

THE EPISTLE OF ROMANS

Part 1 – The Introduction

Romans is the A-B-C's of the true "Christian" walk, living in newness of life. As the first of nine letters written to the Church by the Apostle Paul, Romans is the beginning course in our full-curriculum as born again ones. It is essential for the believer to both learn the doctrine of Romans and to experiment with it until it becomes his lifestyle. Without this foundational information developed into our hearts, we cannot advance to the higher education of Ephesians.

In the second edition of The Church Epistles by E. W. Bullinger on page 23, he wrote regarding Romans, "...until we have mastered its lessons we can know nothing as to our true Christian position; and cannot go forward or learn anything else to our real advantage. All other truth which we may learn will be out of proportion and out of place if it is not subordinated to and dominated by the essential and fundamental truths written in the Epistle to the Romans."

In Preface to *The Letter of St. Paul to the Romans* by Martin Luther, 1483-1546, translated by Bro. Andrew Thornton, OSB, the first paragraph contains the following:

"This letter is truly the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul. It is impossible to read or to meditate on this letter too much or too well. The more one deals with it, the more precious it becomes and the better it tastes." "... it is in itself a bright light, almost bright enough to illumine the entire Scripture." See Isa. 55:8-9. God's thoughts and ways are different from man's thoughts and ways. His thoughts and ways are higher than man's thoughts and ways. Those who are seeking truth are continually adapting their thinking to God's perspective.

"We have received... the spirit which is from God so that we might know (understand, perceive) the things freely given to us of God." (1 Co. 2:12)

We are going to be looking at God's perspective in the Epistle of Romans.

God is working in you so that you understand reality in Christ.

A faithful man abounds with blessings (Pr. 28:20).

"Read that ye may understand my knowledge in the mystery of Christ" Paul said in Eph. 3:4. And again in 2 Tim. 2:7, "Consider what I say and the Lord give thee understanding in all things."

Men can plant and water the Word, but only God can give the increase. It is He who enlightens the eyes of our understanding (Eph. 1:18). These spiritual truths that we are considering are closed to the unspiritual, those who aren't yet thinking according to the spirit.

As the Phillips Translation gives it in I Cor. 2:13-14: "It is these things that we talk about, not using the expressions of the human intellect but those which the Holy Spirit teaches us, explaining spiritual things to those who are spiritual. But the unspiritual man simply cannot accept the matters

which the Spirit deals with—they just don't make sense to him, for, after all, you must be spiritual to see spiritual things.”

From the depth of our souls we cry out “Abba, Father” teach us! Except we are taught of the spirit we are left to our own intellect and ourselves. God help us to escape that state! Understanding spiritual matters only comes by the spirit. As we learn to think according to the spirit we are given understanding. Praise God that spiritual understanding is not according to research ability. That would leave us boasting in ourselves and not in the Lord Jesus Christ, by whom we received the spirit of God. So consider and re-consider these “things that are freely given to us of God,” knowing that you are taught of God.

Paul's Ministry as an apostle: “Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,” (Ro 1:1 ASV)

- More of the New Testament was written by Paul than by any other writer.
 - His nine letters to the churches are in every old manuscript, and in the exact same order in every one of them.
 - His writings are the only ones referenced in any writings of the other apostles (2 Pet.3:15).
 - The Book of Acts records the history of the First Century Church. It follows primarily Peter through chapter 12:19 and does not mention Peter again with the one exception of 15:7-11. Paul becomes the center character from chapter 12, verse 25 through the end of Acts. He is also central in Acts 9:1-31, and mentioned in 11:25-30. So, the majority of Acts is regarding Paul's ministry.
1. “But the Lord said unto him, Go thy way: for he (Saul/Paul) is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:” (Ac 9:15 ASV)
 2. “And he said unto me, Depart: for I will send thee (Saul/Paul) forth far hence unto the Gentiles.” (Ac 22:21 ASV)
 3. “But arise, and stand upon thy feet: for to this end have I appeared unto thee (Saul/Paul), to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom I send thee,” (Ac 26:16-17 ASV)
 4. “But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry;” (Ro 11:13 ASV)
 5. “But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, 16 that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.” (Ro 15:15-16 ASV)
 6. “but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with [the gospel] of the circumcision 8 (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles);” (Ga 2:7-8 ASV)

7. “whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.” (1Ti 2:7 ASV)
8. “Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ;” (Eph 3:8 ASV)
9. “whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God,” (Col 1:25 ASV)
10. “then he (Christ) appeared to James; then to all the apostles; 8 and last of all, as to the [child] untimely born, he appeared to me also.” (1Co 15:7-8 ASV)

What was the message of the Apostle Paul? See Rom. 1:1-4. It was the gospel of God concerning Jesus Christ, the Kingdom of God, the truth, the New Covenant, the grace of Christ, the faith, righteousness, the knowledge of God, the doctrine, etc. All of these different titles refer to the same message – the message of the Apostle Paul.

Compare Mark 1:1, Acts 1:1-3 and Acts 28:30-31.

“All the truth” is proclaimed by the Apostle Paul:

“I still have many things to tell you, but you can’t bear them now. 13 When the Spirit of truth comes, He will guide you into all the truth. For He will not speak on His own, but He will speak whatever He hears. He will also declare to you what is to come.” (Joh 16:12-13 HCSB)

“And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant (unlearned, ill-informed, ill-taught) and unstable (unsteady, unprincipled) twist (pervert, distort) [“from their proper meaning” WUEST] to their own destruction, as they do the other Scriptures.” (2Pe 3:15-16 ESV)

“I have become its minister, according to God’s administration that was given to me for you, to make God’s message fully known,” (Col 1:25 HCSB)

Paul was chosen as the apostle to the Gentiles (the nations of the world). He personally delivered the gospel in spoken and written form. Today he is still carrying out the same ministry through his epistles. These epistles give us the full education for a born again one to walk in newness of life. The Book of Romans is the beginning of this education in that it teaches us the fundamental principles of the doctrine pertaining to the Church of Christ.

STUDY AIDS:

1. Keep reading and re-reading Romans, especially chapters 1-8.
2. Listen to an audio recording of Romans being read.
3. Memorize Romans 1:1-6

THE EPISTLE OF ROMANS

Part 2 – The Gospel of God

REVIEW:

1. Romans is the foundational doctrine for the Church. E. W. Bullinger wrote, “*All other truth which we may learn will be out of proportion and out of place if it is not subordinated to and dominated by the essential and fundamental truths written in the Epistle to the Romans.*” Martin Luther stated, “*This letter is truly the most important piece in the New Testament. It is purest Gospel.*”
2. Paul was sent as an apostle by the Lord Jesus Christ to deliver the gospel message to the nations of the world. He left us nine letters which are written to the church. These letters, called epistles, comprise the full curriculum for every born again one.

Once we realize the importance of the ministry of the Apostle Paul as the Lord’s messenger we must understand the message he was responsible to minister. This will be the purpose of this session.

The very first verse of Romans gives us crucial information. It tells us 1) who sent the message, 2) who sent Paul with the message, 3) his title as messenger and 4) what the message is:

- 1) “Paul, 2) a servant of Jesus Christ, 3) called [to be] an apostle, 4) separated unto the gospel of God,” (Ro 1:1 ASV)

THE GOSPEL OF GOD is the one message threaded through the whole Bible. It is THE most important subject to understand. Without an understanding of the gospel a born again one is “blown about with every wind of doctrine” Eph. 4:14. We must be aware that there are those who “by good words and fair speeches deceive the hearts of the simple (the unlearned, Pr. 14:15),” Rom. 16:18. For this reason the Apostle Paul was sent with the gospel to set the standard for the Church, to keep us from erroneous doctrines and practices. The genuine makes known the counterfeit. God wants us knowledgeable of his gospel.

Here are some key points about the gospel as it is used in the Bible:

- Literally “gospel” means good news or glad tidings; a good or joyful message.
- Originally it was a Saxon word coined from “God-spell,” as under the spell of God.
- “Evangel” comes from a Latin word meaning gospel. So, an evangelist is a gospelizer.
- The term “gospel” is not referring to what are now called *the four gospels*.
- It is not referring to a type of music.

In short, the gospel is the good news about what was freely poured out to all of mankind because of the redemptive work of the Lord Jesus Christ. The gospel refers to him and the results of his redemptive work.

God, our Father desires to teach you the depths of the value of his gospel.

In the references below you will find two numbers. 1. "2098" is the noun form of "gospel," and, 2. "2097" is the verb form of "gospel" as they are used in the New Testament. This verb form might be best translated "*gospelizing*" or "*preach/preaching the gospel.*" The noted references were chosen because they communicate varied aspects of the gospel.

1. Ro 1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel <2098> of God,
2. Ro 1:2 (Which he had promised afore by his prophets in the holy scriptures,)
3. Ro 1:3a Concerning his Son Jesus Christ our Lord. "Concerning" is otherwise translated "about," "centered in," or "regarding."
4. Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
5. Ga 3:8 And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, [saying,] In thee shall all the nations be blessed.
6. The gospel was the message given immediately following the fall of man in Gen. 3:15 that through the Christ the serpent would be destroyed: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.
7. Here is the last reference of the word gospel in the Bible. Re 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel <2098> to preach <2097> unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
8. The last verse of the Bible refers to the gospel: "The grace of the Lord Jesus be with the saints. Amen." (Re 22:21 ASV)
9. The first thing noted in Mark which Jesus spoke is the following: Mr 1:14-15 Now after John was delivered up, Jesus came into Galilee, preaching the gospel <2098> [some manuscripts supply here: "of the kingdom"] of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. The gospel is the message of the Kingdom of God.
10. Mr 1:1 The beginning of the gospel <2098> of Jesus Christ, the Son of God;
11. Mt 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel <2098> of the kingdom, and healing all manner of sickness and all manner of disease among the people.
12. Mt 24:14 And this gospel <2098> of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
13. Lu 2:10-11 And the angel said unto them, Be not afraid; for behold, I bring you good tidings <2097> of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord.
14. Lu 4:43 And he said unto them, I must preach <2097> the kingdom of God to other cities also: for therefore am I sent.
15. Lu 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings <2097> of the kingdom of God: and the twelve *were* with him,
16. Lu 16:16 The law and the prophets *were* until John: since that time the kingdom of God is preached <2097>, and every man presseth into it.
17. Ac 5:42 And daily in the temple, and in every house, they ceased not to teach and preach <2097> Jesus Christ.

18. Ac 8:4 Therefore they that were scattered abroad went every where preaching <2097> the word.
19. Ac 8:12 But when they believed Philip preaching <2097> the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
20. Ac 8:35 Then Philip opened his mouth, and began at the same scripture, and preached <2097> unto him Jesus.
21. Ac 10:36 The word which *God* sent unto the children of Israel, preaching <2097> peace by Jesus Christ: (he is Lord of all:)
22. Ac 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel <2098> of the grace of God.
23. Ro 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel <2098>.
24. Ro 10:16 But they have not all obeyed the gospel <2098>. For Esaias saith, Lord, who hath believed our report? Quoted from Isa. 53:1; consider the rest of Isaiah 53. It is the gospel.
25. Ro 10:16-18 But they did not all hearken to the glad tidings <2098>. For Isaiah saith, Lord, who hath believed our report? 17 So belief [cometh] of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world. See v. 4 in Psalm 19 from where this is quoted:
26. Ps 19:1-6 ¶The heavens declare the glory of God; And the firmament showeth his handiwork. 2 Day unto day uttereth speech, And night unto night showeth knowledge. 3 There is no speech nor language; Their voice is not heard. 4 Their line is gone out through all the earth, And their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course. 6 His going forth is from the end of the heavens, And his circuit unto the ends of it; And there is nothing hid from the heat thereof.
27. Ro 15:15-16 ASV “But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, 16 that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel <2098> of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.”
28. Ro 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel <2098> of Christ.
29. Ro 16:25 Now to him that is of power to stablish you according to my gospel <2098>, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
30. 1Co 1:17 For Christ sent me not to baptize, but to preach the gospel <2097>: not with wisdom of words, lest the cross of Christ should be made of none effect.
31. 1Co 9:14 Even so hath the Lord ordained that they which preach the gospel <2098> should live of the gospel <2098>.
32. 1Co 15:1-4 Moreover, brethren, I declare unto you the gospel <2098> which I preached <2097> unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached <2097> unto you, unless ye have believed in vain. For I delivered unto you first of all that which also I received: that

33. Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures.
34. 2Co 4:3 But if our gospel <2098> be hid, it is hid to them that are lost:
35. 2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel <2098> of Christ, who is the image of God, should shine unto them.
36. Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel <2098>:
37. Ga 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel <2098> of Christ.
38. Ga 1:8 But though we, or an angel from heaven, preach any other gospel <2097> unto you than that which we have preached <2097> unto you, let him be accursed.
39. Ga 1:9 As we said before, so say I now again, If any *man* preach <2097> any other gospel <2097> unto you than that ye have received, let him be accursed.
40. Ga 1:10-12 ¶ For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ. 11 For I certify you, brethren, as touching the gospel <2098> which was preached <2097> by me, that it is not after man. 12 For neither did I receive it from man, nor was I taught it, but [it came to me] through revelation of Jesus Christ.
41. Ga 2:7 But contrariwise, when they saw that the gospel <2098> of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;
42. Ga 2:14 But when I saw that they walked not uprightly according to the truth of the gospel <2098>, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
43. Eph 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel <2098> of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
44. Eph 6:15 And your feet shod with the preparation of the gospel <2098> of peace;
45. Eph 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel <2098>:
46. Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach <2097> among the Gentiles the unsearchable riches of Christ;
47. Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel <2098>,
48. Php 1:27 Just one thing: live your life in a manner worthy of the gospel <2098> of Christ. Then, whether I come and see you or am absent, I will hear about you that you are standing firm in one spirit, with one mind, working side by side for the faith of the gospel <2098>.
49. Php 2:22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel <2098>.
50. Php 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel <2098>, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.
51. Col 1:5-6 because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel <2098>., 6 which is come unto you; even as it is also in all the world bearing fruit and increasing, as [it doth] in you also, since the day ye heard and knew the grace of God in truth.
52. 1Th 2:4 But as we were allowed of God to be put in trust with the gospel <2098>, even so we speak; not as pleasing men, but God, which trieth our hearts.

53. 2Th 1:7-9 and to reward with rest you who are afflicted, along with us. This will take place at the revelation of the Lord Jesus from heaven with His powerful angels, 8 taking vengeance with flaming fire on those who don't know God and on those who don't obey the gospel <2098> of our Lord Jesus. 9 These will pay the penalty of everlasting destruction, away from the Lord's presence and from His glorious strength.
54. 1Ti 1:11 According to the glorious gospel <2098> of the blessed God, which was committed to my trust.
55. 2Ti 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel <2098>:
56. Heb 4:1-2 HCSB "Therefore, while the promise remains of entering His rest, let us fear so that none of you should miss it. 2 For we also have received the good news <2097> just as they did; but the message they heard did not benefit them, since they were not united with those who heard it in faith"
57. Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached <2097> entered not in because of unbelief:
58. 1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel <2097> unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.
59. 1Pe 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached <2097> unto you.
60. Joh 1:1-2 ¶ In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

VARIED TITLES FOR "GOSPEL" Allow our Father to acclimatize your thinking to recognize the gospel in scripture and in life. What is being preached as the gospel?

- Ga 1:16 To reveal his Son in me, that I might preach <2097> him among the heathen; immediately I conferred not with flesh and blood:
- Ga 1:23 But they had heard only, That he which persecuted us in times past now preacheth <2097> the faith which once he destroyed.
- Ga 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel <2098> might continue with you.
- Eph 2:17 And came and preached <2097> peace to you which were afar off, and to them that were nigh.
- Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach <2097> among the Gentiles the unsearchable riches of Christ;
- Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel <2098>.
- Php 1:27 Just one thing: live your life in a manner worthy of the gospel <2098> of Christ. Then, whether I come and see you or am absent, I will hear about you that you are standing firm in one spirit, with one mind, working side by side for the faith of the gospel <2098>.

Let's compare the two complementing bookends of Romans - 1:1-5 and 16:25-26.
The purpose of the book of Romans is to declare THE GOSPEL OF GOD CONCERNING HIS SON, JESUS CHRIST OUR LORD, that it would be know to, and lived by, all.

THE EPISTLE OF ROMANS

Part 3 – Romans 1:1-6

REVIEW:

Part 1:

1. Paul was sent as an apostle by the Lord Jesus Christ to deliver the gospel message to the nations of the world. He left us nine letters which are written to the church. These letters, called epistles, comprise the full curriculum for every born again one. Romans is the beginning of this education.
2. Jesus Christ said that all the truth was not yet here but that it was coming (Jn. 16:13). Paul said that he fully preached the word of God (Col. 1:25). Now we have the full message.

Part 2:

1. Romans 1:1 tells us 1) who sent the message, 2) who sent Paul with the message, 3) his title as messenger and 4) what the message is.
2. The gospel is the one message that ties the whole Bible together. It is the message of eternity past – present - future. The gospel was “in the beginning with God” (Jn. 1:2) and it “endures forever.” 1 Pet. 1:25. Pieces of it were “preached to Abraham” (Gal. 3:8), and to all of Israel (Rom. 10:16-18). Christ sent Paul as the apostle to the Gentiles to “preach the gospel,” (1 Cor. 1:17). It is the power of God which makes us whole (Rom. 1:16). It is “that form of doctrine unto which we were committed” (Rom. 6:17). It is the “everlasting gospel” (Rev. 14:6).

