# **The book of Romans**

**Introduction**

The author of the book of Romans is Paul, while Tertius was the actual penman. Romans 16:22. Paul’s name appears in all of his epistles as the very first word in each of them to let the reader know who it is that is writing to them.

He holds the office of the apostle of the Gentiles (Romans 11:13) which stands in stark contrast to the twelve apostles to the nation of Israel who ministered to the circumcision (the Jews). Galatians 2:7.

The book was written from Corinth just before Paul headed to Jerusalem to minister to the poor saints there whose kingdom hopes had been put on hold with Israel’s rejection of their King.

***Romans 16:25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.***

**Chapter One**

**The Gospel of God**

**1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,**

**Paul:** Paul is the first word in all of Paul’s thirteen epistles.

**A servant of Jesus Christ:** See Titus 1:1. The word for servant is never translated as the word slave. Only 7 out of the 128 times it is translated as the word bond, or bondman.

**Called to be an apostle:**The word apostle means a sent one.Paul is the apostle of the Gentiles.

***Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:***

Every believer is called to be a saint, but only a few were called to be apostles in the days leading up to and following the resurrection. Romans 1:7 & 1st Corinthians 1:2.

There are no apostles today in the body of Christ, this office was done away with, along with the office of prophet, when Israel's kingdom program ceased, and the word of God was completed (*that which is perfect is come*.) 1st Corinthians 13:10.

**Separated unto the gospel of God:** Which meant he had to first be separated from something else.

He was separated from preaching the law of Moses to the nation of Israel as Pharisee, and he was separated unto the gospel of God (the good news of God).

***Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.***

The work/course that Paul was originally separated for, and sent out on in the beginning, he wanted to finish. Acts 20:18-24 & 2nd Timothy 4:6-8.

**2 (Which he had promised afore by his prophets in the holy scriptures,)**

Verse two is a parenthesis inserted in between verses one through seven. It is necessary to read verse one, and verses three through seven all together, and then insert verse two after you understand the context.

**Afore:** The word “afore” is an archaic English word meaning before.

Where was the gospel promised by his prophets in the holy scriptures? The prophets foretold that the poor would have the gospel (good tidings) preached unto them. Isaiah 40:9, 51:27, 61:1 & Nahum 1:15.

The prophets even foretold of the Messiah's death, burial, and resurrection. See the verses that Paul quoted himself on his first apostolic journey concerning this in Acts 13:32-35.

It is Paul who first preaches that all who believe in Jesus Christ's death, burial, and resurrection alone are justified without the law of Moses in this dispensation. Acts 13:39.

**3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

**Concerning his Son Jesus Christ our Lord:** The gospel of God concerns God’s Son who is our Lord. The word “Lord” here means he is our Master.

**Which was made of the seed of David according to the flesh:**He came in the flesh as a man, as a descendant of David. He was always God. 1st John 4:2-3, & 2nd John 1:7.

**4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:**

**And declared to be the Son of God with power:** He has always been the Son of God, but after the resurrection from the dead he was declared to be the Son of God with power.

***Matthew 28:18 All power is given unto me in heaven and earth.***

This declaration was made long before it ever happened when the holy Spirit gave this revelation to David to write it down for all generations to see. Psalm 2:7 & Acts 13:33.

Israel cannot say that God did not have a Son, because David prophesied of the Saviour’s coming as God’s Son in the whole 2nd Psalm: Psalm 2:12.

**According to the spirit of holiness:**According to the fact thatJesus Christ was born without sin, and he lived a sinless life. Isaiah 7:14 & Hebrew 4:15.

***2nd Corinthians 5:21 For he hath made him to be sin for us, that knew no sin; that we might be made the righteousness of God in him.***

**5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:**

**By whom we have received grace:** We receive grace by Christ's efforts on our behalf. We get God's riches at Christ's expense. Ephesians 2:8-9.

**And apostleship:** We, along with Paul, have received apostleship for obedience to the faith. We are sent to be ambassadors for Christ among all nations. Romans 16:26.

**For obedience to the faith among all nations:**This phrase is mentioned here in the beginning, and end of this epistle.

***Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:***

While the good news (glad tidings) was promised in the writings of the prophets, it was never defined there.

Only in Paul’s epistles do we learn what came about because of Christ’s death, and resurrection. This is what Paul called “my gospel” in Romans 16:25.

**For his name:**Because of who Jesus Christ is, we are to represent him to others.Psalm 23:3.

**6 Among whom are ye also the called of Jesus Christ:**

**Among whom are ye also:** Paul is saying that since the Romans are among all nations that they are also included here.

**The called of Jesus Christ:**We are called along with Paul to take the truth to all nations. No longer is salvation of the Jews, for that program ended after the cross, Salvation is to all who will believe the gospel of Christ by faith.

The kingdom message was restricted from the Gentile nations during the earthly ministry of Christ, and the first part of the book of Acts, and it was to the Jew only. See Matthew 10:1-8 & Acts 11:19.

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

**To all that be in Rome:** Were there any believers in Rome? If not, who then was Phebe delivering the letter to?

**Beloved of God:** Paul narrows the “all” down to those who are beloved of God, which is all those who have believed the gospel.

**Called to be saints:** This verse does not speak about calling someone to salvation as some have erroneously attributed. It speaks of the responsibility of the believer to answer the call to live like the title we have already been given (saints).

A saint is someone who has Christ's righteous imputed to them at salvation. All believers have Christ's righteousness imputed to them. Romans 4:22-24 & 2nd Corinthians 5:21.

**Grace to you and peace:** Paul uses these two words to these Roman believers which is identical with his five earlier epistles, and his seven epistles written later.

It wasn't the common greeting of the age in which Paul was writing as some erroneously say, it is doctrinal truth for all who live in this dispensation of grace.

**From God our Father, and the Lord Jesus Christ:** Grace and peace come from God the Father, and the Lord Jesus Christ, not from Paul.

It is the holy Spirit that baptizes us (places us) into the body of Christ the moment we believe the gospel of the grace of God. It is at that moment we receive his grace.

No one receives grace by being water baptized, or by taking the Lord’s Supper. Romans 6:3, 1st Corinthians 12:13 & Ephesians 2:8-9.

When the apostle mentions the word peace, he is telling his readers that God is no more at enmity (war) with his creation, because his Son has made peace between us by his death on the cross. Colossians 1:20-22.

**8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.**

**Through Jesus Christ:** Acts 15:11, Romans 3:24, 5:1, 11, 15, 6:23, 7:25, 15:17, 16:27, 1st Corinthians 15:57, Galatians 3:4, Ephesians 2:7, Philippians 4:7 & Titus 3:6.

**Your faith is spoken of throughout the whole world:** As the faith of Jesus Christ was spread, these Roman believer's faith was strong because of what they had to suffer under Nero's watchful eye.

It had only been about twenty-three years since Paul had been saved that believers throughout the whole world had heard of the faith of these believers in Rome.

Other believers from Turkey (Asia Minor) and Eastern Europe (Greece) had obviously taken the gospel with them after hearing it from Paul on his earlier apostolic journeys.

**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;**

**God is my witness:**Only God can see the work we or Paul have done in our spirit.

**Whom I serve with my spirit:**This means that Paul was always praying for the saints in Rome. It was the spiritual warfare that went right alongside the physical work that he did.

**The gospel of his Son:** Paul is very specific in not calling the gospel, the gospel of the kingdom, which was preached in the four gospels, but he calls it the gospel of his (God’s) Son instead.

**10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;**

**A prosperous journey:**His prayers were not for money or safety, but for God’s word to save souls, and to build up believers.

**I may impart unto you some spiritual gift:**The spiritual gift Paul wanted them to have in Rome was more of the doctrine that further made up “the mutual faith” that he wanted them to have with him.

**To the end ye may be established:** The word “establish” appears three times in Paul's writings in regard to believers being established in God's word, and the word "established" appears only two times. 1st Thessalonians 3:2.

The word “stablish” occurs four times in Romans 16:25, 1st Thessalonians 3:13, 2nd Thessalonians 2:17 & 3:3.

**12 That is, that I may be comforted together with you by the mutual faith both of you and me.**

**The mutual faith:** Paul longed to impart some spiritual gift unto them at Rome to establish them, which gift was to give them a fuller understanding of the faith Paul had.

These recipients could not have had as much knowledge as Paul had yet because Paul had been the first to receive these revelations.

He was now imparting this knowledge to these believers to establish them in these new truths. 2nd Corinthians 12:1-11 & Revelation 10:3-4.

For example, they could have been saved by Paul’s gospel, but not have heard about the preaching of Jesus Christ according to the revelation of the mystery as mentioned at the end of Romans. Romans 16:25-26.

**13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.**

**I would not have you ignorant, brethren:**Paul says this same thing numerous times in his writings concerning the mysteries revealed unto him. Romans 11:25, 1st Corinthians 10:1, 12:1, 2nd Corinthians 1:8, 1st Thessalonians 4:13,

The body of Christ still remains for the most part ignorant concerning these mysteries.

**But was let hitherto:** The word “let” means to hinder. Paul wanted to go to Rome previously, but he was prevented by God from going until the proper time.

**Even as among other Gentiles:** Paul here says that he wants to have some fruit among those in Rome, whom he calls his brethren, and he is not talking about fellow Jews here.

We know this because he says the words “among other Gentiles” to let you know that his audience was primarily Gentiles, but not exclusively. He wants to see Jews and Gentiles save and discipled by these believers in Rome.

**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.**

**I am debtor:**Paul was saying of himself the thing that is true for all believers, and that is that we are all debtors because of what Christ has done for us.

That should compel us to tell others of God's Son. Why would Paul want to preach the gospel to believers in Rome, if as some say the book is only written to believers?

The book of Romans is not written just for believers, it is written to two classes of people, the saved, and the unsaved.

Others erroneously teach that Romans is only written to the lost. Another group can be thrown in that were recently mentioned, the Gentile proselytes to Judaism.

Knowing this will help you to rightly divide the scriptures better so you don't apply something to yourself as a member of the body of Christ that really belongs to Israel.

Paul wanted to preach to the saints to confirm the revelations that God had given unto him.

He wanted to preach to the Gentiles because that was his calling from God. He also wanted to preach to his brethren (the Jews) because he had a special burden for them. Romans 11:13 and 9:3.

**The Greeks:**They were those in the Roman Empire that spoke Greek. Obviously, those in the country of Greece spoke Greek. The apostle Paul spoke Greek. Acts 21:37.

**The Barbarians:**Gentiles who did not speak Greek.

**Both to the wise, and to the unwise:**This is speaking of the wise who spoke Greek, (the language of the Roman Empire) and the unwise, who only spoke their native tongue.

**16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

**The gospel of Christ:** We see that Paul says that salvation is to everyone that believeth, period! Not to everyone that believeth and keeps the law, or is a good person, but to everyone that believeth.

**The power of God unto salvation:**The death, burial, and resurrection of Christ is the power of God unto salvation. See 1st Corinthians 15:1-4.

**To the Jew first:** Once Paul was saved, he was sent to preach to the Jew first, to save a remnant according to the election of grace. See Romans 2:9-10, 9:11, 11:5, 7, & 28.

This Jew first principal remained in effect until Paul received the revelation that blindness had come to Israel. Their advantage as a nation has now been put on hold until the dispensation of grace is complete. See Romans 11:25.

There is no more Jew and Gentile today in the body of Christ, but a one new man according to Ephesians, and salvation is to everyone that simply believes today. See Ephesians 2:15.

When Christ came, he came unto his own (fellow Jews), it was because at that time God was offering the long-awaited kingdom to Israel. See Matthew 4:17-23 & John 1:11.

In the gospels Christ commanded his twelve disciples to go only to the lost sheep of the house of Israel. See Matthew 10:1-7.

After all of Israel had heard they would have the responsibility to be a light unto the Gentiles during the kingdom age, which hasn't occurred yet, because of Israel's rejection of their King.

Jesus and his disciples took the gospel of the kingdom to the Jew exclusively.

**And also to the Greek:** Notice it did not say, “And also to the Gentile.” The word “Greek” is first used in Mark 7:26-30 in the story of Jesus healing a Greek woman’s daughter who had a devil.

The word is also used two other times in the gospels to refer to the Greek language written above the cross of Jesus. It is not used again until we get to Acts 16:1 in the story of Timothy, whose father was a Greek.

It is used only one more time in Acts 21:37 when the chief captain asked Paul if he could speak Greek. It is used three other times Romans 10:13, Galatians 3:28 and Colossians 3:11, and it refers to anyone who wasn’t a Jew.

In Romans 2:9-10 you find the only other place that the Jew first principle is mentioned in scripture specifically, and then the word Greek is replaced by the word Gentile.

The word “Greek” is from the word Hellenis. Greece is called the region of the Hellas. This is where we get the phrase Hellenistic Jews from.

The Greek word for Greeks is used three more times in Paul’s epistles Romans 3:9, 1st Corinthians 10:32 and 12:13 where it is translated as Gentiles instead of Greeks.

That is because the word was used interchangeably to mean non-Jews. All of the other times the word “Gentiles” appear, it is from the Greek word Ethnos, meaning nations.

**17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.** *Habakkuk 2:4*.

**The righteousness of God revealed:** It is revealed in the good news (the gospel that Christ died for our sins, was buried, and rose again the third day. 1st Corinthians 15:1-4.

One word from Habakkuk is intentionally left off here by the apostle Paul. The word that is missing is the word “his.”

Paul is saying that in the old testament, the just lived by “his” faith, but now we live by the faith of him who saved us (Jesus Christ). Galatians 2:20.

**From faith to faith:** The righteousness of God is revealed from the faith of Jesus Christ to our faith.

The righteousness of God is revealed from man's faith before the cross, to the faith of Christ after the cross. Our faith is found in Galatians 3:26. Romans 3:22, Galatians 2:16, 20-22 & 3:22.

**18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;**

**The wrath of God is revealed from heaven:** The wrath of God must be revealed from heaven because mankind refused to act in godliness and righteousness.

Under grace today we do not experience God’s wrath against sin because of what happened at Calvary. God’s wrath will be revealed during the tribulation period once this dispensation ends. Jeremiah 30:7.

**Who hold the truth in unrighteousness:**They hold it in their minds, and in their hearts because of what they have heard, and seen, and have ignored.

**19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.**

**That which may be known of God is manifest in them:**The work of the law was written in our hearts by God so that we are without excuse (Romans 2:15), not on our hearts as it will be in the kingdom for Israel with the new covenant. Jeremiah 31:31.

**God hath shewed it unto them:**The triune Godhead (which is invisible) can be seen by observing God’s creation.

**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:**

**The invisible things of him:** God himself is identified as invisible in 1st Timothy 1:17. Many of the things that he has created in the heavens are also invisible. Thrones, dominions, principalities, and powers. Colossians 1:15-16.

**Being understood by the things that are made:**Governments are set up on the earth which mirror the thrones, dominions, principalities, and powers in heavenly places, unfortunately they have been corrupted by fallen angels and fallen man.

**Even his eternal power:** Psalm 19:1 & 97:6.

**Godhead:** This is the biblical word for the Trinity. God is triune. God the Father, God the Son, and God the holy Spirit. 1st John 5:7.

This verse appears only three times and all of them are found in Paul’s epistles. Colossians 2:9 & Acts 17:29.

**21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.**

**When they knew God, they glorified him not as God, neither were thankful:**Mankind knew God, they intentionally did not give him the glory deserving him.

**But became vain in their imaginations, and their foolish heart was darkened:** *Ephesians 4:17-19.*

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

**Professing themselves to be wise, they became fools:** *Proverbs 3:35.*

**And changed the glory of the uncorruptible God:** God is immortal, meaning he cannot die (become corrupt and decay), because he has no sin, which is only one reason why he is glorious.

