

Romans 1 March 27, 2025

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The book of Romans corresponds to the book of Exodus which shows Israel delivered from bondage of Egypt. Romans reveals the truth of being delivered from the bondage of sin. It stands related to the other letters of Paul as the hub to the spokes of a wheel. It is the Genesis of Paul's writings. All the essentials of the other letters are embodied in this letter to the church at Rome. Chapter One deals the immoral man. Ro 16:22 I Tertius, who wrote this epistle, salute you in the Lord. He was believed to be a scribe. Paul wrote the book of Romans, and it was transcribed by Tertius around A.D. 57, likely from Corinth during his third missionary journey. This was written in Acts when Paul was in Corinth gathering an offering from the Gentile Christians for the church in Jerusalem and he planned to visit Rome. Paul wrote to the church in Rome to introduce himself and his gospel message, as he had not yet personally visited them. The position of Paul was somewhat delicate, why? He was a stranger to the saints at Rome. No doubt they had often heard of him. Maybe at first as a dangerous person. When they were assured of his conversion, and learning that he was an apostle to the Gentiles. The theme of this book is Gospel of God.

They might have even wondered why he had not visited them, especially when he had been as near to Rome as Corinth. So, Paul made known his deep personal interest in them. They were continually upon his heart and in all his prayers. Paul says to them, I thank my God through Jesus Christ for you all in Rom. 1:8. This must have moved them to read with warmer interest this letter he had sent to them! This surely warmed their hearts as Paul remembered them before the throne of grace. We too prize the prayers of God's dear saints more than all the riches of the world. Rom. 1:8. Paul was separated unto the Gospel of God Ro 1:1. We to are separated unto the Gospel. This means to be set apart and dedicated to the message of the Gospel through Jesus Christ. It is to live our life by this Gospel. This Gospel is the road map on how we are to live our lives. With this Gospel we must emphasize a life focused on God's will and purpose. Paul was not bound by man. He was a servant of Jesus Christ and every minister of the Gospel must be the same way. Paul was accountable to Jesus Christ. He was separated unto Christ.

He could not just preach what man wants him to preach or even be restricted by men to preach the truth. Ro 1:1 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,). God promised Christ all the way through the scriptures. The Gospel is announced all the way through the scriptures. There are many titles that Paul could have used, but he puts first his highest title: a servant of Jesus Christ. Isn't that our title too? He glories in being a servant of the crucified Christ, a servant of him who was despised and rejected of men; so do we. Paul was called out from among men, effectually "called" of God "to be an apostle, separated" (set apart) "unto the Gospel of God." He believed that he was separated for that purpose at his birth; but he was specially "separated unto the Gospel of God" on the road to Damascus. When a minister of this Gospel feels that he has nothing to do with anything else but the gospel; it commands all his thought, all his talent, all his time; there are just no words to describe this. Paul was called an Apostle from the very beginning, not that he would one day be an Apostle, but he was called an Apostle from the very beginning. God equipped him as an Apostle and separated him unto the Gospel of God. Paul was accountable to Jesus Christ to preach the message of Divine grace, which will deliver God's people and give them an inheritance.

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This was stated in Ac 26:17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Paul was a Jew but his message of the Gospel of grace and glory was to the Gentiles right along with the Jew. Paul says in Ro 1:7 To all that be in Rome, (mostly Gentiles in Rome, the Roman Government that was over the Jew) beloved of God, called (to be is not in scripture, we are Holy by birth, it is not some far off thing) saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. Paul is writing that the Gospel is for us. To all that be in Rome; the word Rome means strength, meaning our own strength. This is how we are when the Gospel comes to us. We can't stay that way if we are going to receive the fullness of what God says. We will not learn God's truth, or His ways, or walk in God's ways if we continue walking in our own strength or in the flesh. God meets every person right where they are and then it is up to that person as to whether they try to defend and maintain that place of their own strength or whether they are willing to let the Lord change them.

Ro 1:3 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: Here we have two things: Jesus is the Son of God and He is a human being, the Son of man. The resurrection proved who Jesus said He was. The resurrection proved Jesus' own Spirit; the Spirit of Holiness is His righteousness. It is the righteous life that God declared to the world. Jesus said in Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more; it was proven without a shadow of a doubt that redemption was complete and that God accepted the offering of the Lord Jesus Christ. He was not just another man. He died for our sin not His sin. He had no sin. He was holy. He was sent into the world to prove that He could not sin and to offer up His life a ransom for our sin. Jesus is as much the Son of God as he was the Son of man. The humanity is as true as the divinity, the divinity as true as the humanity. What a glorious Lord we serve! He is God's Son: "Jesus Christ our Lord." In his human nature, he is a Man "of the seed of David." He was a man, therefore he died: and He rose again, for He was more than man: "declared to be the Son of God with power."

That Power is in the resurrection. Jesus was human just like we are. Paul said in Philippians, there were seven steps down that Jesus took when He came the first time. Php 2:5 Let this **mind be in you**, which was also in Christ Jesus: We have such trouble with this mind don't we. 6 Who, being in the form of God, thought it not robbery to be **equal with God**: 7 But made **himself of no reputation**, and took upon him the **form of a servant**, and was made in the **likeness of men**: 8 And being found in fashion as a man, **he humbled himself**, and became **obedient unto death**, even the **death of the cross**. The Gospel in one word is Christ. Jesus Christ is the Gospel. The word Gospel means good tidings used in Lu 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. The Gospel is not a bunch of rules and regulations or restrictions, but the Gospel is Christ. We must be careful how we handle this, Gospel. 1Jo 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

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We have died with Christ. Our old man is dead. We have died with Christ and we have been raised together with Him and we are now seated together with Christ in the Heavens. We must learn that in this study in Romans to have victory over that old man, the flesh and the enemy, the devil. Paul wrote - Ro 6:3 **Know ye not**, (don't you know, you got to know) that so many of us as were baptized into Jesus Christ were baptized into his death? Ro 6:16 **Know ye not**, (don't you know) 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? Do we obey the new man or the old man. Then Peter wrote: 1Pe 2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. So many times, when someone comes against us, we want to take things into our own hands instead of knowing that God has ordered our steps and has allowed these things to come at us to test us. The Lord wants to see fruit in our lives and He sends things our way to boil the dross out of our lives. Many times, this scripture comes to us. Ga 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Ro 1:5 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: Called of Jesus Christ. He has called us personally, He has called us effectually, He has called us out of the world, He has called us into fellowship with Himself: "the called of Jesus Christ." The original version says: "call to be Jesus Christ's." those who are called by Christ, are called to be His. In V5 we have a twofold purpose. We have received the the grace for the **obedience to the faith and to glorify His name.**

Ro 1:7 To all that be in Rome, beloved of God, called **to be** saints: We are called saints not to be saints. We are saints! Grace to you and peace from God our Father, and the Lord Jesus Christ.8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. You think of saints in Rome. God has beloved ones in the darkest parts of the earth. There is all the more reason for saints here because they are surrounded by sinners. They must have had true faith, or they could not have confessed Christ between the jaws of a lion, for they lived in Rome, with Nero hunting after Christians, as if they had been wild beasts, and yet they were not ashamed of the gospel of Christ. Isn't that amazing. Ro 1:8 First, I thank my God through Jesus Christ for you all, that **your faith** is spoken of throughout **the whole world**. Their testimony was spoken of throughout the whole world. They had a great faith and a testimony before Paul ever was acquainted or went to them. These saints in Rome had such faith that the noise went abroad everywhere, and all people wondered at them.

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Ro 1:9 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**; we must have this in our own lives and that is real service for God what is done in Spirit. There may be many things that we will do through our bodies, but the service has to begin in our spirit. This is what Paul is saying whom I serve with my spirit in the gospel. Paul was serving God even though it may not have been manifest in his mortal body. Yet it was in his spirit day after day. It was constant thing and so it must be in our own lives also. Paul preached wonderful sermons; but it was his prayers for them and us. When men of God are mighty in prayer, we owe much to them. Further, Paul prayed through his message in his epistles for Saints more than sinners. He did pray for sinners, but his overall burden of his message was for the Saints. Paul's prayers are for the most part for the Saints. Ro 1:10 Making request, if by any means now at length I might have a prosperous journey by the **will of God** to come unto you. Paul made requests to God. The key word is request not demands. Some people when they pray, they are demanding of God. That was not the attitude of Paul nor should it be our attitude. Then Paul said that he might have a prosperous journey by the will of God. It was according to God's will not Paul's will, desire or command.

Ro 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; It was the Gospel of Grace which is the spiritual gift that Paul wanted to impart to them that they may be established or to set fast, or be immovable in the Gospel. There is only one thing that will establish us and that is the Gospel. Even though Paul said in Ro 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. This is not enough that their faith had been spread throughout the world and the same thing is true in our lives as well. It does not matter how far we have come there is still more of the Gospel until the Lord takes us home. We can know all the truth because scripture promises that. The Holy Ghost shall lead you into all truth, but it will take us until the day we are taken out of this world to learn all that truth. That means we have to be constantly teachable and to be willing to learn. My hope, even though I am unqualified as I am to bless you, yet even this night all of you who are the people of God I hope that you may get some spiritual gift. I do not know what you want; but our heavenly Father does. May every one of you get, distinctly from his right hand, some spiritual gift to the end that you may be established, that you may get good root-hold, that you may be firmly fixed on the sure foundation, by the Gospel that is preached!

Ro 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me. This why we can have deeper fellowship with some people rather than others, because some people know the same truth. But there are others who don't know that truth. It is the mutual faith of us that we really have fellowship around. Paul did not want to come to them as a dictator or superior to them. He wasn't looking for that, but he wanted to impart this message to them so they could have the same thing that he did, so it would be a mutual faith between both of them. Paul wanted his faith to establish theirs, and their faith to establish his. Christians grow rich by and exchange of spiritual possessions; some Christians are very poor because they do not engage in the spiritual exchanging with one another. Mal 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. How is it now? They that fear not the Lord speak often one against another. That is a very sad difference.

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When we blend our mutual faith: we are comforted together; each believer grows stronger as he cheers his brother in the Lord! That is the way it should be. Ro 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) (let means hindered) that I might have some fruit among you also, even as among other Gentiles. Paul had good intentions to come, but God did not permit him. There are things in our lives that we want to do that are honorable; things that God would approve of; but for some reason God does not permit it. We must be sensitive to the Lord and not try to do something that He does not want us to do. Paul was hindered that he might have some fruit among you also even as among other Gentiles. Rome was full of iniquity; it was the den of the lions, where Nero was, who would speedily devour, like a lion, Paul the minister of Christ. Paul wanted somehow to get into that city and see some fruit for God even from the vine that was planted there; but he was hindered. In God's timing, He can make Satan himself provide the body-guard for his faithful apostle's journey.

Ro 1:14 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. The God who saved Paul, had saved him that he might preach the Gospel in every place he could reach. If we have received much from God, we are debtors to men. We are debtors not only to the respectable, but to the untrustworthy, debtors not only to those who come to a place of worship, but to the dwellers in the slums, "to the Greeks, and to the barbarians; to the wise and to the unwise." The Gospel reaches man on every level. There are none too high, nor any too low for it to reach. Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. What is the essential to this message becoming the power of God unto **salvation in our lives? One must Believe!** The Gospel is the power of God and not our testimony. The Gospel must be to the front when we witness to others rather than to magnify ourselves. Some preachers and people want to tell you what they have done and how many they led to the Lord, and so forth.

But only the Gospel is the power of God unto salvation. We are not just talking about the initial new birth. That is just the very beginning. The word salvation simply means delivered. How many multiplied deliverances do we have in our lives. Delivered, spirit, soul, and body: The Gospel of Jesus Christ is available and powerful to deliver. And the only condition for the Gospel is this, "to everyone that believeth." That is how all of God's promises are obtained by faith. We are justified by faith or by believing. The only thing we must do to obtain this message is just to believe it. When God gives us a portion of truth, we in turn become a debtor to others. God makes us responsible to give to others what He has given to us. We cannot give what we do not have. God must first give it to us. In this Gospel of grace, God has the power or right to save sinners without any merit on their part. Then V17 tells us of the revelation that comes through the Gospel, to those who believe. It is the righteousness of God. Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For therein is in the Gospel. In the Gospel is the righteousness of God revealed from faith to faith. Revealed where? In us; the righteousness of the Gospel is revealed in me as I believe, which is just another way of saying Christ is revealed in me as I believe the message.

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Paul said when God called him; Ga 1:15 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: To reveal His Son in me; this is true in our lives as God reveals Christ in me then I am able to preach Christ to others.

Why? Because God is putting Christ on display in my life and Christ is the message that God wants me to preach to the rest of the world. And it is not necessarily by our words; although they are included but Christ is being reproduced in our lives is a testimony to the world. That is what we will learn in Romans. The righteousness of God revealed from faith to faith; this means we don't get it all at once. We go from level to level in believing God. We believe God today in a way that we could not believe Him yesterday. It is a growing process as we grow in faith and believe God. As it is written, The just shall live by faith. It is a growing in the life of faith. We receive it by experience little by little, as we believe and receive revelation of God's word. It is a process of growth. This v17 introduces the second division of Romans. We have introduced Romans and now we see the immoral man.

Now we see, there is the other side, the wrath of God. Ro 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Through their wickedness they suppress the truth. Ro 1:19 Because that which may be known of God is manifest in them(**not in them but should be to them**); for God hath shewed it unto them. **And then in v 20 tells how God showed to them.** Ro 1:20 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: Creation is the absolute expression and manifestation of God. In our day, it is no accident that men are trying their best to eliminate the teaching of creation in the schools. If they can get rid of creation, they can get rid of God and that is what they are trying to do. Just like they did all these years ago, they still trying to do the same today and that is deny that God is the creator of all things and they are without excuse and God has already clearly shown it to them. Notice this, Because that which may be known of God, it doesn't mean when they were saved. This means that God creates every person with the knowledge that God is.

Have you ever wondered why there are so many gods around the world? Why? Because God created in man the absolute necessity to worship God, but they don't always worship **The God**, but they worship some god, because that is the way God created us. **There are six steps downward that man took**, Ro 1:21 Because that, when they knew God, **1)** they glorified him not as God, **2)** neither were thankful; but **3)** became vain in their imaginations, and **4)** their foolish heart was darkened. Ro 1:22 **5)** Professing themselves to be wise, they became fools, Ro 1:23 **6)** 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. Because God created them to worship God. They denied God and invented something else to fulfill that need that they have to worship God. God says if you believe anything you want to there is a consequence for not believing truth. If men do not believe the truth they will believe a lie. We must believe truth in order to shield us from believing the lie and that applies to any truth in the scripture. If man will not accept God and let God change him, then man will attempt to **change God!**

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Ro 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: v24 God gave them up in their body. V26 God gave them up in their soul. Ro 1:26 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 recompence of their error which was meet. The ungodly immorality that we have in our world today is not just the deeds of the body. It goes a whole lot deeper than the desire of the body. It goes way down deep into the soul of man. Men will pay the price for this because God said that this is absolutely wrong. It is the affections that are given up here. Receiving in themselves that recompence of their error which was meet. This means that there is a consequence today for violating God's principal. God can justify His judgment, that is what He means by recompence of error which is meet, it is fitting that this judgment would come upon men.

V28 God gave them up in their spirit. Ro 1:28 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; The plan of redemption is the opposite of the fall. First, we must believe God in our spirit and that transfers to the cleansing of the soul, and then that transfers in the deeds of the body. Men spend all their time trying to clean up the deeds of the body. That doesn't work. That is what the law tried to do but it didn't work. God has to go to the spirit in the beginning which is the new birth. Our spirit is renewed the scripture says. Man fell body soul and spirit. And God has to rebuild man, spirit, soul and body. They will not let the truth work upon their hearts; they will not allow it to operate in their minds; but they try to make it an excuse for their sin. Convenient means indecent, unmentionable, improper. Which is true, the mind of man is running absolutely rampant to evil. Why because God has given them up in their minds or their spirit.

V29 is a catalog that men are so capable of.

Ro 1:29 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: This describes the fallen nature of man. This is what man without God has come to and there is no way out except through Christ Himself. It is through the new birth. It is not through education or blaming things such as poverty and so on. **Look at the attitude of such people.** Ro 1:32 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. Men are not ignorant of the judgment of God, but judgment is not a deterrent. Men have no fear of such judgment v 32. Again, I remind you Romans here is talking about the immoral man. In all forms it is a direct result of going away from God. The immoral man or the unsaved man; all he can do is sin. All they can do is change the truth of God into a lie, and worship the creature more than the Creator. II Thess. 2:11,12. Men must receive the either, the truth, and walk in the light; or they shall receive the other, the lie, and walk in the darkness. Ro1:29 is what man without God has come to and there is no way out except through Christ Himself. It is through the new birth. It is not through education or blaming things such as poverty and so on, as men are doing today. It is only by being born again and accepting the Lord Jesus Christ.

Comments from tonight's Bible Study:

Key Lessons from Romans 1

1. **We are Called and Set Apart**- Every believer is a servant of Christ, set apart to live out and share the Gospel—not just pastors or missionaries.
2. **The Gospel is Christ Himself** - The Gospel isn't a list of dos and don'ts—it's the person of Jesus. The message of salvation is rooted in *who* He is and *what* He's done.
3. **The Power of the Resurrection** - Jesus' resurrection validates His divinity and the righteousness He offers. Our hope and identity are grounded in that power.
4. **Faith is a Journey** - We don't receive all understanding at once. We grow "from faith to faith"—believing more deeply over time as God reveals Himself.
5. **Spiritual Growth Requires Mutual Encouragement** - Like Paul, we need fellowship with others who share our faith to be strengthened and established in truth.
6. **Rejecting God Leads to Decline** - When people refuse to glorify or acknowledge God, they fall into deeper darkness—body, soul, and spirit.
7. **Creation Reveals God** - God's existence and attributes are visible in nature. Denying creation is an attempt to deny God Himself.
8. **Sin is Rooted in the Spirit** - Real transformation doesn't come by fixing external behavior but by allowing God to renew us from the inside out—spirit, soul, and body.
9. **We Are Debtors to Share What We've Received** - If we've received grace, we are obligated to share that truth with others—especially the broken, lost, and unreached.
10. **Salvation is for All Who Believe** - The Gospel's power is released not through effort or merit, but by **faith**. Belief unlocks transformation.

Romans 2 April 10, 2025 The Moral man

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In this chapter Paul confirms the moral man who is facing the same conviction of guilt as the immoral man of Chap 1. The moral man without Christ will end up in hell just like the immoral man. The moral man in Paul's day was the self-righteous pharisaical Jew. The Pharisees and the Sadducees were groups of leaders within the Jewish community during the time Jesus was upon this earth. They were a religious body. The Pharisees were focused on keeping and enforcing the Mosaic law. The Sadducees were interested in politics. A Pharisaical Jew took it upon himself to police the actions of others, judging them by the Mosaic law. Many of the Jews at this time were beginning to take on the Greek language and Greek customs which the self-righteous Pharisaical Jew was completely against. The moral man without Christ will end up in hell just like the immoral man. Ro 2:1 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**. Note they do the same things which is the same as sin. We must measure according to God's truth. This reminds me of the devil like a hornet buzzing around looking for any opening at every brick to come in. Each one does different things.

Paul is talking about the self-righteous Pharisaical Jew. This word **judgest** means to try or decide or to punish. It indicates condemnation. The Pharisaical Jew had a profession of righteousness and he is inexcusable. The Jew was judging everyone else. Man is not the Judge. All judgment is given to Jesus Christ Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: This Pharisaical Jew looked on all this outward appearance, but he did not realize that he was doing the same thing inwardly and God looks on the heart. So, if it is done on the inside no matter if a man manifests or not, then to God it is exactly the same. Ro 2:2 But we are sure that the judgment of God is according to truth against them which commit such things. This means that God is going to judge according to His standard of truth and not the opinions of men. In our country today men think if they can get enough people to agree that it is right than that makes it right and it is not. We must measure according to God's truth. Ro 2:3 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? Will God just let it slide? No! Ro 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

It is the moral man that despises the riches of God's goodness which means, they despise the grace of God. It was the rich young ruler that came to Jesus. He had all of this wealth and not just material riches, but he was so rich in himself, that Jesus said how hard is it for a rich man to enter into the house of God. He despised the riches of God. Compare Mt 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. V4 despisest thou the riches of his goodness and forbearance and longsuffering. **These are the descriptions of Divine grace** not knowing that the goodness (**or the grace**) of God leadeth thee to repentance? It is grace and not law that leads men to repentance. Ro 2:5 But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; V4 and 5 are characteristics of Christ rejecters. If they persist with their rejection, there will come a day when God will no longer deal with them. In Exodus Pharaoh hardened his heart.

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Paul singled out an individual who had condemned others for transgressions, in which he himself indulged. This man thought he owned so much spiritual light that he knew right from wrong, and he diligently used his knowledge to judge others, condemning them for their transgressions. As for himself, he preferred the shade, where no fierce light might beat on his own conscience and disturb his unholy peace. His judgment spared any pain of dealing with his home offenses but he was set to work upon the faults of others. He had a candle, but he did not place it on the table to light his own room; he held it out at the front door to inspect his neighbors who passed by. Paul looks this man in the face and says, therefore thou art inexcusable, O man, whoever thou art, that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things: And then he pointedly says to him: Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Paul aimed that piercing arrow and it hits the center of the target and strikes all mankind. Some men think all men are guilty but themselves.

He did these same things mentioned here in v4 and 5. This is the judgment of God **in** Ro 2:6 Who will render to every man according to his deeds: Some people jump on this and say you see you have to work to be saved, but that is not what God is saying at all. If there are degrees of glory in heaven, will there be also degrees of punishment in hell? None of the degrees of punishment will be any good. The truth is God's standard as set forth by the Word of God. Our deeds are measured against that standard as to whether we have believed the scriptures or not. It is the moral man that despises the riches of God's goodness which means, they despise the grace of God. It is grace and not law that leads men to repentance. Ro 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: (v7 is what all men want, however men are going about getting it in the wrong way. If men by their efforts do all of these deeds, God would reward them with glory and honor and immortality and 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.

But we believers can expect Glory, honor, and peace. Ro 2:10 But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: They will get justice; even as the contentious, disobedient, and rebellious will get what is coming to them. God's holy throne demands it. He is not partial. Jew and Gentile, moral and immoral, will be judged for not believing on Jesus Christ. So, how is it that we please God. We **walk by faith**. Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. **It is as we walk in the spirit**. Ga 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Ga 5:25 If we live in the Spirit, let us also walk in the Spirit. Ro 2:11 For there is no respect of persons with God. To the sinner there is no respect, but respect is to the saved ones. 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: We Gentiles never were given the law. Note that Romans 2:5 goes on to state these very Gentiles as well show the work of the Law written on their hearts.

Ro 2:5 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; We Gentiles have the moral law. The fact that the Gentiles are a law unto themselves shows that God gave us the equivalent, so to speak, of what He gave the Jews. It is namely, a standard of right and wrong. It was written in their (Gentiles) hearts. In the case of the Jew, it was written on tables of stone, and afterwards in the Scriptures. The moral law, was not new in the time of the book of Exodus; nor was it something exclusively for Israel, but was a gift for the whole human race. In Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. This is not a contrast between the Law of Moses and the Gospel of Christ. Rather it is a contrast between Law and grace as the principles of two methods of justification, the one false, the other true. The one of human planning, the other of Divine provision. Under Law means, ruled by Law as a covenant of works. Law and grace here are parallel with the Law of works and the Law of faith. Ro 3:27 Where is boasting then? It is excluded.

By what law? of works? Nay: but by the law of faith. Romans 6:14; for ye are not under the law, but under grace was just as true of the Old Testament saints as of New Testament believers. Instead, they were under grace in the matter of their justification, just as truly as we are. In our study of Jacob, can you see the grace of God all the way through. Grace as a matter of their justification. They were Justified like we are. They believe on Jesus Christ and they are justified. Just as if I have never sinned. Ps 103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him. 12 As far as the east is from the west, so far hath he removed our transgressions from us. Mic 7:19 He will turn again; he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. The believer's sin is gone. We have been justified. Our sin was put upon Christ as He hung upon the cross. He took all our sin down into death with us included and we are now resurrected in newness of life seated together in the heavens with Christ.

Not under the Law does not mean, we are not under obligation to obey the precepts of the moral Law; but it means, not keeping the Law in order to be saved. The Apostle Paul states in this verse that Christians are not under the Law, as an actual means of justification or sanctification. The Gospel is designed to enable us to walk in these moral precepts which the Law was unable to do. The Gospel of Grace enables us to Ga 5:16Walk in the Spirit, and ye shall not fulfil the lust of the flesh. God made us to know morally right from wrong. The Law was inadequate to bring justification and secure the obedience of sinners. It was only by the death, burial, and resurrection of Christ and it included our death, burial and resurrection in Christ, and that is how the Apostle Paul declares us to be free. That is the Grace of God and that is this Gospel of Grace. Paul teaches: Ro 6:4 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. One step further in this: The force of Romans 6:14 becomes more apparent. Ro 6:14 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.

If we are not under the Law to be justified, then are we to be lawless? The answer is, God forbid. Then, if the moral Law is not a rule of life to believers, are we at liberty to disregard its teaching. The answer again is the Gospel. It is our road map to follow in this life. The moral man by their efforts, think that God would reward them with glory and honor and immortality and eternal life just because they do good deeds, but not true. The law only shines the spotlight on sin. The Apostle Paul boldly declares that, the mere knowledge of the law, cannot take the place of fulfilling the law. Ro 2:14 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: The apostle Paul is addressing the concern that Gentiles, lacking the written law of Moses, cannot be judged by it. He confirms that Gentiles are a law to themselves because their natural sense of right and wrong, often called "nature," guides them in some respects. 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 emphasizes that the moral law is not merely a set of external rules but is also implanted within the hearts of all people.

Gentiles cannot claim ignorance, of the moral law written on their hearts. while Gentiles do not have the written law of Moses, but they possess an internal sense of right and wrong. This is evident in our consciences, which holds us accountable for our behavior. This inner moral law, serves as a basis for judgment, even without clear knowledge of the Mosaic law. Ro 2:16 In the day when God shall judge the **secrets** of men by Jesus Christ according to my gospel. This is God's standard by whom all men shall be judged. It is by Paul's Gospel. It impossible for any of us to tell what it cost the Apostle Paul to write this epistle to the Romans. The picture here is that Paul clings to the gospel with a greater persistence than ever. Why does Paul say **secrets** of men and not secret? He is talking about are motives. What is our motive? Is our motive for us or Christ's glory. Is it for the glory of God or for the glory of man. An example of this is Mother Teresa, she did it for her glory. Paul does not speak of it as the Gospel, but as my Gospel. God shall judge the secrets of men by Jesus Christ, according to my Gospel. I think he felt he could not live with such a depraved people without holding the Gospel with both hands, and grasping it as his very own. My Gospel!

It was not that Paul was the author of it, but the Holy Spirit gave this to him. Or it wasn't that Paul had an exclusive monopoly of its blessings. But that he had received it from Christ Himself, and regarded himself responsibly put in trust with the Gospel. He had taken the Gospel into himself so much that he had to call it my Gospel. In another place he speaks of our Gospel. This shows how believers identify themselves with the truth which they preach. He had a Gospel, the truth, and he believed in it beyond all doubt. My gospel shows the voice of faith, which seems to say, though others reject it, I am sure of it, and allow no shade of mistrust to darken my mind. To me it is glad tidings of great joy: I cry out, it is my Gospel. If I be called a fool for holding on to it, I am content to be a fool, and to find all my wisdom in my Lord. This is my Gospel! I bind this Gospel to my heart. My Gospel is the voice of love! My Gospel is the only love of my soul! Paul had suffered the loss of all things, and did count them but dung for the sake of which he was willing to stand before Nero, and proclaim, even in Caesar's palace, the message from heaven. Though each word should cost him his life, he was willing to die a thousand deaths for this holy cause. My Gospel, shows his courage.

As much as to say, I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth. He says, my Gospel, as a soldier speaks of my colors, or of my king. Paul bears this banner to victory, and to serve this royal truth even to the death. My Gospel! Paul with great confidence states, though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let me be accused. The Apostle Paul was of a gentle spirit; he prayed heartily for the Jews who persecuted him, and yielded his life for the conversion of the Gentiles who maltreated him; but he had no tolerance for false gospellers. He showed great range of mind, and to save souls he became all things to all men. But when there was an corruption of the gospel of Christ, he thundered without measure. When something else sprang up among the philosophers, or among the Judaizers, that should be contrary to the glorious Sun of Righteousness, Jesus Christ, he cried against such a darkened influence, Let him be accursed. Every heart that would see men blessed say an Amen to the Paul's curse. No greater curse can come upon mankind than the corruption of the Gospel of Jesus Christ.

Paul knew that this chapter would be read, not in his age alone, but in all ages, and that it would go into the households of the most pure and godly as long as the world should stand; and yet he deliberately wrote it, and wrote it under the guidance of the Holy Spirit. Paul saith of himself and his true brethren, We are not as many, which corrupt the word of God; and he cries to those who turned aside from the one and only Gospel. There are 12 things that the Jew did. The Jew was violating these 12 things in his heart before God which was a self-exalted position. Ro 2:17 Behold, thou art called a Jew, and **restest 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? Paul says, the Jew only looked on the outward appearance. They were just as guilty as the man that would go out and steal from his neighbor. Mal 3:8 Israel robbed God over and over as they stole His glory. Ro 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Israel committed adultery against God. This means they took another head outside of God. Religious organizations are doing the same thing today. They are robbing Christ of His place of headship of the church. Thou that abhorrest idols, dost thou commit sacrilege? Compare 1Sam 15:23 rebellion is as the sin of witchcraft. Those that are rebellious toward God, He says it is as idolatry. 1Sa 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. Ro 2:24 For the name of God is blasphemed among the Gentiles **through you**, as it is written. God's name was blasphemed among the Gentiles because of the Jews' unfaithfulness. Ro 2:23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God? There is no love for and it dishonors God. Their claim robs God of His goodness and grace.

V24 Our walk must measure up to our words, what do those around us do? Blasphemy God! 24 For the name of God is blasphemed among the Gentiles through you, as it is written. **Compare this with** Isa 52:5 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 other words, the Jews are giving a bad name among the Gentiles. Don't we hear that today when Christians do not let Christ rule in their lives; when Christians are so self-righteous and often times vindictive and judgmental. People say if that's the way a Christian acts then I don't want to be one. They are doing the same thing that Israel did and it is because of that self-righteous heart attitude. It is wrong and it gives the wrong impression of God and His amazing grace. Ro 2:25 For circumcision verily profiteth, if thou keep the law:(the only way that circumcision profits is if we keep the law. Saul of Tarsus was the closest man to keeping the law but he concluded that he was the chief of sinners) but if thou be a breaker of the law, thy circumcision is made uncircumcision. By the deeds of the flesh shall no flesh be justified. It is impossible for the flesh to keep the law. The righteousness which the law demands is fulfilled in us, but we are not under the law and we are not to put ourselves in keeping the law. But if thou be a breaker of the law, thy circumcision is made uncircumcision.

James tells us that we can't just pick which part of the law we want to keep. If you neglect one little part of the law you have broken the whole thing. It is like a chain, if you break one link it is no longer a complete chain and that is the way with the law. Ro 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? If the Gentile keeps the righteousness of the law and do you know he can only keep it through Christ. The righteousness of the law is fulfilled in us by the power of the Holy Ghost. Romans 8. Ro 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? The gentile who is saved and believes in Christ and is made righteous will judge the unrighteous unregenerate Jew or unsaved person. Ro 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: Neither is that circumcision, which is outward in the flesh: when Christians put themselves under the law, the major thing they are talking about is the outward manifestation. They think if they can look good on the outside than that's all that counts but that's not true. We must be of those of a **circumcised heart** who find **our righteousness in Christ**. When we find our righteousness in Christ, we don't have to worry about fulfilling the law.

If we are filled with divine love, we don't have to get up every day trying not to sin to fulfill the law. Divine love motivates us to do that which is right in the sight of the Lord. This new nature can do nothing but good because we have the righteousness of Christ reproduced in our life. We reproduce the life of Christ; we do not imitate it. If Christ is reproduced in me, I am going to automatically do what He would do. It flows as a matter of course because of divine love. The life of Jesus is reproduced in us. God begins His dealings in us in our hearts not in the flesh. 29 But he is a Jew, which is one inwardly; (it is the motivation of the heart not just the outward appearance) and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Jesus introduced Paul's message when he said you look on the outside of the plate and it is clean, but look on the other side. Mt 23:25. Then look at the white sepulcher's.