In this session we will be studying the introduction to the book of Romans:

“Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, 2 which he promised afore through his prophets in the holy scriptures, 3 concerning his Son, who was born of the seed of David according to the flesh, 4 who was declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; [even] Jesus Christ our Lord, 5 through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name’s sake; 6 among whom are ye also called [to be] Jesus Christ’s:” (Ro 1:1-6 ASV)

Text is in **boldface** print from the ASV. All else are commentator’s notes.

Romans 1

1 ¶ **Paul**, Who is this Paul? Acts 8:1-3, 9:1-31, 21:40 – 22:21, 26:1-23, 12:25 to the close of Acts. As Acts 1:8 states the progression of the gospel of Jesus Christ geographically, so also is the transition in the Book of Acts from Peter to Paul in that Paul was chosen to be the apostle to the Gentiles: Rom. 11:13, Gal. 2:7-8, 1 Ti. 2:7. 2 Ti. 1:1. The Book of Acts is the history of the Church from Jesus giving his last words to the apostles (Acts 1:1-3) to the Apostle Paul carrying out those commands of our Lord in the last record of his life in Acts 28:30-31. Our Lord Jesus Christ’s ministry was not to the Gentiles/nations or to the Samaritans (half-Jews), but only to Israel: Mt. 10:5-6, 15:24-27, Rom. 15:8. Paul was chosen by God to reach the nations of the world with the powerful gospel of Christ. His ministry carries on still today.

a servant of Jesus Christ, “servant” Slave, bondman, servant. On-Line Bible Program: *“metaphorically it is one who gives himself up to another’s will, whose service is used by Christ in extending and advancing his (Christ’s) cause among men. Devoted to another to the disregard of one’s own interests”* EWB: *“...used of the lowest scale of servitude, but when transferred to Christian service it expresses the highest devotion of one who is bound by love.”* Compare with Ex. 21:2-6. also compare Eph. 3:1 & 4:1 “prisoner”

called to be an apostle, “Apostle” one sent; a messenger, ambassador, envoy. A delegate, one sent forth with a message. See Jn. 13:16. Christ is called an apostle in Heb. 3:1. Jesus Christ chose twelve apostles in Luke 6:13. Later Paul is called as an apostle here in Rom. 1:1, 1 Cor. 9:1, 15:7-9 and 1 Tim. 2:7. Others called apostles: Php. 2:25, 2 Co. 8:23, 1 Th. 2:6 (1:1). Rev. 2:2 tells us of a litmus test for true apostleship. 2 Co. 11:13-15 The test is in what their message is about. Is it the gospel? If they are sent ones with a message, then who sent them? See Gal. 1:1 and 1:11-12. Paul was the apostle to the Gentiles: Rom. 11:13, Gal. 2:7-8, 1 Ti. 2:7. 2 Ti. 1:1.

separated Set apart for the purpose of something, appointed for a purpose.

unto (towards, showing purpose)

the gospel of God, God’s joyous tidings, good news (See note on v. 3 “concerning his Son”. This is another title for the New Covenant truths, the blessings of God gratuitously poured out to mankind through the redemptive work of the Lord Jesus Christ.

2 which (referring to the gospel)

he promised before through his prophets in the holy scriptures, Cross references: Mic. 7:18-20, Ge 12:2,3 17:7,8, Hab. 2:4, Ps 32:1-2, Ps 19:1-6, Ps 105:8-10, Isa 59:20-21, Isa. 65:17-25, Joel 2:28-32, Jer. 31:31-34, Ez. 36:22-38, Isa 27:9, Ac. 3:20-21, Titus 1:2, Lu 24:27 “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Ac 10:43 “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” Tit 1:2 “In hope of eternal life, which God, that cannot lie, promised before the world began;” Ro 3:21 “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;”

3 concerning his Son, “concerning” is peri in the Greek, meaning about, around, centered in or regarding, as in periscope or perimeter. These “glad tidings” are about God’s Son, Jesus Christ, NOT about us: what we do or don’t do. See the epistle of Galatians which addresses the genuine glad tidings and false ones in 1:1-12. All false messages center on you and your work. The genuine gospel is centered on Christ and his work.

Jesus Christ’s credentials by the flesh and by the spirit:

who was born of the seed of David according to the flesh, The Christ was promised to be out of the loins of King David and would rule over all. See 2 Sam. 7:12-16, Psm. 132:11, Jn. 7:42, Luke 1:31-33, Isa. 11:1 (Jesse is David’s father), Rev. 22:16, Rom. 15:12.

4 who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; It doesn’t say that he was declared to be the Son of God with power *by all his miracles and signs*, but by the resurrection from the dead. Others have been raised from the dead, but none to never die again until Jesus Christ. Now many of us have followed: Col. 1:18, Rom. 8:29, Rom. 6:4, Eph. 2:5-6. See also Ac 13:34.

even Jesus Christ our Lord, Jesus Christ the Lord of us.

5 through whom (our Lord Jesus Christ)

we Paul has to be referring here to himself numbered with the other apostles, not to all those who have believed on Jesus Christ. We have not been given the responsibility of apostleship, as some have assumed from personalizing scriptures which are written regarding the apostles and disciples. Yet, we are built upon their apostleships (Eph. 2:20 & Php. 1:7). Therefore, we have the privilege of carrying the message of Christ to others. But a privilege is vastly different from a responsibility. The saints in general don't enter Romans until the next verse which puts the distinction between "we" and "you."

received grace and apostleship,

unto obedience of faith Several translators incorrectly handle this phrase in Romans 1:5 as "for obedience to the faith." This phrase is NOT to be rendered as if we are to be obedient to, as if to muster up obedience or produce obedience from within ourselves. "Faith" is in the genitive case. *"For the most part, the genitive is often viewed as the case of possession or origin. In more technical terms one noun in the genitive case by showing its "class" or 'kind' helps to qualify another noun."* (ntgreek.org/terms.htm) Therefore, "obedience of faith" is better rendered "obedience which comes from faith" or "obedience from the origin of faith." Here are three different renderings from various translators: GWV "the obedience that is associated with faith". WILLIAMS: "obedience inspired by faith". WEY: "obedience that springs from faith".

"Obedience" is compliance, submission. Literally submitting to what you hear. This emphasizes what is heard, which in context is the gospel. *"The faith"* has to be defined to understand this verse. It could be understood as "the category of correct beliefs." The correct category is the main subject in the context – *"the gospel of God concerning the Lord Jesus Christ."* See the close of Romans – 16: 25-26 where the same construction is used, *"for obedience of faith among all the nations."*

among all the nations, This is God's desire for all peoples everywhere. See 1 Tim. 2:4, Titus 2:11, 2 Pe. 3:9, Mk. 16:15.

for his name's sake; In behalf of his name, in representation of him.

6 among whom are ye also called to be Jesus Christ's: Invited to belong to Jesus Christ.

These six verses are the largest introduction to any of the epistles. These first six verses are an introduction, not only to the book of Romans, but to all of the Apostle Paul's letters to the churches. The emphasis here is on the gospel, the glad tidings regarding Jesus Christ as Lord. For the purpose of understanding this gospel, the book of Romans was written. This same purpose will be the focus of our study.

I've crossed paths with very few "Christians" who didn't think they understood the gospel. Yet, only a few of those who thought they understood it didn't seem to have their waters of understanding muddied. Where are your waters of understanding muddied regarding the gospel? This book of Romans was written to clarify the far majority of our understanding of God's gospel. Where we get clarity on the gospel we get clarity of God's power unto our wholeness: for *"the gospel is the power of God unto wholeness to everyone who believes..."*

RECOMMENDATIONS:

1. *Keep reading the book of Romans, especially chapters 1-8.*
2. *Review sections of our study, or whole lessons if you feel it is necessary. God, your Father, will be working in you for you to gain his insights into the gospel.*

THE EPISTLE OF ROMANS

Part 4 – Romans 1:7-17

From these first six verses of the book of Romans we understand the following:

- Paul was sent as an apostle (messenger) of Jesus Christ
- That his message is the gospel of God concerning Jesus Christ
- That this gospel is to be made known to all the nations for the purpose of “the faith” to produce obedience in everyone.

Upon the foundation of this introduction we will now take up our study of the main body of the letter.

Text is in **boldface** print mostly from the ASV. All else are commentator’s notes.

Romans 1:7

“To all God’s beloved in Rome, who are called to be saints Grace to you and peace from God our Father and the Lord Jesus Christ.” (RSV)

“beloved” is greatly loved, dear to one

“called” is invited, summoned, addressed, named, appointed

“saints” worthy of reverence, holy ones, sacred ones, sanctified ones; standing in special relation to God. See Psalm 16:3

Every one of Paul’s letters to the churches opens with a phrase similar to this one:

“Grace to you and peace from God our Father and the Lord Jesus Christ.”

Rom 1:7 1 Cor. 1:3 2 Cor. 1:2 Ga. 1:3 Eph 1:2

Phil 1:2 Col 1:2 1 Th 1:1 2 Th 1:2

This grace and peace which comes to us from God our Father and the Lord Jesus Christ is exclusive from all other kinds. Romans will elaborate on this type of grace and peace.

Ro 1:7-17

“8 ¶ First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers 10 making request, if by any means now at length I may be prospered by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I with you may be comforted in you, each of us by the other’s faith, both yours and mine. 13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. 14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.” (ASV)

v. 8 **“your faith”** (your belief system) What is the faith according to the context?

v. 9 **“in the gospel of his Son,”**-- How does Paul serve God in his spirit (his life)?

v. 11 **“spiritual gift”**-- What is this that establishes God’s people? See Rom. 16:25.

- v. 12 “**That is, that**”-- could be translated *In order that*, as Williams and Weymouth translate it. This further explains verse 11.
- v. 12 “**Faith**”-- according to what by the context?... the gospel.
- v. 13 “**Fruit**”-- comes from seed planted and cultivated. What is the seed in the context?
- vs. 14-15 “**Preach the gospel**”-- is the verb form of “gospel.” See part 2 of this series, pg. 1.
- v. 16 “**gospel**”-- What is this according to the previous verses?
- v. 16 “**It**”-- is referring to this same gospel, that...
- v. 16 “**is the power of God unto salvation**”-- (deliverance, wholeness, security, safety) to everyone who believes.

It is the same gospel that:

- was in the beginning with God (**Jn. 1:1-2**)
- was promised to Abraham (**Gal. 3:8**)
- was preached to the nation of Israel (**Rom. 10:16-19 and Psm. 19:1-6**)
- Christ began to preach before his crucifixion (**Mk. 1:1**)
- he trained his apostles in after his resurrection (**Acts 1:1-3**)
- endures forever (**1 Pet. 1:25**)
- is the everlasting gospel (**Rev. 14:6**)
- Paul was sent with as an apostle (**Rom. 1:1 & 1 Cor. 1:17**)
- is given by God to be man’s standard (**Rom. 2:16 & 2 Cor. 5:7**)
- is like seed to produce fruit of its own kind in our lives (**Col. 1:5-6**)

...because IT IS THE POWER OF GOD UNTO OUR WHOLENESS (**Rom. 1:16 & 1 Cor. 1:8**)

- v. 16 “**to every one that believeth**”-- Those who believe are those who obedience is produced in by hearing the faith. Believing is obedience.
- v. 16 “**to the Jew first, and also to the Greek**”-- The gospel was to be preached to the nation of Israel first, then to the rest of the world. This pattern is seen in many places in the Bible.
 - a) Christ wasn’t even sent to the rest of the world, but only to Israel
Mt. 10:6, 15:24-27, Rom. 15:8
 - b) Christ trained his apostles to preach in a certain pattern geographically
Acts 1:8
 - c) The believing Jews were even surprised when the same gift of holy spirit was poured out to the Gentiles also – **Acts 10:44-45, 11:14-18**
 - d) Paul and Barnabus followed the same pattern – **Acts 13:45-47**

v. 17 “**For therein is revealed a righteousness of God**”-- Not our own righteousness.

See **Rom. 10:3-4 & Phil. 3:9**

v. 17 “**from faith to faith**”-- from the faith of Jesus Christ (the faith of the gospel) unto our faith. In other words, that “the faith” of the gospel would produce faith in us accordingly.

v. 17 “**But the righteous shall live by faith.**”-- The way this reads says that if we are the righteous ones, then we will be living by faith. This has been grossly mistranslated out of religious influence. The meaning is something like this:

The ones who are righteous/justified out from the faith in Christ, shall be living.

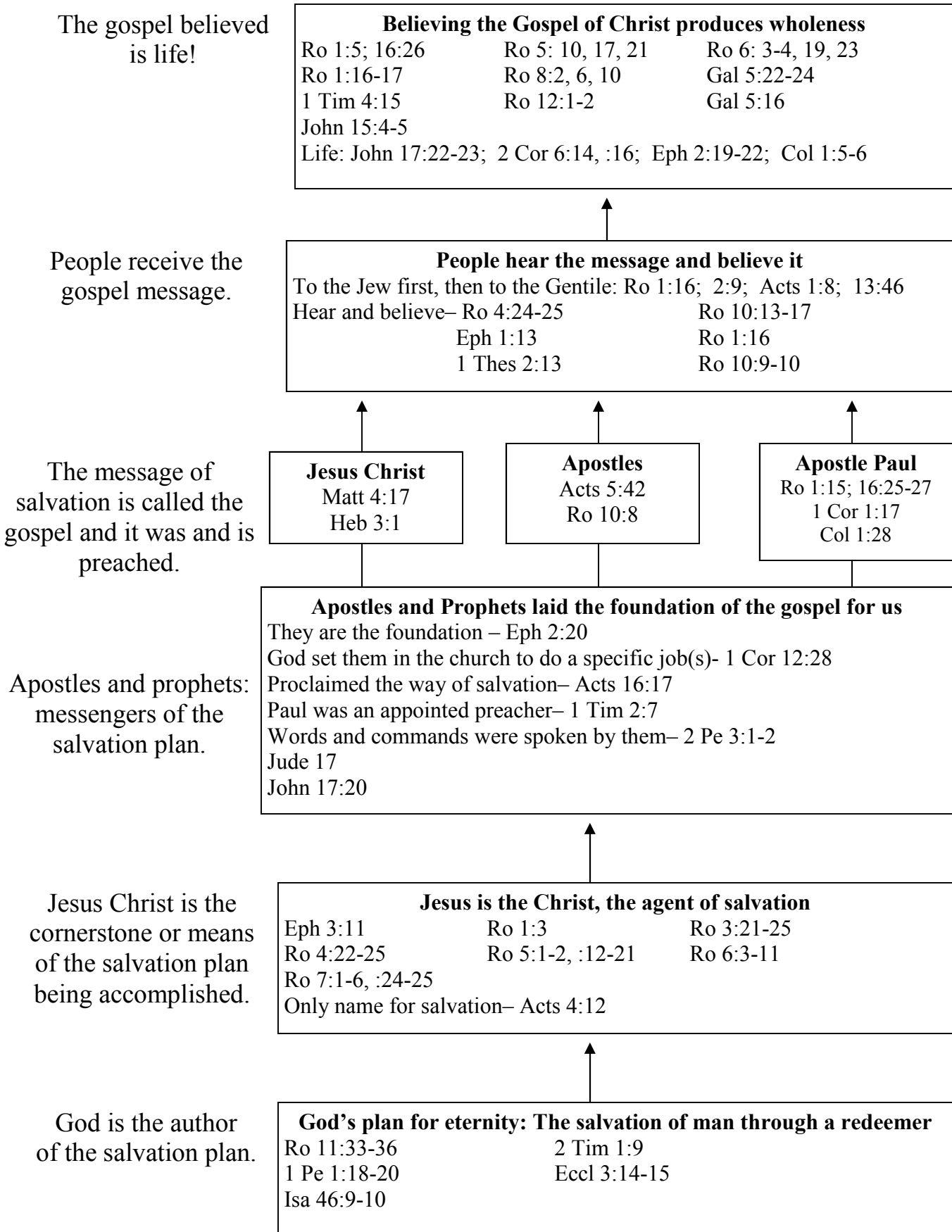
Literally translated from the Greek this reads: “**The just out from faith, shall live.**”

Here are some samples of other translations of Romans 1:17b:

- 1) The Message: **"The person in right standing before God by trusting him really lives."**
- 2) Newell: **"The righteous on the principle of faith, shall live."**
- 3) Young's Literal Trans.: **"And the righteous one by faith shall live,"**
- 4) The New American Bible: **"The one who is righteous by faith shall live."**
- 5) The Concordant Literal: **"Now the just one by faith shall be living."**
- 6) Wuest: **"The one who is just on the principle of faith shall live."**
- 7) RSV: **"For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live.""**

In this fourth part of our study on Romans, we have again seen that God's concern is the gospel. The gospel in this section states that we are the beloved of God, appointed as saints, and that the grace and peace that is from God the Father and the Lord Jesus Christ would be ours. The gospel is to be so ministered to the saints that their faith might increase by spiritual gifts being imparted for the purpose of each being established by this gospel. The apostle re-emphasizes the importance of the gospel, stating that it is the power of God unto our wholeness because in it a righteousness of God is revealed.