**Into an image made like to corruptible man:** Mankind is mortal because the wages of sin is death, and therefore man is corruptible. He will die. Romans 6:23.

Adam was made in the image of God, but he fell into corruption when he sinned, and he plunged all of mankind into sin. Genesis 1:27 & Romans 5:12.

**24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.**

**God gave them up to uncleaness:** God gives up the sinner that rejects him after so long to his sin, and a natural digression into deeper sin begins to occur.

Notice that God doesn't give up on the sinner, but he rather gives up the sinner to his sin. God is not willing that any should perish, but that all should come to repentance.

**The lusts of their own heart:** Psalm 78:18, Jeremiah 17:9, Matthew 5:28 & James 1:15.

**To dishonour their own bodies between themselves:**Men with men, and women with women.

**Who changed the truth of God into a lie:** They denied the truth that God put in them, and the evidence that he placed in creation that there is a God, and they turned it into the lie that there is no God, and that creation was worthy of our worship.

**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:**

**God gave them up unto vile affections:** This is the second of three places in this chapter where God tells us what he has done with mankind in the past, because of their rejection of him.

**Their women did change the natural use into that which is against nature:**They changed the natural use of the man, and went against nature to be with other women.

To be against nature means to be unnatural. Even nature (animals) understands that there are two sexes that come together to reproduce.

**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 natural use of the woman:**Nature is there as a reminder for man that a man needs a woman to reproduce.

Animals clearly understand this. Man’s vile lusts come about when they reject a Creator, and give in to unnatural thoughts (those that go against nature).

**Men with men, working that which is unseemly:**Unseemly means not natural.Leviticus 20:12.

**That recompense of their error which was meet:** These men receive in themselves (in their body) that just (meet) payment (recompense) for their error (their sin).

**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;**

**They did not like to retain God in their knowledge:**People don’t want to meditate on a Creator, who has a perfect plan for his creation. They want to make their own rules.

**God gave them over to a reprobate mind:** A vile mind. All of mankind, in Noah’s was given up, and then eventually given over, to a reprobate mind for their sinful ways. 2nd Timothy 3:8 & Titus 1:16.

**To do those things which are not convenient:**Not proper, or fit.

**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, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**

**Who knowing the judgment of God:** Leviticus 20:13, Romans 2:2-5 & 2nd Thessalonians 1:5.

They know that what they are doing is wrong and they do it anyway. They give into the lusts of their flesh until they are eventually consumed by them.

**Worthy of death:**God is talking about the lost person who revels openly in their sin.He is not speaking about saved people here in this chapter.

**Chapter Two**

**To the Jew first**

Chapter two needs to be studied in its context which began in chapter one. It cannot be fully understood, and easily misapplied when not studied together with chapter one.

**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.**

**Therefore thou art inexcusable, O man, whosoever thou art that judgest:** Paul here speaks to the moralizer that will rail against the open sin of others, while harboring the same sin in his own life.

**For wherein thou judgest another, thou condemnest thyself:**If we are involved in the same sin, we should repent of our own wickedness.

**2 But we are sure that the judgment of God is according to truth against them which commit such things.**

**The judgment of God:** This is first mentioned in the preceding chapter (See 1:32). God will judge all who sin, not just those whose sins are known.

**According to truth:**God does not judge arbitrarily. He judges according to the truth of his word.

**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?**

**O man:**The word “O” is used in older English to directly address someone. Genesis 17:18.

**And doest the same:**Again, this is speaking to a lost moralizer. If you are saved today, your sins were paidfor by Christ 2,000 years ago, and you received forgiveness when you placed your faith in Christ. Romans 1:32.

**4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**

**Longsuffering:**Because God is good, he is longsuffering, and he forbears, giving mankind many chances to turn back to him.

Saul of Tarsus (Paul) serves as our pattern today in the dispensation of grace of the longsuffering of God for all who should believe on Christ after him for everlasting life. 1st Timothy 1:15-16.

**The goodness of God leadeth thee to repentance:**Every good gift is from him. He could just let us suffer the wages of our sin, but he offers us the free gift of eternal life through Jesus Christ. James 1:17 & Romans 6:23.

**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;**

**Impenitent heart:**Unrepentant. The lost need to repent of their unbelief in God and accept the free gift of eternal life that only comes through faith in Jesus Christ. Romans 6:23.

**Treasureth up unto thyself wrath against the day of wrath:**This is speaking about the time when the lost will be judged that they are storing up wrath for themselves that they will experience for all eternity.

**And revelation of the righteous judgment of God:** After the wrath is ended, Jesus Christ will reveal himself to the earth and there will be righteous judgment meted out.

**6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**

**Who will render to every man according to his deeds:** Salvation is a gift of grace. We don’t work to get or keep our salvation. Ephesians 2:8-9.

We will receive rewards for our deeds that we have done for Christ since we have been saved.

**To them who by patient continuance in well doing seek for glory:**We are seeking the future, the end of our salvation when we get to experience the rewards of placing our faith in the finished work of Christ on the cross.

**Eternal life:**This is what awaits the one who has placed his faith in the finished work of Christ on their behalf. Verse 9 & 1st Corinthians 15:1-4.

**8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**

**Indignation and anguish, tribulation and anguish:**This is what awaits the unbeliever for all of eternity.

**To the Jew first:**The Jew still had an advantage if they believed the truth, but it was also a disadvantage if they did not believe the truth at the time that Paul wrote Romans, because God had given the Jew the oracles of God.

They were not only held to a higher standard, but they were for that time to be reached first with the gospel, that is why Paul would initially go to the Jew first everywhere he went.

Today we are to go to all men equally with no distinction of ethnicity. There is no requirement to go to the Jew first today, but do go to the Jews with the good news. Romans 1:16.

**The Gentile:**Verses 9 and 10 are the only two times in the whole Bible that theword Gentile is used in the singular. It is translated from the Greek word Hellen.

All other times the word Gentile appears in the plural form translated from the Greek word Ethnos, meaning nations.

**11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;**

**For there is no respect of persons with God:**Each person will be held accountable to the witness that was given to them.

The Jew, prior to the dispensation of grace, was under the law of God, so he had a distinct advantage, and because of that advantage he was held to a higher standard than the heathen that did not know the law.

**For as many as have sinned without the law shall also perish without the law:**This is speaking of the Gentile that didn’t have the law.

They did, however, have the work of the law written in their hearts as we all do. Romans 2:15. The wages of sin is death, according to Romans 6:23 and that sinner will die one day.

This was also verified in the law. The soul that sinneth, it shall die. Ezekiel 18:20 & Romans 6:23. Here we are taught that this principle was in effect before the law was ever given to Israel. Romans 5:12-14.

**As many as have sinned in the law shall be judged by the law:** This is speaking of the Jew who was under the law until this dispensation of grace began.

Both of these two classes of people will be judged according to the truth that was revealed to them during their dispensations. Genesis 18:25, Acts 17:31 & Romans 2:16.

You need to read verse sixteen below along with this verse to fully understand what Paul is trying to tell us, and those that were alive during the first century.

**13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.**

Notice the parenthesis that begins in verse 13 and ends at the end of verse 15. This is speaking about Jews under the law (in times past), it is not speaking about you today.

**14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)**

**For when the Gentiles, which have not the law, do by nature the things contained in the law:** All of mankind was born with the work of the law written in our hearts.

It convicts us through our conscience, just as it does a lost person that certain things are wrong. So, if we never heard the gospel we would still be without excuse because God has written these things in our heart.

The lost Gentile will perish because he has the work of the law written in his heart, just as Adam did.

The lost Jew who also has/had the work of law written in his heart as well as the law of Moses will be held to a higher standard in that day because he has/had both sets of laws to be judged by.

The lost person knows inwardly that they are guilty before God and they make excuses for their guilt, and they accuse others to make themselves feel better, but their actions can never take away their guilt because God has written it in their hearts.

Their only hope is to place their trust in the fact that Jesus paid their debt, and they can be declared not guilty by God by believing in his Son and his sacrificial death for them on the cross, and his victory over death via his resurrection.

What about the lost person before the law, because it only says that he shall perish? Of course, there was no written law of Moses given to them.

There was the work of the law written in their hearts (their conscience). They knew inwardly by that, that there is a God, and they had also the outward witness of Creation.

They will be judged by those two witnesses given to them, and not by the law of Moses.

**16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.**

**The day when God shall judge the secrets of men by Jesus Christ:** *John 5:22.*

In order to better understand verse sixteen, it is imperative that you read it along with verse twelve, as verses thirteen through sixteen are parenthetical, which serves to help illustrate the surrounding verses.

God is not saying here that someone that was under the law of Moses will be held accountable to the revelation that Paul received thousands of years later.

That would make God unfair. Jesus will however be his judge in the same day as he also is judging those of this present dispensation.

**According to my gospel:**We however will be judged according to Paul's gospel, or the gospel that Paul received from the ascended Christ. 1st Corinthians 15:1-4.

This is the first time Paul mentions the gospel that we looked at in chapter one and calls it “his gospel.” Sometimes he calls it “our gospel” as well.

It was the gospel given unto him. Romans 16:25, Galatians 1:11-12, 2:2, 7, Ephesians 3:2, 2nd Thessalonians 2:14, 1st Timothy 1:11 & 2nd Timothy 2:8.

**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.**

**Behold, thou art called a Jew:** This verse provides the who that God is talking to about so you may have the proper context. He is not talking to you today.

Sadly, many a Jew has rested or trusted in the law for their own righteousness. While much knowledge comes from the law not one drop of righteousness can come from it.

In fact, the law teaches us that we cannot rest or trust in anything but God, because the law shows us that we can never live up to what God demands, but there are always those that like to justify themselves because of the knowledge they possess.

**A guide of the blind:**The Jews had the oracles of God given to them to teach to others, but they misused it.

**Which hast the form of knowledge and of the truth in the law:** They did not wholeheartedly embrace the law, but they tried to use it to their own selfish advantage.

The scriptures teach that knowledge puffeth up, but charity edifieth. 1st Corinthians 8:1.

**21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written.** *Isaiah 52:5-6.*

**Dost thou commit sacrilege:**A misuse of things considered sacred. Not buildings or physical things, but the things that God holds dear.

**The name of God is blasphemed among the Gentiles through you:** Again, it is clear that God is speaking to the Jew under the law, not you today.

Paul is telling the Jew that they have a reputation as teachers of the law, but then he asks them if their walk was talking louder than their talk was.

If so, then they were not keepers of the law, they were then violators of the law in the sight of the Gentile world and God.

Paul asks them while they were teaching others the law, were they themselves committing sins of omission and commission? The inference is that they were.

Were they not doing what they should be doing, and doing the very things they were telling others not to do? Yes, they were, and the name of God was being blasphemed through their disobedience.

**25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.**

**For circumcision verily profiteth, if thou keep the law:** It would profit those who were under it while it was still in effect. Not you today under grace. Romans 6:14-15.

Circumcision was a token of the covenant that God had made with Abraham, it had no special power in it. It did not make a man a better man.

It served as a middle wall of partition between the covenant people and the Gentiles (the uncircumcision).

It was an outward action that the parents made for their child that they commitment raise that child up in the law and teach them to die to the fleshly desires, and not to live as did the heathen did, giving in to the flesh.

While circumcision was four hundred and thirty years before the law, it would later become a part of the law of Moses.

Circumcision is not a part of being under grace, for in Galatians 5:3 Paul testifies to the Jews that whosoever is circumcised is a debtor to do the whole law.

If you trust in your circumcision as part of your righteousness, then you must do the whole law perfectly, and you cannot.

Only one person ever did, Jesus, so you don’t have to. If you broke the law your circumcision turned into uncircumcision, and you became outside the law. So, be glad you are under grace today.

**26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?**

**The uncircumcision:** This was those Gentiles that were not given the law that was given to Israel, while the law was still in effect.

Paul was saying that it was a shame that so many Jewish men had the token of the covenant that God made with Abraham, but they did not have that which the token signified.

**Uncircumcision which is by nature:** People are not born circumcised. They are born naturally uncircumcised.

When a Gentile who was never given the law earnestly attempts to keep it from his heartfelt love for God it condemns the very ones who say they are just because God gave the law to them.

The problem is that the law could never justify a man, Jew, or Gentile, and neither could circumcision, or baptism.

Paul clearly points this out to his readers to show everyone that none is righteous, but God. The law shows us that very clearly.

**By the letter:** The letter of the law. Romans 2:29 below, 7:6 & 2nd Corinthians 3:6.

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

**He is not a Jew, which is one outwardly:**Someone circumcised in their actual flesh is a Jew in a physical sense.

**He is a Jew, which is one inwardly:**This is speaking to a Jew who was circumcised in the heart. Paul is not calling people who have accepted Jesus Christ as their Saviour a spiritual Jew.

**Circumcision is that of the heart, in the spirit, and not in the letter:** The letter means the letter of the law of Moses. 2:27 above, 7:6 & 2nd Corinthians 3:6.

A Gentile Christian does not become a Jew upon their new-found faith! Verse twenty-nine does not teach that a Gentile Christian is really a Jew if he has been spiritually circumcised in the heart.

Paul is speaking to Jews, not Gentiles here and he is telling them that they are not Jews just because they had a piece of flesh cut away from them as a child, but they are Jews in God's eyes when they are following from the heart God's desires for their life.

Paul is saying you can run around all day and claim that you are a literal descendant of Abraham, circumcised on the eighth day and you die and go to hell if you do not admit you are a sinner in need of God's forgiveness.

God is able to raise up children unto Abraham out of a bunch of stones if he so desires.

It does not matter to God who you are, whether Jew or Gentile, both are guilty before a holy God, and both need the righteousness of that can only come from accepting Jesus Christ as their Saviour.

**Whose praise is not of men, but of God:**Just because a bunch of people circumcised a Jewish baby eight days after his birth does not make that Child circumcised in heart and mind.

They made a fair show in the flesh as is spoken about by the Judaizers in Galatians 6:12-15. Modern day Judaizers have replaced circumcision with baptism, and they glory in their baptism numbers instead of glorying in Christ.

**Chapter Three**

**What advantage?**

**1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.**

**What advantage hath the Jew:**What did the Jew have that a Gentile didn’t have?

**The oracles of God:** (Logion) These are the very words uttered from God that were committed (entrusted to) to the Jewish nation.

Paul was saying that the Jew had a big advantage because they had the word handed down to them from generation to generation. It had become a part of them.

**3 For what if some did not believe? shall their unbelief make the faith of God without effect?**

**For what if some did not believe:** What if some Jews did not believe?

The Gentiles as a whole did not believe because the oracles of God were given to the Jews, but the advantage gained by the Jew in possessing the law quickly became a disadvantage to those who did not believe it, nor practice it.

Just because a Jew did not take advantage of the law they possessed does not make the faith of God without effect. He doesn’t force faith on anyone. He blesses those with it.

**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.** *Psalm 51:4.*

Here Paul partially quotes king David, where he is confessing his sins to God and explains that God is just in his dealings with man.

God will always overcome any judgment that men may throw his way because he is just, and the Justifier of the ungodly.

**5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world?**

**Is God unrighteous who taketh vengeance:** If we say that our continuance in wickedness will commend God for his grace towards men, then we must also admit that God is unrighteous because he turns around and judges us in his vengeance.

God cannot be our judge if he himself is unrighteous. God is perfectly righteous, and he can never justify our sin to magnify his grace.

It is because he is righteous that he can be our judge. It is because he is gracious that we can be forgiven.

**7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.**

God's grace is not magnified by our sin but rather our continuance in sin makes a mockery of the grace of God.

We cannot accomplish a spiritual task that will produce true rewards in heaven if we embellish (lie) the truth to try to help God out.

God doesn't need our help, so let it be a slanderous report when someone accuses you of doing evil that good may come. Do not give the world an opportunity to blaspheme the name of Christ because of our freedom in Christ.

