on those salvatory levels by God on the basis of their Jewishness, not even the historically best aspects of their Jewishness. It is crystal clear by verse 8 that he is speaking of the Jews in terms of the group which will be left out. There he calls them “children of the flesh,” but just a few verses earlier in our Romans 9 he identified them as unquestionably by the use of “my kinsmen according to the flesh who are the Israelites” (Rm. 9:3-4). Therefore we should never let anyone tell us that Romans 9 verses 9 to 13 specifically refers to anyone other than the non-believing Jews as “the elder” that “shall serve the younger” (9:12) and ironically even “the Esau I have hated” (9:13). As if the preceding context was not enough to be certain of this, the Abraham-Isaac family analogy of the 9 to 13 passage links itself directly to verses 6 to 8 where, as our essay logically demonstrated in the two preceding paragraphs, we know for a surety that Paul is speaking of the non-believing Jews’ detrimental exclusion.

Now there is also no doubt based on Scripture whole that the principles of these passages and following can be applied to all non-believers who are fated to be hated, and to live in God-weighted inferiority (Mt. 11:11) to believing Christians due to that nonbelief. However the principles are analogously expressed here (Rm. 9:12-13) solely in terms of Jews being hated and Christians being loved, and Jews being as if slaves to their Christian masters, and that obviously because so few of the Jews are Christians. When Paul at the end of Acts speaks of the Jews being blinded for the Christians’ benefit, the wide disparity and the ambiguity of language leads him to simply call them “this people” (“laos” Greek forms as translated from Isaiah’s prophecy) as opposed to specifying that it is only “the non-believing among this people” who are blinded. Furthermore, it does certainly appear that “this people” aka “the Jews” were handed an especially nasty destiny, and, if anyone ever was “predestined” for hell, Romans 9 like other New Testament passages makes it seem to be the Jews — not every single Jew but “the Jews.”

One of the dumbest and most disrespectful comments made by heretics on Romans 9 to 11 is frequently along the lines of, “God cannot be expected to keep His promises to the Gentiles unless we can show that He has kept His promises to the Jews.” This is fallacious on many levels because: (1) The beneficial “good” side of all promises that God has made are fulfilled to all Christians universally and exclusively through Jesus Christ alone, including the Abrahamic covenant and the Davidic covenant. The Mosaic covenant is shown by Paul in earlier Romans to be neither practically good nor still binding. (2) Even if all that were not the case, which we know by Holy Scripture that it is, a human’s finite mind should not be telling God’s infinite mind what It can or cannot do. The whole idea invokes an attempt to place limitations on God’s glorious New Covenant Christianity based on Old Covenant reasonings by those who are being unreasonable and illogical even by human standards. (3) Romans demonstrates just the opposite — that God can indeed hate and punish some, and love and reward others, for no other reason than because He wants to — and nowhere is this written more transparently than Romans 9! One must think that because this concept is explained profusely in Romans 9 to 11, therein comes the desire of Satan and his heretics to speak this lie whenever the same passage is spoken of, as they try to place in the mind of Christians a 180-degree wrong idea instead of the divinely-revealed truth. They cannot confuse by misusing Romans 11 unless they first wipe out what Christians otherwise might understand as its very relevant context in Romans 9.

Whether in Romans 11 God is using Paul to tell us that a small remnant of Israel will one day be saved as is apparent, or that a great many of them will one day be saved as is possible, we know from Romans, the same “Romans 11” letter-snippet, and Scripture whole that He is telling us that only those who accept Jesus Christ will be saved. In the same token, we should also know that he does not mean that those who do not accept Christ will be among those who avoid hell, and clearly millions of Jews have already died without accepting Jesus Christ and are therefore in hell. Is this acceptable by a “loving God”? Was this even — gasp! — intended or preordained by the same one true God? That is what Romans 9 especially answers. We have already seen in 9 verses 1 to 13 that Paul is doubtlessly speaking of “the

Jews,” clarified 6-8 to be the “non-believing Jews,” when he writes in 12-13 that they shall serve as if unrewarded slaves to Christians and that God has chosen to hate them. Concerning this most lamentable destiny he then immediately after in verse 14 asks two questions, the first being rhetorically, “What shall we say then?” The second question is translated variously as “Is there unrighteousness with God?” (KJV) or “Is God unjust?” (NIV) or “Is there injustice on God’s part?” (ESV). He strongly answers “No!” — respectively in the translations as “God forbid.”, “Not at all!”, and “By no means!” This answer goes against common human intuition, especially that of the unread, so he explains in the rest of Romans 9 why God is indeed acting fairly by loving some and hating others. Specifically, in the context of earlier Romans 9 and his entire Epistle, Paul explains in the latter part of Romans 9 why God Himself has “chosen,” as it were, a large majority of his saved people to be Gentiles, while allowing the large majority of the Jewish people to suffer his wrath by way of destruction in hell.

As he just showed that the Jews have ultimately found themselves in the role of Esau rather than Jacob, in verses 9:15-18 Paul assigns to them the New Covenant role of the hardened Pharaoh of Exodus (Ex. 7-8). He also references the same conditional-covenant times of Moses to bring out the eternal principle that God can have mercy on whom He wants to, as He spake unto him in Exodus 33:19. Then comes the rebuke of those who think that God has to make all promises unconditional, to stay with the “elder” instead of the “younger,” or to not take vengeance on the Jews (Rm. 3:5-6) and by implication on all other non-believers for their perhaps predestined rejection of Jesus Christ. In Romans 9 verses 19 to 21: “Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” It is a Cartesian argument if there ever was one in the Bible, and as Descartes said in *Meditations*, his own Method was “not novel, since there is nothing more ancient than the truth.” He there described his innate idea of God as “a substance that is infinite [eternal, immutable], independent, all-knowing, all-powerful, and by which I myself and everything else, if anything else does exist, have been created.” That

a finite man, a very fault-ridden being who proceeded into that much lesser state from the Perfect Being, would look up and tell God: “The Jews are here, and you can’t just let them go to hell because they were once your chosen people. They might have not accepted Jesus Christ, but you have to be loyal and save them anyway.” — by logic alone, for anyone who has a similar idea of God, this can be evaluated to be an incredibly stupid position to take. It is a beyond outrageous request when coupled with the divine revelation of God’s New Testament which has shown that all must either believe in Jesus Christ or be damned to hell (Mark 16:16), and Romans 9 reiterates for any human to question that perfect truth above all truths is arrogant and completely wrong.

Holding squarely in mind what we have established, that Romans 9 verses 1 to 20 are speaking specifically of the non-believing Jews as those accursed, not children of God, excluded from salvation, and even hated, let us add in that verse 21 has established the Jews as the vessels made unto dishonor (KJV) or made for dishonorable use (ESV). Verse 21 begins the brutal comparison of those dishonorable vessels, the non-believing Jews, vs. the honorable vessels, the Christians. If any single verse in the Bible describes the fate of most Jews, it must be what follows in Romans 9 verse 22, which states: “What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.” A common boast among the Jews today is their supposed racial longevity, which itself is a very complicated proposition with the historical dispersions, but for the sake of argument they can be granted to be the fullest-blooded descendants imaginable, for all that is worth because it is worth nothing but increased hardship. If that much more difficult road to Christianity is not traversed, as it usually will not be, as God knew it usually would not be, then comes the eternally-lasting “destruction.” The Greek word in verse 22 is *apōleian*, which is the same word used Revelation 17:8 and 17:11 for the final place of the Beast, and there so will non-believing Jews end up with their acting Father. And why, for what purpose would God allow such a horrific fate...why did God make the Jews his “chosen” people in the Old-Testament sense in the first place? Romans 9 verse 23 answers, “that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” The Jews are an entire race of people that in effect were

designated since antiquity to — much more often than not — suffer eternally for the benefit of Christians, and we now see the slavery-of-the-elder analogy of verse 12 come into light. It is not something that any good Christian should wish on anyone, but who are we to question the ways of God per verse 20?

That the fallen Jews are still here in order to serve the function of suffering for Christians is Romans 9 in a nutshell, but it does not stop there, and what follows is very pertinent to understanding the world as it practically is and always will be, as opposed to how we in our human minds might want it to be. As of Romans 9, Paul as we have said has switched over to looking at the reality more from the Jewish angle, which has been beyond horrific since they have generally placed themselves apart from Jesus Christ. God “endured with much longsuffering” (“patience”) the non-believing Jews so as to allow them to continue to exist as such, just as He has allowed Satan, so that God’s power can be demonstrated in their contrast with Christians, before they are destroyed in the End Times. This is all for the benefit of these gloriously-predestined Christians, described as “whom he has called” in verse 9:24, and further re-illuminated as “not only from the Jews but also from the Gentiles.” This is a verse similar to verses 6 to 8, from that different angle given the Romans-Chapters-9-to-11 literary switch, and if anyone had any doubt as to the proportions in Paul’s mind, whether in those verses or in Romans 11, then Romans 9 verses 25 to 33 seems to settle that entirely. That is, of the two racial groups who will join in the raceless “Christian” group (entirely synonymous with the “Church”, God’s one and only people now and forevermore!), Paul demonstrates that the Gentiles will be heavily represented to the point of crowding out all of the Jews except for “only the remnant.” That Christianity is a universally-defined religion based on faith, that the Jews are a limited racial group and the Gentiles are in effect the rest of the universe, these facts alone lead one to expect as much. However when God’s intentional blinding or even predestination-to-destruction of nearly all of that comparably small unlucky group is considered, how could any saved Christians expect to see many Jews in heaven?

Paul is everywhere in his works expressing that the Jews will be a small minority in heaven, even less than one might expect based on population proportions, and much less than one might expect if very fallaciously considering their B.C. past to be a facilitator to Christ, because it is most certainly instead an impediment. Human intuition might have led us to think such a people would be used in harmony with Christ, but they were instead “vessels made for dishonorable use” (9:21) when it mattered, which negates the occasional times before Christ when they got the First Commandment right as it then in the pre-incarnation sense applied. Yet the Christ-relative prophecies were already being inspired into the prophets, so that at least their extant words could be used honorably for Christianity, even if the lingering people of the Jews would be ever after defined by dishonorable enmity to our religion. Paul calls up four such prophecies in Roman 9 to demonstrate Hosea and Isaiah’s honorable use, and to show more pertinently that this honorable use was vastly more for the purpose of God’s destiny with Gentiles than with Jews.

The two prophecies from Hosea are referenced to prove the legitimacy of the Gentiles as the major part of God’s “people”, of God’s “beloved”, and of the “children of the living God.” Notably he was a “prophet of doom” in the northern Kingdom of Israel after they had given up the legitimate rule of the Davidic dynasty. Hosea 2:23 is quoted by Romans 9:25, “As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.” Hosea 1:10 by Romans 9:26, “And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.” Hosea Chapter 1 is a particularly uncomfortable passage where “the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord” (Hos. 1:2). When his whore wife named Gomer, obviously representing the Jewish people, bore him a son, “Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.” (Hos. 1:9). In the following Hosea Chapter 2, we perhaps see how easily Paul found his Romans 11 comparison of non-believing Jews to Baal worshippers, which any religious non-Christian people for all intents and purposes

are. Whether trying to worship a cow, the sun, or the true God without Jesus Christ, they have all not accepted Jesus Christ the One Way to the Father and they will be damned to hell all the same (Jn. 14:6).

Just how many of the billions in hell will be Jews, or rather what a large percentage of the Jews will be in hell, is what Paul is communicating in Romans 9 verses 27 to 29, where he references two prophecies of Isaiah. He does so out of order, and acknowledges this, with the earlier in the book of Isaiah being its verse 1:9 quoted by Romans 9:29, “And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah.” Paul is extending Isaiah’s commentary on B.C. Judah as a prophecy that, if not for the numerically small Jewish remnant which believes or will believe in Christ, the End Times destruction would be as complete as Sodom and Gomorrah and Jews would very-nearly cease to exist upon Christ’s judgment and exercise of His wrath. Of course Paul felt this personally because he himself was one rarely chosen for preservation in heaven, and this was a near-miss that had required a miraculous intervention by God into a life that had been otherwise destined for great punishment. Most of his old friends did not make it out of the Sodom and Gomorrah of Judaism. Isaiah Chapter 1 is all about punishment for the Jews, and on the surface predicted their fall to Nebuchadnezzar about 150 years later, but by Paul’s view also prophesied Christ’s own day of destroying them in finality — if they do not repent, which they did not then, and almost certainly through Christ will not now. Yet let us also look at the more complicated reference to Isaiah 10:22-23 by Romans 9:27-28, which in the KJV is “Though the people of Israel are as numerous as the sand of the seashore, only a remnant will be saved. For the Lord will carry out his sentence upon the earth quickly and with finality.” Reading through the Romans Epistle, one would have no doubt that the destruction here is aimed at Israel, but the Zionist might contend that Isaiah 10 itself involves the destruction of Assyria. This is true but Isaiah 10 also involves God’s destruction of Israel, and most translations of this verse 10:22 are either ambiguous or indeed indicating Israel (CEV, EASY, NIRV, NLT decisively). But as for how Paul is using Isaiah 10:22, which is the matter at hand, consider that at least three-and-a-half of his four prophetic references are incontrovertibly against Israel. Whether or not Isaiah had Israel or Assyria’s destruction

in mind by the “sentence upon the earth,” Paul was definitely using it relative to the destruction of most of the Jews. That is obvious from the context of the rest of his four references, by the non-believing Israel destruction theme that precedes in Romans 9, and perhaps most of all by the conclusion in Romans 9 that follows in its verses 30-33.

Allow Paul himself to speak in Romans 9:30-33, as to what the four prophecies mean to him now and going forward: “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.” This is another of Paul’s expressions of the irony of the ages, that will forever reflect on humanity. It might be summarized casually as: “The Jews were God’s chosen people in the Old Testament way, but now and going forward the Gentiles are much more often God’s chosen people in the Christian way (which is entirely faith-based), because the Old Testament Law keeps the Jews from accepting Jesus.” How he stated that in this instance was by marveling how the B.C. Gentiles by-and-large acted aimlessly without the moral direction of the Law, but how A.D. Gentiles have more frequently attained the righteous justification offered for the first time through Jesus Christ. Contrarily the B.C. Jews by-and-large sought righteousness through the Law but did not attain it because righteous justification was practically unattainable that way. Now the A.D. Jews are caused by their exclusive association with the Law to “stumble over the stumbling stone,” which by his use of the additional Isaiah reference in verse 33, we know that Paul means to be Jesus Christ. Whether Isaiah had in his mind the Messiah when he wrote Isaiah 8:14 and Isaiah 28:16 is very debatable, but that God had Jesus Christ in mind we can be assured by Romans 9:33. That God had the Gentiles primarily in mind when Isaiah and the B.C. Jews were going through their struggles is beyond question if one believes Romans 9, or the implications of Jesus Christ’s words in Luke 4:25-27. Elijah and Elisha in their ancient earthly times did not expect Jesus Christ to use their actions to declare to the Jews that Jesus Christ

would overwhelmingly be the Savior of the Gentiles instead. Yet that is exactly what Jesus did in Luke 4 verses 25 to 27, and looking at the huge disparity between Gentiles and Jews that transpired after His ministry and that continues unabated today, there can be no doubt that God has had a Gentile-centric mindset throughout the days of Jewish history, since the very start with Abraham, and most exceedingly during and after Christ. He passionately finalized that Christians are the only children of Abraham, the only children of God, the only beloved, the only who receive mercy, the only prepared for glory, and the only righteous before God. That is Romans 9 and that is Christianity, the one true religion, made by and since time immemorial expected by the one true God to be overwhelmingly composed of Gentiles and mostly without Jews.

It might be said with a degree of humor that the Apostle to the Gentiles Paul was an “honorary Gentile” in the sense that he was Christian, that racially speaking Christianity was always destined to be a primarily Gentile and little Jewish religion, and that he more than any other man was used by God to make it that way, even though he himself was racially Jewish. Paul as a matter of theology of course would identify as neither a Gentile nor a Jew but as a Christian. Based on his writings, we might imagine that he would assert his Jewish ancestry only if someone were trying to use it to deny him or another soul participation in raceless faith-based Christianity. As a habit, he asserts rather his race-independent Christian identity which is the only identity that he valued. This is why when talking primarily to Gentiles, he addresses them as “brethren,” at the start of Romans Chapter 10, because they are his Christian brothers. Note too how in verse 10:1 that he speaks of stumbling “Israel” as a group of which he has observance but no participation.

CH
X

“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.” (Rm. 10:1-4). Paul’s warm temperament and his philosophy

toward the seeking of Christian conversions caused him to write and speak as respectfully as possible but, unlike many today, he never let it get in the way of his telling the cold hard truth. Unlike today's preachers he was never after the money of the Jews or of their admirers, and only wanted them to like him enough to consider Jesus and the true Jesus at that. The Gentiles who read or heard this letter were to follow his example. Therefore as in Chapter 9, in Chapter 10 he follows up a compliment with an array of criticism that would have cut a non-believing Jewish listener to the bone, all predicated on their being in the religion of Judaism instead of the religion of Christianity. "Ignorance" has an insulting connotation but is really not an insulting word unless one chooses to persist in ignorance after having a chance to gain knowledge. In Acts 17 and Romans 1, the Gentiles were painted by Paul as having been ignorant before they had been presented with Christ, and they had indeed been twice-over ignorant in that they had not even had the Law of Moses from which to derive a lesser indication of the true God's nature. Yet we must separate the two ignorances. The Law was "from God" but not "of God" per Jesus in Matthew 19, and Paul has expounded this in Romans. As he effectually concluded in Romans 3, the Before Christ Jews had been "in no wise" soteriologically less ignorant or better off than the Before Christ Gentiles, "for we have before proved both Jews and Gentiles, that they are all under sin" (Rm 3:9). So in Scripture and in the Romans 1 recap we have the ignorance of Mosaic Law that in B.C. times affected Gentiles, whereas the Jews had what was then a somewhat better indication of God's nature. However, by far more importantly, in the same B.C. times we had the ignorance of and lack of Christ which affected everyone, both Gentiles and Jews equally. Now when we get to the composition of the Epistle to the Romans, written after Christ's ministry and during Paul's third missionary journey, all that matters is whether a human being knows Christ or does not know Christ. When looking at the Gentiles and Jews, how the tables have turned from the Mosaic ignorance! In early Romans Paul darkly reminisced about the former, but now he states the current situation as one in which it is the Jews who are "ignorant" and he tells this to the Gentiles of Rome. The implication here and throughout the Epistle is that it is the Jews who are generally ignorant about Jesus Christ, and the Gentiles who are generally knowledgeable about Jesus

Christ and becoming more so every day. Whether the Gentiles have resolved their Mosaic Law ignorance is relatively immaterial and has no impact on their righteousness or their salvation.