Mt 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. You don't put a new piece of cloth on an old garment. Jesus was introducing the teaching of the two creations right there. Circumcision is that of the heart. God taught this way back in De 5:28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. 29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! De 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked. Circumcision is in spirit and not the letter of the law. And the bottom line, whose praise is not of men, but of God. The law always suggests praise of men. That's why they love to follow it. But when God plants in the heart and He works in the heart, the praise is always unto God and not unto men. The law always glorifies men.

Compare with Lu 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. Paul also said in Php 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Circumcision represents the cutting off of the flesh. It is the motivation of the heart not just the outward appearance. God begins his dealings in us in our hearts not in the flesh. Circumcision is in spirit and not the letter of the law. We must be of those of a circumcised heart who find our righteousness in Christ. A Christian is not one outwardly. Many so often ask, What is faith? Let us not ask, What is faith? But rather say, What faith is. Faith is the positive appropriation of the Word of God. One definition which has been given of faith is: Simple dependence upon God.

This is true, and yet such a time-consuming lesson for many of us to learn. Our dependence on God only begins when self-dependence ends. Faith must always be based upon fact. What fact does our faith stand upon? The eternal fact of the redeeming death and resurrection of our Lord and Savior Jesus Christ. Faith, unless established upon Scriptural fact, is no more than speculation or a guess. However, faith which stands on the facts of the Word of God makes it real to our lives. It is things not seen. Faith is not chance. Chance has nothing to do with faith. Faith comes on the scene when that which was possible is long past. What has the Word of God to say in regard to any matter? Impressions or feelings have nothing to do with faith, regardless of how strong or weak. Faith has to do with the Word of God. Impressions or feelings have to do with our present condition. We can trust in, depend on, or have faith in, a person only to the extent that we know Him. So let us, therefore, study the Word of God and learn of Him so that our faith in God might be perfected. This is the practical side of the Gospel. Pursue and be diligent in the Gospel. 2Co 8:7 Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 2Pe 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; Be diligent in the word of God.

Tonight's comments

Key Lessons from Romans 2 – The Moral Man

1. Moralism does not equal righteousness

- Being morally upright or religious does not save a person. Without Christ, the moral man is as lost as the immoral man.

2. Judging others while sinning is hypocrisy

- God sees the heart. Those who judge others while doing the same are inexcusable and will face God's righteous judgment.

3. God's judgment is based on truth, not appearances

- Man looks on the outside, but God judges according to His truth and the secrets of the heart.

4. Only God's grace leads to repentance

- It is not fear of punishment, but the goodness and patience of God that leads us to true repentance.

5. All people are accountable before God

- Whether under the Law (Jews) or without it (Gentiles), everyone is held accountable by the moral law written on their hearts.

6. God is impartial

- There is no favoritism in God's judgment. Jew or Gentile, religious or not—all will be judged equally.

7. Faith, not works, is what pleases God

- Good deeds don't save; only faith in Christ and a life led by the Spirit please God (Hebrews 11:6).

8. Obedience must be inward, not just outward

- True obedience is a matter of the heart. Outward signs like circumcision are meaningless without inward transformation.

9. Religious hypocrisy dishonors God

- When those who claim to follow God live sinfully, they blaspheme His name among unbelievers.

10. Christians are under grace, not the Law

- The Law cannot justify or sanctify; only the Gospel of grace through Christ can produce righteousness and victory over sin.

11. Paul's boldness: "My Gospel"

- Paul owned the Gospel as his personal mission and stood for it with conviction, even in suffering. His passion reflects the depth of personal identification with the truth.

12. God desires circumcision of the heart

- What matters is not religious formality, but a heart transformed by the Spirit and motivated by divine love.

13. Faith is not a feeling—it's dependence on God's Word

- Faith must be based on the unchanging truth of Scripture, not on emotions or circumstances.

14. Divine love reproduces the life of Christ in us

- When filled with the Spirit, we live rightly—not by effort or imitation, but by the new nature Christ forms in us.

Romans 3 April 17, 2025

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Ro 3:1 What advantage then hath the Jew? or what profit is there of circumcision? Paul just drilled these moral Jews who were without Christ in Chap 2, so Paul asks this question in v1. So, the advantage is in v2 Ro 3:2 Much every way: chiefly, because that unto them were committed the oracles of God. The Oracles of God is the word of God given to the Jewish people. They had the potential to be spiritual because of the scripture; because of the word of God; so, they did have that advantage. Luke 12:48 For unto whomsoever much is given, of him shall be much required. The Jew was held responsible for the oracles of God. We are also held responsible for the message of the grace of God that we hear? The only thing that we have to do is believe what God has said. It goes much farther than just initial salvation. God's word will perform its work. God's word is always going to have an effect. If a man believes, it has the effect of changing him and enlightening him, but if he refuses to believe it, it has the effect of hardening him. 2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Ro 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? The only thing that we have to do is believe what God has said. It goes much farther than just initial salvation by this statement; V 3 Shall their unbelief make the faith of God without effect? And he answers this in Ro 3:4 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. Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. We can't be neutral when it comes to God's word. We cannot ride the fence, we will fall one way or the other. Error is deadly and mixture is deadly. The word of God is going to have an effect regardless. It is up to us whether it is mixed with faith or not whether it will have a positive or a negative effect in our lives. Ro 3:4 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. This was taken from Ps 51:4 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.

David uttered this during his terrible sin with Bathsheba, when he had sinned against the Lord and God pronounced judgment upon him. And David agreed with God. Notice what God said, that thou mightest be justified when thou speakest, and be clear (and God is very clear in His word) when thou judgest. God is measuring us by His word and we are either going to believe that or not believe, but it does not change the message of the word of God. Ro 3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man). He says that he is viewing this from man's logic. Now if my unrighteousness actually promotes God's righteousness or commends the righteousness of God or if it glorifies God, is God unjust or taking vengeance on me for doing that if I have glorified Him? And the answer is God is just in pouring out His judgment even though our unrighteousness actually commends the righteousness of God. In Ps 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. The wrath of men will praise God, but does that mean that God is going to reward those men for having that wrath?

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Absolutely not! Paul is saying here that if our righteousness commend the righteousness of God. God will not reward them who glorify through sinful deeds. They will get a reward but it will not be what they want. God's standards are not going to slacken because one glorified him through their sinful deeds. This is just human reasoning and human logic and that does not stand up in God's court. If that were true then v6, Ro 3:6 God forbid: for then how shall God judge the world? You see David's sin with Bathsheba in reality glorified God, but David said, no that is not going to bring glory to me or justify me, God is very clear in His word. Solomon's birth, was not a positive outcome derived from the sin itself. The sin with Bathsheba had no benefits for David. It led to a series of negative consequences, including the death of their first son, the death of Uriah, and the lasting pain and remorse for David. While God forgave David's sin and Bathsheba later gave birth to Solomon, the story highlights the consequences of sin and the importance of repentance, not the benefits of the sin. Ro 3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? Again, this is natural thinking. Some people think that the outcome and the end justifies the means, because I glorified God this can be excused. Not so!

Romans 3 begins with a question-and-answer session, as if between Paul and an opponent. Paul poses questions, much like those that are taking issue with what Paul wrote in Romans chapter 2. This opponent asks what advantage there is to being a Jew, if the law can't keep individual Jewish people from facing God's judgment for their sin. Paul insists there is an advantage to Israel, as a nation, in that they have been given the oracles; the Word of God. He then shows that God remains faithful to Israel in spite of her **faithlessness**. In fact, Israel's unrighteousness only serves to further prove God's righteousness. That does not mean, of course, that God wishes for people to sin more and more to make Himself as God look better. Ro 3:8 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. We have been accused of that because we preach divine grace. We do not bring the hammer of judgment down on people. Some claim we teach that we can sin all we want to and it is alright. That is not the truth of the grace message. In Ro 6 says that there is only one place where we dwell that we cannot sin and that is in the realm of divine grace.

Let us do evil, that good may come? (**Paul says**) whose damnation is just. All will be measured by the merits of God's word. Today, the Gentiles may still boast in their morality and goodness, while the Jews continue to boast of the law; yet God says of both in Verse 9. They are all under sin. Ro 3:9 What then? are we (**Jews**) better than they(**Gentiles**)? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; God leveled the playing field for all men. The Jewish nation was chosen but in so far as sin is concerned, and in so far as redemption and in so far as righteousness, and in so far as the promises of God, God leveled the field of them all. So, there is not one that has the advantage over the other. Paul's non-visual questioner asks if Jews are better off than Gentiles. This time, Paul says no. Every single person, Jew and Gentile, is under sin. Having the law doesn't change that. Paul strings together a series of quotes from the Old Testament Scriptures to show that God's Word has always taught that all humans are sinful. He begins with "none is righteous, no, not one" from Psalm 14:1. Then he quotes several verses to show how humans have always used our bodies; our throats, tongues, lips, feet, and eyes to express our sinfulness.

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Then Paul delivers his most damning and conclusive sentence, yet: **No human being will be justified in God's sight by following the works of the law.** The law brings knowledge of sin but no hope of salvation. Verses 10 through 18 are a picture of God's view of all humanity, apart from Jesus Christ. God says this of man's righteousness. There is none righteous. Isa 64:6 describes man's righteousness as filthy rags. Ro 3:10 As it is written, There is none righteous, no, not one: No Jew, no Gentile or nothing in between, 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. This is a charge of the entire human race. Notice what this says. There was none that were seeking after God. There Was none that seeketh Him and they have all gone out of the way and they have all become unprofitable. V10-18 are a **picture of the heart of all mankind.** All of them are moral, religious, lawless, and there is not a spark of good in any of them. No matter how moral a person might appear to be, or the benefit they would be to charities, all of these things that men desire, there is not one bit of good in the old creation.

There is absolutely not one thing good in unregenerate unsaved man. Ro 3:13 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: V13 and 14 tell us of **their evil hearts** because out of the abundance of the heart the mouth speaketh. Asps is under their lips, identify them with serpents. Compare with James 4:6-8. They utter all of these things because of the corruption that is in their heart. Ro 3:15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: V15 and 16 deal with **their works** that people put on display which is rooted in that old fallen Adamic nature that we are possessed with. Ro 3:17 And the way of peace have they not known: (because they do not know the Prince of peace. They do not have peace with God because they are enemies of God) 18 There is no fear of God before their eyes. (no reverence of God before their eyes. There is no respect; they will not bow down before Him) V17 and 18 deals with **their attitude.**

Ro 3:19 Now we know **that** what things soever the law saith, it saith to them who are under the law: (the law was given to the Jew and the law is speaking to the Jew and it is giving its message to those that are under it) (then Paul tells us why the law was given; the little word, “**that**” the law is going to demand a certain result; the law was sent for a purpose and that purpose is going to be realized and here it is) (God gave the law and put those under the law that every mouth may be stopped, and all the world may become **guilty** before God.) God never gave the law to make man righteous. God gave the law to show all men guilty before God. So many today even after being saved think the law was given to make them righteous. The law cannot make a man righteous. The law can only make men guilty before God. Then there is a conclusion after all of this in v 20 when he says therefore. Ro 3:20 Therefore by the deeds of the law there shall no flesh be justified **in his sight:** for by the law is the knowledge of sin. Men are justified by the deeds of the law in man's sight all the time and the Pharisees used that constantly. That is what they pointed to and it was the law that put them up on a pedestal head and shoulders above everybody else. That was Saul of Tarsus before he became Paul, the littel because of the law, but you see it was not in God's sight that that happened, it was in man's sight. For by the law is the knowledge of sin. Paul goes on in this same verse in Ro 7:8 and 9 after he was a Christian.

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Romans 7 is a testimony of Paul after he was born again not as a sinner and Paul said I had not known sin, but by the law. He said this as a Christian. Paul was still trying to keep the law in order to be righteous and God had to show him that that is not the way it is to be done. Sinner or Saint, you cannot make yourself righteous by the deeds of the law. Ro 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **But now (after Christ has come) (what happens after the Law, because it cannot bring forth righteousness)** the righteousness of God without the law is manifested, being witnessed by the law and the prophets; God proved by the law that man could not be righteous. So, He sent Christ into the world to do what the law was unable to do. The righteousness of God without the law is manifested, being witnessed by the law and the prophets; This means that God manifested the righteousness in his people without the deeds and the efforts of the law, because the law has proven that it cannot produce righteousness. And God has left Himself two witnesses. The first witness is the law and the second one is the prophets. Both of these witnessed to the righteousness of God which He has produced in Christ Jesus. The law which miserably failed to produce righteousness is yet a witness that God provided that righteousness through His Son Jesus Christ.

Finally, Paul turns to the point of his letter to the Christians in Rome. The law can never justify us, but Paul reveals that there is a way to be declared righteous in the eyes of God apart from the law. It is available through **faith in Christ** for all who believe. True, all have sinned and fall short of being able to participate in God's glory. But we can be justified and declared righteous before God through God's grace as a gift. This is something we could never earn. Salvation is possible through the atoning sacrifice of Christ's blood when He died on the cross to pay for our sin. God is the one who put Christ forward to be sacrificed in this way to show His own righteousness. Our sin must be paid for. God's just anger must be satisfied, and it was satisfied in Christ's death. That allowed God to become not the executioner but the justifier of everyone who has faith in Jesus Christ. Ro 3:22 Even the righteousness of God (how much more purer than the righteousness of God can you have.) which is **by faith of Jesus Christ** unto all and upon all them that believe: for there is no difference: The only way to get this righteousness is by faith of Jesus Christ. You can work until the cows come home and it will not accomplish one thing, but you can believe God, just that simple act of faith and that will produce the righteousness of God and then it is unto all and upon all them that believe.

Does that sound like God chose some to believe and some not to believe? No! **The key is them that believe.** How simple it is to only believe and you can have the righteousness of Christ and there is no difference with any man or woman. Ro 3:22 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: How does faith justify a sinner in the sight of God? Faith justifies a sinner in the sight of God, not because of good works, or the fruits of good works, but it is **by faith** which we have received. We apply the wonderful gift of grace by faith in Christ and His righteousness. Faith is not the substance of our justification. **Faith is simply the hand that reaches in belief of God's word and receives the Divine gift of grace offered to us in the Gospel.** Ro 3:23 For all have sinned, and come short of the glory of God; Even the cutest baby has the seed of sin and they will manifest the old nature soon enough. Ro 3:24 Being justified freely by his grace **through the redemption that is in Christ Jesus:** The word justified is a very important and interesting word.

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It means to render just or innocent and it means to acquit. That doesn't mean to be cleared of a sin, but it means to be cleared of the very nature of sin with which we were born with from our natural parents. God cleared us of the very nature of sin and this is why Paul says if any man be in Christ, he is a new creation, not that he has a new creation, but he is a new creation in Christ. This is much more than just forgiveness of sin and it is not parole and not a suspended sentence. Justification means that we are innocent of all charges. That is what faith in Jesus Christ will do for us. We are justified freely by his grace and that is where Paul says in Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. **Through the redemption that is in Christ Jesus**, is the detail of how God did this. God didn't just say I gave them my law and they could not keep it so I might as well excuse it and move on. That is not what God did. He could only justify us because the redemption that is in Christ Jesus. Somebody had to pay the price. God said there in the garden Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Adam and Eve went on living but make no mistake there was death that day because God slew the animals.

With those animals and the shed blood, He clothed Adam and Eve. It was a type of Christ who died in Eden that day. It was Christ who took the penalty. This is how God justifies us because Christ stepped forward and said I'll take the penalty for all their sin and I will completely forgive them which is exactly what He did. It is more than just forgiveness so that we can go out and do it all over again. Ro 3:25 Whom God (**Christ**) hath set forth to be a propitiation (**means an atoning victim**) through faith in his blood, to **declare his righteousness** for the remission of sins that are past, through the forbearance of God; God said that somebody is going to have to pay the price and that was Christ who paid the price with His death. There had to be a victim here through faith in His blood. Then Paul makes a twofold point here; to declare **His (God's) righteousness** for the remission of sins that are past. If God had of let one sin go by unpunished; if He had just said well, they couldn't help it; I am so full of mercy, I am just going to lay it aside. God righteous Government could not have stood because God said in the day that thou eatest thereof thou shalt surely die. God had to be true to His word. If God had just pardoned man without any basis for it accept His mercy, what would Satan have done?

Satan himself could have come up and said listen, you forgave them; you are going to have to do the same for me and he would have been right. But, when God laid all of our sin upon Christ; when God punished Jesus for what we did, He declared His righteousness in punishing sin by pouring out all of that judgment on Christ. Now will Satan will never accept Jesus Christ? No! he will not. And Christ rejecters will not either. Men don't go to hell because they sin, because we have all sinned and come short of the glory of God, everybody has sinned. We don't go to hell because of our sin. There is only one reason that men go to hell and that is because they commit unpardonable sin and they do not accept Christ. Once they accept Christ then all the sin is gone. Ro 3:26 To declare, I say, at this time his righteousness: that he might be just, (He was just in pouring out judgment on sin)and the justifier of him(God's righteousness went further) which believeth in Jesus. God not only forgave us our sin but just like he clothed Adam and Eve with those skins. He also clothed us with the very righteousness of Christ. We get this righteousness by faith! Just believe God. Ro 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

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If the only thing that we have done to get the righteousness of Christ is believe, how can we boast in that? Oh boy look at my faith, scripture tells us even that is a gift of God. If righteousness was given as a reward for faith, we would have cause for boasting. Also, such a method of justification would entirely frustrate the life and death of Christ, making His great sacrifice unnecessary. It is not faith as a spiritual grace which justifies us, but it is the hand which lays hold of Christ by just believing. Peter wrote this about justification; that it is precious faith... through the righteousness of God and our Savior Jesus Christ 2Pe 1:1. Then Paul says faith in His blood in Ro 3:25, and believers are described as receiving the atonement and receiving the gift of righteousness in Ro 5:11, 17. Therefore, it is evident that faith is represented as regarding the work of Christ, and that it is considered not performing a duty, but of receiving a free gift. Ro 3:28 Therefore we conclude that a man is **justified by faith** without the deeds of the law. What does it mean to be **justified by faith**? Faith justifies in no other way than as it introduces us by believing into a participation of the righteousness of Christ. Justifying faith is a looking away from self, a renouncing my own righteousness, a laying hold of Christ's righteousness.

Justifying faith consists, first, of a knowledge and belief of the truth revealed in Scripture. Second, abandoning all confidence in our own righteousness. Third, it is a trust in and reliance upon the righteousness of Christ, and laying hold of the blessing which He purchased for us. Justifying faith is the heart's approval of the method of justification proposed in the Gospel by Christ alone, proceeding from the pure grace of God, and excluding all human merits. The question is, how can the unrighteous become righteous before God? Paul said in Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. Herein we have the glory of the Gospel.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. This is not demanded of sinners, but made ready for their free acceptance. It is held up by a promising God, appropriated by believing souls. This is how the unrighteous become righteous before God. But more, it is the righteousness of God because God the Father devised it from all eternity, God the Son wrought it out here upon earth, and God the Holy Spirit makes it good to us by working in us a faith which appropriates it. Ro 3:29 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. The law is not completely set aside worthless, God forbid, we establish the law. We establish what the law came to do, to prove that man could not obtain righteousness by the law. But the law also stands as a witness that the righteousness which God reveals in us, the law can't find one thing wrong with the righteousness of God. Could the law find any fault with Christ and His righteousness? No! Then we have that same righteousness so the law can't find any fault with us. It is the new nature of Christ that God put in us, the very nature of the Lord Jesus Christ. This is what makes us righteous and not only imputed righteousness. It is the very nature of Jesus Christ. Do we then make void the law through faith? God forbid. We can see how someone might ask, If the law doesn't make us righteous, what good is it? In the previous part of the chapter Paul had proven that there is none righteous, no not one (v. 10); then he had said, By the deeds of the Law there shall no flesh be justified (v. 2); then in this chapter he had set forth the Divine way of salvation which is through faith in Christ's blood.

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In v. 28, he sums up his argument by confirming a man is justified by faith without the deeds of the Law. In vs. 29, 30 he proves that this is true for Jew and Gentile alike. Then, in v. 31, he anticipates an objection: What about the Law, then? This was a very important question. Twice he said that justification was apart from the deeds of the Law. If, then, the Law served no purpose in completing the salvation of sinners, has it no place at all? If we are saved through faith is the Law useless? Are we to understand what Paul meant? Paul's answer: We establish the Law. He meant that, as saved men and woman, Christians are now furnished with new and more powerful motive to serve God. It is love for God. Righteousness imputed to the believer produces in the justified one a kind and an extent of obedience which could not otherwise have been obtained because the love of God is shed abroad in our hearts.

It sustains and confirms us. Our moral obligation to God and our neighbor has not been weakened, but strengthened through the Gospel. The Gospel puts law on a proper basis and establishes it on its foundation as a revelation of God's will. We establish law; If man is justified by faith without works, does not that do away with law entirely. It establishes the law. When a man is saved by grace, that does not make him lawless. But there is a power within us which does not destroy, but it strengthens us, and causes us to the obedience of Christ, not through fear, but through the love of God. It is the righteousness of Christ. The Gospel reveals God's righteousness through Jesus Christ, who embodies God's love and perfects His righteousness. God's love is seen in His act of sending Jesus to die for humanity, a testament to His love and the seriousness of sin. This sacrifice reveals how God's love, righteousness, and justice all work together to bring about salvation.

Romans 4 April 24, 2025

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Ro 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? The Jews always gloried in Abraham and rightfully so, but Paul is going to use him in order to teach justification by faith, not by the law. Ro 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God. Ro 4:3 For what saith the scripture? Abraham believed God, (**the key to Abraham's success, believe**) and it was counted unto him for righteousness. Did Abraham believe God only one time? No! Every time we believe God righteousness is counted toward our account. There will be multiple times in our lives that we must believe God. Now what if we believe God for something and it never comes to pass? It is the faith, the believing, that is what counts it for righteousness. The pattern of v3 is exactly the same for us. Ro 4:3 For what saith the scripture? (Put your name here) **believed God**, and it was counted unto him for righteousness. Get this Abraham **believed God** and then he could act on His word even when it seemed to be untrue. That's faith! Ro 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt. The doctrine of works robs God of the glory for His grace. This is the grace age that we live in and if men glory in their works they are detracting from God's grace.

That is what Paul says here. If it is by our works, then it means that God has to reward us for what we did and that is not the truth of the Gospel. God gives us everything that we have on the basis of divine grace and not on the basis of our works. Get this point, Abraham lived 430 years before the law was ever given. Paul is talking about works in general even out of the goodness of your heart. We are not rewarded according to works but according to God's grace and faith. Ro 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (faith has to have an object and that object is Christ Himself) Paul calls two from Old Testament characters that witness the righteousness of God to us. Abraham and David! So, the question is: Who are the ones whom God justifies? It is the believer! God loves His people (us) with an everlasting love. Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore, with lovingkindness have I drawn thee. Paul wrote in Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us. The absolute favor of God can no more consist with human merit than oil and water will blend into one.

We must also consider the opposite; under God condemnation is the very opposite of being justified. In God's mind, for the believer, we are justified past, present, and future; justified from all eternity. Just by believing on the Lord Jesus. Joh 3:18 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. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. When was justifying us, passed from God to us in Christ? It was upon Jesus' payment and performance at His resurrection. God raised Jesus up for our justification. Ro 4:25 Who was delivered for our offences, and was raised again for our justification. Just as if I have never sinned! Just by believing! These two acts of justification, 1. Jesus paid the price for us the guilty; 2. His resurrection, the receipt that the debt was paid were acts in God. Though these two acts concern us and are towards us, yet they are not acts of God upon us. They were performed towards us and not in ourselves.

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These two acts existed in our Head, Jesus Christ who committed Himself for us and represented us. So, by those acts we are deeded into a right and title to justification because of Jesus Christ. Note this about Abraham. In Abraham's faith, he trusted God even in the very dark. Remember in Heb 11:8 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**. Not knowing where he went is a sailor who navigates a ship, not knowing where he went is called "dead reckoning." Sailors would rely on a combination of celestial navigation, (Stars of heaven) and compasses. This Bible is our compass. Dead reckoning was a navigation, and without it, we would be lost at sea. Navigation allowed fishermen to find their way home and trade vessels to sail safely to foreign ports. The Holy Spirit is our navigator, by way of focus on the heavenlies and the compass of the word of God. We are believers by faith made true owners and enjoyers of this estate provided by the acts of God; we were bought by the price of Christ's blood and God raised Jesus from the grave. The resurrection was the receipt that Christ paid for us. This is immediately done at that instant when we first believed; which act (of God) is the completion and accomplishment of the former two acts that I mentioned.

These two acts of justification, are 1. Jesus paid the price for us the guilty; 2. His resurrection, the receipt that the debt was paid were acts in God. That is what I call the grand and famous justification by faith which the Scripture teaches so much. Refer to Ro 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. And then Ro 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. And Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus. Paul points out that Abraham failed to find righteousness by being devout and moral. Instead, he found it when he believed in God's promise, the Seed of new man Christ Jesus. Abraham was called the friend of God not because he was such an obedient servant, but because he believed in what God said. And as that uncircumcised gentile he was pronounced righteous which means that me and you as an uncircumcised gentile can be pronounced righteous for exactly the same reason faith in the Lord Jesus Christ. God did this and said Abraham now is the Father of all that believe Jew and Gentile. We believers enter this world in precisely the same condition and circumstances as do the non-believers.

We came into this world as the non-believer "by nature the children of wrath, even as others" Eph. 2:3. We were under the condemnation of the original sin in Adam. We were under the curse of God's Law because of our own constant transgressions of it (Gal. 3:10). The sword of Divine justice was suspended over our heads, and the Scriptures charged us as rebels against the Most High. There was nothing whatsoever to distinguish us from those who are "fitted to destruction." Our state was sorrowful to the last degree, and our situation perilous beyond words; But when the Holy Spirit awakened us from death, we were ready for the message of the Gospel. Again, we who believe are the ones that God justifies? Is it the holy, the faithful, the fruitful? no, the very reverse: "V5 Him that justifieth the ungodly." What a strong, bold, and startling word is this! But what precedes: "But to him that worketh not, but believeth on Him that justifieth the ungodly." God considers no man's works, no man's duties of obedience, in his justification; seeing we are justified freely by His grace. Those whom God's mercy justifies, are not the obedient, but the disobedient; not those who have been loyal and loving subjects of His righteous government, but they who have defied Him and trampled His laws beneath their feet.

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Those whom God justifies are lost sinners, whom we were once. We were under a loss of original righteousness (in Adam) and by our own transgressions. As unbelievers, they have no claim upon Divine blessing, and deserve the judgment of God. "Him that justifieth the ungodly." These words cannot mean less than that God, in the act of justification, has no regard whatsoever to anything good resting upon the person He justifies. The faith which belongs to justification is said to be "counted for (or "unto") righteousness," it is clear that the person to whom "righteousness" is imputed, is needy of righteousness in himself. Refer to: Isa 43:25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. The promise that God gave Abraham, by believing; it was that he was counted righteous. It was in the Abrahamic Covenant. The new creation in Christ is the fulfillment of this covenant. (Refer to Ge 15:5,6 and Gen 17:9-24). **Paul calls another witness to the stand, David.** Ro 4:6 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. Ro 4:7, David quoted that in Psa 32:1,2. This Psalm was written around the time of his sin with Bathsheba. David knew what it was to have his sin forgiven and it was on the basis of how God forgives us, and that is on the basis of what Christ did there at the cross of Calvary. David also speaks of the blessing upon the man to whom God reckons righteousness apart from works. Reckon means to credit to the account. Ro 4:8 Blessed is the man to whom the Lord will not impute sin. **Impute means to count to the account of.**

God doesn't count sin to our account. David, failed to find righteousness by being the king of Israel. In the midst of his evil, he found it in Christ when he believed God. He believed that God did not require the sacrifice of animals, but a broken spirit that trusted in what God had to say about the great sacrifice that was yet to come. And so, David is called a man after God's heart. Ro 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. Paul is still trying to bring the Jew and the Gentile together here showing there is no difference in so far as God's redemption is concerned. We say that faith was reckoned to Abraham for righteousness. Ro 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. Did God count Abraham righteous before or after he was circumcised. He counted him righteous before he was circumcised? Ge 12:4 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 departed out of the Ur of the Chadees when he was 75 years old and he wasn't circumcised until he was about 100 years old. Abraham walked in righteousness for 25 years before he was circumcised.

So, it wasn't the circumcision that made him righteous and the Jews thought so. Ro 4:11 And he received the sign of circumcision, (**water baptism answers to circumcision they mean exactly the same thing**) 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:

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What is the sign of circumcision, it is a seal of the outward expression of the righteousness of the faith that Abraham had for 25 years since the day that God spoke to him to come out of the Ur of the Chaldees. That he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: God did this on purpose because wanted to show that Abraham was righteous before he was circumcised meaning that you do not have to be circumcised in order to be righteous. This is what the great conference in Acts 15 was all about. Do the gentiles now that they are saved do they have to circumcised by the laws of the Jew? No. Righteousness is by faith. Ro 4:12 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. We believers not only have 5 senses; touch, smell, see, hearing, and taste, but we have a sixth sense; faith! Circumcision was outward testimony of an already completed inward work. Circumcision was not the means of Abraham's justification, faith is. Circumcision, is a seal of the outward expression of the righteousness of the faith that Abraham had by believing. Abraham was not a Jew. Abraham was a gentile. He was from the line of Shem.

He came out of the Ur of Chaldees which means. He was an Idol worshiper. The Jew did not come into being until Israel, the 12 sons of Jacob were recognized as the Jews just before they left the land of Egypt when the blood was put on the door posts. That is when God formed the nation of Israel or the Jewish nation. It actually comes from the word Judah. Abraham was not a Jew; he was an uncircumcised gentile. And as that uncircumcised gentile he was pronounced righteous which means that me as an uncircumcised gentile can be pronounced righteous for exactly the same reason faith in the Lord Jesus. That is why God did it so that Abraham now is the Father of all that believe Jew and Gentile. But who also walk in the steps of that faith of our father Abraham. This is very important. It says steps not step why? Abraham walked step after step after step of faith throughout his life. God expects the same thing for us and every time we take a step of faith or believe God, we are counted more righteous. Ro 4:13 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. (the Jews thought it was through the law. The Abrahamic covenant was given 430 years before the law was ever given.

That is when the promises were given to Israel and they will collect on those promises not because of the law, but because God gave those promises to Abraham. Notice it is seed as of one, and not seeds as of many. Compare with Gal 3:16. That seed is Christ. This is why the Jew as well as the Gentile is blessed. We are blessed in the one seed of Abraham and that is Christ. But through the righteousness of faith, just by believing God we receive all of these glorious promises. Ro 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: If by virtue of the law, a person is an heir, then faith means nothing and the Abrahamic covenant means nothing, but God gave it to Abraham by faith, not works. So, the inheritance that God gives to us does not come through the law, it comes through the righteousness of faith by Jesus Christ. Ro 4:15 Because the law worketh wrath: for where no law is, there is no transgression. It doesn't matter what law it is, it worketh wrath. Any restriction that God puts will stir up man. Compare 1Tim 1:9,10. The law simply reveals that inner nature. The law when preach will convict, it can't make a man righteous, but it will show a man to be sinful, ungodly and this is why man often flies into a rage when a restriction is pronounced.

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The law shines the spotlight on sin and shows it to be sin. There was sin in the world long before the law. But when the law came it showed sin to be sin. Compare with Ro 5:13 Ro 4:16
Therefore it is of faith, that it might be by grace; (**faith and grace go together, faith and works do not go together**) to the end (**this is what God had in mind**) the promise might be sure to all the seed; (**the only requirement is just to believe the promise. We don't have to do any great feat, just believe**) 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, (**meaning all Jew and Gentile**). Then Paul quotes from the Old Testament to justify the statements that he makes which is so valuable for us. The statements that we make, we must be able to back them up with scripture in context, there is a difference. Ro 4:17 (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. Let's breakdown Ro 4:17 (As it is written, I have made thee a father of many nations,) (**there is only one Jewish nation, so if it is nations they have to be Gentile nations**) before him (**God**) whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Paul introduces a basic principle of redemption and faith and that is faith must believe. There is no substitute for it; no alteration of it; there is no detracting of it. Faith must believe the God of resurrection. **James says believest that there is one God the devils believe there is one God.** **But to believe the God of resurrection, this is a real separation, so notice what Paul says,** whom he believed, even God, who quickeneth the dead. This is believing beyond initial salvation and beyond that he raised Christ up from the dead. One of the credentials of God is that He raises the dead. The first time we believe that is when He quickens us out of the dead state. We were dead in trespasses and sins and he quickened the dead. When I was born again, He quickened me out of the death state. I had to believe that He could and would do that and that He indeed did that. Then He calls those things which be not as though they were. That is a simple statement of faith because faith has to believe that which it cannot see. Some say show it to me and I will believe it. No! We must believe those things in Christ that we cannot see. So, He calleth those things which be not as though they were.

