

96-03-08a

So as we approach the study of the Word of God this evening, let's begin by going to the Lord in prayer. Father, we thank you as always for the privilege that we have of gathering in freedom without fear of persecution or reprisal in this country to pursue our responsibility as believers to be nourished up through the truth of your Word. We pray that as we study the book of Romans tonight that God the Holy Spirit will guide us, will enable us to understand and to remember these things and to make meaningful application of them in our lives.

We ask it in Jesus name. Amen. Open the Word of God this evening to Romans chapter two.

We are picking up from an introduction that helped us to see Paul's ministry as an apostle and the way that this letter fits into the mission that he has as an apostle, which is not only to make the unbelieving world aware of the truth of Jesus Christ, but to minister to people who respond to the knowledge of God and who respond to the gospel of Jesus Christ by nourishing them. I might say nourishing us in the faith by giving us the truth that brings us past the initial point of entrance into God's family and reveals to us the truth of the Old Testament, as well as the mystery doctrines that have come to us in the church age. And this is what Paul comprehends in the term gospel.

When Paul says, this is my gospel, this is according to my gospel, I desire to preach the gospel. He is encompassing all of the truth that Jesus Christ has entrusted to him with the mission of communicating it to the world, to unbelievers for salvation and to believers for growth. And we have seen and we have gone to pains to emphasize and to take note of the fact that this book does not have as its purpose the evangelization of the lost.

It is primarily directed to believers who are residing in the capital of the Roman Empire, the city of Rome. And just to give you a little bit of additional reinforcement in case we needed any, there are seven quick reasons that we might note that help us to understand that the emphasis and the thrust of this book is to believers. First of all, Paul directly addresses the people that he's talking to as brethren.

In fact, he does this 11 times in the book that the term brethren shows up. And so that's obviously the audience that he's addressing, our brothers in Christ. The adjectives that we see in chapter one, verse seven, those who are in Rome who are beloved of God, who are called, who are separated or saints.

Those three adjectives, beloved, called and separated to God are all descriptive of believers. So that's our first reason. Second, Paul talks about the reputation of the people to whom he's writing in chapter one, verse eight.

He says, your faith is spoken of throughout the whole world. This isn't something we say of unbelievers. Thirdly, Paul says that these people to whom he's writing are full of goodness.

They are full of knowledge. They are able to teach. This is in chapter 15, verse 14.

Fourth, Paul uses an analogy in chapter 15 of an offering. He says that the offering of the Gentiles might be acceptable before God. And he says, the reason I'm writing you and bringing these things to your mind is so that the offering of which you are a part, this offering of the Gentiles before God will be acceptable.

And we reviewed a week or two ago the concept of offering. Offering is not a part of unbelievers approach to God. Unbelievers don't bring an offering to make themselves acceptable to God.

An offering is a part of worship for a believer. And so this, again, implies the realm of those who have already come to God and come to Christ. Fifth, the goal that Paul states is obedience.

In chapter 15, verse 18, he says that that his goal in reviewing these things is for the obedience of faith. Obedience is not an objective for unbelievers because we don't get saved by obeying, do we? We're saved by grace through faith. But he talks in chapter 15, verse 18, he says, I won't even dare to speak of any of those things which Christ has accomplished through me in word and deed to make the Gentiles obedient.

And this is a part of his ministry to believers. Gentiles who have come to Christ aren't under the Mosaic law. So where does obedience come from? It's through the communication of the truth of the word of God.

And so, again, this is a part of Paul's mission to make the Gentiles obedient, the obedience that accompanies faith. Sixth, he says there is already a foundation in Rome, in Christ. Remember in chapter 15, verse 22, when he says, it's not my mission to build on another man's foundation.

And he gives this by way of explanation. This is not a place he's going to stop and minister as an apostle. He's going to stop by and visit them on his way to Spain.

Why is that? Because there's already a foundation. He says, I don't want to build on the foundation that's already there. Well, what does scripture say about the foundation? Other foundation can no man lay, but that which is laid and that's Christ Jesus, the Lord.

And so these people are already founded on the foundation of Jesus Christ. Once again, believers. Finally, the entire last chapter, chapter 16, which we glanced at briefly and we will do in detail several weeks hence, is clearly talking about believers.