**Whose damnation is just:**This is speaking of the lost people who slander God’s people for their own ends. God is just in sending the unbelieving slanderer to hell.

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

**In no wise:** In no way. Is the Jew any better than a Gentile? No! In no way! They had an advantage if they would have been obedient to it, but it became a disadvantage because of their rebellion and disbelief.

**Jews and Gentiles, that they are all under sin:** Here we find the two-part outline of Romans 1-3:8. Both Jew and Gentiles are under the condemnation of sin, which is death. Romans 6:23.

**10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness:** *Psalm 5:9, 10:7, 14:3 & 140:3.*

The lost, whether they be Jew or Gentile, have a large problem with their tongues, because the tongue tells us what the condition of the person's heart is.

***Matthew 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.***

**15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes.** *Isaiah 59:7-8.*

Paul is quoting king David from Psalm fourteen here to solidify this teaching in the ears of any self-righteous Jew who may be trusting in himself.

   With the exception of David’s obvious sins with Bathsheba and Urijah, he was a man after God's own heart.

Have you ever cried out to God like David did in dozens of the Psalms for the whole world to see? What David was publicly, few men have ever attained privately.

**19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.** *Romans 7:7.*

**Them that are under the law:** The law is not binding for the Jew today, nor is it for the Christian.

We are not under the law, but under grace. Romans 6:13-14. The law never saved anyone ever, it only condemned them before God. Acts 13:39.

**21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God;**

**But now:** This current dispensation began when Saul of Tarsus was saved on the road to Damascus in Acts 9. 1st Timothy 1:15-16.

Paul is about to elaborate on a major dispensational change that has taken place implemented by God himself.

**The righteousness of God without the law is revealed:**The righteousness of God is revealed to us by grace through faith in Jesus Christ’s death on the cross today, and his resurrection.

**By faith of Jesus Christ:** This is the faith that saves us, not our own faith. Our faith changes with our feelings but the faith of Jesus Christ never changes or waivers. Galatians 2:16 & 3:26.

Each person has a different amount of faith, and many have a different faith than other people, but our eternity is not based on our shaky faith but on the unmovable faith of Christ.

**For all have sinned and come short of the glory of God:** To fall short, or to miss the mark of perfect obedience to the law. Jesus Christ is perfect righteousness; therefore, he perfectly exhibits the glory of God to sinful mankind.

**24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;**

**Being justified freely by his grace:** *Ephesians 2:8-9.*

**Through the redemption that is Christ Jesus:**We belong to our father the devil because of sin, and Jesus bought us back by his sinless life, and his death for us on the cross.

**A propitiation:**An atoning.

**Through faith in his blood:**In the past, sins were only covered temporarily by the blood of bulls and goats until the Lamb of God (Jesus Christ) shed his sinless blood on the cross to cover our sins. Ephesians 2:13.

**The remission of sins that are past:** These verses are not saying that Christ only died for your past sins (a down payment if you will) and you must now pick up the installments.

It is evident by the context that he is referring to the different dispensations, and all of them are covered by the blood of Christ.

Jesus Christ's death on the cross satisfied (made propitiation for) the debt of all men for all time, for those under the law, before the law, and for us under grace today.

**26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

**At this time:** This is speaking of the time called “but now” by Paul in verse twenty-one above, also known as the dispensation of grace.

God is declaring his righteousness to the world by those who believe in Jesus. Notice how Paul emphasizes in verse twenty-one and verse twenty-six that a change has occurred in God's dealings with man.

Just when is Paul stating that the "but now" period began? Was it during Christ's earthly ministry? No! It could not be because he was born under the law Galatians 4:4 and Christ ministered under the law.

For some examples, please see the above verse and remember how that throughout the gospels Christ perfectly kept the law and told his followers to do so also.

Remember Christ’s response to the rich young ruler when he asked, “What good thing must I do to inherit eternal life?” Jesus said, “What did Moses command?” “Keep the commandments,” Jesus replied, this “do and thou shalt live.” Matthew 19:16-17.

We would not tell someone that today because we are under grace. We would say the same thing that the apostle of the Gentiles taught us, "Believe on the Lord Jesus Christ and thou shalt be saved". Acts 16:30-31 & 1st Corinthians 15:1-4.

**The justifier of him that believeth in Jesus:**Jesus declares us just through faith, no longer guilty.

**27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.**

**Of works:**The law of works leaves room for boasting, but Ephesians 2:8 & 9 clearly teach that salvation is not of works lest any man should boast.

**The law of faith:**The law of faith leaves no room for boasting in ourselves. Salvation is all of God and none of man.

**28 Therefore we conclude that a man is justified by faith without the deeds of the law.**

**Justified by faith without the deeds of the law:**A person is declared righteous the moment they believe the gospel of the grace of God.Acts 20:24 & 1st Corinthians 15:1-4.

**29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:**

God has already proven he is the God of any who would call upon him. In the old testament if a Gentile wanted to be saved all he had to do is convert to Judaism and he would be accepted by God.

Every Jew knew that. Today, there is no need to convert to Judaism because Judaism today is in unbelief.

**30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.**

**Justify the circumcision by faith:** They had in their possession the faith of God for mankind, and they could be saved by faith in what they already possessed.

**Uncircumcision through faith:** The Gentiles on the other hand were not entrusted with the word of God as the Jews were so we have had to come to it to be justified through the faith that was not ours originally.

**31 Do we then make void the law through faith? God forbid: yea, we establish the law.**

**We establish the law:**We do this through faith.

The law convicted the Jew that was under the law to see that he could not be justified by his works. By faith he then tried to keep the law.

We do not establish the law as a system that we under grace should place ourselves under. We simply establish that the law was necessary for the Jew at that time to show them they could not live up to God's righteous standard.

**Chapter Four**

**Father Abraham**

Chapter four can be better understood by the context provided at the end of chapter three. Read Romans 3:28-31 before reading this chapter.

Remember that the faith spoken about here predated Jesus Christ’s earthly ministry, and Paul is speaking to those who have believed in Jesus by faith in his resurrection, and comparing them with the faith of Abraham and those under the Law before Christ.

**1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?**

**Abraham our father:**This is the first time Abraham is mentioned in Romans. Who was Abraham? Was he Israel? No. Jacob his grandson was later called Israel. Genesis 32:28.

There is a reason why God did not call Abraham Israel, but rather he called Jacob, Israel. Did Abraham own any land in the promised land? No, only a burial cave.

He did not possess what was promised to him, so God would have to raise him from the dead to fulfill his promise to him. He will raise him from the dead in the kingdom promised to him and his descendants.

Abraham was Paul’s father in the physical sense, in that he was a descendant of Abraham, and so is he a father to all Jews. Here, however, Paul calls Abraham the father of those he is writing to as well. Verse 12-16 below.

**The flesh:** This is speaking about the physical body, and the works of the body. Galatians 6:13.

Notice how that Paul starts out by calling Abraham our father, Paul is writing as a Hebrew to other Hebrews. He is also writing to Gentile believers because Abraham is the father of all who believe.

**What did Abraham find:** He found justification by faith, 430 years before the law existed. Genesis 15:5-6.

**2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.**Read Genesis 15:5-6 and compare that with Galatians 3:16 and you will find many seeds versus just one seed.

**Justified:** To be declared righteous before God. It does not say that Abraham believed that Christ was going to die for his sins.

Abraham did not have knowledge of that, but what he was told by God he believed, and that is why he was justified by faith.

He was justified by Christ as are all saved people, but all he knew and believed at the time was that God would produce through him a great nation.

**4 Now to him that worketh is the reward not reckoned of grace, but of debt.**

**To him that worketh:**To him that tries to be justified with God by his works (Good deeds).

**The reward:** Justification by grace through faith.

**Reckoned of grace:** If a man attempts to be justified by his works, apart from faith, he becomes indebted to God, and he is unable to pay his debt.

**Debt:** The wages of sin is death. No amount of works can erase his debt; but the gift of God is eternal life through Jesus Christ our Lord. Romans 6:23.

**5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.**

**His faith is counted for righteousness:** If a man however believes in Christ by faith, he receives (is reckoned) the reward of grace.

Do not be confused as to the necessity of works under the law. Israel was commanded to work under the law, but not for their salvation. Their work was the evidence of their faith.

Those who worked without having faith would incur the total penalty of their sin. Today salvation is totally apart from work. It is not the evidence of our salvation.

**6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.** *Psalm 32:1-2.*

**The blessedness of the man:**Theblessedness of having your iniquities forgiven, and your sins covered.

**Imputeth righteousness without works:**To impute means to put it to your account. 1st Samuel 22:15 and 2nd Samuel 19:19. The word appears only three times, but the Greek word for it is used 41 times in the “New Testament”.

Where it is translated as the English words, reasoned, reckon, compute, and numbered. David said these words not long after his sin with Bathsheba, and the murder of her husband Uriah.

David was under the law, and never saw the dispensation of grace coming, because it was kept secret since before the foundation of the world. Romans 16:25-26.

Notice in verse seven that David says that the person who is forgiven has his sins covered. That does not mean a tarp was thrown over them. His sins are no longer imputed unto him.

The believer has Christ’s righteousness imputed unto him. David did not know, nor could he have known the unsearchable riches of Christ because they were hidden to him in God.

David’s sins were forgiven him when he had confessed them even under the law, and they were ultimately atoned for by Christ.

**9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.**

**This blessedness:**God imputing righteousness without works.

**The circumcision only:**Only those who have been circumcised.

**Faith was reckoned to Abraham for righteousness:** Abraham was reckoned righteous without circumcision when he simply believed God’s word.

**In uncircumcision:** When did God declare Abraham righteous? Genesis 15:6. When he was uncircumcised. Circumcision did not come until Genesis 17:5.

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

**The sign of circumcision:**Noah had the sign of a rainbow in the sky, while Abraham’s sign was in the flesh, it was circumcision.

Righteousness is imputed to us today just like it was to Abraham in his day, by faith. He is a father, both to the circumcised as well as to the uncircumcised.

**That he might be the father of all them that believe:**This is speaking about us today.

**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. 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 father of circumcision:**This is speaking of those of Abraham’s physical descendants (Jews) that were circumcised, andwhowalked in the steps of the faith of Abraham.

**Who also walk in the steps of that faith of our father Abraham:**Those who were circumcised and walked in the faith that Abraham had before he was circumcised.

Compare this with the circumcised Jews in John 8:30-45 who claimed to be children of Abraham.

**The promise:** That he should be the heir of the world. He was given the promise in Genesis 12 five chapters before he was circumcised in Genesis 17.

***Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.***

**The heir of the world:**This will ultimately be fulfilled in the kingdom. This promise was never given to the body of Christ, it was given Abraham, and to his descendants alone that walked in the same steps as Abraham by their faith.

**14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression.**

**They which are of the law:** Israel under the Old Testament.

If Moses, and those that received the law were the heirs, then Abraham and his seed up until their time were left out in the cold spiritually speaking. Righteousness was by faith, and not the law.

**The promise:**That righteousness would be imputed by grace through faith.

**The law worketh wrath:** The wages of sin is death. Romans 6:23.

**16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,**

**Therefore it is of faith:**The promise made to Abraham that he should be heir of the world.

**The promise might be sure to all the seed:**Any Jew who will tell you that righteousness is of the law would have to disqualify every Jew before him all the way back to Abraham, because they have all broken it.

If righteousness is of faith, and it is, then the means by which we receive it is by God’s grace. Ephesians 2:8-9.

**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.** *Genesis 17:4-5.*

**Even God, who quickeneth the dead:** It is God who can make alive those who were dead.

**And calleth those things which be not as though they were:** This verse is yanked out of its context by many today, because it is not talking about us performing miracles by our speaking them into existence.

He called Abraham to be a father when he and his wife were dead in the area of having any children at that point in their life. Romans 4:19 below.

**18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.** *Genesis 15:5.*

**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: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness.** *Genesis 15:6.*

**He considered not his own body now dead:**Abraham believed God could give him children even when he was 100 years old.

**It was imputed to him for righteousness:** It is the same meaning as Genesis 15:6 where it uses the word “counted” instead of imputed.

Abraham believed God’s earlier promise would be fulfilled, even when he was called upon to offer his son as a sacrifice.

Abraham believed that God would raise Isaac from the dead. God will never accept our works for justification, only our childlike faith like Abraham exhibited here. Leviticus 7:18, 17:4, Romans 4:11, 5:13 & James 2:23.

**23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.**

**It was imputed to him:** This speaks of God’s imputing righteousness to Abraham because of his faith. The story of Abraham’s great exhibition of faith was not written by Moses just so that Abraham could have a legacy.

It was written about for all who would come after him who would try to be justified by God through the works of their own hands. Abraham stands alone as the father of many nations who all look to him as an example for their lives.

Who better than Abraham to write about for us living today to learn that it is not by works of righteousness which we have done, but by his blood he has saved us.

**Chapter Five**

**Justified by faith**

**1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:**

**Being justified by faith:** By the faith of Jesus Christ, we are justified (made just) and are no longer at war (enmity) with God. He no longer views us as the children of our father, the devil.

He now sees us as his children. This all comes about only through the work of our Lord and Saviour Jesus Christ.

**We have peace with God:**God is not at enmity with us today in the dispensation of grace.

**2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.**

**We have access by faith into this grace wherein we stand:**It is only by faith in Jesus Christ’s finished work on the cross for us that we have access to God’s grace.

**The glory of God:**The holiness that God alone has. Christ lived a sinless life. Hebrews 4:15.

**3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

**The love of God is shed abroad in our hearts:** The Holy Ghost was given to us the moment we trusted Christ for our salvation. Then we were placed into the body of Christ and sealed in his love for eternity. 1st Corinthians 12:13.

**6 For when we were yet without strength, in due time Christ died for the ungodly.**

**In due time:** Since mankind was unable to save themselves, Christ died for the ungodly, at the appointed time. Galatians 4:4.

**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.**

**God commendeth his love toward us:** He showed us his love.

While only very few would give their lives for the average moral guy that lives down the street, only a few more may make the ultimate sacrifice for a close friend or family member.

Christ actually died for the worse in all of us, from the child molester to the mass murderer. He doesn’t wait for us to clean up our act before he saves us.

**9 Much more then, being now justified by his blood, we shall be saved from wrath through him.**

**Being now justified by his blood:** We are declared just by Christ’s sinless blood. Christ had to die and shed his innocent blood.

**We shall be saved from wrath through him:** Because we are justified, we are now delivered from wrath (hell, as well as the tribulation period) for those alive when the rapture occurs. 1st Thessalonians 5:9.

**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.**

**When we were enemies:**Christ’s substitutionary death on the cross reconciled us who were at enmity with God (at war).

**We shall be saved by his life:** Jesus was in all points tempted like as we are, yet without sin. Hebrews 4:15.

**11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

**The atonement:**Each believer receives the atonement upon salvation, which is best described as the “at-one-ment” we have because we are saved. Our sins were atoned for by Christ.

**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:**

**As by one man sin entered into the world:** The one man is Adam, Eve was deceived.

God holds Adam accountable because after that he had received the only law ever given to him, and he just stood there silent beside Eve as Satan deceived her.

**And death by sin:**The wages of sin is death. Romans 6:23. The soul that sinneth it shall die.

**So death passed upon all men:**Cain, Abel, and Seth were all born sinners, and all who followed after born sinners as well.

**For that all have sinned:** Before our salvation we were all in Adam (in his loins). We sinned in Adam. Now that we are in Christ, he makes us righteous.

Adam’s sin brought death to all mankind because Adam died “in the day” that he ate of the fruit because he did not make it to his second day in God’s eyes. 2nd Peter 3:17.

Adam unfortunately passed sin down to all the future generations so that all are born in sin. Death is both physical, and spiritual separation from God for eternity for the person who dies in their sins.