Ro 4:18 Who against hope (natural) believed in hope (spiritual), that he might become the father of many nations, according to that which was spoken, So shall thy seed be. In order for Abraham to have this, he had to have a son and Sarah was barren so God quickened the dead. Natural hope was gone, but hope in Christ; hope is the resurrection life. As well if we go by the way of the grave, we want to be resurrected. Now Abraham got together with Hagar and he had an heir, but that was not the promise seed. Notice what happened in v19. He was strong in faith because he believed. Ro 4:19 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 Sara's womb: Abraham proved that he could have children because he had Ishmael through Hagar. But what did God do? He waited until Abraham's body was also dead. He was about a 100 years old. His body could no longer produce seed. #1 So, through faith Abraham considered not his own body now dead when he was about 100 years old. #2 he did this by faith neither yet the deadness of Sara's womb. Now her womb had been dead all of her life. Now here she is at 90 years old which defies reasoning, but it is God that quickeneth the dead. So#1 **he did it by faith** He quickened Abraham's dead body and #2 **he did it by faith** He quickened Sarah's dead womb.

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This verse is a reminder of God's faithfulness and the need for believers to trust in His promises, even when they seem difficult to grasp. Ro 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; # 3 He had the promise for 25 years. He had to go through that for 25 years. Even if we do not realize what we are believing God for, if we believe God, we still get the credit for the righteousness. So, for all of those 25 years that Abraham believed God, God did not wait until Isaac was born, and say you can have the righteousness, he got the righteousness for believing God. And he believed God multiple times during that 25 years before Isaac ever came along. Then even after Isaac was born Abraham had to believe the God that quickens the dead. Why? Because God told him to take Isaac up on Mount Mariah and I want you to kill him. In God's reckoning, Abraham actually did that and God credit it to him for righteousness because he believed that God would raise Isaac from the dead. #4 he did it by faith He was strong in faith. Compare with Ge 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

This is the time when God told Abraham that he was going to have a son about this time next year and (#5 he did it by faith) Abraham fell on his face and laughed. That was not laughing in unbelief. I believe it was sheer joy and I think this is what Paul meant when he said that Abraham was strong in faith, giving glory to God in v20; #6 **he did it by faith** Ro 4:21 And being fully persuaded that, (#7 **he did it by faith**) what he had promised, (#8 **he did it by faith**) he was able also to perform. These are **8 wonderful things that Abraham did just because of his faith.**

Abraham was **fully persuaded.** **Fully persuaded** means completely assured; most surely believe. Vs 20 said strong in faith giving glory to God. We can only give God the glory to the extent we are **fully persuaded.** What is the glory of this world? It is to be somebody; president or leader of this or that. But the ultimate glory of God is that we grow into Him as ful overcomers; to rule and reign with Him. We are His masterpiece. Ro 4:22 And therefore it was imputed to him for righteousness. Every time he believed God it was imputed to him for righteousness and not just when he came out of the Ur of Chaldees

Ro 4:23 Now it was not written for his sake alone, that it was **imputed** to him; 24 But for us also, (this means that we can follow the same pattern that Abraham did) (can we believe God to quicken the dead at various points in our lives when we need a quickening power) to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; If we believe on him that raised up Jesus our Lord from the dead; Do we believe the God that quickens the dead? V23 and 24, we have the word imputed. We can refer to Ro 4:11 And he received the sign of circumcision, a **seal of the righteousness** of the faith. This word imputed is that we have been sealed with the seal of righteousness. That is God's DNA that we have as believers. That is now our DNA as believers.

From 4:17- 25 is a powerful sermon or two that can be preached on the **quickening power of God.** 25 Who was delivered for our offences, and was raised again for our justification. Here is the key of why we must believe that God raised Christ from the grave. If Jesus had gone to the cross and died, He could have atoned for all of those sins we did, but we would have been left right back in the Garden of Eden to do it all over again.

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But when God raised Him from the grave then He acquitted us (Declared us innocent) from sin itself, because when God raised up Christ from the dead, He raised us up also in newness of life. It was because of the resurrection that now God quickens us with the new nature. That is what it means to be born again. Wherein we were dead in trespasses and sins, God who quickens the dead quickened me with the life of the Lord Jesus Christ Himself. Refer to 1Co 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins. This is the love of God that He did it this way. That Jesus was raised again for our justification. Secondly, Jesus was raised again for our justification. We get this by Ro 5:5 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.

It was by the Holy Spirit that He shed the love of God abroad in our hearts. Christ died and carried the burden of our sin. 1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. Jesus was raised and exalted to the right hand of God and He appears in the presence of God for us interceding. Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Jesus' work on the cross for us has the Divine approval of the Father, that we for whom He suffered are completely justified.

The difference between Justification and Regeneration:

At the new birth justification is a governmental act granted by God as Sovereign (supreme authority). Regeneration is a personal act granted by God as a Father. In Justification we are pardoned by Divine Justice. Regeneration is a birth by Divine love. Justification is the result of the death of Christ and resurrection in our behalf. Regeneration is being born of an incorruptible seed; the word of God. Both justification and regeneration occur at the same time. Justification gives the sinner a new standing forever a son; justified and accepted in the beloved, blameless before God in love; (but not sinless). Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: The new birth gives us a new nature that can't sin. It is Christ's own life. Romans 4 highlights faith as the foundation upon which God establishes a righteous relationship with us and each other. Faith is the path to righteousness.

Comments from tonight's Bible Study:

Key Lessons from Romans 4

1. Faith—not works—makes us righteous
 - God credits righteousness to those who *believe*, not to those who try to earn it.
2. Faith must be active and continuous
 - Like Abraham, our lives should be marked by repeated steps of faith, not a one-time belief.
3. God justifies the ungodly
 - His grace is extended to sinners—and transforms them by faith.
4. Righteousness is not religious acts
 - Abraham was righteous before circumcision. External rituals don't save—faith does.

5. Faith in God's resurrection power is essential
 - We must believe not only in God's existence but in His power to raise the dead, as shown in Jesus' resurrection.
6. Belief connects us to the promises of God
 - As Abraham's spiritual children, we inherit God's promises through belief.
7. Our past doesn't disqualify us
 - David's sins didn't block his access to grace. God forgives, covers, and does not count sin against the one who trusts Him.
8. Faith believes the impossible
 - Abraham believed despite barren circumstances. We are called to trust God even when the outcome seems naturally impossible.
9. Faith brings glory to God
 - The more we are *fully persuaded* that God is able, the more glory He receives through our trust.
10. Justification and Regeneration are distinct yet simultaneous
 - Justification gives us right standing; regeneration gives us a new heart. Both happen the moment we believe.

Romans 5 May 1, 2025

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Ro 5:1 Therefore being justified by faith; we have peace with God through our Lord Jesus Christ: Therefore, is a connecting word with what has gone before or in other words because of the truth that we have already covered in Chap 1-4 especially in chap 4 where the Apostle Paul points back to these wonderful truths about David and Abraham. Abraham was an idolater and he lived long before the law and he found justification by faith. David lived in the age of law and he was a law breaker and he found justification by faith, so Paul says therefore, because of David and Abraham therefore we are justified by faith, only by believing. Being justified by faith. Being justified is not by tears, nor prayers, nor humblings, nor working, nor church-going, nor priestly absolution, but by faith. This faith is a simple and utter dependence and believing in the faithfulness of God. It is a dependence upon the promise of God. It is a reliance on what God has said in His word and believing His word. Every man can possess this faith and would be perfectly justified tonight, but many refuse it. We are justified by faith, but not by faith of itself. Faith in itself is a precious grace, but it cannot in itself justify us. It is through our Lord Jesus Christ. To believe this fact that we are justified by faith through Christ is to have Peace with God that nothing shall separate us from Christ and His love for us.

The first result is that we have peace with God which means that we are no longer an enemy of God. Before we are born again, we are enemies of God. Ac 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. There are many examples that we could give, because justification by faith is taught all the way through the scriptures. Then Paul list 4 major blessings that we have as a direct result of justification by faith. Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 1. peace with God which means that we are no longer an enemy of God. Before we are born again, we are enemies of God Ro 5:2 By whom (by whom is Jesus, He is the door) also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 2 Jesus is the door by faith. Faith is the way to the heart of God; the provisions of God from the time that we are born again until the time we go home to glory. We have access by faith into this grace, what grace? It is all the provision that has been provided in Christ. It is the manifold grace which there is no exhausting. There is no way that we could ever get to the end of the depths of Divine grace.

So, we have access by faith into this grace and then notice, wherein we stand. This standing is so important because when we are born again, we have the same standing before God that Jesus does. Why? Because we are accepted in the beloved. That is the only reason we are accepted because, we are in Christ. When we are in Christ, we have exactly the same standing before the Father that Jesus does, so here is the question, can we measure the standing that Christ has before God? Is there any limit to the blessing or the acceptance that Jesus had before His Father? Absolutely not! Because we are in Christ, there is absolutely no limit to our acceptance and our blessing before God. We have access by faith into this grace wherein we stand. **Then #3** and rejoice in hope of the glory of God. Before we were born again, all we had was death standing before us and there was no hope at all. But now as a result of this grace, of this wonderful justification, then we rejoice in the hope of the glory of God. # 4 Ro 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; As members of the flesh people just complain constantly always wanting to blame somebody for something because of their misery, but we are no longer to be members of the flesh.

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The word patience means cheerful endurance. We must have this kind of attitude in order to endure. It doesn't mean sitting down and waiting to endure it. It is not a moaning and groaning endurance, but rather a cheerful endurance. Ro 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: Paul tells us here that we not only glory in the hope of the glory of God, but we actually come to the place where we can glory in tribulations also and then he tells us why. It is not because we have a desire and love to suffer, but notice, knowing that tribulation worketh patience; this knowing here is something that we only know by faith. When we first hear it, it is something completely foreign to the natural thinking. This is something that doesn't compute in the reasoning of natural man, but our life time is spent learning to look at things from God's point of view. We spend a lifetime being converted to the thinking of God and one of the avenues to the thinking of God is that tribulation works patience. These things that are against us; these adversities are in reality, working for our good and faith will reach out and lay hold of that by just believing God.

Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. We spend a lifetime being converted to the thinking of God and one of the avenues to the thinking of God is that tribulation works patience. These things that are against us; these adversities are in reality, working for our good and faith will reach out and lay hold of that. The word patience means cheerful endurance. It doesn't mean sitting down and waiting and endure it. Ro 5:4 And patience, experience; and experience, hope: Experience means proof of soundness. Experience is the proof that we have passed the test. There are all types of tests and we never know that we can do it until we do it. Experience works more hope. Experience proves to us that there is hope in Christ. Ro 5:5 And hope maketh not ashamed; (**Why**) because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. All of this is a direct result of our justification in Christ. Some people stop at getting filled with the Holy Spirit and speaking in tongues or stop at the gifts. How sad they go no further. But one of the major ministries of the Holy Ghost that I need in my life is the love of God shed abroad in our hearts by the Holy Ghost which is given unto us. The fruit of the Spirit can be summed up in one word, LOVE!

Paul could have said here that the fruit of the Spirit is shed abroad in our hearts and it would have meant the same thing. It takes the power of the Holy Spirit to spread or to grow that marvelous expression of love in our hearts. Because of this chain of events of the tribulation and so on is when God really works the love in our experience by the Holy Spirit. What is the love of God? Consider this! Who is it that loves you? To be loved of God is a right or correct royal thing. It is a surpassing thought as far as the heaven is above the earth. Divine love is God's richness, it is His pleasure, it is His honor towards us. Divine love is not only all that you now want, but all that you ever need. With God's love, He brings his power to help. His love, is His infinite wisdom of His ways for delighting His own people. Every attribute of God's supreme nature works and cooperates with love for the good of His children. We have all things because we have been justified through Christ and the Father's love, O child of God is for us. Let the things of the worlds be given to whom God may please, as men give husks to swine. If we have His love, it is enough, our soul is filled to the brim, and flows over with satisfaction. Consider, I say, who it is that loves you, and surely your heart will leap at the very sound of His name, Jesus! It is a matchless thing to be loved of God, the only living God.

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Ro 5:6 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. Notice these words in these verses 6-10 which describes man apart from Christ. Without strength, ungodly, unrighteous, sinners. 6 **For** (**For** is a connecting word connecting v6-8 with what Paul told us about the love of God) 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. V6-8 gives us a description of the love of God. Until God gets hold of us, we don't know what the love of God is. This is the type of love that God wants to shed abroad in our hearts by the Holy Ghost.

When we were yet without strength means every one of us must realize that we absolutely had no power to bring forth righteousness unto God. In due time Christ died for the ungodly. For scarcely for a righteous man will one die; that means if a man is righteous, why do you need anyone to die for you. This is what God told Cain. He said Cain, Ge 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. If you do well on your own, you don't need any offering. V8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. And the Holy Ghost will shed abroad in our hearts this same love. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. There are 5 much mores in this Chapter which is the number for grace. Much more is found in V9, 10,15,17, and V20. They mean this, when God redeemed us, He did not just put us back in the Garden of Eden to do it all over again. God gave us much more than Adam ever had in the Garden of Eden. Adam had a human righteousness. God has given to us a Divine righteousness; His righteousness.

Notice v1 and v9 Ro 5:1 **Therefore being justified by faith**, we have peace with God through our Lord Jesus Christ: Ro 5:9 Much more then, **being now justified by his blood**, we shall be saved from wrath through him. Which one is correct, faith or blood? They are both correct. V1 is our part of the equation; it is our faith by believing God. V9 is God's provision, we are justified by His blood. This is what God did and we had absolutely nothing to do with it. 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. There are those that think you can get saved and then you can lose it. Some people will go out witnessing of the marvelous love of God trying to get sinners to repent. That is wonderful. But does God have much more grace for the sinner than the saint? That is what some say. They think that God will bend over backwards for a sinner coming to God for the first time, but let a saint get into trouble and think God will take away your salvation and desert you. That does not make any sense. Paul said much more, being reconciled, we shall be saved by His life. Doesn't it stand to reason that God thinks a lot more of His Son than He did of an unregenerate sinner? We know He loves the sinner, but He loves His sons and daughters more than that.

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Because we are born again and because we are justified by faith, and because we are a part of the family of God much more we shall be saved by His life and not only delivered from hell, but delivered to our future with Him. Deliverance is always out of and into. We go forward.

God delivered Israel out of Egypt and into the Promised Land. He brings us out of death into life. Out of the world into the glories of the heavens. When we are talking about being saved by His life, we are talking about all of those matchless provisions of God which are just completely inexhaustible. There is no way that we can tap all of those at one time. It will be for the rest of our lives, saved by His life. Ro 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Because we are born again, God has given us much more, we also joy in God through our Lord Jesus Christ by whom we have now received the atonement or reconciliation. Paul ties everything to Christ to what He has done rather than to what we have done. Heb 7:25 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. Ro 5:12 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: It was by Adam that sin entered. We were born with a sinful nature through Adam. That is why every one of us were born under the sentence of death.

Ro 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. God did not give the law the day Adam was put in the Garden. God gave the law 430 years after Abraham was on the scene. And by that time, we had gone through Noah, the destruction of the flood, all the misery of the tower of Babel; and all these various things and now then, until the law sin was in the world, but notice that Paul clarifies just a little bit more as to why the law was given. Sin is not imputed where there is no law. If you cannot define the wrong, how do you punish for it? God sent the law in order to know that sin was there. The result of sin even without the law is death. Ro 5:14 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. This verse tells us regardless if there was a law or not, which there wasn't at that time. Paul tells us that sin was in the world and here is proof of it. Nevertheless, death reigned from Adam to Moses. That's how we know that sin was in the world. God said in the very beginning, in the day that thou eatest thereof thou shalt surely die. Death is the greatest proof of sin that God has ever given. Even though the law was not in the world from Adam to Moses, death was.

Even over them that had not sinned after the similitude of Adam's transgression. This means that sin doesn't just take one avenue. All Adam did was to partake of the forbidden fruit. If we read the next few chapters of Genesis, there is a lot more sin committed than just eating the forbidden fruit. We are not talking about sins, but sin, the very root of sin. And as long as the root of sin is there, death is going to be there and death is going to conquer. Note, Adam is the head of the first creation (old) as Christ is the head of the New Creation. V14 Who is the figure of him that was to come. **Paul states in 1Co 15:45** And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Adam was only a picture, only a figure, only a representative of Christ. Adam is the head of the human race. Christ assumed that place and became the head of the new creation. Adam was a type of Christ. Adam was natural, earthly, corruptible, and brought sin and death. Christ is Spiritual, heavenly, incorruptible, and brought righteousness and life.

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Ro 5:15 But not as the offence, so also is the free gift. The free gift is righteousness. Paul is saying that God did not just neutralize the offense. That is what some people think is that when Christ came into the world, yes, He died for our sins, but he didn't just neutralize what was there to put us back in the Garden to do it all over again. God is wiser than that. So, God restored much more in Christ than Adam took away. For if through the offence of one many be dead, the many is all. So, it should read through the offence of all are dead. Since we are of the Adamic race, we are all under the sentence of death, and no one absolutely no one is excluded. So, look at all of the damage that Adam did just by partaking of the forbidden fruit; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Paul's thought is that the grace we have in Christ did not just balance the scale here and put us back where we were, but we actually abound in this grace and we have much more than Adam ever took away. We have the new creation life in Christ.

Ro 5:16 And not as it was by one that sinned, so is the gift: (Paul keeps repeating the same thought that it is not just a neutralizing the offence and the gift offsetting one another. The gift far outweighs the offense is what he is telling us here for the judgment was by one to condemnation, (once again it is just one offence that brought about all of this condemnation that we see in the world today) but the free gift is of many offences unto justification. Many offences means any offence that man has ever did against God or man that we could call sin. Jesus took care of it there at the cross of Calvary. Notice it is of many offences unto justification. Justification means just if I have never sinned. God gave us a completely free slate. There is nothing to the charge of a believer. There has been a change in our position We are enabled to reign in life. Ro 5:17 For if by one man's (Man is omitted in the original, it is one offence which caused all this misery) 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.) Christ triumph in all of the offences to restore us and give us much more.

When God gave Adam dominion over the earth and the fish of the sea, and the fowl of the air and all of these things, Adam lost that dominion when he sinned. So, what has Jesus done? Jesus restored that and much more. They which receive abundance of grace; Not everyone receives abundance of grace. It is there and God has provided it, but everybody does not take this abundance of grace. In Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: We must understand that our enjoyment of any of the blessings of God, depend on how much we lay hold of it; how much we understand of it; how much we actually enter in to the abundance of the grace, so much more they which receive abundance of grace and of the gift of righteousness. The gift of righteousness is Christ Himself. How much of Christ do we lay hold of the moment we believe? Just a very small portion. There is always so much more in Christ. We should be laying hold of far more of Christ today than we did last week or last year. We are always laying hold of Him and He is inexhaustible in these riches. So much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Shall reign is the key. Adam had that dominion, but he lost it, but the reason we reign is because we are in Christ. He is the one that is the triumphant one. He is the sovereign one. We reign in life by one person, Jesus Christ.

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What a wonderful much more, where we came from being in Adam, to reigning much more than Adam ever reigned. It is through grace; we receive the gift of righteousness which brings abundant life into our whole being. How simple to only believe and we have the righteousness of Christ. Justified means to render just or innocent and it means to acquit. That doesn't mean to be acquitted of a sin, but it means to be acquitted to the very nature of sin with which we were born. God acquitted us of the very nature of sin and this is why Paul says if any man be in Christ, he is a new creation, not that he has a new creation, but he is a new creation in Christ. This is much more than just forgiveness and it is not parole and not a suspended sentence. Justification means that we are innocent of all charges. That is what faith in Jesus Christ will do for us. Christ triumph in all of the offences to restore us and much more. They which receive abundance of grace; Not everyone receives abundance of grace. It is there and God has provided it, but everybody does not receive abundance of grace.

Ro 5:18 Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift (We don't have to work for it) came upon all men unto justification of life. Ro 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Not by our own works or anything that we have done. Ro 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: Sin abounded to the uttermost at the cross. Why? Because God took all sin for all time and laid it upon Jesus, even sin that hasn't yet been committed. God's grace prevails over sin. Ro 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Death is the proof of sin, so death is still reigning. God's grace is much more than any sin that Satan or Adam brought on the human race.

In Jesus, all the provision to redeem all humanity has been given, but there is only one way to actually be made righteous? Verse 1 We are justified by faith; it is by believing. By believing God, simple faith. There are two very powerful forces in the world, which have been here ever since the time when Eve partook of the forbidden fruit in the garden of Eden. Those two forces are sin and grace. Sin is a very great power and full of force. The sorrows of mankind came from sin? We should have known no war, nor pestilence, nor famine, nor sickness or sorrow ever had not sin sown its evil seed in this earth. Sin is from which all evil has come to mankind. And death came by sin. The way to heaven is not up the steep sides of Mount Sinai of law. That granit mountain is too rugged and too high for human feet to climb. There cannot be found the weapons with which a man may slay his sins, and fight his way to everlasting life. The only counter force against sin is grace. And what is grace? Grace is the free favor of God. Grace is a power and the delighting mercy of God. Grace is a force that is fully able to defeat sin; It is Divine grace, and it is all-powerful, immortal, and unchallengeable. This favor of God never changes;

The gracious purpose of God's free favor to an undeserving man is more than a match for man's sin. But it was upon his sin, where the blood of the incarnate Son of God, and the majestic and mysterious fire of the eternal Holy Spirit, burns up evil and utterly consumes it. With God the Father, God the Son, and God the Holy Ghost united against sin, the everlasting purposes of grace will be accomplished. Sin must be overcome. Where sin abounded, grace did more abound.

Romans 6 May 8, 2025

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In this chapter we are taught the true way of sanctification. We are not under commandments and laws saying, “Touch not; taste not; handle not,” or “Don’t do this, or don’t do that”; human nature cannot be changed by restrictions. We cannot keep the old tree of the sinful nature from bearing fruit by simply building a fence around it. The Word of God goes deeper than that, even to the root, and cuts down the tree. Christ Identified Himself with us in our sin, and He died in our place. In God’s provision of grace, He counts that we also died with Christ and our old creation was cut off with Him. But we were raised up together with Jesus Christ in the new creation.

Identification is the main thought in this chapter. Identification with Christ revolves around the concept of double identification, where Christ identified with us as lost sinners. He took our place and He bore our sin. This is the “first side of identification. This is where Christ took on our human nature and suffered for us. The “second side of identification involves us believers being identified with Christ in His death, burial, and resurrection. This is a spiritual union where we are transformed and made one with Christ. It is Christ identifying with us and us identifying with Christ.

Christ’s Identification: On the cross, Christ is identified with us as lost sinners, taking our place and bearing our sins in order to atone for them. This means He experienced the penalty of sin, suffering for us. **Believer’s Identification:** In contrast, believers are identified with Christ in His death, burial, and resurrection. This is a spiritual union, where we have been transformed and made one with Christ. This is so important to understand that we must have a spiritual and supernatural revelation of Christ in the believer’s soul, rather than just an intellectual perception. This revelation is essential to understand the saving faith in Christ. This concept of identification with Christ is in Baptism as a symbol. Identification with Christ is compared to baptism, where believers are baptized into Christ’s death, burial, and resurrection. We identify with Christ which brings about a new identity, where believers are no longer considered sinners, lost, or enemies, but are called Christians. We then can have Communion with Christ which produces both rejoicing and mourning. As believers we experience both the joy of His presence and the pain of their own past sins. 2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

In Romans 6, the first thing Paul tells us is what we must believe. It is a fact that, we will eventually act on what we believe. It is important to believe the truth and believe what the scriptures say and search the truth for ourselves. In Romans 6 Paul lays the foundation for what we must believe and the facts as God has laid them down concerning us. Ro 6:1 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? He answers the question immediately, God forbid. God did not intend for us to continue in sin that grace may abound. How can any person sin that are dead? In Rom. 6:2 we read, How shall we that died to sin, live any longer therein? Then in Col. 3:1 Paul wrote, If then ye be risen with Christ seek those things which are above. These two verses refer to the believer’s judicial death and resurrection. On the Cross there was a double identification. All believers understand the first side of it, but we must understand the second. In the reckoning of God and in the eye of the Law, Christ was identified with us as lost sinners. He took our place and bore our sins. He endured the full penalty of the broken law in our place. But further, it is deeply important that we should understand this.

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In the reckoning of God and in the eye of the Law all believers were identified with Christ. Therefore, every believer can say I was crucified with Christ. Ga 2:20 I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. In the sight of God, I died on the Cross because Christ hung there as my substitute and what a substitute does or suffers is credited to the account of the one on whose behalf he is acting. So, in God's sight, when Christ died, I died, "died to sin," died to the law, died to the world, died to everything that had to do with my old standing in Adam. But further still. Death did not retain Christ. He rose again, and in the reckoning of God I rose too, for all believers were identified (reckoned one) with Christ in His resurrection. So, it is written, in Eph. 2:4, 9 But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins (spiritually, and therefore, judicially), hath quickened (made alive) us together with Christ. The next verse goes farther still and informs us that, in the reckoning of God, all believers were identified with Christ in His ascension.

Eph. 2:6 And hath raised us up together (Christ and His people), and made us sit together in the Heavencies in Christ Jesus. Notice this is "in Christ Jesus" which refers to our position before God. Every believer in Christ has "died to sin," died judicially not experimentally, died in the sight of God because he was "crucified with Christ." Here then is where faith comes in. God says I am "dead to sin" (Rom. 6:2), but "I don't feed the dead to sin. It is not a question of "feelings" or "experience" but of believing God by faith. Ro 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **** This is a reference to water baptism. This is what water baptism means is that we go down into death with Christ underneath all of the judgment of God and then we come up in newness of life by the resurrection power of God which is the same power that raised up Christ. This is why He wants us to be baptized and He gave this as a symbol. It is not the baptism that saves us. Water baptism is simply the outward expression of what has already happened on the inside. This is exactly the same way with Abraham's circumcision. He was righteous long before God ever gave the outward sign of circumcision. These symbols do teach wonderful lessons.

So many of us who were baptized into Jesus Christ were baptized into his death means that when Christ died, I died with Him. God counted Christ death as my death. I deserve to be put to death because I had sinned like every other person. God had to exact that penalty and He did that on Christ. In Heb 9:27 And as it is appointed unto men once to die, but after this the judgment: *** That was true of every man that was born into this world including Jesus. It is appointed unto man once to die and we met that appointment in Jesus. When we believe on Jesus, we have already met our appointment with death. People will say that people are still dying, but in God's reckoning the Christian will only sleep. We have been delivered from death. Chapter 5 showed our deliverance from the penalty and guilt of sin. This chapter delivers us from the power of sin: Ro 6:4 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. ** God took man down into the depths of the ocean or His ocean never to be remembered again. A good illustration of this is when God took Israel across the Red Sea and the Egyptians sank as lead in the sea and they were to be seen no more.

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Then later when he crossed the Jordan River, they took the stones out there from the bank and they put them down on the inside of the River Jordan and then they took other stones out of the river bed and took them out on the bank. The same thing the Old Man was taken down into death that is Jordan or the descender (Jordan Means descender). The new man came up out of that death with Christ and is up on the bank now forevermore. 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. There comes a time when everyone of us are going to have to say to ourselves, do we really believe that for ourself? Ro 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Paul is not talking about being raised up and going to heaven after we die. Paul is talking about our lives right now. This is the way we must see and believe our lives right now. We have to believe that we are dead in Christ right now and that we have been raised up in newness of life with Him right now. This why we can say as the Apostle Paul in Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Notice Ro 6:6 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. *** Knowing this....we died! This is where we emphasize that what we believe is going to make a difference in our lives. We must know this! It is what we believe that is going to accomplish any victory over sin and unrighteousness in our lives. It is what we believe. We will act on what we believe. It is going to be manifested outwardly either good or bad. Compare this with Lu 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. *** What we believe in our hearts is what is going to be translated outwardly in our lives. That is why it is imperative that we believe the right thing and Paul is telling and teaching us what to believe. Ro 6:6 Knowing this, that our old man **is** (this word is should really be “was” past tense, because it happened over 2,000 years ago) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. When Jesus died on the cross is when He took our old man. Our old man does not mean this fleshly body.

Our old man is that old nature that Adam gave to us. That is the old man. The old man is not the natural man either. The old man is dead and that is the old nature with which we were born naturally with. Our old man was crucified with Christ. This next part, that the body of sin might be destroyed. The body of sin means the whole bulk of sin, like we call an ocean a body of water. God had to destroy that body of sin. That is the nature of sin, all of the sins that had been committed from Adam clear on down to our day and even beyond. All sin is considered the body of sin. There was only one way to get rid of it and that was to kill it and God did that at the cross by Jesus Christ. This the old nature is what we received from Adam just by virtue of being born into this world. Our old Adam, the old nature is dead. When Jesus died on the cross is when He took our old man. Jesus was the one crucified and our old man is crucified with him so that God could destroy sin so He crucified sin in the person of Christ so that the body of sin might be destroyed. God destroyed sin there at the cross of Calvary. That henceforth we should not serve sin. We must believe that I as an individual can come to this place where I am not in bondage to sin. Ro 6:7 For he that is dead is freed from sin. Ro 6:8 Now if we be dead with Christ, we believe that we shall also live with him: *** We must identify with Christ.

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We have to become one with Him. It is not me standing on my own any more. It is not me who is struggling or trying my best to keep away from sinning. If we be dead with Christ, we believe that we shall also live with him. *** This is not just talking about living with Him when this life is over. We must learn that we are living with Him right now. Christ is our life right now and so we must believe and when we do believe that faith makes it a reality. Ro 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. *** Jesus came into this world to die only one time. Likewise, we die only one time and that is with Him. Compare with Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. ** We met both of these in Christ. Ro 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. He liveth for all eternity and so are we.

Note Ro 6:7 For he that is dead is freed from sin. **** This is one of the first things that we must learn about ourselves. We are free from sin; we are justified from sin. A dead man cannot sin. It is the old man that is guilty of sin. Once we are a born-again Christian, we have two natures, the Old nature and the new nature. If the old nature rules, sin will prevail. If the new nature rules, sin will not prevail. That new nature is the life of the Lord Jesus Christ. Jesus was not sent into the world to see if could or would sin. Among other things He was sent into this world to prove that He could not sin and He lived in this world under all of the pressures and everything else without sin. God has given us exactly that same nature. We must know that nothing happens unless we first believe. Our victory over sin begins with what we believe. We must believe it and then it becomes a practicality. In order to get victory over sin, we must believe that we died to sin, but then we must believe that we are alive unto God through Jesus Christ our Lord forever. Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. **** This little word likewise is so important because it points back to these first 10 verses. V 1-10 gives us the absolute facts.

This is the way God says it is. It is not up for debate. The first 10 verse of Romans 6 are facts that God says this is the way it is. There is no questioning or arguing it. These are facts with God. But what is our part? Verse 11 likewise reckon ye also yourselves; what He is saying is that we are to believe the same fact that God has set forth in v 1-10. This is our part of it. In Romans 6 we find the facts that we must believe and in Romans 7 we will find the battle that follows when we do believe the facts. Then in Romans 8, we find the experience of it after the power of the Holy Ghost makes it a practical reality in our bodies. But nothing happens unless we first believe. Our victory over sin begins with what we believe. We must believe it and then it becomes a practicality. In order to get victory over sin, we must believe that we died to sin. We must believe that we have died unto sin. But that is only half of the reckoning. We must reckon or believe that we are alive unto God through Jesus Christ our Lord. So, we are dead on the one hand. The old "I" is dead. But The new "I" the new creation in Christ is alive unto God forever more. Here then is the experimental death and resurrection. By faith I am to translate into my practical life what is true of me judicially.

