

The background of the slide is a photograph of the interior of the Colosseum in Rome, Italy, taken at night. The arena is illuminated from below, highlighting the arches and the tiered seating areas. The sky is dark, and the overall atmosphere is dramatic and historical.

The Epistle to the

Romans

The New Creation &
Our Eternal Security

Chapter 8 18-39

Romans 8

“The work of the Holy Spirit in the live of the believer”

- The Holy Spirit is only mentioned twice in Romans 1-7
- In Chapter 8, Paul tells of the Holy Spirit’s work, influence and impact **19 times!**
 - *“Sanctification is the work of the Holy Spirit in the regenerated life of a believer, delivering the believer from the power of sin and performing all God’s will in the life of the believer”*. Chuck Missler

The Spirit itself beareth witness with our spirit,
that we are the children of God:

And if children, then heirs; heirs of God, and
joint-heirs with Christ; **if so be that we suffer**
with him, that we may be also glorified
together.

Romans 8:16,17

- This is a *conditional* reward.
 - Many *may* arrive in heaven *sorely disappointed!*
 - See 2 John 1:8 / 1 Cor 3:15 / 2 Peter 1:11 / Gal 6:8

Worth It All!

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:18

But we have this treasure in earthen vessels,
that the excellency of the power may be of
God, and not of us.

We are troubled on every side, yet not
distressed; we are perplexed, but not in
despair;

Persecuted, but not forsaken; cast down, but not
destroyed;

2 Corinthians 4:7-9

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

2 Corinthians 4:10-11

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2 Corinthians 4:16-18

For the earnest expectation of the creation
waiteth for the manifestation of the sons of
God.

Romans 8:19

- From the time of the fall all creation has been suffering from the 'bondage of decay' (cf v21)
- This verse speaks of the '*things that are not yet seen*' that we hold on to and believe by faith
- ...and the liberty that creation itself will experience in the coming millennial reign of Christ
- cf Isaiah 65

Under the Curse

- The creation is also involved in the curse.
 - Paul is alluding to a future aspect of redemption
 - The work of redemption was completed on the cross... but its effects are still unfolding
- The Creation keeps on “eagerly awaiting”:

Rom. 8:19

 - The verb for “eagerly awaits” *apekdechomai* is used 7x in NT, each time refers to Christ’s return
 - Rom 8:23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28

After the Curse

- The revealing of the sons of God will occur when Christ returns for His own
 - Will share His glory
 - Rom 8:18; Col 1:27; 3:4; Heb 2:10
 - and will be transformed
 - Rom. 8:23
 - All of nature (inanimate and animate) is personified as waiting eagerly for that time.
- Ref C.S. Lewis – *The Chronicles of Narnia*
 - the anticipated arrival of Aslan who would break the curse and restore everything

For the creation was made subject to vanity,
not willingly, but by reason of him who hath
subjected the same in hope, **Romans 8:20**

- “Vanity” *mataiotes* - futility, frailty,
purposelessness, failure, decay, perishable
Eph. 4:17; 2 Peter 2:18
-Describes the change and decay that pervades all
created things. **Rom. 8:21**
- God judged the totality of His Creation along with
people for their sin **Gen. 3:14, 17-19**
- Yet the curse was instituted with a future *hope*.
Rom 8:24

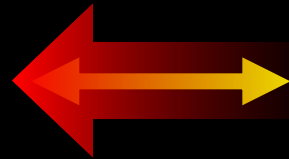
Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 8:21

- “Bondage of Corruption” = “Bondage of decay:”
 - 2nd law of thermodynamics, the law of entropy.
- It’s all winding down...
 - Who wound it up in the first place?

Information Measures

Entropy



Information

Disorder

Noise

Cacophony

Chaos

Randomness

Order

Signal

Music

Cosmos

Design

Entropy

- Same thing with design:
 - Design is order;
 - Chaos is the *absence* of order: entropy
- Every field of science recognises law of entropy:
 - Things go from order to disorder.
- [Only biology and anthropology attempt to ignore entropy]
 - The entire Theory of Evolution (Biogenesis) is a direct violation of the entropy laws.

3 “Groans”

- Paul now introduces us to three ‘groans’
 - “Groan”: intense longing, emotional pain...
- Groan #1 The Groan of Creation
 - The *entire creation* is “suffering”!

