

**Commentary**  
**on**  
**Romans**

**by**

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## Prelude

The theme of this epistle is the Gospel of God. Paul was an apostle and as such he laid foundations. Romans is rightly placed first in the epistles because it is so foundational in its teaching about the grace of God.

Now it is helpful to know a little background about Paul. Paul was born a Jew, as we read in **Acts 22 (KJV):3** I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

The city Paul was in at the time he is speaking in verse 3 above was Jerusalem, as we read in **Acts 21 (KJV):17** And when we were come to Jerusalem, the brethren received us gladly.

Paul was a Jew but he was also a Roman citizen by birthright, as we read in **Acts 22 (KJV):27** Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

Paul was a Pharisee, as we read in **Acts 26 (NASB):4** “So then, all Jews know my way of life since *my* youth, which from the beginning was spent among my *own* nation and in Jerusalem, 5 since they have known about me for a long time, if they are willing to testify, that I lived *as* a Pharisee according to the strictest sect of our religion.

Paul must have been married at one time because marriage was a requirement if you were in the “strictest sect” of the Pharisees.

Paul, who grew up as Saul, got saved on the road to Damascus, as we read in **Acts 9 (KJV):3** And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Paul was then commissioned by the Lord in **Acts 9 (KJV):17** And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Now after this, Paul had to leave Damascus because the Jews wanted to kill him, and so he left and went into Arabia for three years, probably to study, as we read in **Galatians 1 (KJV):15** But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.



18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.  
 19 But other of the apostles saw I none, save James the Lord's brother.

Then fourteen years later he went up to Jerusalem, as we read in **Galatians 2 (KJV):1**  
 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

At least another eight years of Paul's missionary journeys will pass before he again goes up to Jerusalem and will be arrested and eventually be taken prisoner to Rome.

Now we don't know the exact time of Paul's writing to the Romans. But there are some clues. Paul's epistle to the Romans would have been written sometime before the last time he went up to Jerusalem in **Acts 21 (KJV):10** And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done. 15 And after those days we took up our carriages, and went up to Jerusalem.

And this would be the time he mentions in **Romans 16 (KJV):22** For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints.

We will discover more clues as we progress. When we get to Romans chapter 16, we will see that it is likely that he wrote this epistle when he was in Corinth.

Now the **Chapter** headings in the index are just to give the reader a guide as to where one is at in the book of Romans. So if you ignore the **Chapter** headings, a pattern of the outline may be discerned, as below:

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Numbers may follow a heading, and letters may follow the numbers in the outline.

Here is what a condensed outline of just the headings in our study on the Book of Romans would look like:

- I. Introduction and Theme: The Gospel of God 1:1-17
- II. The Whole World Guilty before God 1:18-3:20
- III. Justification and the Righteousness of God 3:21-5:21
- IV. Sanctification through Union with Christ 6:1-8:39
- V. God's Purpose for Israel 9:1-11:36
- VI. The Life of Surrender 12:1-16:27
- VII. Conclusion

Now Paul says in **Romans 1 (KJV):**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.

Paul will address the Jew first in his writing. He will quote the fulfillment of the Old Testament Scriptures often as a witness to the Jews, and as a confirmation to the Gentiles that what he was writing is the truth of God.

## Chapter 1

### I. Introduction and Theme: The Gospel of God 1:1-17

#### 1. Introduction 1:1-7

**Romans 1 (KJV):**1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ: 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

**Comment:** In verse 1, we read, “1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,”

The word servant in the Greek is **δοῦλος** (pronounced doo'-los); from G1210; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency):—bond(-man), servant. **Strong's Exhaustive Concordance, G1401**

And this Greek word is derived from **δέω** (pronounced deh'-o; a primary verb; to bind (in various applications, literally or figuratively):—bind, be in bonds, knit, tie, wind. See also

## G1163, G1189. **Strong's Exhaustive Concordance, G1210**

Continuing in verse 1, Paul was “called to be an apostle”. The word “apostle” in the Greek is **ἀπόστολος** (pronounced ap-os'-tol-os); from G649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers):—apostle, messenger, he that is sent. **Strong's Exhaustive Concordance, G652**

And this Greek word is derived from **ἀποστέλλω** (pronounced ap-os-tel'-lo); from G575 and G4724; set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively:—put in, send (away, forth, out), set (at liberty). **Strong's Exhaustive Concordance, G649**

And this Greek word is derived from two Greek words, **ἀπό** (pronounced apo'); a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):—(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. **Strong's Exhaustive Concordance, G575**

And from **στέλλω** (pronounced stel'-lo); probably strengthened from the base of [G2476](#); properly, to set fast ("stall"), i.e. (figuratively) to repress (reflexively, abstain from associating with):—avoid, withdraw self. **Strong's Exhaustive Concordance, G4724**

An apostle is one who is sent away, and who plants churches, as we read in **1 Corinthians 3 (KJV):5** Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? **6** I have planted, Apollos watered; but God gave the increase. **7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. **8** Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

Paul says that Apollos watered. That is, Apollos was a teacher. His ministry is described in **Acts 18 (KJV):24** And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. **25** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. **26** And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. **27** And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: **28** For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

As a teacher, Apollos “helped them much which had believed through grace” in verse 27.

Now continuing in Romans 1:1, Paul was “separated unto the gospel of God”. The word “separated” in verse 1 in the Greek is **ἀφορίζω** (pronounced af-or-id'-zo); from G575 and G3724; to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc.:—divide, separate, sever. **Strong's Exhaustive Concordance, G873**

And this Greek word is derived from **ἀπό** (pronounced apo'); a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):—(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. **Strong's Exhaustive Concordance, G575**

And from **ορίζω** (pronounced hor-id'-zo); from G3725; to mark out or bound

("horizon"), i.e. (figuratively) to appoint, decree, specify:—declare, determine, limit, ordain.  
**Strong's Exhaustive Concordance, G3724**

And so we also read as in **Romans 1 (NASB)**:1 Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God...

Paul was "separated", or "set apart" by God for the "gospel of God".

Then we read in verses 2 to 4, "2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:"

The "gospel of God" in verse 2 was, "promised afore by his prophets in the holy scriptures", which in verse 3 was, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh". This refers to all of the prophecies of the promise of the Messiah in the Old Testament, who in verse 4 was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead".

We will now look at some of the main promises of the Messiah in the Old Testament, which run from Genesis to Malachi. And so we begin to read in **Genesis 3 (KJV)**:14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

God promised a "seed" who would bruise the serpent's head. The serpent's head is speaking of Satan, who would bruise the Messiah's heel.

And then we read in **Genesis 49 (KJV)**:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Shiloh refers to the promise of the Messiah who would come from the tribe of Judah.

Then Moses lived about 1500 years before Christ, and he prophesied in **Deuteronomy 18 (KJV)**:17 And the Lord said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

And then Isaiah lived over 740 years before Christ, and he prophesied in **Isaiah 7 (KJV)**:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

And Immanuel is interpreted for us in **Matthew 1 (KJV)**:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

And then we read in **Isaiah 9 (KJV)**:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his

kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

And then in **Isaiah 53 (KJV)**:1 Who hath believed our report? and to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

And Micah prophesied during the time of Isaiah in **Micah 5 (KJV)**:2 But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Then Daniel lived over 600 years before Christ, and he prophesied of Messiah the Prince, and of a time when He would come in **Daniel 9 (KJV)**:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

To Daniel it was revealed that “Seventy weeks are determined upon thy people”, that is,

upon Israel. The weeks are weeks of years. After the seven weeks and threescore and two weeks, or 69 weeks, Messiah would be “cut off”. This was fulfilled when Jesus was crucified. There remains still one more week of the 70 to be completed for Israel which will be fulfilled in the great tribulation that Daniel prophesied in **Daniel 12 (KJV):1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Jesus also spoke of this time in **Matthew 24 (KJV):21** For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And then Malachi prophesied of John the Baptist meeting Jesus in 464 B.C., as we read in **Malachi 3 (KJV):1** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

We can be confident that Jesus Christ is the fulfillment of the prophecy in Isaiah 7:13-14 that says that He is the sign given to the “House of David” that “a virgin shall conceive, and bear a son, and shall call his name Immanuel.” He is of “the seed of David according to the flesh”, as Paul wrote in Romans 1:3. Now David lived over 1000 years before Christ and yet God inspired the prophecy that the Messiah would be a descendant of David's. Our God knows the end from the beginning, and He has done all of this in order that we can have a personal relationship with Him.

And in verses 4 to 5, Paul testifies of Jesus, as he says, “4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:”

God has set apostles to be first in authority in the church, as we read in **1 Corinthians 12 (KJV):28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Then in verse 6, Paul says, “Among whom are ye also the called of Jesus Christ:”

Paul addresses them in verse 6 as “the called of Jesus Christ”.

Then in verse 7 he says, “To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul is speaking to all “that be in Rome”, to the believers and to all who may become believers in Rome.

## **2. The Faith of the Romans 1:8-17**

**Romans 1 (KJV):8** First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;



10 Making request, if by any means now at length I might have a prosperous journey 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 may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 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. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

**Comment:** In verse 8, Paul says that their “faith is spoken of throughout the whole world”, although in verse 9 he was praying for them “without ceasing” because, in verse 10, he wanted to “have a prosperous journey by the will of God to come” to see them in Rome in order to “impart some spiritual gift” so that they “may be established” in verse 11.

And so in verse 12, Paul explains, “That is, that I may be comforted together with you by the mutual faith both of you and me.”

The word “mutual” in the Greek is ἀλλήλων (pronounced al-lay'-lone); Genitive plural from G243 reduplicated; one another:—each other, mutual, one another, (the other), (them-, your-)selves, (selves) together (sometimes with G3326 or G4314).

This word is in the “Genitive plural” case, and so it may be translated as “of one another” or “of each other”. So we could read verse 12 as, “That is, that I may be comforted together with you by the faith “of each other”, both of you and of me.”

In verse 13, the word “let” is old English, and means “prevented”. So Paul had never been to Rome before, but he saw a need in the church there for a “spiritual gift” so that they “may be established” in verse 11. The words “spiritual gift” in the Greek are χάρισμα πνευματικὸν (pronounced charisma pneumatikon).

The word **χάρισμα** (pronounced charisma) is from G5483; a (divine) gratuity, i.e. deliverance (from danger or passion); (specially), a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty:—(free) gift. **Strong’s Exhaustive Concordance, G5486**

And this Greek word is derived from **χαρίζομαι** (pronounced khar-id'-zom-my); middle voice from G5485; to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue:—deliver, (frankly) forgive, (freely) give, grant. **Strong’s Exhaustive Concordance, G5483**

And this Greek word is derived from **χάρις** (pronounced káris); from G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):—acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy). **Strong’s Exhaustive Concordance, G5485**

The Greek word **χάρις** (pronounced káris) is the word translated as grace in the New Testament. So the Greek word **χάρισμα** (pronounced charisma) is a “free gift”.

Then the word **πνευματικὸν** (pronounced pneumatikon) is from G4151; non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (dæmoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious:—spiritual. Compare G5591. **Strong's Exhaustive Concordance, G4152**

And this Greek word is from **πνεῦμα** (pronounced pneûma); from G4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:—ghost, life, spirit(-ual, -ually), mind. Compare G5590. **Strong's Exhaustive Concordance, G4151**

And so we read in **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The union of our spirit with our body makes us a “living soul”.

The word **πνευματικὸν** (pronounced pneumatikon) is found by itself, without the word **χάρισμα** (pronounced charisma), in **1 Corinthians 12 (KJV):1** Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

The word “gifts” is implied but is not in the actual Greek text. In this instance, the Greek word **πνευματικὸν** (pronounced pneumatikon) is in the Genitive Plural Neuter case.

So we could translate 1 Corinthians 12:1 as, “Now concerning spiritual things, brethren, I would not have you ignorant.”

Then the word **χάρισμα** (pronounced charisma) is found by itself, without the word **πνευματικὸν** (pronounced pneumatikon), in **1 Corinthians 12 (KJV):4** Now there are diversities of gifts, but the same Spirit.

That these gifts are spiritual gifts is evident from the context in 1 Corinthians 12. These “spiritual gifts” are given by the Spirit of God as a “manifestation of the Spirit” in **1 Corinthians 12 (KJV):7** But the manifestation of the Spirit is given to every man to profit withal.

The word “manifestation” in the Greek is **φανέρωσις** (pronounced fan-er'-o-sis); from G5319; exhibition, i.e. (figuratively) expression, (by extension) a bestowment:—manifestation. **Strong's Exhaustive Concordance, G5321**

And this Greek word is derived from **φανερῶω** (pronounced fan-eh-rah'-o); from G5318; to render apparent (literally or figuratively):—appear, manifestly declare, (make) manifest (forth), shew (self). **Strong's Exhaustive Concordance, G5319**

The gifts of the Spirit are for the purpose of showing the presence of the Spirit among us. They are then listed in **1 Corinthians 12 (KJV):8** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; **9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit; **10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

Then we read in **1 Corinthians 12 (KJV):11** But one and the same Spirit works all these things, distributing to each one individually just as He wills.

These are not human abilities, but abilities of the Holy Spirit that He enables the believers to exercise. An example of the spiritual gifts of a word of wisdom and a word of knowledge occurred in the conversion of Saul, also called Paul. Paul had a vision of the Lord on the road to



Damascus. As a result, he was made blind, as we read in **Acts 9 (KJV):3** And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink.

But there was a disciple already in Damascus, as we continue in **Acts 9 (KJV):10** And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.

Now evidently Ananias did not know Saul, and he could not have known about his vision and where he was staying. So the Lord told Ananias to go to the “house of Judas” on “the street which is called Straight” and ask “for one called Saul, of Tarsus”. The knowledge of Saul’s whereabouts was given to Ananias by the Holy Spirit. This was a “word of knowledge” given to Ananias. Ananias was also told by the Lord to “go” and that by “putting his hand on him”, Saul would “receive his sight.” This was a “word of wisdom” given to Ananias by the Holy Spirit about what Ananias was to do when he arrived there.

Ananias could not have known where Saul was, and what would heal him. The Lord by His Holy Spirit directed Ananias, and so we see the result in **Acts 9 (KJV):17** And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.

In this instance we see the faith of Ananias who obeyed the Lord, and who must have strengthened the faith of Saul, also called Paul, for Saul did not know Ananias. But Saul now had faith, and his blindness being healed by such a man in such a way could only increase the faith of Saul. So it was by their “mutual faith” that the ministry of Paul began.

So we see that even though the faith of the saints in Rome was “spoken of throughout the whole world” in verse 8, Paul prayed in verse 11 that they may be “established”, as we read

again in **Romans 1 (KJV):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 may be comforted together with you by the mutual faith both of you and me.

The word “established” in the Greek is **στηρίζω** (pronounced steh-rid'-zo); from a presumed derivative of G2476 (like G4731); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm:—fix, (e-)stablish, stedfastly set, strengthen.

### **Strong’s Exhaustive Concordance, G4741**

Paul wanted the Roman believers to grow spiritually. And part of growing spiritually is to know how to exercise spiritual gifts.

Now the exercise of spiritual gifts in a church is not the only evidence of growth, for we read of the Corinthians who came behind in no gift in **1 Corinthians 1 (KJV):5** That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

But the Corinthians were “yet carnal”, as we read in **1 Corinthians 3 (KJV):1** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

The fruit of the Spirit is also evidence of spiritual growth. And so in 1 Corinthians 13, Paul explains that without love, the exercise of spiritual gifts does not profit me. We are to do all things in love. And so Paul says in **1 Corinthians 14 (KJV):39** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

Now in verses 14 to 17, Paul continues, “14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 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. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

In verse 17, he refers to **Habakkuk 2 (KJV):4** Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

So Paul is saying that, in the “gospel of Christ”, the “righteousness of God” is “revealed from faith to faith” in verse 17. He is speaking to the Jew first in verse 16, who would have been more likely than the Gentile to have understood about faith. For the Jew who has faith, Paul is asking them to continue in faith and believe the “gospel of Christ”. For the Gentile, the “gospel of Christ” is revealed from the faith of the one preaching it in order to produce the faith in the one who receives it.

The “righteousness of God” is a major theme in the “gospel of Christ”, as we shall see.

## II. The Whole World Guilty before God 1:18-3:20

### 1. The Universe, a Revelation of the Power and Deity of God 1:18-20

**Romans 1 (KJV):**18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

**Comment:** In verse 18, the word “hold” in the Greek is **κατέχω** (pronounced kat-ekh'-o); from G2596 and G2192; to hold down (fast), in various applications (literally or figuratively):—have, hold (fast), keep (in memory), let, × make toward, possess, retain, seize on, stay, take, withhold.

#### **Strong’s Exhaustive Concordance, G2722**

The unsaved “hold down” or suppress the truth, in utter denial of God.

Then in verse 19 we read, “Because that which may be known of God is manifest in them; for God hath shewed it unto them.”

Man is created in the image of God as we read in **Genesis 1 (KJV):**26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

Our DNA is also unique. It is how we can identify each and every person. The whole order of the universe is necessary so that life can be sustained. It all points to a designer with a purpose.

Then in verse 20 we read, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

We are made in the image of God, and so we are composed of body, soul, and spirit, as we read in **1 Thessalonians 5 (KJV):**23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

This should remind us of the trinity of the Godhead, that is, Father, Son, and Holy Spirit.

And Science has proven that the universe had a beginning, but science does not understand how it began. The universe is expanding according to current scientific knowledge.

In 1929, Edwin Hubble provided the first observational evidence for the universe having a finite age. Using the largest telescope of the time, he discovered that the more distant a galaxy is from us, the faster it appears to be receding into space. This means that the universe is expanding uniformly in all directions.

**<https://hubblesite.org/hubble-30th-anniversary/hubbles-exciting-universe/measuring-the-universes-expansion-rate>**

The expansion of the universe means it had to have had a beginning. It could not have begun without a creator because life does not come about from inanimate matter.

And so we read in **Ecclesiastes 8 (KJV):**17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.

God has so designed the universe in order that man cannot find out the beginning without faith. And so we read as in **Hebrews 11 (ESV):**1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the people of old received their commendation. 3 By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

Our God is an awesome God!

## 2. Stages of Gentile World Unbelief 1:21-32

### a. Idolatry 1:21-23

**Romans 1 (KJV):**21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

**Comment:** In verse 21, the word “vain” in the Greek is **ματαιόω** (pronounced mat-ah-yo'-o); from G3152; to render (passively, become) foolish, i.e. (morally) wicked or (specially), idolatrous:—become vain. **Strong’s Exhaustive Concordance, G3154**

And this Greek word is derived from **μάταιος** (pronounced mat'-ah-yos); from the base of G3155; empty, i.e. (literally) profitless, or (specially), an idol:—vain, vanity. **Strong’s Exhaustive Concordance, G3152**

So man’s “imaginations” we “empty”, that is, without substance, and so “their foolish heart was darkened”.

Then in verses 22 to 23 we read, “22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

In verse 23, the word “corruptible” in Greek is **φθαρτός** (pronounced fthar-tos'); from G5351; decayed, i.e. (by implication) perishable:—corruptible. **Strong’s Exhaustive Concordance, G5349**

Man is “corruptible”, or perishable, but God is “uncorruptible”, or imperishable. Man thinks himself to be “wise”, but without God he is a fool.

### b. Homosexuality 1:24-27

**Romans 1 (KJV):**24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is

blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

**Comment:** In verse 24 we read, “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:”

The word “Wherefore” in the Greek is **διό** (pronounced dee-o’); from G1223 and G3739; through which thing, i.e. consequently:—for which cause, therefore, wherefore.

So because of the idolatry in Romans 1:23 above, “Consequently God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:”

And so in verse 25 we read, “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”

Then in verses 26 to 27 we read also that, “26 God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.”

This was previously prohibited by God in **Leviticus 18 (KJV):22** Thou shalt not lie with mankind, as with womankind: it is abomination. 23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

This was a mortal offence, as we read in **Leviticus 20 (KJV):13** If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

The acceptance of homosexuality in our culture has led to the acceptance that someone could be transgender. That is, they believe one could actually change their gender identity from a man to a woman, or a woman to a man. And so we read again in **Romans 1 (KJV):22** Professing themselves to be wise, they became fools.