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Believing God's Word which tells me I have died unto sin and that I am alive unto God in Jesus Christ our Lord, I am now to live in the realization and power of that truth. This is what the Apostle Paul said in Col. 3:5 Mortify(put to death) therefore your members which are upon the earth. The "therefore" looks back to the previous verses where he had been discussing the believer's judicial death and resurrection. It was as though he said, See to it that your practical **state** corresponds with the **standing** which you have before God "in Christ." What is meant by **our standing and our state**? Our standing is who we are in Christ; our identity as blood-bought, redeemed sons and daughters of God. We are sons of God just by believing and that standing will never change! Our standing is sealed by the indwelling Holy Spirit, whom Paul refers to in Ephesians 1:13 as the seal of our inheritance. Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Standing is unalterable and fixed, because its foundation is the person and work of Christ. No amount of trial of the believer, no amount of failure on our part, nothing we do to add to the completed work of the Lord Jesus Christ.

One of the richest passages for these truths is found in Romans 5:1 Therefore, since we have been 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. **Our state** is related to our walk with Christ. Christlikeness is the process of bringing my state into closer conformity with my standing. It has to do with the believer's **WALK**, the way the believer lives and conducts himself. His state will depend upon many factors, such as whether he trusts the Lord or not, whether he abides in Christ or not, whether he obeys the Word of God or not. I do this by dwelling on all that Christ has accomplished in his suffering, death, and resurrection, and all that he continues to do as my Advocate at God's right hand.

Ro 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. In our mortal body is where sin becomes manifest. It is in the deeds of this mortal body. How do we stop that? We stop it by believing what God says and that is that sin shall not have dominion over you. But reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. This is the key to sin, in the lusts thereof; if you can stop the desire for sin, it will stop sin altogether and this is where we must believe; this is where that God gives us victory over the desire to sin. Then, if our old nature was eradicated, there would be no need to reckon or count with God. Likewise reckon ye also yourselves; what He is saying is that we are to believe the same fact that God has set forth in v 1-10. Our victory over sin begins with what we believe. We must believe it and then it becomes a practicality. In order to get victory over sin, we must believe that we died to sin. We must believe that we have died unto sin. But that is only half of the reckoning. We must reckon or believe that we are alive unto God through Jesus Christ our Lord.

We are now instruments of righteousness, Ro 6:13 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. Our old man was crucified with Christ. Paul is not talking about being raised up and going to heaven after we die. Paul is talking about our lives right now. This is the way we must see and believe our lives right now.

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We have to believe that we are dead in Christ right now and that we have been raised up in newness of life with Him right now. This tells that we have a choice, neither yield ye your members... Are we going to have temptations? Yes. Romans 7 will tell us more of this and it is a record of after Paul was born again of what he went through with sin in the flesh. This was the battle he had in him after he was saved. This body of ours will yield just as quickly to the old nature as it will yield to the new nature. It is a battle that goes on inside the body. Who is going to win that battle? It will be the one you feed the most. The new nature or the old nature. If people feed the old man with unbelief the old man will rule. But if we feed the new man with these wonderful truths of divine grace in scripture, then the new man becomes strong and he takes absolute dominion over the old nature and it is the new man that conquers the members of this body. So, neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, (how) as those that are alive from the dead, (we serve in newness of life and that is the life of the Lord Jesus Christ) and your members as instruments of righteousness unto God.

Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. *** This is a very powerful verse. Do we really believe this verse? It is not set up for "if." This is an absolute promise. Sin shall not have dominion over you and then he tells us why. For ye are not under the law, but under grace. The reason why so many Christians struggle with sin is because they try to eradicate sin in their lives by the law. It cannot be done. Sin thrives under the law. Some would say that we love the grace message it gives us a license to sin, but the grace message is the only message that frees us from the power of sin. It is law that opens men up and they become susceptible to sin because they are trying to keep the works of the law. When we are shut up to divine grace that is when God comes in and He changes things in our inner most being that we never even dream possible. We do that which is right not because we think we have to but because we really want to do that which is right. That is when we will get victory over sin is when we do that which we want to do and what we want to do is right. No matter who we are, we will do what we want to do, and that is the way God created us. This is why it is imperative that God's grace prevails on us to do God's will, because that is what God wants.

Ro 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid. Then he says why. Ro 6:16 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? Sin is one of the worst bondages that there is. Law is also a worse bondage. The only one that can free us is divine grace. That is why Paul emphasizes that we must understand and know and experience the freedom of divine grace. If you are going to sin, then you will be a slave to sin. Then if you be a slave unto the law it will eventually lead to sin which will enslave you. There is only one place that we can be free and that is under the wonderful blessing and realm of divine grace. Ro 6:17 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 to you. We must believe that my life after I have become a Christian is not going to be the same as it was before. You were the servants of sin; you don't have to have those same struggles that you did before you were saved. But ye have obeyed from the heart, it is believing from the heart. That form of doctrine that he says is water baptism, you believe that from the heart which was delivered to you. Now these next few verses are wonderful because we can really identify with them when we understand them.

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Ro 6:18 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. **** Notice what Paul is saying here, we know how easy it was to sin before we were saved, we didn't have any trouble sinning. When we were the servants of sin, we were free from righteousness. The very nature of the old man is to sin and be devoid of righteousness and bound by sin. But Paul says here, being then made free from sin; ye became the servants of righteousness. Paul is telling us when the new man reigns; it becomes just and we conduct our lives in righteousness now, as it was before to conduct them in sin. These are not my words, these are the words of the Gospel. This is the word of God. We can and God says we must be free from sin. We are free from the bondage and the rule of sin. We don't have to be bound by sin.

Paul says in verse 20, when ye were the servants of sin, ye were free from righteousness. If we are yielding to righteousness, we are free from sin, we become the servants of righteousness. Ro 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. ***** You cannot just give yourself to sin and expect to come out unscathed. I am talking about Christians. God did not intend that. God intended that we should live lives free of sin. He intended that we should live not only free of sin but with fruits of righteousness that can be enjoyed by God and others. God wants to see fruit in our lives! It is not just staying away from evil and that is the mode that people get into when they just concentrate on keeping away from sin. We should be in an offensive mode of wanting to do works of righteousness or to present fruits of righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But Paul says it again. Ro 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *** This is what God is saying through the Apostle Paul. God says we have been made free from sin through death.

When we honestly believe that we died with Christ and therefore sin has no more dominion over me. When we get hold of that message then Satan cannot torment us any longer. When we died, we left all of that behind and when we believe it, it will become a practicality in our lives. 22 But now being made free from sin; it is not just the ending of sin, the positive victory is that we become servants to God. We are servants of righteousness meaning that we are doing something worthwhile. We are accomplishing something that is good and righteous before God. Ye have your fruit unto holiness, and the end everlasting life and everlasting life is not just going to heaven. Everlasting life is all of the fullness of Christ and what He has to offer us during this life that we live now. Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *** The wages of sin is death; Paul says that we have to actually work to sin for we earn wages. People really don't understand that but after we are born again, we really have to work at it to sin. Because God has given to us this new nature so you will have to battle against that new nature, and the enemy and everybody else in order to commit all this sin and unrighteousness.

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So, the wages that are the result of the work of sin is death, but the gift of God (the gift of Christ and the gift of righteousness, the gift of the new nature) is eternal life through Jesus Christ our Lord. And eternal life is not just living forever, but eternal life is the fullness of Christ Himself. Eternal life is a person. Eternal life is Jesus. Jesus said, I am the way the truth and the life. God really does want to change us from the inside out and when He does, we do righteous deeds, not because we think we have to, or because we think we have to stay away from something, but we absolutely want to. Pleasing God becomes the greatest thing in the world and our greatest desire in our lives. Now wasn't that the nature of Jesus. I do always those things that please my Father. That is the same nature that God has placed within us, so why can we not expect the same results. God will give us that wonderful power, but in we will find Romans 7, not without a fight.

We will see the fight that transpires in Romans 7 from within. But I have not mentioned who do we have to help in this battle that we have between the old and new nature. It is the Holy Spirit that is here to guide us into all truth. We will see the Holy Spirit in Roams 8. The Holy Spirit hath made me free from the law of sin and death. It is the power of the Holy Ghost that gives us victory over sin in our lives. We need the Holy Spirit in our lives to develop the foundation of a spiritual growth. Romans 8 emphasizes the vital role of the Holy Spirit in the believer's spiritual journey. The Apostle Paul highlights the Spirit's work in regenerating, indwelling, and transforming believers, ultimately leading them to live a life pleasing to God. Romans 8 as a powerful exposition of the Holy Spirit's influence in the lives of believers, emphasizing their complete dependence on Him for spiritual growth and transformation.

Romans 7 May 15, 2015 Battle We Face!

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Notice the three things said in (chapters 6 and 7) with the question. Shall we continue in sin, that grace may abound? We died in the old Adam, and arose in Christ – We are a new creation and we have the New Life of Christ within us. We are not under control of our nature, sin, and we have a New Work working with us. Our old husband died, and we have a new husband and New Fruit. Romans 7. Everything that we find out in chap 7 and 8, begins in chap 6. Nothing will happen in our lives unless we first believe. Paul uses the natural marriage. Paul uses this analogy between two heads or two husbands as an illustration. This is not a proof for marriage and divorce in this chapter. Paul is not teaching that in this chapter. What we need to notice in this marriage relationship is that if you have one woman living two men, then how are you going to know whose fruit is produced? That is exactly what happens in the lives of Christians. We Christians are possessed of two natures. What many are trying to do is bear fruit with two husbands and God will not permit that. God will not allow this new fruit in Christ when actually it belongs to the old fleshly head Adam.

This is a fact in everyone's life, sinner, saint, carnal Christian, and spiritual Christian, it is the same for everyone, what we believe will ultimately be translated into our lives. That is why Paul says when we believe the truth of Romans 6, it will ultimately be translated into our lives. Now in Chap 7, it is not just a snap of your fingers to have an easy transition. So, the transition that Paul went through in Chap 7 and what he wrote is referring to Paul's experience as a Christian. It is not as a sinner that Paul writes about in Chap 7. It is the record of a Christian who had already been born again and who had been filled with the power of the Holy Spirit. Now to the honest heart and to the person really searching for victory, Romans 7 can be and is extremely comforting. We realize that the things that we go through, after we are born again, and the battles that we go through after we are born again are not something that are unique to us. Sometimes people are under the impression that when you get saved, then your life takes off and it becomes spiritual and there is never any difficulty, but that is not so. Some people think that you may never have an evil thought or you should ever have any evil desire, but that is not true either. We will never get to Romans 8 until we go through Romans 7.

We cannot jump from Romans 6 to Romans 8. We have to go through Romans 7. Romans 7 is **typically called the wilderness experience.** It corresponds to Israel journey through the wilderness. They came out of Egypt across the Red Sea and they were as saved as they ever were, but if you follow Israel through the wilderness, you will find failure after failure. The first generation never did get into the land of Canaan. There are some Christians that spend their whole life in Romans 7 in the wilderness and they never learn the way of victory. In Chap 7 we learn how to get through this wilderness and enter into the victory of Romans 8. Ro 7:1 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? **** Sometimes when people think of the law they think of the 10 commandments, but there are many other laws in scripture outside of the Law of Moses. There are 4 laws that we find in Romans 7. V 1-6 is the law of life. It was the law of life that bound us to Adam. V7 is the law of God and it includes the Law of Moses, but it goes farther than that. V23 is the law of sin which expresses the power of sin which is exerted upon the flesh and has power over the flesh. Then also in v 23 we find the law of the new creation life. And that law is even more powerful than the law of sin.

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The law of the new creation is the law that we need to learn to live by and submit to in our lives if we are ever going to get victory over the old flesh in our lives. It is not legal law but it is the principal of the new creation life that we now live by. Paul uses this analogy of v1 as between two heads or two husbands as an illustration. This is not a proof for marriage and divorce in this chapter. Paul is not teaching that in this chapter. The first half of Romans 6 and the first half of Romans 7 deal with the believer's standing, whereas the second half of each chapter treats of the believer's state; but with this difference: the second half of Romans 6 reveals what our state ought to be, whereas the second half of Romans 7 (V13–25) shows what our state actually is. The second half of Romans 7 describes the conflict of the two natures in a believer. It shows us what is summarized in Ga 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Ro 7:2 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.

Paul is telling us that our first husband was Adam and we were bound by life to Adam. And we were bound to Adam as long as He lives. After the death sentence, the woman is free from that law. It has no more jurisdictions. Our old husband was Adam and that relationship ended at the cross when Adam, in the person of Jesus, was put to death. It was by the crucifixion of Jesus. At Calvary. Marriage in the Scriptures is symbolic of oneness. God said of the first man Adam, and his wife, they shall be one flesh. We have been loosed from our old husband, Adam, to be joined unto Christ. Our first husband was Adam and he died at the cross with Christ. The first man Adam died in the person of Christ there at the cross of Calvary. Then Christ the second Adam was raised in newness of life. Why does Paul bring it out in this way? There is a special reason he brings it out this way. Ro 7:3 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. *** What we need to notice in this marriage relationship is that if you have one woman living two men, then how are you going to know whose fruit is produced? That is exactly what happens in the lives of Christians.

You see Christians are possessed of two natures. What they are trying to do is bear fruit with two husbands and God will not permit that. Remember the story of David and Bathsheba. Here is Uriah's wife Bathsheba and she becomes pregnant with David's son, but God did not allow that child to live. There are other reasons for that but there is one reason which is that Bathsheba could not bear fruit to another while her old man, her first husband was alive and so God took that child. God did not allow that even though it was actually David's, God did not allow that child to live. Now after Uriah was dead then Bathsheba came together with David and Solomon was born and scripture says and the Lord loved him. That is such a unique picture of what can happen and does happen in the lives of Christians. Because immediately after we are born again, we do not begin to automatically bear spiritual fruit. The old man, our first husband in our thinking and in our eyes as a new believer, is still very much alive because we don't know how to reckon him dead. We don't know how to believe Romans 6 to the degree that he is no longer a part of our lives. So, there is fruit born into our lives that God is not going to accept. It may be very religious, but the only fruit that God can accept in our lives is after the old man, our old husband has been rendered powerless.

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Why? Because God only wants the fruit of Christ in our lives: And there can be no doubt about that. And so, the fruit of the spirit is Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. **** It is not just what we do that is the fruit of the Spirit, but it is what we are. It is the attitude that comes from deep within and can only be produced by the new life of Christ, this is our new husband. The old man has to be rendered dead. So, if while her husband lives and we use the illustration of while Uriah was living, then Bathsheba was not free to be joined unto David. So, 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. Ro 7:4 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. Wherefore means because what has gone before. Because of this fact my brethren, ye also are become dead to the law by the body of Christ; **** He set us free!

Christ in His body of flesh, He became a man to assume all of the responsibilities and sin of the first man Adam, which demanded death, so Christ assumed that place and took our old man, our first husband down into death with Himself. Why? So that you should be married to another. As we found in Romans 6, this is a fact with God. It is not up for negotiations. It did happen but it must happen in our lives. It must become a practical reality. I have to take hold of this truth of Romans 6 and that is when it becomes a practicality in my own life. That I should be married to another even to him who is raised from the dead. Why? That we should bring forth fruit unto God. You see the old man has to be dead before we can actually bring forth fruit. There can be no confusion as to whose child this is. If you remember, David Himself tried to confuse the issue. He invited Uriah home from the war so he would go in unto his wife, so there would be this confusion so that David could cover up his own sin. But Uriah was a very conscientious man, why should I go in unto my wife when all these men that I was fighting with are out there still on the battle field. Then is when David had him murdered. But David tried to cover it up to create that confusion.

And so today when two husbands are alive there will be confusion in so far as the fruit that is produced. And God does not have to separate the one from the other. God rejects it. Ro 7:5 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. But now we have been delivered from the law: Here Paul summarizes the theme of Romans 7:1-5. Because we died with Jesus at Calvary, we are dead to the law and delivered from its power over us as a principle of justification or of sanctification. The law does not justify us; it does not make us right with God. The law does not sanctify us; it does not take us deeper with God and make us more holy before Him. Ro 7:6 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. So that we should serve in the newness of the Spirit: Our freedom is not given so we can stop serving God but so that we can serve Him better, under the newness of the Spirit and not in the oldness of the letter. Ro 7:5 **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. ***For when we were.... We must lay hold of that and that is our identity with Christ. We are no longer, but when we were in the flesh. 2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

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What we believe will be translated into our lives. Ro 7:6 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. It was the law that stirred up the motions of sin in the flesh. That law then demanded the death of the flesh. When this was accomplished, the law had no more dominion. The law cannot punish a dead man. Our lives are no longer a part of the flesh, for we are now alive in Christ. Therefore, the law has no more power over us. The law of the old life produces death. Because in the law of the old life, all you can do is sin. Ro 7:5 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. Death is a direct result of sin. Even though the law was not given until Moses, sin was still in the world, from Eden and how do we know that? Ro 7:6 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. **** When we read the word “but” in scripture, it means that there is a change coming and this is a welcomed change.

But now we are delivered from the law, what law? We were delivered from the law and this law is the law of life that joined us unto Adam. God says that we don't have to be tied to him any longer. Death has separated us from that law. Now then, we also see the words “oldness of the letter” which refers to the Law of Moses. The Law of Moses thrives with the old man. It was the law of life that joined us to Adam and that was joined unto the Law of Moses. Ro 7:7 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. **** V7 is the law of God which includes the Law of Moses. So, is the law sin? God forbid! In Galatians Paul tell us that the law is our schoolmaster to bring us to Christ. It is not that we are under the law, but the law shows up sin anywhere and anytime, but it can't do anything about it. It can't correct it. You cannot correct sin with the law. Nay, I had not known sin, but by the law: for I had not known. This is stated in general terms in Rom 3:20; 4:15, but here Paul makes it **personal here, I had not known**. The Pharisees missed it when Paul said, I had not known lust.

Lust is something that goes deep inside. The Pharisee just looked on the outside and this is how men generally look at it. This happened to Paul after he was saved the law began to shine on him not just outwardly but inwardly down into the area of lust the spotlight went. It was that deep inter-motivation, so it wasn't just the outward appearance that the law showed up, it was the deep dark terrible things on the inside. So, Paul says, I had not known lust, except the law had said, Thou shalt not covet. The law is like an x-ray machine; it reveals what is there but hidden. You can't blame an x-ray for what it exposes. The law sets the “speed limit” so we know exactly if we are going too fast. We might never know that we are sinning in many areas if the law didn't show us specifically. Ro 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. The weakness of the law isn't in the law; it is in us. Our hearts can find opportunity for all manner of evil desire from something good like the law of God. A picture of this was a hotel in Florida was concerned that people might try to fish from the balconies so they put up signs saying, ‘no fishing from the balcony.’ They had constant problems with people fishing from the balconies, with lines and sinker weights breaking windows and bothering people in rooms below.

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They finally solved the problem by simply taking down the signs, and no one thought to fish from the balconies. Because of our fallen nature, the law can actually work like an invitation to sin.**** Also, Concupiscence is not a good word, it means a longing or a lust for evil. This is not something that we want in our lives, yet the law showed up that Paul had that. Then notice what he said. For without the law sin was dead. You see if a person ignores the inward probes of the law, then everything is fine, and the Pharisees were great in their own estimation. So, without the law sin was dead. Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.**** He realized that if he is guilty as charged, he deserves to die and this is exactly what every Christian must realize is that when Christ hung upon the cross, it was me who should have been there. So, it becomes a personal thing in our lives. So, sin revived, and I died means I knew that I was worthy of death because of the things that I have committed. Do you know what life Paul is talking about? That life when he was so self-righteous and when he thought he was so pure, and when he thought that he kept all parts of the law. It was finally shown up that in reality, he was actually deserving of death. Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. Do you see the battle of Romans 7?

Ro 7:10 And the commandment, which was ordained to life, I found to be unto death. ****This is man's idea of the law because scripture never does say that the law was sent to give life. The law was really sent to execute judgment and it did its job very well and it continues to do so. So, this is men's idea yet today. This was Paul's perception of the law and many have that same perception today. To paraphrase Paul here; what I perceived to be a commandment which was ordained to life, I found to be unto death. Every honest Christian is going to find this as well. That the law is not going to justify us and give us a clean bill of health. It will not do it. The law was designed to show up sin and it does it very well. Ro 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me. ****Sin, taking occasion, (how) by the commandment. It is the law that stirs up sin, rebellion, unbelief, and all of these things. When you pass a law, people will rebel against and tell you all the reasons they are right and you are wrong. For sin, taking occasion by the commandment, deceived me and by it slew me.

Ro 7:12 Wherefore the law is holy, and the commandment holy, and just, and good. ** There is not one thing wrong with the law. Ro 7:13 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. **** Is it the laws fault if someone is found guilty? No! it was not the laws fault that lust was found in Paul's heart and it is not the laws fault for the things found in men's hearts today. But sin, that it might appear sin, and this is what God uses the law, to show up sin. The law makes sin appear actually what it is and we are talking about even religious sin. Religiousness has such a fine facade on the outside, it can be shown up to be nothing but black sin. That it might appear sin, working death in me by that which is good; and that which is good is the Holy Law of God. It always remains good. It shows up the veil but in itself, it is not defiled; it is not degenerated in any manner. That sin by the commandment might become exceeding sinful. That is what God gave the law for, that it might show up sin exceeding sinful.

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Ro 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. ***The law is spiritual, but it can't make me that way. The law is powerless to make a person spiritual. Paul says, but I am carnal sold under sin. Paul introduces a new term here which is carnal. What is Carnal mean? There are 3 major classes of people. There is the **natural person**, which includes everyone that has ever been born into this world by the seed of Adam, natural birth. Then there is the **spiritual person**. This is the person that is born of the Spirit and walking in the Spirit living a life that is yielded to the Holy Spirit. Then there is the **carnal person** which only applies to a Christian. There are some Christians who are carnal which means fleshly. Carnal means a person that is born again, but he is walking after the flesh. After we are first born again, we are all carnal which is better than what we were, just natural sinners on our way to hell. A carnal Christian is the same thing as a baby Christian. There is no way that we can go from natural to spiritual Christian in one operation. We don't find a baby born today and grown tomorrow. Carnality is not necessarily bad in itself, but it is absolutely horrible if people stay there especially if a person was saved 40 years ago and they are still carnal. So, Paul calls himself carnal and this was before he learned the truth of Romans 8.

We don't know how long that was, but it was prior to learning Romans 8.*** A carnal Christian is a person that is trying to serve two masters. Every believer is possessed of two natures. The **body is the battle ground**. The body will yield just as quickly to the old husband or the old nature as it will to the new nature. So, it is these members that Paul talks about here that have to be brought into submission and the glorious power of that is what we find in Romans 8. Christ in His body of flesh, He became a man to assume all of the responsibilities and sin of the first man Adam, which demanded death, so Christ assumed that place and took our old man, our first husband down into death with Himself. Ro 7:15 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. For that which I do refers to that old flesh that is still reigning. We must remember that when we are born again that our old man had a start in our lives way before the new man ever began. So, which one is going to be stronger.

Of course, the old man, the one that you have listened to all along. The new creation is just in infancy here. This new man has not been fed; he has not been nurtured; he has not grown up yet in order to take control. So, when Paul says that which I do, those deeds which I continue to accomplish after the flesh, even after I am born again, he says, I allow not, or I know not: for what I would; this is that new creation life that wants to do right. From the moment that we are born again, there is that new nature that wants to please God. That is the nature of Christ and that is all He ever wanted to do is: I do always those things that please my Father and that is the way with us. This is the first time that we really had the desire to do what is right and to do what is good. Now it is in infancy, so Paul says here, for what I would, (new creation would) that do I not (the old creation). In other words, wanting to do what is good, but carrying it out we can't do it, because this old body is still yielding to that old nature which it has yielded to ever since it was born into this world. But what I hate; this is the new creation. Hating that which is evil. Ro 7:15 For that which I do I allow not: for what I would (new creation), that do I not; (old creation) but what I hate,(new creation) that do I(old creation). Ro 7:16 If then I do (old creation) that which I would not,(new creation) I consent unto the law that it is good.

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Where was the guilt placed? Verse 17. Upon sin! Here is a very important key for our lives. We must realize where the evil is coming from. Ro 7:17 Now then it is no more I that do it, (new creation) but sin that dwelleth in me. It is not the new man that is committing those things. This body that we have is just a neutral battle ground. This body will yield just as quickly to the flesh as it will to the Spirit. This body is capable of committing murder, fornication, adultery, or any other catalog of sins that there are. The body of a Christian is capable of doing that. The only thing that can keep it from doing that is the new man. This is what Paul is talking about, it is no more I that do it. He will not be identified as anything but a new creation in Christ Jesus and we have to make that distinction as well. Some people say, you just excuse sin, oh no! We must take responsibility for which one that we are letting this body yield to. We have to take that responsibility and Paul did that. Ro 7:17 Now then it is no more I that do it, but sin that dwelleth in me. This is the problem, it is sin that dwelleth in me. It is sin in the flesh. We must recognize that it is my flesh and I am the only one that can do anything about that. You can't come in and take over my flesh. You can't come in and judge my flesh, nor can I judge yours. We must do that ourselves and that is by believing God that the old man is dead.

Where did Paul find the dwelling place of sin? Verse 18. In the flesh. Every Christian has to know verse 18. While some say, there is some good in every man. We cannot cultivate that goodness of the flesh. God says there is none good, no not one. Ro 7:18 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. Paul says, I know and how did he know, because he knew by experience. That in me as a Christian, in my flesh dwelleth no good thing. Then the two creations, for to will is present with me; from the moment that we are born again, we want to do good, because of the new nature. God put it there. To will is present with me; but how to perform that which is good I find not. The big problem that Christians run into is how to perform that which is good I find not. I want to do good, but I am powerless. This is what we have to know. God has to let us know that we are never going to do this in our own power and strength. It must be this new nature of Christ through the power of the Holy Ghost that we get the victory in this battle.

Ro 7:19 For the good that I (New creation) would I (the old man) do not: but the evil which I (new creation) would not, that I do. Ro 7:20 Now if I do that(the old man) I would not (new man), it is no more I (new Man) that do it, but sin that dwelleth in me. *** Notice how Paul keeps coming back to **sin is in the flesh not in the new creation.** Ro 7:21 I find then a law, that, when I would do good, evil is present with me. *** There will be this battle that will be there. The inward man is the new nature that desires nothing more than to please God to the utter most. Compare Ps 40:8 I delight to do thy will, O my God: yea, thy law is within my heart. This is what is true of the new nature that is in every Christian. Ro 7:22 For I delight in the law of God after the inward man: Ro 7:23 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. **** See where this other law is in my members, these members of the flesh, this mortal body. There is a law working in those members and it is the law of sin, warring against the law of my mind. The law of my mind is the new creation law. It is this new power, this new nature that was implanted within Paul at the time of his conversion and it was implanted in every Christian the moment we believed on the Lord Jesus Christ.

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So, I see this law of the sin warring in my members against the law of my mind and bringing me into captivity to the law of sin which is in my members. Again, this law of sin has been working in these members from the day that we drew our first breath and that law continues by itself until we are born again. The old man has a head start always on the new man. But then we have the cry that goes out from the believer in this battle within. Ro 7:24 O wretched man that I am! who shall deliver me from the body of this death? *** O wretched man that I am; this was the feeling of the Apostle Paul as a Christian. At this time Paul was a miserable human being when he wrote these words. Who shall deliver me from the body of this death? This is deep inner pain and suffering that the Apostle Paul is talking about here in these verses. This is where Paul had to come to, in order get to the answer in V25. We have to come to this point in our lives to get this answer as well. In these days of Laodicean complacency and pride, there is considerable talk and boasting about communion with Christ, but how little of the Christ life is displayed. There is no sense of unworthiness for the old nature. Which is on display.

There seems to be little conformity to Christ. There is no groaning over being brought into captivity to sin; There is such a lack of fellowship with Christ. When Abraham walked with the Lord, he said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. (Gen. 18:27) When Job came face to face with God, he said, Behold I am vile (Job 40:4), and again, I abhor myself. (Job 42:6) When Isaiah entered the divine presence of God, he cried, Woe is me! for I am undone; because I am a man of unclean lips. (Isa. 6:5) When Daniel had that wonderful vision of Christ (Dan. 10:5–6), he said, There remained no strength in me: for comeliness was turned in me into corruption. (v. 8) And in one of the last epistles by the beloved Apostle Paul to the Gentiles, we read, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (1 Tim. 1:15). These words proceeded not from unregenerate or unsaved men, but they came from the lips of God's saints. Are we any different? Then Paul said, Ro 7:25 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. I thank God through Jesus Christ our Lord.

You see Paul as a Jew depended on himself and thought that he was so good and so righteous but he had to be reduced to this. Paul had to come to this point, in order to discover the reality of Christ. Now he had believed on the Lord Jesus on the road to Damascus and was saved, but you see our lives are spent in trusting Christ more and more. This is reality when we actually find that Christ is our life day after day. So then with the mind (the inner man) I myself serve the law of God; but with the flesh the law of sin. That is because the flesh can never serve anything but sin. The flesh will never serve God. So, the two creations are separated right here. The new man will always serve God. The old flesh will serve nothing but flesh. The truth that we learned in chapter 6 is judicial; it was determined in the highest court in the universe. But what we learn chapter 7 is experimental. **We must experience this!** What is the only way of deliverance from the power of sin, and of the law? It is we must accept the facts as God has declared them and believe what he has said. We must believe. The power to overcome is in the new creation, which is the seed that has been implanted into every Christian when they were born again. Paul in this chapter, has been relating the up and down experience of his own life, prior to coming into chapter 8. In Chapter 8 we will notice the “me’s,” “my’s” and “I’s” are gone and he is talking about the Holy Spirit.

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It is remarkable that the only other time the word “wretched” is found in the New Testament occurs in Revelation 3:17, where to the Laodiceans Christ says, “and knowest not that thou art wretched!” Their boast was that they had “need of nothing.” They were so puffed up with pride, so satisfied with their attainments, that they knew not their wretchedness. Isn’t this what we witness on every hand today? Isn’t evident that we are now living in the Laodicean period of the history of Christendom? Many are conscious that they have entered into victory; and, that their need has been met. They do not need to do anything. There is no need to overcome, or to yield to the Holy Spirit, or to know this word, reckon and yield to it. And the proof of this is, they are the very ones who “know not” that they are “wretched.” With an air of spiritual superiority, they will tell you that they have got out of Romans 7 into Romans 8. With miserable complacency they will say that Romans 7 no longer shows their experience. With self-righteous satisfaction they will look down in pity upon the Christian who cries, “O wretched man that I am,” and like the Pharisee in the temple, they will thank God they are like that. Poor blinded souls! But it is to such that the Son of God here says, And knowest not that thou art wretched.

We say as Christ says, anoint thine eyes with eyesalve, that thou mayest see! (Rev. 3:18) Not too in the second half of Romans 7 that Paul speaks in the singular number. This is most blessed. The Holy Spirit would tell us that the highest attainments in grace do not exempt the Christian from the painful experiences that are described here. The Apostle Paul portrays himself going through the spiritual struggles of the child of God. He illustrates by a reference to his own personal experience the ceaseless battle which is waged between the two natures in the one who has been born again.

This is the place we must come to in our Christian experience, where we get rid of the “I” life and the struggles with “I” and the Holy Spirit takes over and is now in control. The Holy Spirit has been mentioned only once so far in our study in Ro 5:5. The reason being that most of the truth dealt with up to this point has been “the provision of the Gospel,” and the experience of failure. Now in chapter 8, we enter into the experience of victory and the Holy Spirit is mentioned at least fourteen times. His power and Presence saturate the whole chapter. Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Hallelujah, what a Savior!

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Ro 8:17 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.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. Why do we suffer and what is this suffering about? In Romans 8:17, suffering with Christ means that those who are children of God, and therefore heirs, will also experience suffering, just as Christ did. As I thought on this; do you think Jesus suffered just being in this human body. Don't we suffer in this human body. As a believer in this world, we face either the spiritual that is of Christ or the evil that is of the devil. We do not ride the fence. We either fall one way or the other, so to speak. That is why we suffer. It is because this world is not our home. In this world there are so many things against us. As believers, we can't even see into the spiritual realm of the things that try to work against us. We suffer because as believers many things are against us. We must realize that. It was the same when Christ walked this earth. We go through some of the same experiences because of life here on earth. The suffering that I am talking about is not self-inflicted suffering. It is suffering like a fish out of water. We don't belong here.

