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**Overview
of
Paul's Gospel
in
Romans**

(2023)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Overview of Paul's Gospel in Romans.

INTRODUCTION: since some in the body of Christ believe a repentant sinner seeking God, must understand the Old and New Testament before they can be saved and water baptised. This study gives a brief overview of each of Paul's letters focusing upon the Gospel the Lord Jesus Christ gave to him on the road to Damascus, and in various visions to proclaim to the Gentiles, to discover if they contain enough information for a sinner seeking God to be saved.

NOTE: since some chapters containing Paul's letters are solely focused on rules for those in Christ to live by, and various teachings, but have nothing directly concerning Paul's Gospel, they have been skipped.

ROMANS 1

Paul was called to be an apostle, set apart for the Gospel of God, and a servant of the Lord Jesus Christ, the Gospel he proclaims is the Gospel of God's Son, the Lord Jesus Christ a descendant of David according to the flesh, through the birth of the Virgin Mary and declared to be the Son of God in power according to the Spirit of holiness (he was without sin) by his resurrection from the dead. The Gospel proclaims, all those loved by God and called to be His sons have received grace through faith in the Lord Jesus Christ. (Rom. 1:1-9).

- ❖ The Gospel Paul proclaimed contains the power of God for salvation to everyone (Jews and Gentiles) who believes (Rom. 1:16), for it contains the righteousness of God for all the redeemed in the Lord Jesus Christ, and those who live by faith, meaning they live by faith that they are righteous, for the flesh is still alive within them, God counts as righteous. (Rom. 1:16-17). The words, "live by faith," carry the idea they are not trusting in their own works to be counted righteous, but trusting in Christ's righteousness.

ROMANS 3

- ❖ The whole world is held accountable to God, and no one will be justified in His sight, by works of the law for all have sinned and fall short of the glory of God, and the purpose of the law is firstly to increase our knowledge of sin, and secondly to make us aware, that the righteousness of God that has been manifested in Christ is totally separated from the law.

Though the law is holy, as a means of salvation it is a total failure, because of the limitations within us to attain to all its legal and perfect demands. God's righteousness is granted to all who through faith in the Lord Jesus Christ believe, and those who believe are justified by God's grace as a gift, through the redemption (i.e., salvation) that is in Christ Jesus. (Rom. 3:19-26).

- ❖ God gave His beloved Son by his blood, to be received by faith as a propitiation (i.e., to satisfy and turn away His wrath against sin, by offering a sacrifice that satisfies His righteous judgment). Jesus is what satisfies the justice of God, for he is the Lamb of God without blemish who died without sin, for those with sin, in the same way that an innocent lamb was sacrificed for the guilty sinner. In this way God's righteousness is manifested, at this present time, so that He might be just and the justifier of all who have faith in the Lord Jesus Christ. (Rom. 3:19-26).

- ❖ There is only one God, and He is the God who justifies the Jews and Gentiles by faith not by law, for all who are justified by faith are justified apart from works of the law. However, those who are justified, are to do all they can to uphold the law. (Rom. 3:28-31).

ROMANS 4

- ❖ Abraham the forefather of all the redeemed in Christ was not justified by works, but justified by faith for he believed God, and God counted his faith to him as righteousness. It is a natural law of life, that wages paid to those who work is not counted as a gift, but as their due, in contrast to this, those who do not work to earn righteousness that leads to eternal life, but believe in God who justifies the ungodly, their faith is counted to them as righteousness.

This is the beauty of the Gospel that Jesus gave to Paul, God counts those who believe righteousness apart from works, which is why it is stated in Scripture, blessed are Jews and Gentiles, whose lawless deeds are forgiven, whose sins are covered, and who the Lord will not count their sin against them. For in the same way that God counted Abraham's faith as righteousness, likewise the faith of all in Christ will be counted as righteousness to them. (Rom. 4:1-9).