Romans Part 5—Gospel Flow Chart



THE EPISTLE OF ROMANS

Part 6 – Romans 1:15 – 3:26

The Church Epistles are letters and should be read as such. The chapter and verse breaks can greatly hinder our understanding of the original intent of the message. A translation, such as the ASV or the RSV, which is in paragraph form instead of being broken up into segmented verses can help our minds read these letters in the format in which they were written.

The book of Romans is written like a lawyer who is building a case before a jury. It is extremely logical, developing and proving one point upon another by acute arguments. It is written in a time when the only recognized chosen people of God were the Israelites. The Israelite culture and religion were based upon the Law of Moses. It was assumed that the keeping of the Law of Moses was their ticket into eternal life: Jn. 5:39. Paul, as an apostle of Jesus Christ, a messenger of the gospel, had to eradicate these erroneous ways of thinking. These points are strongly addressed throughout the book of Romans.

To understand the key points in the opening seventeen verses of Romans is to understand Romans. The remainder of the letter elaborates on these key points.

Romans 1:18-3:20 shows us the depravity of man apart from salvation through Christ. Immediately following this section is God's salvation plan – CHRIST, in Romans 3:21-25.

Every individual must choose between believing on the Christ or not, between light and darkness.

“17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd.” (Joh 3:17-20 ASV)

Here we read that there is a judgment from God to mankind. So everyone faces the judgment of God. There are 2 ways to face this judgment: either through Christ or apart from him. On the one hand, those who have accepted Christ as their savior, are saved from the judgment because Jesus Christ already suffered the judgment in their place. He is their substitute. The other option is to bear your own judgment. The scripture tells us that people don't accept Jesus as Lord and Savior because they won't accept the love of the message (2 Thess. 1:6-10). This latter point is handled in Romans 1:18-3:20. The former point is in Romans 3:21-26.

“So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. 16 ¶ For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous by faith shall live. 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness;” (Ro 1:15-18)

In this section of Romans we learn about the wrath of God. The wrath of God might be better understood as God's just judgment against every ungodly and unrighteous act of men. See Hebrews 2:2. Not even one transgression or disobedient act will go unpunished because all men are accountable to God. Now consider Col. 2:14-15 and Gal. 3:1.

The description of men being under the judgment of God's justice system is found in Romans 1:18 through 3:20. The inevitable judgment day is "*when... God shall judge the secrets of men's hearts through Christ Jesus*" (Rom. 2:16).

The question is echoed throughout this section, "*Do you suppose...that you will escape the just judgment of God?*" (Rom. 2:3) "*We know that the just judgment of God rightly falls upon those who practice such things as are contrary to him*" (Rom. 2:2).

Romans 1:18 to 3:20 sections off into two general groups of people who don't believe:

Group 1, Romans 1:18-32

This section is addressing those who:

- "*even though they knew God, they did not honor him as God or give him thanks*" (Rom. 1:21),
- Don't "*think it worthwhile to have God in their knowledge*" (Rom. 1:28 HCSB).
- "*Although they know full well God's just sentence—that those who practice such things (every practice of unrighteousness) deserve to die—they not only do them, but even applaud others who practice them.*" (Ro 1:32 HCSB)

Essentially, this section is addressing those who choose to reject God and who "*do those things which are not proper*" (Rom. 1:28b) according to God's standard.

Group 2, Romans 2:1-3:20

This section is addressing those of the circumcision (Israel). Although called as God's elect, apparently these Jews felt that God had respect only to them as his chosen people. They did not believe that God's will was for all men to be saved. In addition, they were preachers of the Law but weren't keeping the same standard themselves. For us today, this would represent those people who think they are God's "special" ones because they belong to a certain church group. They're right and everyone else is wrong. Therefore, there is an air of smugness and arrogance among them. This type of group promotes standards apart from Christ's work for being right to which they cannot adhere.

The similarity of groups 1 & 2 is that "*they practice the same things*" (Rom. 1:32 & 2:1). The difference is that group 1 "*not only does the same things, but gives hearty approval to those who practice them.*" (Rom. 1:32). Group 2 are those who "*pass judgment on those who practice such things, and do the same things*" themselves (Rom. 2:3).

The summary of both these groups is addressed in Romans 3:9 & 23. They are all under sin. The problem is that apart from Christ "*there is none righteous, no not one.*" (Rom. 3:10). See Rom. 3:19 & 11:32. Everyone on their own merits falls short of the glory of God. What is God's solution to this all-encompassing problem?... CHRIST'S atoning work.

Romans 3:21-26 See "RIGHTEOUSNESS (2 KINDS)" in *Key Words in Romans*.

“21 But now apart from the *law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith concerning Jesus Christ unto all them that are believing; for there is no distinction (between Jew and Gentile); 23 for all have sinned, and fall short of the glory of God; 24 being justified without a cause by his *grace through the *redemption that is in Christ Jesus: 25 whom God set forth [to be] a* propitiation (mercy seat), through faith, by his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance (toleration) of God; 26 for the showing, of his righteousness at this present season: that he might himself be just, and the justifier of him that is of the faith of Jesus.” (Ro 3:21-26)

The Apostle Paul is building a case concerning Christ’s redemptive work needing to be believed as if he were a lawyer trying to convince a jury. He uses logic and legal terminology to build and prove his case. Paul leaves neither the Jew nor the Gentile any way out of the sin problem by their own merit, for ***“all are under sin.”*** The only way for anyone to have a right standing with God is by way of God’s righteousness by faith through Jesus Christ. What makes the gospel the power of God unto our wholeness is that in it the righteousness of God is revealed.

As ones who believe the gospel we accept Christ’s atoning work in our behalf. We have been redeemed from sin and all of its consequences. Christ’s work was not in vain. The gospel is reality for us. Therefore, we speak accordingly. We lead our thoughts captive to gospel realities. Our lives are being transformed into the very image of this glorious gospel as we practice thinking accordingly. We trust in the intrinsic power of the gospel. Once our eyes have been opened to gospel truth then we embrace it as if our lives depend upon it because they do.

* See Key Words in Romans

Noah Webster's 1828 Dictionary

Propitiate

PROPI'TIATE, v.t. [L. propitio; pio. Eng. pity.]

To conciliate; to appease one offended and render him favorable; to make propitious.

Propitiation

PROPITIATION, n. propisia'shon.

1. The act of appeasing wrath and conciliating the favor of an offended person; the act of making propitious.

2. In theology, the atonement or atoning sacrifice offered to God to assuage his wrath and render him propitious to sinners. Christ is the propitiation for the sins of men. Rom 3. 1 John 2.

Atone

ATO'NE, adv. [at and one.] At one; together.

ATO'NE, v.i. [Supposed to be compounded of at and one. L. ad and unus, unio.]

1. To agree; to be in accordance; to accord.

2. To stand as an equivalent; to make reparation, amends or satisfaction for an offense or a crime, by which reconciliation is procured between the offended and offending parties.

The murderer fell and blood atoned for blood.

By what propitiation shall I atone for my former gravity.

The life of a slave was deemed to be of so little value, that a very slight compensation atoned for taking it away.

3. To atone for, to make compensation or amends.

This evil was atoned for by the good effects of the study of the practical physics of Aristotle.

Expiate

EX'PIATE, v.t. [L. expio; ex and pio, to worship, to atone; pius, pious, mild. The primary sense is probably to appease, to pacify, to allay resentment, which is the usual sense of atone in most languages which I have examined. Pio is probably contracted from pico, and from the root of paco, the radical sense of which is to lay, set or fix; the primary sense of peach, pax. Hence the sense of mild in pius. But this opinion is offered only as probable.]

1. To atone for; to make satisfaction for; to extinguish the guilt of a crime by subsequent acts of piety or worship, by which the obligation to punish the crime is canceled. To expiate guilt or a crime, is to perform some act which is supposed to purify the person guilty; or some act which is accepted by the offended party as satisfaction for the injury; that is, some act by which his wrath is appeased, and his forgiveness procured.

THE EPISTLE OF ROMANS

Part 7 – Romans 3:27 to 4:22

Paul, as an apostle of the Lord Jesus Christ, is declaring the gospel in the book of Romans. His style of writing includes much logic and argument and is similar to how a lawyer builds a case before a jury. Paul whittles down each opposing position, often employing the use of rhetorical questions, before establishing his point. The main point we see Paul argue or promote is that God's righteousness has been imparted to man (by man's believing or faith) through the works or accomplishments of Jesus the Christ and not through the works of man's flesh (the Law of Moses).

This point of righteousness by faith is opposed by two main points addressed in Romans:

1. The Jews are a special people to God because of their blood-line
2. Being made Righteousness depends upon the keeping of the Law of Moses

These two opposing points are whittled down throughout the book of Romans as they are addressed systematically by the Apostle Paul.

The righteousness of God has now been clearly revealed in chapters 1-3. The righteousness of God comes from God as the source, not from our abilities to keep a standard of doctrines or the precepts of men, morality, a code of ethics, etc. Righteousness is being right, flawless, and perfect, the way man ought to be before a just God. When we believe the message of the faith, we are made the righteousness which comes from God – 2 Cor. 5:21.

Here are examples of the logic Paul used in asking questions and then answering them to make his points: In the following some logical questions are brought up and answered.

Romans 3:27-31

“Where then is boasting? It is excluded. By what kind of law? By one of works? No, on the contrary, by a law of faith. 28 For we conclude that a man is justified by faith apart from works of law. 29 Or is God for Jews only? Is He not also for Gentiles? Yes, for Gentiles too, 30 since there is one God who will justify the circumcised (the Jews) by faith and the uncircumcised (the other nations) through faith. 31 Do we then cancel the law through [this] faith? Absolutely not! On the contrary, we uphold the law.” (HCSB)

1. It's all about believing the message.
2. No room for boasting because God's righteousness rests upon Jesus Christ's work, not ours: 1 Cor. 1:30-31, 2 Cor. 10:17, Luke 14:11.
3. One is justified by faith regarding Christ, not by works of law (the keeping of any outward standard).
4. Verse 31: Do we make the law of no effect? Do we devalue it, render it useless? Absolutely not. Instead, we uphold the law. We maintain it, establish it, give it its proper place, we confirm it. Law gets established in us who believe: See Rom 8:4, 13:10, Heb 8:8-13.

Romans 4:1-8

“¶ What then shall we say was gained by Abraham, our forefather according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin.”” (ESV)

1. The key point to understand in this section is “*Abraham believed God, and it was counted to him as righteousness*” used in three verses in this chapter: 3, 9 and 22.
2. Verses 6-8 are quoted from Psalm 32:1-2. Do we realize how blessed we are having been made the righteousness of God?
3. In verse 8 is the word *count*. It means to add up the facts to calculate a conclusion.

Like a lawyer, the apostle Paul continues to build the case for Christ and it is against all arguments. The beginning of this following section is necessary because Romans 3:20 and 3:29 aren't believed. Many still thought that the keeping of the Law was their ticket to righteousness and that God was only the God of the Jews. We will address the key points pertinent to the gospel.

Romans 4:9-17

*“9 ¶ Is this blessing then pronounced upon the *circumcision, or upon the *uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. 13 For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. 14 For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: 15 for the law worketh wrath; but where there is no law, neither is there transgression. 16 For this cause [it is] of faith, that [it may be] according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all 17 ¶ (as it is written, A father of many nations have I made thee) before him whom he believed, [even] God, who giveth life to the dead, and calleth the things that are not, as though they were. (ASV)*

- v. 13 With Abraham we who believe are heirs of this world. This was the promise.
v. 17 Abraham *believed. Abraham believed God *who giveth life to the dead, and calleth the things that are not, as though they were*. [calls the things that do not exist as existing] See Gen. 22:1-18.

Ge 22:1-18

“¶ And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou

lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 ¶ And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. 6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering? 8 And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 ¶ And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here I am. 12 And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. 13 And Abraham lifted up his eyes, and looked, and, behold, behind [him] a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. 14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided. 15 ¶ And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” (ASV)

Abraham obeyed the voice of God. What has God’s voice told us in Romans?... A righteousness of God has been revealed to man freely because of the redemptive work of Jesus the Christ. Jesus Christ was the propitiation (the satisfactory payment) for every unrighteous and ungodly act of everyone. Now the righteous ones by faith [out of the source of faith], not by works, shall have life!!! This is the basic message to be believed.

Ro 4:17-22

¶ (as it is written, *A father of many nations have I made thee*) before him whom he believed, [even] God, who giveth life to the dead, and calleth the things that are not, as though they were. 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. 19 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah’s womb; 20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, 21 and being fully assured that what he had promised, he was able also to perform. 22 Wherefore also it was reckoned unto him for righteousness.” (ASV)

Verses 19-21 give us a pattern for believing.

1. Abraham considered the facts, but without becoming weakened in faith because he weighed them against the promises of God.
2. He didn’t waver, doubt, vacillate regarding the promise of God – what God said.

3. He increased in strength giving glory to God. He boasted in God. *God, you said I would be a father of many nations. You promised me that all nations would be blessed through me. Therefore, I have to have a son as you promised.* Abraham spoke the promises of God because that is what he believed: 2 Cor. 4:13.
4. Four things which God gave to Abraham to strengthen him in faith were:
 - 4.1. God changed his name to Abraham, meaning *father of a multitude*. Gen. 17:5
 - 4.2. God told him to circumcise himself. Gen. 17:11
 - 4.3. God said, *Your seed will be like the stars of heaven*. Gen. 15:5
 - 4.4. God said, *Your seed will be like the sand on the sea shore*. Gen. 22:17
5. *being fully assured*, completely assured, absolutely convinced.

Abraham believed what God said. This is why righteousness was credited to him.

* See Key Words in Romans

THE EPISTLE OF ROMANS

Part 8 – Romans 4:22 to 5:11

REVIEW OF KEY POINTS:

- 1) Paul was sent as a messenger by Jesus Christ to declare the gospel.
- 2) The gospel is about or concerning Jesus Christ.
- 3) The gospel is the power of God unto wholeness to all who believe it.
- 4) The gospel is God's power toward us because in it the righteousness of God is revealed.
- 5) Righteousness is the key point of the gospel. It is used over 65x in Romans.
- 6) Everyone is under sin and falls short of the glory of God by their own abilities.
- 7) God intervened and gave his son as a substitute for our sins and their due punishment.
- 8) We either believe on the Christ, accepting his payment in behalf of all of our sins, or we disregard the Christ and consequently must deal with the punishment of our sins.
- 9) Righteousness was credited to Abraham because he believed what God said.

Romans 4:22-25 *“Wherefore also it was reckoned unto him (Abraham) for righteousness. 23 Now it was not written for his sake alone, that it was reckoned unto him; 24 but for our sake also, unto whom it is being reckoned, who believe on him that raised Jesus our Lord from the dead, 25 who was delivered up for our trespasses, and was raised for our justification.”*

- 1) “Reckoned” is to add up all the facts in order to draw a conclusion. Used 3x here.
- 2) Jesus Christ died and was raised FOR US, for our benefit. What state would we be in had he not died and been raised? We would be left under the judgment of God regarding every action that is contrary to God's perfect standard of justice. But now we are justified.
- 3) “Justification” is the state of being as if we never sinned.

Romans 5:1-2 *“Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ. 2 Also through Him, we have obtained access by faith into this grace in which we stand, and we rejoice in the hope of the glory of God.” (HCSB)*

- 1) The chapter break is misleading. “Therefore” is given to show that the following point is based on the previous one.
- 2) We have been declared righteous by faith too, just like Abraham was.
- 3) We have peace with God through our Lord Jesus Christ. Peace is the opposite of strife, hostility or being enemies. This word comes from a word meaning “joined.”
- 4) Verse 2 could be more literally translated from the context: *Through Jesus Christ our Lord we possess permanent access also into this grace wherein we have been permanently placed and are rejoicing in hope of the glory of God.*

Romans 5:3-5 *“And not only so, but we rejoice also in our tribulations: knowing that tribulation produces patient endurance; 4 and patient endurance, refined character; and refined character, hope: 5 and hope does not disappoint; because the love of God hath been poured into our hearts (without reserve) through the Holy Spirit which was given unto us.”*

- 1) “Tribulations” are afflictions, troubles, anguishes, persecutions, oppressions, distresses.

2) The example in this context of rejoicing (boasting) in tribulations is Abraham in 4:20.

Romans 5:6-11 *“For while we were still helpless, at the appointed moment, Christ died for the ungodly. 7 For rarely will someone die for a just person—though for a good person perhaps someone might even dare to die. 8 But God proves His own love for us in that while we were still sinners Christ died for us! 9 Much more then, since we have now been declared righteous by His blood, we will be saved through Him from wrath. 10 For if, while we were enemies, we were reconciled to God through the death of His Son, then how much more, having been reconciled, will we be saved by His life! 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.” (HCSB)*

This section refers to the state we were in apart from Christ and the state we are now in on account of Christ. It declares the mercy and grace of God. Not only did we not get what we DO deserve (which is mercy), but we did get what we DON'T deserve (which is grace). We didn't receive the just penalties for our errors. We did receive blessings beyond measure.