Paul said, Php 3:20 For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: The suffering that believers experience is also the battle and the warfare of the evil that is coming against us. The world hates us. Jesus said in Joh 15:18 If the world hate you, ye know that it hated me before it hated you. What does He mean by the world hates. It isn't necessarily people but the wickedness that is here in the world. It is a spiritual battle. Re 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. This is a day that is coming, but it is here right now making war on believers and for this we suffer. We suffer as we know, reckon, and yield to working of the Holy Spirit in our lives. We lived with that old nature long before we received the new nature of Christ and there is a war going on and we suffer. 2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. Our suffering is one of hope and resilience. The Lord encourages believers to view their trials not as punishments but as opportunities for growth, fellowship with Christ, and anticipation of eternal glory.

Instead of the peace of God ruling our heart, unrest occupies its throne. Instead of quietness within, there is turmoil and resentment. Instead of "giving thanks always for all things unto God" (Ephesians 5:20), the soul is filled with unkind thoughts and feelings of why is God letting this happen? This is cause or anguish unto the renewed heart of the believer; it is a struggle against the evil as the Christian battles to overcome. Then it is that the afflicted one who cries out, "Why standest Thou afar off, O Lord, why hidest Thou Thyself in times of trouble?" (Psalm 10:1). The Lord comes to us and says: Let not your heart be troubled (John 14:1). So what are we to do when we are overcome with the suffering. Jude 21 says; Keep yourselves in the love of God. In other words, Keep yourself in the sunshine: the sun shines whether we enjoy it or not. So God's love for His people abides unchanging, but how few of us keep themselves in the warmth of it. How do we do that? In His word is the light that He has provided for us. The saint is to be "rooted and grounded in love" (Ephesians 3:17); "rooted" like a tree in rich and fertile soil; "grounded" like a house built upon a rock.

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Note that both of these figures speak of hidden processes: the root-life of a tree is concealed from human eyes, and the foundations of a house are laid deep in the ground. No one sees what God is doing within the heart. Therefore, it should be with each child of God: the heart is to be fixed, nourished by the love of God. We are also suffering because we can't see everything that is against us. But it is the love of God that covers us. Who shall separate us from the love of God! We must believe that! There is a shared suffering that is a requirement for ultimately sharing in Christ's glory. We must look at scripture to tell us what this suffering means. Many look at one scripture and come up with a meaning and that sometimes is not what scripture tells us. So, Paul tells us to use scripture to explain the meaning of these sufferings. Ro 8:13 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.14 For as many as are led by the Spirit of God, they are the **sons of God**. Here is the key that Paul tells us; sons of God. We see in verse 13 and 14. "If by the Spirit you put to death the deeds of the body, (these ungodly fleshly desires) you will live. For all who are being led by the Spirit of God, these are sons of God." So, one of the things the Holy Spirit does is to show us that you are the child of God.

And the Holy Spirit is leading us, that is, He leads us into war with sin and the evil so that by His power we put to death the deeds or the sin of the body. Then we see verse 15 that the Spirit gives rise to the cry "Abba, Father!" "We have received a spirit of adoption (or placing) as sons **by which** we cry out, "Abba! Father!" Notice the words "**by which**." This is the work of the Holy Spirit. When believers in Jesus find this rising in our hearts which is the cry, "Abba! Father!" This is the testimony of the Holy Spirit that we are the children of God. He wants us to believe that. Paul tells us of this in relationship to 1Corinthians 12:3. There Paul says, "No one speaking by the Spirit of God says, 'Jesus is accursed'; and no one can say, 'Jesus is Lord,' except by the Holy Spirit." In other words, the Holy Spirit bears witness with our spirit when we cry, "Jesus is Lord!" But that is not the only cry the Holy Spirit prompts in our hearts. Another is, "Abba! Father!" In other words, the Holy Spirit produces two profound changes in us toward God: One is a humble character of submission: Jesus, the Son of God, is my Lord, my Master; I am his subject; he is my ruler, my sovereign.

And the other is the joyful, bold, childlike character of confidence: God is my Father. Jesus is my Lord! That is the humble, hope-filled cry of the Holy Spirit-indwelt Christian. And out of this humble confidence, we are led "by the Spirit" to make war on sin and put to death all that does not exalt our Lord and honor our Father. Now in verse 17 Paul gives us added reason to glory over the truth that God is our Father. Clearly, Paul wants us to rejoice! You don't tell someone spectacular news about his future if your aim is to discourage him. And verse 17 is spectacular news. Yes, it has a scary side to it. Almost all good news does. Ro 8:17 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. There are two great truths in this verse: one is that we are going to receive a great inheritance. This includes our own glorification; and the other is that we are going to have to suffer in order to receive it. What is the inheritance promised here? As we face the pleasures and the pains of what remains of our life here on earth, what are we hoping for beyond all this? Do we have a hope beyond this life that makes the present pleasures look smaller than the present pains look manageable?

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This is what Paul had. He wants us to have it. You see it in verse Ro 8:18 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. Paul wants us to share this tremendous hope: the inheritance on the way to us is so great that it makes every trouble in life seem so small by comparison. What is this inheritance? One aspect of our inheritance is God Himself! In fact, if we said that our great inheritance was mainly the things God had made, and not God himself, we would be idolaters. Consider Romans 5:2: "We rejoice in hope of the glory of God." In other words, the great joy of our hope is that one day we will see and savor the glory of God Himself. We cannot think that His glory is something different from God Himself. Then consider Ro 5:11 And not only so, but we also joy **in God** through our Lord Jesus Christ, by whom we have now received the atonement. We also glory in God through our Lord Jesus Christ. It is we glory in God! Not the gifts of God. And not even in the glory of God, but **in God**. Ps 73:25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. This is our great inheritance: the Lord himself! If the Lord Jesus is not precious to us, we are a stranger to our inheritance! Some teach that, you see there, it is because we have all the provisions that God has given us. It is true that we have all the wonderful provisions of God, but it is because of the Lord Jesus Christ Himself. If we love His gifts, think on how wonderful the giver Jesus Christ is. And think what an insult it is to take a gift from someone's hand and delight in it more than you delight in the giver. God Himself is our portion. We were made for Him. And all the good things that he has made for us are meant to reveal more of Him and send our hearts singing to God. Then there is another aspect of our inheritance found in Romans 8, which is our redeemed and glorified bodies which we will study tonight. So, what does it mean that we must suffer with Christ in order to be glorified with Him? Our glory with Him; our inheritance is conditional upon our suffering with Him. Jesus said in Luke 9:23: "If anyone would come after me, let him deny himself and take up his cross daily and follow me." What did Satan tell Jesus?

You don't have to go to the cross. Satan said, I will give you everything. This is the same thing that Satan is telling us. You don't have to take up his cross. You don't have to suffer. That is what much of the teaching todays says: You have everything , you don't have to do anything. You don't have to Know, Reckon, or Yield! Paul said in 2 Timothy 3:12, "Indeed, all who desire to live godly in Christ Jesus will be persecuted." Paul said in Heb 12:6 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? It is for discipline that you have to endure. God is treating you as sons." Peter said in 1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye **may be glad also with exceeding joy**. To the degree that you share the sufferings of Christ, keep on rejoicing, so that also when He reveals His glory you may rejoice with delight. The plain truth is: No pain, no gain. No cross, no crown. No suffering, no inheritance. That's the way it is. And if you ask, What kind of pain? Is it just persecution he's talking about? Or is it other miseries we face in this life? I will answer from Romans 8 and that it is all the groaning that comes with the futility of this fallen age; the persecution, calamity, disease, death. It is any suffering that we meet on the road to heaven and endure **by trusting** in Jesus.

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It is any hardship that might destroy our faith and lead us away from God. We will read Romans 8:18–25 and see this for ourselves. Ro 8:18 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. Ro 8:19 For the earnest expectation of the creature (means all creation) waiteth for the manifestation of the sons of God. When Christ's reign as King of kings begins, Isaiah spoke of the lion laying down with the lamb. This will be manifest during the millennial period. The expectation of all creation waits for the manifestation of the sons of God.

God will reveal His glory in born-again Christians. He is going to glorify us. Then that is going to trickle on down to glory, the expectation of creation that God made. Ro 8:20 For the creature was made subject to vanity, not willingly, (creation was caught in the fall of Adam, not willingly or by choice) but by reason of him (God) who hath subjected the same in hope, *** Yes God reduced them to vanity but God also renewed or presented the hope that is Christ Jesus for us and then creation is going to be a part of that. Ro 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. **** Today look at how much creation kills one another. But this means the lion will lay down with the lamb. He will not eat the lamb any longer. It is that of the creature, ourselves, and the Holy Spirit that groan for a perfect state. The groan of travail and pain even the animal world is screaming in pain because of the fall. Then we ourselves groan within ourselves, which have the infilling of the Holy Spirit. We are waiting for the adoption or we are waiting for the glorified body that we will have like unto His own body. This is suffering!

We know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. We don't always pray as we ought why? Because our tendency is to pray in such a fashion as to deliver us from suffering and pain and that is only natural. Elijah did that. He prayed that God would take His life, but that wasn't God's purpose. We know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. When we are filled with the Holy Spirit, the Spirit of God actually goes beyond our human emotions and He prays even with groanings which cannot be uttered. It means that we can't put these things into words. Even our minds cannot assimilate them. But the Holy Spirit is still praying which are just like groanings within us, but God understands. Ro 8:22 For we know that the whole creation groaneth and travaileth in pain together until now. Look at the pain and the screaming that goes on in the animal world all because of the fall. Then Paul says this next verse. Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, (this firstfruit of the Spirit is the infilling of the Holy Spirit) even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*** One day it is going to be shown outwardly that we are Christians.

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Today it is the Holy Spirit bearing witness with our spirit but one day Christians are going to look like Christians, because they are going to be glorified like unto Christ in one degree or another. Ro 8:24 For we are saved by hope: (It is the hope of glorification and deliverance from this body. 1Thes 5:8) but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? *** If we had our glorified bodies, we would not be hoping for one. So, we hope that that day will come quickly. Ro 8:25 But if we hope for that we see not, then do we with patience wait for it. *** We continue in hope and living our lives unto the Lord because of hope. Ro 8:26 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. *****How does the Holy Spirit help our infirmities? By giving us hope. We must let the Holy Spirit come into our lives and speak hope to our lives because these are very depressing times. They are very discouraging times. They are times that can bring us to the brink of disaster and yet the Holy Spirit delivers us and He helps our infirmities by giving us and making this hope real in our lives and not just hope of a glorified body, but hope that God is going to sustain us even in this present day. This next part is how He gives us hope.

Ro 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit,(why?) because he maketh intercession for the saints according to the will of God. *** That is how the Holy Spirit prays within us according to the will of God and not according to our own human emotion. Now did God come down to Elijah and smack him up the side of the head and tell him, why don't you straighten up and fly right sonny? No! God ministered to him and fed him. He continued to work His purposes in his life, but I am sure that Elijah was so glad that God didn't answer his emotional plea to die because sometime after that, God took him to heaven without even dying at all. So, I think one day you and I will probably be able to look back and to a degree we can already look back on our own life and say Lord I am glad you didn't answer some of the prayers the way I prayed them. One day we will be glad that God did not answer our emotional cries, but instead it was by the power of the Holy Ghost and He answered that. Then we come to v28 and it is no accident that v28 follows this prayer of the Holy Ghost. Many a believer loves the world and the flesh more than they love the Lord. Can the promise of verse 28 be applied to their lives? No!

It is because of the Holy Spirit's prayer in V 26 and 27 that we know all things work together for our good. Again, V26, 27. Ro 8:26 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. It is because of these verses that we know Ro 8:28 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. Why can God work everything for our good? Because the Holy Ghost is praying for the will of God in our lives. When the Holy Spirit begins to pray in our lives that is when all things work together for good. We don't always see it. The key here is to them that love God. Our love of God is going to be tested again and again. To them who are the called according to His purpose. Do you know how many callings that God has? Some think it is a calling to the ministry, but we are called to more. He has called us to reign with Christ; He has called us to enjoy the very fullness and the blessings of God. There is no end to calling that God has. Who does this work together for?

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All things work together for good and number 1 that love God and 2 to them who are the called according to His purpose. This work is a result of Divine love. To those that love God means that we have an attitude of love toward God and not an attitude of blame because things didn't go exactly the way we wanted them to go. Because of that attitude of divine love, God has every avenue open in order to work everything for our good. The calling that God is talking about is the calling according to His purpose and it is stated in V29. Also note: those who are still abiding in a spirit of slavery, or bondage, not all things would work together. Some things work together even in them, but not all things. The doors are wide open of the good for those, who love God and cleave to the Lord with total loving devotion. It is a term which refers to the New Creation or the Old Creation collectively. The new creation was predestinated to live in Christ and the Old Creation in Adam was to die. Ro 8:29 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.

For whom he did foreknow is referring to the new creation. God knew us in Christ before we were even born in the natural let alone born again. This is what He is talking about. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; this is what God had in mind all along. The only image that God is interested in is the image of Christ. God has not predestinated anybody to die like some may think. The predestinate that we are talking about is collective. The new creation has been predestinated to live and the old creation was predestinated to die. It is that simple. The predestination is that God chose the new creation over the old creation before he even made the old or the first creation. That is why He said we have been chosen in Christ as a new creation. We are being conformed to His image and that is what God is doing in our lives day after day. Let us create man in our image. God is creating the image of Christ within the believer day after day after day and the result is we are to be looking more like Christ more and more day after day. Then notice, that he might be the firstborn among many brethren. This is Christ as the head of the new creation.

Now Adam was created in the image of God and he was the head of the old creation and what a mess he made of that. Christ came and assumed that place as we know, He went down into death, but when He came up. He did not come up as the old Adam, but He came as the head of a new creation and we are members of that new creation the moment we believe. Ro 8:30 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. Whom he did predestinate are those of the new creation. Because of this predestination this is what happened, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Notice all of these are past tense because it is as good as done and that is because of His eternal purpose in Christ Jesus. The one who is justified is justified because he has been called; and the one who has been called is called because he has been predestined; and the one who has been predestined is predestined because he has been foreknown. This is the new creation. It is because we have the life of Christ within us. Through the things Paul says, above, it is found that God did not foreknow those whom he has not predestined. Not even all who are called are justified. For even Judas was called, but he was not justified. But even if anyone thinks to be justified is by the very fact that we were called, and to think then that we are already glorified is not true. The Apostle Paul says that they have made a shipwreck of the faith. Not everyone is going to share in the same glory, but every believer will have some glory.

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Everyone who is justified by faith will experience glory. They will have a glorified body. There will be some measure of Glory. So, God can speak of this as though it has already happened. Ro 8:31 **What shall we then say to these things?** Paul could really say this about all the truth from Chap 1 on especially in Chap 6, 7,8. **If God be for us, who can be against us?** V31 introduces the last part of this chapter. What can we gather or conclude from these things and then he asks another question, If God be for us, who can be against us? The remainder of this chapter Paul spends in answering these 2 questions. So, He begins in V32. The work that He has begun, if we will but trust Him will be accomplished upon the redemption which we have in Christ. Ro 8:32 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? Notice the connection between v31 and v32. If God be for us who can be against us? Then he begins to describe who God is and how God has demonstrated that He is for us and here it is, He that spared not his own Son, for God so loved the world that He gave His only begotten Son. This is what God did for us to actually show forth that He is for us!

He cared for us so much that He delivered Him up for us. How shall He not with Him also freely give us all things? Everything from even before creation is centered in Christ. Everything that God has done, He centered around Christ. Christ is the center of all God's purposes. How shall he not with him also freely give us all things? Paul wants us to know that Jesus didn't just come into the world to settle the sin question. Some people never see the matchless grace that God wants to give to us after we are born again. To be released and forgiven of our sin is a fantastic and wonderful blessing, but the riches that we have in Christ Jesus are so magnificent that the comparison between just forgiveness and all of these riches, cannot be made. God has enriched us beyond our wildest dreams. So, he means that He will freely give us all things spiritually as well as naturally. Those natural blessings that we enjoy today are because of Christ and all spiritual blessings are in and because of Christ Jesus. There is no charge that Satan, the law or man, can bring against us before God. Ro 8:33 Who shall lay anything to the charge of God's elect? It is God that justifieth. God says, don't you dare lay a hand on my people.

We belong to God. God is the one that justified us. So, who can say anything is wrong with the way that God chose to justify us and the way He chose to justify us, is by faith. We simply believe on what God has done. It is God that justifieth. Paul continues to answer these questions of Ro 8:31 What shall we then say to these things? If God be for us, who can be against us? Ro 8:34 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.****What He means here is that Christ already bore the condemnation. Once you have punished a sinner, you can't punish him for that any more. God took all of our sin and laid them upon Christ and He received the ultimate penalty of death on Him, therefore there is no more condemnation. Who is he that condemneth? It is Christ that died; then Paul is quick to answer yea rather, that is risen again. This is how God is able to freely give us all things in Christ. Jesus didn't just go down into death and atone for sin, but He arose as ahead of a new creation and with that resurrection, He brought all of this marvelous blessing that there is. Notice, who is even at the right hand of God, who also maketh intercession for us. ****What does making intercession for us imply? That there might be the possibility of wrong doing on our part after we are born again. So here is Christ sitting at the right hand of God making intercession for us. There are many reasons that He would intercede for us. He is the great intercessor in our behalf in anything that we need.

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Not just in wrong doing but in anything we need, He will intercede for us. Ro 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ***** If God be for us, who can be against us? If the love of God is for us, what or who can be against us? Paul lists a number of things that might try to interrupt that blessing and that realm that God has given to us. 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. For thy sake means here that we may be going through some of these things because of our surrender to the Lord, because we are willing to submit to Him. It happened to Christ; the reproach fell on Him. They couldn't get to God so they took it out on Christ. Nothing has changed. They can't get to God so Satan takes it out on His people if he can. So, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. But who shall separate us from the love of Christ? Keep this thought in mind as you read v37. Ro 8:37 Nay, in all these things we are more than conquerors through him that loved us. ***** We must understand this. In all of the tribulation, distress, persecution, and the famine and the nakedness; in the midst of all of those situations, it is God who brings His love to us in time of such difficulties.

Why is it so important for God to convey His love to us, and to bestow His love upon us during these times? It is because of the love of God in us that has been shown to us that we are able to conquer all of those things. If God be for us and He has shown us that He is for us, and He gives us this matchless love even in the midst of our difficulties, it is through that love that we conquer all of these things that we are going through. So rather than being separated from the love of God, we are even more forcefully joined unto the love of God. Then His love becomes a power in our own lives. So, I ask you a question. Is that not what motivated God to do everything He has done? God so loved the world! It was God's own love. If we have that same love operating in our lives, is not that love going to cause us to conquer to? Is it not that same love that's going to be the motivator to accomplish everything in our lives that God wants to do? So, we experience the love of God in all of these ways and it is that very love that then motivates and enables us to conquer and actually we are more than conquerors. It is not just barely getting by. Then notice Ro 8:38 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.

We are not just talking about God's love for us, but God's love **in us**. All of these things, the trials, do not separate us from the love that God has been shown to us and in us. It becomes an intricate part of us, so then we are able to overcome any obstacles and trials, because God's love has reached down into our hearts and the Love of God literally takes over our lives. Our entire being is actually and completely flooded by the love of God. And the result of that is that we conquer. What must it have meant to the heart of the Father when His Beloved left His Heavenly Home! It was a real sacrifice on His part. God spared not His own Son! These are melting words! Knowing full well, as He only could, what all that redemption involved in fulfilling the Law. The law was rigid and unbending, and insisting upon perfect obedience and demanding death for its transgressors. It required Justice, stern, and relentless, requiring full satisfaction, refusing to clear the guilty. Yet God did not withhold the only Sacrifice which could redeem mankind.

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God spared not His own Son, though knowing full well the humiliation and dishonor of Bethlehem's manger, the ingratitude of men, the not having where to lay His head, the hatred and opposition of the ungodly, the enmity and bruising of Satan. Yet He did not hesitate. God did not put aside the holy requirements of His throne, nor stop one speck of the awful curse. No, He spared not His own Son. The utmost payment was exacted; the last dregs in the cup of wrath were drained. Even when His Beloved cried from the Garden of Gethsemene, if it be possible, let this cup pass from Me, God spared Him not! Even when vile hands had nailed Him to the tree, God cried in Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. Here we are told why the Father made such a costly sacrifice; He spared not Christ, **that He might spare us!** It was not want of love to the Savior, but wondrous, matchless, fathomless love for us! Oh, marvel at the wondrous design of blessed Father. God so loved the world that he gave his only begotten Son. Such love passes knowledge. Moreover, He made this costly sacrifice not grudgingly or reluctantly, but freely out of love. His well-beloved Son, the One in whom His soul daily delighted. Yet, He delivered Him up; to shame and spitting, to hatred and persecution, to suffering and death itself. And He delivered Him up for us descendants of rebellious Adam, depraved and defiled, corrupt and sinful, vile and worthless! **For us** who like the prodigal son who had gone into the far country alienated from Him, and there we spent our substance in riotous living. Yes, for us who had gone astray like sheep, each one turning to his own way.

For us who were by nature the children of wrath, even as others, in whom there dwelt no good thing. **For us** who had rebelled against our Creator, hated His holiness, despised His Word, broken His commandments, resisted His Spirit. **For us** who richly deserved to be cast into the everlasting burnings and receive those wages which our sins so fully earned. Yes, for us fellow Christians, who art sometimes tempted to interpret our afflictions as tokens of God's hardness; who regard our poverty as a mark of His neglect, and our seasons of darkness as evidences of His desertion. May we never again question the love of Him who spared not His own Son, but delivered Him up for us all. It is not God who delivered him up for all, but for **us all**. In v. 31 the question is asked, If God be for us, who can be against **us**? In v. 30 this "**us**" is defined as those whom God did predestinate and has "called" and "justified." The "**us**" are the high favorites of heaven, the objects of sovereign grace; God's elect. And yet in ourselves we are, by nature and practice, deserving of nothing but wrath. But yet, thank God, it is "**us all**" the worst as well as the best, the large debtors equally with all debtors. We must see and realize the love of God for us and love Him the same way. To conformed to his image is have the love for God more than our necessary food. Job 23:12 ... I have esteemed the words of his mouth more than my necessary food. Let God take all our early desire and change it for love for God. If we love someone absolutely love that person, we will never want to do anything against them. Let that love for Christ be in our hearts.

Tonight's comments Key Lessons from Romans 8

1. Suffering with Christ is part of being His child.

Sharing in His suffering proves our identity in Him and prepares us for the glory to come.

2. Trials have eternal purpose.

We don't suffer in vain—God uses hardship to shape us into the image of Christ.

3. The Holy Spirit helps us in weakness.

When we don't know how to pray or what to do, the Spirit intercedes according to God's will.

4. God's love cannot be broken or lost.

No force, sin, or circumstance can separate us from the love He has poured into our lives.

5. We are more than conquerors.

Through Christ's love, we don't just endure—we overcome with confidence and power.

6. God Himself is our greatest inheritance.

His presence, not just His gifts, is the true reward we long for and were created to enjoy.

7. Creation and believers both groan for restoration.

The world is broken, but even creation longs for the day when God's children are fully revealed.

8. Hope in Christ keeps us anchored.

Even when life is hard, our confident hope in future glory helps us persevere patiently.

9. God's plan is sure and personal.

From foreknowing to glorifying, He is faithfully working out His perfect purpose in us.

10. If God is for us, nothing can stand against us.

He gave us His Son—so we can trust Him to freely give us all we need, now and forever.

Romans 9, June 5, 2025

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This chapter 9 describes Israel's past and these next three chapters form a parenthesis. Chapter 10 describes Israel in the present time and chapter 11 refers to the future of Israel. Though Israel was a chosen nation, yet they were only a typical people. We notice in this chapter four distinct types of the old creation and four of the new creation. Old Creation Types: (1) Children of the flesh (2) Ishmael (3) Esau; and (4) Pharaoh. New Creation Types: (1) Children of promise (2) Isaac (3) Jacob; and (4) Israel. Ro 9:1 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: *** Paul is talking about his own Jewish people and he has a burden for them. Now Paul was the Apostle to the Gentiles, but he was very concerned for the Jews. He has a tremendous burden for the nation Israel and the Jewish people. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

This is an interesting verse because it is hard to imagine having such a burden that Paul had. Paul was willing to even go to hell for Israel; he was willing to be accursed. He is telling us that he has the same Spirit of Christ. Christ was accursed. Compare with Ex 32:32 because Moses made the same comment. Ex 32:32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. When Jesus was accursed and God turned His back on Him, it was not forever. It was not an eternal thing. So when Paul says that I could wish that myself were accursed from Christ, he is not talking about an eternal separation. If it was possible for Paul to bear the burden for Israel for a time, just like Jesus, then he would be willing to do that. We must understand also that when Christ bore the sin of humanity, He did not and He was not separated from God forever. It was only those few hours there on the cross. So we realize that we can have the same spirit for our brethren. This is true intercession when we are willing to bear the pain for someone else. That is what Jesus did and that is the spirit that He also gives us. We will never be able to accomplish redemption.

Jesus alone did that, but we can have that same spirit of intercession that we would be willing to bear the pain for someone else in order that they may be delivered. Ro 9:4 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 forever. Amen. Paul mentions eight points of favor which Israel had over all other nations in verses 4&5. Paul wants Israel to know what a special people they were and are. #1 to whom pertaineth the adoption or the sonship. #2 the glory; #3 the covenants (the Abrahamic and the Davidic covenants), #4 The giving of the law; #5 the service of God. They are the special messengers. They are yet to be the messengers but during the millennium they will be; 6# the promises; #7 Whose are the fathers; #8 of whom as concerning the flesh Christ. These are 8 points of excellence that Israel had. Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. This means that in all of these points of excellence that were in the life of Israel, they did not come to the place where God intended them to be. Then Paul gives the reason; for they are not all Israel, which are of Israel. They are not all Israel; he is talking about the new creation Israel. That is when all of this is going to be fulfilled that God planned for Israel. But it will be as a nation they will become a new creation in Christ Jesus.

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As an individual believer, we are a new creation and we know the importance of that, but put that on a national level for Israel when they become a new creation in Christ Jesus. No wonder they will have such a worldwide ministry. And we know that the devil will be bound up for a 1,000 years at that time and Israel will have that ability to have a worldwide ministry. So they are not all Israel (new creation), which are of Israel (it is the Israel after the flesh that we see today). Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. Jesus is the fulfillment of the Abrahamic covenant and all the promises that were given to Israel through Abraham are going to be fulfilled in Christ. Compare Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. *** Rom 9:8 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.*** Unbelievers are not a part of the family of God and cannot claim God as their Father. To be a child of God, you must be born again. Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

That line came through Isaac, Sarah's son; the promise son and it is the line of Christ. Even though Ismael was in the line he was not the chosen seed of Abraham. Paul brings it out here that those after the flesh are just like Ishmael and those after the spirit are like Isaac. The old creation was to serve the new creation. Rom 9:10 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;);**** The old and new nature or the old and new creation. Once again, he portrays the two creations in Jacob and Esau. Notice what is said, the children being not yet born. What he is saying is that God chose Jacob before he was ever born. God chose the new creation over the old creation before either one of them ever came forth to do good or evil. The old Testament scriptures are not old dry history. God uses them to portray redemption and these are two more examples about them. If we miss the types and shadows that point to Christ, we miss so much of what God intended for us to know.

According to election means selection or choosing. God sovereignly chose the New creation in Christ over the Old creation which was in Adam. God did that before either one of them ever came on the scene. Why did He do it? That the purpose of God according to election might stand, not of works, but of him that calleth; God said, I am going to do it my way and it is not going to be according to your works. The old creation born first, shall serve the new creation the younger. Rom 9:12 It was said unto her, The elder shall serve the younger. That was before they were ever born into this world. Compare with Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: We have been chosen in Christ and that was before the foundation of the world. Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated. ***** The thing to notice is that this was not spoken until after they had manifested their works. But God knew exactly what Esau would do. God condemn Esau in the book of Hebrews because he despised his birthright. God sovereignly chose the New creation in Christ over the Old creation which was in Adam. Why did He do it? That the purpose of God according to election might stand, not of works, but of him that calleth; God said, I am going to do it my way and it is not going to be according to your works.

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This whole chapter is concerned with God's sovereignty as it relates to Israel. First God showed His sovereignty in connection with Abraham's seed (in V7) in passing by Ishmael and calling Isaac. Second God showed His sovereignty in connection with Isaac's sons (vs 10-13) in loving Jacob and hating Esau. Third the question is raised: Is there unrighteousness with God? (vs 14) Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid. **** Is He unrighteous because He chose the younger over the older even before they were ever born?

According to man's reasoning, yes. But God cannot deal unjustly! But He can and does give His favor on whom He pleases, for He is sovereign. He has said, I will have mercy on whom I will have mercy. These next few verses Paul is going to answer some questions that have been asked down through the years, so they are important for us to get hold of them as well. These are so important because people all over are asking these questions and we must know the answers. So here we are starting in Rom 9:15 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.

Some people say that God says I am going to show mercy to this one and I am not going to show mercy to that one, but it must be put into context as to what he is talking about. Rom 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**** Here is what God is trying to bring out. Him that willeth or him that runneth, both of these are traits of the flesh. It is the flesh that says, I will do it myself in my own will; my own works shall save me; my own feet will run as fast as I need to go; I will accomplish things in my own power; but God says no. He selected it in order that only His grace or His mercy is going to count and that is what He says here. I will have mercy, and I will have compassion on whom I will have compassion; it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Man must be in this condition and this position to receive of the grace of God in order that no flesh shall glory in His presence. Then in v 17 He gives another example. Rom 9:17 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. That purpose is twofold: 1. I might shew my power in thee, 2. that my name might be declared throughout all the earth. God accomplished both of them.

He showed His mighty power in the judgments and His name has been glorified ever since the difficulty that Israel had with Pharaoh down in Egypt. God will use even evil men like Pharaoh to bring about His purpose. God does not predestinate a man to be evil before his birth. Ro 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Some would think that God has mercy on whom He would and hardens others, but that is not what He is saying. God does not harden anyone sovereignly. Compare James 1:13-14 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. It means that when God hardened Pharaoh's heart that God brought Pharaoh to a place of decision. It was his choice. You make a choice; God will not interfere. The decision that Pharaoh made was wrong. Pharaoh would never have made the decision if God had not forced him to a decision. We have a choice as to how we are going to react to God's word, but you cannot remain neutral to the scriptures. Our decision will be either for or against God's word. God's word will not return unto Him void. If a person does not accept God's word his heart is hardened. If he doesn't accept the light what is the alternative? Darkness.

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In vs 18, this solemn truth is pressed one step further: not only does God have mercy on whom he will have mercy, but whom he will he hardeneth. This verse 18 is God's sovereignty. It is because of willfully rejecting the truth within the sinner's heart. In John 12:37-40 But though He had done so many miracles before them, yet they believed not on him: That the saying of Esaias (Isaiah) the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, (why?) because Isaiah said again, He hath blinded their eyes, and hardened their heart; (why) that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them! It is just a question of whether or not we will "believe" what God has told us in His Word! It is not a matter of lengthy searching or profound study, but childlikeness that is needed! The basis alone that God has mercy is John 3:16. It is on the basis of the work of Jesus Christ on the cross of Calvary. It was the love of God that He gave His Son for us to redeem man.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. How then can we share in His mercy manifested unto man? By faith and the new birth. Ro 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath **resisted his will**? Men still ask the question, if God made me the way that He did, then why does He hold it against me? If God made me with the potential to fail, why? So, in v18 we see they rejected of the truth and now in V19 it is resisting the will of God. Two things here. It is a question of God's will that Pasul is discussing. It is His sovereign way, which confirms what we said concerning verses 17 and 18. It is not judicial hardening which is in view, (that is hardening because of previous rejection of truth), but it is hardening, because they resist the "will" of God! Notice Ro 9:20 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? We cannot question the fact that God created man with the potential and with the choice to reject truth and resist the will of God which hardens his heart. God made us with choice of free will. The Lord is telling us today! Jos 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. Ro 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

The vessel unto honor is the new creation and the vessel unto dishonor is the old creation. God knew what Adam was going to do when he did it; He knew Adam was going to fall; He knew Adam was going to fail and plunge the whole creation into chaos. Why did God make him that way in the first place? Ro 9:22 What if God, willing to shew his wrath, (this means that God was going to manifest His wrath against sin and unrighteousness and unholiness an rebellion). What if God, willing to shew his wrath, and to make his power known, (the power that we are talking about is the power of divine grace to bring forth this new creation) endured with much longsuffering the vessels of wrath fitted to destruction: this is exactly what God has done with the entire old creation from Adam on down. God has endured with much longsuffering these vessels and they are fitted to destruction: You see these are the vessels of dishonor that He made. Ro 9:23 And that he might make known the riches of his glory on the vessels of mercy, (this is what God wants to make known) which he had afore prepared unto glory. **** God is talking about the new creation in Christ Jesus.

