

# ***“Truth, Proof, & Love”***

Acts 18:12-22

December 6, 2015

## **CONTEXT:**

- A. Acts 1:8
- B. Acts 2
- C. Acts 4
- D. Acts via Peter
- E. Acts via Paul
  - a. First journey
  - b. Second journey
  - c. Third journey
- F. Acts unfolding in Corinth...
- G. vv.1-4
- H. v.5
- I. vv.6-11
  - a. Infected
  - b. Affected
    - i. B – Blood-talk
    - ii. O – Offensive posture
    - iii. L – Looking for Light (persons of peace)
    - iv. D – Deliverance & Discipleship
- J. v.11 (18 months teaching the word of God)
  - a. 1 Thessalonians “nuggets”
  - b. 2 Thessalonians “nuggets”
  - c. Romans “nuggets”

## DRAGGED

<sup>12</sup> **But** (see “context of contrast” with vv.5-11)  
*while Gallio was proconsul of Achaia*, (historical)  
*the Jews*  
*with one accord* (syncretized, satanic & strategic sin!)  
*rose up* (militant-mob moves against missional-men of God)  
*against* (“opposition” by definition!)  
*Paul* (God’s man, minister, & missionary)  
*and brought him* (forcibly took physical control/lynch mob)  
*before the judgment seat*, (see theological irony)

<b><u>Man’s Judgment Seat</u></b>	<b>vs.</b>	<b><u>Messianic Judgment Seat</u></b>
Troubling Testimony		Timeless Truth
Perverted Possibilities		Pure Proof
Loose Lies		Lasting Love
Jews & Gentile’s Junk (“Judge Judy”)		Jesus’ Justice (Judge Jesus!)

<sup>13</sup> *saying,*  
*"This man persuades men to worship*  
*God* (seed of truth; often used to grow weeds of lies)  
*contrary to the law."* (not true – opposite!)

<sup>14</sup> **But** (conditional clause coming... a subset of vv.12-13)

*when Paul was about to open his mouth,*

(NOTE: just as Paul felt the need to defend himself)

*Gallio said to the Jews,* (see surprising interjection... As Paul was supernaturally “interjected into the Corinthian community in v.11, so now, Gallio is supernaturally “interjected” into the context & conflict – albeit unbenounced, on Paul’s behalf...

*"If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you;* (“...if a law had been broken...”

<sup>15</sup> *but* (implies the previous condition had not been met)

*if there are questions about words*

*and names and your own law,* (internal squabbles about private matters beneath the law are not the concern of the official, governing judges)

*look after it yourselves;* (settle your own squabbles)

*I am unwilling to be a judge of these matters."* (The judge says: “this case is dismissed due to a lack of relevancy... Do not clutter my court with your petty issues of personal preferences...”)

## **DELIVERED**

<sup>16</sup> *And* (above and beyond the decision & declaration of v.15)

*he drove them away* (implies both “force” & frustration)

*from the judgment seat.* (don’t miss repeated irony)

## DISTINGUISHED

<sup>17</sup> **And** (see the preparation for a conditional continuation...)  
**they all** (“all” refers to the lynch mob of Jews above)  
**took hold** (once again we see the faithless using sinful force)  
**of Sosthenes,** (we meet Sos here... we will learn more soon)  
**the leader of the synagogue,** (like Crispus...)  
**and** (NOTE: “taking hold” usually leads to bad & worse...)  
**began beating him** (see injustice in context of irrationality)  
**in front of the judgment seat.** (repeating irony!)

**But** (NOTE: God wants us to prepare for a key contrast...)  
**Gallio was not concerned** (What kind of judge is not  
concerned about injustice? The subtle but important “contrast”  
illuminated here highlights the two different Judgment Seat  
Judges/judges (Jesus/God & Gallio). The “judgment seat judge”  
in focus here, (Gallio) proves himself to be an unrighteous judge  
that deserts those he is suppose to ensure justice for... By  
contrast, see how our righteous Judge (Jesus) is interjecting His  
miraculous power into this dynamic to protect His person (Paul)  
and uphold His promise (“I am with you!”) – Amen!!!  
**about any of these things.** (not even the beatings)

See the Truth, Proof, & Love of this Corinthian encounter...

**TRUTH:** vv.12-13 **Dragged...**

**PROOF:** vv.14-16 **Delivered...**

**LOVE:** v.17 **Distinguished!**

## Verse 12

**43 sn** *Gallio* was proconsul of Achaia from A.D. 51-52. This date is one of the firmly established dates in Acts. Lucius Junius Gallio was the son of the rhetorician Seneca and **the brother of Seneca the philosopher**. The date of Gallio's rule is established from an inscription (W. Dittenberger, ed., *Sylloge Inscriptionum Graecarum* 2.3 no. 8). Thus the event mentioned here is probably to be dated July-October A.D. 51.

**44 sn** **The proconsul was the Roman official who ruled over a province traditionally under the control of the Roman senate.**

**45 sn** *Achaia* was a Roman province created in 146 B.C. that included the most important parts of Greece (Attica, Boeotia, and the Peloponnesus).

**46 tn** *Grk* “with one accord.”

**47 tn** Although BDAG 175 s.v. βῆμα 3 gives the meaning “*tribunal*” for this verse and a number of modern translations use similar terms (“court,” NIV; “tribunal,” NRSV), there is no need for an alternative translation here since the *bema* was a standard feature in Greco-Roman cities of the time.

**sn** *The judgment seat (βῆμα, bēma) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often on judicial matters.* The judgment seat was a familiar item in Greco-Roman culture, **often located in the agora, the public square or marketplace in the center of a city. So this was a very public event.**

## Verse 13

**48 tn** Or “inciting.”

**49 tn** *Grk* “worship God contrary to.” BDAG 758 s.v. παρά C.6 has “*against, contrary to*” for [Acts 18:13](#). **The words “in a way” are not in the Greek text, but are a necessary clarification to prevent the misunderstanding in the English translation that worshiping God was in itself contrary to the law. What is under dispute is the manner in which God was being worshiped, that is, whether Gentiles were being required to follow all aspects of the Mosaic law,** including male circumcision. There is a hint of creating public chaos or

disturbing Jewish custom here since Jews were the ones making the complaint. Luke often portrays the dispute between Christians and Jews as within Judaism.