He says, greet these people. And he talks about their service in the Lord, their faithfulness, their ministry and so forth. And this is all clearly believers.

And these are a part of the group to whom he's writing. So these seven observations just on the surface of things tell us that the thrust of this book is ministry to believers. And we have, I think, thoroughly established that.

But tonight we're going to find out why. We saw last time in the beginning, in the middle, actually, of Romans chapter one at verse 18, the wrath of God is revealed from heaven against a certain category of people. It's revealed from heaven against people who suppress the truth, that kata echo compound word.

Kata means alongside of or beside and echo means to hold. Somebody is holding the truth aside. It's like a stiff arm.

It's being pushed away and held away so that it can't make contact and it can't do any good. God's wrath is revealed from heaven against the people who are doing this. And the rest of chapter one is a description of that.

And we're going to see why Paul spends a half a chapter talking about these people as we begin tonight, resuming in chapter two, verse one. After reviewing all of these manifestations of being negative toward God and rejecting God's grace and rejecting the truth that God reveals to people, all of the consequences that result from that. These people, in verse 32, know the righteous judgment of God, that people who practice these things are deserving of death, but they not only do them, but they also approve of other people that practice them.

Now, in chapter two, verse one, he says, therefore, and this is one of the most important words in the entire letter to the Romans, therefore, Paul is not speaking just to hear himself talk in chapter one. He's not just kind of warming up the pipes so that he can launch off into some vague, general theological discourse. He makes this point for a reason.

He's and this is a classic thing that a good speaker or a good communicator does when they have new material to get across. A lot of times people and we ourselves tend to be a little bit defensive, don't we? If somebody is going to preach at us or somebody is going to present some truth, you can imagine the people in Rome, they've been believers. They've got the foundation of Jesus Christ.

Now, here's this apostle that has never been to Rome and he's writing them a letter. Well, what's this guy going to tell us? What's he, why does he think he needs to write us a letter? What's the matter with us that he's going to correct us? And so right away, there's the possibility, at least, that people are going to be a little bit unreceptive to a stranger claiming apostolic authority and preaching a bunch of doctrine at them. So people are at best going to be reserved in their judgment and say, well, I'm going to wait and see exactly what he says before I just open up and immediately embrace all of these things to myself.

So what Paul does is he diverts their attention. He says, let's talk about this third group of people over here. We're not talking about me and we're not talking about you.

We're talking about them. Look at them. The wrath of God is revealed from heaven against them because they have suppressed the truth in unrighteousness.

They have exchanged the truth of God for a lie. They have exchanged the glory of incorruptible God for the glory of four-footed creatures and birds and reptiles. They have done this.

Well, now, see, this is a comfortable thing. We're all able to look at them, the great unknown, unwashed mass of them, and be pretty objective. You know, we can see where things are going to apply.

But now we have this word, therefore, and Paul is about, he's run this long line out there and got all of us hooked. And now he's going to reel it in. And he says in verse one of chapter two, therefore, you, and we have a change of case.

We're not talking about the third person, them. We're talking about the second person, you. And that's why we've established the foundation that we have of who this letter is written to, because we know who you is, don't we? There aren't very many ways you can say that and have it be grammatically correct.

We know who you is. You refers to the believers to whom this letter is written, right? So now we're shifting gears. Absolutely, unbelievers, the general principles apply to all mankind here in chapter one.

But we know that you is talking to these believers. You, therefore, believers, are without excuse. Now the hook starts to sink.

We were more comfortable looking at them, but now we've already agreed and said, amen, brother. And now it's going to come back sort of to our own back porch here. You are without excuse, whoever you are, who judge.

Now, we've been very comfortable looking at all of this evil and rank immorality and terrible suppression and the wrath of God is revealed from heaven and it ought to be. Look at the terrible things these people do. And he says, you are without excuse if you judge.

Well, this gives us pause for thought. And how did the concept of judging come in? I mean, this seems like a pretty matter of fact idea here. But he says, you are without excuse, you who are judging, for in whatever you judge another, you condemn yourself, for you who judge practice the same things.

Now, wait a minute. I'm in church in Rome. I'm a believer in Jesus Christ and I don't run with the pagans and I don't do this homosexuality business that was talked about in chapter one.

And I'm not unloving, unforgiving, wicked, covetous, malicious, full of envy, murder, strife and deceit. How can he say that I'm practicing the same things? He doesn't say you Romans are all practicing the same things. What is the qualifier there? You who judge are practicing the same things.