**13 (For until the law sin was in the world: but sin is not imputed when there is no law.**

**Until the law sin was in the world:** The imputation of sin comes with the knowledge of sin, which came with the giving of the law.

Before there was the written law, mankind was under his conscience, and what few commandments God had given to mankind before that time.

**Sin is not imputed when there is no law:** It does not say there were no consequences for sin. There were consequences for Adam’s sin, Cain’s sin and on and on.

**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.**

**Death reigned from Adam to Moses:**The wages of sin still was death, even though the law had not come into being yet. Romans 6:23.

**The similitude of Adam’s transgression:** Their sin was not identical to Adam’s sin.

**The figure of him that was to come:** Adam is a type of Christ. Types we must remember are not a perfect picture of what they portray.

No human ever born could perfectly represent Christ because all mankind are sinners, and he was without sin.

Jesus was neither born in sin, as are all of us, nor has he ever committed any sin.

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

**The offence:** This is sin. (The Fall).

Paul switches from using the word “all” in verse twelve to the less inclusive word “many” in this passage because he has now divided the “all” up into two camps, saved and lost.

**The free gift:**(Salvation). The gift by grace.

All of the lost today are still dead in their trespasses and sins, while the many who are saved have received the gift of the grace of God by Jesus Christ through faith.

**16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)**

**Condemnation:** Because of Adam’s sin we were all born in sin.

**Justification:** Because of Christ’s righteousness we can all be justified by faith by receiving the gift of righteousness.

**18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.**

**By the righteousness of one:**Jesus Christ was born without sin because of the virgin birth, and he never sinned even on time. Isaiah 7:14, Matthew 1:23 and Hebrews 4:15.

**20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:**

**The law entered, that the offence might abound:** The law entered at Mount Sinai. The offense is the sin of Adam.

Two thousand years had passed since Adam sinned until God gave Moses the law to Israel to show them his holiness and their exceeding sinfulness.

**21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.**

**As sin hath reigned unto death:**The wages of sin is death. Romans 6:23.

**Even so might Grace reign through righteousness unto eternal life:** Grace's reign is eternally more far reaching than the reign of sin ever could be.

Sin reigns until death in the life of a lost man, but it can only reign in a believer’s life as he gives in to it. Grace reigns when we yield to the Spirit and allow it to have control in our lives.

**Chapter Six**

**Baptized into Jesus Christ**

**1 What shall we say then? Shall we continue in sin, that grace may abound?**

**Shall we continue in sin:**We are not to force God’s hand in dispensing more of his grace by our continuing in sin, only a wicked man would even consider such foolishness. Romans 3:8.

**2 God forbid. How shall we, that are dead to sin, live any longer therein?**

**We that are dead to sin:**Once we are saved, we are dead to sin, this doesn’t mean we are not tempted to sin because we are still carrying around our sinful flesh.

We will always have that battle as long as we live in our flesh. See Paul’s battle in Romans 7. Paul is talking about our spiritual death to sin that occurred, which occurred when we were baptized into Christ by the holy Spirit.

Living in sin is not just shacking up with someone who is not your spouse, it is living in defeat to any sin. Living in continual sin should not be practiced by us because we are to let Christ now live through us.

**3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?**

**Baptized into Jesus Christ:** This is our baptism by the Holy Ghost into the body of Christ (which occurs at our salvation. 1st Corinthians 12:13 and Colossians 1:18-24.

***Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ.***

If verse three were speaking of water baptism, then water baptism would save us, but this verse speaks of the Spirit’s baptizing us into Jesus Christ’s body, and into his death.

Getting immersed in water doesn’t put you in Christ, but believing on him does. We literally died to our flesh, and then buried it spiritually at the moment of our salvation.

The big problem is that our flesh keeps trying to resurrect itself daily, and we in turn need to die to it daily, spiritually speaking.

**Baptized into his death:**Did Jesus Christ ever sin? No! Sin had no hold over him. Death could not hold him because he was not guilty of sin (the offense).

**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.**

**We are buried with him by baptism into death:**Water baptism does not place us into Christ. It is the holy Spirit that takes us out of Adam’s sinfulness, who then places us into the righteousness of Christ.

**Walk in newness of life:** We are to walk in the newness of life, not as the old man walked.

**5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**

**Planted together in the likeness of his death:** To be planted means to be placed into the ground. If you say these verses are speaking symbolically of water baptism, then you have to translate this verse to say:

“If we have been planted together in water, then we shall be also in the likeness of his resurrection.”

Many have been baptized in water (immersion), and with water (sprinkling), who did not trust in Christ’s death, burial, and resurrection for their justification, and they will die in their sin.

Christ died our death for us because we could not pay the wages of our sin. When Christ died, all who believed on him died with him.

It was a supernatural act where we were “placed into” Christ (baptized into Christ’s body) the moment we believed the gospel, not the moment we got wet. 1st Corinthians 15:1-4.

**We shall also be in the likeness of his resurrection:**Your body will be raised from the dead at the rapture in the likeness of Christ’s body being raised from the dead.

You are not raised because of your own righteousness, but because of his righteousness, that is why is says in the likeness of his resurrection and not exactly as Christ was raised from the dead.

You and I have no power to raise ourselves from the dead because we are sinners, he was not.Notbecause you or I went through a water ritual, but because you trusted in the gospel of your salvation. 1st Corinthians 15:1-4.

**6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.**

**Our old man is crucified with him:** The old us before our salvation. Ephesians 4:22-2 4 & Colossians 3:9-10.

**That the body of sin might be destroyed:**When our sinful body is physically buried it will eventually decay into dust.

Christ literally died our death for us. So that we wouldn’t have to pay the wages of our sin, which is death in hell for eternity.

We were the servants of sin before our old man died with Christ, so we should no longer serve our flesh. Because of our new nature we are now free to serve our new master Christ.

A circumcision of the heart takes place at our salvation that cuts the flesh away from our soul and spirit, so it is no more us that sin, but our old flesh that we carry around with us.

**Freed from sin:**The new man is not free from ever sinning again, we are freed from the wages of sin. Romans 6:23.

**8 Now if we be dead with Christ, we believe that we shall also live with him:**

**We be dead with Christ:**This is speaking in the present tense. Christ died our death 2,000 years ago.

**We shall also live with him:**This is speaking in thefuture tense. It is speaking of our eternal life in heavenly places. Ephesians 3:1-3.

**9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**

**Death hath no more dominion over him:** *Hebrews 7:27.*

**Reckon ye also to be dead indeed unto sin:** We are to reckon the old man dead with Christ when we are tempted, and then reckon the new man alive through Christ.

Because of what Christ did for us coupled with our faith, sin does not have to have dominion over us unless we choose to let it.

Even a lost person can control to a certain degree the lust of the flesh. How much the more should a child of God be victorious over sin with God’s spirit indwelling them?

**12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.**

Because Christ has already won the victory over sin, we need to remind ourselves of that and resist the flesh’s attempts to re-enslave us on a daily basis.

**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.**

**Neither yield ye your members:** Our mind and our body parts. Because you have been made alive in Christ you need to submit your mind, and body to glorify Christ and not give place to the flesh.

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

**Ye are not under the law:** The law was a school master to convince Israel that they needed a Saviour.

**Under grace:** We have a Saviour and all we have to do is to remind ourselves of this, and then yield our members unto Christ.

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

**We are not under the law, but under grace:** These words are put in two adjoining verses to hopefully get the point across that we are under the dispensation of grace now.

First Paul tells us that we should not sin because we are now under grace, and now he tells us that we should not sin because we are not under the law.

Since a lost person is to be judged by the law one day why would we who are free from that law want to serve that old master? If we choose to serve sin while under grace, then the natural consequences of our sins will occur.

   When they partook of the Lord’s supper with sin in their life God stepped in, and as the scriptures say, some were sick, and some were fallen asleep (dead) because of their service to sin.

The question must be asked is, Is this still happening today? No it is not.

**17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.**

**Ye have obeyed from the hearth that form of doctrine which was delivered you:** This speaks of the gospel of the grace of God in 1st Corinthians 15:1-4.

Upon your faith in Christ your body was circumcised, and cut free from your soul and spirit, so that when you sin it is no longer you (your soul and spirit) that sins, but your body. Romans 1:5 & 16:26.

It is your spirit that is free from sin. Your fleshly body is still under the curse, and the desire to sin will continue to plague you until you receive a new body when you get to heaven.

**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.**

**Because of the infirmity of your flesh:**Because of the weakness of our sinful flesh.

**21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.**

**What fruit had ye then in those things whereof ye are now ashamed:**A marriage is to produce offspring (fruit). Israel became an adulteress wife, and she produced no fruit. Luke 13:1-9.

**22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**

**But now being made free from sin:** We are born sinners (slaves to sin), but upon salvation we become servants to God.

To be free from sin is similar to a slave who has been set free, he doesn’t have to go back to his old master and serve him anymore, but sometimes we do just that with our flesh when we sin.

**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:** Wages are what we are owed for the work we have done. The wage for our sin is death, an eternal separation from God for eternity in the lake of fire, but the gift of God saves us from the wages of our sin.

**The gift of God is eternal life:** A gift is free for those who will simply receive it by faith. Eternal life has been paid for by Jesus Christ by his sacrificial death on the cross on our behalf.

**Chapter Seven**

**To death do us part**

**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?**

**I speak to them that know the law:** Paul here speaks not just to those Jewish believers who know the law of Moses, but also to all in Rome that understand law in general.

Have not pagans been governed by laws. Paul uses the law to teach about man's standing/state under grace as opposed to their previous standing under the law.

Since God gave mankind the law, he will judge the lost man by it. We on the other hand if we have been saved are freed from the law and its penalty.

Anyone who knows the law knows that the death of an individual annuls any contracts. What a person was bound to under the law he is released from by his death.

If a person were bound to someone by a particular law and either of the two people died that contract would be null and void unless there were stipulations in the contract that specified what was to happen in the event of a death.

Paul, however, uses the marriage contract to teach our relationship as believers to the law today while under grace.

**2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.**

**The woman which hath an husband is bound by the law to her husband so long as he liveth:**Israel is the wife of Jehovah, bound in a marriage relationship to him until death.

**The law of her husband:**It is stated in the beginning of verse two, but it is from Exodus.

She (Israel) commits adultery with others gods, and God gives Israel a writing of divorcement. She is no longer his wife. Isaiah 50:1.

**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:**God dies on the cross to buy her (Israel) back.

The heathen woman does not think for a second that she is an adulteress if she leaves her husband and marries another. It is the one who knows the law of Moses that can make that distinction.

The husband here in this illustration is God, and Israel as we know was married to God through the law covenant, for the law was a legal contract between Israel and God. Isaiah 50:1.

**An adulteress:** In a legal sense an adulteress is a married woman who left her husband to be with another man (without her husband having broken the marriage covenant by his own infidelity).

Israel, over and over again, is called an adulteress because she continually played the harlot (spiritually speaking) by worshipping other gods, while God all the while remained faithful unto her (Israel).

Paul uses this common law that is understood by most to teach us that because Christ fulfilled the law it is now dead to us so that we are free to be married to another.

This would be a necessary teaching that the Jewish hearers needed to hear so they could move on from the old to the new.

**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.**

**Ye also are become dead to the law by the body of Christ:** Israel could never keep the law and so the contract that Israel had made with God died when Christ fulfilled it at the cross.

He became a curse for us on the cross and by his dead body we were freed from the law. When we believe on Christ for our salvation we are no longer under the curse of the law.

Notice in verse four that it is no longer referring to the law as dying but Paul says it is you who have become dead to the law by the body of Christ. We are crucified with Christ. The law is nailed to the cross and it dies.

We are freed from that law when we believe which circumcises our heart, or literally it separates our flesh from our soul and spirit all by the body of Christ (the literal body of Christ), and not the Church, which is his body.

Our bodies did not literally die when we believed, but Christ’s body died, and we have received deliverance from the law because of his body’s death. We have become dead to the law by his sinless body.

**That ye should be married to another:** Verse four teaches that we as believers are married to Christ.

This has unfortunately scared many that have learned that the body of Christ (the church) is not the bride of Christ), believing Israel is the bride of Christ, and they will dwell in the city of new Jerusalem.

This is talking about saved individuals being married to Christ. It is not talking about the church being married to Christ.

**That we should bring forth fruit unto God:** The fruit of a marriage is their offspring or children.

All of our righteousness in the flesh are as filthy rags in God’s eyes, they are the fruit that is unto death, but now that we are saved are good deeds are fruits unto God that are well pleasing in his sight.

**5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.**

**When we were in the flesh:** We were literally held prisoners by our flesh before we died with Christ.

**But now we are delivered from the law:** The holy Spirit now indwells us, and we serve our new husband (Christ) out of love and not out of law.

When Paul speaks of being “in the flesh” in the past tense he is referring to the time before we were saved.

At our salvation, our flesh is cut away by the holy Spirit from our soul and spirit and we are now literally two separate people (the spirit man and the flesh man), both of which are at war with one another.

**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.** Exodus 20:17.

Since the law worked in our members to bring forth fruit unto death the natural question one would ask then is, “Is the law sin?” Of course not!

We don’t blame a lawmaker when someone kills someone, we blame the killer. It is not the law that is at fault either because it is simply the standard of righteousness that is expected to be obeyed.

The problem many have with the law of God is that its standard of righteousness is impossible to maintain for anyone because it expects total obedience which only one man has ever been able to obtain and that was Christ.

That is what the law of God is supposed to do by convicting us of our sin and our need for God and his righteousness and thereby drawing us to our only hope of salvation.

**8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.**

**Sin, taking occasion:** Sin did not all of a sudden revive at the giving of the law, but it did in a sense in the mind of the hearers of the law on that day.

Before the law Israel was ignorant of its precepts but upon hearing it the knowledge of sin was awakened in them, and it was an overwhelming sensation.

**All manner of concupiscence:**All types of sinful desires.

**For without the law sin was dead:** Before the law sin was not imputed unto man when there was no law. Romans 5:13.

**When the commandment came, sin revived, and I died:**When the law came.

**10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good.**

**The commandment, which was ordained to life:** Read what Jesus said concerning the law in Luke 10:25-28.

The law was given for man to realize that he was dying because he was a sinner and his sin had separated him from his Creator, and he needed a Saviour.

Sins ultimate end is death, but the ultimate end of the law was to point people to the only one who can give life and that is Christ.

**Sin, taking occasion by the commandment, deceived me, and by it slew me:**Sin**,**taking occasionby the law/commandment.

**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.**

The law was and is a good thing because it shows us why we are all going to die one day. It shows us our need for a Saviour. It shows us our need to be delivered from this sin cursed body we live in.

The law is good if its purpose is understood. It is also a standard that shows us when we disobey and obey God.

**14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.**

**The law is spiritual:**From God.

**I am carnal:**Sinful flesh. Paul is not trying to make excuses for his flesh, he is simply teaching a biblical truth that takes place in the life of a believer when they get saved and that continues on throughout their Christian life.

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

Our spirit is not the one committing sins, for it cannot sin. It is our flesh which has been cut away from our spirit.

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

**The law of God:**Verse 25.

**The law of my mind:**Verse 25.

**The law of sin:**Verse 25.

Again, we see two men in one here. The spiritual man and the fleshly man, both co-existing in the same geographical space, but both at war with one another.

There is coming a day when the fleshly man which is in a state of corruption will die and put on incorruption as Paul teaches in 1 Corinthians fifteen and then the battle of the two men or natures will be over.

**24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

**The body of this death:**Our sinful body which is depraved, and wants to satisfy its fleshly desires.

At salvation the flesh was cut away from the spirit, so that with the mind we can serve God, it is our flesh that is weak which wants to serve its master, which is sin. Christ has delivered believers from the body of this death.