## Verse 14

**50 tn** *Grk* “about to open his mouth” (an idiom).

**51 tn** BDAG 902 s.v. ῥαδιούργημα states, “From the sense ‘prank, knavery, roguish trick, slick deed’ it is but a short step to that of a serious misdeed, *crime, villainy... a serious piece of villainy* [Ac 18:14](#) (w. ἀδίκημα).”

**52 tn** According to BDAG 78 s.v. ἀνέχω 3 this is a legal technical term: “Legal t.t. κατὰ λόγον ἂν ἀνεσχόμεν ὑμῶν *I would have been justified in accepting your complaint* [Ac 18:14](#).”

**53 tn** *Grk* “accepting your complaint, O Jews.”

## Verse 15

**54 tn** Or “dispute.”

**55 tn** *Grk* “see to it” (an idiom).

**56 tn** Or “I am not willing to be.” Gallio would not adjudicate their religious dispute.

## Verse 16

**57 tn** *Grk* “driven away,” but this could result in a misunderstanding in English (“driven” as in a cart or wagon?). **“Forced away” conveys the idea; Gallio rejected their complaint. In contemporary English terminology the case was “thrown out of court.”** The verb ἀπήλασεν (*apēlasen*) has been translated as a causative since **Gallio probably did not perform this action in person, but ordered his aides or officers to remove the plaintiffs.**

**58 sn** See the note on the term *judgment seat* in [18:12](#).

## Verse 17

**59 tn** That is, “**the official in charge of the synagogue**”; ἀρχισυνάγωγος (*arcisunagōgos*) refers to the “*leader/president of a synagogue*” (so BDAG 139 s.v. and L&N 53.93).

**sn** See the note on *synagogue* in [6:9](#).

**60 tn** The imperfect verb ἔτυπτον (*etupton*) has been translated as an ingressive imperfect.

**61 sn** See the note on the term *judgment seat* in [18:12](#).

**62 tn** L&N 25.223 has “**“none of these things were of any concern to Gallio' [Ac 18:17](#).”**

**sn** **Rome was officially indifferent to such disputes.** Gallio understood how sensitive some Jews would be about his meddling in their affairs. **This is similar to the way**

**Pilate dealt with Jesus. In the end, he let the Jewish leadership and people make the judgment against Jesus.**

- NET Bible.

**18:12** The time when Gallio was proconsul of Achaia, of which Corinth was the capital, is a relatively firm date in NT chronology. An inscription found at Delphi says Gallio was installed as proconsul in early A.D. 51. Paul appeared before him later that year.

**18:13** For another instance in which Paul was accused of persuading people to worship God in ways contrary to the law, see **16:20-21** and the note there. (i.e. *“turned the world upside down”*)

**18:14-17** Gallio seemed both perceptive (**I don't want to be a judge of such things**) and negligent (the beating of Sosthenes did not concern him). Keeping order in a multi-ethnic provincial town, heavily involved in trade and travel, was not easy. Gallio preferred the hands-off approach.

- HCSB Study Bible.

## The Accusation Before Gallio

18:12-17

The appearance of Paul before Gallio is of particular importance in two respects. First, **it established a precedent for the manner in which the Roman leaders should consider charges against Christians brought before them.** Second, the mention of Gallio is an important reference point for determining the date of Paul's work in Corinth and for establishing the entire Pauline chronology.

**18:12** To begin with the second, a great deal is known of Gallio both from literary sources (Seneca and Tacitus) and from inscriptions. His service in Corinth occurred during the proconsular period of his career. Achaia at this time was a province of second rank, and these were administered by proconsuls. Generally in this region proconsuls served a one-year term, two at the most; and tenure seems to have begun in the early summer. An inscription discovered at Delphi, which relates to the dedication of an aqueduct, mentions Gallio as being proconsul of Achaia and dates this during the period of Claudius's twenty-sixth acclamation as emperor. Such "acclamations" were made by the Roman senate at irregular intervals as affirmations of an emperor's rule. On the basis of other inscriptions, Claudius's twenty-sixth acclamation can be dated as covering the first seven months or so of A.D. 52. On this basis he is assumed as having begun his office in the summer of either A.D. 51 or A.D. 52. If one assumes that Gallio served the maximum two-year term, his tenure would have ended in summer of A.D. 54 at the latest. Putting this together

with the date of Claudius's edict, Paul's eighteen months in Corinth would have occurred sometime between winter of A.D. 49/50 and summer of A.D. 54. Most interpreters are inclined to see Gallio as having the more usual one-year tenure and Paul as having appeared before him during the early days of his term of office. This would place Paul's Corinthian ministry roughly between early 50 and late 52.

**18:13–16** Returning to the first point, **the Gallio episode is almost paradigmatic for Paul's appearances before Roman officials in Acts. None of them found him guilty of having broken any Roman law.** This becomes very explicit with Gallio's judgment regarding the Jewish charge against Paul. Their charge was that Paul was "persuading the people to worship God in ways contrary to the law." The charge as it stands is ambiguous. What law? Roman law or Jewish law? **There were Roman laws against proselytizing of Roman citizens by foreign cults, but Gallio obviously did not take the charge in this sense. He saw it for what it was—an internal dispute within the Jewish community—their interpretations of "words" (the Scriptures?), of "names" (Jesus as Messiah?), of "law" (the Torah).**

## **ILLUSTRATION**

[It would be like the local Catholic leadership filing a law suit in county court, accusing me, a Baptist missionary, of being both heretical & harmful to the

community, for denouncing their salvific advocacy of infant baptism...

Imagine this Catholic (or Universalist or Congregational or Buddhist or Baha'i, etc.) lynch-mob storming the county courthouse (many of which no doubt having traveled great distances) and demanding that I be tortured and imprisoned... for my "crime" of "religious" truth-telling. ...In their context, that's exactly what's going on here.]