For we know that the whole creation groaneth
and travaileth in pain together until now.

Romans 8:22

We cannot grasp the horrific nature of sin
and its effects

The 'suffering' of the natural world around us
is merely a manifestation of the impact of
sin

Is man responsible for climate change?

Yes! 'For in Adam all die' **1 Cor 15:22**

3 “Groans”

- Paul now introduces us to three ‘groans’
 - “Groan”: intense longing, emotional pain...
- Groan #2 The Groan of the Believer
 - The *awaiting for deliverance from these mortal (sinful) bodies*

And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Romans 8:23

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Corinthians 15:5-54

For this corruptible must put on incorruption,
and this mortal must put on immortality.
So when this corruptible shall have put on
incorruption, and this mortal shall have put
on immortality, then shall be brought to pass
the saying that is written, Death is swallowed
up in victory.

1 Corinthians 15:5-54

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Romans 8:24-25

Gr. *elpizo* “Hope”: in Greek is *stronger* than “know”: “*to trust in*”

-It is a confidence, sureness, of future things.

-“He who has the strongest “hope” will have the greatest stability under stress”

“Being Saved”?

Three tenses of “Being Saved”:

- *Past - Have been saved:* Eph 2:8, 9
 - Positional, called *justification*, eternal
 - Saved from the **penalty** of sin.
- *Present - Are being saved:* Rom 6
 - Operationally, by the Holy Spirit, moment-by-moment
 - From the **power** of sin;
 - Called *sanctification, a process*
- *Future - Shall be saved:*
 - From the **presence** of sin
 - Here called “the redemption of our body.” Rom 8:23

3 “Groans”

- Paul now introduces us to three ‘groans’
 - “Groan”: intense longing, emotional pain...
- Groan #3 The Groan of the Holy Spirit
 - The petitioning and pleading prayers of the Holy Spirit interceding on our behalf

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Romans 8:26

- “Helpeth” = present tense: “*keeps on* helping.”
- We barely understand the extend of the problem!
- How are we to pray intelligently regarding the solution?
- The Holy Spirit intercedes on our behalf as we pray (praying in tongues)
- He knows what to pray for and when

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Romans 8:27

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Romans 8:28

- Which are the three most important words in this verse?
- **“And we know...”**
- A believer’s hope, for which he steadfastly awaits is pointless unless one realises that the goal is certain!
- Sanctification from its beginning in regeneration to its completion in glorification is ultimately God’s work, appropriated by faith **Phil 1:6**

And we know that all things work together for good to them that love God, to them who are **the called** according to his purpose.

Romans 8:28

“Called” *Gr. kletos* means to be summoned to, divinely selected and appointed

Rom 1:6; 8:30

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Romans 8:29

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Romans 8:30

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified

The process starts with

Foreknowledge

We are brought into God's eternal plan by divine foreknowledge and choice is therefore predestined, "predetermined"

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified

Predestined
simply
planned in
advance:
Eph 1:4-6

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified



The Call

The efficacious
call to come to
Him

John 10:27

Rom 1:6; 8:28

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified

Justify
Declared
righteous

Rom 5:1

Cf. 3:24, 28;

4:2; 5:1, 9

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified

Glorify

“Those...

he also;

Rom 8:30

Cf. 3:23; 8:17;

Col. 1:27; 3:4

A Fivefold Cord

Romans 8:29-30

1. Foreknow
2. Predestinate
3. Called
4. Justified
5. Glorified

A clear statement of the eternal security of the saints

Eternal Security

- Can someone lose their salvation?
 - Yes! If it depends on them!
- **The Arminian** denies that the true child of God is eternally secure.
- **The Calvinist** insists that, if he does not persevere in holiness, he was never regenerate in the first place.
- *“After 400 years of doctrinal disputes, with outstanding scholars on both sides of this issue, appear to be the result of a failure to adequately distinguish between justification and the possibility of several different inheritances.” CM*

Eternal Security

- The Partaker, *metachoi*, as a true child of God, is “obligated” to persevere (Paul’s word, **Rom 8:12**),
 - But he might not. If he does not, he does not forfeit salvation
 - But faces divine discipline in time,
 - And the loss of reward at the judgment seat of Christ.