**The law of God:** Righteousness, holiness. Romans 6:19.

**The law of sin**: Unrighteousness. Romans 6:23.

**Chapter Eight**

**In Christ Jesus**

**1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**

**No condemnation to them which are in Christ Jesus:**You were placed into Christ’s body the moment you believed the gospel.

***1st Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.***

Once a person is in Christ Jesus he can never be condemned. John 5:24.

**The law of the Spirit of life in Christ Jesus:**We have a new nature now as believers.

**The law of sin and death:**The soul that sinneth it shall die. Christ does not tell us that we are free from ever sinning again, or from death.

Our flesh must pay the penalty of sin, which is death, but if you are saved, your soul and spirit has already been cut free from your body.

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

**It was weak through the flesh:** The law was weak because of the human element involved, our flesh.

**God sending his own Son in the likeness of sinful flesh:** Christ came in the “likeness” of sinful flesh, not in sinful flesh, as each one of us did at our birth.

This speaks of the virgin birth. Isaiah 7:1 4 & Matthew 1:23. The necessity of the virgin birth was so that God’s Son could come without sinful flesh.

When God originally created Adam, he made him “after his own likeness” in Genesis 1:26, but Adam sinned and corrupted that likeness.

Adam’s sons were not born in the likeness of God as their father was created, instead, they were born in sin after the likeness of their father Adam.

When Christ came, he was not in the likeness of you and I, as fallen sons of Adam, but he came in the likeness of Adam prior to his fall (without sin).

**5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**

**They that are after the flesh:**This is speaking of lost people. The lost/carnal mind thinks about fulfilling the desires of his flesh because he is still attached to his flesh.

**They that are after the Spirit:** This is speaking of saved people. The believer has been detached/circumcised from the power of his flesh by the Spirit the moment he trusts Christ.

**8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**

**The body is dead:** A lost person can’t please God because he is not in Christ, but he is still in sinful Adam. Romans 5:10-12.

**The Spirit is life because of righteousness:** This is speaking of the righteousness of Christ. Romans 5:10-12.

**11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

**Quicken your mortal bodies:** To make alive. Psalm 71:20.

The believer has the sure hope that God shall make his dead body alive by the power of the Spirit, which is the earnest of our inheritance (the down payment) at the moment we believed the gospel. Ephesians 1:13-14.

**12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

**We are debtors:** Because the Spirit quickens our mortal bodies, we are debtors to the Spirit to mortify the deeds of the body. We are to tell the flesh no.

**14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

**The sons of God:** The scripture calls us the sons of God because we by faith believed in the Son of God, and we were place in Christ at that moment.

This is not referring to us being sons of God by creation like the angels are referred to as. Genesis 6 & Job 2.

**The spirit of bondage again to fear:** This is a reference to the law of Moses, with its system of rules and regulations, tutors, and governors to lead. Israel was to be servants under that law.

**The spirit of adoption:** We received the Spirit of adoption the moment we were saved, and we are not seen as children needing to be led around by governors and tutors, but as fully mature sons and daughters of God.

This is the first time that the word adoption is used in scriptures, and it does not mean what the modern definition of the word means.

Adoption in scripture has to do with a child at a set time that is appointed of the father is adopted into the family with full rights and privileges of being a son.

**Whereby we cry, Abba, Father:** By the Spirit of adoption, we cry Abba, Father.

**16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**

The Spirit of God bears witness with our spirit that we (believers) are the children of God.

**Heirs of God, and joint heirs with Christ:**As children of God, we are heirs of God, and at the moment we trusted Christ we were received by God as his children, and then we were placed into his Son as heirs with him.

**If so be that we suffer with him:** There are different levels of suffering that a person may go through as a believer simply because of where we were born.

**That we may be glorified also together:** If you don’t suffer with him, he will still be glorified for his suffering while you stand back and watch.

**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.**

**The sufferings of this present time:** Paul, and the initial recipients of this epistles suffered greatly for their faith.

**The glory which shall be revealed in us:** All we have suffered in this life is not even worth mentioning when compared to the glory we shall receive when the sons of God will one day be manifested at the onset of Christ’s kingdom.

**The earnest expectation of the creature:**The down payment we (the creature) received was the Holy Spirit the moment we got saved.

The Holy Spirit seals us in the body of Christ and he will keep us secure until the rapture of the body of Christ.

**The manifestation of the sons of God:** We will be fully manifest as the sons of God in a twinkling of an eye.

**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.**

**The bondage of corruption:**We were made subject to vanity and one day we will lose these vile decaying bodies and put on a new one that will be recognized by all believers of all times just like when the disciples recognized Moses and Elijah at the mount of transfiguration.

**The glorious liberty of the children of God:**The freedom we will have for death, and sin in our new resurrected immortal bodies.

**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.**

**The whole creation groaneth and travaileth in pain together:** Because of Adam’s fall, not only was all of humanity cursed, but all of creation as well, and one day soon the curse will be lifted from both, but until that day, we both are groaning and travailing in pain together.

**The firstfruits of the Spirit:** We were sealed with the holy Spirit the moment we believed the gospel and are eternally secure in our salvation.

**The adoption:** The redemption of the body at the rapture.

**Hope:** We have the hope which the non-believer does not that we are saved and already possess everything that God has for us, and we are just waiting to receive it.

**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.**

**The Spirit itself maketh intercession for us with groanings which cannot be uttered:** All believers have the Spirit indwelling us.

**According to the will of God:** The holy Spirit helps us when we don’t know how or what to pray for or what to do. He is our intercessor.

The Spirit intercedes in our behalf to God and then He is used by God to minister back to us His response according to His will for us.

**28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**

**Them who are called according to his purpose:** They are previously described as them that love God, not as someone chosen to be saved.

**Whom he did foreknow:** This speaks of the mystery program regarding the church in the age of grace. Ephesians 3:8-9.

God had a plan before the world began to have a special organism called the body of Christ that would be conformed to the image of his Son.

**Predestinate:** Predetermine. This word is dealt with in the next verse.

**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:** We are predestinated to be conformed to the image of his Son, and called to be sons.

Before time began God foreknew that Gentiles would be saved in this dispensation of grace and he predestinated those who would be saved to be conformed to the image of his Son. We are not predestined to be saved.

**Them he also called:** Those who he predestined to be conformed to his image.

**Them he also justified:**Those who were called, and predestinated. Justification is to be declared righteous by God.

**Them he also glorified:** Those who were justified, called, and predestined. Glorification is what every saved person receives one day.

**31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?**

**How shall he not with him also freely give us all things:** Since God spared his own Son for us, He will also freely give us all things.

Our blessings are all spiritual blessings in heavenly places. Ephesians 1:3. It is Israel that is promised earthly blessings.

**33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**

**Lay any thing to the charge:**Level and accusation of guilt.

**God’s elect:** Those God has elected to do his will. Since God has justified us there is no charge that can be leveled against us by anyone that can carry any weight with God.

No one can condemn someone that God has declared righteous.

There are many things that are called “elect” in scripture that are in different ages under different programs, so to lump them all together will cause a perverse doctrinal view of election as many already have.

There are elect today in the body of Christ which Paul speaks about in verse thirty-three and there are also elect in the old testament under the law that are different.

The elect were the believing remnant up until the body of Christ was formed after the resurrection. Example: The Messiah is called “mine elect” in Isaiah as well as Israel herself is called “my elect” in the same book.

The believing remnant of Israel during the tribulation period is also call “the elect” in Matthew and Revelations, but they are all different from the elect during the church age.

**35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.** *Psalm 44:22.*

**37 Nay, in all these things we are more than conquerors through him that loved us.**

We are more than conquerors through Christ when all of lives trials come our way because we shall receive a far greater reward than we can imagine for the light trials that have come our way in this life.

**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.**

**Death:**Death can’t separate us from the love of God for it is then that we truly begin to live in his presence. This proves that soul sleep is unbiblical.

**Life:** Life can’t separate either, for he is the way the truth and the life.

**Angels:** Satan and his minions cannot separate us from the love of God.

**Principalities, nor powers:** Satan’s minions represented here (fallen angels).

**Things present, nor things to come:** The certain trials of today or tomorrow. The things listed above are all powerful things, but they are only created things, and no match for the Creator.

**Chapter Nine**

**My kinsmen according to the flesh**

Chapters nine through eleven are a parenthetical portion about God’s dealings with the nation of Israel in their past, present, and future.

We are introduced to a new word in these three chapters. The word is “election.” It is used once in this ninth chapter, and three times in chapter eleven. It is used only two other times.

***Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.***

Its root is the word "elect" which is mentioned in chapter eight. Jacob is called God's servant, and Israel is called God’s elect in Isaiah 45:4. The Son of God is also called God’s elect in Isaiah 42:1.

The doctrine of election as you will see by a simple study of the word in scripture is connected with the word service, and not salvation.

Election does not mean service, nor does elect mean servant. Christ is God’s elect, and we as believers are called elect today because we are “in Christ” God’s elect.

**1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,**

**My conscience also bearing me witness in the Holy Ghost:**This is evident in the book of Acts where we read about Paul wanting to go back to Jerusalem to reach his kinsman there with the gospel regardless of the danger.

The Holy Ghost agreed with Paul’s witness concerning his countrymen. 1st Thessalonians 1:5, Hebrews 9:8 & 10:15.

**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:**

**I could wish myself accursed from Christ:** Paul knew better than any that there was no way he could take Israel’s place of punishment by wishing himself accursed.

To do so would make God unjust in allowing a sinner to die for other sinners. Christ is the only one that can die for another person and make the payment for their sins. Deuteronomy 21:23 & Joshua 6:17-7:15.

This is similar to Moses wanting God to blot himself out of his book instead of the children of Israel for their sin against God. Exodus 32:31-33.

**My brethren, my kinsmen according to the flesh:** Fellow Israelites. Verse four below.

**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;**

**The adoption:**This is a reference to God’s adopting Abraham’s descendants for the specific task of being the nation that he would use to reclaim the earth with.

**The glory:** This refers to the glory that God receives by the world when the few (believing Israel) manifests forth his glory by obedience to him.

**The covenants:** These are the Abrahamic, Mosaic, Davidic, and the New Covenant, that were all made with the nation of Israel.

**The giving of the law:**At Mount Sinai. Exodus 19-20.

**The service of God:** This is a reference to the duty and calling to service that was given to Israel by God. It is what they as a nation were called and elected to do.

**The promises:**Promises made to the children of Israel, not the body of Christ.Romans 15:8, Galatians 3:16-21, Hebrews 6:12, 7:6, 8:6, 11:13, 17, 33 & 2nd Peter 1:4.

**5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.** *Romans 15:8.*

**Whose are the fathers:**Israel belongs to God.

**Whom as concerning the flesh Christ came:** Concerning mankind, Christ came to his own (Israel) and his own received him not. John 14:6.

**Who is over all:** Jesus Christ is over Jew and Gentile alike.

**6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.** *Genesis 21:12.*

**For they are not all Israel, which are of Israel:** Jacob name was changed to Israel. Genesis 32:28. His name meant supplanter. He was a deceiver.

His new name Israel represents his new life after wrestling with God as he was returning back to the land of Israel.

Not all of Jacob’s descendants are Israel. Jacob had twelve sons, but God here is referring to the believing remnant of Israel as the true Israel in his eyes. The Israel of God. Galatians 6:16.

Just because someone was circumcised on the eighth day into a Jewish home does not make them an Israelite in God’s eyes.

**Neither, because they are the seed of Abraham, are they all children:**Since Abraham had Ishmael, and Isaac, Ishmael’s lineage was not the promised seed.

Not even all of Isaac’s seed could be called Israel because Isaac had two sons as well. Esau and Jacob (Israel).

**8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sara shall have a son.**

**The children of the flesh:** Ishmael and his seed were children of the flesh, because Abraham and Sarah didn’t trust God to given them the seed, but thought he needed their help by giving Sarah’s handmaid to Abraham to produce an heir.

Esau was a child of the flesh only because he was not the one chosen to be the father of the nation of Israel. Only Jacob could be.

**The children of promise:**Esau the elder would serve Jacob the younger because God had ordained that to happen. The promise had to go to Jacob even though he was a rascal because God elected it to be so.

**The word of promise:** *Genesis 18:10.*

**10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.** *Genesis 25:23 and Malachi 1:2-3.*

Three Patriarchs are mentioned here in identifying the children of God, Israel, Isaac, and Abraham.

Rebecca and Sara are also mentioned to help further narrow down exactly who it is that God is referring to here. Circumcision is a matter of the heart.

Trusting in the Messiah of Israel makes the Jew both physically and spiritually of Israel. Obviously.

It was to Abraham and Sarah that the promise was given of a son. He is also the Father of many others through the flesh or through his carnal relationship with Hagar which bore Ishmael.

Rebecca is mentioned because she bore two sons to Isaac, and God chose only one to be the one through whom the Messiah would come and that was Jacob.

**The purpose of God according to election might stand:** Esau was elected to one day servant his younger brother, but nowhere in the story do we ever see Esau serving Jacob, they do however fight a lot.

Esau will indeed serve Jacob when all nations serve the Messiah during the kingdom. Election has to do with what elect are called to do, not about being elected for salvation.

**Jacob have I loved, but Esau have I hated:**The verse Paul is quoting is written well over a thousand years after Esau had already rejected God. Malachi 1:2-3.

**14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.** *Exodus 33:19.*

**It is not of him that willeth, nor of him that runneth:** It is not of him that is born first that God has to choose, but God can choose to bless the younger instead on an occasion.

No other elder sons were having this rule broken in their families. It was practiced by all the surrounding nations. A younger daughter was not supposed to be given in marriage before the elder. Jacob knew about this all too well.

The exception proves the rule. God blessing Jacob instead of Esau proves the right of the first born. If it happened all the time, then it wouldn’t be a rule.

Mercy is a positive act of God and yet people blame God if he shows mercy to one, they think he should show mercy to all. Why? God can show mercy to whomever he pleases.

Can you do whatever you will with what is yours? Does a stranger have the right to expect you to give to him the same gift that you gave to your child? No! Of course not.

God doesn’t have to show mercy on sinners, but he does on those today who put their trust in his Son for their salvation.

That is the basis today for him showing mercy. We don’t deserve it, just like those who don’t accept his Son, but he bestows mercy on us in spite of us on his Son’s behalf.

God had a system of blessing the firstborn, and Esau sold his birth rite for some pottage, and he later despised his birth right, but Jacob coveted it. God showed mercy to the one who wanted what God loved.

**17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.** *Exodus 9:16.*

It does not say here that God “created” Pharaoh to be damned, but that “he raised him up” so his power should be showed in him throughout all the earth.

God used Pharaoh, and his nation to bring glory unto himself, and to have his name declared throughout all the earth.

**19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?**

Once again salvation is not the issue here, but service is. Some have erroneously devised a doctrine of irresistible grace out of this passage and a few others, but that is simply not the case.

God knew that Pharaoh would resist him before he was ever born, and God still allowed him to be born. He could allow only people to be born that would eventually get saved, but he allows all the same opportunity to choose him or not.

Paul introduces the picture of the potter (God), and the lump of clay. From the same lump of clay (dirt/earth etc.,) God makes two vessels, one unto honour and another to dishonor. These vessels are mentioned in Jeremiah 18:1-6.

**To make one vessel unto honour: and another vessel unto dishonour:** God can take a marred vessel of clay (the house of Israel in unbelief) and make a new vessel out of it unto his glory.

Israel will be a vessel unto glory in the kingdom one day, but today for the most part, she is still a vessel unto dishonour.

**22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,**

**To shew his wrath:**On the vessels of wrath fitted to destruction.

**To make his power known:**To make known the riches of his glory on the vessels of mercy. God wants the world to know him.