### **c. A Reprobate Mind 1:28-32**

**Romans 1 (KJV):28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**Comment:** In verse 28 we read, “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;”

The word “reprobate” in the Greek is **ἀδόκιμος** (pronounced a-dok'-ee-mos); from G1 (as a negative particle) and G1384; unapproved, i.e. rejected; by implication, worthless (literally or morally):—castaway, rejected, reprobate. **Strong’s Exhaustive Concordance, G96**

This word is derived from **ἀ** (pronounced ah), a negative particle. **Strong’s Exhaustive Concordance, G1**

And from **δόκιμος** (pronounced dok'-ee-mos); from G1380; properly, acceptable (current after assayal), i.e. approved:—approved, tried. **Strong’s Exhaustive Concordance, G1380**

So the meaning of the word “reprobate” is literally “not approved”.

Then the word “convenient” in verse 28 in the Greek is **καθήκω** (pronounced kath-ay'-ko); from G2596 and G2240; to reach to, i.e. (neuter of present active participle, figuratively as adjective) becoming:—convenient, fit. **Strong’s Exhaustive Concordance, G2520**

In the **NASB**, this word is translated as “proper”, and in the **NKJV** it is translated as “fitting”.

Then we read why man is guilty in verses 29 to 32, “29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

The word “implacable” in the Greek is **ἄσπονδος** (pronounced as'-pon-dos); from G1 (as a negative particle) and a derivative of G4689; literally, without libation (which usually accompanied a treaty), i.e. (by implication) truceless:—implacable, truce-breaker.

The definition of the word implacable is not placable : not capable of being appeased, significantly changed, or mitigated. <https://www.merriam-webster.com/dictionary/implacable>

So the one who is “implacable” is one with whom you cannot make a truce, that is, to have peace with.

## Chapter 2

### 3. The Judgment of God 2:1-3:20

#### a. Man Has No Excuse to Be a Judge 2:1-4

**Romans 2 (KJV):**1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them

which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

**Comment:** In verse 1 we read, “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

Man has no excuse to judge because he does “the same things”.

Then in verse 2, we read that “But we are sure that the judgment of God is according to truth against them which commit such things.”

He refers to the things he mentioned in Romans 1:28-32.

Then in verse 3, we read, “And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?”

So if the man who does the same things sets himself up as a judge, he himself will not “escape the judgment of God”.

And in verse 4 we read, “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?”

The one who judges does not realize that it is the “goodness of God” that leads him “to repentance”.

The word “repentance” in the Greek is **μετάνοιάν** (pronounced metanoyan), from G3340; (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision):—repentance. **Strong's Exhaustive Concordance, G3341**

This Greek word is derived from **μετανοέω** meta-no-eh'-o; from G3326 and G3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction):—repent. **Strong's Exhaustive Concordance, G3340**

And this Greek word is derived from two Greek words, **μετά** met-ah'; a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined:—after(-ward), × that he again, against, among, × and, + follow, hence, hereafter, in, of, (up-)on, + our, × and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. **Strong's Exhaustive Concordance, G3326**

And from **νοιέω** noy-eh'-o; from G3563; to exercise the mind (observe), i.e. (figuratively) to comprehend, heed:—consider, perceive, think, understand. **Strong's Exhaustive Concordance, G3539**

So **μετάνοιάν** (pronounced metanoyan) means to “think afterward”, or to “have a change of mind”.

So the one who repents is the one who has a change of mind about their sin, and about Jesus Christ as their Savior.

## **b. The Righteous Judgment of God 2:5-16**



**Romans 2 (KJV):**5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

**Comment:** In verses 5 to 6 we read, “5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds:”

The one who has “hardness” and an “impenitent heart” is treasuring up wrath against “the day of wrath and revelation of the righteous judgment of God” who “will render to every man according to his deeds”.

Then in verse 7, we read, “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:”

But in verses 8 to 9, we read, “8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;”

And in verse 10, we read, “But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:”

Then in verses 11 to 12, we read, “11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;”

Paul is implying that there is none righteous by the law, and those “without law” are still guilty of sin. So all are guilty of sin. Jew and Gentile will both be rewarded according to the “righteous judgment of God”.

Then in verses 13 to 15 we read, “13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)”

Paul shows that the “hearers of the law”, that is the Jews, were not “doers of the law”, and therefore not “just before God”.

Then in verse 14, Paul shows that “the Gentiles, which have not the law” are a “law unto



themselves”, because they “do by nature the things contained in the law”. In doing so, in verse 15 they show “the work of the law written in their hearts, their conscience also bearing witness”.

The reason that “their thoughts” are “accusing or else excusing one another” is because, although they have a conscience, their conscience is defiled and doesn’t have the right standards by which to judge right and wrong. And so we read in **Titus 1 (KJV):15** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Before we come to Christ, we are “unbelieving” and “nothing is pure”. Our “mind and conscience are defiled”.

And so in verse 16, we read, “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

That is, “God shall judge the secrets of men by Jesus Christ” according to “the gospel” that Paul preached. All Scripture is inspired by God, as we read in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

### c. The Inward Jew 2:17-29

**Romans 2 (KJV):17** Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

**Comment:** In verses 17 to 20 we read, “17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.”

In verse 17 the Jews had the law, and made their “boast of God”, and in verse 18 they knew “his will”, and were able to approve “the things that are more excellent, being instructed out of the law”. And so in verse 19, they were “confident” that they were “a guide of the blind, a light of them which are in darkness”, and in verse 20 that they were “a teacher of babes”, and had “the form of knowledge and of the truth in the law”.

Yet they were hypocrites, for Paul then says in verses 21 to 23, “21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?”

They taught one thing and did another. They broke the law and dishonored God.

Then in verse 24 Paul says, “For the name of God is blasphemed among the Gentiles through you, as it is written”, referring to **Isaiah 52 (KJV):5** Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

In verse 25 Paul says, “For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.”

So we see that circumcision did not save anyone. It was only profitable “if thou keep the law”.

Paul then argues in verse 26, “Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?”

And for the sake of argument, yes it would, but circumcision still does not save anyone. It is only a sign that one has faith, as we shall see in Romans, chapter 4.

And so he continues in verse 27, and argues, “And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?”

Again, in the context of his argument, one would have to agree. But Paul will show that the law only gives us the knowledge of sin, and cannot save us. And Paul wants to show the Romans “the way the truth and the life”, that is, he wants to show them Jesus, as Jesus taught in **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Then in verses 28 and 29, Paul says, “28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

Paul shows that the true “circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God”.

So circumcision does not profit a Jew if his heart is not right with God. And so we read in **Isaiah 29 (KJV):13** Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

He is a only Jew “which is one inwardly”.

## Chapter 3

### d. The Truth of God 3:1-8

**Romans 3 (KJV):**1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

**Comment:** So after Paul shows that true “circumcision is that of the heart, in the spirit, and not in the letter” in Romans 2:28-29, he then in Chapter 3, verse 1, asks, “What advantage then hath the Jew? or what profit is there of circumcision?”

Then in verse 2 he says, “Much every way: chiefly, because that unto them were committed the oracles of God.”

The Jews placed too much value on circumcision. They didn’t realize their true worth, that is, that “unto them” the oracles of God were committed. The word “oracles” in the Greek is **λόγιον** (pronounced log'-ee-on); neuter of G3052; an utterance (of God):—oracle.

In verse 3, Paul says, “For what if some did not believe? shall their unbelief make the faith of God without effect?”

Paul is saying that, just because some did not believe, their unbelief does not nullify the “faith of God”.

The newer translations such as the **NASB** and the **NIV** and the **NKJV** translate the word “faith” as “faithfulness”. And so we read as in **Romans 3 (NKJV):**3 For what if some did not believe? Will their unbelief make the faithfulness of God without effect? 4 Certainly not! Indeed, let God be true but every man a liar. As it is written: “That You may be justified in Your words, And may overcome when You are judged.”

But the word “faith” in the **KJV**, or “faithfulness” in the **NKJV**, is the same Greek word, **πίστις** (pronounced pis'-tis); from G3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:—assurance, belief, believe, faith, fidelity. **Strong’s Exhaustive Concordance, G4102**

This Greek word is the word normally translated “faith” in the New Testament. So Paul is saying that the unbelief of the Jews will not nullify the “faith of God”, or the faith that God gives us to be saved, as in **Ephesians 2 (KJV):**8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

In verse 4, Paul says, “God forbid: yea, let God be true, but every man a liar; as it is

written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”

He is referring to **Psalm 51 (KJV):4** Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

In verse 5, Paul poses a hypothetical question, as he asks, “But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)”

The word “commend” in the Greek is **συνιστάω** (pronounced soon-is-tah'-o); from G4862 and G2476 (including its collateral forms); to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute:—approve, commend, consist, make, stand (with). **Strong’s Exhaustive Concordance, G4921**

And this Greek word is derived from two Greek words, **σύν** (pronounced soon); a primary preposition denoting union; with or together (but much closer than G3326 or G3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:—beside, with. In composition it has similar applications, including completeness.

**Strong’s Exhaustive Concordance, G4862**

And **ἵστημι** (pronounced his'-tay-mee); a prolonged form of a primary **στάω** (pronounced stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):—abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare G5087. **Strong’s Exhaustive Concordance, G2476**

In other words, it means to “commend” or to “stand with”.

So Paul is asking in verse 5, “But if our unrighteousness”, that is, the supposedly unrighteous things Paul is preaching, is commending or standing with “the righteousness of God”, that is, by requiring His judgment, how would God then be justified in taking vengeance? That is, if what Paul is preaching is a lie, then how could God be “justified in taking vengeance” which would be required if what Paul is preaching is true, and people don’t repent.

And so in verse 6, he answers, “God forbid: for then how shall God judge the world?”

Then in verse 7 Paul explains, “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?”

The “truth of God” is the Scripture and what Paul is preaching, and which Paul will show to be about the redeemer, the Christ, who is the fulfillment of prophecy in the Old Testament. Paul was preaching the “gospel of God”, which is about the fulfillment of the promise of the Messiah. The Jews did not believe the Scripture, and so Paul is being “judged as a sinner” by the Jews for showing that Jesus is the Christ, the promised Messiah in the Old Testament.

So in verse 8, he is being “slanderosly reported” by the Jews as saying, “Let us do evil, that good may come, whose damnation is just.” The word “damnation” in the Greek is **κρίμα** (pronounced kree'-mah); from G2919; a decision (the function or the effect, for or against ("crime")):—avenge, condemned, condemnation, damnation, + go to law, judgment. **Strong’s Exhaustive Concordance, G2917**

Paul is saying that if one is to say, “Let us do evil, that good may come”, they are rightly

condemned. And so he himself is actually commending the “righteousness of God”. And he wants the Jews to understand that.

The attitude of the Jews is well reflected in **Matthew 22 (KJV)**:15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard these words, they marveled, and left him, and went their way.

The truth about Jesus in the “Gospel of God” shows how righteous God actually is. And that is what Paul is preaching. Paul shows the prophecies in the Old Testament that God has fulfilled as proof that Jesus is actually the Messiah. It could be no one else.

#### **e. The Final Verdict: The Whole World Guilty before God 3:9-20**

**Romans 3 (KJV)**:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 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.

**Comment:** So in verse 9, Paul says, “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;”

Paul then says in verses 10 to 12, “10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

He concludes that both Jew and Gentile are all under sin, and in verses 10 through 12, he refers to **Psalms 14 (KJV)**:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

The word “understandeth” in Romans 3:11 in the Greek is **συνίημι** (pronounced

soon-ee'-ay-mee); from G4862 and ἵημι (pronounced híēmi) (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously:—consider, understand, be wise.

### **Strong's Exhaustive Concordance, G4920**

The unsaved have not understood, that is, “put together”, what the whole creation speaks about its creator.

And so they have “become unprofitable”, which in Romans 3:12 in the Greek is the word, ἀχρηστός (pronounced akh-ri-o'-o); from G888; to render useless, i.e. spoil:—become unprofitable.

The word “filthy” in Psalm 14:3 corresponds to this word in Romans 3:12. The Hebrew word translated filthy is חָלָל (pronounced aw-lakh'); a primitive root; to muddle, i.e.

(figuratively and intransitive) to turn (morally) corrupt:—become filthy. **Strong's Exhaustive Concordance, H444**

In **Gesenius' Hebrew-Chaldee Lexicon to the Old Testament** it says that this word means “to become sour, as milk”. So the word “unprofitable” is speaking of milk that has gone sour. Dr. Albert Grimes says, “The word "unprofitable" speaks of fruit that has spoiled rotten. This is the picture of man.” **Doctrines of Salvation, Dr. Albert Grimes, page 8.**

Then in verse 13, Paul says, “Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:”

He refers to **Psalms 5 (KJV):9** For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

And to **Psalms 140 (KJV):3** They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

And Paul continues in verse 14 and says, “Whose mouth is full of cursing and bitterness:”

And he refers to **Psalms 10 (KJV):7** His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

Then in verses 15 to 17 Paul says, “15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known:”

He refers to **Isaiah 59 (KJV):7** Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

But we read in **James 3 (KJV):17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

The Gospel of God is the way of peace for all who would receive it.

In verse 18, Paul says, “There is no fear of God before their eyes.”

He refers to **Psalms 36 (KJV):1** The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

Then we read in verses 19 and 20, “19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 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.”

The law is the standard of God's righteousness. The law, as the standard of God's

righteousness, only tells us that we are guilty of sin, “for by the law is the knowledge of sin”. So “all the world” is “guilty before God” for all are “under the law”, that is, accountable to God by the law.

### III. Justification and the Righteousness of God 3:21-5:21

#### 1. Justification Defined 3:21-31

**Romans 3 (KJV):**21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

**Comment:** So the whole world has “become guilty before God”, as we read before in verse 19. And in verse 20, we also read, “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.”

Now in verses 21 to 22 Paul says, “21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.”

We must remember that the law is still the standard of the righteousness of God.

The word “manifested” in verse 21 in the Greek is **φανερῶ** (pronounced fan-er-o'-o); from G5318; to render apparent (literally or figuratively):—appear, manifestly declare, (make) manifest (forth), shew (self). **Strong’s Exhaustive Concordance, G5319**

This verb is in the perfect passive indicative tense, and is therefore more correctly translated as “has been manifested”. And the word “witnessed” in verse 21 in the Greek is **μαρτυρέω** (pronounced mar-too-reh'-o); from G3144; to be a witness, i.e. testify (literally or figuratively):—charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness. **Strong’s Exhaustive Concordance, G3140**

So Paul is saying that the “righteousness of God which is by faith of Jesus Christ” in verse 22 is “the righteousness of God without the law” in verse 21, which is “being witnessed by the law and the prophets” and has been “manifested” or “rendered apparent”.

Then also in verse 22, “there is no difference” between Jew and Gentile, because in

verses 23 to 24 we read, “23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:”

The word “sinned” in verse 23 in the Greek is **ἁμαρτάνω** (pronounced ham-ar-tan'-o); perhaps from G1 (as a negative particle) and the base of G3313; properly, to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin:—for your faults, offend, sin, trespass. **Strong’s Exhaustive Concordance, G1344**

In Hebrew, the word sin is a translation of **חַטָּאת** (pronounced khat-taw-aw'); or **חַטָּאת** (pronounced chattâ'th); from H2398; an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender:—punishment (of sin), purifying(-fication for sin), sin(-ner, offering). **Strong’s Exhaustive Concordance, H2403**

And this Hebrew word is derived from **חָטָה** (pronounced khaw-taw'); a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:—bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass. **Strong’s Exhaustive Concordance, H2398**

This Hebrew word for “sin” is first found in **Genesis 4 (KJV):7** If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

To sin is to “miss the mark” set by God’s righteousness. The standard of His righteousness is the law.

Now the words “being justified” in verse 24 are, in the Greek, the word **δικαιούμενοι** (pronounced de-kai-ou-men-oi), which is in the Present Passive Participle tense and the Nominative Plural Masculine case of the verb **δικαίω** (pronounced dee-kai-a-ō), from **G1342**; to render (i.e. show or regard as) just or innocent:—free, justify(-ier), be righteous. **Strong’s Exhaustive Concordance, G1344**

This Greek word is derived from **δίκαιος** (pronounced dee-kai-as), from **G1349**; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):—just, meet, right(-eous). **Strong’s Exhaustive Concordance, G1342**

And this Greek word is derived from **δίκη** (pronounced dee'-kay), right (as self-evident), i.e. justice (the principle, a decision, or its execution):—judgment, punish, vengeance. **Strong’s Exhaustive Concordance, G1349**

So the word, “justify”, means to show or declare to be right, or righteous. An example of justification in the Old Testament is as we read in **Deuteronomy 25 (NASB):1** “If there is a dispute between people and they go to court, and the judges decide their case, and they declare the righteous innocent and pronounce the wicked guilty, 2 then it shall be if the wicked person deserves to be beaten, the judge shall then make him lie down and have him beaten in his presence with the number of lashes according to his wrongful act. 3 He may have him beaten forty times, but not more, so that he does not have him beaten with many more lashes than these, and that your brother does not become contemptible in your eyes.

So if one is found righteous, they are to be declared “innocent” by the judges. So the “innocent” one then has a standing before the judges as innocent. However, if one was wicked, they were to be pronounced “guilty”, and the wicked have a standing as guilty before the



judges.

According to Scripture, not only are we declared righteous by God as those who are innocent, but in His justification, He also puts His very own righteousness down to our account, as we read again in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ **unto all and upon all them that believe**: for there is no difference:

Now notice in verse 22 the words in bold, **“unto all and upon all them that believe”**. Of these words, the words **“upon all”** are not found in the Nestle Greek text, as it is correctly translated in context in **Romans 3 (NASB):21** But now apart from the Law the righteousness of God has been revealed, being witnessed by the Law and the Prophets, 22 but it is the righteousness of God through faith in Jesus Christ **for all those who believe**; for there is no distinction, 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus, 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in God’s merciful restraint He let the sins previously committed go unpunished; 26 for the demonstration, that is, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

The law is God’s standard of righteousness, and so when He justifies us, He declares us to be innocent of the law, and He then puts His very own righteousness down to our account.

Now let us read again in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ **unto all and upon all them that believe**: for there is no difference:

The word translated as **“unto”** in the **KJV**, in verse 22, in the Greek is εἰς (pronounced ace), a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases:—(abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. **Strong’s Exhaustive Concordance, G1519**

Now notice that in the **New American Standard Bible, (NASB)**, the Greek word εἰς (pronounced ace) is translated as “for”, as we read again in **Romans 3 (NASB):21** But now apart from the Law the righteousness of God has been revealed, being witnessed by the Law and the Prophets, 22 but it is the righteousness of God through faith in Jesus Christ **for all those who believe**; for there is no distinction,

But as we consider the example of justification in the court of Deuteronomy 25:1-3, it seems more likely that the meaning is “unto” or “to” the account of the one being judged. The word “for” leaves us wondering where the righteousness of God actually is, and when one would actually receive it.

The **KJV** translates the Greek word εἰς (pronounced ace), **Strong’s G1519** above, in the following manner: into (573x), to (281x), unto (207x), for (140x), in (138x), on (58x),

toward (29x), against (26x), *miscellaneous* (322x).

Clearly we must translate this Greek word by the context in which we find it. Just as the one who is righteous in court is declared innocent, and who then may be considered to have righteousness put down to his account in Deuteronomy 25:1-3, and just as the one who is declared guilty has no righteousness in his account, so we are to understand that, having been justified by faith in Jesus Christ, we are declared to be innocent by God, and He puts His righteousness down to our account, “Even the righteousness of God which is by faith of Jesus Christ **“unto all that believe”**”.

But what is righteousness? John Piper offers this definition of God’s righteousness when he says, “God’s righteousness is His unwavering allegiance to do what is right, that is, most ultimately, to uphold the infinite worth of His glory.” **The Future of Justification, A Response to N. T. Wright, by John Piper, page 78.**

And so we read in **Romans 8 (KJV):33** Who shall lay any thing to the charge of God's elect? It is God that justifieth.

This is so important in understanding our standing before God. The Lord sees us as His children, and as righteous before Him, even though we are not perfect yet, as we read in **1 John 3 (KJV):1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

So we are not perfect yet. But because we have His righteousness in our account, we now have a standing before Him as His righteous children, even though we are not perfect yet. And when we see Him, we will “be like Him; for we shall see him as he is”.