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These are the vessels of mercy that recognize their need of the mercy of God. They know that they cannot save themselves. They knew that they could not **will** themselves to be better or that they could do anything to improve their condition. The only thing that they could do is depend upon the mercy or the grace of God. And God wanted to magnify His wonderful grace and mercy. And not only that, but He wanted to make known His riches of His glory on these vessels. You will find it very often, men have discovered it and God always knew it, the way that you make something shine is to paint the blackest background. God did that with the old creation. It was the absolute ultimate in sin, wickedness, darkness, and blackness. Set over against that, are the vessels of God's wonderful grace and mercy. He said this is what my power did was to bring out of that chaos this new creation. Notice, which he had afore prepared. It wasn't an afterthought. When Adam fell, God wasn't at a loss as to what to do. He knew what Adam would do before He ever created him. But He did it because God was going to bring forth a new creation based strictly on His mercy and grace not on the ability of man. When that happens then there is but One that can receive the glory and that is God.

There will not be one person in heaven boasting and rejoicing how that he pulled himself up by his own strength. No flesh is going to glory in His presence. Paul said in Php 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also, I am apprehended of Christ Jesus. When Paul said Not as though I had already attained; why did he say that? It was because he hadn't yet attained. When man teaches that we are already there; we have attained; they trying to get you to jump over God; Jump ahead of God's plan. Instead of following the steps that God has ordained by His will. That is doing it in your own will. They are trying to get you to save yourself. Yes, we have been saved and people will tell you, I am saved; but salvation is ongoing. We were saved from the wrath of sin by Christ's death and resurrection on the cross; we are being saved by the power of sin today by the Holy Spirit; and we will be saved from the presence of sin when we are in heaven because sin cannot exist in the presence of God. We cannot **will** for ourselves; we must follow the will of God; the plan of God.

So the plan of God is; not as though I had already attained, (haven't made it yet, but I am on the way) either were already perfect: (not perfect yet, but I am on the way) but I follow after, (I am following the plan of God in His word) if that I may apprehend (I may apprehend because I am following His plan in His word) that for which also I am apprehended of Christ Jesus. (I can apprehend because of Christ. Apprehend means to take eagerly, seize, possess, apprehend, attain, come upon, comprehend, find, obtain, perceive. We can have all this because of Christ and His word. Romans 9:21-23 the Apostle Paul furnishes a full and final reply to the objections named in Ro 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? First, he asks, " Hath not the potter power," this is a different word from that translated "power" in verse 22, where it signifies His might; but here in verse 21, the "power" spoken of refers to God as the Creator. It is His right or sovereign privilege to do whatever He has created. He is the Creator! The same Greek word is used in John 1:12 "gave He "power" to become the sons of God which means, the right or privilege to become the sons of God. Further V21 "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor"? Certainly He has, because He is God the Creator! Does He exercise this 'right'?

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Yes, as verse 17 clearly shows, “for this same purpose have I raised thee (Pharaoh) up.” Second the Apostle Paul now tells us, why God acts differently with different ones, having mercy on some and hardening others, making one vessel unto “honor” and another unto “dishonor.” Notice, in verse 22 the Apostle Paul first mentions “the vessels of wrath” before he refers in verse 23 to the “vessels of mercy”! Why is this? Because it is the “vessels of Wrath” who are the subjects of the objection in verse 19! We must understand that the only reason that we know that God “loved” Jacob and not Esau is because He looked at Jacob **‘in Christ.’** He sees us the same way, “in Christ.” That is the sole reason why He loves you, me or anyone else whom He calls and saves. It is because He sees us **in Christ!** God hated Esau before he was born, not because of any evil acts or even evil nature, but because Esau sinned “in Adam.” His unbelief of God provoked God’s holy wrath! Ro 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? It doesn’t matter how good a Jew was or how prestigious a Gentile we are, we all came from the old creation.

We were all those vessels fitted to destruction, but we believers chose to fall on our faces and accept the mercy of God and we became a new creation in Christ Jesus. Esau refused that! Ro 9:25 As he saith also in Osee, (Hosea) I will call them my people, which were not my people; and her beloved, which was not beloved. This especially applies to Israel, but it also applies to the Gentile, because we were not the people of God at all and yet God brought us into His wonderful family of God. Ro 9:26 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.

That is because God makes them a new creation in Christ Jesus. Isaiah also cries concerning Israel. Ro 9:27 Esaias (Isaiah) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: * Out of all of Israel there is the faithful remnant who is going to lead that charge. Ro 9:28 For he will finish the work, and cut it short in righteousness: (the work He is talking about is the work of judgment. There is judgment coming upon Israel because of their unbelief.)

But God is going to cut that short in righteousness because a short work will the Lord make upon the earth. Ro 9:29 And as Esaias (Isaiah) said before, Except the Lord of Sabaoth had left us a seed, (this seed is Christ) and if He hadn’t of done that we would have been as Sodom, and been made like unto Gomorrah. You see God’s judgment would have annihilated Israel. But because of Christ, the remnant is going to be saved. Paul says in Ro 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. The Gentiles did not have the law and Paul makes this clear again and again. They did not have all these advantages, yet we Gentiles found salvation. We Gentiles found deliverance and it certainly didn’t come by the law. How did we Gentiles find it? It was even the righteousness which is of faith. That is the only way we have this righteousness is by faith in the Lord Jesus. Israel has not learned that yet. Ro 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Why? Because they sought it not by faith. God’s way to salvation is by grace through faith. There is no other way. Paul says all of this in this chapter that we and the Jew might learn by experience that we need the grace of God. Ro 9:32 Wherefore? Because they (the Jew) sought it not by faith, but as it were by the works of the law. For they (the Jew) stumbled at that stumblingstone; *** The stumbling stone was Christ Himself.

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Ro 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. *** That rock is still there today and Israel is still stumbling over Him and there is no way Jew or Gentile will ever be saved without Christ. 24. The Jews did not find righteousness for they sought it through their own efforts. Christendom is filled today with those who seek righteousness through self-effort to gain or maintain a good standing before God. God said, that I will have mercy, and I will have compassion on whom I will have compassion; it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Man must see his need! Man must be in this condition and this position to receive of the grace of God in order that no flesh shall glory in His presence. But today man says, I will do it myself; my own works shall save me; my own feet will run as fast as I need to go; I will accomplish things in my own power; but God says no. Man changes scripture to try and suit his needs. God will not accept this! God's order is that only His grace or His mercy is going to count. There are three principal characteristics of Divine grace. First, it is eternal.

Grace was planned before it was exercised; it was purposed before it was imparted. Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. (2 Tim. 1:9). Second, it is free, for none did ever purchase it: Being justified freely by His grace (Rom. 3:24). Third, it is sovereign, because God exercises it toward and gives it to those of the new creation: Even so might grace reign (Rom. 5:21). If grace reigns then is it on the throne, and the occupant of the throne is sovereign. Therefore, we can come boldly to the throne of grace (Heb. 4:16). Eternal life is a gift, therefore it can neither be earned by good works, nor claimed as a right. Seeing that salvation is a gift, who has any right to tell God whom He ought to give it to? But God as the Giver never refuses this gift to any who seek it wholeheartedly, and according to the rules which He has prescribed. He refuses none who come to Him empty-handed of self-effort. But God will not force His gift on those who do not value it. It is by choice and God cannot save those who are determined to go their own way.

Grace cannot be earned or won by any efforts of man. Nowhere does the glory of God's free and sovereign grace shine more conspicuously than in the unworthiness and unlikeness of a heart given over to God. Sin has abounded, says the declaration from the highest court of heaven as Jesus stood and took our place, but grace doth much more abound in that Christ set us free. Through this superabundant grace we have been humbled, and we have become a child of forgiving love, an heir of immortal glory. Now the grace of God is manifested in and by and through the Lord Jesus Christ. The law was given by Moses, grace and truth came by Jesus Christ (John 1:17). This does not mean that God never exercised grace toward any before His Son became incarnate; Genesis 6:8, Exodus 33:19, clearly show otherwise. But grace and truth were fully revealed and perfectly demonstrated when the Redeemer Christ Jesus came to this earth, and died for His people upon the cross. It is through Christ the Mediator alone that the grace of God flows to us. Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ. . .much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by One, Jesus Christ. . .so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord (Rom. 5:15, 17,21).

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The grace of God is declared in the Gospel (Acts 20:24), which is to the self-righteous Jew a “stumbling block,” and to the philosophizing Greek “foolishness.” And why? Because there is nothing whatsoever in it to gratify the pride of man. It announces that unless we are saved by grace, we cannot be saved at all. It declares that apart from Christ, the unspeakable Gift of God’s grace, the state of every man is desperate, irreversible, and hopeless. The grace which the Gospel declares is our only hope. The third Person in the Godhead, The Holy Spirit is the Communicator of grace. He is the Spirit of grace. Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, **the spirit of grace** and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

God the Father is the Fountain of all grace, for He purposed in Himself the everlasting covenant of redemption. God the Son is the only Channel of grace. The Gospel is the Publisher of grace. The Spirit is the giver of Divine Grace. He is the One who applies the Gospel in saving power to the soul: quickening the elect while spiritually dead, conquering their rebellious wills, melting their hard hearts, opening their blind eyes, cleansing them from the leprosy of sin. Divine Grace is a provision for men who are so fallen that they cannot lift the axe of justice, so corrupt that they cannot change their own natures, so opposed to God that they cannot turn to Him, so blind that they cannot see Him, so deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them into the resurrection power of Divine Grace. But aren’t you thankful that Divine Grace is for you! Why! Because we are **in Christ Jesus!** Amen Hallelujah!

Tonight’s Comments: Key Lessons from Romans 9

1. Christlike Love Intercedes Deeply

Paul’s sorrow for Israel reflects Jesus’ heart. True intercession means carrying others’ burdens in prayer, even at great personal cost.

2. Spiritual Birth, Not Lineage, Saves

Being born into Israel—or any religious heritage—doesn’t guarantee salvation. Only those born again through faith are true children of God.

3. God Chooses According to His Will

God’s election of Isaac and Jacob shows salvation is by His purpose, not our merit or effort.

4. Faith, Not Works, Brings Righteousness

Israel missed salvation by pursuing it through law. Righteousness comes only by faith in Christ.

5. God Is the Potter—We Are the Clay

God has the sovereign right to shape lives for His glory. This doesn’t make Him unjust but shows His authority.

6. Hardened Hearts Begin with Rejection

Pharaoh’s heart was hardened after repeated refusal of truth. God confirms choices people already make.

7. Mercy Can't Be Earned

Salvation is not about willpower or effort but about receiving God's mercy with humble faith.

8. A Remnant Will Be Saved

Not all Israel will be saved—only a faithful remnant who trust in Christ. The same applies to all nations.

9. Christ Is the Dividing Line

He is a rock of salvation to believers, but a stumbling block to those who trust in works or reject Him.

10. Grace Magnifies God's Glory

God allowed darkness in the old creation to highlight the beauty of His grace in the new. All glory belongs to Him.

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This chapter deals with Israel's present. The present time Israel is that they must believe and have faith like everyone else. Ro 10:12 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. At the present time individual Jews must find salvation and redemption in Christ just like anyone else. And Israel as a nation, is the same way today as they were when Jesus was here, they have not accepted Christ. Choices! Ro 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Paul's desire was that Israel be saved. Ro 10:2 For I bear them record that they have a zeal of God, but not according to knowledge. *** Paul was speaking from experience because he was Saul of Tarsus. He knew exactly where this Orthodox Jew was coming from. He had all kinds of zeal but it was not according to the knowledge of the scripture. Ro 10:3 For they being ignorant of God's righteousness, (They don't know that this righteousness comes through Christ) and going about to establish their own righteousness, (this is not only the Jew but the entire old creation wants our own righteousness which is as filthy rags according to God) they have not submitted themselves unto the righteousness of God.

Because they have refused Christ Himself. Christ is the end of the law for righteousness. This means that Christ met all of the demands of the law. He met all of the judgmental requirements that the law demanded there at Calvary, but it is to everyone that believeth. It is believing Christ. Note also, people cannot come to Jesus without the right information about the gospel. People receive a lot of information that is not scriptural. There is a lot of error that comes to us daily from every direction. That is the devil's job deception. But then information alone is not enough to save anyone. There must be a submission to the righteousness of God, putting away our own righteousness. There must be a desire for truth! We cannot neglect the emphasis on personal responsibility. Decision and choice! All of Paul's teaching of God's election and right to choose does not diminish man's responsibility. People may have all kinds of zeal but if it was not according to the knowledge of the scripture it leads people astray. Because they have refused Christ Himself. Is Jesus our choice! Many follow traditions of men. It is a choice! I want to be like Joshua - Jos 24:15but as for me and my house, we will serve the LORD.

Many are going about to establish their own righteousness through good works. Ro 10:4 For Christ is **the end** of the law for righteousness to everyone that believeth. All the law's demands for righteousness were met in Christ and it is His righteousness that is counted to our account when we believe. Jesus met all the requirements that the law demanded at Calvary, but it is to everyone that believeth. It is believing Christ. Ro 10:5 For Moses describeth the righteousness, which is of the law, That the man which doeth those things shall live by them. This does away with the saying that God doesn't expect you to keep it all, just do the best you can, but that is not what the law says. The law says do or die. The law is hard task master. Ro 10:6 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; Christ is so accessible to every man if they will but open their heart to Him. God didn't tell them to climb into heaven and bring him down or He didn't tell them to go down into the lower parts of the earth and bring Him up. But notice the word is nigh thee.

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God has made salvation so simple that a person has to literally work to go to hell. This is based on Jesus, and we don't have to "work" to get Jesus. It is not as if we have to ascend into heaven or descend into the abyss to gain Jesus. We believe and receive. But what does it say? The word is near you, in our mouth and in our heart. Instead of having to go to great lengths to achieve righteousness by the law, we can immediately receive righteousness by faith, just by trusting in the word of the Gospel. Ro 10:9 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. This is the requirements of salvation. Notice there is two-parts here. If thou shalt confess with thy mouth the Lord Jesus; there are so many that leave out or mentally block out, "**confess the Lord Jesus.**" There are some people that believe you come to the Lord you need to confess every sin that you can possibly remember. But there is not a word here about confessing sin. It says confess Christ. We confess Christ as our Savior. It is not edifying for us or anyone else to go around and drum up every sin we ever did, we couldn't drum them all up any way. This is not what the scripture says.

We confess we were sinners, but to confess Christ, is confessing that we need a Savior. **Confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead.** The Jew would not accept the resurrection of Christ. And even today in general, the Jew will not acknowledge that Christ was raised from the grave. Do you know why? Because if they do, they would have to confess that Jesus is the Son of God. They can't deny that He was here, there is too much history, but they deny He was the Son of God. They must accept the fact that Jesus is God before that God is going to be able to save them. If they shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. This pattern in verse 10 goes deeper than just initial salvation. Ro 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. A person can believe in his heart and be saved? That is what the scripture says. With the heart man believeth unto righteousness but notice with the mouth confession is made unto salvation. There is something about confessing it with our mouth that makes it a reality to us. We enjoy the deliverance. And that is true of any truth.

We believe the truth in our hearts and that is righteousness, but if we want real deliverance, confess it with our mouth. That is make it verbal. So what are we confessing? We are confessing Christ. Here is one truth: "but as for me and my house, we will serve the LORD!" How far are you willing to go on that truth. Will you leave family and friends to go with Jesus alone! Your choice! How about what Paul's confessed of Christ Himself. Phil 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If you believe in your heart, you believe unto righteousness, but you see the deliverance comes and the freedom comes, when we confess with our mouth the Lord Jesus Christ. Confess the Lord Jesus gives us the freedom. Confession has the idea of agreeing with. When we confess... the Lord Jesus, we agree with what God said about Jesus, and with what Jesus said about Himself. Today, Jesus is forcing people to make a decision. I repeat! What will we choose? We can never forget all that it meant to say that Jesus Christ is Lord. Ro 10:11 For the scripture saith, whosoever believeth on him shall not be ashamed. Do we really believe. Is Jesus our first love? Many have left their first love because they choose to follow something else!

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Ro 10:12 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. The same Lord is over all and His riches of His grace are for all that call upon Him. 13 For whosoever shall call upon the name of the Lord shall be saved. The door is open to whosoever shall call upon the name of the Lord. God says whosoever shall call upon the name of the Lord shall be saved. There are none excluded. Ro 10:14 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 (Isaiah) saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. Notice here, there is a process by which the word comes in order that we may have such faith. Notice the last one which says, how shall they preach, except they be sent. This is exactly the pattern of faith that we have between verses 13 -15.

It is the same for any truth. First the preacher is sent. He declares his message. The people hear and the people believe and then they call on Him and then they are delivered. That is what we get in these verses. Esaias saith, Lord, who hath believed our report? Isaiah gave out the message but many rejected it. If salvation is so simple, available to all who trust in the person and work of Jesus, then why does Israel seem to be cast off from God? Because many did not believe his report. They did not trust in God's word through Isaiah or other messengers of the Gospel. Therefore, they are not saved. Ro 10:17 So then faith cometh by hearing, and hearing by the word of God. We must lay hold of this. If you want more faith, scripture says that you are going to have to hear and to accept more of the word of God. We stress a constant digging into the scriptures. It is through the scriptures that God speaks faith to our hearts. In any given situation, when God speaks His word in that situation and we believe that message, we receive faith to receive it. Faith comes exactly as God says, by hearing and hearing by the word of God. This applies to any area of our lives. Though Israel heard, they did not exercise saving faith in Christ, which made them (and us) all the more responsible.

Note also, there are no deeds or actions that have anything to do with our standing in Christ. They do not add anything to our salvation. It is not what we have done or what we can do. It is about what Jesus Christ did for us. Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ro 10:18 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. The problem is not that the word is not among us, it's here. This quotation was from Psalm 19:4 Israel heard it. This makes them more accountable for their rejection of the Gospel. To the ends of the world: This means there is not a part of the promised land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ crucified has not been heard. Therefore, the Jews have not believed, the fault is entirely their own. Ro 10:19 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 (Isaiah) is very bold, and saith, I was found of them (Gentiles) that sought me not; I was made manifest unto them (Gentiles) that asked not after me. Ro 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. The choice is ours. People can hear the message.

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There are many that have heard even the message of the deeper things of God, and they do not reach out and take it. God can't do anything about that, because it is our choice. People have become like the frog in hot water; the error is boiling all around them and they do not have the sense to jump out of there. They stay in error for many reasons. But what is our choice. ... as for me and my house, we will serve the LORD. To Israel, and to many God is still holding out the message of divine grace. The gospel is still going forth today and is still available for all today if they will receive it. Chapter 11 – This is the future of Israel, and it is the salvation of Israel as a nation. Ro 11:1 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. God has not cast away his people Israel. Note; the Apostle Paul was standing with the rest of the nation Israel at one time in their rejection of Christ their Messiah. He was waiting with the rest of the nation Israel for the revelation of their Messiah. Yet through God's sovereign grace Paul had a premature birth 2000+ years ahead of the rest of the nation Israel. Paul said in 1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

If we look at the similarities of the ministry of Apostle Paul and the Nation Israel, they are the same. Paul's ministry was to the Gentiles. The nation Israel's ministry will also be to the Gentiles throughout the millennium. Israel's commission is to go to the nations and they will be converted by Israel. The Church's commission is in Mark 16 to go to every creature. We win people one by one by one. Israel's ministry will be on a national level. Ro 11:2 God hath not cast away his people which he **foreknew**. Foreknew is the new creation. Paul says further in V2. Wot 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.***This comes from 1Kings 18. Then in 1Ki 18:4 For it was so, when Jezebel cut off the prophets of the LORD, that **Obadiah took an hundred prophets**, and hid them by fifty in a cave, and fed them with bread and water.) *** God has always had a remnant even in the great tribulation coming ahead, there will be a remnant. God has not cast away His people. He will fulfill every promise that He made to Abraham, Isaac, and Jacob. And the seven thousand in Elijah's time figurative of Israel. Ahab is figurative of the Anti-Christ. Jezebel typical of the false church.

Ro 11:4 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. God has always had a remnant that would believe His Word. Ro 11:5 Even so then at this present time also there is a remnant according to the election of grace. The election of grace is just another way of saying they are a new creation in Christ Jesus. The word election means selection. God selected us in Christ. We often think that God needs a lot of people to do a great work, but He often works through a small group, or through a group that starts out small. There were not many Jews in Paul's day that embraced Jesus as Messiah. God will use that small remnant in a big way. It was not the number as much as the stability of God's plan for Israel that mattered in the time of Elijah. Elijah put his trust in God's grace, not in numbers. Ro 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Israel down through the ages has been known for their works. But Israel as a nation has to see their salvation is not on the basis of works of the law. It is not by both law and grace. You don't get it by grace and then work as hard as you can to keep it.

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Paul says Israel, you cannot have it both ways. Ro 11:7 What then? Israel (as a Nation) hath not obtained that which he seeketh for;(but individuals have) but the election hath obtained it, and the rest were blinded. The blessings of God are obtained by the new creation, those of faith. Isiah says, Israel as a nation as the new creation, will be born again in one day. So, again the word election is just another word for the new creation. National Israel because of unbelief rejected the Light. The bulk of Israel were blinded. In Elijah's time there were 7,000 which was the remnant and it wasn't very many compared to the entire nation of Israel. Ro 11:8 (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. God does not sovereignly make people blind, so what does this mean? It is Choice! When God shows a man the light, and he rejects it, he becomes blind. It is that simple. Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Just because a person does not respond God's word does not mean that the word of God is void. It will always have an effect.

2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie: When God gives man the truth and they do not believe they will believe the lie every time. God's word does not remain neutral. We must apply this to our lives! Ro 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: God provided them a way of deliverance. What happened when they rejected it? It became a snare to them. It was a trap. It entrapped them. Our wrong choices can become a trap. Christ has become a stumbling block. Ro 11:10 Let their eyes be darkened, that they may not see, and bow down their back away. Because they would not accept the light. That light will have an effect. They bow down their back always in sin is what this means. Their resentment of needing divine righteousness, provoked a spirit of rebellion and rejection and left them under the burden of unresolved personal guilt. Ro 11:11 I say then, Have they (Israel) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. We Gentiles are indebted to the Jew. It was because of their rejection that we were brought into the plan of God.

The Jew rejected the Gospel. Ro 11:12 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 fulness? The world was enriched because the Jew rejected it. If they by their fall brought glory and benefit to the Gentile how much more will their fullness. Because of this fall and negative act of rebellion, and rejection against Christ, if that brought glory and benefit to the Gentiles, then how much more blessing is going to happen when the Jews are restored. When Israel is restored in the millennium, untold blessings are going to come yet to the Gentiles and this time. It will come through the nation Israel, not because of their rebellion, but because they will have submitted themselves to the Lord. They will be wide-open channels for God's blessing and it is not simply to individuals but to nations. Ro 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: God called Paul to go to the Gentiles and this is the same thing that the nation Israel will do in the millennium. Ro 11:14 If by any means I may provoke to emulation (jealous) them which are my flesh, and might save some of them. Paul says, if I can make the Jew jealous by showing them how much you Gentiles have then that will make it all worthwhile.

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Paul as a Jew, loved his own people even though they did not have much regard for him. Ro 11:15 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? He describes Israel's occupation after their restoration. We can't even imagine the world-wide revival that will take place during the millennial period and the place given to Israel as a nation. Israel will have a wonderful time of ministry during the millennium because they will be where God intends them to be. Satan will be bound for a 1,000 years and it will be entire nations that will receive of the Lord. It will be life from the dead for the entire world. Isa 61:6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. Ro 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. The firstfruit Paul is talking about is Abraham, Isaac, and Jacob. These first fruit was reckoned holy by faith. And if the root be holy; this root is Christ. As that life of Christ is the root that manifests itself, of course it will be manifest in the branches. The root of this tree in the spiritual is Christ, the new creation.

Ro 11:17 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; Even though God has set Israel aside and these branches have been broken off, yet in God's reckoning Israel as a nation, is still all well and good and they will be restored as the nation that He always envisioned. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them. The wild olive tree is the Gentiles. So with them partakest of the root and fatness of the olive tree; and we do partake of the root Christ Jesus. Partakest of the root and fatness of the olive tree, speaking of those wonderful blessings that are in Christ. Ro 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. What do we have to boast in? The only thing that we have to boast in is the root Christ Jesus and it is the root that is holding me and not the other way around. Ro 11:19 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:

Paul says, you know you Gentiles, you didn't come into this because of your goodness. You came in because Israel rejected the Gospel and God gave us the opportunity to come in. It wasn't because of our righteousness or goodness; we came in because of their unbelief. Don't be conceited or full of pride, but stand in fear or reverence because of God's grace granted upon us. Ro 11:21 For if God spared not the natural branches, take heed lest he also spare not thee. Branches that were broken off were the unbelieving Israel as a nation. Ro 11:22 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. That same act was severity of judgment towards Israel, but it was goodness towards the Gentiles if thou continue in His goodness, which is the way of grace. Otherwise thou also shalt be cut off. He is talking about these nations which may even profess Christianity, but if they do not have this acceptance of Israel because of the new birth, then they will be cut off and will not be recognized as a nation. Ro 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. God is going to graft Israel back into their original place and the place that God had for the nation Israel was that they are the head and not the tail of the nations.

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Ro 11:24 For if thou (the Gentile nations) 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, (Israel) which be the natural branches, be grafted into their own olive tree? Paul says that it is a whole lot easier for God to graft Israel back into their natural place then it was to take this wild olive branch, the Gentiles, and bring it into this tree that belong to Israel. Ro 11:25 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 Lu 21:24 Jesus mentions the times of the Gentiles. The times of the Gentiles refers to the political rulership that God gave to the Gentiles beginning from Nebuchadnezzar. From Nebuchadnezzar on down to our day is the times of the Gentiles and it means that God gave the world-wide Government to the Gentiles and not the Jew. The fullness of the Gentiles in Ro 11:25, refers to what God is doing spiritually in the Church. God has set the nation Israel aside after Calvary and God focused His attention and His dealings on the Church. When God finishes His dealings with the Church, (**fullness of the Gentiles**) He will once again turn back His spiritually dealings to the Nation of Israel. Ro 11:26 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:

It is the nation Israel that will be restored, not individuals per se, to the place where God wants them to be. Compare this with Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. The Deliverer is Christ. They will look upon Christ as their Savior. Ro 11:27 For this is my covenant unto them, when I shall take away their sins. The only way this will happen is they will have to accept Christ. Ro 11:28 As concerning the gospel, they are enemies for your sakes: (Israel was an enemy of God) but as touching the election, they are beloved for the fathers' sakes. Despite all of their unbelief God has never forsaken, nor has He stopped loving Israel. Ro 11:29 For the gifts and calling of God are without repentance. This is a characteristic of God. When God gives a gift, He doesn't take it back. He gives us the power of the Holy Ghost. He gives us eternal life. God will bring Israel out of that sleepy condition and they will have the place that God always intended for them. Ro 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

The Gentiles were just as bad as the Jew, but yet now we have obtained mercy. Ro 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy. This mercy was discovered when they turned away. It is the mercy that the Gentile learned by experience. Ro 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all. Ro 11:33 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! God's wisdom, knowledge, and grace is unto all who receive? Ro 11:34 For who hath known the mind of the Lord? or who hath been his counsellor? Ro 11:35 Or who hath first given to him, and it shall be recompensed unto him again? Is God indebted to anyone? Ro 11:36 For of him, and through him, and to him, are all things: to whom be glory forever. Amen. Both Jew and Gentile will magnify God throughout eternity. This is why God designed this matchless plan of redemption. It's His grace and there is no other avenue. God is the only one that deserves any glory forever. It is all God. That is what God intended to do from the beginning with all of the Jews and the Gentiles.

Romans 12 June 19, 2025

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Romans 12 is the practical side of the Gospel. The first 8 chapters are glorious provisional truths of what God has made us in Christ. Then there are three parenthesis chapters for Israel 9, 10, and 11. The rest of the book of Romans is the practical results of the gospel. Ro12: 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. An outline of this chapter is Verses 1-5 are the foundation that Paul lays for the gifts. There are 7 gifts that God has given to the church. Simply stated, those gifts are us. Then there is also a wonderful 7-point foundation that the Apostle Paul gives prior to announcing those 7 gifts. From Verses 6-8, we see the definition the gifts. Then in verses 9-15, we find controlling verses for those gifts. Each one of the gifts must be controlled. Then verses 16-21 is Paul's final exhortations concerning our spiritual growth. So Paul states, I beseech you therefore, brethren, (Number 1 of the 7-point foundation) by the mercies of God. That word beseech literally means; I am begging you. It is because of this matchless grace that Paul is literally begging the people to listen to him.

Then number 2 foundational point is that you **present your bodies a living sacrifice**, holy, acceptable unto God, which is your reasonable service. We have studied the two creations and we have found that the body will yield just as quickly to the old flesh as it will to the new creation. This is what Paul is saying here. It is that we present our bodies in order that God might manifest the gift that He has given to us. He wants to express that marvelous gift that he has given to us in and through this body in a very practical way. So Paul says, present your bodies, "a living sacrifice." Christ was the sacrifice who was crucified, but Paul says that we need that same mentality in our own lives, but in a "living way," as a living sacrifice day after day. We are to be a living sacrifice surrendering our body unto the Lord, so that He can operate through it any way He sees fit. We are flesh and blood and these bodies are limited, but as we present them, they are indeed holy unto the Lord. They are consecrated and completely given over into His hand. They belong to Him and what belongs to God is indeed holy and acceptable unto God. Then number 3 of the foundational points. Romans 12:2 **And be not conformed to this world:** Why? Because since we've been born into this world we have been conformed to this world.

This will take the Holy Spirit and the word of God. Then number 4 of the foundational points is, but **be ye transformed**. The moment that we believe, we are not automatically perfected. There are those that teach that when you are born again that the old man is taken out root and branch. Then if you do something wrong, then you must not have gotten him all out, so you will have to do it all over again. This is not what the scripture teaches. You will battle with the old nature until Jesus takes us home, but you can live in victory. We are to be transformed and that is a slow meticulous and sometimes very painful process by which we are changed or transformed from what we were to what God wants us to be. Notice how it happens, transformed by the renewing of your mind. This is why the study of God's word is so important in our lives. Only the scripture is able to transform us and renew our minds. Whatever we believe is ultimately going to be translated into our lives. When God renews our minds, He changes our belief system and then that is translated into our lives. The 5th foundational point is **that ye may prove**. This word "prove" means to test with expectation of approval. It tells us of a practical expression or a practical test in our lives to show that our bodies are truly surrendered unto the Lord.

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So we read **that ye may prove what is that good, and acceptable, and perfect, will of God.** This really brings out three major expressions of the will of God. The good will of God, then the acceptable will of God, but what we are wanting is the perfect will of God. It is a learning process to go through these. All Christians start out being saved with the good will of God. Paul said in Ro 7:14 but I am carnal, sold under sin. Why would he say that? He is the Apostle Paul. He said I am carnal why? Because every believer starts out carnal. We are not born again one day and totally spiritual the next. There will be times of ups and downs and that is what we find in our lives in this particular state but then we must go on to His perfect will, which means to walk in the ways of the Lord, constantly and continually as we take our place in the heavenlies in Christ. So this is something that is proved by experience. It is proved by daily living by the things that we allow and do in our own experience. Ro 12:3 For I say, through the grace given unto me, to every man that is among you, (Number 6 point of the foundation) - not to think of himself more highly than he ought to think.

But we must think soberly, according as God hath dealt to every man the measure of faith. When we see how wonderful these gifts are starting in V6, we might have a tendency to become very puffed up and even independent of God because we have this great and mighty gift. It is God's gift to us for the body and we must realize that it is according as God has dealt to every man the measure of faith. Verse 4 and 5 are the 7th plank or block of the 7 point foundation. Ro 12:4 For as we have many members in one body, and all members have not the same office: It is so very important that we understand and realize that other people have gifts to. These gifts were given so that we might complement one another. No member of the body can stand on his own. We are not isolated and we are not complete unto ourselves. We are a part of the body. Every member is part of the body of Christ and God has put all of these gifts together in order to form the whole, so not all members have the same office notice. Ro 12:5 So we, being many, are one body in Christ, and every one members one of another. We are a part of each other. We interact with one another and are dependent upon one another.

