WATERBROOK SERMONS, REVISITED

 “Romans Six”

A Waterbrook Digital Network production with host

Brian Jeffreys

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|  |   |   |   |  PRODUCTION SCRIPT  |
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WATERBROOK BIBLE, REVISITED

 “Romans Six”

Episode 6

CAST

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| HOST AND PRODUCER  |   | Brian Jeffreys.  |
| SERMON #1 |  | Extreme Makeover – Jesus Edition #1 2014-09-07 (Rom 6:1-14) PASTOR JEFF DENTON |

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| SERMON #2 |  | Extreme Makeover – Jesus Edition #2 2014-09-14 (Rom 6:15-23) PASTOR JEFF DENTON |

PRODUCTION:

Background Music Selections:

# Free Fall - Vendredi [Audio Library Release]

# · YT Copyright-free Music

# Eclipse - tubebackr [Audio Library Release]

# · YT Copyright-free Music

# Voyage - Lahar [Audio Library Release]

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# SCENE 1 - INTRODUCTION (HOST, AUDIO CLIPS)

1. MUSIC: [A-1] INTRO THEME--UP. ESTABLISH. FADE UNDER.

	1. HOST: Welcome to Waterbrook Sermons, Revisited as we take a look at Paul’s systematic unfolding of the Christian doctrine in his epistle to the Romans. I’m your host, Brian Jeffreys. In chapter 5, Paul wraps up his arguments for our Justification in that we are all united with Adam in our sin and thus deserve sin and death. We are likewise spiritually dead in our sins unless we come to faith in Jesus Christ who has the power to justify us, despite our sin, because we are given his Righteousness in exchange for His taking on our sin on the cross.
	2. This is like a prisoner on death row being offered a pardon by the Governor. The pardon is there if we will receive it, but it can always be refused.
	3. So Paul is going to cover a new concept called Sanctification in chapter 6. This is the idea that since we are now Justified by the work of Christ Jesus on the Cross, we are beginning a new life in Him. We are spiritually born again as Jesus described in John chapter 3.
	4. So what happens in this new life? And what kind of baptism is Paul talking about in this next chapter?

# SCENE 2 – BIBLE MESSAGE (HOST)

1. MUSIC: [A-3] MUSIC INTRO. ESTABLISH. FADE OUT.

	1. HOST: let’s join Pastor Jeff Denton in the 6th chapter of Romans as we explore the concept of Sanctification.
	2. In two sermons from the Extreme Makeover, Jesus Edition series which originally aired September 7th and 14th, 2014.

	 Here’s PASTOR JEFF.
2. Cut 1 – Extreme Makeover – Jesus Edition #1 2014-09-07 (Rom 6:1-14) PASTOR JEFF DENTON
3. Cut 2 – Extreme Makeover – Jesus Edition #2 2014-09-14 (Rom 6:15-23) PASTOR JEFF DENTON

# SCENE 3 – DISCUSSION OF ROMANS 6.

1. Discussion.
	1. HOST: Paul starts out with a beautiful picture of spiritual Baptism to demonstrate how we now identify with Jesus. That is, when we are baptized (the Greek word Baptizo) with water, we are symbolizing our relationship with Jesus in His death, His resurrection, and His new life. We are publicly identifying with Him.
	2. And we were introduced to this new idea of Sanctification, or the process of becoming more and more like Jesus. Since we are justified by his work on the cross, we now have the indwelling of the Holy Spirit promised by Jesus in John 14.

* 1. Sanctification, then, is an internal work that changes us toward holiness and is driven by God’s Spirit within us. We are now working together with God as we depend on God to sanctify us, and we strive to obey God and take steps that will increase our sanctification. This doesn’t make us more justified, but rather, it demonstrates our grateful desire to be more like him.
	2. Because of this internal change, our old sin nature is now powerless to rule over us, but it is not silent. We now have the power of the Holy Spirit to help us choose the right and reject the wrong.
	3. Does this mean we will never sin again? No, we will likely slip and sin, but we no longer desire to live in that sin.
1. Wrap up

	1. HOST: Tune in next week as Paul is going to take us to Law School. He will help us understand that we now have two competing natures within us. The new spirit we received when we accepted His forgiveness for our sins and the old sin nature that doesn’t want to die. Those two contrasts await us in Romans chapter 7.
	2. HOST: Thank you for so much for joining us as we wrestle with this complex epistle. I look forward to spending time with you again next week, for “Waterbrook Sermons, Revisited.” Please give us a review and subscribe wherever you get your podcasts.