In v. [15](#) Gallio seems to have used a technical term for taking up a case (*anechomai*) when he refused to judge ("listen to," NIV) the Jews' complaint against Paul. It was within his right as a proconsul to make such a refusal. **In instances where it was not a clear-cut case of infraction of an established Roman law, it was left to the discretion of the judge whether or not to formally hear the case.**

**In this instance Gallio did not see the charges as deserving his time. He didn't even give Paul a chance to make a defense (v. [14](#)).** The Jews could settle the matter themselves. He drove them all from the court (v. [16](#)).

**One should not see Gallio as taking Paul's side, however. Paul would have been ejected along with the Jews. Gallio saw the entire matter as an internal Jewish affair and would have nothing to do with it.**

**18:17** The incident must have taken place in the open, as would be indicated by the mob scene that occurred in the presence of the proconsul (v. [17](#)). This has been verified by the excavations at Corinth. A raised platform of blue marble has been uncovered on the south side of the agora that served as the *bēma* (v. [12](#)), or judgment seat of the Roman officials. The unruly beating of Sosthenes is anything but clear. Who are “all” who beat him in front of the proconsul—the Jews or the Gentiles who had come from elsewhere in the agora to see the goings-on before the *bēma*? The question is complicated by the fact that **Paul mentioned a Sosthenes in [1 Cor 1:1](#) as a close Christian companion who joined him in writing the Corinthians. Sosthenes is not an uncommon name, and the two may be different persons. If they are the same, then clearly the ruler of the synagogue subsequently became a Christian, just like his predecessor Titius Justus. In this instance the Jews may have beat Sosthenes, who may already have been indicating his Christian sympathies.**

On the other hand, the Gentiles may have been the culprits. Gallio’s ejection of the Jews may have unleashed their latent anti-Semitic tendencies. This would have rendered a sort of “poetic justice.” The one who as synagogue ruler probably was the chief speaker against Paul now received himself the punishment he had wished on the apostle. Such an interpretation does not rule out the possibility that this is the same Sosthenes as [1 Cor 1:1](#), in which instance his conversion would be subsequent to this event.

**Through it all Gallio remained wholly indifferent. He turned a blind eye on the whole incident (v. 17).** This

was not so much callousness on his part as his firm refusal to have anything to do with the matter. **It was wholly an internal Jewish affair. The incident set an important precedent. Proconsular decisions over such unusual cases were often followed by Roman officials in other provinces.**

**Had Gallio decided against Paul, it would have been a dangerous precedent that not only would have ended his effectiveness in Achaia but hindered his witness elsewhere.**

**- New American Commentary**

Paul continued in Corinth, knowing that God was with Him and that people would be saved. **During those eighteen months of witness, Paul saw many victories in spite of Satan's opposition. The church was not made up of many mighty and noble people (1 Cor. 1:26-31), but of sinners whose lives were transformed by the grace of God (1 Cor. 6:9-11).**

**Dr. Luke shared only one example of divine protection during Paul's ministry in Corinth (Acts 18:12-17), but it is a significant one. The arrival of a new proconsul gave the unbelieving Jews hope that Rome might declare this new "Christian sect" illegal. They broke the law by attacking**

**Paul and forcing him to go to court. This was not the first time that fanatical Jews had tried to prove that Paul was breaking the Roman law ([Acts 16:19-24](#); [17:6-7](#)).**

**Being a Roman citizen, Paul was prepared to defend himself; but this turned out to be unnecessary because Gallio defended Paul!**

The proconsul immediately saw that the real issue was not the application of the Roman law but the interpretation of the Jewish religion, so he refused to try the case!

But that was not the end of the matter. The Greeks who were witnessing the scene got hold of Sosthenes, the man who replaced Crispus as ruler of the synagogue, and beat him right before the eyes of the proconsul! It was certainly a flagrant display of anti-Semitism, but Gallio looked the other way. If this is the same Sosthenes mentioned by Paul in [1 Corinthians 1:1](#), then he too got converted; and the Jews had to find another ruler for their synagogue! It would be interesting to know exactly how it happened. Did Paul and some of the believers visit Sosthenes and minister to him? Perhaps his predecessor Crispus helped "wash the wounds" ([Acts 16:33](#)) and used this as an opportunity to share the love of Christ.

**How strange and wonderful are the providences of God! The Jews tried to force the Roman proconsul to declare the Christian faith illegal, but Gallio ended up doing just the opposite. By refusing to try the case, Gallio made it clear that Rome would not get involved in cases involving Jewish religious disputes. As far as**

he was concerned, Paul and his disciples had as much right as the Jews to practice their religion and share it with others.

In the Book of Acts, Luke emphasizes the relationship between the Roman government and the Christian church. While it was true that the *Jewish* council prohibited the Apostles to preach ([Acts 4:17-21](#); [5:40](#)), there is no evidence in Acts that Rome ever did so. In fact, **in Philippi (Acts 16:35-40), Corinth, and Ephesus (Acts 19:31), the Roman officials were not only tolerant but almost cooperative.**

**Paul knew how to use his Roman citizenship wisely so that the government worked for him and not against him, and he was careful not to accuse the government or try to escape its authority ([Acts 25:10-12](#)).**

**- Bible Exposition Commentary**

### **The Frustration of His Enemies [\(18:12-17\)](#)**

Paul's Jewish opponents had watched in frustrated rage as more and more people came to faith in Christ. Finally, in desperation, they tried to get the Roman authorities to put a halt to Paul's preaching.

