

Pentwater Bible Church

Romans Message 52

June 25, 2023



Rebecca at The Well by Antonio Bellucci Cir. 1700

Daniel E. Woodhead – Pastor Teacher

Meaning of Flag Draped Coffin

I thought I knew a lot about the Flag Draped Coffin. After receiving this I either forgot or didn't know as much as I thought I did. So, I decided to send it on. You may want to show this to your kids & grandkids. I never knew all this about the Flag Draped Coffin and most likely many of you haven't either.....



Meaning of Flag Draped Coffin

All Americans should be given this lesson. Those who think that America is an arrogant nation should reconsider that thought. Our founding fathers used GOD's word and teachings to establish our Great Nation and I think it's time Americans get re-educated about this Nation's history.

Pass it along and be proud of the country we live in and even more proud of those who serve to protect our rights and freedoms.

I hope you take the time to read this ... To understand what the flag draped coffin really means .. Here is how to understand the flag that laid upon it and is surrendered to so many widows and widowers.

Do you know that at military funerals, the 21-gun salute stands for the sum of the numbers in the year 1776?



Have you ever noticed the honor guard pays meticulous attention to correctly folding the United States of America Flag 13 times? You probably thought it was to symbolize the original 13 colonies, but we learn something new every day!

The 1st fold of the flag is a symbol of life.



The 2nd fold is a symbol of the belief in eternal life.



The 3rd fold is made in honor and remembrance of the veterans departing the ranks who gave a portion of their lives for the defense of the country to attain peace

throughout the world.



The 4th fold represents the weaker nature, for as American citizens trusting in God, it is to Him we turn in times of peace as well as in time of war for His divine guidance.



The 5th fold is a tribute to the country, for in the words of Stephen Decatur, 'Our Country, in dealing with other countries, may she always be right; but it is still our country, right or wrong.'



The 6th fold is for where people's hearts lie. It is with their heart that they pledge allegiance to the flag of the United States of America, and the Republic for which it stands, one Nation under God, indivisible, with Liberty and Justice for all.

The 7th fold is a tribute to its Armed Forces, for it is through the Armed Forces that they protect their country and their flag against all her enemies, whether they be found within or without the boundaries of their republic.



The 8th fold is a tribute to the one who entered into the valley of the shadow of death, that we might see the light of day.



The 9th fold is a tribute to womanhood, and Mothers. For it has been through their faith, their love, loyalty and devotion that the character of the men and women who have made this country great has been molded.

The 10th fold is a tribute to the father, for he, too, has given his sons and daughters for the defense of their country since they were first born.



The 11th fold represents the lower portion of the seal of King David and King Solomon and glorifies in the Hebrews eyes, the God of Abraham, Isaac and Jacob.



The 12th fold represents an emblem of eternity and glorifies, in the Christians eyes, God the Father, the Son and Holy Spirit.

The 13th fold, or when the flag is completely folded, the stars are uppermost reminding them of their Nations motto, 'In God We Trust.'



After the flag is completely folded and tucked in, it takes on the appearance of a cocked hat, ever reminding us of the soldiers who served under General George Washington, and the Sailors and Marines who served under Captain John Paul Jones, who were followed by their comrades and shipmates in the Armed Forces of the United States, preserving for them the rights, privileges and freedoms they enjoy today.

There are some traditions and ways of doing things that have deep meaning. In the future, you'll see flags folded and now you will know why. Share this with the children you love and all others who love what is referred to, the symbol of 'Liberty and Freedom.'

MAYBE THE SUPREME COURT SHOULD READ THIS EXPLANATION BEFORE THEY RENDER THEIR DECISION ON THE PLEDGE OF ALLEGIANCE. FORWARD IT; MAYBE SOMEONE WITH THE NECESSARY POWER, OR POLITICAL AND FINANCIAL INFLUENCE, WILL GET IT TO THEM. IN THE MEANTIME, MAY GOD PROTECT US ALWAYS. ONE NATION, UNDER GOD, WITH LIBERTY AND JUSTICE FOR ALL. If you agree, Pass it along to others..... ..

If not, hit delete..... ..
Our Soldiers have preserved your right to make this choice!