Apart from Christ's death *we were still helpless, ungodly, sinners and enemies* of God bound for *wrath*. We were in need of God's mercy.

Through Christ's death God proved his love for us in that he *declared us righteous*, we were *saved from wrath*, *we were reconciled to God* and *we will be saved by his life*. We were in need of God's grace.

- 1) *For while we were still helpless* refers us back to Romans 1:18 through 3:20 where there is none righteous, no not one, where man finds himself without the inner strength to be good enough for God's standards.
- 2) Verse 7 shows us man's love being proved when someone is deserving enough to receive it. Verse 8 shows us God's love being proved when we were so undeserving as to be ungodly (v. 6) and sinners (v. 8). God's love seeks the opportunity to provide the best when it is deserved the least.
- 3) Notice the tenses of these verbs and words. To change these tenses has caused untold doctrinal and practical disasters:
 - (a) Verse 6 *while we were still helpless*
 - (b) Verse 8 *while we were still sinners*
 - (c) Verse 10 *while we were enemies*
 - (d) Verse 11 *we have now received reconciliation*.
- 4) "Reconciled" or "reconciliation" used 3x in verses 10-11. It means to eliminate all differences, to bring *"back into union or friendship the affections which have been alienated; to restore to favor after estrangement."* (Noah Webster's 1828 Dictionary) God reconciled us to himself. He restored, through Christ's death, the relationship he originally designed in Gen. 1:26-28.

How did we get into this state of being helpless and needing God's intervention into our lives through Christ? How did we get into this state of needing to be reconciled to God? How did we all get into this state of being under sin and falling short of the glory of God? The problem entered into mankind through the first man, Adam. This is why the next section in Romans was written. Our next study will be on this next section of Romans 5:12-21.

THE EPISTLE OF ROMANS

Part 9 – Romans 5:12- 21

In the close of our study of Part 8 we saw that the emphasized point is our reconciliation to God by the death of his son. To reconcile is to eliminate all differences for the purpose of bringing two back into union. For Jesus Christ to reinstate our union with God we must've been in union with God at some point previously. God designed us as being in union with him according to Gen. 1:26-28. Adam disobeyed God's direct command causing a separation for all of his progeny. God's plan was to restore our relationship with him. One man separated us all from God. One man re-joined us to God.

Romans 5:12-21 comprises...

- Two men: Adam & Jesus Christ
- Two acts: Adam's disobedience & Jesus Christ's obedience
- Two sets of results: Sin/death/condemnation & Righteousness/life/acquittal

Adam is the head of mankind physically as Jesus Christ is such spiritually. Adam began the physical human race as Jesus Christ began the spiritual human race. In Adam all are unified by blood. In Christ all are unified by the gift of holy spirit.

It is crucial for us to accept the realities of this section of scripture. All other perspectives leave each one of us as being the problem, that what we do or don't do is where the problem and the solution reside. This is a blatant lie. Adam's disobedience is the problem which has caused EVERY PROBLEM throughout mankind. Jesus Christ's obedience is the solution. Acceptance of this truth is God's repair program for EVERY erroneous trail of thoughts and actions in every one of us. Christ is the solution.

Spiritual enlightenment can only come from the God of our Lord Jesus Christ. He gives spiritual wisdom and revelation (Eph. 1:17). The book of Romans is God's perspective. We look to him to acquire his perspective. Only he can reveal truth.

Romans 5:12-14 *“Therefore, as through one man *sin entered into the world, and *death through sin; and so death passed unto all men, for that all sinned (in Adam):— 13 for until the *law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.” (ASV)*

1. *Therefore* ties in this section with the previous point of reconciliation through the death of Jesus Christ.
2. *Through one man* is referring to Adam, emphasizing that it is not through many.
3. What is the origin of sin and death according to verse 12?
4. *so death passed unto all men, for that all sinned* (in Adam). Death is the absence of life, either physical or spiritual. Here it must be spiritual life that was lost because the context is reconciliation (5:10-11) and life in Christ (5:17-18).

Romans 5:12-21 declares the ways in which these two men (Adam & Jesus Christ), their acts and the results of their acts are compared and contrasted. The last phrase in verse 14 shows us that the two are compared, *who* (Adam) *is a figure* (likeness) *of him that was to come*.

The next three verses give us the contrasting points. The contrasts are underlined. The last four verses (Rom. 5:18-21) give us points of comparison.

Romans 5:15-17 “But not as the trespass, so also [is] the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. 16 And not as through one that sinned, [so] is the gift: for the judgment [came] of one unto condemnation, but the free gift [came] of many trespasses unto justification. 17 For if, by the trespass of the one, *death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, [even] Jesus Christ.” (ASV)

Verse 15 The trespass doesn't compare with the free gift.

1. *much more* means greater by far. Used 2x in these verses.
2. *the gift* is spoken of 5x in these three verses and in verse 17 it is referring to the gift of righteousness.
3. *the grace of the one man, Jesus Christ* This sets a standard for the use of the word "grace." See also Rom. 3:24, 5:2, 5:17, 5:20-21, 6:1, 6:14-15, 16:20, 16:24. All of these verses refer specifically to the grace that has abounded to us from/through Jesus as the Christ.
4. *abound* is to exceed a fixed amount.

Verse 16

1. *Condemnation* – See Jn. 3:17-18 & 5:24.
2. *Justification* is the state, the position that we are now in.

Verse 17

1. *death reigned* See Key Words in Romans. We were governed by Godlessness.
2. *receive* is to take hold of.
3. *reign in life* Reign as kings in the fullness of life that is through Jesus Christ.

A paraphrase of this section can read as such: *The trespass does not compare with the free gift. On the one hand, through the one trespass of Adam life with God ceased for all of Adam's progeny, we were governed by this absence of life and we were unified with Adam in his condemnation. These effects were passed on to all of mankind. On the other hand, far greater are the effects of the free gift that is through Jesus Christ. The many trespasses came to a verdict of justification through him. Those who take hold of the abundance of the grace that is in Christ Jesus and of the gift of righteousness reign as kings in the fullness of life that is through him.*

The last four verses of this section give us comparisons between Adam and Jesus Christ.

Romans 5:18-21 “So then as through one trespass [the judgment came] unto all men to condemnation; even so through one act of righteousness [the free gift came] unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.” (ASV)

Verse 18

1. *So then* is like saying, *In conclusion*.
2. *justification of (to) life* can be translated as "life-giving justification" (HCSB), or as "righteousness that brings life" (WTNT), or as "life-giving acquittal" (WEY) See Gal. 3:21.

Verse 19

1. *made sinners* means caused to be in the state of being under the power of sin, and therefore, producing sins.
2. *made righteous* means caused to be in the state of being in right standing with God and his perfect standard, which when yielded to produces holiness in our manner of life.

Verse 20

1. "The law came along to multiply the trespass. But where sin multiplied, grace multiplied even more," (HCSB)
2. Herein lies a principle of the grace that is toward us through Jesus Christ: to whatever level sin rises, this grace rises higher. There is no sin, or fault, or frailty of mankind, etc. that wasn't superseded by the grace that is in Christ Jesus. One payment covered all.
3. The Law of Moses never was intended by God to make us righteous and therefore give us life with him. We will take time to see this in the next two chapters of Romans.

Verse 21

1. *as sin reigned in death* To reign is to govern as a king. To what degree did sin govern us when we were apart from Christ? Sin completely governed us (Eph. 2:1-3, 4:17-19, Rom. 3:9-19, 5:6-10a)
2. *even so might grace reign through righteousness* In the same manner might the grace that is in Christ Jesus governs us through our right standing with God
3. *unto eternal life* Eternal life begins for us at the moment we become born again, not when the Lord Jesus Christ returns. That kind of life which is eternal.
4. *through Jesus Christ our Lord* He is the only means by which we enter all this grace. We are NOT the means of the grace, otherwise grace would be called works.

POINTS ABOUT ROMANS 5:12-21

- By birth we entered into the realm of the results of Adam, and so by birth, into the realm of Christ. See verse 19.
- *the trespass* is used 5x in verses 12-21. The one trespass is the problem, not you.
- *One* is used 12 X in this section. Repetition of the same word or words in scripture is used for emphasis. What is being emphasized? According to E. W. Bullinger in Number in Scripture, "*One denotes unity, or united.*" "*One excludes all differences, for there is no second with which it can either harmonize or conflict.*" Adam is the "*one*" with whom all who are born in his likeness are unified. Jesus Christ is the "*one*" with whom all who are born in his likeness are unified. How we are unified with each of them is outlined in verses 12-21. In Adam we were one in sin, death, death reigning, condemnation, and in being sinners. In Jesus Christ we are one in righteousness, grace, justification, reigning in life, acquittal to life, and grace reigning.

Our relation to God as righteous ones has been reinstated by Jesus Christ our propitiation. Acceptance of this most basic truth is how we reign as kings in all of life. This is God's intended purpose for mankind: to reign in life through our Lord Jesus Christ.

THE EPISTLE OF ROMANS

Part 10 – Romans 6:1-14

The saga of Jesus Christ rescuing us from absolute death has been clearly and systematically declared through Romans chapter 5. Through Adam's one act of disobedience all of mankind received a heritage of sin, death and condemnation. The best of our own efforts couldn't produce our escape from this heritage. We were *all under sin*. (Rom. 3:9) *All have sinned and therefore fall short of the glory of God* (Rom. 3:23). *There is none righteous, no not one* (Rom. 3:10). We were all *without strength* (Rom. 5:6) to help ourselves out of this immense problem. We needed God to intervene. Jesus Christ was sent as God's solution to the problem. He rescued us from our heritage in Adam and gave us a new heritage - a heritage of right standing with God according to God's perfect standard, of life to the fullest degree and of no condemnation through acquittal.

Beginning in chapter 6 and continuing through chapter 8 educates the believer of this message regarding how to walk in our new heritage in Christ Jesus. This is systematically done through a series of 4 logical arguments against our new heritage in the form of questions. These argumentative questions are recorded in Romans 6:1, 6:15, 7:7 and 7:13. Each of these questions is given the response of *God forbid!* This means "*Absolutely not!*" Then each question is answered and naturally develops into the next. Tonight we will start with the first of these questions and its answer from Romans 6:1-14.

Romans 6:1-2 "*1 What shall we say then? Shall we continue in *sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein?*" (ASV)

Verse 1

1. *What shall we say then?* This is a transitional question.
2. *Shall we continue in *sin, that grace may abound?* This first question is the first logical question which typically arises when Romans 5:19-20 is brought up, stating that we are caused to be righteous through Jesus Christ. In the sin and grace race grace is always in the lead, and not by a little. From the opening of the starting gate of this race in Gen. 3 when Adam disobeyed God grace took the lead. This grace, which God had planned would come through the propitiatory work of the Lord Jesus Christ, always abounds over all sin. This is why the question is asked.
3. *continue in* To continue in is to abide in, to remain in.

Verse 2

1. *God forbid* quickly comes as the answer. Then comes the explanation in the form of a question.
2. *We who died to sin, how shall we any longer live therein?* How shall we whose relationship with sin has been terminated live in it any longer?" Death terminates a relationship. How could it be true that our relationship with sin has ended? The explanation follows.

Romans 6:3-4 "*3 Or are you unaware that all of us who were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, so we too may walk in a new way of life.* (HCSB)

Verse 3

1. *Or are you unaware* You should know this. *Do you not know?*
2. *"baptized"* doesn't mean with water. We usually associate it as such because of what we've been taught. Baptism refers to being immersed so as to be identified with the qualities of that into which the thing was immersed. The idea of baptism must be grasped in that it is a fundamental point used in Romans to communicate our heritage through Christ Jesus. This word "baptism" was used regarding dyeing cloths and pickling. The thing baptized is immersed into a solution with which it is now identified. A cucumber is baptized in a pickling solution. When it is removed it is called a pickle because it is identified with the solution into which it was baptized.
3. *We who were baptized into Christ Jesus were baptized into His death?*

Verse 4

1. *Therefore we were buried with Him by baptism into death* When someone is buried it is the last time that they are seen. All that has been passed to us through Adam's disobedience, sin/death/condemnation (sin and its just punishment/absence of life with God/all judgments against us) all died and were buried. Remember, we are learning through the apostle who is in service to the Lord Jesus Christ (Rom. 1:1) what the true perspective is: we are learning the gospel of our Lord Jesus Christ. What Adam's disobedience passed to us died and was buried with Christ.
2. *in order that* This phrase shows that the purpose is about to be stated.
3. *just as Christ was raised from the dead by the glory of the Father, so we too may walk in a new way of life.* When Christ died he carried each and every one of our sins past and present and future. All of these sins died WITH HIM. When Jesus was raised from the dead was he still carrying all of those sins? NO! The purpose of Jesus being the propitiation for our sins (Rom. 3:25) was to make full payment for each and every one of them. His payment satisfied God's just judgment against all sins. When he was raised, full payment for all sins became an historical event. All sins died with him in his death. He was *raised for our justification* (Rom. 4:25). To exist in a state of sin is to remain in the land of the dead, in the realm of the results of Adam's disobedience from which Jesus Christ delivered us. To continue to deal with your own sins is to disregard Christ's work for our justification. Isn't this unbelief? Isn't this what the Apostle Paul warned us about in 2 Cor. 6:1 *Do not receive the grace of God in vain!* Jesus Christ identified with sin in our behalf by his death. This was *in order that* we would identify with him being raised from the dead *so we too may walk in a new way of life.*
4. What is this *new way of life*? It is the reality of us being justified in Christ's death so that we now walk as those who, through Christ, have peace with God (5:1), are reconciled to God (5:10-11), reign in life (5:17) and who live in the power of his resurrection. See Rom. 1:4 & Phil. 3:10.

Romans 6:5-7 *"For if we have been joined with Him in the likeness of His death, we will certainly also be in the likeness of His resurrection. 6 For we know that our old self was crucified with Him in order that the body of sin might be abolished, so that we might no longer be enslaved to sin, 7 since a person who has died is freed from sin's claims."* (ASV & HCSB)

It seems that there was an acceptance of being likened with Christ's death, but that there was resistance to being likened unto his resurrection.

Verse 5

1. We have been joined together with Christ in two ways: in death and resurrection.
2. The word "resurrection" isn't referring to the future resurrection of all the dead, but to the resurrection life of the previous verse. *For* shows that an explanation is coming.

Verse 6

1. *our old self* refers to our heritage from Adam's disobedience. This was crucified with Christ.
2. *in order that* This tells us that a purpose is about to be stated.
3. *the body of sin might be abolished* meaning all that is incorporated in sin being master over us, that it might be rendered powerless in its effect to control us.
4. *so that we might no longer be enslaved to sin* that we would be freed from sin's deceptive tyranny.

Verse 7

1. Who is being referred to as the one who died?
2. *freed from sin's claims* Sin's claims in the context is all that has been passed to us through Adam's disobedience (sin and its just punishment/absence of life with God/all judgments against us).

Romans 6:8-11 "8 *But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*" (ASV)

Verses 8-10 continue to give an answer to the question asked in verse one, *Shall we continue in sin, that grace may abound?* Paul, as the lawyer continues building his case.

Verse 8

1. The same problem is being addressed here that the saints seemed to believe in having died with Christ, but not in having been raised with him to newness of life.

Verses 9-10

1. Bare in mind here that we are joined with him in his death and resurrection.
2. *dieth no more; death no more hath dominion over him* This is likened to us!
3. *he died unto sin once* So did we!
4. *he liveth unto God.* SO DO WE!!! Our life in Christ begins with being born again. To be born again one must believe in the event of Christ's death and resurrection. To walk in Christ one must believe that when Christ died he died with him and that when Christ was raised he was raised with him to walk in newness of life. The walk in Christ is dependent upon personalizing the death and resurrection of Jesus Christ. See Gal. 2:20 as another example.

Verse 11 Personalizing Christ's death and resurrection:

1. *Even so* In the same manner, likewise.
2. *Reckon* means to add up the points made to draw a conclusion: *Logically conclude*. The points being made in answer to the question of verse one might be best seen in the use of the word "know" in this section... "*Do you not know?*" (verse 3), "*For we know that*" (verse 6), and "*knowing that*" (verse 9). In summary, we now *know* that we have been baptized into Christ's death so that we might walk in newness of life. We *know* that our

3. old self was crucified with him. We also *know* that Christ having been raised is never to die again, death is no longer master over him. This same word "reckon" is used in chapter 4, verses 22, 23 & 24 where God reckons righteousness to us because we believe him. Here in 6:11 we are to reckon. So we logically conclude ourselves to be...
4. *dead unto sin, but alive unto God in Christ Jesus.*
5. This is the first thing in the book of Romans that we are told to do. Up to this point we have been told of the state of man's depravity and need for the Savior, the Savior's redemptive work in our behalf and the results of his work. Verse 11 gives us our part after knowing the doctrine of our identification with Christ.

Romans 6:12-14 *"12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin [as] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members [as] instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under *law, but under grace."* (ASV)

We are servants, either to sin or to God. Allowing ourselves to be put under, or putting ourselves under any law gives sin dominion over us. We are under grace.