So we have two things to figure out here. First of all, what's this whole thing with judging? What does it mean to judge? And secondly, what are the same things? What are these same things that we are doing if we judge? So real quickly, we're going to review from a little bit different angle now what we covered in chapter one, because we want to try to figure this out. You remember back in chapter one, he said in verse 18, the wrath of God is revealed from heaven against some people who do things.

And if we look at this closely, this section here, verses 18 through 32, there are some things that are stated as cause or the things that people do. Then there is a response by God. And there is a result.

These people make a decision, they actively do something. God looks at it and he establishes a policy and there are consequences of this decision. So, for example, the wrath of God, this is a general statement in verse 18 that covers the entire rest of this chapter.

The wrath of God is revealed from heaven against all ungodliness. We talked about this being irreverence, impiety, godlessness and unrighteousness of men who suppress or hold away the truth and unrighteousness. Because why? Why? This is the thing that they do.

This is why God is angry, because what may be known of God is manifest. God has shown it to them. But in verse 21, when they know God, they don't glorify him as God and they are not thankful.

This is the act that the people in chapter one commit. So, the people in chapter one, they do not glorify God, they do not thank him yet. OK, these are active verbs with a negative.

They know God, but they do not glorify him. They are not thankful. And then it goes into the passives and that tells us that that's a result.

So, and we know this from our previous studies about the ministry of the Holy Spirit. Jesus said when the spirit comes, he will convict the world of sin, righteousness and judgment. This chapter tells us that people can see in nature God's eternal power and deity.

So there's truth about God that is confronting every single person on the planet. They see that truth and they reject it. And that can be long before the name of Christ is ever mentioned.

Phyllis gave us a copy of an article that was in Israel My Glory, just this month's issue that addresses this very subject. If you haven't seen it, I'll make you a copy at the break. It summarizes the very things we're seeing in Romans chapter 1. God holds us responsible for what we know and all of us know about God.

Now this has a twofold application for us. First of all, it's not our job when we're dealing with an unbeliever to try to convince them that God exists. It's a waste of time.

God has already done that. God does the convincing of his own existence. Nowhere in this chapter does it say God's wrath is revealed because when a believer spoke the gospel to them they rejected it.

He says, I personally revealed myself through the Spirit, through creation, and they rejected it. This is between that unbeliever and God. Us as believers don't even enter into this equation.

They knew God, they did not glorify him, nor were they thankful. This is the first act that they commit. It goes on to tell us in verse 25 that they exchange the truth of God for the lie.

The truth is there, they have it, they possess it. You can't exchange something you don't have, but they have it. God gave it to them and they give it away.

It's like Esau with his birthright, swapping it for the bowl of stew. They exchange the truth of God for a lie. They worship and serve the creature rather than the creator.

Now this is what they do. This is the act that they commit. Now everything else that's in here are passive verbs.

Look at the results. The results are that in verse 21 they become empty and vain in their thinking. Now notice the sequence.

They are not empty vain thinkers and therefore they reject God. God manifests himself, they reject him and as a result they become vain and empty in their thinking. It's important to keep the cause and effect straight.

Therefore, we can state from scripture that when we observe people who are empty and vain and futile in their thinking, it is because of a decision they have made about God. We should not say, well that person is trapped in an empty, vain, futile type of world and God is just meaningless to them because that's the environment that they live in and that's the environment that they grew up in and so forth. Not so.

Vain, empty thinking is a result of the rejection of God. That's the sequence that's given to us here. Although they knew him, they did not glorify him, but they became futile in their thinking and their foolish hearts were darkened.

Now let me ask you something. It's the time of the month when there is a new moon, meaning that the shadow is over the moon, no part of it is showing. You don't have a gibbous moon, you don't have a quarter moon, you can't see the moon at all.

It's midnight and it's overcast and you're in a room and the electricity is off. No candles, no light sources whatsoever. It's dark in the room.

Can you darken that room? No. It's dark already. You can't take something that's totally dark and

darken it.

It's already dark. But what does it say about these people's hearts in verse 21? It says their foolish hearts were darkened. What that means is there was light there that has gone out.

There was a light and now it's been darkened. What is that light? The light is the knowledge of God. That light in their soul shined and when they rejected it, the light goes away.