Pentwater Bible Church

The Book of Romans
Message Fifty-Two
Jesus The Servant
June 25, 2023
Daniel E. Woodhead

Romans 15:8–13

⁸ Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: ⁹ And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. ¹⁰ And again he saith, Rejoice, ye Gentiles, with his people. ¹¹ And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. ¹² And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. ¹³ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (KJV).

JESUS THE SERVANT

Romans 15:8–9

⁸ Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, ⁹ And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name (KJV):

Previously we have seen that Lord Jesus was described as the Model for Christians, Who was the servant of God. Christ became a servant who pleased not Himself but others who were ordained to receive Him. Hence Paul explains how Christ has become a servant to The Circumcision (Jews) (Mark 10:45; Matthew 15:24; Galatians 3:16) Having referred to unity again, Paul feels compelled to remind his readers that the greatest example of unity brings both Jews and Gentiles under the lordship of Christ as coequal heirs of promise. Jesus came to bring the truth to the Jews and to show that God is true to His promises—the promises given to the patriarchs. Jesus was born a Jew as God’s Messiah for Israel. God provided as least two objectives through Jesus’ described in this epistle.

1. To confirm the promises *made* to the fathers (Abraham, Isaac and Jacob)
2. That the Gentiles might glorify God since they are also recipients of *His* mercy and are included as part of those *promises* in Scripture (Genesis 12:3; 18:18; 22:18; 26:4; John 4:22; Romans 4:9–17).

As it is here written, *For this cause I will confess to thee among the Gentiles, and sing unto thy name.* This quotation from Psalm 18:49 and its counter part in II Samuel 22:50. Additionally, with those that follow, are for confirmation of God’s purpose, which has just been spoken of, to include the Gentiles in His covenanted mercies to Israel, so that they too might glorify Him. In this psalm and the parallel passage in II Samuel 22:50, David praises God for delivering him from his enemies and from King Saul who was trying to kill him. He writes that he would praise God among the Gentiles, not just among His own people.

GENTILES EXHORTED TO REJOICE

Romans 15:10

¹⁰ *And again he saith, Rejoice, ye Gentiles, with his people (KJV).*

This is a quote from Deuteronomy 32:43, sometimes called “The Song of Moses,” where Moses poetically recites a brief history of Israel, reminds the people of their sins, warns them to avoid repetition of those, and offers the hope that comes only in trusting God. Moses calls the nations (Gentiles) to rejoice with the Hebrews. This and other reference to the OT stress the importance of Old Testament Scripture. “*Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope* (Romans 15:4).” Link with this I Corinthians 10:6, 11. “*All Scripture is not about me, but all Scripture is for me.*”

This may be better translated either thus, *rejoice O ye nations, his people*; that is, ye Gentiles who are His people, whom God has taken into His covenant, and whom He will declare as such in His own time, which time was now come, and therefore had reason to rejoice; see I Peter 2:9, 10 or thus, *rejoice ye Gentiles, and his people*; let both Jews and Gentiles rejoice; let them rejoice together when they come to be fellow-heirs, and of the same body, and partakers of the same promises and privileges; when they shall be together in one fold, under one shepherd; and especially when the fulness of each of them is brought in to the new commonwealth of God, the Church. At that time God has avenged Himself of His and their enemies; and which agrees with the apostle’s sense.

GENTILES AGAIN COMMANDED TO PRAISE GOD

Romans 15:11

¹¹ *And again, Praise the Lord, all ye Gentiles; and laud him, all ye people (KJV).*

And again; The object in this quotation is the same as before. The apostle continues to accumulate quotations to show that it was the common language of the Old Testament, and that He was not depending on a single expression for the truth of His doctrine. *All ye Gentiles*. In the psalm, “all ye *nations*;” but the original is the same. *And laud him. Praise him*. The psalm is directly in its point. It is a call on *all* nations to praise God. This then is the very point in the discussion of the apostle.