Verses 12-13

These verses have been used to say, *"Keep yourself from sinning!"* But this is not the point. The point of Romans is to make known the gospel. We can't forget that. The main theme of the gospel in Romans is *righteousness by faith*. Our part is to simply believe the message which produces its fruit through us who believe. These few verses haven't abandoned this theme. The "how" of doing verses 12-13 resides in verse 14, accepting that we are under grace – the grace of our Lord Jesus Christ. The word "therefore" is tying in verse 11. In other words, don't continue to live the opposite of what this verse 11 says, as if you are alive unto sin and dead unto God. Accept the truth! You are dead unto sin and alive unto God in Christ Jesus. This is based on his work, not yours. Live accordingly!

Present is used as it is in the Old Testament as presenting a sacrifice to God.

Verse 14

To allow ourselves to be placed under the authority of any kind of law apart from grace is to give sin dominion over us. Chapter 7 makes this abundantly clear.

Our relation to God as righteous ones has been reinstated by Jesus Christ our propitiation. To communicate this new way of life Romans 6:3-4 state that we have been baptized into Christ Jesus. We have been raised from the dead with Christ to live unto God. Acceptance of this most basic truth is how we reign as kings in all of life. This is how we live as ones who are reconciled to God through Jesus Christ's death, therefore, being joined to God. This is God's intended purpose for mankind: to reign in life through our Lord Jesus Christ, hand in hand with God as our Father.

THE EPISTLE OF ROMANS

Part 11 – Romans 6:15-23

The topic we move into in this section regards who or what we are now going to serve since we have been raised to new life in Christ Jesus. We are either going to serve sin or righteousness. The one we serve determines the fruit which will be produced in our lives.

In this section of Romans, is the second of the four questions asked and answered in chapters 6-7. Each question builds upon the previous one and leads into the next one. The first question we read in Romans 6:1 says, *Shall we continue in *sin, that grace may abound?* Shall we continue living in separation from God as was passed to us through Adam's disobedience (Rom. 5:12-21)? Shall we continue in the deception of living in self-centeredness? No! We've been delivered from that problem with all of its resulting consequences. We've been *freed from sin's claims* (Rom. 6:7b, HCSB) by our Lord Jesus Christ.

Romans 6:14-15 *“14 For sin shall not have dominion over you: for ye are not under law, but under grace. 15 What then? shall we sin, because we are not under law, but under grace? God forbid.” (ASV)*

Verse 14

Verse 14 has just told us that being under law gives sin dominion over us. Jesus Christ delivered us from the sin problem.

Verse 15

1. We are given the second question in verse 15, *Shall we sin, because we are not under law, but under grace?* The Law of Moses was given to be Israel's master. So shall we revert to the old master of sin as was before the Law of Moses was given? (This verse doesn't say "The Law," as in the *Law of Moses*, but law in general.) The issue, now that we know we are not under law is, *Which master are we going to serve, sin or grace?* An analogy of these two masters of 1. sin, and 2. grace, follows this second question to explain the answer.
2. *we are not under law* God is not telling us that we HAVE TO do anything as the Law of Moses did.
3. *we are ... under *grace* See Key Words in Romans. Grace isn't what we have to do, but instead what's already been DONE for us. Grace is our master. We are subjects of its government. As the Law of Moses was given to govern the nation of Israel, so the grace that is in Christ Jesus is given to govern us (Jn. 1:17). God had this in his foreknowledge. This is why Rom. 3:25 and 5:20 were written, to tell us that God passed over the sins of old in looking forward to THE PROPITIATION which would cover all sins of all time. Therefore, *where sin abounded, grace did much more abound.*

Romans 6:16-18 *“16 Know ye not, that to whom ye present yourselves [as] servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching (doctrine) whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness.” (ASV)*

Verse 16

1. *Know ye not* We are suppose to know this.
2. *present yourselves* "surrender yourselves" WEY. "Choose to obey as a master" NOYES. "Habitually offer yourselves" WILLIAMS. Here we find a default setting. We will serve whichever master we are in the habit of serving. The doctrine of the grace of Christ is given to redevelop our habits of servitude as we appoint ourselves *under grace*.
3. *servants* The word used here is regarding one who chooses to be devoted to another's will to the disregard of his own personal interests. This word is used 8x in this section, which is a very significant point. See Rom. 1:9 where Paul said he served God *in the gospel of his Son*.
4. **Obedience/ obey* used 4x in two verses which is significant.
5. *sin unto death* "unto" means leading to, or producing.

Verse 17

that form of teaching (doctrine) *whereunto ye were delivered* Doctrine sets a standard. We were given over into the custody of another master: *that form of teaching* (doctrine), the grace that is in Christ Jesus.

Verse 18

being made free from sin What makes us free from sin? Jn. 8:31-32. Who is "the truth?" Jn. 14:6. We've been given a new master.

Romans 6:19-20 "19 *I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members [as] servants to uncleanness and to iniquity unto iniquity, even so now present your members [as] servants to righteousness unto sanctification. 20 For when ye were servants of sin, ye were free in regard of righteousness.*" (ASV)

1. *I speak after the manner of men because of the infirmity of your flesh* The RSV gives this as, *I am speaking in human terms, because of your natural limitations*.
2. *for as ye presented your members [as] servants to uncleanness and to iniquity unto iniquity* This phrase tells us that our servitude was not to God but to uncleanness. This uncleanness becomes worse and worse. It's like a snowball rolling down hill; It gains in mass and speed. In the same manner...
3. *Now present your members [as] servants to righteousness unto sanctification* Servants to righteousness (in this context) is manifested by being obedient to the grace as stated in verses 15 and 16. This service to righteousness will also have the same snowball effect that service unto uncleanness has. As the one produces worse and worse effects, serving righteousness produces better and better effects or fruit. Our service to righteousness produces the fruit of sanctification in us.

Sanctification is holiness. It is to be set apart for the service and worship of God. One might say, *We already are sanctified according to 1 Cor. 1:30*. This is true. Now, as we accept that our master is this grace which has come through Christ, we will find our lives more and more set apart in service and worship of God. This is the snowball effect leading to sanctification being manifested in our lives. This service and worship of God doesn't have to happen in a church building. We serve and worship God by submitting to the doctrine of the grace (what is true as a resultant of Christ's redemptive work). The submission produces a further developed lifestyle of this grace. This is the walk of holiness.

4. *For when ye were servants of sin, ye were free in regard of righteousness.* When we were servants of sin we had no part in living for God.

Romans 6:21-23 “*21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*” (ASV)

This section speaks of the fruit from serving each master. Fruit is that which is produced, or what results. As we know, all fruit comes from seed. The kind of fruit is always determined by the kind of seed.

1. *servants to God* This is referring back to being *under grace* from verse 15.
2. *ye have your fruit unto sanctification* The fruit is that you are being developed to be in greater service and worship to God. This is being accomplished by the doctrine as we serve it.
3. *and the end eternal life* The final most end is that eternal life will be produced or manifested, evidenced in your life. Eternal life is that kind of life which is eternal and spiritual, not temporal and carnal. You might say, *I already have eternal life.* Yes, but are you seeing the effects, the results of it in your life? In other words, we are already joined to God, but are we seeing the effects of living as one who is?
4. What is the fruit of sin, living as disjoined from God? What is the fruit of living in submission to the grace that is in Christ Jesus?
5. *For the wages of sin is death* Because what sin earns is death, no life with God.
6. *but the free gift of God is eternal life in Christ Jesus our Lord* The gift of God’s grace is this kind of life that is age-enduring. And it is only available in Christ Jesus our Lord. An associated thought on this is in Rom. 5:21, *even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.*

From our question in verse 15 here is the categorization from this section of these two masters - sin and grace.

1. Under sin:
 - a. *servants ... of sin unto death* (16)
 - b. *servants to uncleanness and to iniquity unto iniquity* (19)
 - c. *ye were free in regard of righteousness* (20)
 - d. You had fruit *in the things whereof ye are now ashamed, the end of those things is death* (21)
 - e. *the wages of sin is death* (23)
2. Under grace:
 - a. *servants ... of obedience unto righteousness* (16)
 - b. *obedient ... to that form of teaching* (doctrine) (17)
 - c. *servants of righteousness* (18)
 - d. *servants to righteousness unto sanctification* (19)
 - e. *made free from sin and become servants to God* (22)
 - f. *fruit unto sanctification and the end eternal life* (22)
 - g. *the free gift of God is eternal life in Christ Jesus our Lord* (23)

Compare this section of Romans with chapter 1:16-17. How does the gospel become the power of God unto our deliverance and wholeness? It becomes our living and active master or governor; we walk under submission to its authority in our lives.

God designed people to be like sheep. Sheep need to be led. Through Adam's disobedience sin became our master. We have been conditioned from birth to sin's authority over us. Being baptized into Christ Jesus gives us a new master – the grace that is in Christ Jesus. Submitting to this new doctrine liberates us from sin and its legal claims against us.

In God's judicial courtroom, we have been acquitted by the substitutionary death of our Lord Jesus Christ. Now we live in submission to this acquittal and all of the resulting benefits. Not one of sin's claims can be charged against us on account of our acquittal through our Lord Jesus Christ.

In obedience to this form of doctrine, we see a completely different kind of fruit develop in our lives than when sin was our master. We see more and more of God's kind of love being produced in us toward God and others. We see an increase of joy, peace, patience, forgiveness, compassion, mercy, graciousness, tenacity for the truth of the gospel, humility and meekness toward God, a greater anticipation for the glory to come, etc. All of this kind of fruit is in the realm of eternal life. It is the power of the gospel which causes our lives to be so fruitful and brings about our sanctification in manifestation. We therefore can't take the credit. *Where is boasting then* is echoed from the grace message. As we learn to serve our new master, the grace that is through Christ Jesus, all of the credit goes to God through the redemptive work of the Lord Jesus Christ.

The Secret to the Holy Life

(Adapted from a poem of unknown origin according to Rom. 6)

The secret to the holy life

Is to get our attention off of the desires of our flesh and of our mind,

And onto our unification with Christ.

Our service to God is by submission to the gospel of grace to which we were committed. By this we genuinely serve God.

The secret to the holy life

Is not in our walk of worthiness before God

But because He made us worthy through the Lord Jesus Christ.

So our walk is not to be worthy, but because we already are!

The secret to the holy life

Is not in our accomplishments, or in the work that we do,

But in Christ's accomplishments, and in the work that he did.

Now our walk, and the work we do, is out from his work which he has done. This is the walk of increasing holiness, and the realm of eternal life.

The secret to the holy life

Is to accept that we are dead unto sin and have been raised to new life

To live for God our Father through our Lord Jesus Christ.

THE EPISTLE OF ROMANS

Part 12 – Romans 7:1-12

Chapter 6 of Romans elaborates on our deliverance from *sin* through Jesus Christ. Chapter 7 elaborates on our deliverance from *law* through Jesus Christ.

The case for Christ against all points of argument continues to build. Justification by faith apart from the works of the Law is addressed even further in chapter 7 and into 8.

SAINTS WHO WERE MARRIED TO THE LAW DIED TO THE LAW THROUGH CHRIST:

Through chapter 7 and into chapter 8 the Apostle Paul was speaking to those who were involved in keeping the Law of Moses. They were trying to live for God but they were doing so through the keeping of the Law and the fruit produced is death. The harder they tried the greater the realization of their failure. What was the solution? God's grace through Jesus Christ our Lord (Rom. 7:24-25).

We too, have received this abundant grace. Because of the grace we have through Christ we serve God in newness of the spirit (the New Covenant) and not in the oldness of the letter (the Old Covenant) according to Rom. 7:6. The Old Covenant is the Law of Moses.

Romans 7:1-4 *"1 Since I am speaking to those who understand law, brothers, are you unaware that the law has authority over someone as long as he lives? 2 For example, a married woman is legally bound to her husband while he lives. But if her husband dies, she is released from the law regarding the husband. 3 So then, if she gives herself to another man while her husband is living, she will be called an adulteress. But if her husband dies, she is free from that law. Then, if she gives herself to another man, she is not an adulteress. 4 Therefore, my brothers, you also were put to death in relation to the law through the /crucified/ body of the Messiah, so that you may belong (by marriage) to another—to Him who was raised from the dead—that we may bear fruit for God."* (HCSB)

These first four verses are analogous to why we are dead to the Law through the death of Jesus Christ. Chapter 6, verses 14 and 15 already told us that those who are baptized into Christ Jesus *are not under law*.

The New Covenant realities are contrary to legalism in that nothing is achieved or acquired by us. Jesus Christ was *appointed heir of all things* (Heb. 1:2). Now we are allowed the privilege of being joint-heirs with Christ (Rom. 8:17a) in *all things*. An heir doesn't earn what is willed to him through achievement. He simply accepts the gracious gifts. As joint-heirs with Christ we can neither gain more of what was willed to us nor lose it.

The systems of this world are laced with legalism, being achievement oriented. This is why the immature saint is so easily led toward legalism. It is natural to the way he has been conditioned by this world.

Legalism makes the achiever the focal point: are you achieving or are you not?
Grace makes the giver the focal point: the receiver responds with thankfulness for the gracious gifts.

Verse 1

1. *I am speaking to those who understand law* To understand chapter 7 and into chapter 8, it is crucial to acknowledge who is being addressed. Paul is speaking to those who understand the Law, those who were submitting to the Law of Moses as a means to live for God. The word "understand" doesn't mean to just have a head-knowledge of something, like you would acquire from a book. It means to know intimately, personally, experientially like one would know his profession.
2. *Brothers* A brother is one of the same kind. The context is about knowing the Law. The Apostle Paul was exceptionally intimate with the Law of Moses. See Phil. 3:4-8. This is why he speaks in the first person in chapter 7. He personally relates to the Law.
3. *are you unaware that the law has authority over someone as long as he lives?* The main argument against the grace of Christ at that time was that Moses, as a prophet of God, had passed down to the nation of Israel the Word of God in the form of ten commandments. Anyone who was going to live for God MUST live under the authority of The Law of Moses. Who was Paul to say otherwise? So Paul gives an analogy to explain.

Verses 2-3 are the analogy.

Verse 4

1. *Therefore* Based on this analogy...
2. *my brothers* who are intimate with the system of the Law of Moses to live for God.
3. *you also were put to death in relation to the law through the body of the Christ.* This is the main point of this section of chapter 7.
4. *so that you may belong (by marriage) to another* In scripture Christ is ALWAYS in the husband/ groom role, and the Church is ALWAYS put in the wife/bride role in relation to Christ. This is a key point which is difficult for us to grasp due to our living in a culture which is rapidly dissolving God's arrangement for marriage. *The man is the head of the wife* (1 Cor. 11:3). The head directs the body. The man is to direct his wife. This may be best seen in 1 Pet. 3:5-6a *"5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: 6 as Sarah obeyed Abraham, calling him lord.*
5. *that we may bear fruit for God* The Church being joined to Christ as her husband is the means by which we can bear fruit for God. The following section of scripture is going to tell us the reason why those who are under law cannot bear fruit for God. We are going to see in this section that the law results in death because of sin. A dead man cannot produce anything.

Romans 7:5-6 *"5 For when we were in the flesh, the sinful passions, which were (aroused) through the law, wrought in our members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter."* (ASV)

Verse 5

1. *For when we were in the flesh* It's very important to pay attention to the time being spoken of, whether *past, present* or *future* when reading your Bible. The time change here hinges upon Christ crucified. This verse is referring to the time before his death. The phrase *in the flesh* in this context is referring to living for God by your flesh, or by your own ability, apart from Christ's redemptive results. The only other way God had given for man to live for him was in the keeping of the Law of Moses. See also verse 18.

2. *the sinful passions, which were* (aroused) *through the law, wrought in our members to bring forth fruit unto death.* The last verse in chapter 6 leading into this section tells us that *the wages of sin is death.* Sin earns death – no life with God. What does sin have to do with the Law? This is one of the points of this section and it is further addressed in the answer to the final question in verse 13. See also 1 Cor. 15:56 and Rom. 3:19-20. But to get to that question, the question in verse 7 needs to be asked: *Is the law sin?*

Verse 6

1. *But now we have been discharged from the law* Notice the time change being spoken of here. Then we are given the one main point of this section, *we have been discharged from the law.*
2. *having died to that wherein we were held* Who is the “we?” Remember from verse 1 Paul is still speaking to those who intimately know the Law of Moses. Those who were in that category were *held* by the Law as a woman is held to her husband by law.
3. *so that* in order that
4. *we serve in newness of the spirit, and not in oldness of the letter.* This phrase is telling us how to serve God. “In newness of the spirit” refers to something specific as does “in oldness of the letter.” The latter is the doctrine of the Law of Moses. The former is the doctrine of the grace of Christ. “Serve” is used 8x in Romans 6:15-22 which tells us that this is how to serve God, by serving our new master - grace. The word “newness” tells us that there is a new way to serve God, which is not like the old way. For more insight into this see Rom. 6:4 “newness,” Rom. 12:2 “renewing,” and 2 Cor. 5:17 “new” used 2x.

In the following verses of 7:7-23, dealing with the problem of being under law, there is no more mention of “bearing fruit unto God,” “Christ” or “the spirit.” These aren’t mentioned because they aren’t associated with the keeping of law.

Romans 7:7-8 “7 *What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin [is] dead.*” (ASV)

What shall we say then? Is the law sin? In conclusion, what shall we say? The case for Christ has developed into the third question which, in natural progression, is argued against the gospel. *Are you saying that there is a problem with the Law of Moses, Paul?*

God forbid. Howbeit, I had not known sin, except through the law: It’s not that the Law is sin, but it makes known sin - Rom. 3:20, 5:20. Law puts a magnifying glass on sin. This point is elaborated on through verse 11.