That authority was vested in **Gallio**, the **proconsul of Achaia**. **Gallio was the brother of Seneca, the famed Roman philosopher and tutor of Nero. Seneca described his brother as "an intelligent person who hated flattery, and was blessed**

**with an 'unaffectedly pleasant personality'"** (Simon J. Kistemaker, *New Testament Commentary: Acts* [Grand Rapids: Baker, 1990], 659). He was **proconsul of Achaia** from July, A.D.51 to June A.D. 52. Luke's use of the title **proconsul** is another important testimony to his painstaking accuracy as an historian, as Richard N. Longenecker explains:

That Luke distinguishes correctly between senatorial and imperial provinces and has the former governed by a proconsul on behalf of the senate and the latter governed by a propraetor representing the emperor says much for his accuracy, for the status of provinces changed with the times. Achaia was a senatorial province from 27 B.C. to A.D. 15 and then again from A.D. 44 onwards... It was therefore governed by a proconsul... Macedonia, however, was an imperial province, and therefore Luke rightly called the magistrates at Philippi praetors. ("The Acts of the Apostles," in Frank E. Gaebelin, ed., *The Expositor's Bible Commentary* [Grand Rapids: Zondervan, 1981], 9:485)

Hoping to capitalize on Gallio's inexperienced authority, **the Jews with one accord rose up against Paul and brought him before the judgment seat.** The **judgment seat** was a large, raised stone platform that stood in the *agora* (marketplace) in front of the residence of the proconsul and served as the public court where he tried cases. **The Jews hoped for a favorable verdict from Gallio, which could then be cited as a precedent in other places where the gospel was preached.** They began the proceedings by saying, "This man persuades men to worship God contrary to the law." **Judaism was officially tolerated by the Romans, who at this early date viewed**

**Christianity as nothing more than a sect of Judaism.** Their charge challenged that conventional wisdom by saying that since Paul's Christian teaching was outside the bounds of Judaism, Christianity should not receive the toleration from the Romans that Judaism did.

**This was a charge with far-reaching implications. Had Gallio ruled in the Jews' favor, Christianity could have been banned not only in Corinth but also**

**throughout the Empire.** Gallio, however, was not to be so easily duped. As **Paul was about to open his mouth** to defend himself, Gallio cut him off. The proconsul refused to meddle in what he viewed as an internal dispute within Judaism.

Accordingly he *said to the Jews, "If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you; but if there are questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters."* **Gallio rendered what in today's courts would be called a summary judgment and threw the case out.**

**He officially ruled that there was no crime involved but that the issue was merely one of semantics.**

When the Jews persisted in arguing their case against Paul, Gallio drove them away from the judgment seat.

**KEY:** Though the specific antecedent of they all is not clear, the most reasonable interpretation is that it

refers to the angry Jews who vented their frustration by taking hold of Sosthenes, the leader of the synagogue, and beating him in front of the judgment seat.

That seems most consistent with Gallio's refusal to stop the beating (see the discussion below). **Whether Sosthenes was a Christian at this time is not known, but he later is identified as one (1 Cor. 1:1).** If he had already become a Christian, the Jews' motive for roughing him up is obvious. If he had not, his fellow Jews were probably upset with his bungling their case before Gallio. As a leader of the synagogue (as was Crispus, [v. 8](#)) he no doubt had presented the case against Paul to the judge.

But consistent with his refusal to meddle in the internal affairs of the Jews, and in recognition that it was a religious issue for them, **Gallio was not concerned about any of these things.**

**God strengthened Paul through friends, converts, His own presence, and through the discomfiture of Paul's enemies. He was faithful to His promise recorded in [Isaiah 40:29-31](#):**

*He gives strength to the weary, and to him who lacks might He increases power. Though youths grow weary and tired, and vigorous young men stumble badly, yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles,*

*they will run and not get tired, they will walk and not become weary.*

**That same comfort and encouragement is available to all who faithfully serve our Lord.**

**- MacArthur New Testament Commentary**

*Gallio's Crucial Verdict ([18:12-17](#))*

**LUKE DOES NOT describe Paul's relatively long ministry in Corinth in much detail. His emphasis is on the response to Christianity of the proconsul Gallio, who was a well-known figure in the Roman empire.** His proconsulship of Achaia is attested in an inscription found in Delphi dated around A.D. 52 and in the writings of his famous brother, the Stoic philosopher Seneca. **His positive response toward Christianity was a key building block in the church's case for a positive legal standing in the Roman empire.**

The Jews brought Paul to Gallio, charging him with "persuading the people to worship God in ways contrary to the law" ([v. 13](#)). The reason behind making this charge was to show that Christianity was not truly Jewish and therefore could not be

included with Judaism or claim protection under Roman law. Gallio did not even give time for Paul to speak. Rather, he said that what Paul was doing was not a crime for him to judge; it was instead a matter of Jewish law, and he was not going to tackle issues pertaining to their theology ([vv. 14-15](#)). The ejection of the Jews from the court ([v. 16](#)) resulted in the ruler of the synagogue being beaten by the people (not Christians, we hope!). Unfortunately, Gallio did not interfere to stop the beating ([v. 17](#)).

## - NIV Application Commentary

### *Paul Before Gallio ([18:12-17](#))*

Paul was about to show that he did not teach men to worship God contrary to law; but the judge would not allow the Jews to complain to him of what was not within his office. It was right in Gallio that he left the Jews to themselves in matters relating to their religion, but yet would not let them, under pretence of that, persecute another. But it was wrong to speak slightly of a law and religion which he might have known to be of God, and which he ought to have acquainted himself with. **In what way God is to be worshipped, whether Jesus be the Messiah, and whether the gospel be a Divine revelation, are not questions of words and names, they are questions of vast importance.** Gallio spoke as if he boasted of his ignorance of the Scriptures, as if the law of God was beneath his notice. Gallio cared for none of these things. **If he cared not for the affronts of bad men, it was commendable; but if he concerned not himself for the abuses done to good men, his indifference was**

carried too far. And those who see and hear of the sufferings of God's people, and have no feeling with them, or care for them, who do not pity and pray for them, are of the same spirit as Gallio, who cared for none of these things.

- Matthew Henry Concise Bible Commentary.

Verse 12. *And when **Gallio**.* After the Romans had conquered Greece, they reduced it to two provinces, Macedonia and Achaia, which were each governed by a proconsul. Gallio was the brother of the celebrated philosopher Seneca, and was made proconsul of Achaia, A.D. 53. His proper name was Marcus Annaeus Novatus; but having been adopted into the family of Gallio, a rhetorician, he took his name. **He is described by ancient writers as having been of a remarkably mild and amiable disposition.** His brother **Seneca (Pref. Quest. Natu. 4) describes him as being of the most lovely temper: "No mortal," says he, "was ever so mild to any one, as he was to all; and in him there was such a natural power of goodness, that there was no semblance of art or dissimulation."**

*Was the deputy.* See this word explained in [Acts 13:7](#). It means, here, proconsul.