From Romans 10, verses 5 to 10, it seems that the Christian Gentiles now have something much better than the Law to focus on, which is both free and ready-made for them: “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.”

Thus in place of the works-based Law, a road arduous to the point of practical intraversability, all Christians have instead the royal road of faith in Jesus. The Gentiles were in a sense given this better road more so than the Jews because they lacked the heavy social impetus to try taking the human legality route just as many generations before had. And what exactly is mild-mannered but honest Paul saying about the Jews who continue to take the Jewish road as it were, in an attempt to find righteousness before God? He is fearlessly telling them in these ten verses that 1) the road of Jewish Law is your illegitimate road and not God’s legitimate road; 2) Your religion of Judaism is false; and 3) You have learned nothing.

To tell the proud Jews that every religious action that they have ever taken has been at base wrong and, now more than ever, is not only entirely ineffective but offensive to God, this must have seemed very radical. It was to discredit every old Jewish man who had spent a lifetime studying and meticulously observing. Yet as shown in Romans 4, the law of faith preceded their law as evidenced by how righteousness was credited to their earliest ancestor Abraham. Over and above that fact written in the mutually-accredited book of Genesis, in the New Covenant this ancient

truth of God entirely supplanted Judaism through the life and blood of Jesus Christ. The ultra-religious Jews were thus steeped in tradition to the point that they missed the earthly renaissance of the peak truth, when it was unusually made known in the minds of those of many nations — “tradition” being what has been established and propagated by the ignorant masses, and “peak” being what is the best of all time and space objectively in the mind of God (with “classical” being a third category entirely). The Jews did not establish Mosaic Law, but they were guilty of going “about to establish their own righteousness” through it (Rm. 10:3). Their misappropriation of Mosaic Law as a substitute for the law of faith that had been publicly restored through Jesus Christ was enough by itself for Paul to declare the Jews as rebellious against “the righteousness of God” (Rm. 10:3). It can be easily deduced what he must have thought of wholly-human scribal additions to the Mosaic Law, and what he would think of rabbis and the Talmud today.

But whether or not someone understands that Romans is a polemic against the non-believing Jews, their approach to the Mosaic Law, their man-made laws, and their way of life — which it inseparably is since it honestly defines New Covenant Christianity which is the opposite of Judaism — he or she can still have salvation in Christ by a single thought, which naturally leads to words and acts. At first glance, it might seem that Paul in verse 10:9 is adding verbal action to the faith condition. However in our monumental verse of Mark 16:16, Jesus similarly mentioned baptism along with belief — belief being synonymous with faith. Both audible profession of Christ and visible performance of baptism in Christ may be seen as natural outcomes of truly accepting Christ through the mental act of believing in faith. Jesus said in Mark 8:38 that “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels,” and the parallel is in Luke 9:26. Here in Romans 10 Paul echoes the truth by quoting Isaiah in verse 11, “Whosoever believeth on him shall not be ashamed” (Rm. 10:11), and uses it to explain why, per the preceding verse 10, that a heart which believes in Christ will certainly confess. The believing is said to give righteousness, and the confession salvation, but if the two are interlinked without fail, it can be assumed that one who is given righteousness for belief will inevitably

receive salvation for confession. Put simply, and it very much is simple, the New Testament asks us to believe, in other words to have genuine faith in Jesus Christ, and then to publicly proclaim Jesus Christ through words and baptism. Paul specifically mentions “shalt believe in thine heart that God hath raised him from the dead,” and with the ambiguity of the word “believe” as used elsewhere, it is not a good idea to deny other key historical achievements and eternal attributes of Christ, in order to narrow what is believed about His power. When dealing with God, one theoretically should err on the side of believing that there is more glorious detail attributable to His Name rather than less, so as not to tempt our fate which will be heaven and hell, and to overestimate the omnipotent God is difficult. However Christianity is just “belief in Christ,” and it is most usually simply stated that way scripturally, and as so one might surmise that it comes with few other requirements for salvation itself. It is so easy that it can be presented as no human action at all but an act of God, and mentally accepting is of no human merit relative to God’s merit. Yet it does most powerfully separate us from all other men, and for that reason, because we allow God the King to inhabit our hearts, and then to control and instruct us in living our daily lives. We become courtiers in His Christian Kingdom. Yet if one understands what Judaism is and still believes in any worth in Judaism — which is the polar opposite! a people-powered religion that is mired in a hopeless rebellion against the King of the Universe! — how can he or she “submit themselves unto the righteousness of God” (Rm. 10:3)? One cannot “serve in newness of spirit” when stuck in the “oldness of the letter” (Rm 7:6) because the two are mutually exclusive (Rm. 7:1-4). So it must be asked, can one truly believe in Christ and at the same time knowingly proclaim and promote Judaized falsehoods and lies about His deJudaized New Covenant? From the Scripture, one would conclude that those who do so are false Christians (fake Christians! not Christians!), or otherwise they Judaize in confusion without really understanding what Christianity is. May God have mercy on their souls by bringing them to repentance, and may we in the meantime obstruct their satanic work.

Faith, belief, baptism, and confession with tongue all speak to the universal nature of God's Christianity, and these are chosen and easy actions as opposed to unchosen born-on traits such as one's birthplace or race. The latter are conditions impossible for all to satisfy, such as in Judaism if someone was not born a Jew but also does not want to be treated inferiorly by the born-Jewish men and women in that religion which proclaims born-Jewishness as superior. Christianity on the contrary is quite beautifully raceless and egalitarian in its rewards, as stated yet again in Romans 10 verses 12 and 13: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." "Greek" in verse 12 of course means "all Gentiles," and here this is even more obvious since it is flanked by the word "whosoever" (Greek original "Pas") in verses 11 and 13. We might celebrate the occasion by restating from the Gospels its use in the most beautiful Bible verse of all: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

The rest of Romans Chapter 10, specifically verses 14 to 21, is a drawn-out logical proof that the Jews are without excuse, just as everyone else, and in some ways with less of an excuse than everyone else. The end of Chapter 9 and the start of Chapter 10 showed that they are exceptionally obstructed by their Law from finding God's true righteousness in Jesus Christ. The middle of Chapter 10 showed how typically easy this is for anyone to find, and that the finding is easy by its very faith-based nature. Beginning with verse 10:14, Paul strains to understand and explain exactly why, even with the Law-obstruction irony, such an easy path is in practice blocked off from the Jews, and he presents a human-back-to-God chain of success as follows: 'God sends a prophet or preacher > they preach the Word of God which is the gospel > man hears > man believes/has faith > man is saved by God.' Paul the preacher then says, "So then faith cometh by hearing, and hearing by the word of God" (Rm. 10:17). Then this is what we must remember most heading into Romans 11, which unsurprisingly is the end of Romans 10, its last verses 18 to 21, that Romans 11:1 directly refers to: that the Jews have indeed heard, that the Jews have been preached to louder and more clearly than anyone, but that the

same Jews by their own choosing have chosen not to have faith in Jesus Christ and therefore not to be saved. They, not God, have interrupted the chain of reconciliation. The Jews have not believed. God, on the contrary, has fulfilled his part, which is all the way up to the preaching, not to mention His past suffering on the cross when He Himself was the sent-prophet and sent-preacher! His passionate suffering, unthinkably chosen to be endured by a Being with access to perfect luxury, is what made the gospel valid in the first place. “I ask then: Did God reject his people? By no means!”, Romans 11 verse 1 tells us that God did not reject the Jews but rather the Jews rejected God despite His best attempts.

Let us therefore examine the last verses of Romans 10 before moving to 11, which is really no move at all but a continued reading of what Paul wrote as an unbroken letter. Romans 10:18, referencing Psalm 19:4, reads “But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” This verse confirms that the Jews heard, and how could they not have, since the gospel eventually went to the ends of the earth and they were in the geographical location where it first went out from? This is the sequence that he referred to back in Romans 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Then after Paul’s great reasonings from Romans 2 to 9, we definitely understand how ironically unlucky being the first to hear was for the Jews, in conjunction with the ironic unluckiness of their getting the Law and the covenants, and all by heavenly design for the Gentiles’ benefit. As always, Jesus had already informed us — having commented “hearing they hear not” and “By hearing ye shall hear, and shall not understand” (Mt. 13:13-15). Paul does not therefore reveal to us a Christian principle that the chronological reader of the Bible should not have already known, but he does help Christians understand more deeply how the Jews are unfortunate. In Romans 10 and following into Romans 11 he further helps us extrapolate that, besides their people’s misfortune, most of the Jewish individuals have by free will added their own choice to be ignorant of Christ despite having better access to knowledge of His truth. The concept of “ignorance” in this usage is chosen disbelief in what one has heard, or in other words is aware of, and disbelief in Jesus

Christ on any level is always a foolish decision. However it is even more foolish for the Jews in that sense — the sense that they generally have heard of Christ more often and more loudly than other races. Still today they are typically more aware of Jesus than other races yet their acceptance-to-awareness ratio has to be the lowest of any. Yet even though their race was and is destined to be in opposition to Christianity, each Jew who individually rejects Jesus Christ is still a fool and rejects his or her one Way to God. The Gentiles in contrast cannot be said to be wise as much as they are fortunate, that ironically by having been second in the transitory B.C. era and in the transitory phase of the early hearing, they became first in what mattered, and that was the believing part, with the stakes being salvation or destruction. In being second, the Gentiles became first through Christ alone, and that is the progression of understanding that Paul has taken us on from Romans 1 to Romans 10. The “all the earth” and “ends of the earth” imagery in Romans 10:18 recalls the words of Jesus to the Roman centurion, “that many shall come from the east and west” to the kingdom of heaven, as spoken in Matthew 8:11. When Christ spoke the same in Luke 13, he appropriately added, “And, behold, there are last which shall be first, and there are first which shall be last.” Here in Romans 10 Paul is likewise telling his gentile audience that the word has gone to the ends of the earth, meaning to all Gentile nations like theirs and those of their Empire, and that in this aspect the Jews especially of the region or with ties to the region where Christ appeared are therefore more guilty for their rejection of Him. It is already implied that more of those in the rest of the earth have accepted.

Then in Romans 10 verses 19 to 21, Paul again uses prophecies to show that the Gentiles did in fact accept Christ in lieu of the Jews by holy design. By this calling up of Moses and Isaiah, he again shows that the great men of Jewish history were really great men being used for what has been revealed to be Christian history. Romans 10:19 is “But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you,” which quotes the Song of Moses in Deuteronomy 32. Just like Romans 10 and 11, it really helps to read the end of Deuteronomy 31, which is “For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and

how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song..." (Deut. 31:27-30). Paul in Romans 10:19 quoted out of the lyrics Deuteronomy 32:21 which in full is "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." God is therefore justly repaying the Jews for their earlier offense, just as Romans 11:1 means that God is not really rejecting the Jews because, to be exact, the Jews rather rejected God and then God followed suit. When Paul here asks if they did not understand, he is likening the Jews' rejection of the First Commandment in the Old Testament to their current rejection of Jesus Christ. When Paul here, in the 1st century A.D., quotes what the NIV translates as "I will make you angry by a nation that has no understanding," he is referring to how the Gentiles in contrast had no understanding of the Mosaic Law in B.C. times but how that God Himself has now made that inapplicable. The Gentiles have instead the love of God — Christian love which is now His only kind — and the Jews are envious because over 99% of them lack it. Thus when Moses, back in the 13th century B.C., made what would be his swan song, he was accurately inspired to prophesy that the future of the Jews would be a punishment that would strongly involve God's love for Gentiles.

Isaiah though was the greater prophet, and through two of his prophecies, Paul shows that in ancient times the Christian dichotomy of Gentiles and Jews was already planned. Paul in Romans 10:20, the Gentile verse, cites that "Isaiah is very bold," and then quotes Isaiah's verse 65:1 as, "I was found of them that sought me not; I was made manifest unto them that asked not after me." The boldness is relative to Moses, because unlike his predecessor, Isaiah is not only saying merely that the Gentiles will provoke Israel, but that the Gentiles will find God and that God will manifest or reveal or show His true nature

to the Gentiles instead. That the Gentiles will be generally accepted as God's people in place of the Jews — not generally beside of the Jews, and definitely not below the Jews! — is the meaning of Chapter 10's last verse, Romans 10:21. Paul there quotes what was also Isaiah's next verse, which we have as Isaiah 65:2, when he writes: "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." In this is a reemphasis of verse 18's point of how the historical sequence and intensity damns the Jews more. That is, their having been exclusively given the Law and Mosaic covenant, their having been the nation where the universal Christ was incarnated, their having been preached the gospel more so at first, and finally their still being in a religion with this historical awareness, is all proof of their greater guilt because of God's fairness. To be fair, before every Jew from the time of Christ to today He has placed the same path to salvation as He has everyone else, but Romans 1 to 10 has shown that due to their own fault, their people's "special" conditions have ironically become why they have spurned that one good path. Knowing this, God showed them the way first so that their failure to take it would be more impetus to Gentiles — the rest of the world that God so loved — to be motivated to take the path to heaven, and this has been variably stated by Jesus and Paul multiple times (Mt. 13:14-15, Mk. 4:12, Mt. 10:5-6 with Mt. 11:20-30, Acts 13:46-47, Acts 28:26-28). Shall we then cross over to the part of Romans that the Jews and their associates misuse to try to cancel out the rest of the Bible, and to try to heretically give the Jews a way around God's reach to them through Jesus Christ?

CH XI Christianity is the end all, says Roman 10:4, "For Christ is the end of the law for righteousness to every one that believeth". The last verse of Chapter 10, as made the last verse of Chapter 10 by Stephen Langton or whoever did the division, is "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." (Rm 10:21). The next verse, as made the next verse by the Apostle Paul, in whose divine inspiration we in contrast have great amount of trust, is Romans 11:1 that begins "I say then, Hath God cast away his people?". Both Romans 10:21 and Romans 11:1 are therefore genuinely written and placed immediately one after the other by Paul — unseparated, undivided — and it helps to read them as such so as to understand what the "I say then" refers to. Paul is saying that the Jews have consistently,

habitually, and nearly uniformly rejected Jesus Christ, therefore — “I say then” — has God rejected the Jews? The answer is obviously, with the context of Romans 10, that God has not rejected the Jews in the sense that he has given them the opportunity of accepting Jesus Christ just as he has given everyone else. No, the Jews have rejected God and therefore God will be just when he destroys them in hell for it! Recall Romans 3.

However...even wise Christian men have called the content of Romans 11 a “riddle,” especially in terms of how verse 11:26 says that “all Israel shall be saved.” Besides the immensity of heretical action, many well-intended explanations have been offered for these New Testament words that commonly appear to Christians to be at variance with the rest of their New Testament. We all know that this passage is somewhat of an outlier, but if the genuine Christian approaches it head-on logically using the context of Romans and all Scripture, then he or she will see that it differs only in its narrowed-focus way of expressing the same universally-applicable concept of a Christianity wholly dependent on faith in Jesus Christ alone. Romans 11 is grounded entirely on the “whosoever believeth in him” of John 3:16, on the “no man cometh unto the Father, but by me” of John 14:6, and the “He that believeth and is baptized shall be saved” of Mark 16:16 — but considers these eternal principles in terms of the few Jews who will choose to satisfy the faith condition for inclusion. When it did mention that particular race, the first ten chapters of Romans instead focused on the vast majority of Jews who will be destroyed because they will not so choose, tellingly most often referring to them as simply “Jews” or in synonymously aggregated language, and not even bothering to distinguish them as non-believing Jews. In telling contrast, the believing portion were finally identified in Romans 9:27 by the numerically limiting word “remnant” (*hypoleimma*) just after Paul complexly and unusually separated them out from the whole racial-Israel in the nearby-preceding Romans 9 verses 6 to 8. Paul the philosopher was there making arrangement to explain the way that, as he will put it, “in this way all Israel will be saved” (Rm. 11:26 NIV). Without the split of the term it would of course have been most inaccurate and inconsistent for him to say that any “Israel” will be saved, since the usage of that nation word usually implies many people. After all he himself in Romans 9:27-29 and Romans 11:14

communicates that he has hope of Christian prospects for only a small number of Jews of the many in the racial Israel nation. He has therefore in Romans 9:6 separately defined a believing spiritual “Israel” nation, in other words a numerically small “remnant,” different from the rest that are blinded or “hardened” forever, as he will soon put it in Romans 11 verses 7 and 10. Yet to the unphilosophical skimmer, and to those who have been tricked into reading Romans 11 in isolation, it is still far from obvious what he means by the in-this-way-saved Israel of Romans 11:26, and very often they interpret it in a manner that contradicts the New Covenant Truth won by the holy blood of Our Savior Jesus Christ.

The content of Romans 11 is not a riddle or a poem, it is a philosophically deep but brief defense of the inclusion of believing Jews in the Christian religion that was much more copiously explained as being Gentile-heavy and Gentile-led in Romans 1 to 10. It necessarily relies on terms and ideas that the philosopher has redefined from normal usage, and only by such a brash lexicon, such an oddly-customized language, can the Apostle Paul arrive at the “all Israel” statement. It makes no sense to any ancient or modern observer of the Jews, and is especially senseless to the Christian who knows the New Covenant normally, unless he or she has understood the Romans-11-peculiar manner of expression by reading and thinking about the rest of the Romans Epistle itself, and in our current society that is a taller order than ever before. In a secular democracy that breeds heresy through ignorance and social pressure — not to mention its catering to the non-believing Jews’ heavily-monied aggression and malevolent influence on popular Christianity — man’s interpretation is there for the taking, but truth will never be. God’s true meaning will endure regardless of how many human minds are taken in by Satan’s lies.