Romans 7:9-11 “9 *And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which [was] unto life, this I found [to be] unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me.*” (ASV)

Notice that he has been speaking of a time when he WAS under the dominion of the Law.

Romans 7:12 “*So that the law is holy, and the commandment holy, and righteous, and good.*” (ASV)

This is the conclusive answer to the third question posed in verse 7. This has to be referring to the Law of Moses. What law has man devised which is in the category of *holy, and righteous, and good?*

Romans 7 was written for someone who was serving God by way of keeping the Law of Moses. The overall message of Romans 7 is that we died to the Law through the death of Christ. To serve God through the oldness of the letter of the Law has been superseded by serving him through the newness of the spirit. All laws aimed at living for God, other than the newness of the spirit, have been terminated by the death of Christ. All of these laws result in helping us to know sin (where we fall short of that standard) and therefore to serve sin. The end result is death – no life with God. Isn't this the opposite of the desired result? When are we ever *good enough for God?* The harder we try the worse off we appear to be. There doesn't seem to be a solution in sight... But then, in conclusion to this chapter, we're given the immensity of the problem and the solution:

“24 Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord.” (Ro 7:24-25a ASV)

Scriptures regarding the Law of Moses:

Mal. 4:4 ***“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances.”*** So, who was the Law *“for?”*

Luke 16:16 ***“The law and the prophets were until John: from that time the glad tidings of the kingdom of God are announced, and every one forces his way into it.”*** DBY

Rom. 3:20 ***“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”***

Rom. 4:15 ***“for the law worketh wrath; but where there is no law, neither is there transgression.”***

Rom. 5:13 ***“for until the law sin was in the world; but sin is not imputed when there is no law.”***

Rom. 5:20 ***“And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.”***

Rom. 6:14 ***“For sin shall not have dominion over you: for ye are not under law, but under grace.”***

Rom. 7:4 ***“Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God.”*** (Please read all of chapter 7 for richer insight) There is nothing wrong with the Law. The Law is holy. We were the problem. We were too weak by our flesh to keep it (see Rom. 8:3a).

Rom. 7:6 *“But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.”*

Rom. 8:3-4 *“3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”*

2 Cor. 3 compares the Old Covenant with the New Covenant. Referring to the Law, verse 6 says that *“the letter kills.”* Verse 7 calls it *“the ministry of death.”* Verse 9 says that it is *“the ministry of condemnation.”* Verse 11 says it is *“that which fades away.”*

Gal. 3:13 *“Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree:”*

Gal. 3:23-25 *“23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law is become our tutor [to bring us] unto Christ, that we might be justified by faith. 25 But now that faith is come, we are no longer under a tutor.”*

Gal. 4:21-31 Who does the bondwoman and her son represent in this allegory?

Gal. 5:18 *“But if ye are led by the Spirit, ye are not under the law.”*

Eph. 2:15a Jesus Christ – *“having abolished in his flesh the enmity, even the law of commandments contained in ordinances”*

Col. 2:14 *“having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross;”*

Heb. 7:18-19 *“For there is a setting aside of the commandment going before for its weakness and unprofitableness, (for the law perfected nothing,) and the introduction of a better hope by which we draw nigh to God.”* DBY

Heb. 8:6-7 *“But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second.”*

Heb. 8:13 *“In that he saith, A new covenant he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.”*

Heb. 10:9 Jesus Christ's work regarding the two covenants: *“then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second.”*

Acts 13:38 *“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”*

Acts 15:1-2 *“And certain men came down from Judaea and taught the brethren, saying, “Except ye be circumcised after the custom of Moses, ye cannot be saved.” When therefore*

Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.” The problem being disputed here was whether or not the Law of Moses should be adhered to. The conclusion of this crucial conference is found in verses 19-21. Certain men were arguing that the Gentile believers were to be circumcised and to observe the Law of Moses. This cut Paul and Barnabas to their bones because it was contrary to the New Covenant.

There are distinct differences between the Old Covenant and the New Covenant. Under the Old, people must earn righteous by the keeping of the Law of Moses. Under the New, we’ve been justified from sin by the redemptive work of the Lord Jesus Christ (Rom. 6:7) and are therefore righteous by his work and not our own (Rom. 3:21-22). Anything that is contrary to this most foundational truth should be carefully considered as dangerous doctrine or practice.

THE EPISTLE OF ROMANS

Part 13 – Romans 7:12 - 8:8

In Romans 7 we have seen how the Apostle Paul is addressing those “*who know the law*” (Rom. 7:1). He is speaking in the first person in chapter 7 because he was personally experienced with being under the Law of Moses. Verses 7 through 25 refer to a man who is struggling to live for God by his own ability, “*in the flesh.*” The solution to struggling in this manner is through Jesus Christ our Lord.

We have also seen that in chapter 6 we have been baptized into Christ Jesus and our new master is the grace that has been given through the Lord Jesus Christ’s redemptive work. Trying to live for God by our fleshly abilities we *cannot please God* (Rom. 8:8). Believing regarding Christ’s redemptive work is what pleases God because *without believing it is impossible to please him*, (Heb. 11:6a).

The Bible was written for those who desire to know and walk with God. We all essentially know what is right and wrong. We also know that God would have us do what is right, holy and just. But, *how does one live rightly, holily and justly?* The world has systematically conditioned us to look at our own abilities to “do” what is right. “*Be loving and kind!*” “*Live by the Ten Commandments and your life will be blessed.*” “*Remember the Golden Rule: do unto others as you would have them do unto you.*” We’ve been steeped in a “*good works*” environment so that we think that this is how we are supposed to live for God. Everyone knows within himself that it is right to do right things. The problem lies in the inability of the flesh to carry out this desire.

We’ve already been told from Romans 6 that to *live rightly, holily and justly* is to submit to our new master of the grace of Christ. This is how we *serve righteousness unto holiness* (Rom. 6:19). The Law was never intended to bring the result of holiness, doing rightly. The Law, instead, magnifies the sinfulness of sin (Rom. 7:13), showing the one under the Law of his inability to keep God’s standard (Rom. 7:15-20). Chapter 8 is going to show us that the key to living *rightly, holily and justly* is in walking in the spirit, in the newness of life which is in Christ Jesus (Rom. 8:2). This is God’s way for the righteous requirements of the Law to be fulfilled in us (Rom. 8:3). Living according to our new life in Christ we please God (Rom. 8:8).

The Apostle Paul is pointing out in Romans 7, not only the struggle of one who is trying to live for God by his own ability (apart from Christ), but the failure of one who tries to do so. Failure is eminent apart from Christ. Christ is the solution to the problem (Rom. 7:24-25a).

The conclusive answer to the third question of *Is the Law sin?* is given in verse 12

Romans 7:12 - 13 “*So that the law is holy, and the commandment holy, and righteous, and good. 13 Did then that which is good (the Law) become (a cause of) death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; —that through the commandment sin might become exceeding sinful.*” (ASV)

1. *that it might be shown to be sin* See also Rom. 3:20b, 5:20, 7:7-11.

There is nothing wrong with the Law of Moses. It is perfect. The flaw which produced

death (no life with God) in the people under Law wasn't the Law, but indwelling sin.

Romans 7:14 - 20 *“For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know that in me (as a source), that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good [is] not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.” (ASV)*

This section shows us the struggle of trying to live for God by fleshly ability apart from Christ. We noted in Part 12 that “Christ” and “the spirit” are not noted in chapter 7 from verse 7 through verse 24. In addition, there is another astounding point. Notice how many times the words “I,” “me” and “my” appear: over 40x. Who is central to these pronouns? We are no match for the power of sin. Only Christ is.

Verse 14

1. *For we know that the law is spiritual* Then to keep the Law is to be spiritual. But we can't forget what has already been addressed in this case for Christ in Romans. Rom. 3:9 & 3:23 make it clear that *all are under sin* and *all have sinned and fall short of the glory of God*. Then nobody becomes spiritual by trying to keep the Law of Moses (or any other set of laws). Yet Galatians 6:1 says, *he who is spiritual...* Then, there has to be a way given by God whereby we can be spiritual. The general answer is given in Rom. 7:25a. The more specific answer is given in 8:2 and following.
2. *but I am carnal, sold under sin* Paul writes of himself here, *I am... sold under sin*. He has to be speaking of the time *before* he was baptized into Christ Jesus, before he believed on Christ. He is NOT speaking of believers in Christ as being in this struggle, but of ones who are under law. This phrase refers to being sold into slavery to sin as in Rom. 6:20. But in 6:20 it speaks of the time *after* our baptism into Christ Jesus, that we were slaves of sin.

Verse 16

Paul reiterates again that *the law... is good* in verse 16. Then again he reiterates the problem of trying to live for God in the flesh. The problem is sin dwelling in him. He genuinely desires to do what is right but can't find the strength within to carry it out due to indwelling sin.

Romans 7:21 - 23 *“I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind (the inward man), and bringing me into captivity under the law of sin which is in my members.” (ASV)*

Verse 21

I find then the law The unbending, unyielding standard *that, to me who would do good, evil is present*.

Verse 22

For I delight in the law (the unbending, unyielding standard) *of God after the inward man*: The inward man is the conscience naturally knowing what is right and wrong (Rom. 2:14-15).

Romans 7:24 - 25 *“Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.” (ASV)*

Verse 24

1. *Wretched* E. W. Bullinger defines this as, *“Enduring toil and hardship, as from severe bodily effort, then, the state arising from this, wretched, miserable.”* Does this not describe someone under the burden of law?
2. *Wretched man that I am! who shall deliver me* Notice the tenses of these verbs. He is speaking as one who is under law and hasn't yet submitted to Jesus Christ as Lord to live for God. Also, anyone who is still putting themselves under law instead of under reality in Christ is caught in the same trap of wretchedness.
3. *out of the body of this death?* This is a graphic and horrifying analogy of one who is under the bondage of law. A form of capital punishment in Paul's day was to tie a corpse face to face with the criminal: hands to hands, arms to arms, waist to waist and so on. Then he was left in the wilderness to die. It was said that you could hear these criminals screaming in the wilderness for deliverance. Being under some system of law to live for God is like being tied to death – face to face. Where is the deliverance?...

Verse 25

1. *I thank God through Jesus Christ our Lord.* The verse seems to end here, maybe with this phrase in capital letters (if private interpretation were allowed). God has given only ONE solution to the problem of the many methods to which people try to submit to living for God; CHRIST JESUS OUR LORD.
2. *So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.* Here he reiterates his struggle of trying to live for God by his flesh apart from Christ.

Romans 8:1 - 4 *“There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for (as an offering for) sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (ASV)*

Based on the word “therefore” this shouldn't begin a new chapter. It is further explaining that our deliverance from law is from God (not within ourselves) through the Lord Jesus Christ. Based upon this truth...

Verse 1

There is therefore now no condemnation to them that are in Christ Jesus Noah Webster's 1828 Dictionary defines condemnation as *“the judicial act of declaring one guilty, and dooming him to punishment.”* See also Lk. 23:40, Jn. 3:17-19, Jn. 5:24 where through believing on Jesus Christ we have no judgment against us, Rom. 5:16 & :18. The KJV translation of this verse is a travesty, resting “no condemnation” upon our ability to walk in the spirit, instead of Christ's finished work.

Verse 2

1. *For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death*
This is the unbending, unyielding standard or government (law) of the spirit which is life in Christ Jesus.
 - a. Barnes NT Notes: *"for a law often means anything by which we are ruled or governed."*
 - b. Weymouth translates this as *"for the spirit's law – life in Christ Jesus"*

Life in Christ Jesus is what God has given to be our standard, to govern us.

- A standard: *"That which is established by sovereign power as a rule or measure by which others are to be adjusted."* (Noah Webster's 1828 Dictionary)

This new government transcends the old government of sin and death like enough thrust transcends gravity. Thrust doesn't eliminate gravity, it overpowers it. The old government has been being addressed in chapters 6 and 7. See also Gal. 5:16, Rom. 8:13, 2 Co. 3:18, Rom. 12:2 and Ti. 2:11-12.

Verse 3

1. *For what the law could not do, in that it was weak through the flesh* The flesh is weak, unable to keep the Law. Again, the Law wasn't given to make its subjects perfect (Heb. 7:19, Acts 13:39, Rom. 3:20 and Gal. 2:16). The main purpose of the Law was to show the sinfulness of sin (Rom. 7:7-11 and :13), to magnify the unbeatable problem of the power of sin, so that man's need of the Christ's substitutional death would be obvious (Gal. 3:21-24). The RSV; *"For God has done what the law, weakened by the flesh, could not do"* (which is make man righteous, perfect). See also Rom. 5:6 & Heb. 8:7-8
2. *God* (effected), *sending his own Son in the likeness of sinful flesh and for* (as an offering for) *sin, he passed sentence of condemnation on sin in the flesh* From NOYES Translation. God is just. If the problem of sin came through the flesh (Adam's choice to disobey God), then the solution for sin also came through the flesh (Jesus' choice to obey God). Rom. 5:18-19.

Verse 4

that (in order that) *the ordinance* (the righteous requirements) *of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit* We all know that the Law is *holy, righteous and good*. But how is the Law fulfilled? By trying to live up to its demands? No! The Law is not fulfilled in us who live for God according to the flesh (trying by our abilities apart from Christ), but instead, to live for God according to the spirit, which is life in Christ Jesus (v. 2). We are under the new master of grace and righteousness through Christ.

Romans 8:5 - 8 *"For they that are after* (according to) *the flesh mind* (think) *the things of the flesh; but they that are after* (according to) *the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God."* (ASV)

Verse 5

For they that are after (according to) *the flesh mind* (think) *the things of the flesh; but they that are after* (according to) *the Spirit the things of the Spirit*. "According to" shows a standard. These two standards, "flesh" & "spirit" are referred to in verse 2.

- The standard of the spirit is life in Christ Jesus.
- The standard of sin and death incorporates the two categories explained in Rom.

6:16-23 and 7:1-24, either going *our own way* (Isa. 53:6 and Rom. 1:18-32) which is to live under sin as our master, or to try to live for God by way of law (Rom. 2:1-20 and chapter 7). These two categories of liberty or legalism are elaborated upon in Paul's following epistles. Living under liberty as in, "*I can do anything I want. It's grace*" is death. So also is, living under any system of law to try to live for God. Either living for self or trying to live for God by law produces death.

Verse 6

For the mind (thoughts) of the flesh is death; but the mind (thoughts) of the Spirit is life and peace As we walk in our new life in Christ we become sensitive to its fruit. Therefore, it becomes easier to recognize when we are thinking according to the flesh. There is a natural desire in our brethren to live in the realm of our new life in Christ. All else becomes distasteful.

Verse 7

because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be When someone is trying to live for God by their flesh they become frustrated and judgmental, critical of self and others (Lk. 18:9-14). They eventually think of God as a judgmental God, and as a result, he becomes their enemy, one who is against them.

Verse 8

and they that are in the flesh cannot please God. Trying to live for and please God by our own abilities apart from Christ is futile. We soon discover that we can't quite aspire to perfection because the flesh is weak.

Trying to live for God by our flesh (under law) was described by someone as standing on a rock on the shore of the Pacific Ocean near San Francisco and trying to jump out to reach Hawaii. Nobody can come close to the goal. The ones who jump the furthest find themselves deeper in the problem.

God sent the solution to this problem – Jesus Christ.

The first use of the word "sin" in the Bible gives us deeper insight when Romans 7 is understood as being spoken to *those who know the law*. The first use of "sin" is in Gen. 4:7b, *Sin is crouching at the door, and its desire is you*. Sin is a personified enemy like a lion crouching, ready to pounce on us. What gives this enemy its power against us? The Law (1 Cor. 15:56). What liberates us from living for God by the standard of sin and death? The standard of the spirit (life in Christ Jesus). Praise God that we have been married to him who is raised from the dead, and are therefore, freed from the bondages of sin (Rom. 6) and freed from the bondages of law (Rom. 7).

If anyone desires to live for God only two methods are given:

1. Try to abide by some kind of standard of doing rightly.
2. abide in Christ's redemptive work.

All who are baptized into Christ Jesus are acquitted from every error through the propitiation of Jesus Christ. Our record is wiped clean from every way in which we fell short of perfection. Therefore all of us are now righteous. God holds nothing against us. Every one of us has been joined to God, having been justified. All have died with Christ, have been buried with Christ and have been raised with him in order to live in newness of life.

THE EPISTLE OF ROMANS

Part 14 – Romans 8:9 – 8:25

Chapter 8 of Romans is built upon the previous chapters which have systematically communicated the following foundational points:

- Without understanding the severity of man's depravity from Chapter 1:18 through 3:20, we cannot appreciate the immensity of Christ's atoning work at the cross.
- Without accepting that the core of man's problem came through Adam's disobedience, we will not truly accept that the solution to our problems came through Jesus Christ's obedience. Therefore, we will be hesitant to trust in the power of the gospel to deal with our personal issues.
- If we don't accept that there are two masters vying for our allegiance, both sin (from Adam) and righteousness (through Christ), then we can't accept the reason God gives us as to why there is good or bad fruit in our lives. Therefore, we will not accept the emphasized truth that we have been freed from sin and have become servants to righteousness to increasingly bring forth fruit unto sanctification.
- Without accepting that we, who desire to serve God, have been delivered through Jesus Christ from the Law of Moses (and all other methods) as ways to serve him, we will continue to see the fruit of death. On the other hand, if we accept that, through Jesus Christ, God has directed us to serve him *in newness of the spirit*, then we shall bring forth fruit unto sanctification and results in the realm of eternal life.