Some Christians believe that we are to have all of these gifts, but no one member has all 7 gifts. If I had all 7 gifts, I wouldn't need you. In v 6-8, are the 7 gifts which are the predominant gifts. What I mean by predominant gifts is that we may manifest some of these different characteristics and traits, but my life is motivated by really only one gift. It is the one that actually consumes me. It is a part of my personality; and the way I think; and the way I feel; and it is not important for me to know what your gift is. I may be able to observe that of you. God will cultivate the gift in us as we let Him. You will also know why you have conflicts and clashes with other people. All are members of the same body, but not all come from the same point of view. But they are eventually to work together. So Paul says in Ro 12:6 Having then gifts differing; even though we are all a part of the body of Christ and we were born again and even though we have been filled with the power of the Holy Spirit, we are STILL DIFFERENT! We are not the same. It would be bad if you had a hand that had five thumbs. We are not all the same gift in the body of Christ. We have gifts differing one from another in order to function in the place that God has placed us. It is **according to the grace** that is given to us, whether prophecy, let us prophesy according to the proportion of faith. We have these gifts from the time we are born into this world, even before we are born again. We can see these gifts operating even in the world.

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God planned it so. Ro 11:29 For the gifts and calling of God are without repentance. God gives the gifts, but any gift can be misused and abused. God has given some people an amazing gift in music, and they can use those gifts to create music that is not of God. When we are born again, it does not mean that God completely transforms us so that we are different from before. That may seem to happen in some people, but by in large we are still the same person; we still have the same motivation, but it is now headed in a different direction. Watch little children at a playground. You will be able to see some of these gifts emerge. So v6-8 is the 7 gifts of ministry that God has given to the Church. We just went over the foundation and now the gifts. The first gift mentioned is prophecy and when people think of prophesy, they think of telling future events and that is only one part of prophecy, but it is for edification, exhortation, and comfort. The word prophecy means an inspired speaker. It means one who is persuasive in speaking. The one with prophecy is absolutely obsessed with declaring truth. There are some little children that have a way of getting to the truth. They have to tell truth. The person with the gift of prophecy has an amazing black and white view of right and wrong.

A young boy can walk into a house and he looks around and says, momma this is the dirtiest house I have ever been in my life. Then his mother wants to find something to crawl under. But that is what he sees. He is just declaring truth. Black is black and white is white. But these gifts must be controlled. We will see in the verses to follow how that every one of these gifts have to be controlled in our lives or they will run-a-muck. A person with the gift of prophecy that is out of control can be so obnoxious and abrasive because they have to declare truth and they don't care who it hurts or who it might offend. It is the truth, isn't it? They also have an amazing way of getting to the truth. Watch some of the news reporters and how persistent they are at getting at the truth. It's the truth and people need to know it and never consider how it may hurt. A person with the gift of prophecy is passionate for the truth of God's word. It is one that knows and is able to see and to ascertain truth, but it has to be done in a manner which will not be abrasive or destructive. Also note that some of these gifts overlap just like prophecy and exhortation will overlap a little bit. But the way to tell the difference in prophecy and exhortation is this.

A person with the gift of prophecy is very uncomfortable speaking one on one. He searches out truth and then he is more comfortable declaring truth to a majority. He is much more comfortable speaking to a crowd than to an individual. But the encourager, the one with the gift of exhortation, he is much more comfortable one on one with a person. Prophecy is absolutely imperative for the Christian experience, because without truth we will not prevail; without truth we are not built up; we need truth. We need those true prophets of God. We find those prophets throughout the Old Testament bringing forth the truth. The next gift, number 2 is ministry in v 7. It is listed second, but no gift is any more important than the other. This is better translated as service. There are some people that find their fulfillment just in serving others. You can find these traits in children. Children go through phases wanting to help mom, but for some it is not just a phase, it continues all through their lives. We need these people in the body of Christ today. If a person with the gift of serving walks in and sees something out of place, they have to fix it. They are not someone that can tell others what needs to be done. The server is one that jumps right in to make things right.

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We need these people in the Church today. Ro 12:7 Or ministry, let us wait on our ministering: A person can get so obsessed with serving that they really don't give any credibility to anything else, nothing else matters and nothing else is important just serving. There are many churches that are oriented that way. They don't have time to sit down and study the word. But there has to be a balance in all of these gifts. So let us wait on our ministry. Then number 3 of the gifts is Ro 12:7 he that teacheth, on teaching; there is no substitute for a good teacher. The major point that you will find in a teacher is that they are obsessed with details. They are so alert that they will give so much detail that you lose the overall picture. They will tell you about the picture and the bird that flew by and the snake that was watching him and so on. But we need teachers.

There are times that we must get into the details in order to make sense. Again balance is the key. If you have a preacher that has the gift of teaching, unless that gift is controlled, they will bore you to tears with detail. A good teacher is one that goes in and he gives that fine detail, but he doesn't become so obsessed with it that he loses site of the entire picture that is beneficial to the rest of the body.

Then number 4. Ro 12:8 Or he that exhorteth, on exhortation: The exhorter, persuades, encourages or helps. I believe that the Apostle Paul had the gift of exhortation. He uses words like I exhort you. Beseech is another one that he used countless times. He deeply wanted to move people. Again, observe some children that are real persuaders. They can persuade other kids to do things. That is why it is so important not to misuse and abuse these gifts. God tells us that we are to persuade or to encourage those to do that which is right, not wrong. The Apostle Paul wanted to provoke Israel to do what was right. He encouraged and persuaded other people to yield to the Lord. Then gift number 5. Ro 12:8 he that giveth, let him do it with simplicity; we can all in some measure exercise all of these gifts, so if my gift is prophecy, it does not exclude me from giving, but my life and your life may not revolve around giving. We are exhorted to give and that means the entire body of Christ, but there are some people that are absolutely obsessed with giving. People with the gift of giving will absolutely deprive themselves in order to give to someone else. They see others need more than their own need.

You can also see this with some children where if not watched they will give away every toy in the toy box and think nothing of it. If they see a need and don't have anything to give, they will begin to believe God for it and soon they will have it to give. But this gift has to be controlled also. A person with the gift of giving can also give for the wrong reason. Ro 12:8 so..... he that giveth, let him do it with simplicity; that means without pretense or self-seeking. The person with the real gift of giving is one that does not want the left hand to know what the right hand has done. They want to give just because of the need. So let them give it properly with simplicity. Their fulfillment comes in the form of simply giving. They will run away from taking credit for it. The 6th gift is Ro 12:8 he that ruleth, with diligence; One who rules is more properly called an organizer. They know how to give orders. But the person with the gift of ruling or organization can be the most obnoxious people to be around in your life. Why? Because they are so bossy. But the Lord must rule through them. We need these organizers that see what needs to be done and are able to motivate other people in the body of Christ today. So let them rule, with diligence; they have to be diligent in what they need to get done.

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Then the 7th one is Ro 12:8 he that sheweth mercy, with cheerfulness. It is a gift of showing mercy. It is amazing how compassionate these people are. They can meet strangers and, in a few minutes, the stranger can see the compassion; before long that stranger is pouring their heart out to the individual with the gift of mercy. Again this can be manifested early in children because they bring home every stray cat and dog in the neighborhood simply because of the mercy they feel for these animals and then they transfer that to people. People with this gift of mercy have such compassion that other people can sense that here is somebody that will listen to me. Then we have the **controlling verses** which are exactly in order with the gifts. Ro 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. V9 goes with the gift of prophecy. We are all exhorted to preach the truth in love. This is especially applicable to the person who has the gift of prophecy. The reason is that when a preacher or a teacher declares truth, truth can really cut to the core. It is the word of God quick and powerful, sharper than any two-edged sword.

So let love be without dissimulation or pretense. Notice they abhor that which is evil; the prophet must have that on display in his life to be any kind of effectual minister at all. The prophet doesn't see any gray areas. It is black or white. There is nothing in between. One of the greatest things that the prophet has to have is diplomacy. They can be extremely hard and harsh. If you want to see a real prophet, study the life of John the Baptist. He said, you generation of vipers, who hath warned you to flee from the wrath to come? He was right and he went to the heart of things and rightfully so, because they were in such a rebellious state. But the person with the gift of prophecy has to learn the lessons and the art of diplomacy. A great expression of diplomacy is found in 2Samul 18, David's son Absalom was killed. Joab sent two men back to tell David.

There was a man by the name of Ahimaaz who wanted to run. He pictures young preachers that are so full of zeal, but they really don't have anything to say and don't have the strength to tell what they do know. So then he called a man by the name of Cushi and told him to go report to David. So Cushi took off and ran. Well Ahimaaz is just jumping up and down, he wants to run and so finally Joab said, well alright run.

And sure enough Ahimaaz took off and he outran Cushi and beat Cushi to David. David had one question. He said I want to know how the young man Absalom is. Even though Ahimaaz knew he was dead, he said there was a great tumult, and I didn't know what was going on. Then Cushi came in. David wanted to know how his son was. So David asked Cushi the same question.

Cushi gave such a great answer. He said, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. He told David that Absalom was dead, but look how he told him. He emphasized the positive. He didn't just come in and say he's dead and that is good enough for him, he deserved it. This is the secret of declaring truth. We must declare it in such a positive way that people can identify with the positive rather than being cut to pieces with the negative. This is something that God has to work in the heart of a prophet. It doesn't always come easy, because a person with a gift of prophecy can be extremely hard, harsh, cold, and unfeeling just because he is going to declare truth. The next controlling verse is Ro 12:10 Be kindly affectioned one to another with brotherly love. This is for the person with the gift of serving. They must serve from a loving point of view. There are times when servers will do things and nobody ever notices it.

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That is why the person with the gift of service must be kindly affectioned one to another with brotherly love. Their service has to be motivated by divine love because they love to serve people and they don't need the recognition. But it is absolutely important that we give anyone who does things for us some kind of recognition. Then, Ro 12:11 Not slothful in business; fervent in spirit; a teacher unless this gift is controlled, they become so boring that you can't hardly listen to them. The teacher can be so attentive to details that they lose sight of the whole picture. But a good teacher is one that is so fervent in spirit. They are so vibrant and so excited about what they are saying, that is, it is not just facts and figures, but they are conveying to you something wonderful. Then the exhorter is the one who works one on one with people and he wants to see some results. And as Paul found, results are not always instantaneous. Sometimes, it seems like your words fall on deaf ears, so you have to rejoice in hope. Our hope is in the Lord. Ro 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; the person that has this gift of exhortation, can get people rather angry because an exhorter can be very pointed. They can tell you exactly what to do and when to do it.

They exhort you almost ordering you. They must learn to be patient because there will be tribulation. It will not always go smoothly. But they must continue instant in prayer; the exhorter has to realize to continue instant in prayer. Ro 12:13 Distributing to the necessity of saints; this is the key to the giver. The real spiritual giver, the one that has the gift of giving, they learn to spot real need and not simply wants. So they distribute to the necessity of saints and they must be given to hospitality or opening their hearts to other people. The controlling verse for the **ruler** is in Ro 12:14 Bless them which persecute you: bless, and curse not. There is always someone that wants to kill the person who is the boss. Bless them which persecute you, and rulers are going to get that kind of flack. Then v15 is the one who shows **mercy**. Ro 12:15 Rejoice with them that do rejoice, and weep with them that weep. The person with the gift of mercy has the amazing ability to identify with people in their misery but also in their joy. The person with the gift of mercy really has to learn that his feelings go from one extreme to the other, by being so compassionate to one that is downtrodden and then to able to rejoice in the victory that another person has.

Then there are verses are for all of us. Ro 12:16 Be of the same mind one toward another. We all must be tolerant of other people's gifts. We will have conflicts because these are gifts differing from one another. Others will see things differently than what we do, but that doesn't mean they are wrong as long as it aligns with the word of God. These gifts are to blend together. We cannot become so prideful and arrogant, because of our gift or any other thing; mind not high things, but condescend to men of low estate. It is in the humble state that God is able to give us grace to be such a blessing and benefit other people. Further, Ro 12:16 .. Be not wise in your own conceits. Yes, we have a wonderful gift, but we can't become so conceited and arrogant as though it was the only gift that existed. Out of all 7 of these gifts, not one of them is more important than the other. God has set them in the body as it pleased Him and they are equally important, though they do not all do the same thing. Then Paul says this last. Verse. Ro 12:21 Be not overcome of evil, but overcome evil with good. You cannot let evil alone and evil will not let you alone. You must fight. And in the battle, you must either conquer or be conquered. May we not know the dishonor and misery of being overcome of evil! He that is born of God overcomes the world.

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Our Lord Jesus said, “Be of good cheer, I have overcome the world,” and He makes all His true disciples partakers of this victory! Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. We are not to be defeated in the battle of life. That would prove that we did not belong to that conquering seed whose heel was bruised, and bruised the enemy’s head. It is a matter of necessity that we wage this war and succeed in it. We must triumph over the powers of darkness! Then picture the old and new creation that Paul reminds us here in V21. There is a battle always between the two. Ge 25:23 the elder shall serve the younger. So how is it that we are to overcome this Old nature, this flesh or stay on this camel that we ride? All that is needed is in Christ Jesus and as we yield to the Holy Spirit through His word! Paul said in Php 3:11 **If by any means** I might attain unto the resurrection of the dead. **If by any means;** what is the means that Paul is talking about? There are really only two means. What are the means to attain unto this out resurrection and be in that bridal company?

Number 1, we will have to ride this camel; we have this body of flesh; and we must be victorious over this camel. We must have victory over our own flesh. Then, the number 2 “means” is that it will take the Holy Spirit to do this and lead us to become a full overcomer to win Christ. We must be willing to allow the Holy Spirit to lead us no matter how hard it may be at times. **If by any means:** We must ride these camels and be led of the Holy Spirit. If it is hard to obtain the jewel of Christ that we are after, it will be all the more precious when we see Him face to face. It will be by divine grace because it is written in His own blood, Jesus Christ, the Crucified One, overcame evil with good overcame all for me. God has given these gifts, embedded in you and me, through Jesus Christ our Savior, by the work of His Holy Spirit, to be a benefit to the whole body.

Romans 13 June 26, 2025

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This chapter continues the practical side of the gospel. Verses 1-7 is our attitude toward the powers that be. Verses 8-10 is our attitude toward our neighbor. Ro 13:1 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. Let every soul means exactly that. There are none that are excluded. These higher powers are the governmental powers or authority. All governing authorities are established by God for His purposes. Therefore, resisting such authorities is, in essence, resisting God's appointment. The reason is that there is no power in this world but of God and God is the one who sets up kings and He takes them down. Ro 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. As an example we have, Joseph and Mary that paid taxes to the very government that tried to kill their son. Ro 13:3 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: If they are in power God put them there. This is God's instruction to us, do that which is good as Christians.

And you shall receive praise of the same, of goodness, because when we are submitted to the Lord and subject to the powers that be, God assumes responsibility over us and God protects us and nothing can get to us, because everything goes through God. Ro 13:4 For he (the ruler over you) 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. For he is the minister of God to thee for good. This is what God intended. God overrules in so many things in order to bring blessings to His people. Because God put up those powers and He can remove them as well. No matter how wicked the powers are they are still ministers of God. Ro 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. This verse is probably one of the most important verses in this chapter. We must be subject to government; not because we fear punishment, but because we know it is right before God. This must be applied to so many areas of our lives. This verse means that we refrain from doing evil not just to escape the wrath, and not just to escape the consequences of judgment. We do all things unto the Lord.

We obey the laws of the land not just because of the consequences. But, Also Official Authority has no authority to come against God's authority or especially when it comes to the word of God. God is the ultimate authority over His word. Man cannot ask us to violate God's word and not pay the consequences. Man cannot stop God's word from going forth. People today try to stop the teaching of the gospel and especially in the name of Jesus, but they cannot stop this. God will not allow His word or the name of His Son to be hindered. God will see to it, Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; As Peter and John said in Acts 4:20 For we cannot but speak the things which we have seen and heard. The Gospel will go forth. That is God's business, and no man can stop it. Ro 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Custom to whom custom means the money that is due; fear to whom fear means respect; we must be respectful to the authorities in charge. Now Paul is going to talk about the love toward one another. Ro 13:8 Owe no man anything, but to love one another: and the reason is, for he that loveth another hath fulfilled the law.

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Jesus said, Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; Sometimes it feels as though those in authority over us despise us and treat us unfairly, but God is in control. He will take care of us no matter what. Love is a debt that we must always pay on, but we can never pay off. We will never pay love to the degree that we never owe any more. As long as we are in this world, we are in debt to pay divine love. Ro 13:9 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 neighbor as thyself. If we can love to the degree that we should, we do not have to worry about breaking any laws. Love must be perfected in us and sometimes it is a painful process. This must be done in us in order that the righteousness that the law demanded and even beyond that is fulfilled in us.

In our Chapter, we are dealing with man's responsibility to man. It is the responsibility of the authority that God has placed over man. Ro 13:10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Love is the fulfillment of the law. This is the fulfillment of our responsibilities to our neighbor. Divine Love is the key component in the Christian. Ro 13:11 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. Paul has been telling us to be aware of the powers that be and be subject to them. He has exhorted us concerning love and walking in love where our neighbor is concerned. But then he says, **and that knowing the time**. It means in the view of the coming of the Lord, these things are even more important to us. We must be even more aware of them in our experience. To awake out of sleep means to realize and to implement a walk of love. The person who is asleep is the one who lets these things slide. Sleeping in view of the coming of the Lord is a very dangerous thing to do. It is time to awake out of sleep: for now is our salvation nearer than when we first believed.

Our salvation here refers to the time that we will be translated and taken out of this world. That is the deliverance or the salvation that we are looking for and it is nearer than when we first believed. We must remember that Paul wrote this chapter during the reign of the Roman Empire. There was no democracy, and no special friend to Christians, yet he still saw the Romans legitimate authority. Jesus suffered under Pontius Pilate, one of the worst Roman governors Judea ever had; and Paul under Nero, the worst Roman Emperor. And neither our Lord nor His Apostle denied their authority! Ro 13:12 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 armor of light. The night is far spent means the night of the Church age is far spent. The day is about to dawn meaning the dawning of a new era. The dawn of a new day with the Lord is about here. The Apostle Paul gives us some exhortations here: Let us therefore cast off the works of darkness; it means it is time to walk in the light. Do not ignore the light of God's word in our lives. Let us put on the armor of light; there is only one way to do that and it is to take on the light of God's word. That is the light. Some people take the first part to stay away from the works of darkness, but this is not sufficient by itself. We must have and rely on the power of God's word. So Paul says let us put on the armor of light. It is a protection that we have against the ways of darkness. Ro 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. This is day where we must be honest before God and honest with ourselves.

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We must be transparent before the Lord for He sees everything any way. Notice three times he says “let us.” That means 3 times he is telling us that it is **our choice**. God is not forcing us or demanding us to do anything. But we must surrender to what He is saying here. So let us walk honestly as in the day; walking is what is on display or active. It is not a closet Christian. We must be out and open with our testimony before the world, walking honestly. Paul then brings the negative part with the “nots.” Here we have the Holy Spirit who knew the climate that was going to prevail prior to the coming of the Lord. So he says, not in rioting. This word rioting means, a letting loose and that is what we see in our world today. Even among Christian people they do not want any control, People want to do what they want to do. Paul says, not in rioting or letting the flesh just loose to rule and reign. To contrast this, “not in rioting,” we are to be controlled by divine love. There is the restraint of divine love. That is exactly the restraint that God intends for us to have. Not in rioting and drunkenness; drunkenness can mean many things. It can mean the natural intoxicants. There are also many religious intoxicants where men become dull to God’s word and God’s leading. They choose all of these religious ways in order to isolate themselves from the realities, but we are not to be in drunkenness of any kind.

We cannot adopt the ways of the world. Today there is the idea that if society accepts it then it makes it alright. The Church has also adopted that to a degree. The word wantonness means indecency. The only way to get rid of these things is in Ro 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. This is the only way that we are ever going to overcome all of the traits that he has mentioned. We must put on the Lord Jesus Christ which means, that we walk after the life of the new creation that is within us since we were born again. So put ye on the Lord Jesus Christ, and make not provision for the flesh. The second part of this verse is dependent upon the first part. If we try to make no provision for the flesh on our own, we are going to fail miserably. But when we put on the Lord Jesus Christ, this is what will enable us to make no provision for the flesh to fulfill the lust thereof. Putting on Jesus Christ also is an exhortation given to believers. How can you say to a believer who has already put on Christ at initial salvation, put on Christ? What Paul is saying is; this has happened to you positionally when you were saved, let it happen to you practically.

Think of an athlete who puts on the uniform of a great team. It’s one thing to wear the uniform and be on the team, it’s something else to play up to the reputation of the team. It’s one thing to possess the gift of the righteousness of Jesus Christ and it’s quite something else to live up to that and walk in it. We know what the Christian life is and we know what spiritual growth is. It is about becoming in practice what we are. Paul tells us we have put off the old man and then he says wake up and put on the new man. We must put off our night-clothes. What must we put on. How shall we dress our souls? Put on the armor of light; Christians are soldiers in the midst of enemies, and their life a warfare, therefore our array must be armor. Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. The graces of the Spirit are this armour. To secure the soul from Satan’s temptations and the assaults of this present evil world is called the armour of light. Then put on the Lord Jesus Christ. Put on the spirit and grace of Christ for sanctification; Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. Without Christ, we are naked, deformed; all other things are filthy rages, or fig-leaves. God has provided us coats of skins-large, strong, warm, and durable. Let us do it in truth and sincerity.

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It will be as we yield to the word of God and the power of the Holy Spirit. We still have to keep doing that. And so the picture of this taking off and putting on fits the believer well.

Romans 14 gets into our conduct before other people. It gets down to practicality in that we may have to limit our own liberty for the sake of someone else. Ro 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations. This means do not judge his doubtful thoughts nor try to get your brother to measure up. We accept those weak in the faith, but not for the sake of carrying on a debate with them regarding doubtful things. Receive the one who is weak in the faith: These are words to take seriously. Paul warns us to not make spiritual maturity a requirement for fellowship. We should distinguish between someone who is weak and someone who is rebellious. There are many reasons why a Christian might be weak. They may be a babe in Christ (babies are weak). They may be sick or diseased by legalism. They may be malnourished by lack of good teaching. They may lack exercise needing exhortation. Ro 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs. The weak in the faith believes that he can't eat anything but, herbs. He really can't eat meat.

But the weak eateth herbs; Scripture refers to this kind of a person as a weak one. We are not to make a big deal out of his weakness right now. Only God can grow him out of it. So don't try to bring him out of it. But v2, there is one that believes that he may eat all things is really the strong one in the faith. He is the one that has the faith to eat anything. It doesn't make any difference. He believes that God has blessed it and he is able to eat it regardless. While the issue of not eating meat for spiritual reasons is no longer directly relevant to most Christians today, there are plenty of issues where some believers believe one way and others believe differently. Ro 14:3 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. This exhortation is because we will have the weak ones and the strong ones. If a person is strong in the faith, he is not to despise or look down on a person that cannot partake of these things. For example from the Jewish point of view, the Jews were forbidden to eat pork. That changes in the New Testament when God told Peter to let down that sheet. What God hath cleansed don't you call common and unclean. Now He used the natural to illustrate the spiritual, but He was saying that God has cleansed all of that.

Then here is the exhortation for the weak one, let not him which eateth not judge him that eateth: Ro 14:4 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. God is saying here, who are you to judge, that is none of our business. Ro 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. There are those in our day, that insist that Saturday is the day that you worship and they are adamant about it. Some even believe that Sunday is the holiest day that there is. The truth is that every day is to be holy unto the Lord. That is why he says esteemeth every day alike. Ro 14:6 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. Do these things before the Lord. Ro 14:7 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. As individuals, we are all responsible before the Lord.

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Ro 14:9 For to this end (means the last part of v8, we are the Lord's) Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Whether we live or die, we are the Lord's. Ro 14:10 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. Why dost thou judge thy brother refers to the one that is weak in the faith? The one that is strong in the faith here is the one that looks down on the weak one. Then notice we shall all stand before the judgment seat of Christ. This is one of the most important truths in the scripture and we need to understand this. The major point that we need to understand is that it is taking place right now. The first chapter of Revelation has a graphic picture of the Judge. John saw Jesus as the Judge, but where he saw it is important. John says he was caught to the end of the church age or he was caught to the day of the Lord. He said I heard a voice behind me and I turned around and that is when he saw the Judge. It means that the Judge was judging during this age. It had already happened by the time John got to the end of the Church age. So we read there that Jesus is walking amidst the candlesticks right now. Repentance is now. We are being judged now. There is not going to be any repentance after we get to glory.

So when we understand the judgment seat of Christ is the one of the greatest things that we can have in our Christian life right now. Why? Because right now at the judgment seat of Christ, God reveals to us what needs to be changed or what needs to be repented of in our lives and to change it before we ever walk into glory. Then v 11. Ro 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Paul uses this verse to support the judgment seat of Christ. As I live, saith the Lord, every knee shall bow to me, now, when do we bow before the Lord? Right now! Jesus is walking in the midst of the candlesticks today and you and I, as Christians, bow before Him right now. And every tongue shall confess to God. Now we realize today if men do not bow, they will bow later, but now is the time to bow our knee before the Lord. Now is the time to confess before God. Ro 14:12 So then every one of us shall give account of himself to God. So when do we do that? Right now! We are being judged by God's word now. So we give account of our lives now and if there are things that are wrong, they can be corrected now so that we are able to grow up into Christ.

Ro 14:13 Let us not therefore judge one another anymore: (why? Because we are all appearing before the judgment seat of Christ now. It is not my place to judge anybody else, because that is the place of Christ. He is the only one qualified for that place. Ro 14:13 Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. This is where that the responsibility is on the strong in the faith. The weak in the faith are exhorted not to judge others, but the strong in the faith are strictly urged not to put a stumbling block before him that is weak. Ro 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: (Paul knew what the kosher menu was and yet he wrote these words. All of those foods that were forbidden under the old covenant, Paul says there is nothing wrong with them.) But to him that esteemeth anything to be unclean, to him it is unclean. Ro 14:14 I know, and am persuaded; he means that this is not just my opinion or my idea. Ro 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. This is such an important key to us as individuals;

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Some have weakness that others do not. It is not what goes into the body that defiles a man, but what comes out. Anything means not only food, but any activity. To him, individually, it is unclean. Ro 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. If there is a brother who is really offended by eating meat or something that you do, if you are the one strong in faith, then don't do it. You need to limit your liberty. Don't deliberately offend a brother, by doing something that he is offended by. We can't force our own liberty on someone else. Ro 14:16 Let not then your good be evil spoken of: What you think is good for you may not be good for everyone else. Don't judge everyone's experience by our own. Ro 14:17 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. These things are righteousness, peace and joy. Ro 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Let's follow after righteousness, and peace, and joy in the Holy Ghost.

Things that may edify one another. We must be vessels of edification to one another. Ro 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. He means, don't insist on eating meat in front of this weak brother just because you have liberty to do it. All things indeed are pure refers back to v 14. There is nothing unclean of itself. Here is the evil, but it is evil for that man who eateth with offence. If this doing or eating something offends the conscience then the enemy can really attack this person. If it offends their conscience we should not partake of it. Ro 14:21 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. Compare with 1Co 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. This is the commitment that Paul made and this is the same commitment we must make. We must not offend someone else with our liberty. Ro 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

Do you have faith to eat these things that are not kosher? Hast thou faith have it thyself before God. This is a real gage; you don't have to do it before someone else or flaunt it, but have it to yourself before God. Then happy, which means that we are not offending our conscience or we do not have any conviction for doing this then happy are we because we are not going to have to suffer the effects of a guilty conscience. Ro 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. If a person does not have the faith to partake and he condemns himself then it offends his conscience, because he eateth not of faith. So where does faith come from. Faith comes from hearing and hearing by the word of God. When we begin to study the scripture, it is the scripture that builds up that faith in our lives so that you do these things, you can eat these things, you can enjoy life without feeling a constant burden of condemnation because of a guilty conscience. It isn't just to build our faith to eat all the pork that we want, but it is building us up in the faith to realize where real righteousness comes from. Righteousness comes from laying hold of the Lord Jesus Christ. There are many Christians that are suffering terrible things because of ignorance. That is why we must understand these things.

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Throughout these chapters that we have study tonight Paul tells us of practical things. These are things we are to practice in our lives. We know that God has provided everything for us already, but how do we make these provisions practical in our lives and walk the walk that we are called to. We can learn these things of course in the word of God by the power of the Holy Spirit. But we also have the life of Paul as our witness. Paul's dramatic conversion from persecutor to fervent Christian illustrates that no one is beyond God's reach and the possibility of profound personal change. His life demonstrates that God can transform even the most prideful person into someone who embodies humility and compassion. Paul's life demonstrates that salvation is received through faith in Christ. However, he also highlights that genuine faith is demonstrated through good works and actions that reflect Christian love and values. We hear the word of God and then take action and put it into practice in a practical way. Paul's life was centered on Jesus Christ. He focused on His teachings and example as the guiding principles for everyday living. Paul encourages us to live out faith in practical ways, including serving others, practicing humility, and expressing love in relationship to one another.

Paul's life is an example that teaches us that challenges are an inevitable part of the journey of faith, and that strength is found in trusting God and relying on His strength. Paul's life emphasizes that love is the most important Christian virtue or quality and should be the driving force behind all our actions. Paul's life emphasized the importance of believers supporting and encouraging one another in the scripture because of Divine love. To sum it all up, Paul's life and epistles provides inspiration and guidance on how to live out faith practically and meaningfully in everyday life. One of the strongest messages that Paul has given to my life and I hope it is of yours is this scripture. 1Co 11:1 Be ye followers of me, even as I also am of Christ. That is one of the most profound scriptures that he gave which demonstrated his life. Then Paul was a giver. He invested deeply in the development of young pastors like Timothy, Titus and John Mark. He was never a leader that held his friends at arms' length. Instead, he challenged younger believers to walk through the trials and joys of daily life and ministry with him.

Paul loved the Church and it is evident in the greetings and salutations he sent in his letters to the various cities and churches. He knew the church was not without her issues, and he had a strong conviction and genuine desire to see her grow and become stronger. The church today and we are that church; we can learn from Paul what it looks like to speak with authority. He spoke unapologetically, and he spoke with conviction. Paul knew that the Spirit of God dwelled in him, richly. This power drove his preaching. Whether he was preaching on the largest and greatest stages of the day, or in a one-on-one Gospel conversation, he was unapologetic and unwavering in his commitment to preach Jesus Christ and His Gospel. It is this word by the power of the Holy Spirit that will take us through till we meet our Lord in the air. Amen

Romans 15 July 10, 2025

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In Chap 14, Paul talked about the weak in faith and in verse one of Chap 15, he still talks about the weak in faith. The first seven verses of this chapter seem to be a continuation of the thought found in Chapter 14; however, the remaining verses are a contrast between the earthly ministries of Jesus and Paul. Ro 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Ro 15:2 Let every one of us please his neighbor for his good to edification. Sometimes it costs us personally in order to contribute to the edification of another brother. Then Ro 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. Jesus was so zealous or eager to help other people, even at the expense of Himself. This same quality is to prevail in our lives. The reproaches of them that reproached thee fell on me means all of the sin of humanity was laid upon Christ. The thing to notice is that Jesus was not pleasing Himself. He wasn't making it light on Himself. Maybe there are those times in our life, in order to help someone else, to contribute to their edification, and to their spiritual well-being, we might find that it creates a burden for ourselves. The reproaches that Christ took on were the sin of the people.

Christ carries our weaknesses and God patiently bears our faults. Therefore we carry those weak in faith. We don't take on anyone's sin but we may have to lose our reputation in order to be identified with them. Just like Christ who was called a wine bibber and such because He associated with that kind of a person. It seems that we could all get along with each other much better if we were more like each other. It's our differences that account for our disagreements. We were all raised differently. We have different ideas, different opinions, different perspectives, and different values. And most of us are convinced that our way of looking at things is the right way. So when some folks encounter people who don't agree with them, many try to convert them to their way of thinking. That usually results in conflict. God made us to be different. He wants it that way. He has always wanted it that way. You would think that if anybody could have agreed with each other it would have been the believers in the early church. They were only a few years removed from the personal presence of Jesus Christ on earth. They were ministered to by the apostles themselves, men with divine authority who had been with Jesus.