Paul continues in verses 25 to 26, “25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

In verse 25, the word “propitiation” in the Greek is **ἱλαστήριον** (pronounced hil-as-tay'-ree-on); neuter of a derivative of G2433; an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the Temple):—mercyseat, propitiation.

God has “set forth” Jesus Christ to be our “atoning victim” for our sin “through faith in his blood”. The gospel is a declaration of “his righteousness for the remission of sins that are past, through the forbearance of God”.

In verse 26, this is so that God “might be just, and the justifier of him which believeth in Jesus.”

Paul continues in verse 27, “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.”

Our salvation is not about us but about what God has done for us. Jesus paid it all.

Paul then says in verse 28, “Therefore we conclude that a man is justified by faith without the deeds of the law.”

The moment we believe in Jesus Christ, we pass from death to life, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death

unto life.

And at the moment we are born again, God justifies us, as we shall see when we look at Romans 5:1. And God is righteous in doing so because of the blood of Jesus.

Paul continues in verses 29 to 31, “Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.”

The words “yea, we establish the law” in the Greek are the following:

<b>ἀλλὰ</b>	<b>νόμον</b>	<b>ἱσχύομεν</b>
on the contrary	law	we establish

Paul is saying that the law has not been made void. God has made a way for us to be saved from the just punishment of the law by the atoning sacrifice of Jesus on the cross. The law is the standard of God’s righteousness. So the atoning sacrifice of Jesus upholds the righteousness of God, and thereby establishes the law.

## Chapter 4

### a. Justification in the Old Testament 4:1-8

**Romans 4 (KJV):**1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

**Comment:** Paul says in verses 1 to 2, “1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.”

Works are anything we do of ourselves.

In verse 3, Paul says, “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”

Paul refers in context to **Genesis 15 (KJV):**1 After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now

toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the Lord; and he counted it to him for righteousness.

Abraham simply “believed in the Lord”, that is, he trusted in what God said to him. It was by Abraham’s simple faith that the Lord “counted it to him for righteousness”.

Then in verses 4 to 5, Paul explains, “4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

All Abraham did was believe what God said to him. He trusted in God’s faithfulness.

In verses 6 to 8, Paul explains further as he then says, “6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.”

In verse 6, the word “imputeth” in the Greek is λογίζομαι (pronounced log-id'-zom-ah-ee); middle voice from G3056; to take an inventory, i.e. estimate (literally or figuratively):—conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on). **Strong’s Exhaustive Concordance, G3049**

The word “counted” in verse 3 and verse 5, and the word “reckoned” in verse 4, are in different tenses of this same Greek word, λογίζομαι (pronounced log-id'-zom-ah-ee). So in verse 6, “God imputeth righteousness without works”. That is, God reckons or lays His righteousness down to our account because of our faith, regardless of our works.

Then in verse 7, Paul refers to **Psalms 32 (KJV):1** Blessed is he whose transgression is forgiven, whose sin is covered.

And in verse 8, Paul refers to **Psalms 32 (KJV):2** Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

So in verse 8, God doesn’t impute or count our sin to us who are believers. When we sin as a believer, our standing is not affected, but our fellowship with the Lord is maintained as we confess our sins. The apostle John explains in **1 John 1 (KJV):6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

God disciplines us so that we bear fruit, and become more and more like Him, as we read in **Hebrews 12 (KJV):6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

And so Jesus taught in **John 15 (KJV):5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

The fruit that we bear is first of all the fruit of the Spirit, as in **Galatians 5 (KJV):22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

Then there is the fruit of our ministry, as we read in **John 4 (KJV):34** Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There

are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

### **b. The Sign of Circumcision 4:9-12**

**Romans 4 (KJV):**9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then 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 yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

**Comment:** In verse 9 Paul asks, “Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.”

The “blessedness” Paul refers to is what he mentioned in the previous two verses, that is, in verses 7 to 8, “7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.”

Then in verse 10 Paul asks and answers, “How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.”

And Paul then explains in verse 11, “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:”

So circumcision did not justify Abraham. It was only a “sign” that he had believed God. That is, it was “a seal of the righteousness of the faith which he had yet being uncircumcised”.

Now Abraham was 75 years old when he left Haran, and he left Haran because the Lord told him to go, as we read in **Genesis 12 (KJV):**1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And then we read in **Genesis 15 (KJV):**4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the Lord; and he counted it to him for righteousness.

And then we read that Abraham was 86 years old in **Genesis 16 (KJV):16** And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

And Abraham was not circumcised until he was 99 years old as we read in **Genesis 17 (KJV):1** And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

And in **Genesis 17 (KJV):10** This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

It is clear from the Scriptures that Abraham believed God for many years before he was circumcised, and it was counted to him as righteousness before he was circumcised, as we have read in Genesis 15:6. And in Romans 4:11 we read again, “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised”, and so he became “the father of all them that believe, though they be not circumcised”, in order that “righteousness might be imputed unto them also” who believe as Abraham believed.

Paul then says in verse 12, “And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.”

So it is when we believe that righteousness is imputed or counted or reckoned to us, that is, put down to our account. This gives us a standing before God as righteous ones even though we are not perfect yet, just as it did with Abraham.

### **c. The Righteousness of Faith 4:13-25**

**Romans 4 (KJV):13** For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might 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, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But

for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

**Comment:** In verse 13, Paul says, “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.”

Abraham believed in the Lord, and it was counted to him for righteousness, as we read again in **Genesis 15 (KJV):6** And he believed in the Lord; and he counted it to him for righteousness.

By faith Abraham left his country and his kindred in obedience to God, as we read in **Hebrews 11 (KJV):8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

This is referring to **Genesis 12 (KJV):1** Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Abraham had believed in the Lord when he was 75 years old, which was 24 years before he was circumcised at the age of 99.

Paul then says in verses 14 to 15, “For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression.”

The law is based on works. If you keep the law, you would earn righteousness. But keeping the law couldn't save you because you already have sin. Abraham trusted God's promise by faith, and God justified him because of his faith.

The only thing the law can do for us is give us knowledge of our sin, as we read again in **Romans 3 (KJV):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.

And so Paul continues in **Romans 4 (KJV):16** Therefore it is of faith, that it might be by grace; to the end the promise might 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, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Those with the same faith that Abraham had will have Abraham as their spiritual father.

Now Paul continues in **Romans 4 (KJV):18** Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised

up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

In verse 18, Abraham “against hope believed in hope” that he “might become the father of many nations”.

In verse 19, Abraham was “about an hundred years old”, that is, 99 years old, as we read in Genesis 17:1, when he was told he would have a son by Sarah.

In verse 20, Abraham “staggered not at the promise of God”. And so we must not stagger at the strength of Abraham’s faith, but give glory to God as Abraham did.

In verse 21, Abraham believed that all things are possible with God, and so he believed that God would keep His promises. Abraham believed God’s promise, and in verse 22 “it was imputed to him for righteousness”.

And in verse 23 “it was not written for his sake alone, that it was imputed to him”, but in verse 24. “for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead”.

The word “imputed” in the Greek is λογίζομαι (pronounced log-id'-zo-mai); middle voice from G3056; to take an inventory, i.e. estimate (literally or figuratively):—conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

So in verse 22 “it was imputed to him for righteousness”, or it was counted or reckoned to him for righteousness.

And then in verse 25 Paul states the basis of our justification, as he says, “Who was delivered for our offences, and was raised again for our justification.”

The resurrection of Jesus is the basis of our justification. We are justified by faith alone, just as Abraham was. Faith is absolute trust in the Lord, and what He has done, and will do for us.

## Chapter 5

### c. The Results of Justification 5:1-11

**Romans 5 (KJV):** 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.



**Comment:** In verse 1, we read, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”

The word “justified” in the Greek is **Δικαιωθέντες** (pronounced de-kai-ō-thentes), which is in the Aorist Passive Participle tense and the Nominative Plural Masculine case of the verb **δικαίω** (pronounced dee-kai-a-ō), from G1342; to render (i.e. show or regard as) just or innocent:—free, justify(-ier), be righteous. **Strong’s Exhaustive Concordance, G1344.**

Now remember that the Aorist tense in Greek is the past tense, and in Romans 3:24, we found this same Greek word in the Present Passive Participle tense and the Nominative Plural Masculine case of the verb **δικαίω** (pronounced dee-kai-a-ō), from G1342; to render (i.e. show or regard as) just or innocent:—free, justify(-ier), be righteous. **Strong’s Exhaustive Concordance, G1344**

Let us read this verse again in context in **Romans 3 (KJV):23** For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:

The Greek word is here correctly translated in verse 24 as “Being justified”, and it means that God is currently justifying “by his grace” all who come to faith in Jesus Christ.

But in Romans 5:1, in the **King James Version**, it is translated incorrectly as “being justified”, for the Greek word here is not in the present tense, but in the Aorist tense, which is the past tense in the Greek. So it is correctly translated as we read in **Romans 5 (NASB):1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.

Again the word, “justify”, means to show or declare righteous. And not only so, but when we are justified, God puts His very own righteousness down to our account, as we read again in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Now in Romans 5:1 above, the word “peace” in the Greek is **εἰρήνη** (pronounced a-ray'-nay); probably from a primary verb **εἶρω** *éirō* (to join); peace (literally or figuratively); by implication, prosperity:—one, peace, quietness, rest, + set at one again. **Strong’s Exhaustive Concordance, G1515**

So “having been justified by faith”, “we have peace with God through our Lord Jesus Christ”. That is, “having been justified by faith” we have been “set at one again” with God.

Then we read in **Romans 5 (KJV):2** By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

This is in the **King James Version**, but let us read in **Romans 5 (NASB):2** through whom we also have obtained our introduction by faith into this grace in which we stand;

The word “have” in the **King James Version**, or the words “have obtained” in the **New American Standard Bible**, are a translation of the Greek word, **ἐσχήκαμεν** (pronounced es-

kek-amen), which is the Perfect Active Indicative - 1st Person Plural of the verb ἔχω (pronounced ekh'-o); a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition):—be (able, × hold, possessed with), accompany, + begin to amend, can(+ -not), × conceive, count, diseased, do + eat, + enjoy, + fear, following, have, hold, keep, + lack, +go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, + return, × sick, take for, +tremble, + uncircumcised, use. **Strong's Exhaustive Concordance, G2192**

The Perfect Active Indicative tense signifies an action that has been completed in the past, but is still in effect in the present.

Then in verse 2, the word translated as “access” in the **King James Version**, and “introduction” in the **New American Standard Bible**, is the Greek word, προσαγωγή (pronounced pros-a-go-gay'); from G4317 (compare G72); admission:—access. **Strong's Exhaustive Concordance, G4318**

So the words “have obtained access”, or “have obtained our introduction”, are the best sense of this verse. And I think that “have obtained access” is the very best because it implies that we have continuous access, whereas the word “introduction” in the **New American Standard Bible**, and the words “have access” in the **King James Version**, could imply that it was only for a time.

Then in verses 3 to 8, we read, “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

All of the tribulation that we go through, in verse 3, works “patience”, and patience in verse 4 works “experience; and experience, hope”, and in verse 5, “hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

In verse 6, the words “without strength” are a translation of the Greek word ἄσθενής (pronounced as-then-ace'); from G1 (as a negative particle) and the base of G4599; strengthless (in various applications, literal, figurative and moral):—more feeble, impotent, sick, without strength, weak(-er, -ness, thing). **Strong's Exhaustive Concordance, G772**

And this Greek word is derived from two Greek words. The first is the ἄ (pronounced alpha) which is a “negative particle”. **Strong's Exhaustive Concordance, G1.**

The second is σθενόω (pronounced sthen-o'-o); from σθένος (pronounced sthénos) (bodily vigor: probably akin to the base of G2476); to strengthen, i.e. (figuratively) confirm (in spiritual knowledge and power):—strengthen. **Strong's Exhaustive Concordance, G4599**

So we were “without strength” when “Christ died for the ungodly”.

Then in verse 7, “scarcely for a righteous man will one die”, or even for a “good man”.

But in verse 8, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”. What love can equal God's love?

Now notice that in verse 9, in the **King James Version** we read, “Much more then, being now justified by his blood, we shall be saved from wrath through him.”

But in the **New American Standard Bible** we read as in **Romans 5 (NASB):9** Much more then, having now been justified by His blood, we shall be saved from the wrath of *God* through Him.

The word “justified” in this verse is the same Greek word as in verse 1, which was **δικαιωθέντες** (pronounced de-kai-ō-thentes), and it is in the same Aorist Passive Participle tense and the Nominative Plural Masculine case of the verb **δικαίω** (pronounced dee-kai-a-ō), as in Romans 5:1. **Strong’s Exhaustive Concordance, G1344**

In the **King James Version** it is translated as “being justified” which is in the present tense, which is incorrect. It should be translated as “having now been justified” as it is in the **New American Standard Bible**, showing an action that has been completed in the past. And the word “now” is a translation of the Greek word **νῦν** (pronounced noon) which is in the Greek text, and it means “now”. It was not added by any of the translations in English, but it is in the Greek text.

So “now” we have been justified by His blood. His blood is not going anywhere. He is in heaven, having entered by His blood for us. He stands there for us, and we stand in “this grace” in Romans 5:2.

And so we read again in verse 10, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

The words “being reconciled” are in the present tense here in the **King James Version**. But in the **New American Standard Bible** where it is correctly translated, we read as in **Romans 5 (NASB):10** For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

The Greek word, translated “having been reconciled”, is **καταλλάσσω** (pronounced kat-al-las'-so); from G2596 and G236; to change mutually, i.e. (figuratively) to compound a difference:—reconcile. **Strong’s Exhaustive Concordance, G2644**

Since it is in the Second Aorist Passive Participle - Nominative Plural Masculine tense, it is correctly translated in the **NASB**, and incorrectly in the **KJV**.

And in verse 10, the rest of the verse reads, “we shall be saved by His life”. He lives to save us. And this brings us joy, as in verse 11, “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

The word “received” in the Greek is **ἐλάβομεν** (pronounced el-labamen), and it is in the Second Aorist Active Indicative - 1st Person Plural, and it is correctly translated in the past tense in both the **King James Version** and the **New American Standard Bible**. **Strong’s Exhaustive Concordance, G2983**

And the word “atonement” in verse 11 in the Greek is **καταλλαγή** (pronounced kat-al-lag-ay’); from G2644; exchange (figuratively, adjustment), i.e. restoration to (the divine) favor:—atonement, reconciliation(-ing). **Strong’s Exhaustive Concordance, G2643**

This Greek word is derived from the Greek word translated “having been reconciled” in the **NASB** in verse 10 above, and so it is translated as “reconciliation”, as we read in **Romans 5 (NASB):11** And not only *this*, but we also celebrate in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

#### **d. Justification Versus Condemnation 5:12-21**

**Romans 5 (KJV):**12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 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 to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

**Comment:** In verse 12 we read, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”

And this agrees with what we read in **1 Corinthians 15 (KJV):**22 For as in Adam all die, even so in Christ shall all be made alive.

And in verse 13, we read. “(For until the law sin was in the world: but sin is not imputed when there is no law.”

Yet in verse 14, we read, “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.”

The reason that “death reigned from Adam to Moses”, even though the law was not given yet, is because man was in a fallen state. As such, man stood condemned, as we read in **John 3 (KJV):**18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Now Adam is “the figure of him that was to come”. The word “figure” in the Greek is **τύπος** (pronounced too'-pos); from G5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (“type”), i.e. a model (for imitation) or instance (for warning):—en-(ex-)ample, fashion, figure, form, manner, pattern, print. **Strong’s Exhaustive Concordance, G5179**

Paul then explains this figure, or type, as he compares Adam with the one with whom Adam is a figure of.

In verse 15 we read, “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”

When Adam sinned, he contaminated the entire human race. So by Adam “many be dead”, but “the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath

abounded unto many.”

Then in verse 16, “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.”

So “by one that sinned”, there was “condemnation”, but the “free gift is of many offences unto justification.”

Then in verse 17, “For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.”

So the “free gift”, and the “gift by grace” in verse 15, and the “gift” and “free gift” in verse 16 are explained in verse 17 where we read that, “they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ”. So the “gift” is finally defined as the “gift of righteousness”.

Then in verse 18 we read, “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”

So the “gift of righteousness” is the believer’s “justification of life”. And the reason this is so is because the “gift of righteousness” is the “righteousness of God”, as we read before in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **22** Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Having the “righteousness of God” in our account justifies our receiving “eternal life”, which we have when we believe, as we read in **1 John 5 (KJV):13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

And we receive this eternal life when we believe, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

We then continue in verse 19, “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

By the obedience of Jesus Christ, God is able to give to the believer His righteousness so that He may also give the believer eternal life.

Then in verses 20 to 21 we read, “**20** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: **21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

The righteousness of God is put down to our account as a gift when God justifies us by faith, and gives us, “eternal life by Jesus Christ our Lord”. Since the righteousness of God is put down to our account when God justifies us, grace will “reign through righteousness unto eternal life by Jesus Christ our Lord.” This is why His grace is amazing.

## Chapter 6

### IV. Sanctification through Union with Christ 6:1-8:39

#### 1. We Are United with Him in His Death and Resurrection 6:1-10

**Romans 6 (KJV):**1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

**Comment:** In verse 1, Paul asks, “What shall we say then? Shall we continue in sin, that grace may abound?”

In verse 2, he answers, “God forbid. How shall we that are dead to sin, live any longer therein?”

Paul then explains in verse 3, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

What Paul is describing here is our identification with Christ. When we believed in Jesus Christ, we were “baptized into Jesus Christ”. So now as believers, we are “in Christ”, as we read in the following Scriptures:

**Romans 8 (KJV):**1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

**Romans 12 (KJV):**5 So we, being many, are one body in Christ, and every one members one of another.

**1 Corinthians 1 (KJV):**2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

**1 Corinthians 1 (KJV):**30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

**1 Corinthians 3 (KJV):**1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

**2 Corinthians 5 (KJV):**17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

**Galatians 3 (KJV):**27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

**Ephesians 1 (KJV):**1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

**Ephesians 2 (KJV):**10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

**Philippians 1 (KJV):**1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

**Colossians 1 (KJV):**2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

**Colossians 3 (KJV):**3 For ye are dead, and your life is hid with Christ in God.

**1 Thessalonians 2 (KJV):**14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

**1 Thessalonians 4 (KJV):**16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

**1 Peter 5 (KJV):**14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

**1 John 5 (KJV):**20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Now we must understand that there are seven baptisms mentioned in Scripture, and six of these seven relate to the believer now.

The first was the baptism of John the Baptist. This baptism is no longer valid for the believer now, as Paul revealed in **Acts 19 (KJV):**1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus.

John's baptism in verse 4 was a "baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus".

Now that Jesus has come, we are "baptized in the name of the Lord Jesus", referring to water baptism, which Jesus commanded in **Matthew 28 (KJV):**19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Water baptism happens after we believe in Jesus, and we go to be submersed in water.

Then there is the "baptism with the Holy Spirit" which John the Baptist also prophesied

of in **Matthew 3 (KJV):11** I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

And this baptism was also prophesied by Jesus in **Acts 1 (KJV):5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

And in **Acts 1 (KJV):8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

When we are born again the Holy Spirit is the life of our spirit. The baptism with the Holy Spirit is an empowering, after we are born again, to be His witnesses.

This was fulfilled the first time in **Acts 2 (KJV):1** And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The promise of the Holy Spirit is now also for all who are “afar off”, as Peter preached in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The disciples with the apostles in the upper room where this occurred numbered about 120, as we read in **Acts 1 (KJV):15** And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

This baptism is separate from the baptism in water, as we read in **Acts 8 (KJV):12** But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost.

This is why Paul then prayed for the disciples after they were baptized in Ephesus in **Acts 19 (KJV):5** When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

The baptism with the Holy Spirit is an empowering to exercise the gifts of the Holy Spirit mentioned in 1 Corinthians 12:7-11. The baptism in water is for a confirmation of our testimony that we have believed in Jesus Christ, and it is a first step in obedience to walk in fellowship with the Lord.

Then there is also the baptism of suffering as Jesus taught in **Matthew 20 (KJV):20** Then came to him the mother of Zebedee’s children with her sons, worshipping him, and



desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

The receiving of these three baptisms, water baptism, baptism with the Holy Spirit, and the baptism of suffering, are all dependent on the willingness of the believer to receive them, and to walk in obedience to the commandments of the Lord. However not all will be called to receive the baptism of suffering, as Jesus was.

