

Romans

SERMON SERIES

Definition of a Rebel

A *rebel* is a person who resists or defies rules or norms or rises up against the powers that be.

In its more serious sense, a *rebel* is a revolutionary trying to overthrow a government. More generally, it means someone who breaks the rules, resists authority, or otherwise challenges the status quo by doing things in a nontraditional way, such as in fashion and other arts. As a noun, *rebel* is pronounced “REB-uhl.” *Rebel* is also a verb meaning to resist or rise up against authority or tradition. As a verb, *rebel* is pronounced “ri-BELL.”

Example: *Danielle refused to wear her uniform to school, fighting with the principle and urging the other girls to rebel against the policy as she did.*

Star Wars Best Rebel's: Ranked by Loyalty

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10) Han Solo



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- 5) Admiral Ackbar
- 4) Luthen Rael
- 3) Captain Rex
- 2) Leia Organa
- 1) Saw Gerrera





America's First Rebel

Christenings

make not

CHRISTIANS,

OR

A Briefe Discourfe concerning that
name *Heathen*, commonly given to
the INDIANS.

*As also concerning that great point of their
CONVERSION.*



Published according to Order.

London, Printed by Jane Coe, for I. H. 1645.

“It is not a fuite of crimson Satten will make a dead man live, take off and change his crimson into white he is dead still, off with that, and shift him into cloth of gold, end from that to cloth of diamonds, he is but a dead man still: For it is not a forme, nor the change of one forme into another, a finer, and a finer, and yet more fine, that makes a man a convert I meane such a convert as is acceptable to God in Jesus Christ.”

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This Week's Sermon:
Jesus: The Best Rebel
Romans 2:17-29

Who were the Pharisees



Jesus the Rebel

Matthew 23:1-12

Then Jesus said to the crowds and to his disciples: ² “The teachers of the law and the Pharisees sit in Moses’ seat. ³ So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. ⁴ They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them.

Matthew 23:1-12

⁵ “Everything they do is done for people to see: They make their phylacteries ^r wide and the tassels on their garments long; ⁶ they love the place of honor at banquets and the most important seats in the synagogues; ⁷ they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others.

Matthew 23:1-12

⁸ “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. ⁹ And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven. ¹⁰ Nor are you to be called instructors, for you have one Instructor, the Messiah. ¹¹ The greatest among you will be your servant. ¹² For those who exalt themselves will be humbled, and those who humble themselves will be exalted.

Matthew 23:25-28

²⁵ “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

²⁶ Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

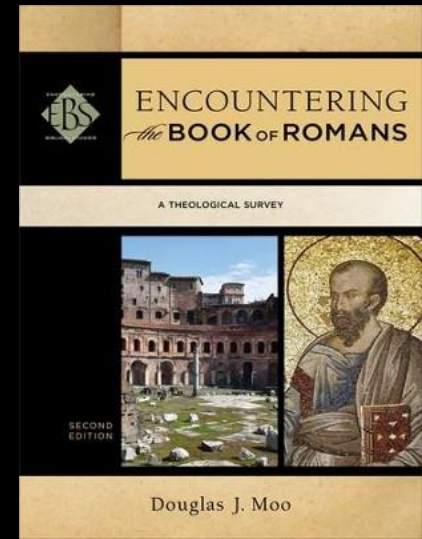
Matthew 23:25-28

²⁷ “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. ²⁸ In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

Quick Reminder of Their Town (Rome)

An important event in the history of the Jews in Rome is mentioned by the Roman historian Suetonius. In his *Life of Claudius*, he says that Claudius “expelled the Jews from Rome because they were constantly rioting at the instigation of Chrestus” (25.2). Most scholars agree that “Chrestus” is a corruption of the Greek *Christos* and that the reference is probably to disputes within the Jewish community over the claims of Jesus to be the *Christos*, the Messiah.

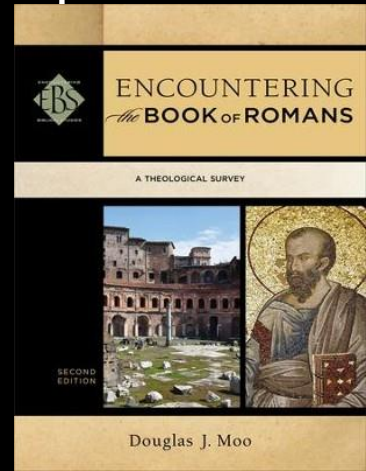
Douglass Moo, *The Letter to the Romans*, pg. 3-5



The significance of this scenario for Romans is clear. Gentile Christians, undoubtedly part of the community before the expulsion, would have come into greater prominence as a result of the absence of all, or most, of the Jewish Christians. Theologically this would also have meant an acceleration in the movement of the Christian community away from its Jewish origins. Claudius's decree of expulsion was apparently allowed to lapse within a few short years (perhaps at his death in A.D. 54), so that when Paul writes in A.D. 57 Jewish Christians (such as Prisca [Priscilla] and Aquila; cf. 16:3) have returned to Rome – but no longer as the dominant group.

These circumstances are a recipe for divisions along social and/or theological lines. Moreover, the decentralized nature of the Jewish community from which the Christian community sprang would also make it likely that the Christians in Rome were grouped into several house churches. Confirmation that this was the case comes from Rom. 16, where Paul seems to greet several different house churches. It is possible, then, that different house churches aligned themselves more or less with one group or the other.

Douglass Moo, *The Letter to the Romans*, pg. 3-5



The Gentile Rebels

Romans 2:17-29

¹⁷ But if you call yourself a Jew and rely on the law and boast in God ¹⁸ and know his will and approve what is excellent, because you are instructed from the law; ¹⁹ and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, ²⁰ an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—

Romans 2:17-29

²¹ you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? ²² You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³ You who boast in the law dishonor God by breaking the law. ²⁴ For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

Romans 2:17-29

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Romans 2:17-29

²⁵ For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.

Romans 2:17-29

²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

“Now... for the hopes of CONVERSION,
and turning the People of America unto
God: There is no respect of Persons with
him, for we are all the worke of his hands;
from the rising of the Sunne to the going
downe thereof, his name shall be great
among the nations from the Eats: & and
from the West, &c. If we respect theirsins,
they are far short of European sinners: They
neither abuse such corporall mercies for
they have them not;.

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nor sin they against the Gospell light,
(which shines not amongst them) as the
men of Europe do: And yet if they were
greater sinners then they are, or greater
sinners then the Europeans, they are not the
further from the great Ocean of mercy in
that respect.”

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Our Town

Our Town

Stop being a hypocrite

Our Town

You are a hypocrite

Ungodliness, Anxiety and Frustration, Discontentment, Unthankfulness, Pride, Selfishness, Lack of Self-control, Impatience and irritability, Judgmentalism, Envy, Jealousy, Sins of the Tongue, Worldliness.



“Bridges, however, does not leave it at this. He does not stop with the bad news. He places his discussion of sin in the context of the Gospel of Christ -- the only remedy for sin. He reminds us that the reason Christ died on the cross was in order to atone for the sins of His people. In order to deal effectively with sin, whether flagrant or "respectable," Christians need to preach this Gospel to themselves every day. Bridges also reminds us that in order to deal with sin, we must depend on the Holy Spirit. This does not mean taking a quietistic "let go and let God" approach, because our action is still required, but our action apart from the work of the Holy Spirit will be ineffective.”

Keith Mathison - <https://www.ligonier.org/posts/respectable-sins>

Gospel Application

Let's swim in the great ocean of mercy