The light doesn't stay there their whole life and continue to flicker like a candle in the corner against the wind and so forth. God says, look, I'm going to put the light there. You make a decision about the light and if you reject it, the light is out of here.

The light's leaving. The light is not going to sit here and burn and shine in the face into the teeth of rejection. This is like the door of the ark.

There is a window of opportunity where God reveals himself and when people make their decision, the light leaves. Their foolish heart is darkened. Remember the other verse we have where it says that the God of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Those who have believed not, that decision comes first, are left to the whims of the God of this world and he darkens their minds so that the light won't shine. But he doesn't have the power to keep God's light from shining unless God has already shined the light and it's been rejected and then God removes the light and the God of this world can do what he will. So it's just very important for us to understand because when we think about unbelievers, when we pray for them, when we take advantage of opportunities to evangelize them, our mission is clear.

We are here to communicate Christ to people who are seeking Christ, who have seen the light that God shined to them directly and have said, I need to be straightened out with God. I need to find out what it is that will satisfy God. There's a light shining here in my soul and I want to move toward that light.

I want to be reconciled to the God of the universe. And when people place themselves in that category by accepting the light and not exchanging it for something else, that's when God has obligated himself to get the information about Jesus Christ to that person. That person is responsive and God will get the information that's necessary for them to come to Christ.

And if he's got to fly a missionary or drop a leaflet or find a Gideon Bible or whatever it takes, and it has been different in different dispensations, but in this day and age there is none other name given among men under heaven whereby we must be saved and that name is Jesus Christ. But we say, well, all of these Indians that were here before Plymouth Rock and they died and nobody ever gave them the gospel, I would submit to you that there have been generations upon generations of people not only in undiscovered continents but also in the known world such as

the land of Canaan and the land of Syria and the Hittites and the Egyptians and generations where entire civilizations have been totally without interest in the things of God. They, as a people and as a generation, have turned thumbs down to God and God doesn't waste his time getting them the full-blown, full-orbed gospel truth.

What's the point? Why should you offer somebody a glass of tea if they never came in the front door? They've already rejected your hospitality. They're walking down the sidewalk and you don't go running down saying, oh, but I've got this tea. I mean, they've already made the decision to leave.

Well, and the wonderful comfort is that God knows and if there is even the weakest glimmer of interest, God will do whatever is necessary. You know, the story of the ninety and nine where the attitude that Christ has toward someone who is out of the fold and astray, whether it's a believer or an unbeliever, is he will climb the mountains and do whatever it takes to seek and to save that which is lost. And fortunately for us, God knows that and we have confidence there will never be a person that winds up going to the lake of fire and saying, but I had an interest and nobody came and told me.

That's completely incompatible with God's justice. He didn't send Jesus Christ, his son, to die on the cross to have people miss out on the benefit of that sacrifice. There is nobody more anxious than God for people to receive the grace that he has sacrificially given us.

But on the other hand, God is not foolish and God will not pursue those who are only going to spit in the face of his son. And so this is the first opportunity. God's self-revelation directly from himself to each cognizant member of the human race.

And he says, the reason they are without excuse is these things are clearly seen. Notice he doesn't say because they have rejected Christ they are without excuse. He says because the eternal power and Godhood of God has been seen and rejected.

They are without excuse. That qualifies you for the lake of fire because if you don't accept God the Father, how are you going to accept Jesus Christ? Jesus said, I am the way, the truth, and the life. No man cometh to the Father but by me.

Christ is a way. He is the path to the Father. He is the veil that parts to let us enter the Holy of Holies which is the residence of God.

And we sometimes, anything that gets out of balance in the Christian life, we need to look at closely. And even the idea of the Christ-centered life, we have to be careful because Christ did not present himself as the center of life. He said, I am the way to the Father.

It's the Father's plan that Jesus Christ executes. And not to diminish any of the importance and the centrality of Jesus Christ but that's what he said. He said, I and my Father are one.

If you have seen me, you have seen the Father. And so we don't want to lose sight of the fact that it is the Father with whom we have the relationship. That's why, who do we pray to? Who do we talk to when we talk to God? It would seem awfully strange for Jesus Christ to be the focus and the goal of our life and yet never speak to him because we're praying to the Father in the name of Jesus Christ.