To understand the truth, about how many Jews will be saved or any other questions, one should start with and always prioritize the Gospels. As for the heretic’s cliché of Romans 11 or Romans 11:26 that “it’s as simple as that” or “that’s all you need to know,” this is of course chicanery. We have already countered it by logically acknowledging the superiority of the God Jesus Christ to human Paul, by reading Romans 1 to 10 and finding there some quite useful knowledge (to say the least!), by recognizing that Romans 11 from the start intimates dependency

on at least Romans 10 with its opening phrase “I say then”, and by considering how Paul complexly separated the “Israel” of Romans 11:26 back in Romans 9 among other places. To the misinterpretations of Romans 11, a further logical counterargument might therefore be to prove that, while Romans 11:26 can be presented in isolation to wrongly conclude that all Jews will be saved, that another more important verse from the Gospels can likewise be presented in isolation to wrongly conclude that all Jews will be damned to hell. As one might expect, there is such a verse in the Gospels from the mouth of our Lord Jesus Himself — actually two such verses. They are both worth memorizing and repeating: firstly Matthew 8:12 “But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”, and secondly Luke 14:24 “For I say unto you, That none of those men which were bidden shall taste of my supper.” In the respective contexts, both doubtlessly refer to the Jewish people, and had anyone read just those verses or just those chapters, they logically very well could have concluded that every single Jew will be sent to hell regardless. We know differently because, and only because, we have qualified those verses with the rest of the New Testament, which presents a fair offer of salvation to every single human regardless of race and past interactions with God, even though in the unlucky case of the Jews that history is shown in the same Bible to generally work against their acceptance of Christ.

Then to evaluate the Jewish-remnant angle from which Paul expressed the gospel truth in Romans 11, it is critical to read the Gentile-dominant angle from which he expressed it in the totality of Romans 1 to 10, and also quite helpful, as it turns out, to read Romans 12 to 16 — in other words to read the entire letter. We should be constantly aware that it was not written by him in chapters and that “Romans 11” as distinct from “Romans” is a later invention, in some ways helpful but with vast potential for misuse. If there is any chapter of the Bible that we should not read in isolation it is Romans 11 because 1) It is expressed in complicated language that references terms and ideas that are complexly and counterintuitively defined by Paul in the preceding parts of the Epistle. 2) Most directly, it is a continuation of Romans 9 and 10, which are perhaps the most harshly leveled against the Jews in the entire Bible, and for that reason is a check against anyone going so far

in Romans 9 and 10 interpretation as to deny the Jews the possibility of becoming Christians. 3) Since it was intended as a check against well-directioned overreach to those who already had read and understood Romans 1-10, without the reading and understanding of Romans 1-10 it becomes a misdirection to what are not key beginning principles of Christianity (like those in Romans 3:21-31 are) but are instead rather footnotes or refinements dealing with a relatively unimportant but interesting subject — the small amount of racial Jews that will indeed be saved. This is unimportant in the sense that Romans 1-10 defines Christianity as a religion where there is no difference between saved Greeks and saved Jews. The Jews who are saved therefore give up their Jewish identity just as Paul did (Phil. 3:3-9, Gal. 1:13-16). What is important about Romans 11 is that it holds Gentiles to the universal faith-based definition of Christianity, even when dealing with those who are of a race which rarely chooses to have faith in and make profession of Jesus Christ. It is therefore a call to further eliminate race from one's consideration of who is and who is not a Christian but, without the context of at least Romans 1-10 — where Jewishness and Jews are constantly berated for faithlessness, just short of unconditional exclusion — without that context one might jump into Romans 11 and think that Paul is somehow crediting Jewishness. He is instead trying to prevent Christians from discrediting other Christians if their race happens to be Jewish, which it in practice most rarely will be. Therefore Jews would be the most easily arrived at exclusion, but those Jews who accept Jesus will indeed be saved just as Gentiles who accept Jesus but, as well agreed upon and empathized by Paul himself, in no way due to their Jewishness but entirely due to their faith in Christ who is the One Way to Salvation. Any other interpreted means to their salvation is simply heresy in that it violates this most sacred principle of God's one true religion of Christianity, and in that it will never defeat His Truth.

But oh how the Devil and his minions have tried! The meaning of Romans 11 can be exegeted well enough in ten pages, and writing a book of 200 pages on its true meaning would be challenging. However a compilation book of the heretical attempts that have been made with misinterpretations of Romans 11 as their basis could easily fill 2,000 pages. In our modern day, they pollute all ends of the internet, but the Zionist political movement of the 20th century jumpstarted the lies,

unsurprisingly made in the name of “Israel.” Recall though that Peter warned from the 1st century, “Our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness” (2 Pet. 3:15-17).

Having examined Romans 1 to 10 in this essay, and having read the entire Bible at other times, let us make an attempt at explanation and simplification of this most controversial chapter of Romans 11. Its meaning with the light of context is transparent enough to be expressed accurately in even one sentence, and to that end let us do the same for the inseparable Romans 9 and 10 that precede it. In Romans 9, Paul tells us that God will exclude, spitefully use, and destroy the majority of Jews because they have not and will not accept Jesus Christ. In Romans 10, Paul tells us that God gave and continues to give Jews a fair chance to accept Jesus Christ. In Romans 11, Paul tells us that God cannot be said to have rejected the Jewish people by destroying them because he has consistently given them that fair chance to be saved as Christians as evidenced by the few Jews who have or will actually accept Jesus Christ.

Quoting again the end of Romans 10 and the start of Romans 11, which Paul wrote without the separation of chapter or verse: “But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” Let us now recall 10:1, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” — where he spoke of an “Israel” group which he had no participation in, referring to the Christ-rejecting non-believing Israel from his division of the term in Chapter 9 (pronoun reference in 10:1 directly back to the unrighteous Israel of 9:31). Here at the start of Chapter 11 however, he has shifted which “Israel” he is focusing on, as he now claims participation as an “Israelite” because he is “of the seed of Abraham.” Paul is definitely a

believer, so is he saying that he is part of believing Israel because he is of the spiritual seed of Abraham? More naturally from the end of Chapter 10 where he is still referring to the non-believing Israel nation which is damned, he is using “Israelite” as to himself only racially. In verses 11:1-2 it seems that he is saying quite complexly rather that ‘God has not rejected his Old Covenant people whole because I am part of the racial group “Israel” from which we now have two faith-determined groups: the non-believing Israel and the believing Israel’. In other words, he is saying that all of the calamities destined or predestined to apply to the Jews generally, that he just enumerated in Romans 9 and Romans 10, will not apply to him even though he is a Jew, because he has accepted Jesus Christ. That he has taken God’s stretched out hands in this entirely-Christian and Jew-regardless manner is the one difference, and 11:1 of course in no way means that those Jews who do not will ever again receive any special “chosen people” favor with God. Recall Romans 4 which determined that the chosen people of God are only those who have faith in Jesus Christ (Rm. 4:13-14). God has not cast away the Jews or anyone else in the world because he has stretched forth his hands all day long through Jesus Christ! That is all that 11:1 means, and to cite it without the context of the end of Chapter 10, as if chapterless and Christ-everything Paul wanted it used to claim any continued Old-Covenant allegiance of God to the Jews other than offering them New-Covenant Jesus Christ like everyone else, is Satan-inspired intellectual dishonesty. On the contrary, a very high percentage of Jews are instead stuck forever in the non-believing Israel — the non-chosen people in the New Covenant eternity! — according to Paul’s informed and divinely-inspired estimation, as evidenced by his Romans 9:27 and by his Romans 11:2-5 analogy that now follows.

When in verse 11:2, Paul asks the Romans if they do not know what the Scripture says of Elijah, he is presumably asking them only rhetorically, and he is definitely not scolding any behavior of anyone, because the “appeal to God against Israel” (NIV, ESV) or “intercession to God against Israel” is what faithful Elijah did, what inspired Paul just did in Romans 1 to 10, and what our perfect Savior Jesus Christ did with consistency. The analogy here is more so Paul to Elijah harmoniously, in other words Paul compared to Elijah because of their favorable similarities. Jesus likewise proclaimed before His Father and man

that the Jews had killed His prophets, betrayed His worship, and that they sought to kill Him as well. However Paul more so fits the “I am left alone” of Romans 11:3, as quoted from Elijah’s “I, even I only, am left” of 1 Kings 19:10. Per Paul’s Romans 11:1, this statement of his individual faithfulness to Christ despite the Jewish masses’ nonbelief is the beginning of his latest proof in a string of proofs as to why God is fair and why the vast majority of Jews deserve the punishments that they will get as he has described in Romans. Paul is certainly not here telling the Gentile Christians in Rome to be careful about criticizing non-believing Israel or to stop telling the truth about non-believing Israel, nor is he warning them later in the chapter of anything other than being arrogant and racially-exclusionary in Christianity like the Jews are arrogant and racially-exclusionary in Judaism. The Elijah analogy itself is not a warning to anyone, but a further means to prove that God has not rejected the Jews whole but rather that most of the Jews have rejected a fair and just God. The remnant analogy within it will make the absolution of God doubly clear.

If Paul had been the only racially-Jewish Christian then or to come on earth, an argument might very well have been made that ‘God did cast away his Old Covenant people and gave them no real chance at salvation through Jesus, because only one exceptional man out of the millions of them found Christianity. The road was too obstructed for any but the elite of elites to pass and therefore God was cruel and unjust.’ Let us consider if this is not the misassumption that Paul is preventively writing against, when he says in Romans 11:2-5: “Wot ye not what the scripture saith of Elijah? how he maketh intercession to God against Israel saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant [leimma] according to the election of grace.”

Paul is saying to the Gentiles, if you take the preceding dissertation explaining that God is at eternal odds with the Jews in general to mean that it was the unfaithfulness of God that caused it to be that way, or that it is and will be that way uniformly to the man, then you are mistaken. This because 1) I am myself am a rare-God-serving “Israelite” like Elijah was when seemingly all other Israelites had abandoned the true God. 2) Now like then God has made known to me like He did to Elijah that there is and will be a small but significant number of rare “Israelites,” present and future, who are not visible like me but like me in that they serve or will serve the true God. They abide or will abide in the only way to salvation which is acceptance of Christ, similarly to how the remnant in hiding abided in the First Commandment in the way that it was applicable in Elijah’s Before-Christ time. The analogy beautifully reflects God’s answer back on Paul himself, confirming that he is distinctively correct in accepting Christ as Elijah was correct in staying with the true God when almost all other Israelites did not. Paul by his choice of parallel life is in no way apologizing for A.D. intolerance of Judaism any more than Elijah apologized for B.C. intolerance of Baalism, and the overarching principle of the First Commandment is applied that, when compared to Christianity, the false religion of Judaism is now and forevermore as bad or worse than Baalism. Beyond the remnant of seven-thousand, all the other Jews are unquestionably those who have “bowed the knee to the image of Baal,” as complexly as they were the Esau that God hates in Romans 9:13. Further confirmation of this, as if it were needed, will follow shortly in our Romans 11.

Comprehension of Paul’s analogy of Elijah, the remnant, and the Baal worshipers is not too difficult to grasp when one has read the short passages on Elijah in Kings and at minimum the rest of the Epistle to the Romans, but to throw the average American into the Scripture at Romans 11 is as perilous as dropping a man into the ocean without a raft. If we can use an analogy of our own, the average American was not taught how to swim in secular-democracy school — not theologically, and usually not philosophically or historically. He was instead busy learning the “facts” of science like how many unreachable planets there are or which beast was the biggest dinosaur — both fun inquiries with some limited application, but ultimately proved relatively hollow like all scientific inquiries are by their lack of impact on the soul’s salvation

or virtue. Then secondarily and post-secondarily, he learned how to make money by satisfying a certain professional demand, and most collegiate references to Christianity that perchance flew by his ears were intended to obscure rather than to transmit truth, from “teachers” who themselves would have been as interpretively lost in such a complex Christian analogy by Paul as any of their paying students. Thus into the void of democracy-assured ignorance often today enters the Deceiver and his Judaizing deceivers to make in his mind what they want of it. Some aim to promote mass acceptance or financial leverage for Christ-hating modern Israel, others for themselves to be popular enough to maintain a nominally “Christian” professional position in the heretical society, and others to just generally mix up what is and is not God’s Christian truth. Countless bad outcomes proceed from his not knowing what should have been firmly established in his mind years ago. The final of which will be his place in everlasting hellfire if he does not understand the New Covenant well enough to accept Christ himself, or his children’s eventual place there if they do not accept despite having an ignorant father and they too will most often suffer from the same most critical ignorance for the same democratically-propagated reasons.

Romans 11 Verse 5 again, and now verse 6: “Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.” It is critical here in early Romans 11 to grasp and to hold the understanding that — consistent with the rest of Romans and the rest of Scripture — Paul is saying unequivocally that the Jewish remnant is and will be according to grace, which is one in meaning with “faith in Christ.” He is also explicitly saying that the Jewish remnant is not and will in no way be of works, which is one with Jewish Law. He is also obviously using “works” to dismiss not only false qualifications involving performance of the Law, but also to dismiss the false qualification of being Abraham’s racial seed through the Law, an inseparably negating link which he cited in the similarly-intended passage of Romans 4:13-14, that “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. For if they which are of the law be heirs, faith is made void, and

the promise made of none effect.” Back there in Romans 4 he was following up his main synopsis of salvation by faith in Christ alone (Rm. 3:19-31), by explaining that the law of faith applies fully to Gentiles, with the historical basis of his argument being there that Abraham was in truth a Gentile when his faith was credited to him as righteousness before circumcision. Here in Romans 11:5-6 finally comes the flip to the other side of the racial coin (as was token-mentioned by Rm. 4:12), that those who are racially of Abraham can still be children of Abraham just like the believing Gentiles now are but — Paul is consistent — if and only if their inclusion is by the same grace of Christ. All work, all Jewish law, all Jewish race are meaningless — not of any consideration towards those Jews’ individual salvations, not the driver of why there happens to be a remnant of Jews, and not at base any part of any special Jewish fulfillment or promise kept. The Jews who are saved are simply acting as a hundred times more Gentiles have by believing in Jesus Christ, and therefore the remnant becomes an identically-credentialed part of the Christians. The Jewish Christians once saved are no more a different group than are Irish Christians or Kenyan Christians or red-haired Christians, but since Jewish race was involved in the deprecated unsalvatory Old Covenant, and since the Old Covenant became a hindrance, God especially saw to it that not every single one of those hindered for their race were hindered beyond escape. That he did not blind every single Jew does not mean that those Jews who were not blinded were saved because of their Jewish race, but only that those Jews were allowed to proceed to Christianity normally with the sight of the typical Gentile. The only two meaningful groups are therefore the “unsaved” who will go to hell and the “saved” who will go to heaven since they have accepted salvation through the grace of Jesus Christ. The grace-saved Christian “remnant” is a part, a very small part, of the grace-saved Christian “Church.” Let us keep this singular means to singular Christianity in mind, this reinforcement of what we already knew, for defense against misrepresentations of what “election” means to Paul in the upcoming Romans 11:28. That he explained it even in the same “chapter,” in our verses 5 and 6, is not enough to prevent the deceivers from ripping verse 28 out and striving for corruption. Let us also hold it to fend off heretical misassertions that the believing Israel that will be saved in Romans 11:26 is a group which God will save in a significantly different way than He has saved Gentiles.

But before that comes Romans 11 verses 7 to 10 which is a further foundation for understanding that in 11:26 Paul is speaking only of a small number of believing Jews, a remnant, which will be saved. The very most critical verses nearby to understanding that are Romans 9:6 where he separates out believing Israel from racial Israel, while expressing both using the same word “Israel,” and also 9:27 where he attests to the relatively small number of those who will be in that saved remnant compared to all racial Israel. However in Romans 11 verses 7, 8, 9, and especially 10 Paul through Moses and David (if not also Isaiah) offers prophetic confirmation that the non-believing Israel, in other words the vast majority of Jews left in racial Israel who did not accept Jesus Christ, will indeed almost all be that way permanently. To quote these four verses of Scripture, the others who did not obtain righteousness through Jesus Christ, will be blind, deaf, and with “their backs be bent forever.” Some individual Jews will be saved as time progresses, and this is the “fulness” and “receiving” of the “some of them” — and only “some of them” (Greek “tinas ex autōn”) — that he will speak of in verses 12 to 15. However the condition that the vast majority of Jews are non-believing, non-Christian, and non-saved — in other words blind and with their backs bent — will remain the condition of their race generally for all eternity. The KJV translates this (*dia pantos*) in verse 10 as “always” and the NIV and ESV translate it as “forever” — but the meaning is the same, the vast majority of Jews will never be Christians and never be saved. Only all of a small remnant “Israel” will be saved, and the rest of race-only Israel will be the “vessels of wrath fitted to destruction,” “the elder” that “shall serve the younger,” and the “Esau have I hated” of Romans 9.