There are three more baptisms that are sovereignly done by God when one believes in Jesus Christ. Two are mentioned as we read again in **Romans 6 (KJV):3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

There is the baptism into Jesus Christ, that is, into the sphere of Jesus Christ and all that He is heir to, as we will read in **Romans 8 (KJV):17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The baptism into His death relates to our death to sin, as we read above in **Romans 6 (KJV):6** Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

The baptism into Jesus Christ, and the baptism into his death relate to our identification with Christ when we believe and we are born again.

Then there is the baptism into His body, which also relates to our identification with Christ, as we read in **1 Corinthians 12 (KJV):13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

This refers to our being placed in a specific place by God in the body of Christ with a specific purpose, or function, as we read in **1 Corinthians 12 (KJV):18** But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body.

Not all are eyes or hands or feet, but each is necessary, and each has a specific purpose or function according to where they have been set by God in the body of Christ. So without every member, “where were the body”?

And so, even though there are small differences in these baptisms, they help us to understand how secure we are once we have placed our faith in Jesus Christ.

1. Baptized into Christ Romans 6:3
2. Baptized into His death Romans 6:3
3. Baptized into His body 1 Corinthians 12:13
4. Baptized in water Matthew 28:19
5. Baptized with the Holy Spirit Matthew 3:11, Acts 2:1-4, 38-39
6. Baptized in suffering Luke 12:50, Mark 10:38-39

The first three baptisms relate to our identification with Christ and are done sovereignly by the Lord when we are born again. Baptism in water is dependent on our willingness to obey the Lord's command. Baptism with the Holy Spirit is dependent on our willingness to receive it. Today there is much confusion in the Church about the gifts of the Holy Spirit, but the Scriptures are clear as we have read in Acts 2:38-39. Baptism in suffering is dependent on the Lord's will for us.

So in Romans 6:4, when we believed in Jesus Christ "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life".

The "newness of life", relates to the fact that we have been born again spiritually, and we have a new divine nature in our spirit as a result of our being born again of the Holy Spirit, as we read in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Then we continue to read in Romans, chapter 6, verse 5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

This is speaking of the promise of the resurrection of our bodies and eternal life.

Then in verse 6, we read, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

This is speaking of our baptism into His death as we read in Romans 6:3. The word "destroyed" in the Greek is **καταργέω** (pronounced kat-arg-eh'-o); from G2596 and G691; to be (render) entirely idle (useless), literally or figuratively:—abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void. **Strong's Exhaustive Concordance, G2673**

So our "old man" has been "rendered useless". So having been baptized into His death, we have been freed from sin, as we then read in verse 7, "For he that is dead is freed from sin."

Then in verses 8 to 10 we read, "8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

This speaks of our identification with Christ. Our being "dead with Christ" is our assurance that we have eternal life with Him. When we were dead in sin, we had no faith in Christ. But when we believed in Jesus Christ, we were literally born from above, by the Holy Spirit who gave new life to our spirit. We were made alive to God, as we read in **Ephesians 2 (NASB):4** But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus.

Our old man is the person we were before we had faith in Jesus Christ when we were dead to God. Now that we have been born again, we are alive to God, and we are able to put off this old way of living and walk in newness of life. This putting off relates to the cleansing of

our souls from the baggage of our past when we were dead in sins, and we “walked according to the course of this world”, as we read in **Ephesians 2 (KJV):1** And you hath he quickened, who were dead in trespasses and sins; **2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

## 2. Rely Upon This Truth 6:11-23

**Romans 6 (KJV):11** Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. **12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **13** Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are 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 the law, but under grace. **15** What then? shall we sin, because we are not under the law, but under grace? God forbid. **16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **17** But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. **18** Being then made free from sin, ye became the servants of righteousness. **19** I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. **20** For when ye were the servants of sin, ye were free from righteousness. **21** What fruit had ye then in those 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 holiness, and the end everlasting life. **23** For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**Comment:** In verse 11 Paul says, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Even though we can’t see the change in our spirit, which has been born again of the Holy Spirit, we know it is true in our heart if we have truly believed. So even though we have this new life in our spirit, we have a choice to make in our soul.

And so Paul encourages us in verses 12 to 13, “**12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **13** Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

An instrument of righteousness is something that God uses to accomplish His purpose. We must “yield” our “members” of our “mortal body” as “instruments of righteousness unto God”. The word “yield” in the Greek is **παρίστημι** (pronounced par-is'-tay-mee); from G3844 and G2476; to stand beside, i.e. (transitively) to exhibit, proffer, (specially), recommend, (figuratively) substantiate; or (intransitively) to be at hand (or ready), aid:—assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield. **Strong’s Exhaustive Concordance, G3936**

And this Greek word is derived from **παρά** (pronounced par-ah'); a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of):—above, against, among, at, before, by, contrary to, × friend, from, + give (such things as they), + that (she) had, × his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. **Strong's Exhaustive Concordance, G3844**

And from **ἵστημι** (pronounced his'-tay-mee); a prolonged form of a primary **στάω** (pronounced stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):—abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare G5087. **Strong's Exhaustive Concordance, G2476**

We must “stand by” our “members” in surrender to God as His “instruments of righteousness”.

And so in verse 14 we read, “For sin shall not have dominion over you: for ye are not under the law, but under grace.”

Sin does not have dominion over us any more, for we “are not under the law, but under grace”.

Then in verses 15 to 16 we read, “15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

We are not to continue in sin. In verse 16, Paul makes us to understand that we must “yield” ourselves “servants” of “obedience unto righteousness”. So although we have a standing of righteousness before God, our state in our soul is another matter. As we yield ourselves to be His servants, we will undergo a progressive sanctification in our souls. How this sanctification works we will explain in Romans, chapter 7.

Then in verses 17 to 18, Paul says, “17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.”

The Romans “have obeyed from the heart that form of doctrine which was delivered” to them. The Romans were walking in the light that they had received.

Then in verse 18, the Greek verb translated “Being made free” is in the Aorist Passive Participle tense, and should be translated as in **Romans 6 (NASB):18** and after being freed from sin, you became slaves to righteousness.

Or we could also translate it as “and having been made free from sin, you became slaves to righteousness”. The Aorist Passive Participle is a continuous action that has been completed in the past.

Then in verse 19, Paul says, “I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.”

He mentions “the infirmity of your flesh”. The word “infirmity” in the Greek is **ἀσθένεια** (pronounced as-then'-ei-ah); from G772; feebleness (of mind or body); by implication, malady;

morally, frailty:—disease, infirmity, sickness, weakness. **Strong's Exhaustive Concordance, G769**

And this Greek word is derived from ἄσθενής as-then-ace'; from G1 (as a negative particle) and the base of G4599; strengthless (in various applications, literal, figurative and moral):—more feeble, impotent, sick, without strength, weak(-er, -ness, thing). **Strong's Exhaustive Concordance, G772**

Paul will explain in Romans, chapter 7, that this “infirmity”, or “weakness”, that is, being “without strength”, is the result of the sin which dwells in our members. And so in Romans 6:19 because we now have strength, Paul says, “as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness”.

The word “yield” means to “stand by” as we saw in verse 13 above. So we could say it another way, that is, “as you have stood by your members as servants to uncleanness and to iniquity unto iniquity, now stand by your members as servants to righteousness unto holiness”.

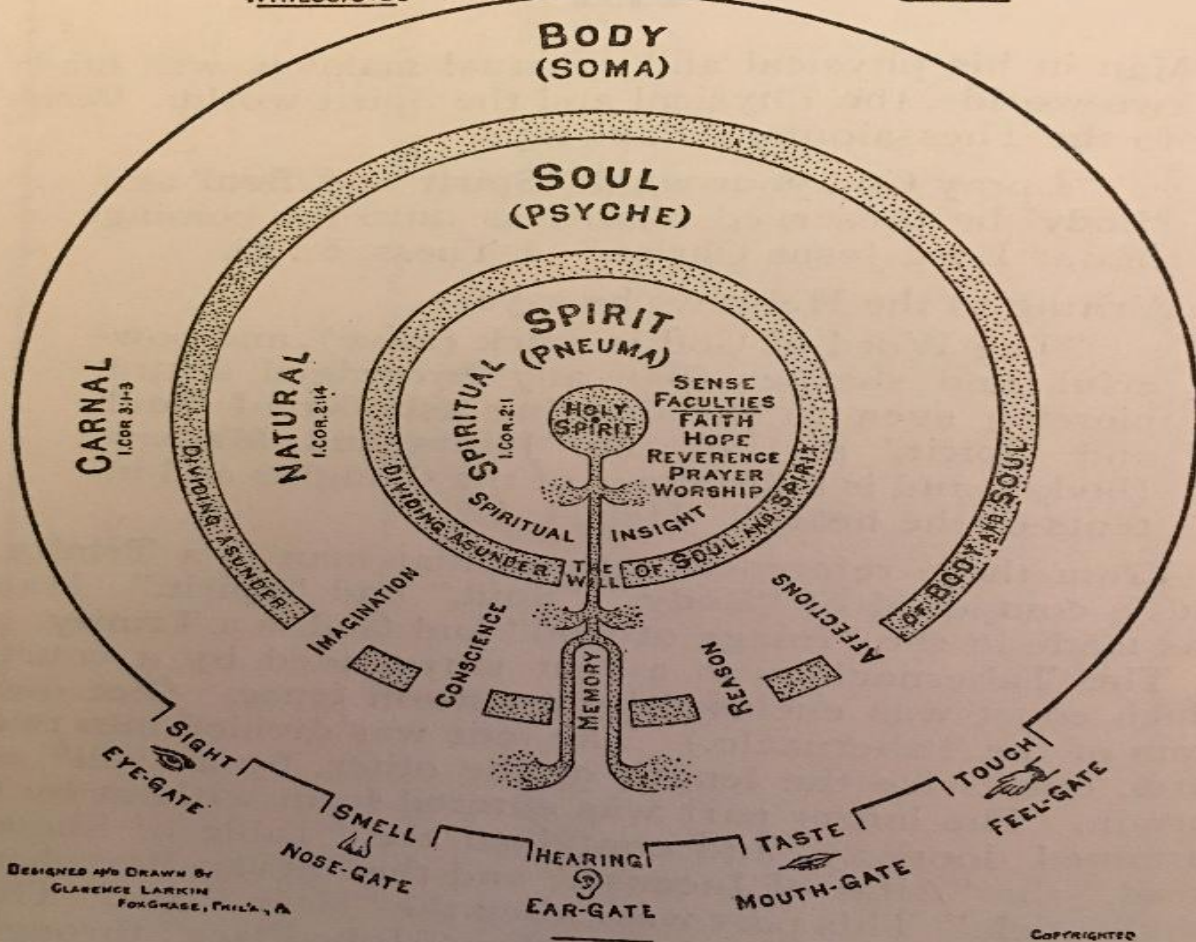
And we could read it also as in **Romans 6 (NASB):19** I am speaking in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your body's parts as slaves to righteousness, resulting in sanctification.

Now in Romans, chapter 6, we understand that we have a new part of us when we believe in Jesus Christ and we are born again. But we still have an old part of us which we are told not to yield to, or stand by. It is very helpful to understand man's makeup, and how our threefold nature works together as we will see below.

# THE THREEFOLD NATURE OF MAN

1. THESS. 5:23

HEB. 4:12



We have a threefold nature, as we read in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

That there is a division between the soul and the spirit is mentioned in **Hebrews 4 (KJV):12** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Our soul is composed of our mind, will, conscience, and heart, which is the center of our emotions. Our soul is how we communicate with our fellow man. But our spirit is where we communicate with God.

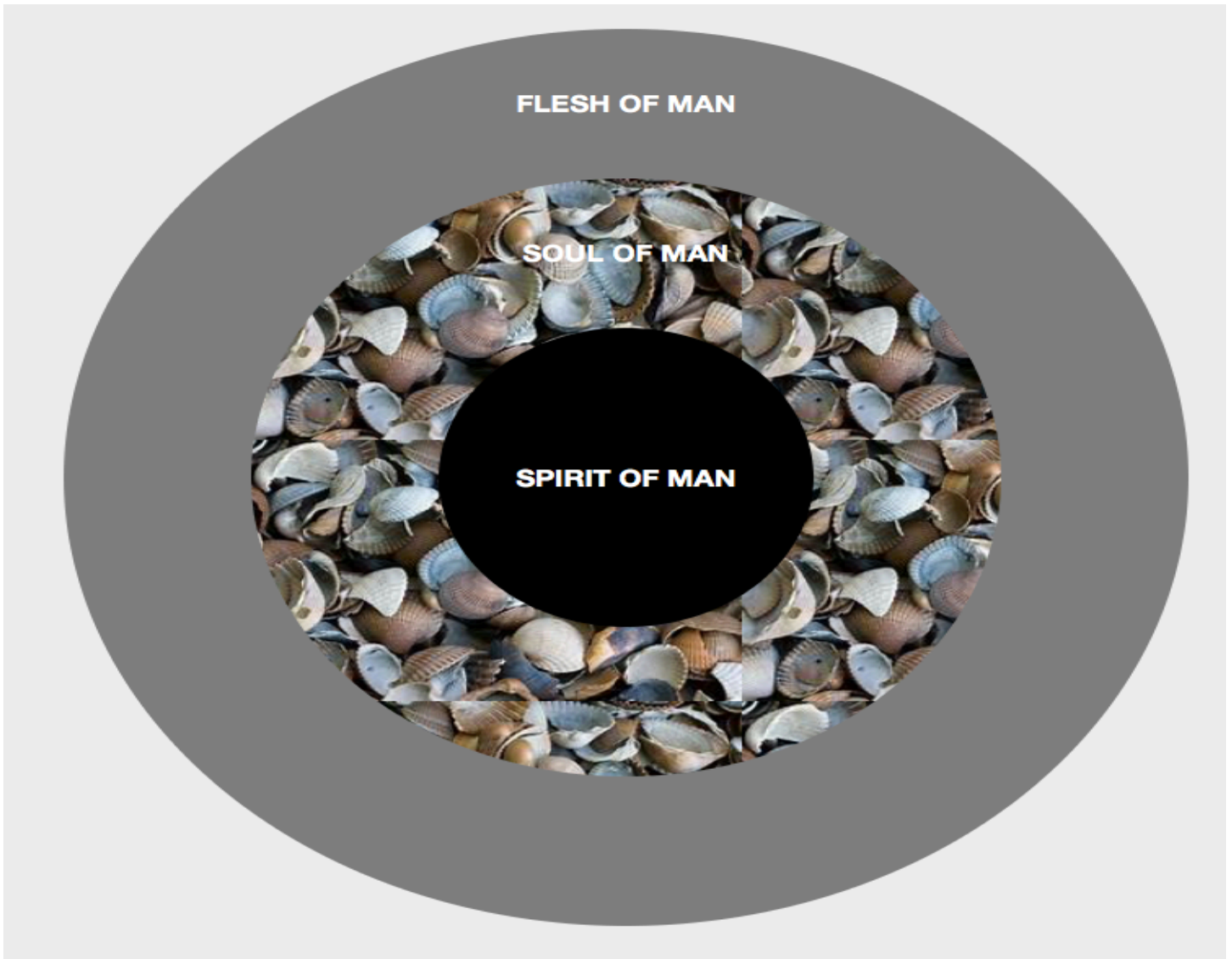
That we have a spirit that is not the Holy Spirit is clear, as we read in



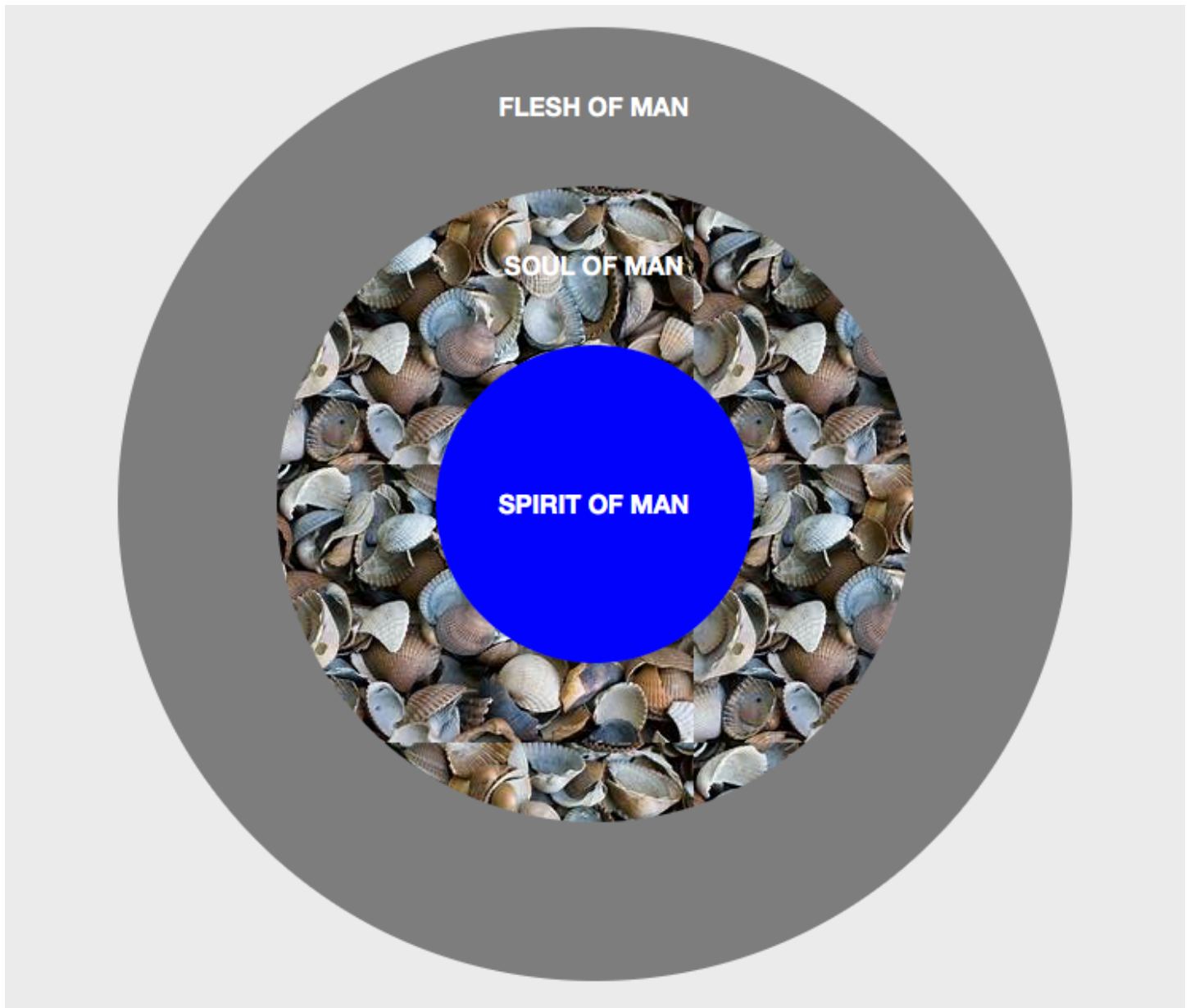
**Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

When we were unregenerate, we were dead in sins, as we read in **Ephesians 2 (NASB):1** And you were dead in your offenses and sins, 2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

Before we accepted Christ, our spirit was dead to God. This may be illustrated as below.



Our soul, represented by the shells, has all of the baggage of our past, our emotional hurts and old perceptions of this world as we walked according to the “course of this world” in Ephesians 2:1. But when we are born again, God puts a new spirit and a new heart within us, as we read in **Ezekiel 36 (KJV):26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. This may be illustrated as below.



We will still have all of our baggage from our past in our soul, that is our old ways of thinking and our hurt feelings, but now our spirit has a new divine nature, having been born of the Spirit of God, as we read in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

This is why Peter says that we have been made partakers of the divine nature in **2 Peter 1 (KJV):3** According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Having this knowledge helps us to understand why Paul says we are not debtors to live to please our flesh, as if we should “obey it in the lusts thereof” in verse 12 above. But we are as in verse 13, those who are “alive from the dead”, and we can now yield ourselves “unto God”, and our “members as instruments of righteousness unto God”.



Then we continue to read in verses 20 to 23, “20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those 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 holiness, and the end everlasting life.”