*Of Achaia.* This word, in its largest sense, comprehended the whole of Greece. **Achaia Proper, however, was a province of which Corinth was the capital.** It embraced that part of Greece lying between Thessaly and the southern part of the Peloponnesus.

*The Jews made insurrection.* Excited a tumult, as they had in Philippi, Antioch, etc.

*And brought him to the judgment seat.* The tribunal of Gallio; probably intending to arraign him as a disturber of the peace.

(\*) "judgment seat" [James 2:6](#)

**[Verse 13.](#)** *Contrary to the law.* Evidently intending contrary to *all* law-the laws of the Romans and of the Jews. It was permitted to the Jews to worship God according to their own views in Greece; but they could easily pretend that Paul had departed from that mode of worshipping God. It was easy for them to maintain that he taught contrary to the laws of the Romans, and their acknowledged religion; and **their design seems to have been, to accuse him of teaching men to worship God in an**

**unlawful and irregular way, a way unknown to any of the laws of the empire.**

**Verse 14.** About to open his mouth. In self-defence; ever ready to vindicate his conduct.

*A matter of wrong.* Injustice, or crime; such as could be properly brought before a court of justice.

*Or wicked lewdness.* **Any flagrant and gross offence.** The word used here occurs nowhere else in the New Testament. It denotes, properly, an act committed by him who is skilled, facile, or an adept in iniquity-an act of a veteran offender. **Such crimes Gallio was willing to take cognizance of.**

*Reason would,* etc. Greek, "I would bear with you according to reason." There would be propriety or fitness in my hearing and trying the case. That is, it would fall within the sphere of my duty, as appointed to guard the peace, and to punish crimes.

(\* "wicked lewdness" "injustice or wicked mischief"

(\* "O ye Jews, reason" [Romans 13:3](#)

(\* "bear with you"

**Verse 15. *Of words.* **A dispute about words; for such he would regard all their controversies about religion to be.****

*And names.* **Probably he had heard something of the nature of the controversy, and understood it to be a dispute about names; i.e., whether Jesus was to be called the Messiah or not.** To him this would appear as a matter pertaining to the Jews alone, and to be ranked with their other disputes arising from the difference of sect and name.

*Of your law.* A question respecting the proper interpretation of the law, or the rites and ceremonies which it commanded. The Jews had many such disputes, and Gallio did not regard them as coming under his cognizance as a magistrate.

*Look ye to it.* Judge this among yourselves; settle the difficulty as you can. Comp. [John 18:31](#).

*For I will be no judge, etc.* **I do not regard such questions as pertaining to my office, or deem myself called on to settle them.**

(++) "words and names" "Doctrines"

(\*) "look ye to it" [John 18:31](#), [Acts 23:29](#), [22:11,19](#)

**Verse 16.** *And he drove them,*, etc. He refused to hear and decide the controversy. **He commanded them to depart from the court. The word used here does not denote that there was any violence used by Galio, but merely that he dismissed them in an authoritative manner.**

**Verse 17.** *Then all the Greeks.* The Greeks who had witnessed the persecution of Paul by the Jews, and who had seen the tumult which they had excited.

*Took Sosthenes,*, etc. As he was the chief ruler of the synagogue, he had probably been a leader in the opposition to Paul, and in the prosecution. Indignant at the Jews-at their bringing such questions before the tribunal-at their bigotry, and rage, and contentious spirit-they probably fell upon him in a tumultuous and disorderly manner as he was leaving the tribunal. The Greeks would feel no small measure of indignation at these disturbers of the public peace, and they took this opportunity to express their rage.

*And beat him.* ετυπτον. **This word is not that which is commonly used to denote a judicial act of scourging. It probably means that they fell upon him, and beat him with their fists, or with whatever was at hand.**

*Before the judgment seat.* Probably while leaving the tribunal. Instead of "Greeks" in this verse, some Mss. read "Jews," but the former is probably the true reading. The Syriac, Arabic, and Coptic read it "the Gentiles." **It is probable that this Sosthenes afterwards became a convert to the Christian faith, and a preacher of the gospel. See 1 Corinthians 1:1,2:**

*"Paul, and Sosthenes our brother, unto the church of God which is at Corinth."*

*And Gallio cared,* etc. This has been usually charged on Gallio as a matter of reproach, as if he were wholly indifferent to religion. But the charge is unjustly made; and his name is often most improperly used to represent the indifferent, the worldly, the careless, and the skeptical. But **by the testimony of ancient writers, he was a most mild and amiable man; and an upright and just judge.** Nor is there the least evidence that he was indifferent to the religion of his country, or that he was of a thoughtless and skeptical turn of mind. **All that this passage implies is,**

**(1.) that he did not deem it to be his duty, or a part of his office, to settle questions of a theological nature that were started among the Jews.**

**(2.) That he was unwilling to make this subject a matter of legal discussion and investigation.**

**(3.) That he would not interfere, either on one side or the other, in the question about making proselytes either to or from Judaism. So far certainly his conduct was exemplary and proper.**

**(4.) That he did not choose to interpose, and rescue Sosthenes from the hands of the mob.** From *some* cause he was willing that *he* should feel the effects of the public indignation. Perhaps it was not easy to quell the riot; perhaps he was not unwilling that he who had joined in a furious and unprovoked persecution should feel the effect of it in the excited passions of the people. At all events, **he was but following the common practice among the Romans, which was to regard the Jews with contempt, and to care little how much they were exposed to popular fury and rage. In this he was wrong; and it is certain also that he was indifferent to the disputes between Jews and Christians;** but there is no propriety in defaming his name, and making him the type and representative of all the thoughtless and indifferent men on the subject of religion in subsequent times. Nor is there propriety in using this passage as a text applicable to this class of men.

(\*) "Sosthenes" [1 Corinthians 1:1](#)

**- Barnes' Notes on the New Testament.**

**JUDGMENT SEAT**

(βῆμα, *bēma*, "a raised place," "platform," "tribune," [Matthew 27:19](#); [John 19:13](#); see [GABBATHA](#); [Acts 12:21](#) margin (text "throne"); [Acts 18:12](#), 16ff; [Acts 25:6, 17](#)): In Greek law courts, one *bēma* was provided for the accuser, another for the accused; but in the New Testament the word designates the official seat of a judge, usually of the Roman governor; also of the emperor ([Acts 25:10](#)); then of God ([Romans 14:10](#)), of Christ ([2 Cor. 5:10](#)). The word κριτήριον, *kritērion*, "a tribunal," "bench of judges" ([James 2:6](#)) occurs also in [1 Cor. 6:2-4](#), and is there translated in the Revised Version margin by "tribunals."