Romans verse 11:7 is a direct reference back to the non-believing Israel of Romans 10:3 which “being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” In Romans 11 Paul now writes of these useless efforts: NIV “What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened” and KJV “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” The “What then?” refers to the immediately preceding verses 11:5-6 where he said that the election was by grace

and in absolutely no way by works. It was to say that not an ounce of Judaism can directly contribute to making one a Christian. So “What then?”—or in other words “therefore”—the vast majority of racial Israel, which he in verse 7 simply calls “Israel,” did not obtain righteousness or justification before God because they predictably continued to seek God through law-defined Judaism. The Jews, in general, did not and will not obtain salvation because they did not and will not seek it through the grace of Jesus Christ. That is where the “election” (eklogē) comes in since it is the exception for the Jewish race and was chosen or selected out of their much larger group that was hardened. Similarly to Romans 9:6, here in Romans 11:7 Paul for the same purpose breaks “Israel” into “the election” and “the rest” — very notably both still under the race-categorical title of “Israel” but at the same time with opposite destinations despite both still being referenceable by the word “Israel.” The righteousness-not-obtained “rest” are obviously an overwhelming majority within their racial “Israel,” which is why in verse 7 he first says that simply “Israel” is that unrighteous group. He then clarifies that doomed racial “Israel” to be divided between “the rest” which are indeed doomed, and the “elect” which are still racial “Israel” but exceptionally not doomed. We will see starting in Romans 11 verse 12 that he will begin talking of those who might go — or be revealed as destined for transit as he was — from “the rest” of racial “Israel” to the “elect” of racial “Israel,” whom in verse 14 he appropriately calls the “some of them” that “might” be saved. This is consistent with the proportions conveyed in verse 7, and the rest of Romans, particularly Chapters 9 and 10, where Paul leaves no doubt that when one speaks of “Israel,” that they will always be speaking of a damned entity, unless he or she by “Israel” is speaking of the tiny minority “some” or “elect/election” or “remnant” within the larger racial entity.

The “some of them” of Romans verse 11:14, the “election” of 11:7, and the “remnant” of verses 11:5 and 9:27, and all the proportion-indicating language throughout Romans helps us know just how small of a sighted “part” is separate from the “blindness in part” that has “happened to Israel, until the fulness of the Gentiles be come in” which Paul will express in 11:25. In other words, it helps us know how few of the Jews will ultimately be in the “all Israel” that will be saved — obviously the election and remnant as opposed to the “all Israel”

that will not be saved, and obviously not “the rest” who fail the Christ acceptance condition which he has expressed many more times over as all-important for salvation. Most of racial Israel really are “vessels of wrath fitted to destruction” which exist only to aid the “vessels of mercy, which he had afore prepared unto glory,” which Paul was not kidding about in Romans 9:22-23. That is why he brings up again the Isaiah prophecy of blind and deaf Jews in Romans 11:8, similar to Christ’s reference in Matthew 13:14. It would also be Paul’s parting shot to the non-believing Jews in Acts 28, with no consolation for them whatsoever, and it is fairly safe to say that those Jewish men who left his house in Rome that day ended up dying without accepting Jesus. It is also quite certain that well over 99% of the murderous Jews back at Jerusalem and 99% of worldwide Jews since then have done the same. Was Jesus in Matthew 8:12, Luke 14:24, and Mark 16:16 joking about their damnation? We must think not, and Paul thought not, as best evidenced in the Roman Epistle by Romans 3 and Romans 9 but present end-to-end in droves.

In Romans 11:8, in speaking of the Jews that are blind and deaf, the Apostle also includes Isaiah’s “unto this day.” Yet if anyone thinks that this implies that the condition will largely resolve itself sometime after, even after the “fullness of the Gentiles has come in,” that is what the Romans 11 verses 9 and 10 passage conveniently rebukes. The answer via the Psalms 69:22-23 prophecy of David is here recited as “May their table become a snare and a trap, a stumbling block and a retribution for them. May their eyes be darkened so they cannot see, and their backs be bent forever.” The “table” that David and Paul wish “becomes a snare” may here be equated to the Jews’ potential “advantages” that Paul spoke of in Romans 3:1-2, before concluding in Romans 3:9-10 that Jews are in no way better off because all are sinners and then in Romans 3:22 that all need Christ’s redemption in the same way. As to their being racial children of the prophets, and having all the other historical Old Covenant honors of Romans 9:4, he now goes further than the acknowledgement of their eternal separation from God which appeared right after in Romans 9:7 and interrupts his lament that has followed. In Romans 11:9, Paul is instead aggressively saying that he actively hopes that all Jewishness becomes a “snare, a trap, a stumbling block, and a retribution for them.” In contrast to

the opening tone of Romans Chapter 9, where he expressed sorrow for their impending damnation, he in Romans 11 verse 9 is alluding to David's Psalm where he beseeches God to "pour out thine indignation upon" his enemies and to "let thy wrathful anger take hold of them" per Psalm 69:24. In the 1st century A.D. case of Paul, the poured-out wrath by way of their table would be that the Jews' having been God's people in the Old Covenant way would inhibit their finding how to be part of God's people through Christ in the New Covenant way. Paul apparently does with conflict wish this inhibition so that the Gentiles can continue to benefit, while at the same time otherwise hoping that more Jews will join them in Christianity. If all else were equal, and the Jews' vast-majority blindness were not helping the Gentiles, he would wish that all Jews would come to Christ but, the reality as it is, he is only hoping for "some of them" to join the "remnant" because 1) The Jews' Christ-blindness is better for the promotion of Christ-acceptance in the Gentiles, as planned by God. and; 2) The Jews' separation from God is the lasting reality of their rejection of God's New Covenant, as ironically caused by their Old Covenant relationship with God, as well described in Romans and especially in Romans 9.

Paul gives the impression of a compassionate man who cried tears for his race even while they habitually tried to kill him. David however is a better agent for the "backs bent forever" wish of Romans 11:10, which by Paul's use of it is really nothing more than a servant acquiescing to his King's justice. The King of Kings Jesus Christ was like David temporarily usurped by the people of Judah, so much so that in John 18:36 the All-Mighty Incarnated told Pilate before the crucifixion that He was neither the King of the Jews, nor was his Kingdom at that time (see the verse's operative word "now", Greek "nyn") of this world. When after his resurrection Christ's servants, overwhelmingly Gentiles, began to establish his Kingdom on earth, and in direct fighting opposition to the usurping Jews as in John 18:36, the "retributions" began. The Second Temple destruction of 70 A.D. by the Romans was a physical prophetic fulfillment of Christ's destruction of its spiritual importance which Paul's ministry furthered through those same Romans. The Roman Emperor Constantine would one day realize Christ's Kingdom on earth politically. Yet when Paul wrote to Constantine's predecessors in 58 A.D., he doubtlessly already had a conscious or subconscious

association of King David with their Monarchical Rome. David in his time of restoration had surely been bitter at the people for how they had similarly usurped him temporarily and how they had ungratefully tried to kill him. He in the afterlife (when and if he has one, Acts 2:34) would find bitterness in how the Jews left his dynasty behind for illegitimate rule, and most of all how they usurped and crucified God's Incarnation of Whom he was the most important ancestor in the flesh. We certainly might imagine that he would wish the Romans Chapter 11 verse 10 punishment on the Jews forever and that he would side with the Gentiles who more so shared his love of the true God and also his monarchical soul. Any thought that a ruling King David or ruling King Jesus could be compatible with Pharisaic Judaism, the overlapping Second Temple Judaism, or the spawned modern day Rabbinic Judaism is great error, as they are as ideologically inimical as monarchy vs. democracy, or God vs. the Devil. This is why in his Romans Epistle asserting God's Christianity over Satan's Judaism, Paul chooses King David to deliver the final judgment on the Jews of his Royal Son in the flesh. May we read once again for memory, this time as translated by the ESV, that Romans 11:9-10 quoting David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs forever."

Romans 11 Verse 11 immediately picks up on why such judgment has a holy purpose, and is not just cruelty: "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." The outcome of their fall is just Paul's Romans Chapter 9 answer reiterated — that one is hated by God, usually the Jew, so that the other may the better loved by God, usually the Gentile. Falling away from God's one way to salvation, and therefore living bound for hell, has no consolation unless the Jew himself or herself were to individually accept Jesus Christ before he or she dies. Make no mistake that here in Romans 11:11 that Paul by acknowledging this standard outcome is again "making intercession to God against Israel" as in Romans 11:2, and what clarification, albeit numerically small clarification, was given to him by way of the Elijah analogy in 11:2-5 and continuing into 11:6-7? It was as to the credit, rather than any detriment, that a remnant of Christ-believing Jews would be to Paul and other Christians such as

the Gentile Romans. Therefore we see in the latter part of 11:11 that he now mirrors the same type of clarification with the very theoretical thought that some Jews might be stimulated to jealousy to the point of a “if you can’t beat them, join them” response. That would after all further prove that God has not “rejected his people,” in the sense that he has not treated them completely as pawns without a single thought of offering a motivation for their own salvation experience. God knows, we know, and Paul knew full well that this response will only be from “some” Jews that “may” be “provoked to emulate” the Gentiles in becoming Christians per his language in 11:14 but, if any are, against all other odds given their many special obstructions, it will be quite a wondrous turn of events worth celebrating.

Along those lines, and reading between the lines, Paul seems to suggest that a Jewish man or woman’s conversion and subsequent life in Christianity can potentially be an even more useful exhibition of God’s miraculous power as his own has been — even more useful than the self-enlaved lives of the many Christ-denying Jews whom God has still put to work albeit against their wills. The Gentile Christians upon such a rare occasion could benefit all the more, per Romans 11 verses 12 to 15: “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?” The riches were said in Romans 10:12 to be distributed equally to all who call on our Lord, and here in Romans 11:12 we see that Gentiles through the Jews’ fall were motivated to call on the Lord more so than otherwise. This is the tone of his entire letter to these Romans, that the spirit of Christianity is opposition to Judaism and opposition to the Jewish people generally, who not only reject Christ but do so vehemently and offensively by their substitute of legalism for faith, racial exclusion for universal love, and man for God. Thus the Gentiles by seeing the mistakes of another, as so often happens, were able to get it right in their own lives — in fact most of the “world” already seemed to be headed that way except for the Jews. The alternative would have been if the Jews had not rejected

Christ, had not wanted the Gentiles to blaspheme His name, and had not brutally deferred the role of the New Covenant leadership that God has fairly offered them “first.” But since the Jews did not accept Christ, the outcome became exponentially worse for them, and we might here speculate that it became a little less favorable even for the Gentiles in some ways. Gentile Christians per the grand finale of Romans 8 have been justified by the true God, glorified by the true God, and inseparably loved by the true God. Yet still it would have been nice for these Christians to have had the Jews on their side in genuine Christianity, rather than as enemies in outright opposition, or insidious workers of deception as is more often the case in our modern times. That when even one or a few of these Jews legitimately change their ways and decide to join the Gentiles in the “fullness” of Christianity, that this is all the greater riches for the already rich, is what Paul is trying to tell his students of the Christian religion of love and universally-offered mental-acceptance inclusion.

In verses 11:13-15, Paul writes “I speak to you Gentiles” to remind us who the letter is addressed to and he identifies himself as “the apostle of the Gentiles” — taken together he is almost making the “Gentile” side entirely synonymous with the Christian side. In different words, he is saying, ‘you Romans and I are already the glorious winners because we accepted the Christianity that nearly all of the Jews rejected. I was chosen to minister to the Gentiles because so many more of you are accepting of Christ than are the Jews. This being the happy case, I further enlarge the greatness of my ministry if I subsidiarily also save some of the Jews despite it all. Just perhaps, by the unlikely and irregular way of feeling envy toward you whom they hate, when they see you victorious in Christianity, they might be motivated to act like Gentiles themselves in that they become Christians. When they are miraculously taken away from Judaism and transformed by God into Christians like I was, it will be as if a man is raised from the dead. At such an incredible event of a Jew actually becoming a Christian, how can any Gentile Christians not praise God all the more?’ Paul may even be implying, ‘How can we not praise God even a bit more than when a Gentile becomes a Christian, since this is a much more regular occurrence owing to the nature of God’s planned and implemented Christianity, which has proven to be very much Jew-contrarian?’

Then the latter part of Romans 11 verse 16 begins the often misinterpreted tree analogy, which actually resolves itself in a reflection of Gentile-heavy Christianity, although with a view to fallen Jews making their way into it. Verse 16 continues his thought from the prior verse 15, which read together are: “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.” The “firstfruit” and “lump” preceding analogy when coupled with the mention of the receiving of remnant Jews does seem to imply that their fathers who were received in the Old Covenant way will make their racial descendants being received in the New Covenant way of more cause for celebration than otherwise. This *potential* receiving indeed applies to the entire lump, but Paul himself just said a mere two sentences ago that he hopes only that he “might save some of them” (See also 9:6 and 9:27). How “holy” (11:16) would God consider “the rest” (11:7) of the Jews whom he destroys (Romans 9:22, Mark 16:16)? What Paul is getting at in Romans verse 11:16 is that if, and only if, those some in the lump offer themselves to God through His Person of Jesus via the New Covenant, similarly to how the best of their fathers offered themselves to God through First Commandment adherence during the times of the Old Covenant, then it will be similarly holy. The Jews in the Old Covenant did absolutely have a one-of-a-kind chance to serve the true God before the Gentiles had a vastly superior chance to, and some of the B.C. Jews — the firstfruits among them both in terms of quality and order — did do that in a favorable way. However Paul is abundantly clear throughout that the Law and Jewishness cannot save anyone (Rm. 3:9-10, 3:20, 3:27-28, 4:14, 7:1-10, 8:1-3, 9:30-33, 10:1-4, 11:6), and to now offer one’s self in those ways or any other way without Christ is certainly to be denied reception onto God’s tree. And why were all Jews cast off that tree in the first place, so that Paul is only hoping that he might graft back on some of them? It certainly did not happen because Jews at the time of Jesus suddenly adhered less to the Law or to their Jewish-race-specific ways — their loyalties to those delusions had increased ever since the fall of the First Temple and especially since the onset of the Maccabees, Hasidim, and Pharisees. On the contrary, every single Jew was cast off of God’s tree because Jesus Christ instituted the New Covenant, and accordingly the condition for who was on God’s tree became entirely based on faith

acceptance of Jesus Christ. The tree itself suddenly changed, though God's determination and preparations had been evident in human history centuries before. It became a Christian tree, and since the Gentiles soon became the overwhelming majority in Christianity, it soon became a Gentile tree in the sense that it soon became overwhelmingly full of Gentiles.

It is important therefore to understand that the Romans 11 verses 17 to 25 that follow are in no way trying to bridge any gap of Gentiles from Jews. The Gentiles are not in need of being Jews but rather Christians on a Christianity-transformed tree. By way of Jesus Christ, all Jewish branches were knocked to the ground and the Old-Covenant operation of the tree ceased to exist. Paul explained this profusely in his Christianity-defining Romans Chapter 3 where he identified all men as sinners. To use a modern database analogy of what he is conveying with the Jews more so in mind in Romans 11, it was a mass delete of the entire table and all records in that table were deleted along with it. In its place God chose to use the greater table that He had designed since the beginning, which potentially accommodates all humans universally and eternally, but into which only those persons who satisfy the faith condition have been and will be inserted in. The tree itself might even appear the same as before to the untrained eye, as it is after all being run by the same authority and still is predicated on this authority's choice. However God's permanent choice of Jesus and the New Covenant has ensured that forever after the tree has been operating with a new list of branches which must in all cases have faith in Christ, or else be left excluded. Whether broken branches lying on the ground nearby from where they fell, or branches still stuck to a wild olive tree at a distance, they will all be purged and burned in hell per Matthew 3:12 among many other confirmations. As for the tree, the difference that is readily apparent to anyone who honestly looks on it with Christian eyes is that it has in practice become a "Gentile tree," because over 99% of its branches are now Gentiles instead of Jews, and that because over 99% of Christians are Gentiles instead of Jews. This happened because the tree's condition for branch acceptance changed by way of our Savior. If anything, Romans 11:17-25 shows again that Jews are rather the ones trying to bridge the gap to be beside of the Gentiles but,

with the divide being dependent on acceptance of Christ, the analogy is better explained as non-believers trying to find their way onto the New Covenant tree of Christian faith.

Yet since as admitted there are definitely similarities and a degree of lesser non-salvatory continuum between the former state and current state of the tree, the memory of the Old Covenant tree could theoretically help the fallen branches find their way to the New Covenant tree through salvatory Christian faith. With its history in mind, it can be said as Paul does in 11:23-24 that the Christian-converted Jews are “again...grafted into their own tree.” Before Christ, it was indeed the true God who honored the Jewish race by giving them laws, prophets, and miracles from Him, and, After Christ, those Jews who accept Christianity are indeed returning to the same true God who honored their fathers. However per Christ’s own words in Matthew 11:11, the least in the Kingdom of Heaven is greater than the best of their prophets or fathers were. Paul seems to feel more passionately than anyone that the Kingdom of Heaven only includes those who believe in Jesus Christ. Therefore spiritually speaking, if they amazingly break through their race’s walls and gain the Christian faith then the grafting will absolutely be each Jew’s first inclusion on the far greater New Covenant upgrade of the tree. However in practice the resilient Jewish race has shown that they can overcome anything but this. That when they have in this most critical way fallen down that they still stay down, although in all other ways get up, might demonstrate that God is fine with them staying down from His tree and that Satan helps them get up for other pursuits because they are his anti-Christian force. They themselves mistakenly deny that they have fallen and deny that the tree of God has been wholly transformed, just as many Zionists deny when they misuse this passage.

If any denies that this analogy represents a tree completely transformed from an Old Covenant state to a New Covenant state, we should ask them: 1) Was the tree before not full of unredeemed sinners who were in that way enemies of God since the Law was practically insufficient for salvation, even if they at times might have pleased God by non-sinful and even laudable thoughts and actions? 2) Is the tree after not inclusive of only those saved by Jesus Christ?