**The vessels of wrath fitted to destruction:** The unbeliever who rejected God’s witness to them.

**The vessels of mercy:** The believers who accepted God’s witness to them. God was longsuffering, and he used Paul first as a pattern of God's long suffering to all who should believe on Jesus Christ after him, to life everlasting.

Paul was a vessel of wrath, but God was longsuffering, not pouring out his wrath on him and his nation since then. Paul got saved and became the first vessel of mercy in this dispensation. We are also vessels of mercy. 1st Timothy 1:15-16.

A Jew can become a vessel of mercy today because of the cross. God is not pouring out his wrath today in the dispensation of grace, but once this dispensation is ended the wrath of God will be poured out on the vessels of wrath.

That is why it is called the time of Jacob's trouble. Israel has not yet fulfilled all seventy weeks of punishment, wrath that God has promised that he would pour out.

They have endured sixty-nine weeks of it, but not the last week, which will occur in the tribulation period. God in eternity past had a secret, or mystery that he kept hidden from before the foundation of the world until after the cross.

**Which he had afore prepared unto glory:** He would bestow his mercy upon the Gentiles and make them vessels of glory in heavenly places, this gracious act shows the riches of his glory to all for all eternity.

**24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.** *Hosea 2:23.*

**Even us:** In the previous 23 verses God talks about the vessels of mercy and of wrath from previous dispensations, and here he talks about us today in the dispensation of grace.

Paul is the instrument today through which God showed the world his longsuffering in saving the chief of sinners, and making him his apostle of the Gentiles. What grace!

**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.** *Hosea 1:10.*

**Ye are not my people:** This is speaking of Israel, not the body of Christ! The house of Israel was called Loammi (not my people) in Osee (Hosea) 1:9 & 10, and the same nation will one day again be called the children of the living God.

**27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:** *Isaiah 10:22.*

**28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.** *Isaiah 28:21.*

**A short work:** What is the work that the Lord will make upon the earth that only a remnant of Israel will be saved out of?

The seventieth week of Daniel, the time of Jacob's trouble. What does Matthew 24:22 and Mark 13:20 teach us about the length of the days of Jacob's trouble?

That God would shorten those days for the elect's (Israel's) sake, or they wouldn't survive those days and enter into their kingdom.

The place where it was said, ye are not my people, is a reference to Israel in the valley of Jezreel, also known as the valley of Armageddon.

The quote is from Hosea chapter one where God literally divorces Israel from himself, because of their spiritual adultery. Paul alludes to the time of Jacob’s trouble as only a remnant of Israel enduring unto its end.

That time is shortened by God in righteousness so as to preserve the few remaining Jews left to enter into the kingdom along with the righteous Jews from the old testament days.

**29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.** *Isaiah 1:9.*

**The Lord of Sabaoth:**The LORD of hosts. Isaiah 1:9.

**As Sodoma:** Sodom was utterly destroyed. Genesis 19:24. Only God could have left Israel a seed (remnant), so they would not become destroyed like Sodom and Gomorrah were.

**30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.** *Isaiah 8:14-15.*

**The righteousness which is of faith:** Israel went about things all wrong, and many believers are following in their footsteps today by trying to be declared righteous by their works.

**The law of righteousness:** The law of Moses. Israel as a nation has been temporarily set aside during this age and is a part of God’s earthly plan to rule and reign on the earth during the kingdom.

**Chapter Ten**

**Israel’s salvation**

**1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge.** *Acts 21:20.*

Paul was referring to his own personal desire for reaching as many Jews of his day and time as he possibly could.

Paul knew that Israel had been set aside (blinded) as a nation, and only a remnant would be saved.

**3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.** *Philippians 3:9.*

**God’s righteousness:** Deuteronomy 9:5, Psalm 24:7, 51:14, 71:16, Isaiah 41:10 (Jesus Christ is the right hand of God’s righteousness), Matthew 6:33, Romans 3:5, 21-22, 2nd Corinthians 5:21 & 2nd Peter 1:1.

**Their own righteousness:** As protectors of the very oracles of God Israel was without excuse, because they failed to see in them the absolute holiness of God, and the utter sinfulness of mankind.

It was given to them to show them their need for God to sanctify them, but they sought to sanctify themselves by their legalistic observance to man’s interpretation of the law.

**The righteousness of God:** Jesus is the righteousness of God spoken about that Israel would not submit to.

**4 For Christ is the end of the law for righteousness to every one that believeth.** *Matthew 5:17 & John 8:24.*

**Christ is the end of the law for righteousness:** Christ is the fulfillment of the law. Paul does not say that the law is the end for righteousness to everyone that obeys it. Belief in Christ is what makes one clean from their sins.

The law was Israel’s schoolmaster to point her to the Messiah, and once she had found her Messiah she no longer needed to be under her old schoolmaster. Galatians 3:24-25.

**5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.** *Leviticus 18:5.*

**The righteousness which is of the law:** A man of faith who lived under the law prior to the cross, received the righteousness of the law by faith as he obeyed the commandments God had given to him.

Prior to the law people received the righteousness of faith under the Abrahamic covenant apart from the works of the law.

**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.)** *Deuteronomy 30:11-13.*

**The righteousness which is of faith:**Israel sought God’s righteousness by the keeping of the law, but they rejected the Christ whom the law spoke of.

Israel needed to recognize the works that Jesus did as a fulfillment of the law, but they did not.

**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;** *Deuteronomy 30:14.*

**The word of faith, which we preach:** Israel had heard the truth from Moses in the past, but they also needed to hear Christ when he came to them, and when the apostles preached to them. Verse 9.

When Paul says the word of faith, which we preach, he is not saying he preached the law of Moses. Deuteronomy 30.

He is also not saying that he preached the gospel of the kingdom that the twelve apostles all preached to Israel.

He is saying that just as both of those two preceding messages were supposed to be accompanied by faith, so was Paul’s message to be believed by faith alone. Ephesians 2:8-9.

There was not a list of works that would accompany their belief as in the past.

**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.**

Notice the two words **“mouth”** and **“heart”** that are used here. They are coming from the previous verse in Deuteronomy 30:14 that was spoken to Israel.

The word of faith is confession of Jesus as Israel's Lord, coupled with a belief in their heart that God has raised him from the dead. Notice the word Paul uses here is “confess” and not profess.

Israel had to confess with their mouth, and believe in their heart that God had raised Christ from the dead to be saved.

Some make salvation dependent upon one's public “profession” of faith, which is a work that can never save anyone today.

A lot of confusion surrounds ones making a public profession of one’s faith with their mouth, because in the same portion of scripture it also says that they must believe with their heart.

Is the heart that pumps blood capable of believing anything, or is that simply symbolic of the mind believing?

The truth is that a person is saved today by faith alone, without the works of the law, simply by believing in Christ's death, burial, and resurrection.

**10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.**

**With the heart man believeth unto righteousness:** Genesis 15:6, Deuteronomy 30:14, Proverbs 23:7, Mark 11:23, Luke 24:25, John 14:1 & Acts 8:7.

**With the mouth confession is made unto salvation:**The word salvation has two meanings.

It can mean a physical deliverance from someone, or something, that is temporal in nature (like being saved from getting hurt), or it can mean a spiritual deliverance from the wages of sin for all eternity.

**11 For the scripture saith, Whosoever believeth on him shall not be ashamed.** *Isaiah 28:16 & 49:23.*

Paul mentions two things, believing with the heart unto righteousness, and confession with the mouth unto salvation, and he uses an old testament verse here in verse eleven to prove what he said in verse ten.

The "he that believeth" from Isaiah 28:16 was understood by Israel to be other Jews who would one day believe in their Messiah in Christ’s day and those in the tribulation period while his kingdom was being preached as “at hand”.

**12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved.** *Joel 3:22.*

Here Paul says that there is (present tense: at the time Paul was writing) no difference between the Jew and the Greek; for the same Lord overall, is rich unto all that "call upon him".

The words "call upon the Lord" in verse thirteen go hand in hand with the second part of verse ten, which says that "with the mouth confession is made unto salvation."

There is a lot of disagreement as to the parenthetical chapters of Romans 9-11 as to what in these three chapters can be applied to the body of Christ, because the subject of these three chapters are clearly Israel.

***Romans 14:5 Let every man be fully persuaded in his own mind.***

See 1st Corinthians 15:1-4 for the easiest description of what a person needs to believe today in order to be saved.

**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!** *Isaiah 52:7.*

It is important to keep the context of these three parenthetical chapters to get the whole meaning of what Paul is trying to teach us here.

Remember that chapters nine through eleven are dealing with the nation of Israel, and what God is doing with them in Paul’s day, as compared to how he has dealt with them in the past.

Some things have remained the same while others have changed dramatically, for instance today there is no difference between Jew and Gentile, but that was not always the case.

God had given the Jew many advantages but with their rejection of Christ those advantages have now turned into disadvantages because they will be used as a witness against them for rejecting God’s Son. Notice what Isaiah says:

**16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?** *Isaiah 53:1.*

**They have not all obeyed the gospel:** The “they” is Israel that Esaias was speaking about.

**Lord, who hath believed our report:**Isaiah is asking the Lord, who in Israel believe God’s word through the prophets and apostle’s mouths.

**17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.**

**Faith cometh by hearing:**Faith does not come by confessing with your mouth.

Paul quotes Isaiah fifty-three and begins by saying that Israel would not believe her prophets words, which is evidenced by their crucifying the Messiah.

Israel was without excuse because they had every advantage. They had the word of God, and it was with them wherever they went, but they could not recognize their own Messiah because of the sin of pride.

**Verily, their sound went into all the earth, and their words unto the ends of the world:**Christ originally commanded his 12 apostles not to go the Gentiles, nor into any city of the Samaritan before his resurrection.

After his resurrection however (and after Pentecost), those Jews who came to the feast from all over (Act 2:1-11) and heard the gospel of the kingdom took it back to their Jewish communities scattered amongst the Gentiles throughout the world.

**19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.** *Deuteronomy 32:21.*

The word provoke is used 42 times and most of those times it is speaking of Israel provoking God to anger.

Here God says he is going to provoke Israel to jealousy. Who is the foolish nation that Paul reminds Israel about from the writing of Moses?

Many have guessed that it is the church, but the church is not a nation. Israel is the nation, but which Israel?

**A foolish nation:** The foolish nation is the little flock of believers in the Jesus, including the twelve apostles.

The believing remnant in Israel were the Israel of God, not the unbelieving Jewish majority, God often called his sheep. The word remnant is used 70 times in relationship to Israel in the bible. Galatians 6:16.

**Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.**

The apostles shall sit on twelve thrones judging the twelve tribes of Israel, as a nation within a nation. Matthew 19:28.

**20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.**

***Isaiah 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.***

The Messiah was literally saying to Israel, “Behold me, behold me” while he ministered to Israel for three years and they would not behold him.

**Esaias is very bold:**He was bold in saying that the nation of Israel was not really seeking after God, a remnant however was.

**I was found of them that sought me not:** This is speaking of the little flock of Israel beginning with the twelve apostles and all of the other Jewish people that believed on Jesus when he came unto his own.

They were not looking for him, but he found them not in the rabbinical schools of Jerusalem that were elevating man’s traditions above the word of God, but these were found while fishing or sitting at the receipt of customs.

Whenever you deviate from the word as Israel’s religious leaders did you can search all you want for the Messiah, but you will not be able to find him because your tradition will block your view.

In the four gospels Jesus speaks of the little flock as being a foolish nation that was no nation. God takes a remnant out of Israel that is the believing remnant and makes a new nation out of a nation.

***Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.***

**21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.** *Isaiah 65:2.*

**All day long I have stretched forth my hands:**To oppose with your hands in battle, to pray or plead with your hands. God was doing the later.

**Chapter Eleven**

**Hath God cast away his people?**

The preceding two chapters explain why God gave up Israel temporarily, while this chapter explains the election of a remnant in Israel that God was still saving during Paul’s early ministry.

It is important to remember that although God was giving up Israel, as he had already done to the Gentiles (Romans 1), he was not replacing Israel with the church.

That is called replacement theology, and that is a doctrine of devils straight from Satan himself.

**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.**

**Hath God cast away his people:** To thrust forth, to thrust away, to put it from you, to put away. Acts 7:27, 39, 13:46 & 1st Timothy 1:19.

God did not cast away all of Israel, only those who didn’t believe. A remnant believed. Remember only a remnant of 2 people entered into the promise land (Caleb and Joshua) and the rest never did because of unbelief.

This chapter was written in the Acts 20 time period which proves that Israel fell many years before Acts 28, and were then cast away. Israel fell in Acts 7 with the stoning of Stephen.

Which means the body of Christ had to start before Acts 20. The body of Christ started with the salvation of Saul of Tarsus in Acts 9, and then the first Gentile was saved in Acts 13. The body of Christ is Jews and Gentiles in one body.

**I also am an Israelite:**A descendant of Jacob, whose name was changed to Israel. Israel/Jacob was the father of 12 sons who became known as the twelve tribes of Israel. Genesis 32:28.

Paul says here that he was not cast away, so remember that when determining who the remnant according to the election of grace is.

**The tribe of Benjamin:** The youngest son of Jacob, and the smallest tribe. The tribe that King Saul came from. Genesis 35:18.

**2 God hath not cast away his people which he foreknew. 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. 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.** *1st Kings 19:10-18.*

Israel as a whole was not cast away after the crucifixion, for Paul himself was an Israelite. Even in Elijah’s day there was a remnant who believed.

Paul ministered at a very unique time in history when God was moving from Israel's prophecy program to the church, which is Christ’s body, and its mystery program.

**His people which he foreknew:**His people is speaking about the children of Israel. The “he” here is God. The word “foreknew” means to know beforehand. Acts 26:5, Romans 8:29 & 2nd Peter 3:17.

**5 Even so then at this present time also there is a remnant according to the election of grace.**

**At this present time:**When Paul was writing this epistle.

**A remnant according to the election of grace:** There was during Paul’s day, a remnant of Jews saved according to the election of grace. These cannot be the remnant of little flock believers because verse six identifies the doctrine by which this remnant is saved. “**No more of works…”**

The term “remnant” is used almost exclusively as dealing with Israel’s believing remnant. It is not here. That remnant will exist again in the time of Jacob’s trouble. It is okay to say that only a remnant of Jewish people are saved today.

The term “election” is also not used exclusively of Israel. God could have told Paul to say Israel mine elect here as he did in three of the only four references to the word in Isaiah 45:4, 65:9 and 22, but instead he used the election of grace to differentiate between them. Israel was elect to obey the law of Moses.

They were those that Paul always went after first whenever he went somewhere preaching the gospel, to the Jew first, and then to the Gentiles.

Paul is not saying that there is a remnant of seven thousand Jews saved in every generation. Paul is our pattern today for believing by faith, and receiving salvation by God’s grace.

Paul was the least deserving man on the planet to be saved, and yet God saved the “chief of sinners,” who was God's number one enemy on the earth at that time. 1st Timothy 1:15 & 16.

By the end of the Acts period Paul no longer went to the Jew first, instead he received new revelations from God which are found in his prison epistles.

Today we are to consider the Jews just like we consider Gentiles, as our equals, with no preferential treatment for either of us. Romans 9:11, 11:7, 28, 1st Thessalonians 1:14 & 1st Peter 1:10. The word remnant means that which remains. Isaiah 11:11. Paul was the first Jew saved according to the election of grace. See 1st Timothy 1:15-16.

**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.**

**Then is it no more of works:**This is not a question that Paul is asking, but rather a statement is being made about salvation in times past as compared to now.

The “it” spoken about is salvation, and Paul says it is no more of works. If salvation today is no more of works, what does that imply in times past (prior to the dispensation of grace)? Ephesians 2:8-9.