Romans 8 builds on the point made in chapter 7, verse 6: *so that we serve in newness of the spirit, and not in oldness of the letter*. Under the New Covenant there is a new way to serve God: via the realm of the spirit. In chapter 8 the word "spirit" is used 20x. In other words, Romans 8 puts great emphasis on *"the spirit."* The most basic meaning of "spirit" is life because it refers to what is breathing or blowing, moving and active. This section is going to teach us:

- What the realm of the spirit is.
- Its function.
- What it produces in our lives and
- What our role is in relation to it.

Romans 8 is the culmination of the doctrinal side of the book of Romans.

Romans 8:1 - 6 *"1 Therefore, no condemnation now exists for those in Christ Jesus, 2 because the Spirit's law of life in Christ Jesus has set you free from the law of sin and of death. 3 What the law could not do since it was limited by the flesh, God did. He condemned sin in the flesh by sending His own Son in flesh like ours under sin's domain, and as a sin offering, 4 in order that the law's requirement would be accomplished in us who do not walk according to the flesh but according to the Spirit. 5 For those whose lives are according to the flesh think about the things of the flesh, but those whose lives are according to the Spirit, about the things of the Spirit. 6 For the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace."* (HCSB)

The following section has been muddled by tradition and complex teachings that it is difficult to teach; however, the points made in this next section are simple. But we must remember that these truths cannot be isolated out of their context of the previous verses or misunderstanding will occur.

Romans 8:9 - 11 “9 *But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.* 10 ¶ *And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.* 11 *But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.*” (ASV)

Verse 9

1. *But ye are not in the flesh but in the Spirit* “How do I know whether I am in the flesh or in the spirit?” The answer lies in the immediate and remote contexts. To walk in the spirit is to think according to the spirit (8:4-6). To walk in the spirit is not limited to speaking in tongues, as some have said. Neither is it limited to the gifts or manifestations of the spirit. Although these are included, the simplicity of walking in the spirit is to walk in (by thinking according to) that which came through the spirit, i.e. reality in Christ. The spirit has been described as *the totality or entirety of the spirit*. Romans 8:2 gives it this way, “*the standard of the spirit, which is life in Christ Jesus.*” Romans 7:6 tells us of serving God “*in newness of the spirit.*” These verses together give us *the standard of the new life in Christ*. To walk according to this standard is to walk in the spirit.
2. *dwelleth* This means *presently dwelling or inhabiting*. This word doesn’t mean to be sitting dormant. It is used only 9x in the New Testament, 5 of which are in Romans, chapters 7 & 8 [7:17, 7:18, 7:20, 8:9 & 8:11.] By these uses and their context, this word intimates influencing one toward doing accordingly, producing fruit. See Jn. 14:23.
3. *if so be that the Spirit of God dwelleth in you* This isn’t referring to being born again. Neither this term, nor the idea of the new birth is anywhere in this context. This is referring to thinking about *the things of the Spirit* as verses 4-6 have been telling us.
4. *But if any man hath not the Spirit of Christ* “Christ” is a title referring to his work as the Christ. So, this phrase means something like, If anyone does not hold these thoughts pertaining to newness of life that is in Christ...
5. *he* (this) *is none* (not) *of his* (him) This means that these other thoughts do not belong to him.

Verse 10

1. *And if Christ is in you* The title “Christ” is again used here meaning the work he did as the Christ. If this work lives in you, then...
2. *the body is dead because of sin;* The body is indeed spiritually dead on account of sin. The body will offer no spiritual help to live for God.
3. *but the spirit is life because of righteousness.* Two ways to serve. The spirit (life in Christ) is life to its fullest measure on account of righteousness because righteousness is life with God (Gal. 3:21).

Verse 11

1. *But if the Spirit of him that raised up Jesus from the dead dwelleth in you,* This is the same spirit. Think of the power of raising the dead. This same life-giving spirit is abiding in you.
2. *he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you* Look at the reality of this verse in its context! As God’s spirit is abiding in us, leading us into thinking according to the standard of life in Christ, then our bodies will be being transformed from no life with God to manifesting his life.

Romans 8:12 - 15 “12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.” (ASV)

Verse 12

So then, brethren, we are debtors, not to the flesh, to live after the flesh “Debtors” is to be obligated. This can’t be referring to the one who doesn’t care to live for God. This verse could be translated in an expanded fashion as, *Because of these truths of our new life in Christ, brethren, we are obligated to be living for God according to their standard, not by the deeds of the body, as one who is apart from Christ, living under law.*

Verse 13

1. *for if ye live after the flesh, ye must die* In other words, *if you try to live for God by any standard of the flesh you are about to die, experiencing a lack of partnership with God.*
2. *but if by the Spirit ye put to death the deeds of the body, ye shall live* Expanded: *But if, by way of the spirit (the standard of the new life you have in Christ), you put to death the practices of the desires of your body which used to govern you, then you will live in partnership with God.* See 2 Pet. 1:4 and 1:9.

Verse 14

For as many as are led by the Spirit of God, these are sons of God Expanded: *As many as are being guided by that spiritual life in Christ which came from God, these are the sons (imitators) of God.*

Verse 15

1. *For ye received not the spirit of bondage again unto fear* Expanded: *Because you have not taken hold of a servitude type of spirit again, as if to have digressed unto laws to live for God. This only results in fear because you will soon condemn yourself, feeling worthy of sin’s consequences due to separation from God.*
2. *but ye received the spirit of adoption, whereby we cry, Abba, Father* In the Roman culture *adoption* was many times sought when a father didn’t have a son worthy enough to carry on the family business. The adopted son would then be considered the main or sole heir of the father, and therefore was very precious to the father. To the adopted son, the father is a present help in time of need with all of his ability and resources. *Abba, Father* is a term which is the opposite of having fear due to knowing that you are the father’s beloved. See Mk. 14:36 & Gal. 4:6. Expanded: *But you have taken hold of an adoption type of spirit by which we cry out, "Abba, Father!"*

Romans 8: 16 - 17 “16 The Spirit itself testifieth with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if we suffer with [him], that we may be glorified together.” (Webster)

Verse 16

The Spirit itself testifieth with our spirit, that we are the children of God The adoption-type spirit itself witnesses with our spirit that we are God’s offspring.

Verse 17

1. *And if children, then heirs; heirs of God, and joint-heirs with Christ* The word “heirs” is used 3x in this statement for emphasis. *joint-heirs with Christ* Jointly participating with Christ. See Jn. 16:15 and 17:10.

2. *if we suffer with [him], that we may be glorified together* Those who are being led by their new life in Christ, who have taken hold of the adoption-type spirit will be challenged with the contrary ways of this world. The word *if* should be translated "*since.*" Expanded: *Since we suffer troubles together with Christ in order that we might be glorified together with him.*

This next section of Romans 8:18-25 is regarding our hope for which we patiently wait.

Romans 8:18 - 19 *"18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us—ward. 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God."* (ASV)

1. *"sufferings"* That which one suffers or is afflicted with, whether internal or external. See Phil. 3:10. Christ experienced these "sufferings" because he took his stand upon truth. We partake of these same sufferings for the same reason.
2. See 2 Cor. 4:16-18.
3. Expanded: *For I logically conclude that all the sufferings and afflictions which we endure, whether internally or externally in this present season, are not worth comparing with regard to the glory which is about to be being revealed to us. For the creation eagerly waits with outstretched necks in anticipation of the revealing of the sons of God (Those led by the spirit).*

Romans 8:20 - 22 *"20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now."* (ASV)

Expanded: *For the creation was made subject to emptiness and corruption due to the suppression of the truth (Rom. 1:18 and Eph. 4:17-19), not voluntarily, but through him who subjected it upon hope because the creation itself likewise shall be set free from its worsening state of slavery (due to its decay from sin) into glory's freedom which belongs to the children of God. For we see and therefore perceive that all of creation groans in distress together and feels the pains of child-birth together until this moment.*

Romans 8:23 - 25 *"23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit], the redemption of our body. 24 For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? 25 But if we hope for that which we see not, [then] do we with patience wait for it."* (ASV)

1. *"wait"* is *apekdechomai*, used 3x in Romans 8:19, 8:23 and 8:25; meaning to steadily and patiently wait, *"as with outstretched necks"*(WEY)
2. Expanded: *Yet not creation only but we also who possess the spirit as a promising foretaste, we ourselves likewise groan with grief within ourselves, longing with outstretched necks to see our adoption - the release from sin to be effected upon our body (Rom. 8:10). For it is in hope that we have been saved. But hope which is being seen is not hope; for what one sees how can he actually hope for that? But if we hope for what we don't see, through patient endurance we wait for it.*

CONCLUSION:

The realm of the spirit is the standard of our new life in Christ. What the spirit produces in us is:

- Life and peace (v. 6)
- A sense of belonging to Christ (v. 9)
- An awareness of being heirs of God and joint heirs with Christ (v. 17)
- A reliance upon God: our hearts crying out, *Abba, Father!*" (v. 15)
- A witness that we are the children of God (v. 16)
- Life to our mortal bodies (v. 11)

Our role in relation to the spirit is to simply accept the standard of our new life in Christ, adopting its standard as reality. This is to *"live according to the spirit"* or to *"walk by the spirit"*. Our new life in Christ includes patiently waiting for our hope of the glory of God which shall be revealed unto us. We shall experience all of creation being delivered from the bondage to sin into the glorious liberty of the children of God and the redemption of our bodies. God saved us for the purpose of our hope.

If you would like a copy of this complete series after it is edited please send me a request, preferably by email. Thank you!

THE EPISTLE OF ROMANS

Part 15 – Romans 8:26 – 8:39

In these final scriptures of the doctrinal side of Romans we don't find any words regarding what we are supposed to do. Rather, we are overcome with even more of the richness of God's love toward us through our Lord Jesus Christ. Here we find the crescendo of having been delivered FROM the consequences of Adam's disobedience INTO the realm of the spirit – life in Christ Jesus.

Romans 8:26 - 27 *“26 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. 27 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.” (Webster)*

Verse 26

1. *in like manner* “In the same way” as what? The previous two verses emphatically state that hope that is seen is not hope. Hope is an anticipation or expectation of something better. Rom. 8:22 just told us that all of creation “groans” for future deliverance. In verse 23 we too “groan” for future deliverance when we shall see the redemption of our bodies. In the same manner the spirit also *presently* helps our weakness in that we don't know what to pray for. Our groanings, or griefs are inexpressible (too deep for words, cannot be uttered - Ecc. 6:12). The spirit is one with our inner groanings, the griefs which we bear. So, the spirit intercedes for us, in our behalf. There's no mention of us doing anything in these verses. The spirit does all the work of this intercession.
2. *maketh intercession* See Jn. 14:15-17 where Jesus had been helping them, fighting for them, assisting them. Now Jesus was leaving, but not leaving them without help: the spirit of truth was to be their help, their advocate, their intercessor.

Verse 27

1. *he that searcheth the hearts*. See also Heb. 4:13 & 1 Co. 4:5.
2. Expanded Literal: *And the one continuously investigating the hearts knows what the thoughts of the spirit are because it pleads in behalf of the ones called saints (Rom. 1:7) according to, not our limited perspective, but God's all encompassing perspective.*

Romans 8:28 - 30 *“28 And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose. 29 For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” (ASV)*

Verse 28

1. *according to* This is a lead into a standard.
2. *purpose* aim, plan, goal. See Eph. 1:11, 3:11 and 2 Ti. 1:9. 1 Tim. 2:4
3. Expanded Literal: *And we see with our minds eye that all things work in harmony (under God who is over everything) for the benefit of the ones who are loving God, to those who according to God's purpose are called.*

4. Rotherham's Translation *"We know, further, that, unto them who love God, God causes all things to work together for good,—unto them who, according to purpose, are such as he hath called;"*

Verse 29

1. Expanded Literal: *Since those whom God foreordained (before time began - Eph. 1:4) he also predetermined their boundaries to be conformed to the resemblance (likeness, image) of his Son (Rom. 1:4), for him to be the first born among many of the same kind.*
2. *"Their boundaries"* See Rom. 12:3 *"more highly"* and 1 Cor. 4:6 *"not to exceed what is written."*

Verse 30

1. *Called* is used here as "given a new name." Kaleo. See Rom. 9:24-26 used 3x. This word is a derivative of kletos used in Rom. 1:7 "called saints." We have been given a new name as Abram was given the new name Abraham, meaning "father of a multitude." See Rom. 4:17-21.
2. *Justified* means rendered righteous. See Rom. 3:21-26 and 4:1-8.
3. *glorified* God made us glorious like the bright stars in the midst of the darkness (Dan. 12:3), adorned us with luster, clothed us with splendor. See Rom. 3:23, Jn. 17:22, Rom. 8:21 and Rom. 15:7.
4. Expanded Literal: *And those for whom he predetermined the boundaries, them he also gave a new name - saints. And these to whom he gave this new name he also rendered righteous. And whom he rendered righteous he also made glorious like the stars of heaven, causing us to shine.*

Romans 8:31 - 32 *"31 What then shall we say to these things? If God [is] for us, who [is] against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (ASV)*

Verse 31

1. Expanded Literal: *Since God has caused all these things to work in harmony for our benefit, now what shall we say in conclusion to these things? Since God Almighty is on our side, who or what could possibly mount up its forces against us?*
2. Compare with: 1 Pet. 5:6-7, Ps. 118:6 and 41:11.

Verse 32

1. *Delivered... up* means gave into the power of another. See Acts 2:23 & Rom. 4:25.
2. *Freely give* is the verb form of charis: grace or gift of God's grace.
3. Verse 32 could be handled as a parenthesis. Read verse 31 then verses 33-35.
4. Expanded Literal: *He who causes all things to work in harmony for our benefit worked in our behalf to such a degree as to not even withhold his own Son, but instead, gave him over into the ruthless hands of his enemies. Having favored us to such a degree, how shall he NOT lavish upon us all things.*

These next verses are in the form of questions which don't need an answer because the answer is so obvious. These are called rhetorical questions.

Romans 8:33 - 35 *"33 Who shall lay anything to the charge of God's elect? It is God that justifieth; 34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall*

separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?” (ASV)

Verses 33 through 39 tell us that nothing can possibly separate us from the love of God because God is on our side.

Verse 33

1. *God's elect* God's chosen ones: the best of God's kind or class. 1 Pe. 2:9.
2. *Justifieth* means is justifying or rendering righteous. See Ro. 4:8.
3. Expanded Literal: *Who or what is able to bring even the smallest accusation against ones with whom God has allied? God is the one who is continuously rendering them righteous.*
4. To accuse: the act of accusing of any wrong or injustice.

Verse 34

1. *Condemneth* is to give judgment against, to judge worthy of punishment. See Rom. 8:1, Jn. 3:17-18, Jn. 5:24. See note on Rom. 8:26.
2. *maketh intercession* Also compare Isa. 53:12 and Heb. 7:25.
3. *the right hand of God* The seat of governor for God, a position of honor and authority. See Acts 2:33, Eph. 1:20-23, 1 Pet. 3:22, Mt. 28:18 and Phil. 2:9-11.
4. Expanded Literal: *Who or what is able to bring any judgment worthy of punishment against us? Christ died as sufficient punishment for any judgment against us (Isa. 53:4-6 & :10-12, Rom. 3:24-25, 4:25), and even more than that he is risen: He indeed is governmentally positioned at the honorable and authoritative right hand of God; He indeed makes intercession in our behalf.*

Verse 35

1. *Separate* is to divide, sever, divorce.
2. *The love of Christ* used 3x in NT: here, 2 Co. 5:14 & Eph 3:19. It is the love exhibited to us by Christ having given up his life for the sake of sinners (Rom. 5:6-8 & 1 Jn. 4:9-10).
3. *Tribulation* is mental pressure (especially away from the truth); oppression, affliction, mental distress (Rom. 5:3-5, Mt. 13:21, 1 Th. 1:6 & 3:3 and Jn. 16:33, 2 Co. 4:17).
4. *Anguish* is distress; dire calamity, extreme affliction, misfortune.
5. *Persecution* is harassment from enemies with unjust punishment or penalties (Mt. 13:21, Ac. 8:1 & 2 Co. 12:10).
6. *Peril* is danger, risk, hazard, jeopardy.
7. Expanded Literal: *Who or what shall have success in severing us from the results of the love of Christ in that he died that death for us? Shall the mental pressures resulting from our stand upon the truth? Shall extreme calamities, persecutions from enemies, or lack of food? Shall being destitute, being at risk of life, health or property, or even being brutally murdered like Stephen in Acts 7?*
8. A list of Paul's experiences with most of these challenges: 2 Cor. 11:23-33 (12:10).

Romans 8:36 - 37 *“36 Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us.” (ASV)*

Verse 36

Quote Ps. 44:22 where this statement could be true. But under the New Covenant - NO!