- ❖ **Abraham, faith, and the Gospel:** The purpose of counting Abraham righteous prior to circumcision was to make him the father of all Gentiles who without being circumcised believe, so that righteousness would be counted to them as well as the Jews, and in this way, he would become the father of all who walk in the footsteps and the faith that Abraham had before he was circumcised. By counting Abraham righteous prior to circumcision God has shown that the promise He made to Abraham and his descendants that they would be heirs of the world, is attained to through the righteousness of faith, and not through the law, because if the inheritance was attained through the law, there is no need for faith, and God's promise would be made null and void.
- ❖ Since the law has legal right to condemn us to destruction if we do not uphold every demand of the law, it brings wrath, not salvation. In contrast to this, where there is no law there is no transgression of the law, which is why righteousness, justification, and salvation depend on faith, not the law, and why God's promise to Abraham can be guaranteed to those who share the faith of Abraham, for it rests on grace.
- ❖ When Abraham pondered God's promise that he would become the father of many nations, and considered his own body (about a hundred years old), and the barrenness of Sarah's womb, he did not weaken in faith, but believed against hope, and fully convinced God was able to do what He had promised, he grew strong in his faith and gave glory to God. No thought of unbelief caused Abraham to waver concerning God's promise, which is why his faith was counted to him as righteousness. Likewise, the faith of those who believe in God who raised Jesus from the dead, who was delivered up for our trespasses, and raised for our justification will be counted to them as righteousness. (Rom. 4:10-25).

ROMANS 5

- ❖ All in Christ have been justified by faith, and therefore have peace with God through faith in the Lord Jesus Christ, because it is through him the redeemed have obtained access by faith into God's grace, and it is in this grace all stand, and rejoice in the hope of God's coming glory. (Romans 5:1-2).

- ❖ While we were still sinners, God manifested His love for us in that His beloved Son, the Lord Jesus Christ died for us, and by his death and his blood we have been reconciled to God justified, and saved from God's wrath, so how much more now that we have received reconciliation with God, and are no longer enemies, will we be saved by Christ's life. (Romans 5:8-11).

The first and second man: the first man Adam trespass and disobedience resulted in many being made sinners, and in God's judgment of condemnation and death reigning through many because of one man. In contrast to this the one act of righteousness and obedience of the second man, the Lord Jesus Christ leads to justification, and many being made righteous, and to life for all, through the free-gift of God's grace. All who receive God's abundance of grace and the free-gift of righteousness will reign in life through faith in the one man the Lord Jesus Christ. This is why it is stated, the free-gift is not like the trespass, for one brings life, while the other brings death. (Rom. 5:15-19).

The law increased the trespass (sin): by making us all aware of what we should not do, and in this way the knowledge of sin increased, because it made people understand when they were sinning. If a child was never told that they could not take cookies from the jar, then taking those cookies would not be wrong. However, if the child was told those cookies are not to be taken, then each time they took a cookie, it would be in disobedience. (Rom. 5:20-21). The following five truths are the central message of this chapter:

1. All in Adam, are under the dominion of sin and the law of sin and death.
2. All in Christ are under grace that leads to eternal life, and therefore set free from the law of sin and death.
3. All mankind is guilty of sin and incapable of earning salvation by works of the law.
4. It is only by faith in Christ God declares us righteous.
5. Grace abounded so that the redeemed in Christ would not be a people defeated by the law of sin and death, for the grace they have is greater than their sin. (Rom. 5:15-21).

ROMANS 6

- ❖ Paul's words, "I am speaking in human terms, because of your natural limitations," clearly show that though all in Christ are called to do all they can to present their members as slaves to righteousness that leads to sanctification and to eternal life, they are limited to perfectly achieving this (if they could achieve it Christ died for no reason). Though by faith we have died to our old nature and put on the new man, and long to attain to righteousness in all its perfections, the flesh is still alive and limits us from attaining to the high calling of perfect righteousness. Now here is the Good News of the Gospel of grace, all in Christ are no longer under the law that states, 'the wages of sin is death,' because the free-gift of God is eternal life in the Lord Jesus Christ. (Rom. 6:19-23).