The Basis of our Eternal Security

- 1) It depends upon **God the Father**

Depends upon **God the Father**

1) Upon His sovereign purpose

- Eternal purpose declared: **Eph 1:11-12**
- Anchored within the veil, confirmed by an oath: **Heb 6:17-20**

Depends upon God the Father

1) Upon His Sovereign Purpose

2) Upon His Solemn Promise

- Our salvation depends upon His promise, and not our faithfulness:

Therefore it is of faith [nothing on man's part], that it might be by grace [everything on God's part]; to the end the promise might be sure... Rom 4:16

- If it depended at any point upon human ability to continue to believe, then the promise could not be secure.
- The promise that those who believe will be saved is confirmed everywhere:

Gen 15:6; John 3:16; Acts 16:33; Rom 4:23-24, et al

Depends upon God the Father

- 1) Upon His Sovereign Purpose
 - 2) Upon His Solemn Promise
 - 3) Upon His Infinite Power
- He is Free to save us
 - Christ's death has rendered God free to save us in spite of moral imperfection
 - Our eternal security does not depend upon our moral worthiness.
 - Christ is the propitiation for our sins [1 John 2:2](#)

Depends upon **God the Father**

1) Upon His Sovereign Purpose

2) Upon His Solemn Promise

3) Upon His Infinite Power

- To assume there is some sin sufficiently serious which causes us to forfeit our salvation
 - Is to assume that we were less worthy of salvation after having committed this sin than before,
 - And reduces salvation down to human ability to merit it
- He has purposed to keep us saved

John 6:39 John 10:27-29

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 6:37-39

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me

I should lose nothing, but should raise it up again at the last day.

John 6:37-39

And this is the will of him that sent me, that
every one which seeth the Son, and believeth on
him, may have **everlasting life:** and I will raise
him up at the last day.

John 6:40

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

John 10:28, 29

“Shall never” is a *double negative*;

- In the Greek, it's a form which is especially emphatic.

We are held in Christ's hand and the Father's hand!
What kind of security is it that offers no security against our own weaknesses? John 5:24

Depends upon **God the Father**

- 1) Upon His Sovereign Purpose
 - 2) Upon His Solemn Promise
 - 3) Upon His Infinite Power
 - 4) Upon His “Much More” Love
- His intent is love based:

Rom 5:6-10

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:6-8

Much more then, being now justified by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 5:9-10

Depends upon God the Father

- 1) Upon His Sovereign Purpose
- 2) Upon His Solemn Promise
- 3) Upon His Infinite Power
- 4) Upon His “Much More” Love

- His intent is love based: Rom 5:6-10
 - God knew when He saved us that we were totally depraved, and therefore any new manifestation of sin in our lives after our conversion cannot be any motivation to God to change His mind and withdraw His grace and His salvation Rom 11:29; Rom 8:32, 38-39
- He saved us for reasons *independent of us* and outside of us
- He was motivated by His *electing* love, and not by observation of good in the sinner

Depends upon God the Father

- 1) Upon His Sovereign Purpose
- 2) Upon His Solemn Promise
- 3) Upon His Infinite Power
- 4) Upon His “Much More” Love
- 5) Upon His Answer to the Prayer of His Son
 - Believers, are called many things in Scripture:
 - saints, believers, elect, sheep, partakers, etc.
 - But the title most dear to the heart of Christ “those whom thou hast given me” is repeated *seven* times in His high priestly prayer
John 17:11-12, 15, 20, 24
 - I believe that the Father always answers the prayers of the Son
John 11:42

As thou hast given him power over all flesh,
that he should give eternal life to **as many as**
thou hast given him.

John 17:2

As thou hast given him power over all flesh,
that he should give eternal life to **as many as
thou hast given him.**

John 17:2

I have manifested thy name unto **the men
which thou gavest me** out of the world: thine
they were, and **thou gavest them me;** and
they have kept thy word.

John 17:6

I pray for them: I pray not for the world, but
for **them which thou hast given me**; for they
are thine.

John 17:9

I pray for them: I pray not for the world, but for **them which thou hast given me**; for they are thine.

John 17:9

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name **those whom thou hast given me**, that they may be one, as we are.