But there's a reason why our prayer is organized that way. The Father is the issue and Jesus Christ is the means and the full embodiment and expression of God. So that's the situation that we have here.

Now the reason I'm elaborating on this is this is what Paul is talking about in chapter 2 when he says, when you do the same things. He's not talking about the results so much as the thing that is done. You reject the truth.

You disregard the truth. You trade the truth away for something else. And then there are consequences.

You become dark in your thinking. You become foolish. You become given over to uncleanness and so forth.

But these are cause and effect. Notice down in verse 24. He says, after these people exchanged the glory of the incorruptible God for the image made like corruptible man, therefore God gave them over to uncleanness.

They're not without excuse because they are in the grip of uncleanness. They are in the grip of uncleanness because they've rejected the truth of God. And rejecting the truth is what brought down the wrath of God.

So keep in mind, when it says the wrath of God is revealed from heaven, he's primarily talking about the suppression of the truth. These other things are results of suppression of the truth. But God is focusing on the source and on the cause.

And when he says in chapter 2, you are inexcusable, O man, whoever you are who judge. For in whatever you judge another, you condemn yourself. For you who judge are practicing the same things.

He's not saying you're practicing murder and deceit and envy and strife and wickedness directly. He's saying you are treating the truth the same way these people did. And he's going to go on to say you're going to suffer the same results that they do as a believer.

You're not going to go to the lake of fire, but the analogy is what he's setting up. If you've got a person who rejects the truth of God and God righteously judges them and turns them over in this life to misery and into the lake of fire in the next life, there is an analogy in the life of a believer. If

a believer suppresses the truth, if a believer exchanges the truth of God for a lie, he is also going to suffer in this life and miss out on things that God has for us in the next.

So that's the analogy that he's setting up. So when he says these things, he's talking about verse 18, they suppress the truth and righteousness. He's talking about verse 21, when they know God, they do not glorify him as God and are not thankful.

Now, that's something that we can easily lose sight of, isn't it? We get caught up in the affairs of this life. We get caught up in the immediate pressures and goals that we have to meet. And we can, in essence, exchange the glory of God, the truth of God, our identity as spiritual creatures and members of God's family and start living excessively in the material world.

We're essentially exchanging what is incorruptible for what's corruptible. We can exchange incorruptible goals, like reflecting the glory of Jesus Christ in the next life, for a corruptible goal, having some form of glory in this life, achieving some sort of objective in this life, when this whole life is going to be rolled up like a blanket and discarded. And so this is where he's headed with because it tells us in verse 25, they exchange the truth of God for the lie.

They worship and serve what is created rather than who created it. And we say, well, we're not idolaters. I don't have any danger of setting up a little six-armed Buddha on my mantle and bowing down to it, and I don't read the horoscope and so forth.

But in more subtle ways, we can wind up worshiping what is created rather than the creator, can't we? If anything that we set as a priority, anything that we set as a goal that supersedes or elbows out of the way our spiritual responsibilities, our spiritual identity, our perception of God as our Father, as the one that has called us, anything that pushes that aside and takes God out of line one of our priority list, falls in this category because it's part of creation rather than the creator. It says that because of these things, people are given over to vile passions. Another thing I observe in looking at this is there are two basic sections of this description of these people.

The first section is verses 18 through 24, and in that he's talking mainly about the truth of God being exchanged for something that's material. The immaterial for the material, the incorruptible for the corruptible, the spiritual for the earthly. And he says as a result of that, these people are given over to the earthly things that they have chosen.

They worship created things instead of the Creator. And they receive in their bodies the uncleanness, the dishonor and so forth. In verse 24, they choose earthly things, so they receive the corruption of earthly things.

And it talks about the material. Then in verse 25, it says they exchange the truth of God for the lie. For this reason, in verse 26, God gave them up to vile passions.

So in the first section, they are given over to the uncleanness that is evidenced in the degrading

and dishonoring of their bodies. The first stage, if you will, or the first manifestation of this is being trapped in the material world, being given over to the passions and the degradation that is a part of this fallen world. The second part starts in verse 26.

For this reason, God gave them up to vile passions. And then in verse 27, it says that God gave them over to the debased minds. All of these things, well, I'm sorry, actually 25, 26 and 27 are also a part of that first section because it's still talking about the body and the corruption of the body, the misery that accompanies homosexuality and promiscuity and so forth.