ROMANS 7

A married woman is called an adulteress if she lives with another man while her husband is alive, for as long as he is alive, she is bound by law to her husband, but when he dies, she is released from the law of marriage, and free to marry another man. (Rom. 7:1-4). Likewise, if those

who trust in the law for salvation, do not forsake their trust in it to save them, before accepting the Gospel of grace, they are committing spiritual adultery, for they have embraced two lovers, the law and grace. They must die to Moses law as a means of salvation, before accepting Christ's Gospel of grace. For until we die to the law as a means of salvation, its power and legal right to judge us guilty and condemn us to destruction is binding on us as long we submit to it as a means of earning righteousness that leads to eternal life. All the redeemed in Christ, have died to the law as a means of saving them, through their faith in Christ, and now belong to Jesus who has been raised from the dead, so that they may bear fruit for God, not by Moses law, but by Christ's Gospel of grace. (Rom. 7:1-4).

Prior to being born again, we lived according to sinful passions of the flesh, which, by our knowledge of the law understand sin destines us for death. But now being born-again all in Christ have died to the law, which held them captive to the law of sin and death, as a means of salvation, and being released from the old way of the written code, serve God in the new way of the Spirit. This does not mean the law is sin, for its purpose was to make us aware of sin. If there is no law, sin lies dead, if I never tell my children not to eat the cake in the fridge, and they eat it, it is not counted as sin, but if I tell them not to eat it and they do, it is counted as sin. This is why Paul states, prior to the law he was alive, meaning he was not counted as a sinner, but when the law came it made him aware of sin, and having this knowledge he was no longer free to live as he pleased. The law promised life, but only if we could perfectly attain to all its demands, so once the law made Paul aware he was sinful beyond measure, instead of bringing life, it brought death. (Rom. 7:1-3). The law is holy, righteous, and good, but sin dwelling in our flesh limits us from attaining to its perfect demands, for the law is spiritual and perfect, but we are of the flesh in which sin dwells. Paul goes on to say, he does not understand his own actions, for he longs to be perfectly righteous, but finds he does things that limit him from attaining to it. (Rom. 7:14-23).

For a list of sins in the flesh, see the title:

- Sins of the Flesh, at the end of this document.

ROMANS 8

The Good News of the Gospel: there is no condemnation for those who are in the Lord Jesus Christ, for the law of the Spirit of life, which states all in Christ are counted righteous and justified apart from the law, has set them free from the law of sin and death, which demands, "if you sin, you die." (Rom. 6:23). The law could not save us because of the limitations of our flesh, so God sent His own Son in the likeness of sinful flesh (i.e., likeness of humanity) and through Christ's death and resurrection condemned sin in the flesh. This means, God views sin dwelling in the flesh of all the redeemed in Christ, as being dead, which is why those in Christ are to by faith reckon themselves dead to sin, for in Christ, they are set free from the law of sin and death. (Rom. 6:23).

In this way the righteous requirement of the law might be fulfilled in all who set their mind on the things of the Spirit and live according to the Spirit, for living a lifestyle in this way leads to life and peace. Whoever has the Spirit of God dwelling within is not in the flesh, but in the Spirit, and Christ dwells in them, by his Spirit and his love, and though the body is reckoned as dead because of sin, the Spirit is life, because God inputs (credits) Christ's righteousness to them, and will give eternal life to their mortal bodies. In contrast to this those who do not have the Spirit of Christ dwelling within do not belong to him, and do not submit to God's law, but set their minds on the things of the flesh. A lifestyle lived in this manner leads to condemnation and death eternal, because anyone who sets their mind on the flesh cannot please God for the flesh is hostile to Him.