As Paul alluded to at the start of Romans Chapter 10, the covenant switch was somewhat counterintuitively a raising of standards. It might be said here in Romans 11 that the New Covenant tree is much easier for most of us, in other words the Gentiles, to be grafted onto, because it requires only our faith, but at the same time raises the standard because it is now truly God's tree. The Jews in contrast have a much more difficult time because their ancestors and ancestral ways were once on a tree that was operating in a way that was "from God" but nowhere near the highest sense of operating "of God" and abiding in his highest eternal truths which have been so "since the beginning" (Mt. 19:8). It did have a much greater level of human effort associated with it, but it was not a tree that could ever reward one with righteousness, in other words justification from sins, in God's mind. However those B.C. Jews were certainly on that tree of the unrighteous, the immature tree which God was getting ready to strip of its branches and to use those branches for our wild olive tree benefit. There is no denying them that, and we accede to the boasts that non-Christian Jews often endlessly make about that part of their history, even though they tragically do not understand it. Paul hopes that this pride — which when coupled with their ever-present Gentile hate might yield envy — will get them on the New Covenant tree so that they can be all the more proud and for the first time "holy" in the sense of being justified by Jesus Christ for salvation in heaven. In the past before Jesus, their Old Covenant was holy and "from God" but it was not God's holy New Covenant "of Jesus Christ" which He gave the power to redeem humanity from their sins. Jews and Gentiles alike should be grateful that God has this "replacement theology," because if Jesus Christ had not won the transformation of the tree's conditions with His blood, we would all die as sinners (Rm. 3:9-10) subject to the "wrath of God" (Rm. 1:18). How can anyone read Romans Chapter 3 and think that any racial-descendant branches of the old branches of the Old Covenant tree will be excluded from God's punishment, unless they find their way to the New Covenant tree through Jesus Christ?

After all that followed the monumental Chapter 3, namely Romans 4 to 10 in which Paul the converted Jew meticulously attested to Gentile dominance in Christianity, here in Romans 11 beginning with verse 17 he sets a limit to his enterprise. That is, he does preventively warn Gentiles about any desires to keep Jews from finding their way to the tree of Christ, but having read the rest of Romans, we know that he is more so qualifying his own very strong and more copious anti-Judaism language. Paul the Christian is trying to prevent his words from being taken as against Jews coming to Christ, which would instead be anti-Christian and in violation of the race-negligible aspect of Christianity's law of faith. Read Romans 11:17-25 and see if he is not trying to prevent Christians from acting exclusively toward the rare Christ-seeking Jews, a way that the many race-centric Jews often act toward all other humanity: "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. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Paul in the meat of his Epistle had just expounded Christianity as the opposite of Judaism, to the degree of saying in Romans 7:1-6 that one must be entirely dead to Jewish Law before he can be joined to Christ. After starting with a criticism of arrogant self-righteous Jews in Romans 2, he positively and expansively defined how Christians should be different. After declaring this superiority and eternal victory at the

end of Romans 8, he lamented the Jews' loss in Romans 9, Romans 10, and also at the start of Romans 11. Here in the latter part of Romans 11, he is telling Christians not to make Achilles' mistake of dragging the body of the defeated foe, but rather to take Christ's advice of loving one's enemies and praying for them that persecute (Mt. 5:44). The main human-to-human advice here is to pity and hope for rather than to hate and wish ill on the fallen Jewish branches on the ground that still "be broken off," which of course is over 99% of them, but Paul also makes mention of former branches already back on the New Covenant tree which includes himself! A contemporary of Jesus, he had been thrown off by Him as had all other living Jews, but he unusually had been regrafted by Him through a one-of-a-kind intervention. To the Christian Gentiles who were wild in their pagan ways of Romans 1, whom he more than any other man took to Christ, he tells them to "boast not against the branches" whom they were "grafted in among" and with whom they "partake of the root and fatness of the olive tree." As for the fallen-and-can't-get-up branches, the verse 17 mention of those as if broken off right before the grafting on of the Gentiles invokes replacement on that level as well, that the Gentiles took their place, but we must remember that the higher level "replacement" was the Old Covenant with the New Covenant. To say that the Jews were replaced is to give them too much credit, because the plan since time immemorial was always for it to be a Christian tree (suppl. Jn. 1:1-14, 1 Cor. 2:7, Eph. 1:4-5, 2 Tim. 1:9). Instead the Gentiles and Jews who accepted Jesus Christ were placed onto the tree in the New Covenant way which uniformly replaced the Old Covenant way, and by which replacement faith in Christ became the only condition for inclusion. In God's mind it was always destined to be a New Covenant tree so it was not really a replacement in that sense either but a coming to fruition. Paul is telling us here to be mindful that some Jews will be scattered in among those many Gentiles destined by way of the New Covenant to be Christians, even though most Jews will not, and therefore we should not treat the racial minority Christians differently since "belief" is their deciding factor as it is ours.

Of course with such a vast majority of those in the Jewish race having chosen unbelief, it is quite an easy assumption to make when one sees a Jewish race individual, whether randomly or even in a Christian church. That is why Paul perhaps goes beyond warning the Gentiles against losing their faith in Christ, which he does in verses 18 to 21 where he tells them that if they lose faith they will end up unspared like all the damned unbelieving Jews. The “faith not works” Apostle even goes so far in verse 22 to tell the Gentile Christians, “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” He has said countless times that belief alone determines salvation, most firmly perhaps in Romans 3:28, which reads “Therefore we conclude that a man is justified by faith without the deeds of the law.” Here in Romans 11:20 he just said “because of unbelief they were broken off, and thou standest by faith” and in 11:23 will say “if they abide not still in unbelief, shall be grafted in.” However his words in verse 11:22 tell us to continue in God’s goodness rather than to, it seems, act in badness like the Jews on whom fell God’s severity. He might indeed be partially saying that if we act like non-believing Jews by trying to exclude others — which here would be an attempt to exclude from God’s New Covenant of faith in Jesus Christ — we will be treated with the same severity by which God treats them. It is safe to say that we are to act as loving Christians to all humanity including all Jews, both saved and unsaved, which is the opposite way that many Jews treat Gentiles. As for the non-believing Jews on whom has fallen God’s severity, if we treat those non-believing Jews like they treat us, then God will look at our actions similarly and chasten us for it. Based on the endless assertions both in Paul and the Gospels that faith in Christ yields salvation, and the Romans 8 assurance that nothing can separate us from it, we cannot conclude that any amount of improper behavior can cause us to lose our salvation as long as we have that faith in Jesus Christ. Therefore when Paul in 11:22 tells us to “continue in His goodness,” he is probably only commanding us to continue in belief, since that is the only goodness that he specifically mentions and does so both before in verse 20 and after in verse 23. In any event, he certainly does not mean that we are to refrain from acknowledging and proclaiming the Jews’ doom apart from Jesus Christ, which is what Paul did in this very verse with the word “severity” and which he did in more

detail in Romans 9:6-33 and which he did ten thousand times over in his ministry. Romans 11 instead teaches us again what we should already know, that our hearts should ache for the non-believing Jews as he does in Romans 9:2. Their fall is in some ways more tragic, but recall that Paul is the textbook example of why we should still spend more time ministering to Gentiles. Acts Chapter 22, verses 18 and 21, “And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me... And he said unto me, Depart: for I will send thee far hence unto the Gentiles.”

Before we go to Romans 11:26 — the misinterpretations of which we have already largely addressed upon finding their refutations in earlier Romans — let us look squarely again at the preceding Romans 11 verses that are in fact warning Gentiles on some level about something. Verse 11:18 was “Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.” We identified these particular branches as Jews who were formerly on the Old-Covenant-operating tree and who, like Paul, are unusually back on the New Covenant tree after having been thrown off. We should also note the second part which identifies such boasting as an offense to the root which represents God through His Person of Christ, because self-glorying would be arrogance toward the omnipotent Origin of our salvation and of our fruit afterwards per John 15. Per the nearby context of Romans 11:18, we are obviously being told there to appreciate the unwarranted grace that we have received simply from our belief, and that praise should therefore be directed to God rather than claimed for own vanity — which in this case would also cause friction or even racial contention among believers. The “Be not highminded, but fear” part of verse 20 means the same, that glory should be given to God because, as it says, “of unbelief they were broken off, and thou standest by faith.” Neither of the two are achievements of man but the latter is the acceptance of the gift of God, who has the power to give and take as He pleases. We have assurances that He will not take away our eternal life unless perhaps if we lose faith, and these verses seem to suggest that in that case He might.

Verse 11:22 was “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” We just before determined this to probably be only an admonition to maintain our faith or possibly end up in the hell that will definitely be the final destination of those who never had it. However if this verse is to any degree also referring to behavior of faith-undeterred Christian believers, then given the Romans Epistle on balance, the higher ranking Gospels, and the Bible whole, we cannot conclude that it means that the believer will be cut off from salvation but only that they will be disciplined by the same God. In so much as the “cut off” of verse 22 means removed from the tree representing salvation, the “continue in His goodness” must mean continue in His goodness as a Christian which is defined by Christ and Paul as one who believes in Jesus Christ. Therefore a goodness-continuing Christian is one who believes, regardless of their works, as Romans 11 verse 6 taught us yet again, although this principle from Jesus was affirmed by Paul best in Romans 3.

Finally, before the Christian “joining of hands” section of Romans 11 as it were, is Romans 11:25 which reads, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” The inner meaning is that Paul is telling the Romans that he has been used by God to give them the keys to God’s Kingdom, and that they should therefore administer it in humility before God and in full accordance with his law of faith. They should not treat the fallen Jews as irredeemable because the “part” of them, however small in total is this “remnant,” whom God intends to save in the End Times will be saved — and that will be completely creditable to God as is their own salvation. The implication of course is that those Jews who come to Christ before then should also be welcomed. In some sense, God should be praised even more for the salvation of these Jews since it is more difficult for them to accept Jesus Christ because a general “hardening” of Jewish hearts for the Gentiles benefit has been enacted by God Himself. Yet one day, after the Gentiles are entirely taken care of with as much eternal life as He can possibly give them while still allowing for their free will, He will partially release His holds on the Jews’ free wills and more of them will come to Jesus than Gentiles have been

used to seeing. When they do they should be integrated in, but until then Gentile Christians should not racially boast against those Jews who are already Christians, or think themselves more holy because they are in the Christian Gentile majority rather than the Christian Jew minority, because all glory for Christian salvation is God's alone. This is helped along by the revelation that "some" additional Jews (11:14) — perhaps a few thousand in the remnant like Elijah's seven thousand (11:4) — will indeed get in as branches with the many Gentile branches on that final tree. This will apparently happen in the last few years when God lessens or stops his blinding of the Jews, which He will have already done for thousands of years so that He could fill the tree more "full" of Gentile branches.

In the 1st Century, it was almost inevitably a "mystery" to those early Christians — difficult to understand — that the reason the Jews had almost completely rejected Christ, while the Gentiles were prolifically accepting Him, was because God was using the Jews' rejection to promote the Gentiles' acceptance. Two thousand years later, with God's finalized Word distributed to all ends of the earth many times, it should now be less of a mystery why the phenomenon persists of there being but a very small fraction of Jews who are saved. As far as a Christian Gentile being conceited or boasting to a Christian Jew, that today is still worthy of being guarded against but, what has changed in those two millennia is that there is now a feverishly popular heresy in the other direction. The modern democratic societies, meaning those after World War II and the creation of modern Israel especially, have been in an absolute epidemic of instead violating the very synopsis of Paul's Romans Epistle and of Christianity itself. These leading principles were stated in Romans 3, continued strongly into Romans 4 with his determination of the children of Abraham being only those spiritually defined, and reinforced and expounded in detail up to and including Romans 11. Concerns about being conceited or boasting toward the few Christian Jews are secondary, just as Paul arranged them to be in his letter, but much more secondary in importance now that many confused Christians and non-believing Jews are working together to use racially-based pro-Jewish sentiment to harm Christianity. Our one true religion centered on Jesus Christ faces a wave of faith-regardless Jewish infiltration so as to recenter our allegiance and focus on a still

non-believing “Israel,” or at least partially to do so by moving aside our Lord and Savior in our hearts so as to make space. The mental state of our Christian masses has deteriorated to the point that anyone who is not a Judaizer is often not popular enough to maintain a pastor’s salary because the audience is at odds with him if he interprets the true meaning of Paul’s writing as it is intended by Paul through God. Whether the conformers mistakenly think that they are doing something socially beneficial for humanity, and whether they are promoting these anti-Christ pro-Jewish stances by accident or on purpose, a great many of these modern “pastors” frequently have the effect of weakening their congregation’s understanding of the New Covenant and the indisputable law of faith. They insidiously: shift people’s allegiance to a modern Christ-hating Israel, moderate Christian feeling toward Jewish rejection of Christ, and try to distort the Christian principle of the all-or-nothing choice of allegiance to Christ or fire in hell.

Very few modern preachers are willing to speak against Judaism and non-believing Jews even half as strongly as Paul did in Romans 1-10 and especially in Romans 9 and 10. They prefer instead to water down or avoid the truth in them so as to find their financially comfortable place in a society of people rule, which will always veer to the average human intellect and average human ethics which due to man’s nature are guaranteed to be unacceptably far from God’s. It is not like Paul did not try to make his message accessible by all, in terms of his respectful tone, but in sharp contrast to these modern clowns he never compromised an ounce of the truth about the Jews and Judaism. He never bent his knee to Baal, which in Romans 11:4 is the equivalent of Judaism, but instead demanded that Jews bow their knee to Christ — no matter how much odium this honesty brought on His own person or how much this incendiary theology endangered his own physical safety. The Romans Epistle is a perfect example of that which is why God saw it prominently placed in the Biblical canon that emerged. Paul does state in 1 Corinthians Chapter 9 verses 19 to 23 how he tried to act agreeably to Jew and Gentile alike in the various encounters, but he there clarifies that he made these lesser sacrifices so as to win their infinitely more important acceptance of Christ. Anyone who ultimately did not therefore accept, we may rest assured that Paul damned them to hell as he did unapologetically throughout the Romans Epistle and in Acts,

and in fidelity to Jesus' own condemnation of them on His ascension in Mark 16:16. With Paul being a kind and passive man, unlike many more aggressive personalities whom it is well agreed that God has still used, we might surmise that one should go at least as far as Paul in opposing Judaism and non-believing Jews. To not do so risks suffering in one's own walk by not being entirely dead to Judaism as Paul said in Romans 7:1-6 was necessary in order to fruitfully serve God in newness of spirit. More than this, for our developing children and many weak-willed Christian neighbors to not be taught that Jews and Judaism are the enemies of Christianity — the very opposites as planned by God — risks seeing them fall in with the Jews' nonbelief while falling out of Christianity. We are to have brotherhood with the believing Christians of Jewish race who are on the tree and to pity the Jewish non-believing branches on the ground, but never to jump off of the tree after the branches on the ground. They tend to be rather assertive, influential, and invasive, and whereas the Jews have a magnetic pull, 99% of them are magnets pulling us down to a fate of hell with them — and that because as Christ said, Satan is the Father of Pharisees and those who promote his lies instead of recognizing Jesus for who He is (John 8:42-44).

As we revisit the topic of truth versus the promotion of lies, we happen to arrive at our long-awaited Romans 11:26, which is entirely true and decipherable with full context, but in unintended isolation or misinterpretation is the single verse through which the most lies and distortions have been promoted. Lies about this verse have had no little success in the minds of weak and lazy Christians, whom still being our brothers and also now spreading the heretical Zionist disease to others, we feel obligated to correct in support of our religion and of God's truth. The full sentence which spans Romans 11 verse 26 and also 27 is, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Misrepresentations usually involve when, how many, and in what way these Jews will be saved. The "when" is obviously after the fullness of the Gentiles has come in, per the "And so" continuation of verse 25, and since we do not expect the Gentiles to have fully come in until near the End Times, this uptick in the saving of Jews is slated to happen close to the last days before Jesus Christ's return. The "how many" we found

by all contextual indications to be relatively small by the proportion-revealing language of “election” in Romans verse 11:7, “some of them” in Romans 11:14, and most relevantly by “remnant” in Romans 11:5 and 9:27. Verses 9:28 to 33 then made the dramatic comparison of the saved Jews’ scarcity to the destruction of Sodom and Gomorrah, for the reason that God “will finish the work, and cut it short in righteousness” and if not for the few saved then none of the Jews would be saved. For the sake of those Bible readers with short or selective memories, let us recall that this Romans 9 passage nearby Romans 11 then says very plainly 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.” Since God will “carry out his sentence on earth with speed and finality” (Rm. 9:28) and “only the remnant will be saved though the number of the Israelites be like the sand by the sea” (Rm. 9:27), then it must follow that the rest of Israel will be part of that sentence and will be seen to have been “objects of his wrath prepared for destruction” (Rm. 9:22) the entire time.

The “all Israel” that will be saved per 11:26 will be this much smaller Christianity-believing Israel part that Paul separated out from the racial Israel by his Romans 9:6 and following verses, which we have already discussed in detail. Let us remember that the majority Israel’s failure vs. the small elect believing Israel’s success is exactly what Paul is again talking about in Romans 11:7, when he writes “Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened.” These rest will be damned and per 10:21 to 11:6 this will not reflect poorly on God because that “elect,” “remnant,” or believing “Israel” — whatever you want to call them and Paul calls them all of these — will be saved. Therefore God is demonstrated by them to have not made it impossible for Jews to be saved. Therefore, and this is why he put 11:26 and 27 in his letter, the prophecy that God will redeem “Israel” through the New Covenant is fulfilled in them — this small number of believing Jews whom Paul was able to call “Israel” to that end but are at the same

time just a small remnant or elect as he readily admits. Hence, so too is the Romans 9 prophecy of next-to-total destruction fulfilled in “the rest” whom Paul is also able to call “Israel” — the vast majority who will make the Jews’ destruction seem almost as complete in the End Times as was Sodom and Gomorrah’s destruction all those years ago. It is not a dishonest literary ploy by Paul, but an inspired revelation of how both prophecies are fulfilled. Since they on the surface portend two opposite fates for “Israel,” it is only natural that the solution to how both prophecies are true is clever and counterintuitive.

As for the “in what way” the few exceptions who make up the believing Israel separated in Romans 9:6 (see “reserved” in Romans 11:4) will be saved, Paul again uses Isaiah in Romans 11:26-27, just as he used Isaiah in Romans 9:27-29. If we turn back to Romans 11’s Isaiah 59:20-21 source, we very quickly find yet another confirmation that the “in what way” for this remnant is through the New Covenant of Jesus Christ, the original Scripture being “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” Our easiest way to identify this with the New Covenant is right after Romans 9, just before Romans 11, really just all in the same Romans Epistle passage, in the part we today call Romans 10, where the righteousness of Christian faith is differentiated as “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” (Rm. 10:8-9).