- **The International Standard Bible Encyclopedia.**

**JUDGMENT SEAT** In [Matthew 27:19](#), the raised platform or bench occupied by Pontius Pilate while he was deliberating the accusations made against Jesus and the sentence he would pronounce in connection with Jesus' case. According to [Acts 18:12](#), Paul the apostle was brought before the judgment seat in Corinth. **In these two instances the judgment seat is to be understood in its ordinary literal sense. In [Romans 14:10](#) and [2 Corinthians 5:10](#), the judgment seat of Christ is a theological concept. Those verses stress that individuals are accountable to the Lord for their lives and must one day face Him in judgment. See [Cross](#), [Crucifixion](#); [Jesus](#); [Jerusalem](#); [Judgment Day](#).**

- **Holman Bible Dictionary.**

**JUDGMENT DAY** Time of God's punishment and refining of the evil in the world, especially of the final, history-ending time of eternal judgment. The expression "Day of Judgment" appears several times in the Bible as a frightful day of dread ([Heb. 10:27](#)) connected with the wrath of God ([Heb. 12:29](#)) and can only be overcome through mature faith in Christ ([1 John 4:17-18](#); compare [Rom. 8:33-34](#); [2 Tim. 4:8](#)). Closely connected with the second coming of Christ ([2 Thess. 1:7-10](#)), it is a part of the end-time events connected with the close of human history.

Several biblical terms are closely related to the concept of the judgment day. These refer to the wrath of God, judgment, judging, condemn, punishment, penalty, vengeance, judgment seat, destruction, and ruin.

**Old Testament Background** The idea of the judgment day reaches back into the Old Testament concepts of divine judgment and the day of the Lord. See *Day of the Lord*. The wrath of God is poured out in judgment upon the nation of Israel ([1 Chron. 27:24](#); [2 Chron. 24:18](#); [29:8](#); [Amos 3:2](#); [5:18](#); [Hos. 13:9-11](#)) as well as her wicked rulers ([1 Sam. 15](#); [2 Kings 23:26-27](#); [1 Chron. 13:10](#); [2 Chron. 19:2](#)). Other individuals became the object of God's wrath: Moses ([Ex. 4:14, 24](#); [Deut. 1:37](#)); Aaron ([Deut. 9:20](#)), Miriam ([Num. 12:9](#)), Nadab and Abihu ([Lev. 10:1-2](#)). Surrounding nations and their rulers became objects of God's wrath ([Pss. 2:5,11](#); [110:5](#); [Isa. 13:3,5,9,13](#); [Jer. 50:13,15](#); [51:45](#); [Ezek. 25:14](#); [30:15](#)).

His wrath is fierce ([Ex. 32:12](#); [Ezra 10:14](#)), is kindled like a fire ([Ps. 106:40](#)), and waxes hot like molten wax ([Ex. 22:24](#); [32:10](#)). A day of wrath was spoken of as a specific time in which God would act in temporal judgment ([Job 21:30](#); [Prov. 11:4](#); [Ezek. 7:12](#); [Zeph. 1:15,18](#)). God's wrath came to be so closely identified with divine action in judgment that its character as an emotion in the being of God receded into the background.

Also significant is the concept of God as Judge rendering judgments. The Hebrew *mishpat* brings together the ideas of judging and ruling into a single concept focused in the authority of God as Sovereign over the nation of Israel and over creation. Thus He instituted divine law and renders righteous verdicts based upon it as well as enforcing its requirements ([Gen. 18:25](#); [Pss. 89:27](#); [96:10,13](#); [98:9](#)). Associated with this is the promise of a day when God will exercise His judgments with awesome power in the Day of the Lord ([Isa. 24-26](#)). The eschatological interpretation of this day is most evident in [Dan. 7:22,27](#); [12:1-3](#).

**Intertestamental Period** This orientation became more prominent in Jewish writings in the interbiblical period (Enoch 47:3; 90:2-27; 4 Ezra 7:33; 12; Baruch 24; Testament of Benjamin 10:6-8; Judith 16:17). Judgment Day follows the resurrection of the dead and determines the eternal destiny of the righteous (either Paradise in Heaven or on a renewed earth, or life in the heavenly Jerusalem or in the heavenly Garden of Eden come down to earth) and of the wicked (Gehenna or some other place of eternal punishment) based on their obedience/disobedience to the law of God. Both Jews and Gentiles are included. Also angels will be judged as well as

humans (Jubilees 5:3-16; Enoch 10:6; 16:1; 19:1; 90:20-27). God is usually pictured as the Judge although sometimes the Messiah is charged with this responsibility (Enoch 45:3; 69:27-29).

**New Testament Development** The New Testament builds on the foundation of the Old Testament and utilizes the language and imagery of the Jewish writings to present the full revelational picture of Judgment Day. As in the Old Testament, divine judgment is both a present and a future reality. Jesus' first coming represents a divine judgment ([John 3:19](#); [9:39](#); [12:31](#)). Sinful humanity presently stands under divine condemnation ([John 3:36](#)) and experiences in part now the wrath of God ([Rom. 1:18-32](#)). The people of God are chastised for their waywardness ([Heb. 12:4-11](#); [Prov. 3:11-12](#)), but that final divine verdict of judgment is yet to be carried out in a future day ([1 John 4:17](#); [John 5:24-29](#)) by the Son of Man Himself ([John 12:48](#); [5:22](#)). Thus human activity in this life basically determines the verdict rendered in this future judgment.