Since God has delivered us from the Kingdom of darkness into the Kingdom of His Son, it should be our aim to put to death the deeds of the body, and live according to the Spirit, for all who are led by the Spirit of God are adopted sons of God, who cry, "Abba! Father!" (Rom. 8:15-17) The word, 'Abba' in the Aramaic language, is an intimate term that characterizes a believer's loving and devoted relationship with God, which is how the Spirit witnesses with our spirit that we are children of God. All who have faith in Christ and find their inner most being cries out abba Father (i.e., I love you heavenly Father), they are a child of God and as children then heirs of God and fellow heirs with Christ, provided they remain in faith until Christ returns. (Rom. 8:1-17).

❖ **The hope all in Christ are saved in:** all creation, and all who have the firstfruits of the Spirit, have been inwardly groaning eagerly waiting for adoption as God's sons, and the redemption of their bodies, for it is in this hope they are saved, as they patiently wait for it to be manifested. (Rom. 8:22-25).

- **Romans 8:37-39:** In all these things (persecutions, hardships and troubles) we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Paul's words, "in all these things we are more than conquerors" refers to the following previous truths he has said:

- There is no condemnation for those who are in Christ Jesus, for the law of the Spirit of life has set them, free from the law of sin and death.
- Jesus has condemned sin in the flesh in the redeemed in Christ and fulfilled the righteous requirement of the law for them.
- The Spirit of God dwells in those who set the mind on the Spirit.
- The Spirit of life is in the redeemed, because of Christ's righteousness.
- All who have the Spirit of God dwelling within, God will give life.
- All who have received God's Spirit, and are led by the Spirit are adopted sons of God, who from the Spirit cry, "Abba! Father!" (an expression of devoted and intimate love toward God).
- All in Christ are children of God, and fellow heirs with Christ.
- All sufferings of this present time will pale when the glory that is to come, is revealed in and to us.
- Creation will obtain freedom from corruption when the coming glory of the children of God is outwardly manifested in their mortal bodies.
- The Spirit searches the hearts of the redeemed in Christ and intercedes for us according to the will of God.
- All things work together for good, for those who love God, and are called according to his purpose.
- Those who God called, He foreknew, and justified, and glorified, and predestined to be conformed to the image of his Son (i.e., to be like Jesus in character in this life, and in the resurrection to be glorified as he was).

Taking all these blessing into account, Paul is confident, neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Based upon

these words of Paul and many other Scriptures, the only thing that could separate those in Christ from the love of God would be their own deliberate, conscious denying of Christ to turn back to the things of the world.

ROMANS 9

Gentiles who did not pursue righteousness by the law or by works have by faith attained righteousness, for the righteousness God accepts is righteousness that comes by faith, not by law or works. In contrast to this, the people of Israel pursued the law that has the power to lead people to righteousness, for the law is perfect, but, because of the limitations of the flesh, they failed in reaching righteousness by the law, for no one can attain to righteousness by the law, but only by faith. The Jews continued to trust in the law to attain to righteousness that leads to eternal life, rather than accept their Messiah, the Lord Jesus Christ, which is why Jesus is referred to as a stumbling stone, and it is stated in Scripture, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame." (Rom. 9:30-33).

ROMANS 10

- ❖ Christ is the end of the law for righteousness to everyone who believes. (Rom. 10:4). This verse shines a spotlight upon the truth, no one can earn righteous that leads to eternal life by the law, not because the law does not have the potential to make us righteous, but because sin in our flesh (Rom. 7:17-19) limits us from attaining to all its righteous and holy demands.
- ❖ No one needs to ascend to heaven or descend into the abyss (grave) to receive righteousness, because God's righteousness is based on faith, and the word of faith (i.e., the Gospel of grace) that Paul proclaims is near to all of us, because to receive it, all we must do to be counted righteous is confess with our mouth that Jesus is Lord, and believe in our heart that God raised him from the dead, and we will be saved, because, it is with the heart one believes and is justified, and with the mouth one confesses and is saved.