Romans 11:26-27 dually references the prophecy in Jeremiah Chapter 31 and its verse 33 agrees that this will be an entirely new covenant available to the Jews unlike their old, and in its verse 34 is the universal Gentile-inclusive aspect of the same New Covenant, in that “No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest, declares the Lord. For I will forgive their wickedness

and will remember their sins no more.” Therefore we see yet again that Christ’s promise or covenant fulfilled to the Jews by saving some of them is the exact same promise or covenant that He fulfilled to the Gentiles by saving exponentially more of them. Jesus Christ died and rose again in the exact same way for all, and his blood covering a Jew is the same blood covering a Gentile. It turns both into a Christian spiritually defined by the law of faith and humans in truth are spiritually (mentally) defined beings whether saved or unsaved. Hence, the only two pertinent groups in proper Christian Theology, and in highest truth the most pertinent groups in this world, are “saved” and “unsaved” — in other words “Christian” or “non-Christian.”

Satan’s corrupted tools, posing as Christian Theologians (2 Cor. 11:13-15), who try to split the “saved” Christian group into multiple other groups are usually trying to provide a basis for Christians to allow Baalistic Judaism in what should be the City of God, and therefore to violate the First Commandment. “See those Jews are just future saved Christians who God has a plan for so let their synagogues coexist beside of your churches,” is what they seem to say as an excuse. Meanwhile every day in this condition: 1) The First Commandment is violated. 2) The followers of Satan-approved false Judaism have a pernicious effect on our culture, our children, and our walk with God which should be entirely dead to that before all else. 3) and finally, the Zionists are proven wrong daily when such members of the false religion die without having accepted Christ and it is shown that God’s fate for them as far as salvation was only hell. They often can be memorialized as partially responsible for having taken would-have-been Christians along with them, since most people are followers and since this bad example was inordinately mass-available for them to follow. It is true that the Jews’ rejection is to promote our acceptance, but that is if we know to reject their rejection which now permeates any society that allows it to. When a modern society accepts the Jews’ rejection of Christ, and places their religion of Christ rejection on equal political footing with the religion of Christ acceptance, that society will tend to reject Christ more themselves. Most of our friends and family will simply follow the leader and we must give them appropriate leadership and stimulus to the right direction of pure Christ-centered Christianity or many will be part of the herd that charges into hell beside of the Jews. That Christ-hating group

collectively never lacks the desire to lead and influence, and they will lead most of a nation to hell if they are allowed to and they have been allowed to in modern democracies.

If Jonathan Gilderstein's descendants are saved a hundred or five thousand years from now, it will not be much consolation to him if he goes to hell for eternity or to you if he takes your son along with him. When any Christian supports the false Zionist/Judaizing misinterpretations of Romans 11, he or she is opposing the New Covenant as it truly is in the Romans Epistle and in the Gospels — a universally equal chance at heaven or hell dependent wholly on belief in Jesus Christ, the outcome of which renders each person either a saved Christian or a doomed non-Christian. When any Christian supports multi-religious secular democracy, he or she is opposing the First Commandment as it forevermore stands if we accept that New Covenant Christianity to be the one true religion and the Trinity of God the Father, Jesus Christ, and the Holy Spirit to be the one true God. Your faith in Jesus might prevail regardless of a society of bad influence, but your son or grandson's faith may not, and might never be realized at all, and their souls will be lost in exchange for what? The typical Christian today exchanges support for national true adherence to the First Commandment in order to support the secular democratic traditions that are common and popular, to conform to the one side of the argument that he has heard constantly all around him lest he be thought different, and in order to be socially accepted in a society that believes in "freedom" which they practically translate into official godlessness, under a government that has never officially aligned with Jesus Christ. Our children's personal religious consciences cannot and should not be coerced, but should be heavily supported and encouraged to move toward acceptance of the true religion of Christianity. A government that does not align officially with Christianity falls entirely short of the First Commandment in exchange for the anything-goes religious liberalism that opens the door for Satan to support and encourage what he wants people to believe instead. The flagrantly erroneous presentation of Romans 11 as a defense of Jews who do not accept Jesus Christ — to excuse that or to lessen our opposition to that on any level or at any time, whether past, present, or future — is case in point. Zionism is a heresy that never would have festered in an absolute Christian monarchical nation — no more than

would have the cults of the Mormons or the Jehovah Witnesses. In a proper Christian monarchy, Christ-centered Christianity will be firmly established and defended from the likes of Joseph Smith, the Watch Tower Society, and modern Israel. When there is instead a democracy run by popular opinion, that nation's way of living and its governing aims will always be taken and we find that they are most often taken by Jews by way of their money. We then find that these Jews and their associates rather choose to oppose our Christianity, and to socially and culturally manipulate it out of our children. Even what is popular among genuine Christians and typical churches is turned into a theological mess as they force in as many alternative Jew-serving and Satan-serving falsehoods as they possibly can. All Christians should be aware of this, as the time for being wary of it has already passed since it has already happened. This essay forms a foundation to combat it by pointing to God's truth as revealed to us in His Holy Scripture.

The next verse is Romans 11:28: "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes." We have already observed, just before in Romans 11:25 as well, how the Bible indicates that the Jews' nonbelief and blinding can serve the purpose of increasing Gentile belief. However this is only if the Gentiles do not act like the typical Jew, but instead act in the opposite manner and accept Jesus Christ in spite of the Jew, in contrarian opposition to 99% of the Jews. We just above framed it as "if we know to reject their rejection" and not to accept their rejection instead. If there is the least bit of Christ-rejecting imitation involved, and in the modern democracies there has been an immense amount of Jewish imitation and Jewish-influenced departure from Christianity, then the Jews are not being used for our sake as divinely intended. Using the Jews for our sake happens if we oppose their anti-Christian norm as the Epistle to the Romans tell us to, and here in Romans 11:28 is another confirmation that the vast majority of them are "enemies" of "the gospel," which obviously means that we should not act like them but act entirely differently than them. We should not make them our senators, or broadcast their anti-Christian views on an inordinate amount of television channels, or try to include their anti-Christ religion next to our Christ-defined religion. A monarchy which bans Jews from political office, which has blasphemy law to keep hate for Christ off of

television just like hate for race is kept off, and which only allows public organization of religion if it is Christian, will go a long way to setting Christ-hating Jews as contrarian examples for its citizens rather than as objects of imitation. “Enemies” of the gospel will therefore neither be given immense political power, nor regularly put on a tv screen in every home, nor publicly validated before our children, as if they were some kind of allies or purveyors of truth. For Christians who love their Lord and His gospel, these are immeasurably important advantages of Christian monarchy over secular democracy, among many more that could be realized.

“But as touching the election” meaning the small amount of Jews that are genuinely Christians — the “some of them”, the “remnant” that “shall be saved though the number of the children of Israel be as the sand of the sea” — we have already concluded that they will be saved to prove that God did not permit every last one of the descendants of his Old Testament people to suffer the sentence of destruction. This is what Paul refers back to when in Romans 11:28 he says that this elect or remnant is “beloved for the father’s sakes,” and then in 11:29 justifies the need for it as because “the gifts and calling of God are without repentance.” If He had not saved these few of them, they would have been destroyed as completely as were Sodom and Gomorrah, as Paul told us in Romans 9:27-33. That was right after he told us in 9:26 that the Gentiles are mainly God’s people now, after having earlier in Romans Chapters 3 and 4 defined God’s people now as only those who have belief in Jesus Christ.

Romans 3:5 also confirmed that the Jews will not get by uncondemned even if their unrighteousness is used by God to contrarily show his righteousness to the Gentiles, and that too of course is very relevant to the interpretation of our current chapter. Romans 5 taught us that the need for Christ has been universal since the first man, that the legalistic Jewish era that followed solved nothing in this regard, and that naturally therefore Christ’s graceful gift of salvation is a universal institution apart from any Jewishness. Their Law by increasing sin only further showed the universal need for Christ to conquer death and to give us eternal life. Romans 6 then cleared up that since we are now Christians baptized to life in Christ, that we have no need for Jewishness since

we are not under their Law but under grace. “God forbid” that we sin so as to mimic the deleterious effect of Jewishness. Therefore, with thought to the analogy of Romans 11, do Christian Gentiles really need Jews back on that tree? Do Christian Gentiles need any Old Covenant Jewish ways to live by, even if the individual Jews themselves become legitimate Christians by believing in Jesus? Romans 7 doubly assures us that they do not. They only need Christ and to serve Him in “newness of spirit,” and the analogical start of Romans 7 remarkably sets it up as an either-or proposition. Anything short of being dead to Jewishness and their Law is there defined (Rm. 7:1-6) as spiritual adultery which keeps one from marriage with Christ and prevents us from bringing forth fruit unto God. Therefore, Romans 11 and Romans whole means that the remnant Jews must themselves ideologically “dejudaize” by putting aside what has prevailed as the “Jewishness” of their fathers, and that God despises it, but that those Jews who do put it aside and become Christians, like the many more Gentiles, will be accepted in. Yes, God did have a good relationship with some of their fathers, in the much lesser non-salvatory Old Covenant way, before his relationship with their people at large became bad to the point of being just short of their receiving total annihilation in hell. Instead over 99% of deceased Jews after Jesus have gone to hell for eternity, and over 99% will probably also be the final figure since there will only be a numerically small improvement on this percentage and that only among the living and only in the final days. If not for God’s desire to show that the Old Covenant and the old Jewish era was not entirely a cruel joke being played on them, and that they are in fact offered the New Covenant just as much as the Gentiles are offered it, then God would have left them to their natural fate which would have been very nearly total destruction — the Jews wiped out when Jesus returns like Sodom when the fire rained from heaven. He instead made and will make a special intervention so as to bring some of the racial Jews over the wall of obstruction, and to make them spiritual Christians, although he leaves the vast-majority rest as “enemies of the gospel” (Rm. 11:28) and “vessels of wrath fitted to destruction” (Rm. 9:22).

Romans 11 verses 30 to 32 therefore tell Gentiles in their immense numerical supremacy in the Kingdom to have mercy on Jews who have Christian faith as they do, since God will have the same mercy for all of the Christian Jewish remnant as He has had for all of the Christian Gentile majority. In Paul's words: "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." Notice how Paul here yet again puts all Christians in the same bucket in the most critical way, starting verse 30 with "For as ye" and "For just as you," which refers primarily to how both are saved by belief in Jesus Christ. However he then finds a second similarity in that the faith of each is helped along by a reaction, but the nature of reaction differs and it is by no means a simple "you gave us this" and now "we give you this back" comparison! Jesus Christ is the only one giving salvation in the entire Bible, and the Jews are giving absolutely nothing of any value willingly in these verses of Romans, as is usual. The Gentiles instead have a contrarian reaction to the nearly uniform nonbelief of the Jews, an aid to Gentile salvation as orchestrated on a mass level by God to exist for thousands of years and against the non-Christian aims of the non-believing Jews. This is a significant part of how the Gentiles became dominant in Christianity and why they always will be. The Jews' secondary reaction in contrast alludes back to how Paul in verses 11 to 14 said that he hopes that he "might save some of" the Jews by using their jealousy of the Gentiles' Christian glory to provoke the same Jews to "emulation" of the Gentiles. Romans 11:25 conveys that this later type of Jew-salvatory reaction will mostly only happen after the first Gentile-salvatory reaction is complete. The Jewish remnant proper will be implemented after the "full number of the Gentiles has come in," and we do not expect God to stop saving Gentiles any time soon. Therefore God has arranged, per verse 32, for these remnant Jews to obtain mercy through the Gentiles' mercy, but since belief in Christ is the prerequisite and will not be satisfied by the Jews much until the End Times, the Gentiles until then will in practice have a limited opportunity to show social mercy as the few believing Jews receive salvatory mercy from God by way of their belief.

And when a Jew now or a Jew in the last remnant does believe in Christ? All glory should be to God for their salvation, and yet concurrently per Romans 11:14, these Jews will also be emulating Gentiles by that belief. We have just seen in Romans 11 that God has arranged for a small number of Jews to find their way to Christian Gentile emulation which is the one and only way that God will favorably fulfill any prophecies, covenants, or promises for any Jew forevermore. They will be rare Jews acting more like the typical Gentile and will receive the same mercy by the same blood of Christ. “For God has bound everyone over to disobedience so that he may have mercy on them all,” says Romans 11 verse 32, which leads into the praise of God for the unified and singular Christian group in Romans 11 verses 33 to 36: “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

CH
XII

Romans 12 starts with a “I beseech you therefore” referring back to that end of Romans 11, just like Romans 11 started with “I say then” referring back to the end of Romans 10. Since Romans 11 wrapped up that the few Christian Jews are no different than the many Christian Gentiles, Romans 12 naturally takes the unitary Christianity and runs with it, or rather commands each Christian to do so individually and differently with thought to the highest level shared goal of serving God through Christ’s “one body” earthly implementation of His one Christianity. The focus of the salvation-following (not necessary-for-salvation) “living sacrifice” presentation is on the saved person’s acts — not on his or her birth, and not on any human merit in these acts but on their function as thankfulness returned to God. First and foremost, the undeserved gift of salvation was from God to us and all glory is therefore owed to God as the last verses of Romans 11 proclaim. He made it so that “everyone” (Rm. 11:32) began in need so that salvation would be entirely graceful, and since it is God’s gift to us and not a repayment or even a merit-based reward, how absurd it is that anyone would think any less-than-merit trait of birth as favored under these New Covenant rules! God’s Christian era in that sense is the ultimate equalizer of

all men, in terms of their lack of self-credentials relative to God and salvation. All are equally unworthy regardless of even the most human-admirable of traits, and could not gain an advantage in this regard even by all of the works and accomplishments in the world. How much less by born-on traits such as Jewish race or Jewish nationality, which by this point in the letter are inconsiderable?

When therefore Paul begins discoursing on the lesser gifts given to Christians after they receive the gift of salvation, we of course see nowhere on his Romans 12 list being Jewish, but rather gifts referring to the performance of raceless roles or duties — prophecy, ministry, teaching, exhortation, giving, ruling, and showing mercy (Rm. 12:6-8). It would be very much in conflict with Paul's analogy of many members in the body of Christ, his examples of how those different members can benefit the body by acting on their various spiritual gifts, and the law of faith principle of how those members were included in the body of Christ in the first place, for anyone to instead assert that any members are providing any benefit based on extra-Christian membership in a special race. The body analogy's specification of "members" is shown by Paul's examples to instead represent the different natures of the various spiritual gifts. The point of which is to show that every Christian is to do his or her duty to serve Jesus Christ whether the role seems big or small in impact, or is different or unique — and that by preserving mind and body for the particular service. Then eventually, after appropriate development we might assume, the Christian is to mostly cast aside preparation for the actual doing of the specialized action that he or she was chosen to do. Paul seems to be saying, 'If a given spiritual gift is yours, then turn it into effective action while maintaining a proper attitude toward God and man.'

Recall verse 12:1 however that the purpose is a living sacrifice to God, in other words a life of devotion to the First Commandment of loving God, which peripherally includes loving our fellow man but does not include imitating and supporting the vices of our fellow man. We have this Second Commandment of Christ qualified appropriately by Paul in Romans 12:9 as "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." The rest of Chapter 12 and really the rest of the Romans Epistle is an expansion on this paradox

of how we should love our fellow man but never compromise our love for God in so doing. The admonished abhorrence, or commanded hate, is for the evil thoughts and actions of other men as clarified in verse 12:17. It follows that if we are passionately and actively serving God then we are bound to violently conflict with the evil of the former because the two are essentially opposed. That Judaism, as it was then and will be foreverafter, is in its essence on the side of the Devil and in opposition to God, is a central theme of the Romans Epistle. Therefore we may grant opposing Jews that we will generally treat them according to Paul's advice in 12:20 that, "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." Christ told us the same that we Christians are to love our enemies. However, entirely consistent with Christ's prioritization of commandments also is Romans 12 verse 21, that we should "Be not overcome of evil, but overcome evil with good." We know from Romans 7 that if we do not overcome the evil of Judaism entirely — to the point of its total and complete death in us — that we cannot be an unadulterated part of that body of Christ in Romans 12 (Rm. 7:1-6, Rm. 12:5). Therefore we may conclude that any support on any level of the religion of Judaism in others is not to love them but to unadvisedly encourage their eternal damnation, and perhaps even to tempt our own fate if we as once-believers were to rather be overcome by their religious doctrine of Christ rejection. If we support the evil of false Judaism but maintain our Christian faith, we will be living not as the pure sacrifice of Romans 12 but as the sordid adulterer of Romans 7:3. That is not to say that we should chastise a Christian away from Christian faith if he or she is genuinely confused about this in small matters such as abstinence from meat consumption, per the example we will see in Romans 14. We know that Christ obliterated all such requirements, and this knowledge of the truth of the New Covenant is critical, however one is a religious adulterer only when he or she is using such worthless ritual in place of an aspect of Christ and His Christianity. If the mind of the confused is really trying to honor Christ by not eating meat, rather than to in any way demote Christ, then he or she is not in error in the choice of Christian religion but only in error as to knowledge of the lesser aspects of that Christian religion. On the other hand, if he is not eating meat because he thinks that following the Jewish Law is in any way required for salvation, or that reverence for Jewishness is any part of Christianity, then he is

not honoring Christ but instead significantly shifting his allegiance and acknowledgement of binding importance away from Christ. Abstaining from meat for those anti-Christian reasons would indeed be injurious Judaism rather than harmless error within Christianity, and he would be the adulterer spoken of in Romans 7 — spiritually and ethically a danger to himself, to his children, and to all he influences.