Psalm 117:1

¹ *O praise the Lord, all ye nations: Praise him, all ye people.* ² *For his merciful kindness is great toward us: And the truth of the Lord endureth for ever. Praise ye the Lord (KJV).*

ISAIAH CONFORMED THESE TRUTHS

Romans 15:12

¹² *And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust (KJV).*

There shall be a root makes reference to a descendant, or one that should proceed from him even though he was dead. This imagery is similar to a tree that dies for example, and falls. There remains a *root* which shall retain life, and which shall send up a sprout of a similar kind. For example, Job says (Job 14:7), “*For there is hope of a tree, if it he cut down, that it will sprout again, and that the tender branch thereof will not cease.*” So, in relation to Jesse. Though *he* should fall, like an aged tree, yet his name and family will not also die out. There should be a descendant who should rise, and reign over the Gentiles. The Lord Jesus is thus called also the “root and the offspring of David;” (Revelation 5:5; 22:16).

THE PERFECTLY QUALIFIED MESSIAH IS PROPHESED

Isaiah 11:1

¹*And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit (ASV, 1901).*

The Lord provides here a prophecy of blessing. Here, in verse 1 of chapter 11, God begins to describe His kingdom that will arise from “*a shoot*” (or rod) coming up from “the stump of Jesse,” again referring to a hewn tree. Jesse was King David’s father. The book of Revelation refers to this same image:

Revelation 22:16

¹⁶*I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star (KJV).*

Jesus reaffirms His lineage as a descendant of David, and how this came about takes us to the role of the kinsman redeemer.

THE KINSMAN REDEEMER OR GOEL

The Hebrew word for kinsman redeemer is *Goel*. The concept of the kinsman redeemer is the means by which the Jews were to “buy back,” “to take from,” and “to make right” that which could have destroyed a nation or person’s integrity. Under the Mosaic Law, redemption was completed when the price was completely paid (Leviticus 25:27; Ruth 4:7-11). The kinsman redeemer was essentially the nearest of kin who could act as a rich benefactor. There are three qualifications required in order for a kinsman to redeem a near relative. First, he must be near of kin (Leviticus 25:48; 25:25 Ruth 3:12–13). Second, he must be able to redeem in terms of resources (Ruth 4:4–6). Third, he must be willing to redeem (Ruth 4:6). Christ Jesus also fulfills the role of kinsman redeemer for those who put their faith in Him.

The obligations of the kinsman redeemer are multi-fold, and are described in both the Old and New Testaments.

- The kinsman-redeemer’s obligation to redeem the land (Leviticus 25:25-28; Jeremiah 32:6-9).
- The kinsman-redeemer’s obligation to redeem the enslaved (Leviticus 25:47-55).
- The kinsman-redeemer’s obligation to be a trustee (Numbers 5:5-8).
- The kinsman-redeemer’s obligation to avenge death (Numbers 35:16-21).
- The kinsman-redeemer’s obligation to provide an heir (Genesis 38:8-10; Deuteronomy 25:5- 10; Matthew 22:23-28; Mark 12:18-23; Luke 20:27-33).

REDEEMING LAND AND THE ENSLAVED

Leviticus 25:25

²⁵If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold (KJV).

Provision was made for a poor person to pay off a debt by selling himself into slavery, or selling their property to someone else for money. They always had the ability to buy back their property or freedom if they could come up with the money. In regards to property, this was a different system of real estate than what we have today. It was more like a tenant-landlord relationship because once Israel got the land, they never lost ownership of it. God promised Abraham that the Jews would have a land of their own forever (Genesis 12:7; 13:14-15; 17:8). They held the permanent deed to the property, and in essence when they “sold” the property, they were getting a “lease-hold” arrangement where they were giving up the land for some temporary money. Further, they could only legally sell to another Jewish tribe.

If they were in debt and had sell their property or go into slavery, ideally their nearest of kin would be willing and the able to buy it or them back. There were specific instructions found in Leviticus 25 on what the cost was going to be. They divided the cost of the land over the seven years that one would be indentured in slavery as the price of redemption. In redeeming land, the redeemer was not to pay more than the original price, and to deduct the number of years that the property had possessed by the buyer to determine the value of the property by its remaining years. Usury or interest was not to be charged among the Israelites at all.

THE ROLE OF THE TRUSTEE

Numbers 5:5-8

⁵And the Lord spake unto Moses, saying,⁶Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;⁷ Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.⁸ But if the man have no kinsman (redeemer) to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him (KJV, brackets added).

Verse 8 above identifies the role of the kinsman redeemer as a trustee for a near relative who has suffered from a sin committed by another that requires repayment. Again, this is the nearest close relative who receives the payment for a sin committed against his kinfolk.