In verse 20, before we accepted Christ when we were dead in trespasses and sins, we had no choice but to be “servants of sin”. Having repented we are now, in verse 21, “ashamed” of “those things”.

And since we are “alive from the dead”, why would we go back to sinning, since “the end of those things is death” in verse 21? But now since we have been “made free from sin, and become servants to God”, we have our “fruit unto holiness, and the end everlasting life” in verse 22. The Greek word translated “holiness” is *ἁγιασμός* (pronounced hag-ee-as-mos’); from G37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier:—holiness, sanctification. **Strong’s Exhaustive Concordance, G38**

So now, as we serve God, we have our “fruit unto holiness”, that is, our soul is being cleansed as we walk in the light of His word.

And then we read in verse 23, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Eternal life is the gift of God “through Jesus Christ our Lord”.

## Chapter 7

### 3. Serving in Newness of Spirit 7:1-6

**Romans 7 (KJV):** 1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

**Comment:** In Romans 7:1-3, Paul refers to the law of marriage. In the law of marriage, we are “bound by the law” to stay married as long as we live. Then, if one of the marriage partners dies, the other is free to be married again.

So now, in verse 4, Paul says, “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

Because of our union with Christ when we were born again, we became “dead to the law by the body of Christ”, in order that we might be “married to another, even to him who is raised from the dead, that we should bring forth fruit unto God”.

We must remember that in Romans 5:1, “we have peace with God”. That is, we have been “set at one” with God.

Then here in verse 5, we read, “For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.”

The word “motions” in the Greek is **πάθημα** (pronounced path'-ay-mah); from a presumed derivative of G3806; something undergone, i.e. hardship or pain; subjectively, an emotion or influence:—affection, affliction, motion, suffering.

This word is also translated as “passions” in **Romans 7 (NIV):5** For when we were in the realm of the flesh, the sinful passions aroused by the law were at work in us, so that we bore fruit for death.

Then in verse 6 we read, “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”

Before Christ died on the cross, to please God one had to keep the law. They were still saved by faith, but in order to be in fellowship with God they had to keep the law. Now that Christ has died and paid the penalty that the law demands, by putting our faith in Christ we become one with Him. We are dead to the law and alive unto God, as Christ is.

We now have a choice to make. We can “serve in newness of spirit”, or “in the oldness of the letter”. Our spirit is made new, being born of the Holy Spirit, but our soul, which is composed of our mind, heart, emotions, will, and conscience, needs to be renewed. And so we read in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The word “transformed” in the Greek is **μεταμορφώω** (pronounced met-am-or-fo'-o); from G3326 and G3445; to transform (literally or figuratively, "metamorphose"):—change, transfigure, transform.

Our minds are renewed as we walk in the light of the word of God. And we read also as in **Psalms 119 (KJV):9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

And in **Psalms 119 (KJV):105** Thy word is a lamp unto my feet, and a light unto my path.

And we read in **1 John 1 (KJV):6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

## **4. The Law Is Holy, Just, and Good 7:7-25**

### **a. The Knowledge of Sin 7:7-12**

**Romans 7 (KJV):**7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good.

**Comment:** In verse 7, Paul says, “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.”

So the law gives us an awareness of our sin. Paul is describing his own experience as he uses “I” statements.

So in verse 8 we read, “But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.”

“Concupiscence” is simply lust.

Then in verses 9 to 11, Paul says, “For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me.”

Before he understood the commandment, he thought of himself as alive, for in verse 8, “without the law sin was dead”. But “when the commandment came” in verse 9, that is, when he understood what the commandment was really saying, “sin revived” and he “died”. Then in verse 10, “the commandment, which was ordained to life” he “found to be unto death”. And in verse 11, “sin, taking occasion by the commandment” deceived him, and by it slew him.

Paul then realized he was spiritually dead in trespasses and sins. He was already dead in trespasses and sins, but before the “commandment came”, he had no knowledge of this. But when the light came on, he then understood that he needed to be saved from his sins.

And so we read in **Acts 9 (KJV):**1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And so we then read in verse 12, “Wherefore the law is holy, and the commandment holy, and just, and good.”

The law led Paul to the knowledge of his sin, and to repentance, in order that he might be saved. So the law “is holy, and the commandment holy, and just, and good.”

## b. Sin in Me 7:13-21

**Romans 7 (KJV):**13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me.

**Comment:** In verse 13, Paul says, “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.”

Paul understood that the commandment was good, and that it made sin “appear” to be what it really was by making sin become “exceeding sinful”.

In verse 14 he says, “For we know that the law is spiritual: but I am carnal, sold under sin.”

He admits he was “carnal, sold under sin”. He had not realized that the law is “spiritual”, that is, that it testifies of the righteousness of God.

Then in verses 15 to 16, Paul says, “15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good.”

Paul is speaking of his current experience as a believer. In verse 15, he realized that there was a part of him that didn’t want to do what he hated. Then in verse 16, he realized that this was the part of him that gave “consent unto the law that it is good”.

Then in verses 17 to 18, Paul says, “17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.”

He realized that sin still dwelled in him, and that there was a part of him that had been born again that “would not” to sin. That was the “will” that was “present” with him, but “how to perform that which is good” he didn’t find.

Paul then says in verses 19 to 21, “19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me.”

He realized in verse 19 that he actually “would do good”, but he kept doing the evil that he “would not” to do. Then in verse 20, he finally realized that if he did that which he didn’t want to do, it wasn’t him who was doing it, but sin that dwelled in him. And so in verse 21, he found that there was “a law, that, when I would do good, evil is present with me”. This is the law of sin in our flesh, which is still mortal.

A law is like a boundary. In this case, the “law of sin” is the boundary of our flesh.

### c. Deliverance 7:22-25

**Romans 7 (KJV):**22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

**Comment:** Paul then continues in verses 22 to 23, “22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”

This war was still happening after he had surrendered to the Lord in Acts 9:6, when he had asked, “Lord, what wilt thou have me to do?” This is when Paul acknowledged Jesus as “Lord”.

Paul then asks in verse 24, “O wretched man that I am! who shall deliver me from the body of this death?”

He then concludes in verse 25, “I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”

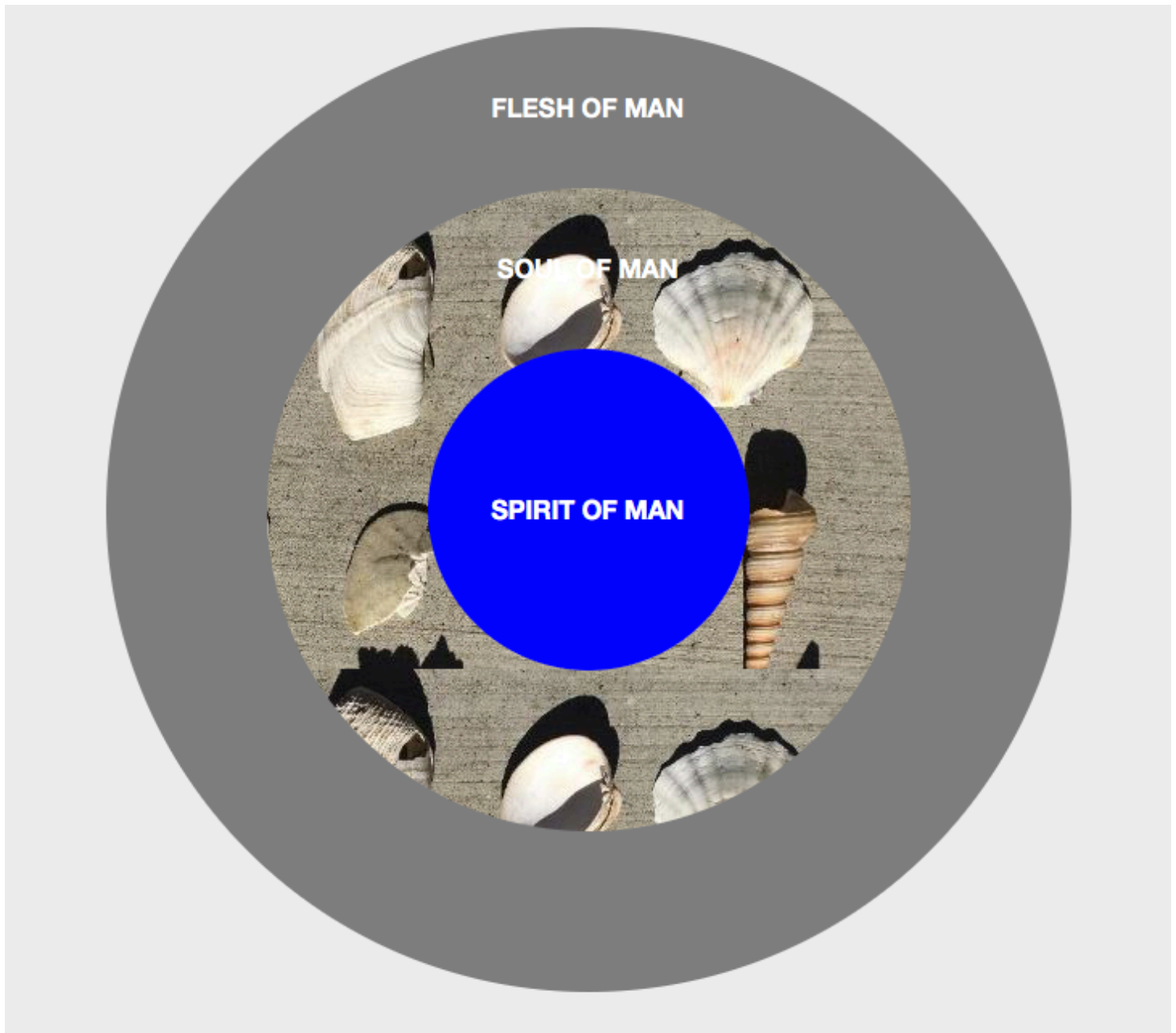
This was his current experience as a believer, and it is the same for believers today. Our bodies are doomed to die, because they still have a sin nature, which we inherited from Adam. Remember that in Adam all die, as we read again in **1 Corinthians 15 (KJV):**22 For as in Adam all die, even so in Christ shall all be made alive.

But we who have been born again have a new divine nature in our spirits, as we read again in **2 Peter 1 (KJV):**4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

As a result of our being born again, we do not have to yield to that sin nature in our flesh. And so Paul encourages us, as we read again in **Romans 6 (NASB):**19 I am speaking in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your body’s parts as slaves to righteousness, resulting in sanctification.

So as we present our “body’s parts as slaves to righteousness”, we will grow in the sanctification of our soul. Our soul will get cleaned up from our old ways of thinking and our hurt feelings. As we grow in grace and knowledge our minds will be renewed, and our old ways of thinking will be left behind. Sanctification is a process that takes time, so it is not a matter of denying our feelings, but processing our feelings and surrendering them to the Lord. As we talk with the Lord, He helps us forgive those who have hurt us, and He helps us let go of the hurts of the past.

See the change below:



Now we are able to serve the Lord. The choice is ours as to what we will build, as we read in **1 Corinthians 3 (KJV)**: 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Who will we now serve, our flesh, or the Lord who has given us eternal life?

## Chapter 8

### 5. The Spirit of Life in Christ Jesus 8:1-4

**Romans 8 (KJV):**1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and 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 sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

**Comment:** In verse 1, Paul says, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

So Paul says, “There is therefore now no condemnation to them which are in Christ Jesus”, with a condition, as he continues, “who walk not after the flesh, but after the Spirit”. But the word “therefore” tells us that he is basing this statement on what has gone before in his writing.

The reason there is now “no condemnation to them which are in Christ Jesus” is because God has justified the believer as we read in a correctly translated version in **Romans 5 (NASB):**1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

When we believe, that is, when we have faith, God justifies us. That is, He puts His righteousness down to our account, as we read in **Romans 3 (KJV):**21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

And in **1 Corinthians 1 (KJV):**30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

And Jesus taught as in **John 3 (KJV):**17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

The word for “condemned” in the Greek is **κρίνω** (pronounced kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:—avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think. **Strong’s Exhaustive Concordance, G2919**

So we have a standing as a believer of one who is “not condemned”. But in our state, if we walk “after the flesh”, and not “after the Spirit”, we will be out of fellowship with the Lord. Walking after the flesh will bring us under God’s judgment, as we read in **1 Corinthians 11 (KJV):**28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

The word for “damnation” in the Greek is **κρίμα** (pronounced kree'-mah); from G2919; a decision (the function or the effect, for or against ("crime")):—avenge, condemned, condemnation, damnation, + go to law, judgment. **Strong's Exhaustive Concordance, G2917**

This Greek word is a derivative of the Greek word **κρίνω** (pronounced kree'-no), translated “condemned” in John 3:18 above.

Paul then explains, as we continue to read in **1 Corinthians 11 (KJV):30** For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Although we have a standing as righteous ones, we must walk in the Spirit or we will come under the chastening of the Lord who is now our good Father.

Now as we continue in Romans 8, we read in verse 2, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

In Romans 7:23 we saw that there was a “law of sin in my members”. Now in Romans 8:2 we understand that there is “the law of the Spirit of life in Christ Jesus” which “hath made me free from the law of sin and death” which is in “my members”, that is, in my flesh.

Keeping the law could not give us life, as we read in **Galatians 3 (KJV):21** Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

The “law of the Spirit of life in Christ Jesus” refers to the new divine nature we receive in our spirit when we are born of the Spirit, that is, born again. Our spirit is where we now have eternal life. This “law of the Spirit of life in Christ Jesus” refers to the boundary of the divine nature which is now in our spirit. The divine nature cannot sin. But our mind and our will in our soul must choose to surrender to this new divine nature in our spirit.

Now Paul continues in verses 3 to 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 righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

So this “law of the Spirit of life in Christ Jesus” in our spirit has made it possible to walk “after the Spirit”. We must choose to walk “after the Spirit” and not “after the flesh”.

## **6. The Conflict of the Spirit with the Old Nature 8:5-13**

**Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be 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 dwell in you, he that raised up Christ from



the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

**Comment:** In verses 5 to 6, Paul says, “5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace.”

They “that are after the flesh” is speaking of those who follow after their fleshly desires, and so they “mind the things of the flesh”. This is to be carnally minded which is death, as in verse 6, “For to be carnally minded is death; but to be spiritually minded is life and peace.”

And so again in verse 5, “but they that are after the Spirit” do mind “the things of the Spirit”. This is then to be spiritually minded, which is “life and peace” in verse 6.

To be “spiritually minded” is to have a “sound mind”, as we read in **2 Timothy 1 (KJV):7** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

The word “sound” in the Greek is **σωφρονισμός** (pronounced so-fron-is-mos'); from G4994; discipline, i.e. self-control:—sound mind. **Strong’s Exhaustive Concordance, G4995**

We now have power to discipline our minds, as Paul reveals in **2 Corinthians 10 (KJV):3** For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

We must discipline our minds to think on things that are true in order to be spiritually minded, as we read in **Philippians 4 (KJV):6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

So if we think on these things in verse 8, and if “in every thing by prayer and supplication with thanksgiving” we let our “requests be made known unto God” in verse 7, our heart and mind will be kept by the “peace of God”, also in verse 7.

Now continuing in Romans 8, verse 7, Paul says, “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

Now, “*Enmity* and its synonyms “hostility,” *animosity*, and *animus* all indicate deep-seated dislike or ill will. *Enmity* (which derives from an Anglo-French word meaning “enemy”) suggests true hatred, either overt or concealed.” <https://www.merriam-webster.com/dictionary/enmity>

The “carnal mind” is opposed to God.

And in verse 8, Paul concludes, “So then they that are in the flesh cannot please God.”

Then in verse 9, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of

God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

That is, those who have not been born again will not have the Spirit of God, and therefore cannot be spiritually minded. They have no choice but to be carnally minded.

Then in verse 10, Paul explains, “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”

The Spirit of God is now the life of our spirit, which has been born again of the Spirit of God. This is Christ in us.

Paul then gives us much assurance, as we read in verse 11, “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

Our resurrection is assured if we have been born again.

Paul continues in verse 12, and says, “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.”

God has given us a new spirit and eternal life. We owe Him everything.

Paul then adds in verse 13, “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Having been born again and having the “Spirit of life” as the life of our spirit does not mean we cannot still “live after the flesh”. If we do so we will die physically, but not spiritually.

There are those today who believe that believers cannot be carnally minded. So believers would not then be able to “live after the flesh” as in verse 12. But all we have to do is read the epistle to the Corinthians to understand how this is possible.

We begin reading of the Corinthians in **1 Corinthians 1 (KJV)**:1 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

In verse 2 Paul addresses them as “saints”, who in verse 5 were “enriched by him”, that is by the Lord Jesus Christ, “in all utterance, and in all knowledge”, and in whom, in verse 6, the “testimony of Christ was confirmed”, so that, in verse 7, they came “behind in no gift; waiting for the coming of our Lord Jesus Christ”. The Corinthians Paul was addressing were saved believers.

And he then addresses them as “brethren”, as we read in **1 Corinthians 3 (KJV)**:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

The Corinthians were “babes in Christ”. That is, they were in Christ, but they were still “carnal”. They needed to grow in grace and knowledge, and get cleaned up, as we read again

in **Psalm 119 (KJV):9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

And we read in **1 John 1 (KJV):6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

As we walk in the light of the word of God, we grow spiritually, as Peter taught in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

And the apostle John speaks of this growth in believers in **1 John 2 (KJV):12** I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

So in Romans 8:5 above, “they that are after the Spirit” and mind “the things of the Spirit” will grow in grace and knowledge. Those who don’t can look forward to God’s discipline, as we continue in **1 Corinthians 3 (KJV):12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We must be careful how we walk, and how we build, for we read of the fire of the Lord’s discipline in **1 Corinthians 11 (KJV):26** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Eating the Lord’s supper in an unworthy manner will cause the Lord to chasten us for which cause we may become weak, sick, or even sleep in death. This “sleep” refers to the “sin unto death”, as we read in **1 John 5 (KJV):16** If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death.

The “sin unto death” committed by a “brother” is not spiritual death but physical death.

The Lord chastens those He loves, as we read in **Hebrews 12 (KJV):6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth

not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

And so again we read in **Romans 8 (KJV):**13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

## 7. The Believer is a Child of God and an Heir 8:14-17

**Romans 8 (KJV):**14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness 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 so be that we suffer with him, that we may be also glorified together.

**Comment:** In verse 14, we read, “For as many as are led by the Spirit of God, they are the sons of God.”

Being “led by the Spirit of God” is to agree with the Spirit of God in surrender to the truth in His word. This is how we began with the Lord, and were born again, as we read in **James 1 (KJV):**18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

And this surrendering to His word of truth is to continue, as we read in **Colossians 2 (KJV):**6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Then in verse 15 we read, “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

Our intimacy with God is revealed when “we cry, Abba, Father”.

Then in verse 16 we read, “The Spirit itself beareth witness with our spirit, that we are the children of God:”

This proves that we have a spirit of our own, for the Spirit bears witness “with our spirit” that we have been saved, and that we are now a child of God.

Then in verse 17, we read, “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

The Lord wants us to know that, because we are His children, we are “heirs of God, and joint-heirs with Christ”. Our inheritance, that is, all that we are heirs of, relates to our rewards which we receive for building on the foundation gold, silver, or precious stones, as in **1 Corinthians 3 (KJV):**12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

And so in verse 17, when Paul says, “if so be that we suffer with him, that we may be

also glorified together”, this relates to our rewards and not our salvation.

## 8. Creation Will Be Delivered 8:18-25

**Romans 8 (KJV):**18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

**Comment:** In verse 18 we read, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Then in verse 19 we read. “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

The “manifestation of the sons of God” will occur at the resurrection of the just.

The word “creature” in the Greek is **κτίσις** (pronounced k-tis'-is); from G2936; original formation (properly, the act; by implication, the thing, literally or figuratively):—building, creation, creature, ordinance.

The better translation of this Greek word is “creation” because it is not just the creature that will be affected but the whole creation as we shall see.

And so we continue to read in verses 20 to 23, “20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

The “redemption of our body” refers also to the resurrection of the just.