So much for now on our secondary relation to “all men” (Rm. 12:17) — how it is to be peaceful “if it be possible” (Rm. 12:18), but one of our overcoming them and conquering them with the good of Christianity if it is a matter of their opposition to Christ with evil (Rm. 12:21). However we find again that the end of one “chapter” of Romans is very much needed to understand the start of the next, when Paul begins speaking of government in Romans 13. This tends to be the case when a divinely-inspired man writes a continuous letter and then others, with degrees of inspiration unknown, break his letter into sections centuries later. Paul in 12:21 just told us not to be overcome by evil, and he in Romans 13:1-7 makes what on the surface seems to be a wild and naive assumption for a man with knowledge of Greek political philosophy, and an ironic one for a man who would be killed by Emperor Nero a few short years later. He at first glance seems to say here that all governing authorities are approved of by God, are good in nature, punish only evil, and never harm those doing good, as written in these KJV-translated words: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.”

Most mature readers of course reflect and realize that God and Paul are not here telling us that all governments are approved of by God in terms of their actions, but only that they all are allowed by the omnipotent God to rule on earth, whether they do so according to his will or not. Most agree that he is only telling us generally speaking that governments punish wrongdoing and reward good, and that we generally therefore should not conflict with the government laws which we live under if we are living Christian lives. Most people who are executed by governments have incurred that penalty by actions which when judged by Christian values are in truth “evil.” Yet fundamentally important is that we do not have to look far to find an exception to this general rule, which proves that there are in truth exceptions to the entire passage, since Paul himself was executed by a government for preaching the gospel of Jesus Christ. He was executed by an evil authority in Nero for having done the greatest good. Logically, if all sword executions by a human ruler are a not-in-vain ministry of God to execute wrath on an evil doer, then that would make Paul evil because he was beheaded. That one act of capital punishment would invalidate not only the very Paul through whom we are trying to understand God, but would also invalidate the Christian gospel which was the “evil” that he was beheaded for. The only reasonable conclusion is that Paul in Romans 13 was giving us a general rule of conduct and not an absolute rule of conduct — for holding true to most times but for breaking when there is a valid exception such as his.

Paul was killed in 65 A.D. The year before that, 64 A.D. “in the consulate of Gaius Laecanius and Marcus Licinius,” the 15th book of the *Annals* of Tacitus records that an even more horrific incident occurred when Nero was indeed what Paul might have called a “terror to good works.” Since he was being blamed for the Great Fire that was ravaging Rome, he in vain blamed Christians and executed the wrath of Satan rather than of God by gruesomely decimating an untold number of these innocent men and women. The original text reads, “Nero substituted as culprits, and punished with the utmost refinements of cruelty...Christians...they were covered with wild beasts’ skins and torn to death by dogs; or they were fastened on crosses, and, when daylight failed were burned to serve as lamps by night. Nero had offered his Gardens for the spectacle, and gave an exhibition in his Circus” (15.44).

Do Christians today deny that this happened, and do any deny that the government was then acting in a way that was an exception to Romans 13:1-7? An anecdote does not establish a general rule itself, but it does establish possibility, which when that possibility breaks another rule, then that other rule is not absolute but general. Romans 13:1-7 must therefore be a general rule and not an absolute rule, and interpreting it as such does not violate any Christian principle of the “inerrant word of God.” It only uses God-instituted logic and undeniable knowledge of his allowed history to determine where God wants us to break through the ambiguity of language to understand more exactly what that word of God is telling us. Without properly using God’s grant of logic, there is truly not a single verse in the Bible that cannot be misinterpreted. Some verses are easier to understand than others, but is there any Christian in the world who genuinely thinks that there is no possibility of a government acting in evil rather than good? To find a more recent example, after the anti-monarchical revolutions of the prior centuries broke down the world’s order, there have been enough violations of Paul’s general rule to make a very long list, whether committed by Jacobins or communists or democrats.

Before anyone scoffs at the inclusion of democrats beside of communists, we should without delay put forth the radical concept that the violation of the First Commandment by a government is the most flagrant violation of all. Judging by the Old Testament in which national compliance with the First Commandment is presented as the concept above all concepts, it would not have been a radical idea then, at least to the wise who understood. Elijah risked his life to change a government that was not prohibiting personal worship of the true God, but was not committed to allegiance to that true God. They at that time had transitioned into a multi-religious society, but Elijah’s resistance to the power did not cause him to receive to himself damnation — but instead the utmost honor, as evidenced by the transfiguration and by his life’s prominent place in New Testament prophecy. Will any revolutionaries like Elijah be damned today if they resist secular democracies in order to establish Christian monarchies that fulfill the First Commandment, as it now applies per Jesus Christ? No, they will more likely be honored in heaven for all eternity.

Does Elijah's Scripture therefore conflict with Paul's Scripture? Of course it does not, as we have just seen that his Romans 13 political advice therein must be made of general rules. Although the Roman Empire becoming administratively Christian any time soon was perhaps beyond his wildest dreams, Paul's entire life attests that he would have jumped at the chance to replace Nero with a Constantine immediately. Laying foundations for a Christian Roman Empire was exactly what he had been doing in Rome's provinces, what he was doing at the very moment he wrote to Rome itself by letter, and what he hoped to and would do in Rome itself in person. As his many epistles and the evangelists' Gospels communicate to us in many different phrases, there is no halfway Christianity but only a Christianity of total allegiance — in the door by the faith of the New Covenant and in living obedience foremost by promotion of the First Commandment. Christians today should be suspicious of those who try to dissuade us from acting as Elijah and as Paul, which was to serve God on a national and even global level. There cannot be the slightest doubt that Paul wanted every one of the world's governments to be as singularly dedicated to the true Trinitarian God as Elijah wanted Israel to be singularly dedicated to the same God whom he understood as "Yahweh." Since the cataclysm of Jesus Christ's ministry and the earthly onset of the New Covenant, our aims should be to Christianize the world and the world's governments. For a Zionist, Judaizer, fake Christian, or confused Christian to try to discourage us from our active service to Christ with allusions to Christ's final victory in the End Times goes against the very essence of "living sacrifice," against the Great Commission, and against the First Commandment. Observe how the same often try to twist the Scriptures to justify a modern Christ-hating nation of Israel when they take land in the Middle East. Yes, Satan and the Zionist certainly would like for us genuine Christians to be docile and to let the forces of evil conquer the earth, for us to sit on our hands while they establish governments and laws in conflict with our Christian God and our Christian people. Where there is evil, we should rather overcome evil with good now as Paul advises us, in imitation of Christ who will indeed overcome all evil in the final days. We are to wait for Christ actively not passively (Mt. 10:33-39). Since Christ is in us, it should not be too difficult to give Satan's minions a spectacular preview of what is to come, as we do God's will on earth here and now as he told us to.

In Romans 13:1-7, we said that Paul began speaking of government, in terms of how he interrupted his discourse on Christian personal interactions. When pondering his view of proper government, we should also return to Romans 6:15-23, which has been called the “Slaves to Righteousness” passage. Verses 18 to 20 are the heart of it, in the NIV: “You have been set free from sin and have become slaves to righteousness. I am using an example from everyday life because of your human limitations. Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness.” The KJV has the same meaning although with the word “servant”: “Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness.” We find then that “freedom” is not uniformly a good in the mind of Paul, whom we consider to have been divinely inspired by God to write this passage. That word has been used to politically deceive for thousands of years, and never more than now in our modern democracies which use it to sell secular government to Christians in place of Christian government that fulfills the First Commandment by officially aligning with and officially promoting and defending the name of Jesus Christ. Non-aligned godless democracy is framed as “freedom to worship” so that the Christian can have a justification for falling in with his or her country’s democratic tradition, but in practice the vast majority of citizens are more concerned with being free to sin and are therefore slaves to sin and free from righteousness per Paul’s verse 6:20. Christianity is not something that a Christian should want his or her government to be “free of,” because due to the follower nature of mankind this inevitably leads to an irreligious society where many more souls end up in hell and live every day before that in an earthly hell. By instead making ourselves rightly-mastered “servants” or “courtiers” or “soldiers” or even “slaves” — call this end goal of Paul’s what you will — then we by submission to our King of Kings Jesus Christ and by abiding in his righteousness, through this giving up of our anti-Christian freedoms, we gain the Christian freedom from sin in our everyday lives. Before

that when we are given salvation for our submission to Christ's demand of faith, we gain freedom from death. Thus at the end of Romans 6, we see the "Be not overcome of evil, but overcome evil with good" of the last verse of Romans 12, only in Romans 6 expressed in paraphrased summary as: "Be not overcome of freedom from righteousness, but overcome freedom from righteousness with slavery to God." Paul uses forms of the Greek word "doulos" (slave or bondservant) throughout Romans 6, not to mention for himself in Romans 1:1, Galatians 1:10, Philippians 1:1, Titus 1:1, etc. Christianity and Christian living are not democratic concepts, but monarchical to their core, and therefore best implemented in earthly governments by monarchs who act as earthly sons of God. That is, Christianity needs monarchs who allow personal freedom of conscience to choose faith in Christ, but encourage it by the authority, order, and Christianity-promoting government actions and laws that lead to a nation full of loyal Christian servants instead of freedom-touting libertines. The common man's expression of democratic freedom usually rewards him with misery and destruction, but instead chaining one's self to the all-powerful God always leads to freedom from all such harm and instead rewards the Christian with "eternal life through Jesus Christ our Lord." That is our glorious verse 6:23 applied politically, and Romans 6 helps us further understand that Paul would support political effort to replace democracies which value nothing more so than "freedom to sin" while maintaining an official disregard for Christ's righteousness. In the United States, it is a matter of the First Amendment that guarantees no allegiance to God on the national level vs. the First Commandment which demands absolute allegiance to God on the national level. In Romans 12:23 to Romans 13:7, which Paul wrote as a continuous passage, he would see such a submission to national slavery to sin as a nation overcome by evil that needs the good of Christianity to make things right, and would have no problem with Constantine replacing Nero or with a modern Constantine replacing secular-democratic parliamentary monkeys.

The second half of Romans Chapter 13 is an admonition for the Gentile Christian audience not to revert back to the "darkness" of the pagan-centric vices in Romans Chapter 1, but to instead substitute a simple daily love for thy neighbor. They had already soared infinitely above the typical Jew by only accepting Jesus Christ, and per verse 9

even an enumeration of the Ten Commandments seems to be more legalism than is now needed for post-salvation piety. The Apostle mentions a few then stops himself to declare, “if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself” (Rm. 13:9). In the prior verse 8, Paul set this simplicity of reflecting Christ’s love in social interactions as a full 100% replacement for any adherence to the Law of Moses or the many other laws of the Jews, by stating “he that loveth another hath fulfilled the law.” Verse 10 reconfirms that “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.” Nothing could possibly be more in conflict with the Jews’ approach than this because 1) Per the Maccabean Era and ever since the Jews have used their laws, and their imagined place before God, as justification for instead hating their neighbors. That is, if those neighbors have not been Jews, or have been Jews who have not likewise hated their neighbors, then the Jewish Law has been used as the framework to justify shunning, mistreatment, or killing. Paul like Jesus instead tells them that loving one’s neighbors is really all that matters as far as social laws. 2) The Jews have a mountain of laws that they have stringently striven for, and most of them are man-made, but even the Law of Moses itself has been shown in Scripture to be steep and complex beyond the realm of possible human fulfillment. Love by contrast seems easy, almost geared toward the abilities of children, and those who are least educated in the Jewish laws seem by Jesus’ and Paul’s measure to be the most likely to instead keep God’s law.

Chapter 14 then answers the follow-up question, but what about those who are genuine Christians but — due to force of habit, the pull of unbinding tradition, personal confusion, or some other weakness — worry about the subsection of Old-Covenant less-than-first commandments that are neither part of New-Covenant faith in Jesus Christ (which none of them are) nor part of loving one’s neighbor (which some of them are)? How are stronger and more correct Christians, most usually Gentiles, supposed to treat these their brothers who value unnecessary observances? In his text just prior, which we know as the “latter verses of Chapter 13,” Paul has just told us that loving one’s neighbor is fulfillment of the law for Christians without their having to fulfill what Jews think of as the law. He has just told us immediately

CH
XIV

prior in Romans 13:14 to “put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” Thus with Christ being all-sufficient, we see why in Romans 14:1-2 that Paul calls the man “weak” who worries about the old Law’s dietary restriction with its vulgar bodily association. Such a man in doing so is acting more closely to the wide range of Jewish folly in this aspect of his daily life, and not acting out of the pure Christian truth that he should be dead to the law and instead alive to Christ by virtue of Christ’s all-conquering death and resurrection (Rm. 7:1-6).

Yet since this man is “in the faith” but just “weak in the faith,” Paul tells us to indeed receive, accept, and welcome him. Per the example of law-inspired vegetarianism for Jesus, we admittedly should not hate or judge the vegetarian in the sense of disruptively criticizing how he weakly expresses his devotion to Jesus (14:3-4), if that is indeed what he is trying to do. This in no way means that we should not understand, as does Paul, that it is a weak expression per verses 14:1 and 14:2. He after all has saving faith in Jesus Christ and that is what determines if one has salvation by the New Covenant, but this man does not understand just how complete is that New Covenant. He is acting in a way that does not reflect the full glory and power of our Jesus who is Victor in Totality over the old Law, over Judaism, and over death, and who is one with God Himself. We see more of Paul’s reasoning in the second example that follows in verses 5 and 6, that “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” Therefore if one is an eater of herbs or an observer of days, then he should do so to honor the Lord, and it is confirmed thereafter that the Lord is Jesus Christ as inseparable from the Father and the Holy Spirit — as particularly evident in verses 9, 11, 14, 17, and 18.

After having reestablished the main tenets of proper Christian Theology in our earlier chapters of his Epistle, we thus find in Chapter 14 that Paul complexly considers such acts as abstaining from meat to

be unnecessary in God's mind in that theological truth and principle, but necessary for the confused "weak" individual who performs them if he is performing them for the right reason which is to fear and honor Jesus Christ despite said individual's confused and weak condition. This is concluded in verse 14 where Paul states both divine knowledge that no meat is unclean and also a customized responsibility to abstain for the weak person who lacks that knowledge, in his words written as "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." He repeats in verse 20, "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence," and in 23, "he that doubteth is damned if he eat." Therefore to the strong man who is a Christian, Paul is saying for him to perform the purely Christian acts, which are to love God by way of the First Commandment and to love his neighbor according to the Second, and not to harm his daily walk by the usually very adulterous inclusion of Judaism-esque legalism per Romans 7. However to the weak man who is still a Christian because he has salvation-defining faith in Jesus Christ, Paul is saying that if there is some principally-worthless Judaistic action that he is performing out of an irrational fear that to not do so would offend Jesus Christ, then he better do it because God knows the heart and mind. If the weak man betrayed his conscience in this matter, he would be at fault while his conscience is in that state, although the optimal condition would be if he became a strong Christian who rather understood that the blood of Jesus Christ and the saving power of His New Covenant is not contingent on diet. Adherence to the legality-overflowing false religion of Judaism is generally the number one assertion in the world that one does not believe in Christianity, since our grace to salvation and simple love to happiness doctrine is the polar opposite of the typical Jew's approach to life. However if any accepts that Christian grace, then any act performed with a genuine intent to honor our common Savior, rather than to disgrace or diminish Him, has merit on the basis of intent. This in no way legitimizes the act in itself, or excuses those who are not Christians or are not performing such acts with Christian intent. Paul apparently thinks that if one were to eat dirt out of the persuasion that it would honor Jesus Christ, that the dirt to him would be as if holy sod. Of course, the majority of those who eat dirt are insane, and the majority of those who perform Jewish rituals

do not have any faith in Christ at all. Paul certainly would not want any new imitators of either, but rather imitators of Christ and believers in the completeness of His New Covenant.

Yet as for dealing with the weak, Romans 14 Verse 13 should not be overlooked, which is, “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” Here he is obviously not telling a Christian to observe the Judaistic practices that he has said they should be dead to, but only telling them not to take a soul which has crossed over to Christianity and push it back to Judaism with arguments over morals smaller than the dividing line which is faith in Jesus Christ. However if one of these weak men asked Paul, would he deny that avoiding meat is worthless? One tends to think — based on his writings (yes even 1 Cor. 9), his life, his stand at the Council of Jerusalem, and his stand against Peter’s backsliding — that Paul would respectfully and unflinchingly state the truth as he did in the earlier Romans Epistle before consistently but mercifully handling the exceptions in Romans 14. By God’s foresight this dejudaizing Epistle has been made eternally available to anyone who doubts the truth, and does very much cast judgment repeatedly, including the judgments: that works do not contribute to salvation, that the Jewish Law is intertwined with sin, that we Christians are dead to the Jewish Law, and that we should serve in newness of spirit and not in the oldness of the letter. That is Christianity as defined by Scripture although it must be admitted, as Paul does in Romans 14, that some who misprioritize the Law are simply confused. Yet they were, in our heretical times especially, most likely confused by those Judaizers who are not confused but are knowingly trying to invalidate or lessen the all-importance of Jesus Christ and His New Covenant, which does “replace” any other importances or covenants. “Replace” should only be used because there is not a single stronger and more exact English verb which means “God bringing to earthly fruition what has been his primary plan since time immemorial.” Yet if someone truly accepts Christ via the New Covenant, we should not act in a way that effectively makes them lose faith in Jesus Christ entirely and therefore not be a Christian. By doing that we ourselves would be guilty of what in modern language might be termed “reverse legalism,” which would be using an assertion of the truth about the Law’s insignificance to make

it effectively significant enough to take away another's faith in Christ which has the utmost significance. This is what Paul means by verse 22, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." In our usual interactions with the non-exception world however, we should write volumes and shout worldwide about the anti-legalist and anti-Judaism nature of Christianity as Paul did better than anyone.