	This has been a production of the Waterbrook Digital Network.

--THE END—

WRITER/DIRECTORS NOTES FOR “Pilot Episode”

1. Guiding Principles of this Podcast:

	1. The purpose of this Podcast is to provide a weekly Bible study that glorifies Jesus Christ. I must be less; Jesus must be more. (John 3:30)
	2. I intend to demonstrate unity between what I say during the podcast and Biblical positions Waterbrook presently takes, and has taken, as evidenced by the sermons referenced.
	3. Referenced Sermons will always be used germane with the Biblical text. Sermons speak on their own behalf and will not be used to serve or derive any commentary on my part.
	4. As time allows, We will go verse-by-verse, providing exegesis of a passage in its original context.
	5. I will introduce each Waterbrook sermon, its speaker, title and publication date so that anyone may refer to the original at any time.
	6. I will always serve under the approval, veto, and hermeneutical opinion of Waterbrook staff or teaching pastoral team on any podcast produced as part of the Waterbrook Digital Network.
	7. I will keep an exhaustive list of bibliography to support any commentary on my part. Any sermon notes, extra material, or borrowed books are always welcome.

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*1Cor 15:33*Evil communications corrupt good manners.
Quoted from Thais, a work done by “Menander“, a writer from the 3rd Century BC, who in turn is supposed to have quoted from another Scholar named “Euripides”.

*Titus 1:12*
The Cretians are always liars, evil beasts, slow bellies.
In writing to Titus Paul quotes a description of the Cretans taken from “Epimenides“. Paul calls Epimenides “one of themselves, a prophet of their own”.

*Acts 17:24-29*
In Acts 17:18 Paul is encountered by Epicureans and Stoics. Paul’s first sentence struck directly at the “Epicurean” theory (the origin of the world by mere coincidence and of atoms) and arrayed himself with the “Stoics” in their doctrine of the (Divine Wisdom and Providence creating and ruling all things). His speech is made up of words quoted from a Roman Stoic Philosopher called Lucius Annaeus Seneca as mentioned below.

*Acts 17:24*
Paul went on to say, “God dwelleth not in temples made with hands.”
Seneca, the most prominent contemporary representative of Stoicism, had put their doctrine into these words, “The whole world is the temple of the immortal gods,” and “Temples are not to be built to God of stones piled on high. He must be consecrated in the heart of every man.”

*Acts 17:25*
Paul said, “Neither is God served by men’s hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things.”
Seneca put the same truth in this form: “God wants not ministers. How so? He himself ministereth to the human race.”

*Acts 17:26-28a*
Paul said, “God made of one every nation of men to dwell on all the face of the earth.”
Seneca agrees, “We are members of a vast body. Nature made us kin, when she produced us from the same things and to the same ends.”

Paul said, “God is not far from each one of us; for in him we live, and move, and have our being.”
Seneca wrote, “God is at hand everywhere and to all men.”  and again, “God is near thee ; he is with thee ; he is within.”

*Acts 17:28b*
Paul says, For we are also his offspring.
In Paul’s speech at Athens, he quotes from “certain of your own poets”. The poet he is talking about is Aratus, and this is a line found in the Phaenomena of Aratus

*Acts 17:29*
Then Paul proceeded, “Being then the offspring of God, we ought not to think the godhead is like unto gold or silver or stone, graven by art or device of men.”
Seneca parallels the thought again: “Thou shalt not form him of silver and gold: a true likeness of God cannot be molded of this material.

*Gal 5:23b*
Paul says, Against such there is no law.
*Roman 2:14b*
Paul says, Are a law unto themselves.
Paul’s words are eerily familiar to Aristotle‘s saying of men eminent for wisdom and virtue, “Against such there is no law, for they themselves are a law,”

*1Cor 9:24a*
Paul says, “Know ye not that they which run in a race run all, but one receiveth the prize?
Plato says, “But such as are true racers, arriving at the end, both receive the prizes and are crowned”

*Rom 7:22,23*
Paul says, “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”
Plato says,”There is a victory and defeat – the first and best of victories, the lowest and worst of defeats – which each man gains or sustains at the hands not of another, but of himself; this shows that there is a war against ourselves – going on in every individual of us.”