This is why the Scripture can confidently say, "Everyone who believes in him will not be put to shame." (Rom. 10:6-11). These verses are highlighting the truth, God counts the redeemed in Christ as righteous now, we do not have to die and be raised before we are counted righteous. This is because righteousness that leads to eternal life comes by faith, and not the law or works.

- ❖ Everyone who calls on the name of the Lord will be saved. (Rom. 10:13).
 - **Romans 10:14-17:** How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? ¹⁵ And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" ¹⁶ But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" ¹⁷ So faith comes from hearing (the word of God), and hearing through the word of Christ.

The focus of these verses is calling upon Jesus, believing in Jesus, preaching about Jesus, and preaching the Good News of the Gospel, then we read, 'faith comes from hearing (the word of God), and hearing through the word of Christ' (Rom. 10:17). The faith, the word of God, and

the word of Christ in focus here does not apply to the entire Bible, but to the word of Christ and the word of faith, and the Gospel of grace that brings righteousness and leads to salvation, that Jesus gave to Paul on the road to Damascus to proclaim to the Gentiles.

ROMANS 11

- ❖ Paul proclaims the truth, 'those who are chosen, are chosen by grace, and not works, for if they were chosen by works, then grace would no longer be grace.' (Rom. 11:5).

Paul was called to be an apostle to the Gentiles. (Rom. 11:13).

ROMANS 15

- ❖ The hope of the Gentiles is the Lord Jesus Christ. (Rom. 15:12).

Paul was called by the grace of God to be a minister of the Lord Jesus Christ to the Gentiles in the priestly service of the Gospel of God, Jesus gave to Paul on the road to Damascus. (Rom. 15:15-16).

Paul's goal was to only preach what Jesus had given him to proclaim to the Gentiles, and to preach the Gospel of salvation and grace, and to preach Jesus, and bring the Gentiles to obedience by word and deed. (Rom. 15:18-20).

SINS OF THE FLESH

7

Introduction: Sins of the flesh generally, refer to anything that gives pleasure to, or satisfies some need in the body that is against God's law and moral code, and damaging to our health and well-being. Following are some examples:

Adultery: a married man or woman who has illicit intercourse with another person.

Arrogance: believing one is superior or better than others.

Boasting: frequently talking about one's own accomplishments, possessions, talents, gifts etc., with the intention of seeking validation or admiration from others.

Covet: means to set the heart upon, to long for, greatly desire and lust after to crave a pleasant or precious thing that is good or forbidden, and delight in beauty (rightfully or otherwise). It reveals and exposes:

- Our selfishness, pride, lust, and greed etc.
- Our self-centredness in our desires for more than we need
- Our self-interest, our excessive avariciousness toward materialism
- Our overeating of tasty foods the craving to be important or esteemed
- Our sensual and lustful thoughts, the desire to be rich and have abundantly more than we need etc.
- Our lack of willingness to give to those less fortunate and those in need

- Our degrading, resentful, bitter, and jealous thoughts of others and the list goes on.
- Our dysfunctions and aberrations that are imbedded within our fallen corrupted human nature that hinder us from attaining to the perfection of God's Holy law.

In summary the command, "You shall not covet" embraces all those attitudes and thoughts that dwell within our members that are contrary to the law of love and the holiness of God, which means the entire human race is held guilty before the law.

Defensiveness: when confronted with constructive criticism or feedback, becoming extremely defensive.

Drunkeness: having an intoxicated woozy, unsteady, dizzy and inebriated mind due to excessive drinking, it carries the idea of not being in one's right mind.

Emulations: rivalry, competitiveness, jealousy, and the desire to be superior to others.

Envy: being resentful or jealous of others' successes, possessions, abilities, gifts, and talents etc., and in some cases the size of another minister's church.