And so we read in **1 Corinthians 15 (KJV):**52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

So in Romans 8:21, the creation shall then be delivered from the “bondage of corruption”, at the resurrection of the just, which will be “the manifestation of the sons of God”. The resurrection of the just is referred to in **Revelation 20 (KJV):**4 And I saw thrones, and they

sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The creation shall be delivered in stages. There will be changes in the earth during the thousand years, that is, the millennium, as we read in **Isaiah 11 (KJV):**4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And life will be prolonged in the millennium, as we read in **Isaiah 65 (KJV):**19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

But the doing away of death will not be completed until the new heaven and new earth, as we read in **Revelation 21 (KJV):**1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

## 9. Our Helper 8:26-27

**Romans 8 (KJV):**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.

**Comment:** The word “Likewise” in the Greek is ὡσαύτως ho-sow'-toce; from G5613 and an

adverb from G846; as thus, i.e. in the same way:—even so, likewise, after the same (in like) manner. **Strong’s Exhaustive Concordance, G5615**

So remember that in Romans 8:22 above, we read that “the whole creation groaneth and travaileth in pain together until now”, and then in verse 23, “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

So here in verse 26 above, we read, “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.”

Paul is saying, just as “we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,” so “Likewise”, or “even so”, the Lord hears our groaning, and the Spirit also groans with us, as He “maketh intercession for us with groanings which cannot be uttered”.

The Spirit of God feels with us, and searches our hearts, as we read in verse 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.”

The Holy Spirit is our helper, as we read in **John 14 (NASB):26** But the Helper, the Holy Spirit whom the Father will send in My name, He will teach you all things, and remind you of all that I said to you.

## 10. The Eternal Purpose of God 8:28-30

**Romans 8 (KJV):28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose. **29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. **30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

**Comment:** In verse 28, we read, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose”.

Paul then explains the reason why “all things work together for good to them that love God”, as we then read in verses 29 to 30, “**29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. **30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

The ones “he did foreknow” are the ones “he also did predestinate”. And the ones “he did predestinate” are the ones “he also called”. And the ones “he also called” are the ones “he also justified”. And the ones “whom he justified” are the ones “he also glorified”. This is God’s eternal purpose. If you have believed in Jesus Christ, and that God raised Him from the dead, and you have confessed Him as Lord, this is speaking of you.

## 11. The Security of the Believer 8:31-39

**Romans 8 (KJV):**31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.

**Comment:** In verse 31 we read, “What shall we then say to these things? If God be for us, who can be against us?”

Then in verse 32 we read, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

Then Paul mentions our justification, as we continue in verses 33 to 34, “33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Then Paul asks in verse 35 to 36, “35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.”

Paul then concludes in verse 37 to 38, “Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.”

And so we can agree with Paul as we read again in verse 31, “What shall we then say to these things? If God be for us, who can be against us?”

If we are in Christ Jesus our Lord, then nothing can “separate us from the love of God, which is in Christ Jesus our Lord.”

If we have believed in our heart that God raised Jesus from the dead, and we have confessed Him as Lord, we will be saved, as we will read in Romans 10:9. We are then in Christ Jesus our Lord. But Paul encourages us to prove ourselves, as in **2 Corinthians 13 (KJV):**5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?



## Chapter 9

### V. God's Purpose for Israel 9:1-11:36

#### 1. Paul's Concern for Israel 9:1-5

**Romans 9 (KJV):**1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

**Comment:** Paul was an Israelite, as we read in verses 1 to 3, “1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.”

That is, Paul was a Jew, as he testified in **Acts 22 (KJV):**3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

“This city” that Paul was “brought up in”, at “the feet of Gamaliel”, was Jerusalem. And Paul was a Pharisee as he testifies in **Acts 23 (KJV):**6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

And in **Acts 26 (KJV):**4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

The word “straitest” in the Greek is **ἀκριβέστατος** (pronounced ak-ree-bes'-ta-tos); superlative of **ἀκρίβης** akribēs (a derivative of the same as G206); most exact:—most straitest. **Strong's Exhaustive Concordance, G196**

A “superlative” is something “of the highest quality or degree”. And this Greek word is derived from **ἄκρον** (pronounced ak'-ron); neuter of an adjective probably akin to the base of G188; the extremity:—one end... other, tip, top, uttermost participle. **Strong's Exhaustive Concordance, G206**

The word “straitest” in verse 5 in the **KJV**, is translated as “strictest” in the **NASB**, as we read in **Acts 26 (NASB):**5 since they have known about me for a long time, if they are willing to testify, that I lived *as* a Pharisee according to the strictest sect of our religion.

In the “strictest sect” of the Pharisees, it was a requirement to be married. So Paul was probably married at one time.

Now continuing in Romans 9, verse 4 to 5, we read, “4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

In verse 4, we read that Paul’s “brethren” were “Israelites”.

And in verse 5, we read, “of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.” This is a clear statement of the deity of Christ.

## 2. The Purpose of God According to Election 9:6-13

**Romans 9 (KJV):**6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

**Comment:** In verses 6 to 8 Paul says, “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”

Then he gives an example of a promise in verse 9, as he says, “For this is the word of promise, At this time will I come, and Sarah shall have a son.”

And Paul refers to **Genesis 18 (KJV):**10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

And Sarah did have a son, as it was promised by the Lord, and they named him Isaac.

Then we read of the promise to Rebecca, who gave birth by Isaac, as we continue in Romans, verses 10 to 12, “And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.”

And Paul here refers to **Genesis 25 (KJV):**20 And Isaac was forty years old when he

took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. 21 And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. 23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And to **Malachi 1 (KJV)**:1 The burden of the word of the Lord to Israel by Malachi. 2 I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

And the “elder”, Esau, did “serve the younger”, Jacob, because Esau sold his birthright for a pot of stew when he was hungry, as we read in **Genesis 25 (KJV)**:29 And Jacob sod pottage: and Esau came from the field, and he was faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

And his father Isaac blessed Jacob as the firstborn instead of Esau in **Genesis 27 (KJV)**:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said, Art thou my very son Esau? And he said, I am. 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. 26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: 28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

So in Romans 9:6 to 10 Paul shows that it is the “children of the promise” that “are counted for the seed”. Then in verse 11, we read that the promise was so “that the purpose of God according to election might stand, not of works, but of him that calleth;” So the “children of the promise” are the elect of God.

And this agrees with **John 1 (KJV)**:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And with **James 1 (NKJV)**:18 Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

### 3. God's Sovereign Will 9:14-21

**Romans 9 (KJV):** 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

**Comment:** In verses 14 to 15 Paul asks, “14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”

Remember that in verse 13 he said, “As it is written, Jacob have I loved, but Esau have I hated.”

The purpose of God according to election is according to His sovereign will.

And so we read in verse 16, “So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

Then in verse 17 we read, “For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”

And Paul refers in context to **Exodus 9 (KJV):** 13 And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16 And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

Then in verses 18 to 21 Paul says, “18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”

God is the potter, and we are the clay. We must remember John Piper's definition of God's righteousness when he says, “God's righteousness is His unwavering allegiance to do what is right, that is, most ultimately, to uphold the infinite worth of His glory.” **The Future of Justification, A Response to N. T. Wright, by John Piper, page 78.**

God is committed to doing what is right, and to uphold the infinite worth of His glory. We can trust Him.

#### 4. Vessels of Mercy 9:22-26

**Romans 9 (KJV):**22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

**Comment:** In verses 22 to 24, Paul asks, “22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?”

In verse 22 we read that God was “willing to shew his wrath, and to make his power known”, and so He “endured with much longsuffering the vessels of wrath fitted to destruction:”

And in verse 23, we read that this was so that God “might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory”, that is, in verse 24, “Even us, whom he hath called, not of the Jews only, but also of the Gentiles?”

Then in verses 25 to 26, Paul says, “25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.”

Osee in verse 25 refers to the prophet Hosea, who prophesied in the eighth century B.C. during the reign of the kings mentioned in **Hosea 1 (KJV):**1 The word of the Lord that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

And the prophecy Paul refers to in verse 25 is in **Hosea 2 (KJV):**23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

And James says in **Acts 15 (KJV):**13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my

name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world.

And the first of the prophets James refers to is **Jeremiah 12 (KJV):15** And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

And second to **Amos 9 (KJV):11** In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

And third to **Isaiah 45 (KJV):21** Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

These promises have yet to be fulfilled for Israel, but the fulfillment of salvation for the Gentiles has come to pass and it is still in the process of fulfillment.

## 5. The Stumbling Stone 9:27-33

**Romans 9 (KJV):27** Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

**Comment:** In verses 27 to 28 Paul says, “27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”

Esaias refers to Isaiah, who prophesied during the reigns of the same kings as Hosea, as we read in **Isaiah 1 (KJV):1** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

The following dates are estimates:

835 BC–735 BC	Joel
800 BC	Jonah
780 BC–755 BC	Amos
767 BC–754 BC	King Uzziah of Judah

760 BC–710 BC	Hosea
740 BC	Micah
740 BC–680 BC	Isaiah
722 BC	Israel falls to Assyria
715 BC–687 BC	King Hezekiah of Judah
666 BC–615 BC	Nahum
630 BC–620 BC	Zephaniah
627 BC–586 BC	Habakkuk
626 BC–580 BC	Jeremiah
604 BC–535 BC	Daniel
593 BC–570 BC	Ezekiel
585 BC	Obadiah
520 BC	Haggai
520 BC–518 BC	Zechariah
450 BC–400 BC	Malachi

The prophecy Paul refers to in verses 27 to 28 is in **Isaiah 10 (NASB):22** For though your people, Israel, may be like the sand of the sea, *Only* a remnant within them will return; A destruction is determined, overflowing with righteousness. 23 For a complete destruction, one that is determined, the Lord God of armies will execute in the midst of the whole land.

Then in verse 29, Paul says, “And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.”

The prophecy Paul refers to in verse 29 is in **Isaiah 1 (KJV):9** Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Then in verses 30 to 33, Paul says, “30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

So Israel in verse 32 “sought it not by faith, but as it were by the works of the law”, and so they “stumbled at that stumblingstone”.

The prophecy of the “stumblingstone” that Paul refers to in verses 32 and 33 is as we read in context in **Isaiah 8 (KJV):13** Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

And the Lord spoke again through Isaiah in **Isaiah 28 (KJV):14** Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the

overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: 16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. 17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. 18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. 19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

The Lord's promise to Israel is that their "covenant with death shall be disannulled", and their "agreement with hell shall not stand", but a "scourge shall pass through", and then they "shall be trodden down by it". The scourge will remove the unrighteous in order that a remnant may be spared.

## Chapter 10

### 6. The Righteousness of the Law 10:1-5

**Romans 10 (KJV):**1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

**Comment:** In verse 1, Paul says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Then in verses 2 to 3, Paul says, "2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Paul now understood what it was like to have "a zeal of God, but not according to knowledge". Paul himself was once "ignorant of God's righteousness", and was "going about to establish" his "own righteousness", for he was once a Jew in that state.

And so his "heart's desire and prayer" was for Israel to "be saved".

Paul then says in verse 4, "For Christ is the end of the law for righteousness to every one that believeth."

He wanted them to know the good news that he himself had heard and believed.

In verse 5, Paul explains, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

He refers to **Leviticus 18 (KJV):**5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.



## 7. The Righteousness of Faith 10:6-13

**Romans 10 (KJV):**6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.

**Comment:** In verses 6 to 8, Paul says, “But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;”

He refers in context to **Deuteronomy 30 (KJV):**11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. 15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

Then in verses 9 to 10, we read, “9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Here we understand the simplicity of salvation. We do not have to ascend into heaven or descend into the deep to get it. If you confess with your mouth the Lord Jesus, and believe in your heart that God raised Him from the dead, you will be saved! Hallelujah!

Then in verses 11 to 13 we read, “11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.”

In verse 11 Paul refers to **Isaiah 28 (KJV):**16 Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

The words “make haste” are a translation of the Hebrew word **הָיָא** (pronounced koosh);

a primitive root; to hurry; figuratively, to be eager with excitement or enjoyment:—(make) haste(-n), ready. **Strong's Exhaustive Concordance, H2363**

In verse 12, for both the Jew and the Greek, “the same Lord over all is rich unto all that call upon him”. So there is “no difference between the Jew and the Greek”.

And then in verse 13, Paul refers to **Joel 2 (KJV):32** And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

## 8. Faith Comes By Hearing 10:14-21

**Romans 10 (KJV):14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

**Comment:** In verses 14 to 15, Paul asks, “14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

In verse 15, Paul refers to **Isaiah 52 (KJV):7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Paul continues in verse 16 as he says, “16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?”

Paul refers to **Isaiah 53 (KJV):1** Who hath believed our report? and to whom is the arm of the Lord revealed?

Then in verse 17 Paul concludes, as we read, “17 So then faith cometh by hearing, and hearing by the word of God.”

Unless they hear they cannot believe. Paul teaches us the importance of the word of God, for “faith cometh by hearing, and hearing by the word of God”. We begin by hearing the word of God, and we then receive faith. If you want to increase your faith, read the word of God, as Peter taught in **1 Peter 2 (KJV):2** As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

In verse 18, Paul says, “But I say, Have they not heard? Yes verily, their sound went

into all the earth, and their words unto the ends of the world.”

He refers in context to **Psalm 19 (KJV):1** The heavens declare the glory of God; and the firmament sheweth his handiwork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where 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 a race. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

In verse 19, Paul says, “But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.”

He refers to **Deuteronomy 32 (KJV):21** They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

In verse 20, Paul says, “But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.”

He refers to **Isaiah 65 (KJV):1** I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

In verse 21, Paul says, “But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

He refers to **Isaiah 65 (KJV):2** I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

And in verse 21, the word “gainsaying” in the Greek is **ἀντιλέγω** (pronounced an-til'-eg-o); from G473 and G3004; to dispute, refuse:—answer again, contradict, deny, gainsay(-er), speak against. **Strong’s Exhaustive Concordance, G483**

And this Greek word comes from two Greek words, **ἀντί** (pronounced an-tee'); a primary particle; opposite, i.e. instead or because of (rarely in addition to):—for, in the room of.

**Strong’s Exhaustive Concordance, G473**

And **λέγω** (pronounced leg'-o); a primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue)); by implication, to mean:—ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter. **Strong’s Exhaustive Concordance, G3004**

So it means “to speak against”, “contradict”, or “be contrary”. So in verse 21 the Lord was saying, “All day long I have stretched forth my hands unto a disobedient and contrary people.”

## Chapter 11

### 9. The Election of Grace 11:1-6

**Romans 11 (KJV):**1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot (Know) ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

**Comment:** In verse 1, Paul says, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

In verse 1, Paul himself tells us that he was an "Israelite, of the seed of Abraham, of the tribe of Benjamin".

Then in verses 2 to 3, Paul explains, "2 God hath not cast away his people which he foreknew. Wot (Know) ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life."

In verse 2, this foreknowing reminds us of **Romans 8 (KJV):29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

God has a plan for Israel, and for "his people which he foreknew" of Israel.

Now in verses 2 to 3, Paul refers in context to **1 Kings 19 (KJV):9** And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? 10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And in verse 4, Paul says, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."

He refers to **1 Kings 19 (KJV):18** Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So then in verse 5, Paul assures us that, "Even so then at this present time also there is a remnant according to the election of grace."

And in verse 6, Paul explains, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

That is, if it is "according to the election of grace", it is received as a gift. It is not something that is earned by works.

## **10. Israel before the Stumblingblock 11:7-12**

**Romans 11 (KJV):**7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back always. 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

**Comment:** And so in verse 7 we read, “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded”.

And in verse 8, Paul says, “(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”

He refers to **Isaiah 29 (KJV):**10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And to **Deuteronomy 29 (KJV):**4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

Then in verses 9 and 10, Paul says, “9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back always.”

He refers to what David prophesied in **Psalms 69 (KJV):**22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. 23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

Then in verse 11, Paul says, “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.”

The first word translated “fall” in verse 11 in the Greek is **πίπτω** (pronounced pip'-to); probably akin to G4072 through the idea of alighting; to fall (literally or figuratively):—fail, fall (down), light on. **Strong’s Exhaustive Concordance, G4098**

But the second word translated “fall” in verse 11 in the Greek is **παράπτωμα** (pronounced par-ap'-to-mah); from G3895; a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:—fall, fault, offence, sin, trespass. **Strong’s Exhaustive Concordance, G3900**

And this Greek word is derived from **παραπίπτω** (pronounced par-ap-ip'-to); from G3844 and G4098; to fall aside, i.e. (figuratively) to apostatize:—fall away. **Strong’s Exhaustive Concordance, G3895**

And this Greek word is derived from **παρα** (pronounced para = aside, away) G3895 and **πίπτω** (pronounced pip'-to = fall) G4098.

So Israel has not stumbled that they should “fail”, and be completely out of God’s plans and purposes. But God has used their “fall” or “side-slip” to bring salvation to the Gentiles, and to “provoke them to jealousy”.

Then in verse 12, Paul holds out hope for Israel, as he says, “Now if the fall of them be

the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?”

In verse 12 the word translated “fall” is the same as the second word translated “fall” in verse 11. Israel has fallen aside, but not to have failed so completely that they are out of God’s plans and purposes. We must continue to pray for Israel, as in **Psalm 122 (NKJV):6** Pray for the peace of Jerusalem: “May they prosper who love you.

## **11. The Analogy of the Olive Tree 11:13-25**

**Romans 11 (KJV):**13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

**Comment:** Paul gives here an analogy of the olive tree, which is symbolic of Israel. In this analogy, the Gentiles are as wild olive trees. The root speaks of all who had faith in God in Israel before Christ. At the time of Paul’s writing, the natural branches had been broken off in unbelief.

So in verses 13 to 15, Paul says, “13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”

In verse 16, Paul then says, “For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.”

He wants us to know that the root is still holy, and so are the branches that remain in faith. We must keep in mind that this is an analogy, and not try to interpret more than is given here.

Then in verses 17 to 18, Paul says, “17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root

and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.”

Paul then quotes an argument we still hear today, as he then says in verse 19, “Thou wilt say then, The branches were broken off, that I might be grafted in.”

Paul then explains in verses 20 to 21, “20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee.”

Some of the branches were broken off because of unbelief in verse 20. So we must take heed as Paul taught in **2 Corinthians 13 (KJV):5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Paul then says in verse 22, “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.”

Paul is not saying here that we can lose our salvation. The ones who are cut off could be those who never had faith. They could also be those who strayed and committed the sin unto death. The sin unto death is one of the ways God disciplines those He loves. And so we read of those who were eating the Lord’s Supper in an unworthy manner and were disciplined accordingly in **1 Corinthians 11 (KJV):28** But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Paul then says in verses 23 to 25, “23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”

In verse 23, we read that “God is able to graft them in again”, that is, “into their own olive tree” in verse 24. And so in verse 25, “blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”

God is not done with Israel. The Church has not replaced Israel. After the “fullness of the Gentiles” are “come in”, that is, after all of the Gentiles that are of the elect are saved, the blindness to Israel will be removed, and “all Israel shall be saved” in verse 26, as we shall read shortly.

God has promised that He will make a new covenant with Israel, and that they will not cease from being a nation, as we read in context in **Jeremiah 31 (KJV):31** Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake,

although I was an husband unto them, saith the Lord: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. 35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: 36 If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. 37 Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Israel will not cease to be a nation before the Lord.

## 10. God Promises Repentance to Israel 11:26-36

**Romans 11 (KJV):**26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counselor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

**Comment:** In verse 26, we read, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:”

Paul refers in context to **Isaiah 59 (KJV):**20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. 21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

In verse 27, Paul says, “For this is my covenant unto them, when I shall take away their sins.”

He could be referring to **Jeremiah 31 (KJV):**33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith



the Lord: for I will forgive their iniquity, and I will remember their sin no more.

And to **Isaiah 27 (KJV):9** By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

Then in verses 28 to 29, Paul says, “28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. 29 For the gifts and calling of God are without repentance.”

God is not done with Israel. In verse 29, we read that the “gifts and calling of God are without repentance”, that is, the “gifts and calling of God” are without a change of mind, or turning back, from His Promises to Israel.

And so we read in **2 Corinthians 1 (NKJV):20** For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.

In verses 30 to 32, Paul says, “30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all.”

So as God has had mercy on the Gentiles, even so will He also have mercy on Israel.

In verse 33 Paul says, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

He refers to **Job 5 (KJV):8** I would seek unto God, and unto God would I commit my cause: 9 Which doeth great things and unsearchable; marvelous things without number:

And to **Job 11 (KJV):7** Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

In verse 34 Paul says, “For who hath known the mind of the Lord? or who hath been his counselor?”