John 17:11

While I was with them in the world, I kept them in thy name: **those that thou gavest me** I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 17:12

While I was with them in the world, I kept them in thy name: **those that thou gavest me** I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 17:12

Father, I will that **they** also, **whom thou hast given me**, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

John 17:24

Depends upon God the Father

- 1) Upon His Sovereign Purpose
- 2) Upon His Solemn Promise
- 3) Upon His Infinite Power
- 4) Upon His “Much More” Love
- 5) Upon His Answer to the Prayer of His Son
 - Believers, are called many things in Scripture:
 - saints, believers, elect, sheep, partakers, etc.
 - But the title most dear to the heart of Christ “those whom thou hast given me” is repeated *seven* times in His high priestly prayer
John 17:11-12, 15, 20, 24
 - This keeping is from *perishing*

What shall we then say to these things?

If God be for us, who can be against us?

Romans 8:31

- “If” = 1st class conditional: “since.”
- Obviously, Satan and his demonic hosts are against believers Eph. 6:11-13; 1 Peter 5:8
 - But they cannot ultimately prevail and triumph over believers.
- God is the self-existent, sovereign Creator
 - Since He is for believers, no one can oppose believers successfully.

He that **even** spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Romans 8:32

- The Greek particle **ge**, “even” is not translated for us, but is in the Greek text
 - Since God sacrificed His own Son, He will not hesitate to give believers all things pertaining and leading to their ultimate sanctification

2 Peter 1:3

Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Romans 8:33

- “Charge” - *enkalesei*, “make formal accusation in court; press charges” **Acts 19:40; 23:29; 26:2**
- Satan is identified as “the accuser” of God’s people. **Rev. 12:10; cf. Zech. 3:1**
 - His accusations are valid, because they are based on the believer’s sinfulness and defilement.
 - Satan’s accusations will be thrown out of court, because it is God who justifies.
 - The accused person is righteous on the basis of his faith in Jesus Christ **Rom. 3:24; 5:1**
 - As a result all accusations are dismissed and no one can bring an accusation that will stand **Rom 8:1**

The Basis of our Eternal Security

- 1) It depends upon **God the Father**
- 2) It depends upon **God the Son**

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Romans 8:34

Jesus is God's appointed Judge

**John 5:22, 27;
Acts 17:31**

Jesus is whom the believer has trusted for salvation. Furthermore, He is the One who died - more than that, who was raised to life - who is at the right hand of God

**Luke 22:69; Acts 2:33; 5:31; Eph 1:20; Col 3:1;
Heb 1:3, 13; 8:1; 10:12; 12:2; 1 Pet 3:22**

-and is also interceding for us.

Depends upon God the Son

- Having justified the ungodly Rom 4:5
 - God will not and cannot contradict Himself by charging them with evil.
- “Who is he that condemneth?” Rom 8:34
 - Paul gives 4 answers, each of which are taught elsewhere in Scripture, but are gathered here to underscore the unconditional security of the believer:
 - 1) Christ died
 - 2) He is risen
 - 3) He advocates
 - 4) He intercedes

Depends upon God the Son

- If God has *already justified* the man who believes in Jesus, how can He lay anything to the charge of His *already justified* one?

Rom 8:26, 30

- His justification comes from the imputed righteousness of Christ and *is legally ours!*
 - It is not a subject of merit, and cannot be lost by demerit.
- Like a father, God can and does correct His earthly sons, but *they always remain sons.*
Cf. the Prodigal Son

Luke 15:24

Depends upon God the Son

- 1) Upon His Substitutionary Death Rom 5:8, 8:34
- Who can condemn us if the penalty has already been paid?
 - Greatest proof of eternal security is justification by faith.
 - Justification refers to how God sees us, and no one else
 - It is entirely a forensic (legal) matter: Col 2:14
 - This redemption is eternal: Heb 9:12
once and for all: Heb 10:12, 14

Depends upon God the Son

- 1) Upon His Substitutionary Death Rom 5:8, 8:34
- 2) Upon His Substitutionary Life Rom 5:9-10, 19
10:4; Col 2:10
- 3) Upon His Present Session: Advocate and Intercessor
 - Legal Advocate
 - Arminians fear that this doctrine will tend toward sin;
 - John says that it is motivation *not to sin* 1 John 2:1-2
 - Priestly Intercessor Heb 9:24
 - “Saves to the uttermost” Heb 7:23-25

The Basis of our Eternal Security

- 1) It depends upon **God the Father**
- 2) It depends upon **God the Son**
- 3) It depends upon **God the Holy Spirit**