Envyng: to be covetous of, to desire to have, a talent, quality, possession, or some other desirable thing belonging to someone else, it embraces the following:

- To be jealous, begrudge, and resent others, because they have something we envy.
- To have a hostile feeling toward a person that has an advantage, a benefit, a position, or something else we do not possess, but would like to have.
- To feel resentful and unhappy because someone else possesses, or has achieved, what we wished we had, or achieved (i.e., wealth, beauty, esteemed position, friends, fame, and popularity etc.).
- To have an awareness of an advantage or possession enjoyed by another, and feeling a painful or resentful desire to possess the same thing.

Fornication: premarital or extramarital sex, before or outside of marriage.

Gluttony: Scripture tells us our body is a temple of the Holy Spirit, and that we are to glorify God in our body (1 Cor. 6:19-20), and in Proverbs we read: "Be not among gluttonous eaters of meat, for the glutton will come to poverty" (Prov. 23:20-21), and, "a companion of gluttons shames his father." (Prov. 28:7). Concerning food, gluttony is overindulging in food, it is considered a sin, because it harms our health, and eating to excess leads some to self-destruction.

Hatred: is a strong emotional dislike, disgust or loathing toward something or someone, that usually starts from negative assumptions (called stereotypes) concerning images and beliefs about a certain person or group, or from fear, and anger, or a sense of injury. A deep hatred is an intense hostility and dislike of a person, a group or something, so strong that the person experiencing it would risk their safety to harm the object of their hatred, and take great joy in the downfall of their enemies. There are seven things God hates, and that are detestable to Him:

1. Haughty eyes.
2. A lying tongue.
3. Hands that shed innocent blood.
4. A heart that devises wicked schemes.
5. Feet that are quick to rush into evil.
6. A false witness who pours out lies.
7. A person who stirs up conflict in the community. (Prov. 6:16-19).

Heresies: an opinion, doctrine, or practice contrary to a truth or truths of God's word

Idolatry: the worship of someone or something other than God as though it was God.

Ingratitude: embraces people who take God's blessings for granted and fail to acknowledge or express gratitude to God and to those who support and bless them. People who fit into this category often have a victim mentality.

Judgmental attitude: those who quickly find fault with others' preaching, leading, personal lives, etc., and criticize and condemn them without showing empathy, or taking the time to understand their circumstances.

Lasciviousness: sexual desires driven by lustful cravings.

Pornography: is a construction of the two root words, porneia and graphe, and the Greek word porneia appears many times in the New Testament. It is often translated in English as whoredom, fornication, adultery, or sexual immorality. It could be said, the word Porneia is a catch-all word for any type of sexual immorality or perversion. Jesus said, "You have heard it was said, 'You shall not commit adultery, but I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.'" (Matt. 5:27-28), these words of Jesus clearly show, lust is a sin, and pornography consumption is one way that sin manifests itself. It was common for people in biblical times to marry between their early and mid-teens, so by the time their sex drives became fully developed, they would already have a stable sexual relationship with their marriage partner. But now in our modern times, the average age of marriage is somewhere between the mid-20s and 30s in most countries, so it seems unreasonable to expect single people now living far longer (1-2 decades) with fully developed sex drives to suppress such a strong fundamental biological urge for such a long time, because of this some will have no choice but to live with it for the time being, with the understanding though lust is a sin, it is not an unforgivable sin.

Murder: taking the life of an innocent person.

Pride: is manifested in people who:

- Have an extreme love and focus on themselves, and believe they are superior to others.
- Think they know better, and refuse to listen to others, because they believe they are always right.
- Elevate their own opinions and thoughts above others, and have an inflated self-reliant attitude.
- Have an excessive sense of self-importance, and extreme love of their own talents, gifts, beauty, wealth, rank, and accomplishments.
- Set themselves in first place, and have difficulty accepting feedback, advice, and criticism from anyone.