THE AVENGER OF BLOOD

Moses gave the following directions for the avenger of blood:

Numbers 35:30–32

³⁰Whoso killeth any person, the murderer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die. ³¹Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death. ³²And ye shall

take no ransom for him that is fled to his city of refuge, that he may come again to dwell in the land, until the death of the priest (ASV, 1901).

In the book of Numbers, these directions follow the description of establishing the cities of refuge within the promised land. A city of refuge was to be a haven for those that commit manslaughter, or unpremeditated murder. Note the interesting aspect of this is that the slayer could stay within the city of refuge without harm and be protected. He would stay there protected until the current living High Priest died. Upon the High Priest's death, the slayer was free to go, and then the avenger lost his legal right to kill this person responsible for the death of his near relative. But if the slayer left the city before the High Priest died, then the slayer was subject to being killed by the avenger of blood if the avenger was still nearby looking for him.

However, the willful murderer, or one who commits first degree or premeditated murder, was to be put to death without permission of compensation, by the nearest of kin of the victim, and who was also known as the avenger of blood. Verses 30-32 make it clear a murderer was to pay for his crime with his life. Furthermore, the murderer could not "buy" his way into a city of refuge with a ransom payment, nor could a murderer return to his property as a freed man after the High Priest died.

Deuteronomy 24:16

¹⁶The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin (ASV).

II Kings 14:6

⁶but the children of the murderers he put not to death; according to that which is written in the book of the law of Moses, as Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin (ASV).

II Chronicles 25:4

⁴But he put not their children to death, but did according to that which is written in the law in the book of Moses, as Jehovah commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin (ASV).

In other words, the avenger of blood could not go out and kill the family of a murderer, nor could he not steal all the murderer's money or other personal belongings prohibited by the Mosaic Law. He was limited in this narrow sense.

The avenger of blood is also another picture of Jesus. He is our High Priest, and He died so that we are released from being locked forever into our sins caused by Satan in the Garden of Eden, therefore He is our avenger of blood. Adam and Eve would have lived for ever had they not sinned, that is, had they not been beguiled by Satan to sin. When Satan tempted Adam and Eve to sin by going against the word of God, he essentially took the life of Adam and Eve in a spiritual and physical sense (Genesis 3). This was a premeditated act, therefore the equivalent of first-degree murder. Therefore, the Lord Jesus is also our avenger of blood for the premeditated murder of mankind by Satan.

But, which of us is guilty of sin? All of us are guilty obviously since the fall, therefore we fall into the category of committing “manslaughter” by sinning, and we cannot redeem ourselves without the help of the avenger of blood. Since Jesus is the believer’s High Priest, when He died, He provided the release from the sin, just like the slayer who fled to a city of refuge. Our belief in Him as our Savior, allows us to go free after the death of the High Priest. It is a beautiful illustration of Jesus’ fulfillment of the Law, and to see how this works out in terms of Him having paid the price for our spiritual salvation.

LAW OF THE LEVIRATE MARRIAGE

Moses gave the following instructions for the Law of Levirate Marriage.

Deuteronomy 25:5-10

⁵If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of a husband’s brother unto her. ⁶And it shall be, that the first-born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel. ⁷And if the man like not to take his brother’s wife, then his brother’s wife shall go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of a husband’s brother unto me. ⁸Then the elders of his city shall call him, and speak unto him: and if he stand, and say, I like not to take her; ⁹then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother’s house. ¹⁰And his name shall be called in Israel, The house of him that hath his shoe loosed (ASV, 1901).

Essentially, the Law of the Levirate marriage was this: If a married brother who had no male offspring died, it was the obligation of one of his brothers to marry the dead brother’s widow and have children with her. This was to ensure that she would have a son to carry on the family name of the deceased brother. His name is what was important to continue on in Israel. The idea was to carry on the line of the individual who died within the nation Israel. The widow was unable to go out and marry a stranger with a different name. That was against the law. The closest surviving brother was to take her as his wife. The firstborn son of the surviving brother and the widow took the surname of the deceased, thus continuing his name in the family register so that it might not perish out of Israel.