**7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.** *Isaiah 29:10.*

**That which he seeketh for:**Israel was seeking for righteousness.

**The election:** This is the remnant according to the election of grace mentioned in the preceding verses.

**It:**The “it” that Paul refers to, is the righteousness of faith mentioned above.

The remnant of believing Israel received it, (the righteousness of faith) because they were not trusting in their own works, but in the work of Jesus dying for their sins, and rising from the dead.

**The rest were blinded:** The rest of Israel were blinded spiritually. It did not say they were blind.

If Israel were blind, they would have an excuse, but because they were able to see, and they refused to see what was right in front of them.

God blinded them, because they heard the words of their prophets and rejected them, he caused them not to be able to hear (to understand). Psalm 69:22-23.

**9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway.** *Psalm 69:22-23.*

**Their table:** This is a similitude for the place Israel was to go for spiritual refreshment. Unfortunately, they went to tradition, instead of to the word of God, and it cost them greatly.

That burden was too heavy for Israel to carry back then, but she continues to bow down her back under the impossible load of the law even today.

**11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.**

**Have they stumbled:**Israel stumbled and fell as the nation of favor, and their kingdom was postponed.Psalm 27:2 & Romans 9:32.

**Their fall:**Israel’s fall as the channel of blessing to the Gentile nations. Isaiah 60:3. They have not fallen forever.

They will get back up as a nation one day. For the time being however they are placed on a shelf until the fullness of the Gentiles become in.

**To provoke them to jealousy:**Gentiles being saved would provoke Jews to be jealous for the salvation that God was sending to the Gentiles.

**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 fall of them:** Israel.

**The riches of the world:** The Gentile nations receiving salvation.

**The diminishing of them:** Israel’s decline from their status as the channel of salvation to the Gentile nations. John 4:22.

**Their fulness:**Israel will reach their full potentialas a nationin the future millennial kingdom when Christ sits on his throne, and they rule and reign with him.

**13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:**

**I speak to you Gentiles:**Paul is speaking to Gentiles. Gentiles are non-Jews. Keep that in mind as you study the rest of this chapter. Some have failed to do so, and they have divided the body of Christ unnecessarily.

**The apostle of the Gentiles:**There were twelve apostles to the nation of Israel, but God has only one apostle that is distinguished as “the” apostle of the Gentiles, Paul.

**I magnify mine office:**God gave Paul the office, and he was to magnify it to the world for them to follow. 1st Timothy 1:15-16.

Paul was not one of the twelve, nor the thirteenth apostle, their ministry was to the nation of Israel, also known as the circumcision. See Galatians chapter 2.

**14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?**

**Provoke to emulation:** Paul wanted to provoke his fellow Jews to receive Christ as their Saviour.

**The casting away of them:** The “them” is Israel who were cast away by God for their unbelief. Again this proves the body of Christ began sometime prior to this time (Acts 20 when Romans was written). It began immediately with the saving of Saul of Tarsus in Acts 9.

**The reconciling of the world:** The bringing of salvation straight to the Gentiles apart from the law given to Israel. 2nd Corinthians 5:19-20.

**What shall the receiving of them be:** The nation, apart from the remnant known as the little flock (Luke 12:32) were cast away, so the whole world could be reconciled to God by grace, and since that is the case now, what will it be like when they are received back by God at the onset of the kingdom? Glorious!

**Life from the dead:** This is what Paul says will happen for believing Israel from all generations. Israel will be born again when they are resurrected and enter into their kingdom.

**Firstfruit, lump, root, and branches**

**16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.**

**For if the firstfruit be holy:** The word “for” at the beginning of this verse connects this section to the previous. The word “firstfruit is only used twice in scripture, once here, and once in Deuteronomy 18:4 where we get foundational truth regarding the words definition.

This is a reference to a group of believers that precedes an even bigger group of believers. The firstfruit was not the whole harvest, but a first sampling of the whole crop. Deuteronomy 18:4.

**The lump is also holy:** The lump in scripture is a reference to the whole bunch. For example, Isaiah says, "Take a lump of figs." 2nd Kings 20:7 and Isaiah 38:21, Romans 9:21, 1st Corinthians 5:6-7 and Galatians 5:9 which all refer to a lump in the same way we would think of a lump of clay.

It is similar to a cluster of grapes. Not all of Israel are saved, or will be saved, but all believing Jews make up a lump, or a cluster.

**If the root be holy, so are the branches:** This is either Paul reemphasizing his previous point with another similitude, or he is going all the way back to Abraham as the initial root, and his believing offspring as the natural branches.

The branches represent Jews in a tree that are meant to produce good fruit. If Israel did not produce fruit the branches would be broken off for a time for new branches to be graffed in.

**A wild olive tree**

**17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.**

**If some of the branches be broken off:** The olive tree “represents” Israel, and the branches that have been broken off are unbelieving Israel.

The wild olive tree represents either the remnant of Jews who believed in Jesus the body of Christ made up of Jews and Gentiles in one body where there is no difference.

**And thou, being a wild olive tree:**Notice that God is speaking directly to the wild olive tree, which tells us that they coexisted at the same time.

Notice that both trees are "olive trees", one identified so far just as an olive tree, Israel, and one as a wild olive tree. Israel is depicted as four different types of trees beginning in Judges 9:8 with the olive tree (Fig, Vine, & Bramble)

What is the difference? Didn't the Jewish nation once all come from a Gentile by the name of Abram? What happened to that wild olive tree named Abram, he became something he wasn't. A good olive tree by his faith.

He received circumcision and became the father of the no longer wild olive tree, but a tree in a covenant relationship with its Creator. That tree would later get the law given to them and it would help prune that tree into a good tree.

**Graffed in:** The words are used together only four times, and all are found in this chapter. Romans 11:19, 23 & 24.

**19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith.**

**Thou wilt say then, The branches were broken off, that I might be graffed in:** The “thou” here is the body of Christ, made up of Jews and Gentiles in one body.

**Well:** God agrees that the natural branches were broken off so that the wild branches could be graffed in.

**Because of unbelief they were broken off, and thou standest by faith:**While thou is singular, it can represent a single group, like the body of Christ.

Then God’s word tells us why the natural branches of the olive tree (Israel) were broken off. Unbelief, which is the opposite of faith.

They did not believe that Jesus was the Christ, the Son of the living God, so they were broken off after they were given ample opportunities to hear the truth and see the signs that accompanied the preaching of the gospel of the kingdom.

**Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee.**

**The natural branches:** Unbelieving Israel.

**Be not highminded, but fear:** We in the body of Christ have no reason to fear that God will also not spare us because we are eternally secure under grace.

These believers were told to take heed of what happened to Israel unless they make the same mistake and suffer the same consequence.

**Take heed lest he also spare not thee:**This is speaking of the Gentiles as a whole as he did when he previously gave them up and saved Abram. Romans 1:24, 26 & 28.

The time for Gentiles to be saved apart from Israel is today, before the rapture occurs. God will start dealing with the world through Israel again once we are taken out of here.

Many individuals have feared these verses, and have used them and taught that one might lose their salvation if God so chose not to spare them.

These verses are not speaking about individuals, but the Gentiles as a whole being compared to the Jewish nation as a whole.

Israel was cast away in Acts seven, and the dispensation of grace will end at the rapture, and we should take heed of that and get busy for the Lord building up the body of Christ.

**22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.**

**Them which fell:** The unbelieving Jews as a nation have received the severity of God, but the Gentiles have received the goodness of God in this dispensation because of their faith in Jesus.

**Thee:** The Gentiles who believe in Christ today, receive the goodness that comes from God alone.

An individual Gentile who believes the gospel, and is saved, and receives the goodness of God is eternally save (secured) and can never lose their salvation.

**If thou continue in his goodness:** If the Gentiles as a whole make the same mistake that the nation of Israel did as a whole, then the Gentiles like Israel was, will be cut off.

This passage is not talking about a saved individual losing their salvation, but about the Gentiles as a whole, just like it is talking about Israel as a whole.

If would be very fair to say that only a remnant of Gentiles believe the gospel today. We are quickly becoming just like Israel was when they were cut off.

It was not a hard thing for God to graff wild olive branches in by faith, to the natural olive tree, and it will be even easier to graff back in the natural branches (Israel) when they return by faith.

This will happen on a large scale when the fulness of the Gentiles is come in, and the rapture occurs.

Israel's prophecy program will kick back in, and the Jews will begin to believe the preaching of the 144,000 and the two witnesses and those that do believe in their Jewish Messiah will be grafted back in again.

**A good olive tree**

**24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?**

**The olive tree which is wild by nature:** This statement helps us understand this whole chapter, but it is almost always overlooked or ignored because it doesn't say what some want it to say. The olive tree is wild by nature, like Gentiles.

**A good olive tree:**A tree (Israel) that has been pruned by its owner (God), by his word. Read all of Psalm 52:1-9. Israel’s obedience to the law is what made them a good olive tree.

***Psalm 52:7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. 8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.***

David bare good fruit for God because of his faith, while Doeg and Saul bared corrupt fruit because of their lack thereof.

**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 fulness of the Gentiles be come in. 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:** *Psalm 14:7 & Isaiah 59:20.*

**Ye should not be ignorant of this mystery:** One of the mysteries revealed to Paul that we in the body of Christ (brethren) are to be stewards of.

***1st Corinthians 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.***

Paul warns his readers that they shouldn’t be ignorant of God’s dealings with Israel because they will become wise in their own conceits and will stumble doctrinally as a result of it.

Every major difference in most denominations is because they begin to spiritualize verses that belong to Israel. Israel’s blindness is only temporary until the rapture occurs when the fullness of the Gentiles is come in.

Israel’s blindness in not the mystery, that is found in the old testament, the mystery revealed through Paul is that we Gentiles are blessed with salvation today apart from Israel. Salvation today is not of the Jews as it was in time past.

**All Israel shall be saved:** *Psalm 14:7 & Isaiah 59:20.*

**27 For this is my covenant unto them, when I shall take away their sins.** *Isaiah 27:9, 30:15 & Jeremiah 31:31-34.*

At the end of the tribulation period all of Israel that remains will be both saved physically, and spiritually, and go into her kingdom.

The believing dead of Israel are then resurrected to eternal life, and the nation as a whole is born again in a day.

That is when the new testament is written on the hearts of the house of Israel, and the house of Judah (the two houses shall also become one nation).

**28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance.**

**The gospel:** Faith in the death, burial, and resurrection of Jesus Christ alone. 1st Corinthians 15:1-4.

**They are enemies:** As in Paul’s day the blinded nation of Israel is an enemy of the gospel, and of those that preach it.

While they may not be taking up arms against Christianity they are in total opposition to its teachings, because of their traditions.

**As touching the election:** Paul says that they are beloved for the fathers’ sake, because of the election (believing Israel). They were not beloved for the fathers’ sake because of the unbelieving majority of the nation.

**The gifts and callings of God are without repentance:** This is a fact stated concerning Israel and God’s final purpose for them as a nation in Christ’s future kingdom.

Verse 29 will help you understand the transitional situation that occurred during the Acts period, which is dealt with in our Acts study.

This verse is almost always used totally out of its context to get people not to quit something. It is talking about Israel, and her future role in the kingdom. God will not change his mind concerning them today, nor in the future.

**30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all.**

**Ye:** Gentiles.

**In times past:** Before the dispensation of grace. Ephesians 2:3. The Gentiles were all concluded in unbelief at the tower of Babel, then God called out Abraham and saved him, and made him the father of the Jewish nation.

**Obtained mercy:** Obtained salvation.

**Now:** In the dispensation of grace. Ephesians 2:13.

**Their unbelief:** The unbelieving in the nation. After Christ’s rejection by Israel, God then concluded both Jew and Gentile in unbelief so that he now by grace could have mercy on all of us that would believe.

**Your mercy:**We today need to be merciful unto the natural olive tree (Israel) so that we might bring some of them to faith.

God has concluded both Jew and Gentile in unbelief so that he may have mercy on us all if we will believe by faith. Romans 1-3.

There is no difference today between Jew and Gentile today, for all must come to him by faith alone, apart from any works of the law.

**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!** *1st Kings 10:23, 2nd Chronicles 1:11-12, 9:22, Psalm 36:6, 104:24 & Job 11:7.*

**34 For who hath known the mind of the Lord? or who hath been his counsellor?** *Isaiah 40:13, & Jeremiah 23:18.*

**35 Or who hath first given to him, and it shall be recompensed unto him again?** *Job 35:7.*

**36 For of him, and through him, and to him, are all things: to whom be glory forever. Amen.** *Colossians 1:16.*

God in his infinite wisdom devised a program for the redemption of the earth with the nation of Israel, and the heavens with the body of Christ (the church), and both of these programs are centered in Jesus Christ.

**Chapter Twelve**

**The Practical Part**

We now come to the practical part of the book of Romans which fits perfectly with chapters one through eight where the apostle Paul so beautifully delineated many of the doctrinal truths regarding salvation.

God saw fit to place the practical part of this book after the parenthetical section regarding God’s dealings with the nation of Israel during this age of grace.

Here believers learn what we are to do now that we have this understanding of the change taking place with God, the nation of Israel, and the body of Christ.

**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.**

**I beseech you:** Paul is begging his readers to follow his instructions.

**By the mercies of God:** *Romans 11:30-32.*

**Present your bodies a living sacrifice:** God doesn’t need dead sacrifices that can’t be used to reach others. Give him your best.

**Holy:** This speaks about the condition of our sacrifices, they ought to be holy.

**Your reasonable service:**That which is expected of every believer.

**2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**

**This world:** The world’s system, of which Satan is the ruler. Ephesians 2:2. This verse means that you shouldn’t allow the trends of the world to dictate what you do, where you go, how you speak, and what you wear.

**The renewing of your mind:** Our minds are of this world because we are sinners, but we renew our minds daily with prayer, scripture study, and fellowship with other believers.

**That ye may prove what is that good, and acceptable, and perfect, will of God:**God has a perfect plan for the body of Christ today to fulfill his will.

We are to renew our minds concerning that plan that had been kept secret from before the world began, but now it has been made manifest. Romans 16:25.

**3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**

**The grace given unto me:** Paul was first given grace in order to be saved, and then to be the apostle unto us, to educate us in the body of Christ concerning his plan for his body.

Paul here warns believers of the snare of pride concerning their Christian walk. We are not to think our gift or office is more important than someone else in the body of Christ.

**The measure of faith:**You don’t need the amount of faith Paul needed to be our apostle, but he gave you the exact amount of faith you will need to do his will for you in the body of Christ.

**4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another.**

**Many members in one body:** Paul refers to the church as the body of Christ. The doctrines of concerning the body of Christ were given by revelation to us today through the apostle Paul. Ephesians 5:21-33 & Colossians 1:18.

This occurred after the Jews as a nation had rejected the kingdom offered to them in the gospels, and in the early part of the book of Acts.

**Office:** A position of responsibility in the body (Church).

**6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

**The grace given unto us:** This speaks of the gifts given unto each member of the body of Christ (the Church). It also speaks about how each should minister in the areas they have been gifted in.

**Prophecy:**They were to prophesy according to the proportion of faith given to them, and they were not to say God spoke, when he did not. 1st Corinthians 13:2 & 14:3.

**Ministry:**Let all things be done decently and in order. 1st Corinthians 13:1-8.

**He that teacheth:**Teaching doctrine.

**He that exhorteth:**Instruction in God’s word. Luke 3:18, Acts 13:15 & 20:2.

**He that giveth:**To share.

**He that ruleth:**A elder/leader in the church. 1st Timothy 5:17.

**He that sheweth mercy:**Forgiving others. Telling others, the gospel so they may be saved.

**9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**

**Let love be without dissimulation:** Deceit, or hypocrisy. Do you love what God loves, or what your flesh loves?

**Abhor:** Hate that which is evil to the point of distancing yourself from it. In these next eleven verses Paul describes specific virtues that should be in every member of the body of Christ.