- Tend to look down on others, and prioritize their own interests over those of others.
- Have a high and exalted attitude of themselves, and have an unfitting self-esteem, commonly known as conceit and arrogance.
- Excessively boast of their own superiority achievements, talents, beauty, wealth, possessions, and social status etc.
- Refuse to admit to mistakes, and have a constant need for validation.
- Are self-centred, unwilling to apologize and have a judgmental attitude.
- See themselves at the top of the tree and are therefore reluctant to serve others.
- Have an obsessive self-preoccupation of themselves, and think about themselves so much they are oblivious to the needs of others around them.
- Do not have a teachable spirit, for they reject counsel or guidance from others, because they believe their ideas are always superior.
- Expect others to help and serve them, but do not to serve or help others, because they feel it is beneath them.
- Seek attention, praise and recognition for their actions and deeds, and feel spiritually superior in biblical knowledge and consider themselves more righteous and holy than others.

Revelling: excessive drinking and noisy singing etc., at parties or in public, that extends late into the night, and usually ends in sexual immorality.

Seditious: creating a revolt, disturbance, or violence against lawful civil authority, or within a church with the intent to cause its overthrow or destruction, it carries the idea of disloyalty and inciting resistance toward lawful authority.

Selfishness and self-centeredness: is manifested in people who:

- Focus excessively on their own needs, achievements, desires, and interests to the exclusion of others, and consistently seek their own personal advantage and gain at the expense of others.
- Are excessively and exclusively concerned with themselves, and solely focused on their own advantage, pleasure, and well-being without any regard to how it affects others.
- Love themselves above all others, and think only of themselves, prioritizing their own needs and well-being over others with a total disregard for the feelings of those around them.

Self-righteousness: can often stem from a sense of insecurity and inferiority, which drives a self-righteous person to make themselves look better than they are by putting others down. It is manifested in people who:

- Have confidence in their own righteousness, and often show superiority above others, especially if they have a different opinion to theirs.
- Act in a way that conveys a sense of moral superiority, and are quick to judge others, dismiss differing viewpoints, and believe that their own beliefs and actions are inherently superior.

- Go about with a "holier-than-thou" attitude, believing their judgment is infallible, virtuous, and, godly, and judge and scrutinize everyone else, thinking they can do no wrong, convinced they are right in their beliefs, attitudes, and behaviour and all others are wrong.

NOTE: in the book of Isaiah we read, "we have all become like one who is unclean, and all our righteous deeds are like a polluted garment" (filthy rags in KJV) (Isaiah 64:6). To be righteous in God's sight, we must die to any hope of earning righteousness that leads to eternal life by the law and by works, and believe God sees all the redeemed in Christ as righteous, we must have faith that Christ's righteousness is imputed to us, and that in this way we are counted righteous before God. It is only by faith that we can receive righteousness that leads to eternal life.

Strife: embraces, conflict, quarrelling, competition, heated disagreements, aggressive opposition, bickering, resentment, rivalry, aggression, bitterness, and all sorts of things that offend people, or produce an angry undercurrent in a conversation or meeting.

Uncleanness: embraces any form of moral or spiritual impurity and defilement.

Unwillingness to apologize: refusing to admit mistakes or ask for forgiveness when a wrong has been done.

Variance: embraces strife, discord, contention, and arguments.

Witchcraft: the exercise or invocation of alleged supernatural powers to control people or events by sorcery or magic.

Wrath: a strong feeling of anger, and rage, often with a desire for vengeance. NOTE: the wrath of God is not like human anger, for God's wrath is the just and measured response of His holiness towards evil, whereas human anger is often unpredictable, petty, and disproportionate.

NOTE: though all things listed are manifestations of the flesh and in direct opposition to Christ's character and God's Holiness, we should all regularly examine our attitudes for signs of any one of them, for not one of us are immune from all of them including the apostle Paul for he wrote:

- Now it is no longer I who do it (the things he does not want to do), but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. (Romans 7:17–20)

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.