He refers in context to **Isaiah 40 (KJV):13** Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

In verse 35, Paul asks, “Or who hath first given to him, and it shall be recompensed unto him again?”

He refers to **Job 35 (KJV):7** If thou be righteous, what givest thou him? or what receiveth he of thine hand?

And in context the Lord speaks to Job as in **Job 41 (KJV):11** Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

And in verse 36, Paul says, “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

Now in chapters 9 through 11 of Romans, Paul has shown by the Scriptures that God had a plan from the beginning. God has a plan for Israel, and a plan for the Gentiles. The Scriptures are clear that the Church will not replace Israel, but will remain distinct from Israel.

Paul has shown by the prophets that God is bringing to pass His plan and purpose. The prophets lived hundreds of years before their prophecies came to fulfillment. Moses lived over 1400 years before Christ, and he wrote the words of the Lord in **Deuteronomy 18 (KJV):17**

And the Lord said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

And Peter refers to this “Prophet” in **Acts 2 (KJV):**19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Moses prophesied over 1400 years before Christ came. His prophecy of a Prophet should rock anyone’s world, whether Jew or Gentile. Jesus is Lord.

## Chapter 12

### VI. The Life of Surrender 12:1-16:27

#### 1. The Way We Begin 12:1-2

**Romans 12 (KJV):**1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**Comment:** In verse 1, the word translated “reasonable” in Greek is λογικός log-ik-os'; from G3056; rational ("logical"):—reasonable, of the word. **Strong’s Exhaustive Concordance, G3050**

And this Greek word is derived from λόγος log'-os; from G3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):—account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work. **Strong’s Exhaustive Concordance, G3056**

Once we have accepted Jesus as our Lord and Savior, the way we begin our walk with Him is to “present” ourselves “a living sacrifice, holy, acceptable unto God”. This is the life of

surrender that God expects of us. This is our logical or “reasonable service” in view of what God has done for us.

In verse 2, His will is not that we be “conformed to this world”, but that we be “transformed by the renewing” of our mind.

The word “transformed” in the Greek is **μεταμορφώω** (pronounced met-am-or-fo'-o); from G3326 and G3445; to transform (literally or figuratively, "metamorphose"):—change, transfigure, transform. **Strong’s Exhaustive Concordance, G3056**

And this Greek word is derived from two Greek words, **μετά** (pronounced met-ah’); a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between G575 or G1537 and G1519 or G4314; less intimate than G1722 and less close than G4862):—after(-ward), × that he again, against, among, × and, + follow, hence, hereafter, in, of, (up-)on, + our, × and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence. **Strong’s Exhaustive Concordance, G3326**

And from **μορφώω** (pronounced mor-fo'-o); from the same as G3444; to fashion (figuratively):—form. **Strong’s Exhaustive Concordance, G3445**

So in verse 2, we could say, “And be not conformed to this world: but be ye “formed after” by the renewing of your mind”.

Now we read of a change in our way in **Psalm 119 (KJV):9** Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

The word of God is our light, as in **Psalm 119 (KJV):105** Thy word is a lamp unto my feet, and a light unto my path.

As we walk in the light of His word, our thinking is changed to include spiritual things. This makes us more real in our thinking. The denial of the spiritual in our unsaved state was a walk in darkness. Now that we have been born again, our minds will be renewed as we walk in the light of His word, the truth, and we will grow in grace and knowledge, as Peter encouraged in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

In this way we will be transformed, or “formed after”, or changed to be more like our Savior, and we will “prove what is that good, and acceptable, and perfect, will of God” by the life we live.

The word “prove” in the Greek is **δοκιμάζω** (pronounced dok-im-ad'-zo); from G1384; to test (literally or figuratively); by implication, to approve:—allow, discern, examine, × like, (ap-)prove, try. **Strong’s Exhaustive Concordance, G1381**

And this Greek word is derived from **δόκιμος** (pronounced dok'-ee-mos); from G1380; properly, acceptable (current after assayal), i.e. approved:—approved, tried. **Strong’s Exhaustive Concordance, G1384**

So as we are transformed by the renewing of our mind, we try or test “what is that good, and acceptable, and perfect, will of God”, and as we do so, we prove or show the truth by the change it affects in our behavior.

## 2. Our Servant Role in One Body 12:3-8

**Romans 12 (KJV):**3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**Comment:** In verse 3 Paul says, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

So we understand that not everyone in the body of Christ has the same “measure of faith”. God gives “the measure of faith” to every man and woman in the body of Christ, so that we should “think soberly”, and not to think “more highly” than we “ought to think” of ourselves. The word “soberly in the Greek is σωφρονέω so-fron-eh'-o; from G4998; to be of sound mind, i.e. sane, (figuratively) moderate:—be in right mind, be sober (minded), soberly.

### **Strong’s Exhaustive Concordance, G4993**

Now in verses 4 to 5, Paul says, “4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another.”

So we understand that there are “many members in one body”, and that “all members have not the same office”. The word “office” in the Greek is πράξις (pronounced prax'-is); from G4238; practice, i.e. (concretely) an act; by extension, a function:—deed, office, work.

### **Strong’s Exhaustive Concordance, G4234**

And this Greek word is derived from πράσσω (pronounced pras'-so); a primary verb; to "practice", i.e. perform repeatedly or habitually (thus differing from G4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally):—commit, deeds, do, exact, keep, require, use arts. **Strong’s Exhaustive Concordance, G4238**

And so we read in the **New American Standard Bible** as in **Romans 12 (NASB):**4 For just as we have many parts in one body and all the body’s parts do not have the same function, 5 so we, who are many, are one body in Christ, and individually parts of one another.

Some of us are very talkative, that is, inspirational, and others are more intellectual. Our individuality is upheld by the Lord when He places us in a particular place in His body in order to perform a specific function, as we read in **1 Corinthians 12 (KJV):**18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble,

are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

And so we continue to read in **Romans 12 (KJV):6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

God has so gifted us according to where He has placed us in the body of Christ, giving us grace to perform the specific function He would have us to do. As we grow in the Lord, we will find that some are more inspirational than others, and some are more intellectual. God has so placed us in His body according to our individuality.

Now where God has placed us in the body of Christ relates to our function in His body. This function is a ministry gift, as we read in **1 Corinthians 12 (KJV):27** Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Apostles, prophets, and teachers are ministry gifts which relate to our individuality. “After that” those gifted with the working of miracles, healings, or diversities of tongues will have these spiritual gifts as the highlight of their ministry. Spiritual gifts are then given to equip us in our ministry. Helps and governments also relate to the highlight of the ministry of the individual.

And so, “according to the effectual working in the measure of every part”, the body of Christ grows as each member fulfills its part, as we read in **Ephesians 4 (KJV):11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

So again in Romans 12:6, we are to prophesy, “according to the proportion of faith”. Prophecy is not a natural ability, but a “manifestation” of the Spirit, as we read in **1 Corinthians 12 (KJV):7** But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The word “manifestation” in the Greek is **φανέρωσις** (pronounced fan-er'-o-sis); from

G5319; exhibition, i.e. (figuratively) expression, (by extension) a bestowment:—manifestation. **Strong's Exhaustive Concordance, G5321**

And this Greek word is from φανερώ (pronounced fan-er-o'-o); from G5318; to render apparent (literally or figuratively):—appear, manifestly declare, (make) manifest (forth), shew (self). **Strong's Exhaustive Concordance, G5319**

So the gifts of the Spirit reveal the presence of the Spirit working among us.

The reason for prophecy is given in **1 Corinthians 14 (KJV):3** But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

The rule of prophecy is given in **1 Corinthians 14 (KJV):29** Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

All prophecy today is to be judged by the word of God in the Scriptures. The word of God is complete, and is not to be added to. But a word of “edification, and exhortation, and comfort”, as in 1 Corinthians 14:3, by the gift of prophecy today will help build up the church.

Now we read again in **Romans 12 (KJV):6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

Romans 12:7 is really a continuation of the sentence that began in verse 6. In the Greek, verse 7 is literally as follows:

εἴτε διακονίαν ἐν τῇ διακονίᾳ εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ  
or ministry on the ministry or the one who is teaching on the teaching

The words “*let us wait*” are in italics, and are not words in the original Greek but were supplied by the translator.

When we consider verse 7 in the context of verse 6, we understand that we are to minister according to the “grace that is given to us”, and “according to the proportion of faith”, that is, according to the proportion of our faith.

And so in verse 8 we read, “Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”

It is interesting that Paul in Romans never adds to what he means by “ruleth, with diligence”. But we know that this was a job of the elders in the church, as we read in **1 Timothy 5 (KJV):17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

The word “elders” is not found in Romans. The only time the word “elder” is found in Romans is where it refers to Esau as the elder, and Jacob as the younger in **Romans 9 (KJV):12** It was said unto her, The elder shall serve the younger.

So this could be another part of the reason why Paul didn't consider the Roman church to be established yet, as we read again in **Romans 1 (KJV):11** For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Being an elder in the church is not a spiritual gift, but it would relate to our individuality, and our maturity in the Lord, and the maturity of organization in a local church.

### 3. Love without Hypocrisy 12:9-21

**Romans 12 (KJV):**9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 Not slothful in business; fervent in spirit; serving the Lord; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

**Comment:** In verse 9, we read, “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.”

The word “dissimulation” in the Greek is **ἀνυπόκριτος** (pronounced an-oo-pok'-ree-tos); from G1 (as a negative particle) and a presumed derivative of G5271; undissembled, i.e. sincere:—without dissimulation (hypocrisy), unfeigned. **Strong’s Exhaustive Concordance, G505**

Hypocrisy according to **Merriam Webster** is “behavior that contradicts what one claims to believe or feel”. So we must love with sincerity.

Then in verse 10, we read, “Be kindly affectioned one to another with brotherly love; in honour preferring one another;”

The word “preferring” in the Greek is **προηγέομαι** (pronounced pro-ay-geh'-om-ahee); from G4253 and G2233; to lead the way for others, i.e. show deference:—prefer. **Strong’s Exhaustive Concordance, G4285**

And this Greek word is derived from two Greek words, **πρό** (pronounced pro); a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:—above, ago, before, or ever. **Strong’s Exhaustive Concordance, G4253**

And **ἡγέομαι** (pronounced hayg-eh'-om-ahee); middle voice of a (presumed) strengthened form of G71; to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider:—account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think. **Strong’s Exhaustive Concordance, G2233**

So when Paul says in verse 10, “in honour preferring one another”, he is saying “in honour, lead the way for others”. And Jesus taught as in **John 13 (KJV):**13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye



should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

And in verse 11 we read, “Not slothful in business; fervent in spirit; serving the Lord;”

And in verse 12, we are to be “Rejoicing in hope; patient in tribulation; continuing instant in prayer;”

The word “instant” in the Greek is **προσκαρτερέω** (pronounced pros-kar-ter-eh'-o); from G4314 and G2594; to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor):—attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).

And so we are to “persevere” in prayer, as we also read in **Romans 12 (NKJV):12** rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

Verses 13 to 18 contain much wisdom, or “skill for living” the Christian life, as we continue in **Romans 12 (KJV):13** Distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men.

And Paul also wrote to the Corinthians of God’s grace that abounds in **1 Corinthians 9 (KJV):8** And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

In verse 19, Paul says, “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”

He refers to **Deuteronomy 32 (KJV):35** To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. 36 For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

And to **Psalms 94 (KJV):1** O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

And on this basis, Paul exhorts in verse 20, “Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head”.

And in verse 21 he says, “Be not overcome of evil, but overcome evil with good.”

We can trust in the righteousness of the Lord. “God’s righteousness is His unwavering allegiance to do what is right, that is, most ultimately, to uphold the infinite worth of His glory.”

**The Future of Justification, A Response to N. T. Wright, by John Piper, page 78.**

Our God is committed to doing what is right in order that He may uphold the infinite value of His glory. And He wants us to do the same.

## Chapter 13



#### 4. Be Subject to the Higher Powers 13:1-7

**Romans 13 (KJV):**1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

**Comment:** In verse 1 we read, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

And Paul spoke also as in **Acts 17 (KJV):**24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

So in verse 26 above, God has made the nations and “determined the times before appointed, and the bounds of their habitation”.

And then we continue to read in **Romans 13 (KJV):**2 “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”

The word “damnation” in Greek is **κρίμα** (pronounced kree'-mah); from G2919; a decision (the function or the effect, for or against ("crime")):—avenge, condemned, condemnation, damnation, + go to law, judgment. **Strong's Exhaustive Concordance, G2917**

The governments in the world are restraining influences, and as such, God uses them, as continue we to read in **Romans 13 (KJV):**3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The word “minister” in verse 4 in the Greek is **διάκονος** (pronounced dee-ak'-on-os); probably from an obsolete **διάκω** (pronounced diákō) (to run on errands; compare G1377); an

attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):—deacon, minister, servant.

The word “tribute” in verse 7 in the Greek is **φóρος** (pronounced for'-os); from G5342; a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property; whereas G5056 is usually a general toll on goods or travel):—tribute. **Strong’s Exhaustive Concordance, G5411**

So in verse 6, we “pay tribute”, or today what we call “taxes”, to support our government.

## 5. The Law of Love 13:8-14

**Romans 13 (KJV):**8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

**Comment:** In verse 8, we are to “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

And we continue to read in verse 9, “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”

And so in verse 10 we read, “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

By this we understand that there is much wisdom, or “skill for living”, in the commandments, and that “love is the fulfilling of the law”.

In verse 11, there is cause for rejoicing, as we read, “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.”

In verse 12, “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”

And so we read in **Proverbs 30 (KJV):**5 Every word of God is pure: he is a shield unto them that put their trust in him.

And in **Psalms 3 (KJV):**3 But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

And in **Psalms 18 (KJV):**35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

And in **Psalm 91 (KJV):4** He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

And in verse 13 we read, “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”

We should put off the old, and put on the new, as we continue to read in verse 14, “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.”

## Chapter 14

### 6. Preserving the Unity of the Spirit 14:1-23

#### a. Receive the Weak 14:1-6

**Romans 14 (KJV):1** Him that is weak in the faith receive ye, but not to doubtful disputations. **2** For one believeth that he may eat all things: another, who is weak, eateth herbs. **3** Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. **4** Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. **5** One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. **6** He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

**Comment:** In verse 1, Paul says, “Him that is weak in the faith receive ye, but not to doubtful disputations”.

He implies that, whether one’s faith is weak or strong, he has faith, and that is enough.

In verse 2, Paul says, “For one believeth that he may eat all things: another, who is weak, eateth herbs.”

He implies that the one who is strong in faith believes “that he may eat all things”, but “another, who is weak” only “eateth herbs.”

In verse 3, Paul says, “Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.”

We understand that God has received both the weak and the strong, that is, the one who has faith whether weak or strong.

In verse 4, we read. “Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.”

We are not to judge “another man's servant” because “to his own master he standeth or falleth”. And we read in **Psalm 121 (KJV):2** My help cometh from the Lord, which made heaven and earth.

In verse 5, we read, “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.”

And in verse 6, we read “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”

These are small things, and they are not a reason to judge another who is the Lord’s, and as such, His servant.

However, there are some reasons to judge, as Paul revealed in **1 Corinthians 5 (KJV)**: 1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The “unleavened bread of sincerity and truth” are important. So it is not a sin to eat only herbs, or to regard one day above another. But fornication is a sin.

Paul then adds that we don’t judge unbelievers, that is, those who are “without”, as we continue to read in **1 Corinthians 5 (KJV)**:9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

We must walk in the light, and speak the truth in love.

### **b. We Live unto the Lord 14:7-9**

**Romans 14 (KJV)**:7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

**Comment:** So what does living unto the Lord mean? Let us read what Jesus taught in **Luke 14 (KJV)**:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And

whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Living for the Lord means putting Him first in our life. It means letting our light shine, as Jesus taught in **Matthew 5 (KJV):14** Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

And Jesus also taught as in **John 10 (KJV):10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Putting God first in our life is to live life “more abundantly”.

### c. The Judgment Seat of God 14:10-12

**Romans 14 (KJV):10** But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.

**Comment:** In the **New American Standard Bible** we read verse 10 as in **Romans 14 (NASB):10** But *as for* you, why do you judge your brother *or sister*? Or you as well, why do you regard your brother *or sister* with contempt? For we will all appear before the judgment seat of God.

Instead of the “judgment seat of Christ” we should read the “judgment seat of God” for in the Nestle Greek, which is the best Greek text we have currently, it reads “judgment seat of God”.

And this agrees in context with the next verse, Romans 14:11, in the **King James Version** above, “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”

Paul refers here to **Isaiah 45 (KJV):23** I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

The knees of both believers and unbelievers will stand before God and bow before Him.

So why is this translation in Romans 14:10 important? Because there will be two judgments, one for the believer and one for the unbeliever. The one for the believer is mentioned in **2 Corinthians 5 (KJV):10** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

At this judgment, the works of the believer will be tried, as we then read in **1 Corinthians 3 (KJV):11** For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

After this judgment of believers, the millennium will then take place, and will separate the resurrection of the righteous from the resurrection of the unrighteous by a thousand years, as we read in **Revelation 20 (KJV):4** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The judgment of the believer will be at the “first resurrection”. The one for the unbeliever is then mentioned in **Revelation 20 (KJV):11** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

In this judgment, the unbelievers will stand before God in verse 12, and be judged “according to their works”.

#### **d. Walk in Love 14:13-23**

**Romans 14 (KJV):13** Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink;

but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

**Comment:** As we read before in verses 5 to 9, we understand that we do not have to esteem one day above another, or eat certain foods as it was required under the law, for we are not under the law now, as Paul explained in **Romans 6 (NKJV):** 14 For sin shall not have dominion over you, for you are not under law but under grace.

And we also read before in verses 10 to 12, “10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God.”

So our heart should be, as in verse 13, “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.”

The words “occasion to fall” are a translation of the Greek word **σκάνδαλον** (pronounced skan'-dal-on); ("scandal"); probably from a derivative of G2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin):—occasion to fall (of stumbling), offence, thing that offends, stumblingblock. **Strong's Exhaustive Concordance, G4625**

Paul then tells us the way of freedom, as we continue in verse 14, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.”

But we must walk in love, as we continue in verse 15, “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.”

The word “charitably” in the Greek is **ἀγάπη** (pronounced ag-ah'-pay); from G25; love, i.e. affection or benevolence; specially (plural) a love-feast:—(feast of) charity(-ably), dear, love. **Strong's Exhaustive Concordance, G26**

Paul is being considerate of any Jewish brethren who, as new believers, may still feel obligated to keep the dietary laws, and the sabbaths. They must be given time to grow in grace and knowledge, as we read in **2 Peter 3 (KJV):** 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Paul then says as we continue in **Romans 14 (KJV):** 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh,

nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

So we are to consider our brothers and sisters in Christ, and walk in love.

Then in verse 22, Paul says, “Hast thou faith? have it to thyself before God.”

We will all grow individually at different rates. We must have grace for others who may not yet have the knowledge or understanding in the word of God that we have. It takes time to grow in the Lord.

And in verse 23, Paul says, “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.”

The word “damned” in the Greek is **κατακρίνω** (pronounced kat-ak-ree'-no); from G2596 and G2919; to judge against, i.e. sentence:—condemn, damn. **Strong’s Exhaustive Concordance, G2632**

So “whatever is not of faith is sin”. But if we sin, we have an advocate with the Father, as we read in **1 John 2 (KJV)**:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And the remedy for our sin is confessing our sin, as we read in **1 John 1 (KJV)**:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

## Chapter 15

### 7. Bearing One Another 15:1-7

**Romans 15 (KJV)**:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God.

**Comment:** In verse 1 we read, “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.”

And in verse 2, “Let every one of us please his neighbour for his good to edification.”

In verses 1 and 2, we are to “bear the infirmities of the weak”, and look out for the good of our neighbor to his or her “edification”, that is, to the building up of our neighbor.

In verse 3, Paul says, “For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.”

He refers to **Psalms 69 (KJV)**:9 For the zeal of thine house hath eaten me up; and the



reproaches of them that reproached thee are fallen upon me.

In verse 4, we read, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”

The things that were written in the Old Testament “were written for our learning, that we through patience and comfort of the scriptures might have hope.” We must understand that it takes time to learn, and to grow in the Lord. God’s foreknowledge is very evident as we read the prophecies in the Old Testament. Knowing that God knows all things beforehand gives us great hope, and patience.