*Phillip 3:19*
Paul says, “Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things“.
Plato gives a vivid description of those gluttonous and intemperate souls whose belly was their God, in Plato’s work called “the Republic”.

*Rom 8:5*
Paul says, “For they that are after the flesh do mind the things of the flesh;”
*Gal 6:8*
Paul says, “For he that soweth to his flesh shall of the flesh reap corruption”
Plato speaks of “to be carnally-minded was death” in Phaedo

*2 Cor 4:4*
Paul says, “In whom the god of this world hath blinded the minds of them which believe not”
In the book Paul and His Epistles – D.A. Hayes writes “Plato would have pictured for him the truth that the God of this world blindeth the eyes of his votaries, and Paul never could have forgotten the picture when he had once read it.” – Theaet., 176; Rep., 7, 514
*(Please note that the above point has been corrected as rightly pointed out by dear brother, Dan Angelov – my sincere apologies for misquoting it before) I wish to thank Angelov for re-checking the post and communicating this correction.*

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*Php 1:21*
Paul says, “For me to live is Christ, and to die is gain.”
Plato says, “Now if death is like this, I say that to die is gain.”

*2Tim 4:6*
Paul says, “I am now ready to be offered, and the time of my departure is at hand
To be with Christ, which is far better.”
Plato says, “The hour of departure has arrived, and we go our ways, I to die and you to live. which is better God only knows.

*1Cor 13:12*
Paul says, “For now we see through a glass, darkly, but then face to face.”
Plato says, I am very far from admitting that he who contemplates existences through the medium of thought, sees them only “through a glass, darkly,” anymore than he who sees them in their working effects.

*1Thess 5:15*
Paul says, “See that none render evil for evil unto any man.”
Plato says, Then we ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him.

*1Co 8:2*Paul says, “And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
Socrates says, For my part, as I went away, I reasoned with regard to myself: “I am wiser than this human being. For probably neither of us knows anything noble and good, but he supposes he knows something when he does not know, while I, just as I do not know, do not even suppose that I do. I am likely to be a little bit wiser than he in this very thing: that whatever I do not know, I do not even suppose I know.*(Apology, 21d – kindly submitted by Brother Joseph)*

*1Cor 9:16*
Paul says, “For necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel!”
Plato says, But necessity was laid upon me – the word of God I thought ought to be considered first.

*Acts 14:15*
Paul and Barnabas say, “We also are men of like passions with you“.
Plato says, I am a man, and, like other men, a creature of flesh and blood, and not of ” wood or stone,” as Homer says.

*2Cor 7:2*
Paul says, “I speak because I am convinced that I never intentionally wronged anyone“.
Plato says, We have wronged no man ; we have corrupted no man ; we have defrauded no man.

*Rom 12:4*
Paul says, “For as we have many members in one body, and all members have not the same office“.
Socrates says  “To begin with, our several natures are not all alike but different. One man is naturally fitted for one task, and another for another.”

Eph 1:22,23
Paul says, “And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.”
Plato says “First, then, the gods, imitating the spherical shape of the universe, enclosed the two divine courses in a spherical body, that, namely, which we now term the head, being the most divine part of us and the lord of all that is in us; to this the gods, when they put together the body, gave all the other members to be servants.”

*1Cor 12:14-17*
Paul explains that “a body is not one single organ, but many. … Suppose the ear were to say, ‘Because I am not an eye, I do not belong to the body’, it does still belong to the body. If the body were all eye, how could it hear? If the body were all ear, how could it smell? But, in fact, God appointed each limb and organ to its own place in the body, as he chose.”
Socrates asks Protagoras, “Is virtue a single whole, and are justice and self-control and holiness parts of it? … as the parts of a face are parts-mouth, nose, eyes and ears.” Socrates then probes into the metaphor further by asking Protagoras if they agree that each part serves a different purpose, just as the features of a face do, and the parts make the whole, but each serves a different purpose–“the eye is not like the ear nor has it the same function.”

*1Co 12:25*
Paul says “That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”
Socrates says, that the best-governed city is one “whose state is most like that of an individual man. For example, if the finger of one of us is wounded, the entire community of bodily connections stretching to the soul for ‘integration’ with the dominant part is made aware, and all of it feels the pain as a whole”