Thus by the concluding principles of Romans Chapter 15 verses 1 and 2, we who are strong Christians should bear, tolerate, or put up with the "infirmities of the weak," but only when "for his good to edification." What we are to edify or improve is his inner faith in Jesus Christ, which is the measure of a man and of his virtue and salvation as we were just reminded in the last two verses of Chapter 14. It is often difficult for the strong Christian in his or her passion for what is right to be disciplined enough to pardon the lesser violations of Christian doctrine for the good of faith. Glancing a bit ahead at Romans Chapter 15 verse 14 and verse 15, we find an explicit declaration from Paul that his Gentile audience does indeed participate in strong Christianity — that they are "full of goodness, filled with all knowledge, able also to admonish one another." This is partially why he says he has "written the more boldly unto" them "on some points." He is challenging them to not only follow pure Christianity in their own lives, but like him to do so deeply and complexly to the degree of prioritizing how much of that pure Christianity is imposed on those who are strong enough to have faith in Christ but too weak to accept the full daily benefits of that faith. However as for the gospel that they should preach to the world and that we today should preach to the world, all else being equal, that is definitely the unmitigated 'belief in Christ or destructive vengeance of God' doctrine of Romans 3 and the 'death of daily Jew-ritual or adulterous daily service' doctrine of Romans 7. If someone is exceptionally struggling with Romans 7, we should not force it upon them so as to separate them from Romans 3, as long as their motivation per Romans 3 is to adhere to Christ and not to a race or a race's laws. However we in truth and obedience should present the entire Christian doctrine in its perfection to the rest of the world, and there is no better way to love our neighbors than that.

CH
XV

In Romans 15 verses 8 to 12, we see a proportional indication from Paul whom the leaders of World Christianity were then, intermixed with a now-fulfilled prophecy of who they would be thereafter, which in a word is “Gentiles.” In the first of the five verses, he does indeed say that “Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” We have seen most beautifully in Romans 4 that Christ was the fulfillment of all promises to Father Abraham by way of the law of faith, and only to those who believe in Christ, who whether racially Jewish or not are equally full partakers in that fulfillment. Romans 4:13-14 is worth repeating a thousand times, “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. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.” Also the historical foundation of Romans 4:11 is critical, that “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.” Beyond the promise of salvation, Romans 2 told us that circumcision of the heart is all that matters in terms of anyone’s virtue. Then Romans 9 reinforced that the corporeal seed of Abraham — those who are racially Jewish — are not children of God unless they accept Jesus Christ like the Gentiles who have acquired righteousness by faith, by becoming Christians. With this knowledge, we understand in Romans 15 verse 8 exactly how Jesus Christ was a “minister of the circumcision,” what His “truth of God” was, and how He “confirmed the promises made unto the fathers.” In all cases, the outcomes of the life of Jesus Christ were in practice heavily skewed to benefit the Gentiles and to damn the vast majority of the Jews to destruction, and two thousand more years of world history have very accurately reflected this Gentile-heavy Christianity, as philosophically and foundation-historically expressed in the Romans Epistle.

That is why when Paul - theologically-certain but uncertain how much longer God would grant him safety from the murderous Jews — began to close his timeless letter, he followed with four prophecies that confirm the Gentiles as the primary purpose of Christ, and therefore as to always be the lion’s share of the victorious part of God’s human

creation. He had just told these strong Gentiles not to exclude the rare Jews who believe in Christ, but there can be no question that Paul knew that the greater part of Christianity would always be those who are not physically qualified for the Old Covenant by circumcision but qualified only for the New Covenant by faith. Romans 5 verses 9 to 12: “And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”

It is both amazing and obvious how God can cast off and graft on whom He wants on His own tree of triumph and glory, though by dramatically shifting the requirements through incarnated suffering, He did so in great passion to show empathy with us — all of us equally! — in our state as lesser beings but with Godlike free will so as to joyfully resemble His Greater Being individually by way of our self-aware existences. Jesus Christ remediated our use of that free will to depart from God, and gave us righteousness only for really acknowledging that He as God did in fact remediate our sin by way of the cross, which is such a subtle action of belief on our part that it may be presented as no action at all on our part. The typical Jew would still rather hopelessly climb an endless mountain of broken glass, while the Gentile blessed in his simplicity of heart and lack of ingrained cultural obstruction, would more often rather just accept Jesus Christ. The Epistle to the Romans is consistent with our Savior’s spoken prophecy in Luke 4:25-27, that this was heavenly planned since before the Jews by-and-large rejected Jesus.

Paul therein took the universal-but-inevitably-Gentile Christianity of Jesus Christ and in more philosophical detail instructed the Gentiles on it from an even more specifically Gentile perspective. That he had been chosen by God as the doctrinal perfecter of the leaders of Christianity was the other reason, overlapping the reason of the Gentiles’ Christian strength, why Paul wrote to them “more boldly in some sort.” “That

I should be the minister of Jesus Christ to the Gentiles,” he says in Romans verse 15:16, and in verses 17 and 18 that his Gentile service to God is his only pride.

Everything Paul included about Jews was relative to Gentile thoughts — how they should going forward understand the miserable destiny of the fallen, and how they should have mercy on the tiny remnant that would make it out by the one way of mirroring the Gentiles’ Christian faith. It is really no surprise that he still implies that the Romans should honor the few good Christian men at Jerusalem, seeing that most of these were their predecessors in the faith and who more senior than the surviving apostles of Jesus Christ? The KJV translates verses 26 to 28 as: “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.” Partly this was done because those at Jerusalem were poor, but as to their sainthood, the word that Paul used for this in his original Greek was “hagiōn.” He therefore describes the recipients as “the poor among the hagiōn in Jerusalem” in verse 15:26. Before that in verse 15:25, he used the form “hagiois” to say “I am going to Jerusalem ministering to the hagiois.” It is important to realize that this is the exact same word that he used for the Roman Gentile Christians in the Epistle’s opening way back in verse 1:7, where he said “To all those being in Rome beloved of God called hagiois.” Most translations including the KJV and ESV translate “hagiois” in Romans 1:7 as “saints,” in reference to the Roman Gentile saints, while the NIV translates it as “holy people” which is close enough (and maybe better if they would have been consistent). However inexplicable and simply incorrect is how the NIV slips in the word “Jews” in Romans 15:27 for the pronoun “autois” and “autōn” after first translating the same “hagiois” as “Lord’s people” in Romans 15:25 and “hagiōn” as “Lord’s people” in Romans 15:26. Paul used the same Greek word “hagiois” to mean Christians whether Gentile as in Romans 1:7 or Jewish as in Romans 15:25, so the NIV’s first probably-intentional mistake in this regard was to translate this same word differently as “holy people” for Gentiles and “Lord’s people” for Jews. Yet this pales in comparison to how outrageous it is that they would interject the

racial word “Jews” into Romans 15:27 for the pronoun referring back to “hagiois.” It makes the verse sound as if it were speaking of the Jews regardless of religion when Paul was instead using language referring specifically to the Christians in Jerusalem without any race attached to his words. Of course in Jerusalem the Christians there were Jewish because Gentile Christians would have been treated badly as we saw in Acts 22, and because Gentile Christianity in Antioch had become the epicenter of pure Christianity anyway so they had no use for Jerusalem other than the type of strong-to-the-weak charity that Paul had just described in Romans 14. Nearly all other translations, including the KJV and ESV, do translate “hagiois” as “saints” in Romans 15:25 and “hagiōn” as “saints” in Romans 15:26, and then use the English pronoun “them” for Paul’s Greek pronoun “autois” and “autōn” in Romans 15:27. The NIV has instead chosen a false racially-charged translation that can mislead an unsuspecting reader away from a proper understanding of Jesus Christ’s raceless New Covenant.

Hopefully not a single Roman who had just read or heard read the Roman Epistle would have been foolish enough to think that Paul meant by verse 27 that Christians should minister to other Christians in different degrees based on race. They by then must have understood that God and His New Covenant have no respect of persons (Rm. 2:11), observe no difference between races (Rm. 3), and bestow rewards race-indifferently upon all who call on the same Lord (Rm. 10:12). Also they heard and understood the word “hagiois” used for both Gentiles and Jews, without a 1970s mistranslation to confuse them. For a modern heretic still, it should be quite difficult for him to read in Romans 10:12 that “there is no difference between the Jew and the Greek” in terms of God’s richness to them, and then to tell Gentiles that they, as servants of God, should distribute their God-granted richness today to Christian Jews unevenly more so than to other Christians — due solely to corporeal race. Today’s Jewish Christians are definitely not any fathers of ours, but are indeed our brothers in Christian equality, who rather departed from their typical racial behavior and mimicked the behavior of accepting Jesus Christ that is much more usual in those who are racially Gentile. Thus both Gentile and Jew in so doing become raceless family in the raceless Kingdom of God, with our enemies being those who oppose Christianity, also without regard to their race.

That is not to say that there are not demographic trends in anti-Christianity, or that one of these is not doubtlessly the work of Satan that will last until the final days, or that all such trends do not need to be understood for our self-defense and for our holy aggression. The majority of Jews then had chosen to be Paul's enemies because they had chosen to be Christ's enemies. That is why, before his charity trip to relieve Peter and the historically significant others, Paul requests prayer that he not be killed while doing so. Romans 15:30-31, "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." He is asking the Romans to pray that the Jewish powers that be in Jerusalem do not kill him before he can go to Rome and see those Gentiles to whom he had just written the definitive Christian philosophical treatise. We know that in Acts 22 the specific worry was shown to be very well justified, although the non-believing Jews had continually tried to kill him ever since he had left their race mafia for worldwide Christian love. An inordinate portion of non-believing Jews have worked against Christianity ever since, and it is difficult to imagine any other time in world history where their efforts were any more than they are in our present time. The non-Christian Jews of today have used the secular democratic cultural and political environments of our modern nations to try to blot out or — more usually — corrupt as much Christian faith as they can, and Satan has seen to their wide-ranging success in doing so.

CH
XVI Romans 16 opens with fifteen verses of Paul's commendations of various Christians, although it is disputed if he wrote this passage as part of the Epistle to the Romans or as part of another epistle. There is little doubt however that he wrote it, and its mix of races without mention of those races is consistent with his New Covenant mindset. The trust in the authorship of the Roman Epistle, especially Romans Chapters 1 to 14, however is most solid. If Chapter 16 belongs in Romans, and it probably does, verses 17 to 20 may be seen to best reflect the dejudaising nature of the whole. Since openly non-believing Jews were in Paul's time more often trying to kill Christians than just to subtly corrupt them, that those Christians should have avoided the designs of those openly non-believing Jews was quite clear. But what about those Jews who were instead professing to be Christians, but

were promoting Judaized doctrine instead of purely-Christian doctrine? Should the purely-Christian Gentiles have received them as they would have the man who would not eat meat, and should they have taken this as an occasion not to boast against the other branches?

Before bidding adieu, Paul thankfully answers these questions in Romans 16 verses 17 and 18 as follows: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” The Apostle here is telling Christians forevermore to look out for those mingling in with Christianity who are not genuine Christians, perhaps in contrast to the genuine Christians he had just named in verses 1-15. He is definitely saying that the bad actors of verses 17 and 18 have a heretical pull at variance with the gospel when he gives the verdict that they “serve not the Lord Jesus Christ.” The clear implication is that these are not genuine Christians, but instead what we might call “fake Christians,” who pretend to be Christians. Due to their persuasive efforts “contrary to the doctrine you have learned” which “deceive the hearts of the simple,” Paul after having mercy elsewhere tells the Christian to avoid them. It is a call to direct opposition and full rejection of these heretics. Since Paul’s life as we saw in Acts and as we have seen in Romans was more defensive against Judaism and Judaizers than anything or anyone else in the world, we can easily apply this advice today to the many Judaizers who have infiltrated Christianity.

While Paul in verses 17 to 18 is not explicitly specifying any except those who cause divisions and offenses contrary to the true doctrine — “heresy” at odds with God’s mind regardless of any declarations of any church — this of course very obviously points implicitly to the Judaizing offenses which were primarily the kind that he battled in his life and works, and of course the Jews were the primary perpetrators of those offenses. The other implication is that those actors are doing so inside of the larger “Church,” and these theoretically could possibly have been some Judeo-confused Gentiles as well. We have seen this en masse in our own times, but it seems to have been much less likely then. Judging by Scripture, Paul probably had most on his mind the applicable Jews

in the mostly-impure Church of Jerusalem who might try to corrupt the pure Christian doctrine of the “holy” Gentiles (hagiois, Rm. 1:7) which he had established around the Roman world and had just directed in writing to Rome. After all of his mercy, Paul of these actively fake or impure Christians says that we are to “mark them” and “avoid them” so that they will not impose their fake or impure Christianity on others. How much more does this unbending advice apply to similarly insidious behavior from openly non-Christian Jews, who then and now are 99% of them? Certainly we are to adhere even less to their influence if that were possible — if it were possible to regard them any less than not at all.

Paul in Romans 16 then gives the Roman Gentiles not one, not two, but three reasons why they should disregard such anti-Christian Jews. The first is that, as we have read, that these Judaizers “by good words and fair speeches deceive the hearts of the simple” for the sake of “their own belly.” This could mean money or social gain, and we find those as the two primary motivations of these servants of Satan today. The modern preachers who direct Christians toward a profane allegiance to modern Christ-hating Israel at the expense of a complete and exclusive allegiance to our Trinitarian God through our Lord Jesus Christ — these men are not trying to convey the truth of Christian doctrine for the good of their listeners but to instead conform to what is popular enough among them to personally profit and to materially benefit. The second reason why Paul tells the Romans to disregard these kinds of knaves in their day is because “your obedience is come abroad unto all men.” In the same verse 19, he follows this praise and acknowledgement of their leadership with the comment that “I would have you wise unto that which is good, and simple concerning evil,” which attests to the absolute and undeviating nature of his command to utterly reject the actively heretical without qualification and without moderation.

The third reason is the grand finale of the Romans Epistle, Paul’s greatest prophecy, and the prelude to Act II of the fulfillment of Christ’s prophecy concerning the Jews’ Second Temple. Romans verse 16:20 in its entirety is, “And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.” Paul died in 65 A.D., and a short and handy five years later, in 70 A.D.,

the same people the Romans physically destroyed the Temple that Jesus Christ had reviled. His death and resurrection had destroyed the spiritual significance of all Jewish Temples that could have or will ever be built, but this was God's monumental sign on earth that His power had shifted entirely away from the Jews, and entirely to the Romans who were well on their way to becoming a Christian World Empire. The confused apostles had "spake of the temple, how it was adorned with goodly stones and gifts" (Lk. 21:5) to Jesus, saying "Master, see what manner of stones and what buildings are here!" (Mk. 13:1). He had rebuked their reverence by prophesying, "there shall not be left one stone upon another, that shall not be thrown down!" (Mk. 13:2, Lk. 21:6, Mt. 24:2). Paul in contrast to the twelve had none of that type of reverence for the Jews or the Jewish Temple or the Jewish Law, and was much more like Christ therefore.

We Christians who believe and understand the doctrine of Jesus Christ, of which Paul was in full concordance, hope to separate the many susceptible among us from the same manner of anti-Christian poison that has pervaded our own times. The cultlike heresy of Zionism has revived the cause of Judaizing in its battle with Christ's New Covenant Christianity, and it has defeated the hearts of even many men and women who genuinely want to follow true Christianity. These often lack the will power to do what is unpopular, and they end up following the crowd instead of following what the Holy Scripture teaches. However we can rest assured that the true and pure Christianity of Jesus Christ and Paul will endure to the final day and beyond, whether it is popular or only held in the minds of a few. Paul's greatest prophecy in Romans 16:20 will be fulfilled again through us today if we stay above the Judaizing deceivers and live forcefully out of the true gospel, with an eye to the Second Commandment, but with both eyes and our whole being focused on fulfilling the First, both on a personal and national level as did Paul's saintly Romans. Romans 16 verses 25-27: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen."

The author thanks you for reading and considering this book. *Dejudaizer: Paul's Epistle to the Romans* is part of the Foundations of Future Christian Monarchy series. It is not the first book I have written, but it is the first book that I have published. All of my works will be in support of two principles: "The First Commandment, as best politically realized through Christian Monarchy, over secular democracy" and "The raceless faith-based New Covenant of Jesus Christ over Zionism and Judaizing."

About the Author

Name: Lucas White
Date of Birth: August 16, 1982
Residence: Naples, Florida

Credentials: 1) has relationship with God 2) reads books 3) thinks

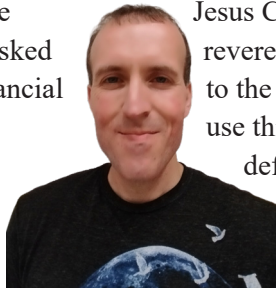
Picture proof of existence:



I welcome criticism and do not like to be unable to contact the living authors of books and articles that I read. All emails, calls, and text messages are welcomed at contact@lucaswhite.org and 239-286-1701. My contact info will be kept current at lucaswhite.org as long as I control that domain.

Will ignore compliments and insults. Would rather one person read my book and take action, than a thousand read it and do nothing.

I am proudly not part of any organization and am not a pastor whose salary depends on popular opinion so I can easily write without influence. I have asked God not to give me any financial or social benefit from my works, and am committed to not accepting a dime from anyone.

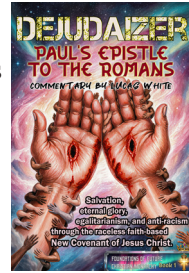


About the Book

Dejudaizer: Paul's Epistle to the Romans

Release Date: April 3, 2026 Good Friday

Series: Book #1 in Foundations of Future Christian Monarchy series



This book was written between May 2025 and March 2026, at the end of a ten-year truth-seeking journey that began in 2016. The other two or three books written during that time will be published later.

Dejudaizer provides a basis for the Christian who loves Christ (instead of Christ-hating Israel) to combat the disgusting heresy that has festered in modern times but has its solution in the eternal truth of Scripture. We find in Paul's definitive letter that opposition to race-centricism is at the heart of Christianity. If you like me are outraged by attempts to push aside our Lord and Savior

Jesus Christ for the cult of Jewry reverence then you have come to the right place. I for one will use this text with a passion to defend His Holy Name!

Copy, paste, repeat.
Copy, paste, repeat.