If a brother did not wish to take his deceased brother’s wife as his own, she had the right to cite him legally before the elders (the decision makers) who were usually found in the center of the city square. The objecting brother of the deceased would remove his sandal, which signified that he gave up all claim to the deceased brother’s estate. If he were to marry her, he would also get the deceased brother’s estate. If he did not like the woman and really hated her, he was really going to suffer for not carrying out the law. She had the right to publicly spit in his face. Once she did that, he was vexed for the rest of his life, he had no more respect, and he would never ever be part of the elders. He could not even carry out normal business activities. He had to leave the community, and move far away in order to earn a living and survive. Spitting was an act of humiliation.

We see this Levirate law enforced with the story of Judah and Tamar (Genesis 38). Tamar married the first of 3 sons Judah had by a Canaanite woman named Er. But the Lord killed him because of his wickedness. Onan, the second son, under his father’s direction, married Tamar to fulfill the law of Levirate marriage.

But Onan would not have complete intercourse with her, thereby not fulfilling his responsibility so the Lord killed him too. Tamar, widowed twice now comes to Judah, and says, “I need a husband.” Judah had one more son, who was a very young man, and Judah says, “I’ll give you him when he’s old enough.” And she says, “Ok, I’ll wait,” but Judah never gave her that son.

So, what the Lord did was bring Tamar to Judah, some years later, dressed as a harlot and enticed him into a sexual relationship. Before she would have intercourse with him, she said, “What will you give me?” He promises to give her a kid from the flock. She said, “Why don’t you give me your signet ring, bracelet and shepherds staff in the meantime as surety, so I’ll know you’re going to come back and give me what you said you were going to give me.” Judah agrees, but when he returns later to get his things back, she is gone.

She gets pregnant, and the word goes out that Tamar had intercourse outside of marriage. Judah is a man of retribution and indignantly responds: “Who is she to do this?! She needs to be killed by stoning under the law.” So, they bring Tamar before him, and he asks her, “Who did this, and how could you do this?” He does not recognize her as the harlot he had sex with now for she was dressed totally differently. She holds up his signet ring, bracelet and the staff, and answers “By the man that owns this.” Obviously, the situation changes, and Judah did not proceed any farther with his accusation. Later she gives birth to twins, Zerah and Perez. Perez, the son of Judah, is the first born of the twins. His name is derived from a Hebrew word *Peretz*, meaning “he who bursts forth,” and refers to the manner in which he unexpectedly came first from Tamar’s womb before his twin brother Zerah (Genesis 38:29). This story shows how through some turmoil, the Lord protected the line of Judah so it would lead to the Christ being born as a descendant of Judah just as He planned.

IN HIM THE GENTILES TRUST

Romans 15:13

¹³ Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (KJV).

Now the God of hope fill you with all joy and peace in believing. Paul again prays for the believers. This time Paul prays that the God who gives hope will give them joy (as they anticipate what God has in store for them) and peace (as they rest in the assurance that God will do as He has promised). Then, the believers can overflow with hope by the power of the Holy Spirit. It is by the power of the Holy Spirit that God accomplishes his care for his people—giving them endurance, encouragement, unity, hope, joy, and peace. *Hope* comes as a by-product of the Holy Spirit’s work. It does not come from our own senses or experiences. This is Paul’s benediction to his letter.

Next week; ROMANS 15 CONT.

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Face to Face with Christ, My Savior

*Now we see through a glass, darkly; but then face to face:
now I know in part; but then shall I know even as also I am known. 1 Cor. 13:12*

1. Face to face with Christ, my Sav - ior, Face to face—what will it be,
2. On - ly faint - ly now I see Him, With the dark - ened veil be - tween,
3. What re - joic - ing in His pres - ence, When are ban - ished grief and pain;
4. Face to face—oh, bliss - full mo - ment! Face to face— to see and know;

When with rap - ture I be - hold Him, Je - sus Christ who died for me?
But a bless - ed day is com - ing, When His glo - ry shall be seen.
Death is swal - lowed up in vic - t'ry, And the dark things shall be plain.
Face to face with my Re - deem - er, Je - sus Christ who loves me so.

Refrain

Face to face I shall be - hold Him, Far be - yond the star - ry sky;

Face to face in all His glo - ry, I shall see Him by and by!