In the great white throne judgment scene ([Rev. 20:11-15](#)), the basis of judgment is first from the book of life ([vv. 12a,15](#)) and then from the books of works ([vv. 12b-14](#)). One's relationship with Christ is that determiner of eternal destiny ([John 3:36](#)), but one's faithfulness to Christ is crucial to a genuine relationship with Christ ([Jas. 2:14-26](#); [Matt. 7:21-23](#); [1 John 2:3-6](#)). Very similar in emphasis is the parable of the sheep and goats ([Matt. 25:31-46](#)). Pious deeds of devotion done to those in need stands as the distinguishing criterion between the sheep and the goats and settles their eternal destiny ([v. 46](#)). Paul's discussion in [Romans 2:1-16](#) underscores that demand for obedient commitment to Christ as well. The concept of retribution for

good and bad is also applied to believers ([1 Cor. 3:12-15](#); [2 Cor. 5:10](#)), but the specifics of rewards and punishments are not stated. However, the New Testament is absolutely clear in declaring the certainty of Judgment Day from which no one will escape ([Acts 17:30-31](#)). Thus comes the apostolic call to repentance and faith. See [Day of the Lord](#); [Day of Christ](#); [Second Coming](#); [Last Things](#); [Hell](#); [Heaven](#).

Lorin L. Cranford

- Holman Bible Dictionary.

# Final Judgment According to Works

Article by John Piper Topic: End Times / Return of Christ Series: Taste & See Articles (February 6, 1989)

**One of the questions raised about death is whether Christians face a divine judgment and if so why and what kind. It is a good question because on the one hand we believe that our acceptance with God is based on free grace purchased by the substitutionary sacrifice of Christ and that this acceptance is attained through faith not earned through meritorious works. But on the other hand the New Testament frequently teaches that believers will be judged**

by God along with all men and that both our eternal life and our varied rewards will be “according to works.”

For **example, Romans 2:6-8** says, “*God will render to every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury.*”

**This passage teaches that eternal life will be “according to works.” But this does not mean that it will be earned by works.**

**In Romans 6:23 Paul says, “The free gift of God is eternal life in Jesus Christ our Lord.” Eternal life is not earned. It is free. “By grace are you saved through faith. And this is not your own doing, it is the gift of God, not of works lest any man should boast” (Ephesians 2:8). Faith receives eternal life freely as a gift. There is no way it can be earned as a wage through works.**

**But eternal life is rendered according to our works.**

This is made plain not only in **Romans 2:6-8** but also in **1 Corinthians 6:9-11; Galatians 5:6,21; Ephesians 5:5; James 2:14-26; Hebrews 12:14; Matthew 7:24-27; Luke 10:25-28** and many other places that **teach the**

**necessity of obedience in the life of faith and in the inheritance of eternal life.**

*So we must learn to make the biblical distinction between earning eternal life on the basis of works, (which the Bible does not teach!) and receiving eternal life according to works (which the Bible does teach!).*

**Believers in Christ will stand before the judgment seat of God and will be accepted into eternal life on the basis of the shed blood of Jesus. But our free acceptance by grace through faith will be according to works.**

“According to works” means God will take the fruit of the Spirit (Galatians 5:22) and the “good deeds” by which we let the light of our faith shine (Matthew 5:16), and he will accept them as corroborating evidence of our faith.

His sentence of acquittal will not be because we are not guilty. It will be because Christ bore our guilt. The place of our works at the judgment is to serve as corroborating evidence that we did indeed put our trust in Christ. Therefore when we are acquitted and welcomed into the kingdom it will not be earned by works but it will be according to works.

*There will be an “accord” or an agreement between our salvation and our works.*

It is another question now how our relative levels of faithfulness affect our levels of reward in the kingdom. This is what the Parable of the Talents is about.

More on that at another time.

Pastor John

Will all people be  
resurrected, or  
just believers?

Article by Matt Perman Topic: Glorification / Resurrection of the Body 1/23/06

**It is not only those who believe in Christ who will experience the resurrection of their bodies. All people will be raised physically from the dead on the last day.**

**The difference is that Christians will be raised to everlasting glory; those who will not trust in Christ**

**will be raised to judgment.**

There are many passages which teach that both believers and unbelievers will be raised. In **Acts 24:15** Paul says, "There shall certainly be a resurrection of both the righteous and the wicked." **John 5:28-29** says, "For an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment." The Scriptural teaching, then, is that for those who reject the gospel hell involves both spiritual and physical anguish: "And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell" (**Matthew 10:28**).

## **What is the purpose of the Judgment Seat of Christ?**

**The Bible talks about the Judgment Seat of Christ--also referred to as the *bema*--in three places: Romans 14:10-12; 1 Corinthians 3:10--4:5; and 2 Corinthians 5:1-10.** Only church-age saints will appear at that judgment, as shown in 2 Corinthians 5:10: "For we must all appear before the judgment seat of Christ."

**The purpose of the *bema* is an exhaustive evaluation of our lives. 1 Corinthians 4:5 says the Lord will come and "*bring to light the hidden things of darkness and reveal the counsels of the hearts. Then***

***each one's praise will come from God."***

That passage reveals Paul's emphasis on the judgment seat of Christ. Notice that Paul says each man's *praise* will come to him from God. **God gives rewards to the victors; He does not whip the losers. We know that He won't condemn us for our sins at that point, because Romans 8:1** says, ***"There is therefore now no condemnation to those who are in Christ Jesus."***

Thus, **the purpose of the judgment seat of Christ is to examine a Christian's total life.** We will be recompensed for the deeds we have done, whether good or bad (2 Cor. 5:10).

The term used there refers to **a summing up and estimation of the total pattern of a believer's life.** This overall focus should keep us from worrying over every stupid thing we've ever done, or thoughtless sin we have committed.

***It's a time of reward,  
not punishment.***

At the same time, **while we won't be condemned for our sins, our present lives do affect what will happen at the Judgment Seat of Christ. Here's how:**

- 1). Sin and indifference in this life rob us of our present desire for serving the Lord.**

That in turn means a loss of rewards, because we will not have used our time to His glory. That is why Paul exhorts us to "be careful how [we] walk, not as unwise men, but as wise, making the most of [our] time, because the days are evil" (Eph. 5:15-16, NASB).