Verse 37

1. *in all these things* Specifically referring to verse 35.
2. *through him that loved us* Not through means of our own or through trusting in the power or resources of others. No! God is on our side. He has proven his love for us through Christ's death. What will he NOT do for us NOW?!!
3. Literal: *NO! In all these things we are overwhelmingly victorious through him who loved us.*
4. See also Jn. 16:33, 1 Jn. 2:13-14 & 5:4-5, Rev. 3:21 & 12:11.

Romans 8:38 - 39 “38 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 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.*” (ASV)

Verse 38

1. *death* See Ps. 23:4, 27:1, & Heb. 2:14-15.
2. *principalities* Angels or demons holding first place, the first place, supreme power, rule, magistracy. See Eph. 1:21, 2:2, 6:12 & Col. 1:16.

Verse 39

1. *Creature* is created thing. The context of 8:21-22 tell us that “*created things*” are “*groaning and travailing in pain*” due to being in “the bondage of corruption to sin.” Agony loves company. Whatever any created thing throws at us, NOTHING shall have the power to separate us from God’s love toward us in Christ Jesus our Lord.
2. *separate* Same word used in verse 35.
3. *the love of God, which is in Christ Jesus our Lord* In verse 35 it was “*the love of Christ.*” It is the love of God in Christ which then became Christ’s love. This is the same as when we love with the love of God. It might be said that we are loving, but is our resource our own love or the love of God living in and through us (Rom. 5:5)?
4. Expanded Literal: *For the words of the gospel of God have won me over, such as, “Who or what can possibly be against us when God is on our side?” Neither the fear of death (Heb. 2:14-15 & Psm. 23:4), nor the despairs of this life, nor angelic messengers (whether men or demons), nor supreme powers (Acts 16:35-40), nor any powers, nor anything currently being used against us or intended to be used against us, nor height, nor depth, nor anything else in all of creation shall be capable to sever us from the love of God extended to us in the redemptive work of Christ Jesus our Lord (Rom. 3:24 through 8:34. Also 1 Jn. 4:9-10).*

In conclusion, this section of Romans 8:26-39 tells us more of, not what we are to do for God, but what God has done for us:

1. The spirit continually makes intercession for us regarding groanings which are too difficult to express.
2. God causes all things to work in harmony for our benefit.
3. God is on our side, so what could possibly overcome us?
4. The reason God lavishes all things unto us.
5. We are overwhelmingly conquerors through him who loved us.
6. Nothing is capable of severing us from God’s love toward us in Christ.

There is no power or force which can remove us from the blessings that are in Christ. Oh, how blessed we are!

THE EPISTLE OF ROMANS

Part 16 – Romans 12:1 – 16:27

The Practical Side of Romans

The Church Epistles by E.W.Bullinger, pg.. 30:

“It will not be necessary for us to examine in such detail the other Epistles, or even the remaining portion of this Epistle. But, as this is the foundation of the whole – the basis on which all other truth depends, the subjective foundation on which the Mystery rests, we cannot be too careful in learning its lessons. And, moreover, as departure from this teaching, or failure to learn it, is the source of all error as to the standing and walk of the Christian, no subject can be fraught (charged) with such importance as this.”

For teaching purposes we will be breaking Romans 9 through 16 into four points:

- 1. Chapters 9-11 Paul’s heart for Israel. Mercy for both Israel and the Gentiles.**
- 2. 12:1 - 15:12 Practical points**
- 3. 16:17 – 20 Beware of such men**
- 4. 16:25-27 To establish the saints. May God be recognized through Christ.**

1. Chapters 9-11 Paul’s heart for Israel. Mercy for both Israel and the Gentiles:

Romans 9:1 – 4a *“1 ¶ I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could wish that I myself were anathema from Christ for my brethren’s sake, my kinsmen according to the flesh: 4 who are Israelites...” (ASV)*

Romans 10:1 *“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” (AV)*

God’s desire is to show mercy to both the Jews and the Gentiles, so that all would be saved and come unto and experiential knowledge of the truth (1 Tim. 2:4):

Romans 11:30 – 32 *“30 For as ye (Gentiles) in time past were disobedient to God, but now have obtained mercy by their (the Jews’) disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all.” (ASV)*

2. 12:1 - 15:12 Practical points

Romans, chapters 12 through 16 have been called the practical section of Romans because they consist of many practical points. Every practical point is based on the doctrine taught in chapters 1-8, the *doctrine unto which we were delivered* (Rom. 6:17).

If these practical points (or any other practical points) are divorced from the doctrine of the new life we have in Christ then they become a form of law unto which our behavior is to be modified. In this case, the fruit will be that of being under law (Rom. 7). The person will feel and express guilt, shame and condemnation for not living enough for Christ because he falls short of what he deems he ought to be doing. The other result is that the person

will feel a sense of self-success and self-righteousness resulting in reasons to boast in himself and/or to have the desire for others to recognize him.

God forbid that these practical points designed for our blessing would be used against us. You've probably heard well-meaning saints say something like, *You ought to be more loving!* Or, *You should pray more!* Is being more loving or praying more a problem? NO! The problem is that these points are being used to try to modify our behavior to ultimately better our character. Remember what Romans 5:3-4 taught us? Boasting in what God has told us when we're dealing with tribulations develops our character. In other words, the gospel is the power of God to transform our lives as we adapt our thinking to the truth, not by improving ourselves through behavioral changes.

Romans 12:1 - 2 *"1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. 3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith."* (ASV)

The practical side of Romans begins with the words *I beseech you therefore, brethren*. It doesn't say, *I command you, brethren!* Some of the points in these chapters are in the command form in the Greek, but we can't forget that this section begins with, *imploring, begging, or encouraging* us to live for God.

Another point on this is that the doctrine and practice work together much like the full training of children. You continually bring them to, and encourage them in, the doctrine. While the doctrine is developing their character you instruct them regarding the things that they should be doing, the things which understanding the doctrine will eventually and naturally bring them into doing. For example, you tell a two year old not to play in the street. They don't understand the severity of a car colliding with their flesh at high speed. They just need to follow your instruction, which is right practice. Eventually, they won't need the instruction of the practice because they will mature into being motivated from within to not play in the street.

The doctrine of Romans will develop our character much the same way. As we think as those who have died and been raised with Christ, we will naturally develop into the practical points of Romans:

Romans 12:9 - 18 *"9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another; 11 in diligence not slothful; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men."* (ASV)
3. Romans 16:17 – 20 Beware of such men!

Romans 16:17-20 *“17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen.” (ASV)*

These verses expound on a subject that the scriptures address throughout; there are those who will lead people astray. This subject is elaborated on by the whole book of Galatians. But in this series we need to hit the main point: lead people astray from WHAT?... the doctrine which you were taught in the first 8 chapters of Romans.

Expanded Literal of Romans 16:17-18: *But I implore you, brethren in Christ, take note of the ones who are causing disagreements of opinions resulting in divisions and hindrances from what seems like, but is not, the doctrine which you were taught. Take note of them and turn away from them. For those of this kind serve themselves as master, not our Lord Jesus Christ. And through stimulating lectures for the betterment of the listeners and through masterful speeches filled with catchy phrases which captivate their audience, they mislead unsuspecting ones into trusting in guidance about things which seem right to do, but these things are not the gospel.*

Saints, it is crucial for us to know what the gospel is. We will recognize the counterfeits to the degree we know the details of the genuine. What has Romans taught us so far of what the gospel is? It is...

1. The message of the genuine apostles (1:1-5).
2. The power of God unto wholeness/deliverance for all who believe (1:16).
3. The righteousness of God, not the righteousness of man, being revealed (1:17).
4. About our justification by faith, not the works of the law (3:24, 26, 30).
5. That God displayed Christ Jesus as a propitiation in his shed blood (3:25).
6. That Jew and Gentile are both justified by faith. Now there is no distinction between the two (3:29).
7. That we now have peace with God, having been justified through Christ (5:1).
8. That we have been permanently placed in this grace (5:2).
9. That we have permanent access into this grace (5:2).
10. That the gospel produces for us patience, the character of the word, and hope (5:3-5).
11. That Christ died for us when we were helpless, in the state of being ungodly, sinners and enemies of God (5:6-10).
12. That we have been reconciled to God through Jesus Christ (5:10-11).
13. That as Adam passed to us sin, death and condemnation, so Jesus Christ passed to us righteousness, life and acquittal from every wrong (5:12-19).
14. That we have been baptized into Jesus Christ's death and burial so that we can walk in newness of life (6:3-4).
15. That we're freed from the power of sin (6:7 & 18).
16. That we're freed from the authority of the law (7:4).
17. That the spirit gives life to our mortal bodies (8:11).
18. That we are heirs of God and joint heirs with Christ (8:17).

19. That all of creation will be delivered from its slavery to corruption due to sin (8:20-22).
20. That we will receive the redemption of our bodies (8:23).
21. That the spirit makes intercession for us (8:26-27).
22. That God causes all things to work in harmony for our benefit (8:28).
23. That God foreordained us, prearranged for us to be conformed to the image of his son, gave us a new name, rendered us righteous and made us to shine like the stars of the universe (8:29-30).
24. That God is on our side, so that nothing can be against us (8:31).
25. That God will freely give us all things (8:32).
26. That nothing or no one can bring a charge against us, condemn us or separate us from the love of God which is in Christ Jesus (8:33-35).

All of these gospel realities are what the gospel IS. Beware of any and all messages which are near but not the gospel. Every one of these realities is on account of Jesus Christ's obedience to God. Apart from Jesus Christ we would have NO part in any one of these realities. This is why it is said that the gospel is concerning (about) Jesus Christ (Rom. 1:3).

4. Romans 16:25-27 To establish the saints. May God be recognized through Christ.

Romans 16:25 - 27 *“25 Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: 27 to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.” (ASV)*

Verse 25

to establish you To make you firm or fixed, your house being built upon the rock where the circumstances of this life no longer have the strength to cause you to fall.

Verse 27 states, *to whom be the glory for ever. Amen.* This word “glory” means recognition or acknowledgment. God is recognized for his unmatched love, for the depths of his wisdom and for his super abundantly gracious gifts – but only through an understanding of what he has accomplished for mankind through Jesus Christ. This is the message which spans eternity, which all of creation will be in submission to one day – the powerful message of the gospel of God.

KEY WORDS AS USED IN ROMANS

Simple Definitions in Alphabetical Order

Revised 10-26-08

APOSTLE: One who is sent with a message, a messenger or an ambassador.

BAPTISM: Not merely immersion, but what is baptized becomes identified with that into which it is immersed. Used culturally of dyeing cloths and pickling. Also used for religious purposes to represent cleansing or purification. See Acts 1:5.

BELIEVE: To be persuaded, to rely upon, to trust. It is a state of trust and reliance, not of having knowledge. To believe necessitates information to be believed, to be fully assured of information with unswerving confidence. Our faith is to be the faith (see “the faith”).

CIRCUMCISION & UNCIRCUMCISION: Circumcision began with Abraham as a sign of the covenant that he had with God. See Gen. 17:10-14. As a sign of the covenant, circumcision was also to be practiced on all of his progeny, the Children of Israel. Any purchased slave was to also be circumcised. In general, the term “The Circumcision” refers to the Jews, whereas the term “The Uncircumcision” refers to the Gentiles. More specifically, “The Circumcision” refers to God’s covenant people. Practically, “circumcision” is an outward showing of man’s obedience to God’s covenant.

COVENANTS: Agreements, to agree to do, or carry out, to promise by a will or testament. The oldest of covenants was sealed by blood. The same is true of the two covenants most spoken of in the Bible – the Old Covenant (referring to the Law of Moses), and the New Covenant (the eternal covenant by the blood of Jesus Christ- Heb. 13:20). The New Covenant is the fulfillment of the Abrahamic Covenant. See Gen. 12:1-3 & 17:1-8 (esp. v. 7). Compare with Rom. 4:16, 9:6-8 & Gal. 3:14 & :16.

DEATH/DEAD/DIED: The absence of life – either physical or spiritual (i.e. no life with God). Death infers the end of life.

ESTABLISH: To make firm or fixed. Romans 1:11 & 16:25.

THE FAITH: The information from God in which we are to trust, accepting as true. It refers to what was accomplished by the Lord Jesus Christ, or is a result of his redemptive work as the Messiah. Simply put, it is the gospel which is to be believed.

FLESH: As used in Paul’s epistles, the outward form of human nature, and therefore human nature in its embodiment. So, it is used as the distinct antithesis to “*spirit*,” as in, living for God by way of the flesh, apart from Christ.

GOSPEL: God’s good news of his grace extended to mankind because of the redemptive work of the Lord Jesus Christ.

GRACE: It is God’s favor, freely given as a gift and bestowed upon mankind. EWBullinger: “...*on the part of the giver of a favour, kindness, favour; on the part of the receiver, thanks.*” Opp. of “works,” see Rom. 11:6. Many times “grace” refers to that which is received by grace through Jesus Christ, otherwise called *the grace of Christ*. In the following verses, written to those who believe in Jesus Christ, the grace of God refers to that which is freely given to us

because of the redemptive work of the Lord Jesus Christ: Ro. 5:2 “*stand in the grace*”, Ro 5:15b “...by the grace of the one man, Jesus Christ...” Ro. 6:14 “*We are... under grace.*”, Ro. 7:24-25 (Doulay Translation) “*Who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.*”

GREEKS: Greek-speaking and/or Greek-cultured Gentiles. Roughly it means Gentiles.

JEW & GENTILE: The “*Jews*” are the nation of Israel, those who were chosen as God’s covenant people under the Law of Moses. The “*Gentiles*” are all of the nations other than Israel. There was tremendous cultural conflict in the minds of the Jews who thought of the Gentiles as inferior, dogs and therefore incompatible with the Jews. This incompatibility made it difficult for the Jews to accept the Gentiles as “*one body in Christ.*”

LAW: An established, unbending standard; then, the commands of that standard for the purpose of governing. This term is primarily used of the Law of Moses as in John 1:17, Rom. 3:19-21, Rom. 2:12 and almost throughout Romans. Other uses: Rom. 8:2 “the spirit.”

LIFE: Life in its fullest manifestation; life as God designed it to be. This life is only available through the Lordship of Jesus Christ. Apart from him man merely exists.

OBEDIENCE: To submit to, comply with, the commands or information heard. It is to listen attentively unto obedience, compliance, submission; hence, obedience as a result of attentive listening.

PROPITIATION: Whatever is done so that the offended person is appeased or satisfied. It refers to the place of atonement or conciliation, where every wrong receives mercy, and therefore, the offender is guiltless and the otherwise required punishment due to the offenses is canceled. In the Old Testament it is called *the mercy seat*. This is the place referred to when God says, “*There I will meet with you.*” (Ex. 25:22)

RECONCILED: The state of having been restored, brought back to God by the elimination of the sin which separated Man from God.

REDEMPTION: The act of freeing, delivering or releasing by payment of a ransom. Rom. 3:24

RIGHTEOUSNESS/RIGHTEOUS/ JUSTIFICATION /JUSTIFY/JUSTIFIED: In a broad sense, righteousness is the state of him who is as he ought to be, the condition acceptable to God. It is being right in the sight of God, the just Judge. Right, perfect or just as it should be.

Righteousness/justification “by faith” is in contrast to “by works,” (see “grace” above.)

RIGHTEOUSNESS (2 KINDS): See Romans 10:3-6 & Phil. 3:9.

1. The righteousness of God: The righteousness of God is made unto us when we believe on Jesus Christ. In this case, God imparts his righteousness unto us.

2. Man’s righteousness: Our righteousness (man’s righteousness) is achieved by keeping God’s standard for perfection, the Law of Moses.

Righteousness is sometimes used as the keeping of the standard of the gospel.

SACRIFICE: The act of offering a life in sacrifice for the service and worship of another.

SERVE/SERVANT: A slave, one bound (tied up) to serve and to act accordingly; one whose will and capacities are wholly at the service of another. The highest devotion of one who is bound by love. Rom. 1:1; 6: 6, 16 (2x), 17, 18, 19 (2x), 20, 22; 7:6, 25.

SIN: Usually used as an entity called sin as in Rom. 7:11 where sin is personified. It is a driving force which presses one toward sinning. It has been known as *sin nature*, the power within which produces after its kind - sins. This first use of "sin" personifies it, and its target is man (Gen. 4:7). The word "sin" is sometimes used for what sin produces which is usually called sins. Isaiah 53:6 describes sin (iniquity) as man turning from God and going our own way. Jeremiah 2:13 communicates the same. It can be simply summarized as missing the mark or falling short.

SPIRIT: From a word which means to blow or breathe; then, meaning life. Spirit itself cannot be known by the senses. Only the evidences or effects of it prove its presence. Figuratively then, it sometimes has the meaning in Paul's epistles to mean that which came by, or is made known by the spirit, hence, "***the things freely given to us of God.***" 1 Cor. 2:12. Also in 2 Cor. 3:6 it carries the similar meaning of the New Covenant. In Eph. 3:5 it is in reference to "***the mystery of Christ.***" Jesus Christ said in John 6:63: "***These words are spirit and they are life.***" Spirit refers to either the spirit itself or the effects of the spirit. (See also "flesh.")