But if there is one thing that leaps off the pages of the New Testament, it is that the people in the early church had differences, and their differences often led to conflict. The church at Rome was no exception. There was both a strong Jewish and a strong Gentile influence in the church. Before they came to know Christ, they didn't like each other at all. In fact, Jews and Gentiles wouldn't even talk to each other. And even after they came to know Christ, their different ways of looking at things brought them into conflict, particularly in dietary matters as we have seen in our previous study. Paul devotes four chapters to helping them learn to get along with one another and live with each other in love. It's been the major theme from chapter 12 on. Two of these chapters deal primarily with those dietary differences. Ro 15:4 For whatsoever things were written aforetime were written for our learning. We can put this in the context of Christ and our bearing the reproach of someone else. The scriptures tell us that we follow the same path as the Lord Jesus. The scriptures afore time are the Old Testament scriptures which are there to encourage us and they let us know we are on the right path. We receive our comfort from Ro 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

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It is the scriptures that become a comfort and hope to us, because sometimes it is difficult to bear the criticism of someone else. These next three verses seem to go hand in hand. They are: Ro 15:5 Now the **God of patience** and consolation grant you to be likeminded one toward another according to Christ Jesus: Ro 15:13 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. Ro 15:33 Now the **God of peace** be with you all. Amen. With these titles Paul speaks of the Godhead. The God of patience and consolation; the God of Hope; the God of peace. Paul is still trying to get the people to identify with others, not to be so separated from other people. When we identify with other people and when we bear their burden even at the expense of ourselves than the God of patience and consolation is going to be right there with us and then Paul says: grant you to be likeminded one toward another according to Christ Jesus: likeminded with Christ means this is exactly what Jesus did. He identified with us. He identified Himself with sinners. This does not mean we identify with people's sin or error taught. An identity in Christ acknowledges that your standing with God is not based on your performance or achievements, but on His grace and the sacrifice of Jesus.

It means accepting God's love and forgiveness and living a life that reflects His character. Christ identified with us by taking our sin, guilt and shame on the cross: now we need to identify with him in his death and resurrection. We identify with His death, by believing that we have died to our sin and shame. This means we no longer accept the guilt or accusation for the wrong things we have done. Ro 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Ro 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God. Note Jesus came to minister to us. Joh 1:11 He came unto his own, and his own received him not. Jesus has received us, should we not receive others that need our help. Now there are some people that do not want to be helped and if that is the case there is nothing, we can do for them. Jesus could not help those that did not want His help and so likewise with us. But there are those that need a friend and someone to help them and we must be willing to fulfill that role in their lives. Starting in v8, it seems that Paul starts a little different message. V1-7 go with Chapter 14 because Paul is talking about exactly the same thing.

V8 Paul talks about Jesus' ministry to the Jews or the circumcision. Then Paul points out that his ministry is to the uncircumcision or the Gentiles. Ro 15:8 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. Jesus' primary ministry was to the Jew, but He did not completely ignore the Gentile. Paul's ministry was primarily to the Gentiles. So that the Gentiles might glorify God for His mercy and His grace. There is only one way to approach God and that is according to His mercy and His grace. As it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. Paul quoted the Old Testament to make his point that the Gentile was always in the plan of God. The Gentile was not an afterthought by God, He was always included in the plan of God. God always had an order and that order is to the Jew first and then to the Gentile. Paul here quotes from Ps 18:49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

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The responsibility and the ministry of the Jew was always to minister unto the Gentile and they will fulfill that ministry in the Millenium. Ro 15:10 And again he saith, Rejoice, ye Gentiles, with his people. This is a reference to Song of Moses in De 32:43 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. Rejoice you Gentiles means that the Gentile is to be brought in right along with the Jew. Ro 15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. This is taken from Ps 117:1 O praise the LORD, all ye nations: praise him, all ye people. All Ye people here being the Jews. Ro 15:12 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. This comes from Isa 11:10 It says it this way. 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. All along, the Gentile was in the plan of God. There shall be a root of Jesse. The root is that which comes before Jesse and Jesse was the father of David.

So Christ was around even before Jesse was. Jesus is the root of Jesse. Jesus was both Lord and master as well as servant and when He told the Jews that, they could not grasp it. We have begun to trust God as the Gentiles but in the millennium, there will be massive Gentile nations that will come to trust the Lord. What was the **hidden purpose of God** that was brought to light in this age? Eph 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Jews and Gentiles share equally in Christ. This verse is like a great banqueting table that has been set by the Lord Jesus whereby we can come and eat. It is as if Jesus says have you eaten this over here. But some people want to ask Him instead, where did you get the fish? We can partake of the promise in Christ by the gospel. But then notice Eph 3:10 To the intent that now unto the principalities and powers in heavenly places **might be known by the church** the manifold wisdom of God. We in the church get it by the gospel. The principalities and powers in heavenly places get it from the us in the Church. They get it from watching us. We are being watched by all the principalities and powers in heavenly places. What is the intent of God that Paul says in Eph 3:10?

It is to take the weakest, violist, full of vulgar, man, that will come to Christ and put him on a throne through the gospel. What a manifold wisdom of God. And we are on display for all the universe to see. The was one of the purposes of God, it was in the Church. Ro 15:13 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. Compare this with Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; **Christ is actually the object of our hope.** He is the one who gives us hope and it is just not a hope of the coming of the Lord, **but all hope** that we have is in Christ Jesus. Everything that God has given to us is in Christ. Now the God of hope fill you with all joy and peace in believing. Notice this, the more that we believe in Christ and the more that we believe the God of hope. Then the greater the joy and peace that we are going to have in our lives. Notice: that you may abound in hope. This joy and peace in believing also brings us to that wonderful hope that there is in Christ. The more of the scriptures that we read, the more that we take into our being, the more hope that we have in all areas of our lives. So you may abound in hope and notice that is through the power of the Holy Spirit. It is the Holy Spirit who gives us understanding of these marvelous truths, and it is the Holy Spirit who quickens them to our understanding, and makes this hope in our lives real.

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God of hope fill you with all joy and peace. That word fill means fill to the brim in every particular way. It means to take possession of and ultimate control. The idea is that what fills a person, exercises control over the person's, attitude and actions. So we fill ourselves with the word of God and we will rightly act even to each other. Ro 15:14 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. Notice the order of the sequence of events in this verse. I am persuaded of you that you are full of goodness. The only source of goodness is God and His word. So fill yourself with His word. It doesn't come from anywhere else. This goodness came from the relationship that these people had with God and what He had implanted within their heart. Then we read you are filled with all knowledge. This doesn't mean that they knew it all. We must be filled with knowledge in order to be able to admonish one another. As we are filled with the knowledge of God, we are able also to admonish and encourage and build up one another. Ro 15:15 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.**

The grace that he is talking about here is the ability and the opportunity to minister unto the Gentiles. Paul knew from early on in his ministry that this is what God had chosen him for. He was a chosen vessel unto the Gentiles. Paul received this grace from God in order that he might fulfill that ministry. Paul says, he wrote it in some sort. Paul had touched upon several things even those things in mysteries. He uncovered many things that were concealed things of the word of God. While revealing in part some things, yet he covered up the greater part of these things, so he says, I have written to you rather boldly in part, as one who is reminding you through the grace that has been given to me. Do you hear the Apostle Paul as he says, "I have written in part"? Paul who hands down these things to us has handed them down in part. We can never become so puffed up, as if we know everything. Paul himself, claims to write in part and to know in part. Personally, I think that even though Paul himself may confess to know in part, nevertheless he knew more, even far more than he wrote. Paul knew many things yet he would not dare to publish many things, he claims that there was a boldness in him so that at least he would commit some things to writing.

Ro 15:16 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. Paul received this grace from God in order that he might fulfill that ministry. If you remember that the Gentiles were despised of the Jews, so it took the grace of God for Paul to be able to minister unto the gentiles. This was a powerful message of the Apostle Paul. Paul was not preaching some cause or reform or against something, but he was preaching Christ Himself and that must be our message today. Christ is the message of the entire scriptures. We preach Christ and we lift up Christ! Jesus Christ is who we want to win. There is nothing else! This word minister is to minister as a priest and that is exactly what Paul was. He was a spiritual priest in ministering unto us gentiles, the gospel of the good tidings or the glad tidings of God. The glad tidings is that Jesus Christ, through his life, death, and resurrection, offers humanity a path to salvation and reconciliation with God. The glad tidings are not just a general message for all, but are meant to be received and embraced individually, bringing personal hope and joy to those who believe. The glad tidings are all wrapped up in this Gospel that we hold so dear to us. It is the word of God.

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The offering up of the gentiles is not offering up in sacrifice, the way that the Jew would have liked, but the offering up as an offering to God for good. That which is going to be beneficial to Him. It is what will be a blessing to God. So Paul did that through the Gospel. Paul says that this grace was given to him for this reason: “that I might be the minister of Christ Jesus among the Gentiles. He adds, “in order that the offering of the Gentiles may become accepted, sanctified by the Holy Spirit.” Just as when the high priests were offering sacrifices in the Old Testament, it was necessary for them to make sure that there was no blemish on the sacrificial animal, nothing blameworthy, no fault, so that it could be accepted and pleasing to God. So also, he who sacrifices the Gospel and proclaims the Word of God ought to take care in every way that there would be no blemish in his preaching. It must not be littered with error. The truth is pure. He wanted no fault in his teaching, no blame in his instruction. He wanted his teaching to be by the example of his life, that he might make the salvation of his disciples his own offering accepted by God. He says, sanctified, by the Holy Spirit.

The Holy Spirit is the fountain of sanctification an offering of the Gentiles. Ro 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. Paul realizes here that it was God’s idea; it was not something that originated from Paul. Paul’s boast was in Lord Jesus Christ. This was by God’s design. Paul’s life was a small picture of what the ministry of the nation Israel will be during the millennium. Paul’s ministry was to the Gentiles. Israel will one day glory in Christ rather than in the law. The Jew always gloried in God but they never gloried in Christ and this must absolutely change and it will. To boast without Christ is to glory before God without righteousness, without wisdom, and without truth. Ps 34:2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

They will one day glory in Christ. Ro 15:18 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. A practical knowledge of Paul’s gospel will cause us to become obedient to God’s ways. Paul’s message in Ac 15:12 is very applicable here. Ac 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. Paul said, for I will not dare to speak of any of those things which Christ hath not wrought by me. Paul did not make up some fantastic stories just to get my message across. These are things that God actually did. He showed forth those mighty works in the Gentiles just as He had in the Jew. In other words, it is best that we stick to the word of God. Paul is declaring that the only things he will speak about are the powerful and transformative works that Christ has accomplished through him, leading the Gentiles to faith and obedience through his preaching and actions, all with the goal of giving glory to God. This can never ever happen if error is preached. Error falls to the ground and it never will build any saint up!

Paul taught that Christians must be discerning and grounded in the truth of God’s Word to recognize and resist the harmful effects of false teaching. Get this, in order to even discern or recognize error and false teaching, we must be grounded in truth. He also highlighted the responsibility of church leaders to protect the flock from spiritual harm by upholding and teaching sound doctrine. Refer to Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

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Then in Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. There are so many scriptures that Paul warns us of preaching sound doctrine. Tit 2:1 But speak thou the things which become sound doctrine: In 2 Timothy 4:3-4, Paul warns Timothy that the time will come when people will not tolerate or put up with sound doctrine. Instead, driven by their own desires and a craving for messages that soothe their itching ears, they will gather a multitude of teachers who tell them what they want to hear. This ultimately leads them to turn their ears away from the truth and turn aside to myths and man-made fictions. 2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

Paul suggests that the rejection of sound doctrine results in: A loss of discerning ability and an exposure to false teachings and fables. A preference for satisfying personal desires over biblical truth, leading to an embrace of teachings that are comforting but ultimately deceptive. In these last days there is a rise of teachers who prioritize pleasing their audience over upholding the truth of the Gospel.

Ro 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Ro 15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: Where Christ was named means that he went to these far-off Gentile lands where Christ's name was not known. He went to Rome and Corinth and Galatia to the Gentiles not Jews. Sometimes it is easier to teach people truth when they haven't heard anything because they don't have to unlearn error. So Paul found with the Gentile that he didn't have to tear anything down. When Paul taught the Galatians, the Judaizers came down and were contradicting everything. Paul had a terrible time tearing down the errors and the walls that they were building up. But Paul here went out to the Gentiles whereby Christ name was not so much named among them. Ro 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. This is taken from Isa 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

He was speaking about the Gentiles and the Gentiles that have not heard shall understand. Ro 15:22 For which cause also I have been much hindered from coming to you. Because he had been out preaching this message to others. This wasn't because Satan hindered him, but he was ministering in other churches and building the foundation of the church. Ro 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you; Paul felt that the places that he had been ministering had run dry and he had accomplished what he had set out to do and what God wanted him to accomplish. For years Paul desired to come to them and we don't know how many years that was. He says no more place in these parts that remains for him that is unfilled with the declaration of Christ. He indicates that the time has now arrived when he ought to fulfill his own desire to see those who are in Rome. After visiting Rome, Paul was going to Spain. Ro 15:24 Whosoever 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.

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This is the closest that we ever get to seeing Paul ask for any kind of assistance saying that they could contribute to this missionary journey that Paul was taking. Paul did not beg for funds. But the first thing he wanted was that "I be somewhat filled with your company." He put the fellowship with the saints ahead of the offering that he might receive. That is not the case today, in many churches they just want money. Ro 15:25 But now I go unto Jerusalem to minister unto the saints. Paul was bringing an offering to the poor Jews at Jerusalem. If you remember these people had all things common right after the day of Pentecost. They sold all that they had and I am sure God did that for a reason. They were free to go where they wanted but many remained in Jerusalem and these were these poor Jews. Paul took up an offering for them. Ro 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Paul puts the Macedonia saints first because they really gave and gave even out of their poverty. Unlike the Corinthian saints who were very rich and did not give like the Macedonians or the Achaia saints.

Ro 15:27 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. Every Gentile is in debt to the Jew because of the rejection of the Jew that the Gospel is now come unto the Gentiles. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. As a Gentile we must realize that we have this marvelous blessing and marvelous spiritual riches that God has given. Ro 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. When Paul had taken that offering up to Jerusalem, it must have been a large sum of money. Ro 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Compare this with Ro 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; Paul was not going to come empty handed, but he was going to come full of the Gospel there at Rome. Paul was not going to them to extract something but to impart something to them.

Ro 15:30 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; Notice it wasn't for Paul's sake, but for the Lord Jesus Christ's sake. Paul did not have an ego, or anything like that. For the love of the Spirit means it was in Paul. Paul is asking them to earnestly pray for him. That word strive means to struggle in company with. It means to be a partner. There were these prayer requests of Paul. Prayer #1 that I may be delivered from them that do not believe in Judaea. There were those that **were always trying to tear down the gospel.** #2, that my service which I have for Jerusalem may be accepted of the saints. Paul wanted prayer that these poor Jews at Jerusalem would accept this money. There are those today that are real needy and they absolutely turn it down because of their pride. Then #3 prayer is that I may come unto you with joy by the will of God. Paul wanted to come with joy, but also by the will of God. Then #4 and may with you be refreshed. I want you to pray that we will have a profitable and an edifying time. It is not a time to just go through the motions, but to really ask God to pour out His Holy Spirit that we might have a time of real refreshing and edification. Ro 15:31 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.

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Notice that the entire Trinity in Chapter 15. Ro 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That is the Father. Ro 15:13 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. The God of hope refers to Christ because all hope is in Christ. Ro 15:33 Now the God of peace be with you all. Amen. The God of peace is the power of the Holy Ghost. The entire Trinity is called to minister with one another to bring about the complete ministry to God's people. What is there for us to discern in these things of Chapter 15? Everyone who is spiritual, or whoever serves God in Spirit and lives not according to the flesh but according to the Spirit, he is in Jerusalem so to speak. That is, we dwell in the place of peace and stand in the Vision of Peace. Jerusalem means double peace. This poor man always dwells in double peace possessing spiritual riches. His gold is wisdom and his silver is words of knowledge. His clothing is Christ; his banquets and riches are the table of wisdom, and his abundant food is the Word of God. We drink the wine of gladness, which wisdom has mixed. We eat solid food from the sacrificial Gospel of Christ, even the Word that was made flesh.

These are the spiritual riches that we share while we are still here on this earth. We have learned much from the Apostle Paul through our studies in Acts and in this study in Romans. Paul suffered many things in order for us to win Christ. One of his desires is: Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: The driving force behind all he did, wrote and taught, and the way he lived, was this single-minded ambition to make Jesus Christ known to us. If Paul hadn't preached Christ, he viewed himself as a castaway or disqualified from God's service, potentially leading to a life of regret and spiritual emptiness. Paul's primary motivation was to please God, not to gain human approval. Therefore we see in Paul at his last in: 2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is **laid up for me a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

It is not some trophy that we see little league children when everyone gets a trophy just for participating in the sport. This crown for Paul symbolizes the eternal prize and divine recognition for a life lived faithfully in anticipation of Christ's return. It's not just for Paul, but for all who share his longing for Jesus's second coming. Further, the crown of righteousness is a symbol of **the reward** God gives to those who live holy lives. It is not like candy thrown out to everyone in a parade. We cannot cheapen this crown that way. The reward is not earned through works but is given to those who have a deep and abiding love for Jesus. At the time that the Apostle Paul wrote 2Timothy, he was imprisoned in Rome, awaiting the moment of his own execution, which would be death by decapitation. But his final words in 2Timothy 4:8, Paul wasn't focused on his own death. He looked beyond that event to that glorious moment when Jesus would personally step forward to give him a "crown of righteousness" as a reward for his faithful service. We must stand for the truth that the Apostle Paul taught us. Paul was still in his race when he wrote 2Timothy 4:8. But rather than focus on his execution by decapitation, Paul chose instead to focus on the crown of righteousness that the Lord would soon be placing upon his brow. We don't have that crown yet but we are standing for truth and if we do then one day that crown will be placed on our head.

Romans 16, July 17, 2025

Page 1

It is said that verses 1-20 of this chapter rightly belong to the Epistle to the Ephesians. Ro 16:1 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 **servant** literally means pastor. The word **succourer** means helper or literally means a front-rank protector. Phebe was right out on the front lines with the Apostle Paul. She was taking the heat right along with Paul. Paul appreciated this women of faith who was right out in the forefront of the battle. These passages teach us with apostolic authority that women are equally appointed to the ministry of the Church. With great praise and commendation Paul honors Phoebe, who was placed in this service in the church in Cenchreae. Phoebe means bright, radiant, or shining one. Ro 16:3 Greet Priscilla and Aquila my helpers in Christ Jesus: Aquila and Priscilla had a church in their home at Ephesus (Acts 18:18-28), and there is nothing in the Scripture that says they moved back to Rome, from where they originally came. They apparently were still in Ephesus when Paul wrote his last epistle to Timothy, who is believed to have been in Ephesus at that time. Refer to II Timothy 4:19; and also II Timothy 1:16-18 and II Corinthians 16:19.

We read more of Priscilla and Aquila in Acts 18:19 and then in 1Cor 16:19. They are the ones that instructed Apollo's more perfectly in the ways of the Lord. Aquila means eagle who is figurative of Christ the Eagle, or the protector or the leader. Ro 16:4 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. Priscilla and Aquila had showed their great love for Paul willing to lay down their own necks. These two were really given to the Gospel. They laid down their own necks for the Gospel. This couple had a tremendous reputation of fighting the good fight of faith and preaching the Gospel of the Lord Jesus. Ro 16:5 Likewise greet the church that is in their house. Salute my well beloved Epaenetus, who is the firstfruits of Achaia unto Christ. Epaenetus means praise worthy. He is not associated with the church here in Rome, but he is the firstfruits of Asia unto Christ. Rome was not in Asia or Achaia. Corinth was in Achaia. Note also, it is not those who are first in time who are the firstfruits, but those who in the character of the Lord. Ro 16:6 Greet Mary, who bestowed much labor on us. We do not know what Mary this was, but she was a faithful servant.

Paul is teaching that women should labor in the things of God. Ro 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Andronicus means victory of man and it shows us the victory or the dominion that Christ as a man had and has even today. Then Junia, my kinsmen and my fellow prisoner means youthful. These actually seem to be those that were in prison with Paul. So Paul is commanding them very highly and notice who are of note among the apostles, (now whether Paul is calling both of them Apostles or whether he thinks they are completely respected by the Apostles, both of them are highly commended, who also were in Christ before me. They were believers even before the Apostle Paul. Ro 16:8 Greet Amplias my beloved in the Lord. Amplias means enlarged and this tells us of the enlarged or the full grown in Christ. Ro 16:9 Salute Urbane, our helper in Christ, and Stachys my beloved. Stachys means ear of corn and tells of the fruitfulness of Christ. It testifies as corn does of the resurrection. Ro 16:10 Salute Apelles **approved** in Christ.

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This word **approved** means tried. Salute them which are of Aristobulus' household. Apelles means without receptacle, which tells us that Christ has no room, without receptacle, except for the will of God. He is completely just full up with the will of God. There is no room for anything else. I think that this Apelles had passed through many afflictions. He was approved in Christ or tried in Christ. He was tried and he was patient and brave and was declared by the Apostle Paul He was tested, according to what Paul said in Ro 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: Then salute them which are of Aristobulus' household. Aristobulus means best counselor. This means that Christ is our Counselor and Prince of peace. Ro 16:11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Herodion means valiant and he testifies of Christ as the outstanding warrior. Greet them that be of the household of Narcissus. Narcissus means narcotic and it shows to us Christ who is addicted to the will of God and to the ways of God. All these names and their meanings mean we are to follow Christ. We do not follow man. 1Co 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Paul is saying we follow Christ!

Ro 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Today there are those that labor and contribute and minister, but then there are those who labor much in the Lord. We need both of these that the Lord mentioned in verse 12. Ro 16:13 Salute Rufus chosen in the Lord, and his mother and mine. Rufus means red and it speaks of the blood of the Lamb. Ro 16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Asyncritus, means incomparable or unmatched or outstanding which is Christ the incomparable One. He is Chief of Ten Thousand found in the Song of Solomon. Phlegon means burning; it shows to us the burning zeal of Christ as we read in John 2. Hermas means gain; it speaks to us of the gain that is in Christ Jesus Himself; the gain of spiritual things. Patrobas means paternal or fatherly and that of course expresses the very character and spirit of Christ. Hermes is teacher or gain and of course Jesus is that teacher even for our gain. Ro 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Philologus means the lover of the word. Jesus was the word but he indeed was a lover of the word. Nereus means water nymph.

He speaks of Christ coming out of the waters in resurrection. Olympas means celestial and it brings out the heavenly character of the Lord Jesus and His ministry and all the saints which are with them. Ro 16:16 Salute one another with an holy kiss. The churches of Christ salute you. Paul is writing these things while in one church. So how is it that he sends the greetings of all the churches together to the Roman church? We must understand that there was one spirit in Paul and in all the churches of Christ. So, to offer a greeting, is to be united through faith and the Spirit. Note, we have seen in the previous verses the meanings of all these names that Paul has saluted which point to the character of Christ. This is what we want in our lives the character of Christ. Now, Paul gives us a stern warning in these next verses. Why? Because these individuals were undermining the unity and purity of the church by promoting false teachings. They were contradicted the core doctrines they had learned from Paul. Paul's concern was to protect the church from being led astray by individuals and to maintain sound doctrine within the Christian community.

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So we read the warning in Ro16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid them**. Notice Paul does not tell us to fight with them or try and convince them. God did not intend that men would argue over the scriptures. We can try and point them to the way of the truth and instruct them. There are those that will not accept rightly dividing the word of truth, the Gospel of the Lord Jesus Christ. People are making their choices today and God will never force anybody to make the right choice, but He will make you wish you had. Paul says, simply avoid them. Ro 16:18 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. There is nothing edifying if we stand and fight with someone, it will not accomplish a thing. If they are not open to the truth, they will not be able to be convinced. They serve not our Lord Jesus Christ, but their own belly; in other words their own appetites and desires are what are important to them rather than being enriched by the Gospel of Christ. They by good words and fair speeches deceive the hearts of the simple.

They deceive them with their wrong doctrine. They deceive them with things that are not true. Our hearts are grieved but Paul says rather than battle with them, avoid them. Some are out to just speak with flattery and flowery words but deception is in their speech in order to win people's favor. But it is not to build up souls in righteousness through the Word of God. To encourage people with sweet flattering words will not grow people up in grace and knowledge of our Lord Jesus Christ. They praise and call things good that are contrary to the Gospel. They are putting light for darkness and darkness for light, sweet for bitter and bitter for sweet. And in these things, they seduce the hearts of the innocent. Ga 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Paul forewarned the church not to be deceived by false teachers and false doctrines. Be not deceived is very plain. The Apostle Paul, strongly condemned practices that involved deception or withholding truth, emphasizing the importance of honesty and integrity in all things. He consistently called for believers to speak the truth in love, avoid deceit, and stand firm against falsehood.

2Ti 2:14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Here is a scripture that we must take to heart. Ps 101:7 He that worketh **deceit** shall not dwell within my house: he that telleth lies shall not tarry in my sight. **Deceit** is the opposite of truth, and God hates deceit. Romans 16:18 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. This verse condemns those who deceive the minds of naive people with smooth talk and flattery. It is not the smooth talk and the flattery that are the problem in this verse; it is the deceit, which is deceiving people. In listing the grave evils of murder, adultery, and greed in Mark 7, Jesus lists deceit right there among the things that defiles us. This should give us a view of how seriously God takes deceit. God hates all lies and all deceit because he is truth, and He is committed to truth.

Part of Satan's arsenal is deception. Revelation 12:9 calls the devil "the deceiver." The devil hates the truth and wars against the truth, and he is the deceiver and he will use anybody to do his bidding in deception. He even deceives himself.

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He deceives himself thinking, “I can overthrow God.” This is not a mission that is going to succeed. Paul said in Tit 2:1 But speak thou the things which become **sound** doctrine: The word “sound” before the word “doctrine” is a medical term. It means “health-giving, life-giving.” So when the Bible is taught soundly or truthfully, it brings life and health. It’s the life-giving, sound, Biblical teaching or doctrine that we need. Every person has a source of authority. It can be tradition, intellect, emotion, or your parents. We are all molded and shaped in some way. Why do we believe what we believe? What is our source of authority? Is it because the pastor said so? Or because the government said so? For the Christian, it must be one source and one source only. Christ and the word of God is our source for everything we believe. How do we know there is a God? The word of God tells us. How do we know that God loves us? The word of God tells us. How do we know what marriage is? The word of God tells us. How do we know what a man and a woman are? The word of God tells us. God knows what man and woman are, because He made them in His image and likeness. How do we know anything that is true?

The word of God tells us. Then in V19 Paul is talking about Ephesians saints because these first 20 verses properly go with Ephesian letter. Ro 16:19 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. We do not need to study evil or all the religions of the world. But be simple concerning evil; don’t be exercised in the things that are evil. Study truth and the light will show forth the error. Refer to: 1Co 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. Ro 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Satan is not to have dominion over us. The God of Peace is the power of the Holy Ghost. And He shall bruise Satan under your feet shortly; this is in keeping with the truth that we find there in Ephesians, that God Himself will take unto ourself the whole armor of God that we may be able to stand against the wiles of the Devil. We must indeed take the armor and the sword of the Spirit in order to do that. Note it is the first 20 verses that belong to the Ephesians epistle.

From v 21 on down to the rest of this chapter, these verses properly belong with this last chapter of Romans. Ro 16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. Timothy means honoring God. Lucius means light or bright or white, all speaking of the wonderful light of the Gospel. Jason means healer. There are those that are just like a healing balm to be around them. Sosipater means saving Father. My kinsmen salute you; they were simply people that worked with Paul in presenting the Gospel and he is giving credit where credit is due. Ro 16:22 I Tertius, who wrote this epistle, salute you in the Lord. Tertius is Paul’s secretary here. Tertius means the third which is a reference here of the resurrection. Ro 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. Gaius was from Corinth, refer to 1Co 1:14 I thank God that I baptized none of you, but Crispus and Gaius; and Gaius means on earth. He is just a down to earth person. Erastus means beloved and he is the chamberlain of the City. He was a politician. Then Quartus means fourth. Ro 16:24 The grace of our Lord Jesus Christ be with you all. Amen. Ro 16:25 Now to him that is of power to stablish you (Paul is referring to God; we are established by God) 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**.

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The mystery is the Church. There are 4 major ways that God uses the Gospel. #1. According to my Gospel. We will never be established in the faith unless we take in the Gospel of the Lord Jesus. We will never be established without Paul's message. Why? Because Jesus introduced Paul's message but Paul enlarged on it. Those who do not understand Paul's Gospel will never really be established in the faith. Then #2. The preaching of Jesus Christ. We will never be established unless Christ is preached in our lives. If the preaching is various causes, or error, and themes, we will never be established. We can only be established through the preaching of Christ. Then #3. According to the revelation of the mystery. This is sad because in the Church today there are so many that do not understand the Mystery of Paul's message. Notice it was kept secret since the world began. Then #4. Ro 16:26 But now is made manifest, and by the scriptures of the prophets. We are established by the scriptures of the Old Testament and the reason is because every one of them point to Christ. Christ is the subject of the entire Bible.

Ro 16:26 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: We must have the Gospel revealed to us in order that we might be obedient to the faith. Then Paul's message is that we constantly give all glory unto God as we read in Ro 16:27 To God only wise, be glory through Jesus Christ forever. Amen. Paul Always makes it a point magnify and extol the Lord Jesus Christ. If people listen to error instead of Paul's Gospel, it is considered a serious matter with potentially dire consequences. False doctrines twist and misrepresent God's Word, leading believers away from genuine faith and potentially into spiritual deception. Paul warns against this in 1Timothy 4:1, stating that some will depart from the faith by devoting themselves to deceitful spirits and doctrines of demons. False teachings often sow discord and create cliques among believers, disrupting the unity and harmony that should characterize the body of Christ. Ac 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, (warning) and remember, that by the space of three years I ceased not to warn every one night and day with tears. Paul was in tears over this. False teachings introduce distortions, contradictions, and additions that diminish the integrity and the sufficiency of God's Word as the ultimate standard of truth.

Timothy is instructed to rightly handle the word of truth and guard against anything that leads to ungodliness (2 Timothy 2:15-16). The most severe consequence of false teaching is its potential to mislead individuals away from the path of salvation. Jesus declared himself as the way, and the truth, and the life, and false teachings can misrepresent His person and work, leading people to a distorted gospel that will cause them not to grow. Paul strongly condemns anyone preaching a different gospel in Galatians 1:6-9. Those who teach false doctrines and those who embrace them face the consequences of God. God is for His people and He wants them to grow up as stall fed calves. Mal 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Peter has some very strong words on this subject. 2Pe 2:1But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

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3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. Then Jude also warns of this in Jude 1:13.

Summary of Romans:

Paul had never been to Rome (Romans 1: 13) and yet he greets those mentioned in this chapter as if they are very close friends, not just ones he had met on occasion in his journeys. Many of those greeted in this chapter were already established in the Lord, while the saints at Rome had not yet heard Paul's Gospel, but were strangers to him. There are 8 woman mentioned in Chapter 16 and these woman express the bride of Christ or full overcomers. Eight is the number of "New Beginning." There are 19 men mentioned here and they portray Christ Himself. Nineteen is the number for faith. This goes with Ephesians where Paul brings out this bridal message especially in Eph 5.

Women's meaning of their names: The full overcomers!

Phoebe's name means shinning or radiant one which is a wonderful picture of the bride of Christ. Priscilla's name means ancient one and she shows the very character of God on display in the bride of Christ. Mary's name means bitter. That doesn't mean that she is a bitter person. It indicates some of the bitter experiences that full overcomers go through.

Junia means youthful and she is a picture of the vibrancy and the vitality of this bridal company. Her youth renewed like the eagles.

Then Tryphena means luxurious. It tells us of this bridal company that flourishes in Christ.

Then there is Tryphosa and her name means illuminating. She speaks of that illuminating body. She lets her light shine just as the bride of Christ does.

Then Persis and her name means one who divides. It is this bridal company that rightly divides the word of truth.

Then Julia and her name means downy. It is hint of the power of the Holy Spirit and the Bride of Christ is definitely controlled by the power of the Holy Spirit. These are the characteristics of the full overcomers that make up the bride of Christ!