Depends upon God the Holy Spirit

1) Upon His Ministry of Regeneration

Titus 3:5; 2 Cor 5:17; Eph 2:10

2) Upon His Baptising Ministry

Rom 6:3, 8-11; 1 Cor 12:13

3) Upon His Sealing Ministry

2 Cor 1:22; Eph 1:13-14; Eph 4:30

Who hath also **sealed** us, and given the **earnest**
of the Spirit in our hearts. **2 Corinthians 1:22**

Pledge: *arrabon*: a legal concept:

- A first installment, with which a man secures a legal claim upon a thing as yet unconsummated
- A down payment; deposit; pledge
- An evidence of good faith; obligating the party to consummate the commitment involved **Gen 38:17f**
- The Holy Spirit is designated as a down payment, a “first fruits,” to be followed by more **Rom 8:23**

We are sealed unto that day

Sealing Ministry

- *If one person who was born again in Christ ever fails to enter into heaven when he dies,*
 - *Then God will have broken His pledge.*
 - *No conditions are mentioned.*
 - *It is a work of God and depends upon Him alone.*

Who hath also **sealed** us, and given the **earnest**
of the Spirit in our hearts. **2 Corinthians 1:22**

In whom ye also trusted, after that ye heard the
word of truth, the gospel of your salvation: in
whom also after that ye believed, ye were
sealed with that holy Spirit of promise,
Which is the **earnest** of our inheritance until
the redemption of the purchased possession,
unto the praise of his glory.

Ephesians 1:13-14

And grieve not the holy Spirit of God, whereby ye are **sealed** unto the day of redemption.

Ephesians 4:30

- **Sealing:** *sphragizo*: to set a seal of protection
Cf. on the tomb of Christ Matt 27:66
and ownership;
(also used for a boundary marker.)
- When the Holy Spirit seals, it is with the signet ring of the Father on hearts of wax.
He leaves the mark of ownership.
- A broken seal is an indication that the protection *wasn't adequate*.
Can you break the seal? Can Satan?

Who shall separate us from the love of Christ?
shall tribulation, or distress, or persecution, or
famine, or nakedness, or peril, or sword?

Romans 8:35

- The apostle suggested **seven setbacks** a believer might experience
 - Paul experienced all of them; **2 Cor. 11:23-28**

Seven Setbacks

- **Tribulation** (*thilpsis*): “pressure or distress”;
- mentioned frequently by Paul in **2 Cor**
- **Distress** (*stenochoria*): lit., “narrowness,”
- i.e., being pressed in, hemmed in, crowded
- **Persecution** (*diogmos*): chased, pursued;
- used 10X in NT, always in reference to the gospel.
- **Famine** (*limos*): 12X in NT;
- The God of Elijah looks after His own.
- **Nakedness** (*gumnotes*): **1 Cor 4:11**
- **Peril** (*kindunos*): jeopardy, danger;
- 8X in one verse: **2 Cor 11:26; 1 Cor 15:30**
- **Sword**: The world *hates* the saints.

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

Romans 8:36-37

- In all these adversities, **Rom. 8:28, 32, 37**
 - Rather than being separated from Christ's love, believers are more than conquerors (pres. tense, "keep on being conquerors to a greater degree" or "keep on winning a glorious victory") through Him who loved us.

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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Romans 8:36-37

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 - Rather than being separated from Christ's love, believers are more than conquerors (pres. tense, "keep on being conquerors to a greater degree" or "keep on winning a glorious victory") through Him who loved us.

For I am persuaded, that neither death, nor life,
nor angels, nor principalities, nor powers, nor
things present, nor things to come,
Nor height, nor depth, nor any other creature,
shall be able to separate us from the love of
God, which is in Christ Jesus our Lord.

Romans 8:38-39


- His Final Guarantee
- Angels! Principalities [demons]!
- Powers [of “darkness”! ...What else is there?
- *There is nothing that is not covered by this assurance!*

The image shows the interior of the Colosseum in Rome, Italy, at night. The structure is illuminated from within, highlighting the arches and the remaining walls. The perspective is from a low angle, looking up at the tiers of the arena. The text is overlaid on the upper portion of the image.

The Epistle to the

Romans

To be continued...



Calvary Chapel Portsmouth



Simply teaching the Bible, simply