And then in verse 28 is where it switches over to the second part because in verse 28, it says even as they did not like to retain God in their knowledge, God gave them over to a debased mind. So, in the first section, you have the physical results of choosing the physical world. In the second section, starting in verse 28, they don't like to retain the knowledge of God.

That's our exit. That's our get out of jail card, the knowledge of God, because the knowledge of God leads us to change of mind, leads us to repentance, leads us to Jesus Christ and to all of the freedom and the rescue that comes to us through Christ. But if they don't like to retain God in their knowledge, God gives them over to a debased mind to do those things which are not fitting, being filled with all unrighteousness, sexual immorality, wickedness, covetous, maliciousness.

Now this sexual immorality sounds like it's another physical thing, but this is the attitude that results in that. This is the evil that is in the soul. These things are primarily motivations.

These words, let me give you a little bit more literal rendering of these. One of them is kakia, which is wickedness. K-A-K-O-S, kakos, was a Greek word that meant badness.

Poneria is the word that's translated evil, and that's more in the sense of moral evil. It talks about the giving over to immorality there in verse 29, and it's just unrighteousness, adikia, being filled with unrighteousness in verse 29, wickedness, poneria, covetousness or greed and evil, kakia. And let me just point out something here.

It says that having been filled with one thing, they are filled with another. Did you notice that in verse 28? It says they are given over to do those things which are not fitting, being filled with all unrighteousness. And then it says in verse 29, they are full of envy, murder, strife, deceit, evil-mindedness.

These are two different words in Greek for being filled. One of them is the word which means just simply to fill something up. It's more from the standpoint of putting contents into something.

When you fill a glass, you pour something into it and now it's full. It sort of emphasizes the content of what you're pouring in more than the status of the glass. You're filling it with milk or you're filling it with water.

And this is the word mesto, m-e-s-t-o-o. Mesos, m-e-s-o-s, is the word for middle or the center of

something in Greek and mestos sort of is related to that. You're putting something in the middle of something.

You're filling it up. But as a result of this, they are filled with, and this is plerao. This is to be filled up, to be characterized by something, to be pervaded and permeated by something so that it sort of oozes out of every pore.

It characterizes you. You become notable for the fact that that's what's inside you. And if you flip over to Romans chapter 15 verse 14, we have these same two words used in an opposite context.

Paul says in Romans 15 verse 14, I have been persuaded, brothers, concerning you, that you are full of goodness. And the NIV says, complete in knowledge and competent to instruct one another. The original King James says, I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge.

Well, that full and filled are our two words. But the first one there, when he says that you are full of goodness, that's our mestos, our mesos word. You are full of goodness.

Goodness has been put in you. Why is that? Because you have been filled with all knowledge. And this doesn't come across in the English, but that's a perfect tense.

Perfect is what we translate in Greek. We say this has been done. You have been filled.

You are full because you have been filled. So he says, you are full of goodness because you have been filled with knowledge. So which came first? The knowledge.

You have been filled with knowledge, and as a result, you are now full of goodness. We have just the opposite over here in Romans chapter 1. He says, because they have been filled with all unrighteousness, they have been filled with all unrighteousness. It's the same tense.

They have been filled. It's a perfect tense, plerao in verse 29. They have been filled with unrighteousness, wickedness, covenants, and evil.

They are full of mestos, envy, murder, strife, guile, and malignity. So this choice that people are making here is between the corruptible and the incorruptible, between the earthly and the spiritual, between the godly and the ungodly, and what you choose is what you get filled with. If we reject the truth of God, we are going to be filled with that which is not God.

God is light and in Him is no darkness at all. If you reject the light, you are going to be filled with darkness. And being filled with darkness, you are going to be full of all of these things, deceit and malignity and being whisperers and railers and God-haters and so forth.

Without going into great detail here, if you look at these as the way they break down, you have a

group of things that are mental attitude sins. You have a group of things that are sins of the tongue. You have a group of things that characterize young people who make this decision.

And these things are a result of what they did. The thing that they did was reject the truth. So now in chapter 2, we are going to pause and take our break and when we come back, we are going to see what Paul is talking about when he says, you who judge are doing these same things.

Let's take a break here for a moment and when we return, we will iron that out.