And in verse 5, Paul again emphasizes preserving the unity of the Spirit, as he says, “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus”.

The word “likeminded” in the Greek is **φρονέω** (pronounced fron-eh'-o); from G5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience):—set the affection on, (be) care(-ful), (be like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think. **Strong’s Exhaustive Concordance, G5426**

This word is in the Present Active Infinitive tense, and so is literally “to think”. So we could translate this verse as, “Now the God of patience and consolation grant you to think one toward another according to Christ Jesus”. Our thinking should be “according to” or in communion with “Christ Jesus”.

And we are to do this in order that in verse 6, “That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ”.

Then in verse 7, he says, “Wherefore receive ye one another, as Christ also received us to the glory of God.”

Just as Christ saved us, so He has saved our brothers and sisters in Christ.

And this agrees with what Paul wrote to the Ephesians in **Ephesians 4 (KJV):1 I** therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Paul then explains why we must “keep the unity of the Spirit”, as we continue to read in **Ephesians 4 (KJV):4** There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.

And Paul says, in **Ephesians 1 (KJV):10** That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

And in **Galatians 3 (KJV):28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

## **8. Jew and Gentile Rejoice Together as One 15:8-13**

**Romans 15 (KJV):8** Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 And that the Gentiles might

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

**Comment:** In verse 8, Paul says, “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:”

That is, Jesus fulfilled the “promises made unto the fathers” in the Old Testament. All of the promises that Jesus fulfilled teach us that the promises that have not yet been fulfilled will most certainly be fulfilled.

In verse 9, Paul then says, “And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.”

He refers to the Psalm of David in **Psalms 18 (KJV):49** Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

And also to David’s song in **2 Samuel 22 (KJV):50** Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

And in verse 10, Paul says, “And again he saith, Rejoice, ye Gentiles, with his people.”

He refers to **Deuteronomy 32 (KJV):43** Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

And in verse 11, Paul says, “And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.”

He refers to **Psalms 117 (KJV):1** O praise the Lord, all ye nations: praise him, all ye people.

And in verse 12, Paul says, “And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”

He refers to **Isaiah 11 (KJV):10** And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

These Scriptures should not only convince Jews, but also Gentiles that Jesus is the Christ, the promised redeemer for these were promises in the Old Testament that were made by the Lord, through the prophets, hundreds of years before Christ came.

And so Paul encourages us in verse 13, “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

## 9. Paul’s Authority 15:14-21

**Romans 15 (KJV):14** And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of

Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 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 of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

**Comment:** In verse 14, Paul says, “And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.”

Paul had never been to Rome, yet he was “persuaded” of them, calling them “my brethren”, and saying that they were also “full of goodness”, and “filled with all knowledge”, and “able also to admonish one another”.

So he wanted the Romans to understand the grace given to him of God, and his authority by that grace, as he says in verses 15 to 16, “15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”

And these verses are translated in the **New American Standard Bible** as we read in **Romans 15 (NASB):** 15 But I have written very boldly to you on some points so as to remind you again, because of the grace that was given to me from God, 16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

The words “ministering as a priest” in verse 16 are a translation of the Greek word **ἱερουργέω** (pronounced hee-er-oorg-eh'-o); from a compound of **G2411** and the base of **G2041**; to be a temple-worker, i.e. officiate as a priest (figuratively):—minister. **Strong's Exhaustive Concordance, G2418**

And this Greek word is derived from two Greek words, **ἱερόν** (pronounced hee-er-on'); neuter of **G2413**; a sacred place, i.e. the entire precincts (whereas **G3485** denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere):—temple. **Strong's Exhaustive Concordance, G2411**

And **ἔργον** (pronounced er'-gon); from a primary (but obsolete) **ἔργω** (pronounced ergo) (to work); toil (as an effort or occupation); by implication, an act:—deed, doing, labour, work. **Strong's Exhaustive Concordance, G2041**

So verse 16 could be translated as in **Romans 15 (ESV):** 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

This would have special meaning to the Jewish believers Paul was speaking to who were being brought to an understanding that the priesthood had changed. And so we read in **Hebrews 7 (KJV):** 11 If therefore perfection were by the Levitical priesthood, (for under it the people

received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

He refers to **Psalm 110 (KJV):4** The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The reason for the change in the priesthood is then given, as we continue in **Hebrews 7 (KJV):18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Now, in verse 25 above, all believers “come unto God by him”, that is, Jesus, who in verse 24, “continueth ever”, and who “hath an unchangeable priesthood”.

Now, all believers are priests making up a “royal priesthood” who come unto God by our great High Priest, Jesus. Peter spoke of our priesthood in **1 Peter 2 (KJV):9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

There is now no special priesthood in the Church. All believers are priests who come unto God by our great High Priest, Jesus.

And continuing in Romans 15:17, he says. “I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.”

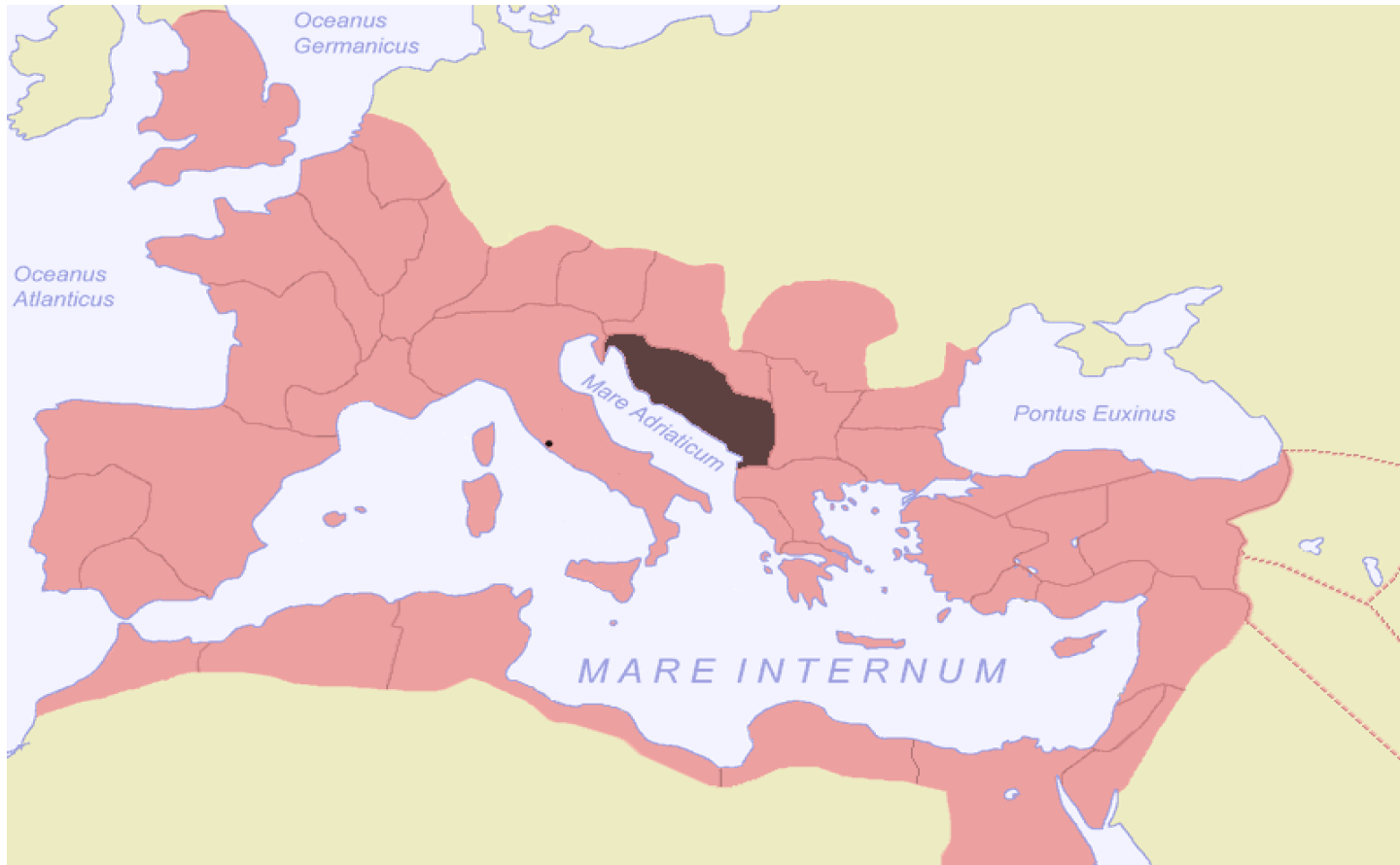
And in verse 18, he speaks humbly, and says, “For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed”.

Christ had used him “to make the Gentiles obedient, by word and deed”.

And in verse 19 he adds, “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 of Christ.”

Paul says that he “fully preached the gospel of Christ” from “Jerusalem, and round

about unto Illyricum. Below are two maps of Illyricum. Dalmatia is mentioned in **2 Timothy 4 (KJV):10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.



Flying to Rome from Jerusalem is about 1428 miles. Driving to Rome from Jerusalem is about 2511 miles.



Then in verses 20 to 21, Paul says, “20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.”

As an apostle, Paul planted churches, as we read in **1 Corinthians 3 (KJV):5** Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase.

Apollos watered, that is, he was a teacher.

As an apostle, Paul also laid foundations, as we read in **1 Corinthians 3 (KJV):10** According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Apollos built upon the foundation that Paul had laid, which was Jesus Christ.

## 10. Paul’s Intent to Visit Rome 15:22-33

**Romans 15 (KJV):22** For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be



somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

**Comment:** In verses 22 to 24 Paul says, “22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.”

He tells them in Rome of his intention to come to them, and then in verses 23 and 24, he says that when he takes his “journey into Spain” he will come to see them.

In verse 25, Paul continues and says, “But now I go unto Jerusalem to minister unto the saints”.

And then in verses 26 to 29, he adds, “26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.”

This helps us to have some idea of when Paul wrote Romans. It was finished before he went to Jerusalem for the last time. And there is some indication in the Scripture as to when he then went to Jerusalem, as we read in **Acts 19 (KJV):**21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Paul had some inspiration in the Spirit to go to Rome.

And then in **Acts 21 (KJV):**3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

And then in **Acts 21 (KJV):**8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one

of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done. 15 And after those days we took up our carriages, and went up to Jerusalem.

Agabus was a prophet, and he received a word of wisdom from the Holy Spirit telling Paul what would happen to him when he went to Jerusalem. But Paul was determined to go.

Paul then asks for their prayers, as he continues in Romans chapter 15 in verses 30 to 33, “30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

Now later in Acts chapter 21, Paul arrived in Jerusalem and the Jews beat Paul as soon as they recognized him. But the Roman soldiers intervened and took Paul into custody, and bound Paul with chains. But it was the Lord's purpose that Paul visit Rome, as we read in **Acts 23 (KJV)**: 11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

## Chapter 16

### 11. Paul's Commendations to Saints and Churches 16:1-16

**Romans 16 (KJV)**: 1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. 3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ. 6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. 8 Greet Amplias my beloved in the Lord. 9 Salute Urbane, our helper in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 13 Salute Rufus chosen in the Lord, and his mother and mine. 14 Salute



Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16 Salute one another with an holy kiss. The churches of Christ salute you.

**Comment:** In verses 1 to 2, Paul says, “1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.”

The word translated “servant” in verse 1 in the Greek is **διάκονος** (pronounced dee-ak'-on-os); probably from an obsolete **διάκω** (pronounced diákō) (to run on errands; compare G1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):—deacon, minister, servant.

Phebe was a deaconess of the church which was at Cenchrea.

The word “succourer” in verse 2 in the Greek is **προστάτις** (pronounced pros-tat'-is); feminine of a derivative of G4291; a patroness, i.e. assistant:—succourer.

Then in verses 3 to 6, Paul says, “3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ. 6 Greet Mary, who bestowed much labour on us.”

Paul had met Aquila and Priscilla in Corinth, as we read in **Acts 18 (KJV):1** After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Claudius had issued an edict in 49 A.D. expelling Jews from Rome. So Aquila and Priscilla, being Jews, came to Corinth as a result.

And then we read that they journeyed together with Paul to Ephesus in **Acts 18 (KJV):18** And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

Priscilla and Aquila then helped Apollos in **Acts 18 (KJV):24** And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

And Priscilla and Aquila had a church in their house, as Paul says in Romans 16:5 above, and also as we read in **1 Corinthians 16 (KJV):19** The churches of Asia salute you. Aquila

and Priscilla salute you much in the Lord, with the church that is in their house.

And this is why Paul called them his helpers, as we read above in Romans 16:3, “Greet Priscilla and Aquila my helpers in Christ Jesus:”, and in verse 4, “Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.”

In verse 7, Paul says, “Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.”

Andronicus and Junia, who apparently were kinsmen of Paul meaning that they were fellow Jews, were also his “fellow-prisoners” at one time in the past.

Paul continues in verse 8 to 13, as he says, “8 Greet Amplias my beloved in the Lord. 9 Salute Urbane, our helper in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 13 Salute Rufus chosen in the Lord, and his mother and mine.”

The plain sense in verse 13 is that Rufus was Paul’s brother. But it is possible that Paul is asking the saints in Rome to salute Rufus and his mother, and then also the mother of Paul.

Paul then concludes, as he says, “14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16 Salute one another with an holy kiss. The churches of Christ salute you.”

In this chapter, Paul wants the Romans to know those whom they can trust, as he also says in **1 Thessalonians 5 (KJV):**12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

If any of these whom Paul has mentioned were to meet these Romans, they could be confident that they could trust them.

## 12. Final Exhortations 16:17-27

**Romans 16 (KJV):**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. 21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our Lord Jesus Christ be with you all. Amen. 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the

prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 To God only wise, be glory through Jesus Christ for ever. Amen.

**Comment:** In verses 17 to 18 Paul says, “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.”

Now remember in Romans 14 that Paul encouraged the Roman Christians to preserve the unity of the Spirit, and not to judge one another. But here in Chapter 16, verse 17, he says to “mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them”. The reason Paul tells them to do this is in verse 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.”

So there was a boundary that they should not cross in preserving the unity of the Spirit, and that was “the doctrine which ye have learned”.

The “doctrine” which believers are to abide by is the Biblical truth in the word of God. This gives us Biblical boundaries. The word “doctrine” in verse 17 in the Greek is **διδασχῆ** (pronounced did-akh-ay’); from G1321; instruction (the act or the matter):—doctrine, hath been taught.

And this Greek word is derived from **διδάσκω** did-as'-ko; a prolonged (causative) form of a primary verb **δάω** dáō (to learn); to teach (in the same broad application):—teach.

So doctrine is teaching. It is what is taught. And in the Biblical sense it is teaching derived from the word of God. So it is Biblical truth.

And so to find the doctrine or the teaching in the word of God, that is, the Biblical truth, we must “rightly divide the word of truth”, as we read in **2 Timothy 2 (KJV):15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The words “rightly divide” are a translation of the Greek word **ὀρθοτομέω** (pronounced or-thot-om-eh'-o); from a compound of G3717 and the base of G5114, to make a straight cut, i.e. (figuratively) to dissect (expound) correctly (the divine message):—rightly divide.

This Greek word is derived from two Greek words, **ὀρθός** (pronounced or-thos’); probably from the base of G3735; right (as rising), i.e. (perpendicularly) erect (figuratively, honest), or (horizontally) level or direct:—straight, upright.

And **τομώτερος** (pronounced tom-o'-ter-os); comparative of a derivative of the primary **τέμνω** (pronounced témnō) (to cut; more comprehensive or decisive than G2875, as if by a single stroke; whereas that implies repeated blows, like hacking); more keen:—sharper.

Kenneth S. Wuest says, “Moulton and Milligan suggest that it might be a metaphor derived from the stone mason’s art of cutting stones fair and straight to fit into their places in a building.” **The Exegesis of 1 Timothy, page 135, Wuest Word Studies in the Greek New Testament, Volume II, by Kenneth S. Wuest.**

So in 2 Timothy 2:15 we must “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”



The word “Study” in the Greek is **σπουδάζω** (pronounced spoo-dad'-zo); from G4710; to use speed, i.e. to make effort, be prompt or earnest:—do (give) diligence, be diligent (forward), endeavour, labour, study.

When we study, we must keep checking in with the Lord to make sure that we are on the right track so that we will not have regret when we teach something.

Now I went to Peru in 2006, and I was in the Andes Mountains. We went up on Mount Huascarán, which is over 22,000 feet high, and I took pictures.

Here is a shot of the mountains, and following that are some pictures of walls of stone and houses of stone on Mount Huascarán.



This is a view from Mount Huascarán. Next is an old stone house.





Keep in mind the natives had to bring stones up the mountain to build their dwellings.





The stones in this wall are stones that fit. Not all of the walls had stones cut to fit, but some did as below.









These native Peruvians fled up the mountain from invaders. But just imagine the work that would be required to cut stones and make them fit like those in the pictures.

This is how we are to formulate doctrine, or teaching, that is the truth in the word of God. We must “cut it straight”. We must love the truth. In doing so we will love Jesus, as He spoke in **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Paul continues in verses 19 to 20, as we read in “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.

Paul has high praise for the believers in Rome.

He continues in verse 21 to 23, “21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.”

In verse 22, Tertius was Paul’s scribe apparently, and in verse 23, Paul was staying at the house of Gaius. Now in verse 23, “Erastus the chamberlain of the city” was chamberlain of the



city of Corinth, as we read in **2 Timothy 4 (KJV):20** Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Erastus of Paneas, held the political office of steward (Greek: οἰκονόμος, pronounced *oikonomos*), in Corinth, according to the Epistle to the Romans 16:23 of the New Testament. The office is defined as "the manager of household or of household affairs" or, in this context, "treasurer".

[https://en.wikipedia.org/wiki/Erastus\\_of\\_Corinth](https://en.wikipedia.org/wiki/Erastus_of_Corinth)

Evidently the epistle to the Romans was written in Corinth.

Erastus is also mentioned in **Acts 19 (KJV): 22** So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Paul continues in verse 24 to 27, "24 The grace of our Lord Jesus Christ be with you all. Amen. 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 To God only wise, be glory through Jesus Christ for ever. Amen.

In verse 25, the word "stablish" (establish) in the Greek is **στηρίζω** (pronounced stay-rid'-zo); from a presumed derivative of G2476 (like G4731); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm:—fix, (e-)stablish, stedfastly set, strengthen.

This is the same Greek word translated "established" in **Romans 1 (KJV):11** For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

In verse 25, Paul acknowledges that he was not going to establish them but the one who "is of power to stablish" them "according to" his "gospel", the one Paul was preaching about was going to establish them.

And in verses 25 and 26, Paul summarizes what he has shown in the book of Romans. That is, that the "scriptures of the prophets" prove that Jesus is the Christ.

## VII. Conclusion

Paul was writing to a young church, a church that he did not consider as established, but whose "obedience is come abroad unto all men" in Romans 16:19.

There were no elders mentioned in his epistle, and no spiritual gifts. But Paul addresses them as saints whose "faith is spoken of throughout the whole world" in Romans 1:7-8. He was encouraging them to continue in the "form of doctrine which was delivered" to them in Romans 6:17.

Paul also does not mention Peter in Romans. He doesn't say he will come with Peter, or even mention Peter's name. The reason is because Peter went to minister to the "circumcision" in Babylon, as we know from **1 Peter 5 (KJV):13** The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

There were still Jews living in Babylon from the captivity that came about when Jerusalem was destroyed in 586 B.C. by Babylon.

Peter was called to the circumcision, as we read in **Galatians 2 (KJV):7** But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

And it is doubtful that Peter was ever in Rome. There is no historical evidence that Peter was ever there. But Paul did finally get to Rome, as we read in **Acts 28 (KJV):16** And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

In verses 25 to 27, Paul refers to **Isaiah 6 (KJV):9** And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

We don't know if Paul was ever able to travel to Spain and preach the gospel there, although that was his intention. It is believed that Paul was beheaded by Nero sometime between 64 A.D. and 68 A.D.

The epistle to the Romans is definitely a good solid foundation that Paul laid. It is so helpful in understanding our security in Christ. And so we trust in the Lord, as the apostle John wrote in **1 John 3 (KJV)**: 1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.