- 2). Sin and indifference result in a loss of power in our lives because sin grieves the Holy Spirit.**
- 3). Sin and indifference cause us to pass up opportunities for service, which we would otherwise perform and be rewarded for.**
- 4). The greatest consequence of unfaithfulness here on earth is that it disappoints Christ.**

**First John 2:28** says: *"And now, little*

*children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming." That is a sobering thought--we could be ashamed as we stand before the Lord. At the same time, it should encourage us with the prospect of receiving His lavish rewards if we serve Him faithfully during our time here on earth.*

## *The Down Grade Controversy*

per John MacArthur

In March 1887, Charles Spurgeon published the first of two articles entitled "The Down Grade" Spurgeon, footnoted the first article with a personal endorsement:

***Earnest attention is requested for this paper... We are going down hill at breakneck speed.***

Shindler... likened drifting from truth to a downhill slope, and thus labeled it "the down-grade." Shindler further stated... *"some who got on 'the down grade' went further than they inten-*

*ded, showing that it is easier to get on than to get off & that where there is no brake it is very difficult to stop."*

**NOTE:** (God's Word is the accelerator of Truth & the emergency brake for falsehoods! - JDP)

Some who abandoned the faith did so openly, Shindler said. But **many purposely concealed their skepticism and heresy, preferring to sow seeds of doubt while posing as orthodox believers.**

*Many of those who remained true to the faith were nevertheless reluctant to fight for what they believed in. Evangelical preaching was often cold and lifeless, and even those who held to sound doctrine were careless about where they drew the line in their associations with others...*

Shindler concluded that first paper on "The Down Grade" with these words:

*"These facts furnish a lesson for the present times, when, as in some cases, it is all too plainly apparent, men are willing to forego the old for the sake of the new. But commonly it is found in theology that that which is true is not new, and that which is new is not true."*

Spurgeon quotes from Article #3 on...

*"Our solemn conviction is that things are much worse in many churches than they seem to be, and are rapidly tending downward... A new religion has been initiated, which is no more Christianity than chalk is cheese..." Too many ministers are toying with the deadly cobra of 'another gospel,'*

*"It now becomes a serious question, how far those who abide by the faith... should fraternize with those who have turned aside to another gospel... Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him.*

In Spurgeon's estimation the truth of the Word had been so seriously compromised that true Christians needed to consider the command of **2 Corinthians 6:17**: "'Come out from their midst and be separate,' says the Lord...'"

**Spurgeon, who for decades had been almost universally revered by evangelicals, was suddenly besieged with critics... from within the camp.**

Denominational leaders began looking for a way of compromise. But **Spurgeon refused to compromise:**

(NOTE: "Compromise is always a friend to the false & foe to the facts." -JDP) (NOTE: "Truth, by definition, is uncompromisable." - JDP)

(NOTE: "Compromise is not an option at a spiritual fork in the road." - JDP)

*The times are perilous, and the responsibility of every individual believer is a burden which he must bear, or prove a traitor.*

*there are many things upon which compromise is possible, but there are others in which it would be an act of treason...*

**[Withdrawal from the Union](#)**

On October 28, 1887, Spurgeon wrote... *"Fellowship with known and vital error is participation in sin.*

Spurgeon saw no reason true Christians should accommodate those who doubted the authority and sufficiency of Scripture.

*"May God help those who do not believe these things! Where must they be?" "Nothing has ever more largely promoted the union of the true, than the break with the false."*

*Numbers of good brethren in different ways remain in fellowship with those who are undermining the gospel; and they talk of their conduct as though it were a loving course which the Lord will approve of... We cannot understand them. The bounden duty of a true believer, towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the gospel, is to come out from among them...*

*Our present sorrowful protest is not a matter of this man or that, this error or that; but of principle.*

Close friends, and even some of the students from his Pastors' College, turned against him. But Spurgeon declared to the end that he did not regret the stand he had taken.

*“Complicity with error will take from the best of men the power*

*to enter any successful  
protest against it.”*

- C.H. Spurgeon

Romans is a wonderful book of the Bible. Many of you probably have heard of the “[Roman Road](#)” before, as you can show people the path to salvation through different verses in Romans. Romans was written by Paul to the Christian churches in Rome. This book is chalk full of wisdom and knowledge. Some passages can be difficult to understand, especially chapter 9 with predestination, but every verse is in the Bible for a reason: God wanted us to read it and dwell upon them all.

**Romans 1:16** *“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek (all Gentiles).”*

**Romans 1:18** *“For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.”*

**Romans 2:6-7** *“He will render to each one according to his works: to those who by patience*

*in well-doing seek for glory and honor and immortality, He will give eternal life; but to those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury."*

**Romans 3:23-24** *"For all have sinned and fall short of the glory of God, and are justified by His grace a gift, through the redemption that is in Christ Jesus."*

**Romans 4:7-8** *"Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin."*

**Romans 5:6** *"For while we were still weak, at the right time Christ died for the ungodly."*

**Romans 5:8** *"But God shows His love for us in that while we were still sinners, Christ died for us."*

**Romans 6:1-2, 7** *"What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? For one who has died has been set free from sin."*

**Romans 6:4** *"We were buried therefore with Him*

*by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."*

**Romans 6:10-11** *"For the death He died He died to sin, once for all, but the life He lives He lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus."*

**Romans 6:22-23** *"But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."*

**Romans 7:18-20** *"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. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me."*

**Romans 8:1** *"There is therefore now no condemnation for those who are in Christ Jesus."*

**Romans 8:18** *"For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us."*

**Romans 8:28** *"And we know that for those who love God all things work together for good, for those who are called according to His purpose."*

**Romans 8:31** *"What then shall we say to these things? If God is for us, who can be against us?"*

**Romans 8:37** *"No, in all these things we are more than conquerors through Him who loved us."*

**Romans 8:38-39** *"For I am sure that 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."*

**Romans 10:1** *"Brothers, my heart's desire and prayer to God for them is that they may be saved."*

**Romans 10:9** *–"Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved."*

**Romans 12:1-2** *"I appeal to you, therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to*

*God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."*

**Romans 12:9-10** *"Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor."*

**Romans 12:21** *"Do not be overcome by evil, but overcome evil with good."*

**Romans 13:1** *"Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God."*

**Romans 14:11-12** *"For it is written, 'As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.' So then each of us will give an account of himself to God."*