**10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 Not slothful in business; fervent in spirit; serving the Lord; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints; given to hospitality.**

**In honour preferring one another:**Putting others first.

**Fervent in spirit:**A zealous desire to do things for God in a way pleasing to him.

**Rejoicing in hope:**Having a positive outlook because we know God works all things together for good.

**Patient in tribulation:**Someone who trusts God to see them through things.

**Continuing instant in prayer:**A person of prayer who prays when they learn of a need.

**Distributing to the necessity of saints:**If a believer your assembly didn’t have one of the necessities of life (like food) then the church should help that person out.

A temporary helping hand. This differs from the requirement Jesus told believers of the kingdom message while it was at hand.

They had to sell all that they had and to come and follow him. Matthew 19:21, Luke 12:33, 14:26, 27 & 33.

**14 Bless them which persecute you: bless, and curse not.** Matthew 5:44.

**15 Rejoice with them that do rejoice, and weep with them that weep.** *1st Corinthians 12:26.*

**16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.**

**Be of the same mind:**Likeminded.

**Mind not high things:**Exalted things like power and prestige.

**Men of low estate:** Common people.

**17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.** *Deuteronomy 32:35*

**Provide things honest in the sight of all men:** 2nd Corinthians 8:21.

**Avenge not yourselves:** Don’t get revenge.

**Give place unto wrath:**Love them by showing them mercy like God showed you.

**20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.** *Matthew 5:44 & Proverbs 25:22.*

**Thou shalt heap coals of fire on his head:** Paul was the chief (leader) of sinners, and yet God reached down on the Damascus road and saved his worst enemy. 1st Timothy 1:15.

Saul of Tarsus was kicking against the pricks of conviction when he saw believers responding to him in Christ like love instead of hatred while he was persecuting them. Acts 9:5.

**21 Be not overcome of evil, but overcome evil with good.**

**Overcome of evil:** To let evil enrage you to the point you are of no good to anyone.

**Chapter Thirteen**

**The higher powers**

**1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.**

**Be subject unto the higher powers:** Paul makes these statements while Nero is Emperor in Rome who ruled as an absolute tyrant.

For those in Rome, this would be a much harder teaching to accept than for those who were just under Roman law, which was just about everyone at this time.

Believers everywhere then, and now, need to be in subjection to the higher powers because they are ordained of God. If they are evil, and you live in a democratic state, then you should use your influence to remove them.

Nero was ordained of God to be Emperor at the time Paul wrote this epistle for reasons known only to God.

Sometimes rulers are placed in power as a reward for their citizen’s righteousness, and at other times a tyrant may be placed in power to chastise them.

**They that resist shall receive to themselves damnation:**Paul did not mean eternal damnation or else he would have said that, like in Mark 3:29 and other places.

The word damnation is translated as such from a Greek word Krimea, where we get the word Crime from.

Paul was referring to their condemnation legally speaking and in the eyes of all who recognize the authority place in the hands of the government by God.

I can be condemned of a crime, but not condemned to death, or condemned to hell. The context determines the definition. To be condemned literally means to be found guilty.

The punishment must fit the crime. A jail sentence for resisting the government is far different from eternal damnation in hell.

There are times when we are to resist the government as Christians and there should also be a proper amount of resistance as we are guided by the scriptures.

**3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.**

**He is a minister of God:** To resist our God appointed leaders just because they are predominantly heathens is to resist God himself, because he has appointed them, and he has ordained government to prevent anarchy, or lawlessness.

**A revenger to execute wrath upon him that doeth evil:** God does not ordain governments to do evil, but to punish evil. The problem is not government, but evil men is government.

Resistance isn’t always wrong, in fact there are times in the scriptures where we see that we are to resist. In areas of our faith, we are commanded to obey God rather than man.

A good example is when the twelve apostles to the nation of Israel were commanded by its national leaders (the powers that be) to quit preaching in Jesus’ name.

They that resist the powers will be punished by those in power even to the point of them bearing the sword against them. God does not condone anarchy.

**6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.**

**Pay ye tribute:** We are to pay our taxes (tribute) for the support of these higher powers who in turn are to be a terror for us unto evil works and a rewarder of them that do good.

We are to render dues to whom dues are deserved, and not unto whom they are not. We are not required to be walked on or over by them, and we are to only pay what is legal for us to pay.

Every believer should claim every deduction they are entitled to, and then use that for God’s work, and the well-being our families.

**8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.**

**Owe no man any thing, but to love one another:** *Leviticus 19:18.*

**He that loveth another hath fulfilled the law:**Nowhere in Paul’s epistles are we commanded to keep the law to receive eternal life. Loving someone, however, is the perfect definition of what grace is all about.

**9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.** *Exodus 20:13-17 & Leviticus 19:18.*

**10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.**

**Now is our salvation nearer than when we believed:**We are saved from the wages of sin, which is death, and separation from God for eternity. We are delivered from that terrible fate that all unbelievers still face. Romans 6:23.

**The works of darkness:***Ephesians 5:3-4.*

**The armour of light:** *Ephesians 5:8-14.*

**13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.**

**Chambering:**Defiling oneself sexually, to be a whoremonger. Hebrews 13:4.

**Wantonness:**Filthy conversation, Lasciviousness. 2nd Peter 2:7 and Jude 1:4.

**14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.**

**Put ye on the Lord Jesus Christ:** We are already in Christ positionally, but we must put on the Lord Jesus Christ daily before we go out and do battle against the works of darkness. Galatians 3:27.

**Make not provision for the flesh:** Placing ourselves in situations where we are likely to give in to temptation that is how we make provision for the flesh. Romans 7:18, Galatians 4:1 4 & Philippians 1:22.

**Chapter Fourteen**

**Weak in the faith**

**1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.**

**Him that is weak in the faith:**A new believer who has not been instructed much in the faith delivered to us today.

**Another, who is weak, eateth herbs:** A vegetarian who is weak in the faith. Paul instructs us to receive someone who is weak (new or misguided) in the faith, but not to doubtful disputations.

We are not to fight with them or to separate from them because they do not have the light that we have. These are not issues of major doctrinal concern that Paul is dealing with here but issues of the individual’s conscience.

If God has received him as a brother, we are to receive him. Do not make the requirement for fellowship with you that all people have to become clones of you. What a boring world that would be.

**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 the master of that man, not you. To judge someone who is not your responsibility to judge is to bring him down (falleth).

**He shall be holden up:** Held up, or held accountable.

**5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.**

**One man esteemeth one day above another:** This is in regards to holy days, and Sabbaths.

Notice that Paul is not giving us a doctrinal argument for worshiping on the sabbath day verses the Lord’s day here he is just giving us a principal that will work in any area where God’s word is silent.

Remember the sabbath day was given to Israel and not to the church. Under the law if a person did not keep the sabbath they were to be stoned to death.

Prior to the cross mankind was given six days to labor with the final day of the week as a day of rest which pictured the rest that would come ultimately in the Messiah.

Now that he has come, we that are saved have received our rest, so we look back to the Lord’s day, Sunday, when he rose from the dead, and we assemble together on that day to commemorate it.

Those that teach that we have to keep the sabbath day do so because they believe they think they are “spiritual Jews” and that they have replaced Israel.

They place themselves under laws that were not intended for Gentiles to keep in the age of grace.

**Let everyman be fully persuaded in his own mind:**Don’t go along with your camp just because that is how you were brought up, find out if something is right or not for today.

You can be biblical in following something today (like keeping the sabbath) because it is found in the bible, but you would be dispensationally incorrect for today.

You are not Israel under the law, you are the body of Christ under grace. Romans 6:14-15.

**7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.**

**None of us liveth to himself, and no man dieth to himself:** We as individuals are not an island to ourselves. Just because your camp, or family does some religious thing today, it does not mean that God is still doing that today.

For example, God does not want you to build an Ark today to save your family, he is not putting the body of Christ under the law because Israel was once under the law. We are under grace today. Romans 6:14-15.

**10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.** *Isaiah 45:23*

**Set at nought:**To disregard something or someone. Proverbs 1:25.

**For we shall all stand before the judgment seat of Christ:**Paul includes himself, along with his audience, in this future judgment that awaits all believers in the body of Christ.

**12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.**

**A stumblingblock:** When we judge someone in an area of a preference, we place a spiritual stumblingblock in front of our brother causing him to fall, and we will give an account for those actions at the judgment seat of Christ.

**14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.**

**There is nothing unclean of itself:** Paul was persuaded of this truth by Jesus Christ himself.

You may be persuaded by your camp’s teachings that you can’t do something that God allows because they are not fully persuaded from the word of God, but by their own crowd.

Don’t destroy what Christ is trying to build in your family and in your church with issues of preference, try to persuade them to what is right and don’t use peer pressure to get them to conform to what you are doing.

**22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.**

**He that doubteth is damned if he eat:** Some people make themselves miserable by judging people in areas of a bible teaching when they don’t really know what the whole counsel of God’s word has to say about a subject.

There are things that we are to judge such as sin, and doctrinal error, but this chapter has a lot to do with preferences that really don’t matter one way or the other.

If you think something is sin, even when it is not, and you willingly participate in it, then God says that you have sinned, not against him, but against your conscience.

**Chapter Fifteen**

**A minister of the circumcision**

**1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.**

**We then that are strong:** Someone who is strong is not easily offended, who doesn’t attack another immediately when they see something different about them, instead they bear with them in spite of disagreeing with them inwardly.

**Infirmities:** Sins, physical illnesses, or weakness in spiritual things. Christ was the perfect example of bearing others infirmities when he took our sins upon himself, and died in our place.

We are to emulate his example, and die to ourselves to serve others.

**2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.** *Psalm 69:9.*

**4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**

**For whatsoever things were written aforetime were written for our learning:** The word “for” links this verse to the second half of verse three above, which is a quote from Psalm 69:9.

**Through patience and comfort of the scriptures might have hope:**The scriptures echo, or give us the hope of our future with Christ. It is a certainty if we have trusted the gospel alone for our salvation. 1st Corinthians 15:1-4.

**5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.**

**Be likeminded one toward another:**Just as those in the upper room were in one accord so we in the body of Christ should be in our service to God. Acts 2:1.

**7 Wherefore receive ye one another, as Christ also received us to the glory of God.**

**Receive ye one another, as Christ also received us:**Christ received Paul as Saul of Tarsus, the chief persecutor of the Church of God and he forgave him.

**A minister of the circumcision**

**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:**

**Jesus Christ was a minister of the circumcision:** This is a reference to the Jews who were all circumcised since the days after God called Abram out of the Ur of the Chaldees.

He was not sent to none but unto the house of Israel, and the house of Judah. Matthew 10:5-7 & 15:24.

**To confirm the promises that were made unto the fathers:** Jesus came to the circumcision to confirm the Old Testament promises made to Israel’s ancestors, mainly Abraham, Isaac, Jacob, and King David.

The main promise was the kingdom which was being preached by Christ and the 12 as being at hand. Matthew 4:17.

**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.** *Psalm 18:49.*

**That the Gentiles might glorify God for his mercy:**This was mainly speaking about Gentiles in the kingdom, as the Church, which is Christ’s body, was not spoken of in the Old Testament. It was hid in God. Ephesians 3:9.

**10 And again he saith, Rejoice, ye Gentiles, with his people.** *Deuteronomy 32:43.*

**11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.** *Psalm 17:1.*

**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.** *Isaiah 11:1.*

When these promises were made to the fathers, they all understood them in light of the thousand-year reign of Messiah in the kingdom on earth.

They did not see the church age for it was still a hidden mystery kept secret in God until it was revealed to Paul. Romans 16:25-26.

**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. 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.**

**The grace that is given to me of God:** Romans 12:3, 6, 1st Corinthians 1:4, 3:10, Galatians 2:9, Ephesians 3:2, 7, 8, 4:7 & 2nd Timothy 1:9.

**That I should be the minister of Jesus Christ to the Gentiles:**Paul doesn’t minister to us Gentiles the things promised unto the fathers (Jewish ancestors) as Jesus Christ did to the circumcision in verse eight.

He is not “a” minister of Jesus Christ to the Gentiles, but “the” minister of Jesus Christ to the Gentiles. He is the apostle of the Gentiles. Romans 11:13.

Jesus Christ was a minister to the circumcision, as were the twelve apostles. Galatians 2:1-9. Paul alone is the apostle of the Gentiles.

**Ministering the gospel of God:**This was different from the promises to the fathers that Jesus confirmed to the circumcision.

The promises to the fathers are all a part of the prophecy program while the gospel of the grace of God that Paul preached is a part of the mystery program that had been kept secret from before the foundations of the earth. Acts 20:24.

**The offering up of the Gentiles might be acceptable unto God:**See the mystery among the Gentiles in Colossians 1:20-29.

**17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.**

**To make the Gentiles obedient**: *Romans 1:5 & 16:26.*

**From Jerusalem, and round about unto Illyricum:** Paul preached everywhere in between Jerusalem and Illyricum, which was just to the north of Greece on the Adriatic Coast.

**I have fully preached the gospel of Christ:**This is the same gospel as mentioned in verse sixteen as the gospel of God.

Notice that Paul emphasizes that he fully preached the gospel of Christ, even in Jerusalem. He did not preach the gospel of the kingdom to them as some teach.

**20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.** *Isaiah 52:15*

**Lest I should build upon another man’s foundation:** Paul was not laying the gospel of the grace of God over top of the gospel of the kingdom that the twelve preached to Israel, he was laying the foundation Christ gave to him as the apostle of the Gentiles. Romans 11:13.

**22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.**

**My journey into Spain:**Christ was not named by many in Spain, so Paul planned to go there and stop along the way in Rome where many churches had been established.

See Romans 16 for a list of all the churches that existed there in people’s homes.

**25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.**

**A certain contribution:** 1st Corinthians 16:1-4 & 2nd Corinthians 8:1-15.

**The Gentiles have been made partakers of their spiritual things:**The Jewish Saviour. Salvation is a spiritual thing. Prior to the dispensation of grace given unto Paul, salvation was of the Jews. John 4:22.

**Their duty is also to minister unto them in carnal things:**This is speaking of helping with physical gifts at that time because their kingdom program had ceased, and they were now destitute having sold everything as commanded by Jesus. Luke 12:32-33, 14:26-33 & 18:22.

**28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.**

**Sealed to them this fruit:**Paul bringing the offering from the Gentile regions to the suffering kingdom saints in Jerusalem. Verse 26.

**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. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;**

**The fulness of the blessing of the gospel of Christ:**He wants to stablish them fully in the gospel that was given to him by the risen Christ. Romans 16:25-26.

**Them that do not believe in Judaea:** He knew that danger awaited him in Jerusalem by his former associates, who viewed him as a traitor to Judaism now.

**That my service which I have for Jerusalem may be accepted of the saints:**Some kingdom saints in Jerusalem still did not trust Paul who previously persecuted the kingdom church in Jerusalem. Acts 9:1-2.

The brethren/saints received Paul, and his companions, with their financial gift gladly according to Acts 21:17. Paul would be arrested the very next day.

**32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.**

Instead, Paul arrived in chains after spending two years in Jail in Caesarea, then finally arriving in Rome where he spent the next two years in house arrest in his own hired house. Acts 21-28.

**Now the God of peace be with you all:** It seems that Paul is ending his letter, but more is to follow. Paul now will mention all his friends, and the churches that have started in Rome.

**Chapter Sixteen**

**The revelation of the mystery**

**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.**

**Phebe our sister:** Phebe is later mentioned in verse 27.

**The church which is at Cenchrea:** Acts 18:18.

**She hath been a succourer of many:**An helper.

**3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house.**

**Priscilla and Aquilla:** Paul first met Priscilla and Aquila in Corinth as they fled from Rome after Claudius had commanded all Jews to depart from Rome. Acts 18:2, 18, 26 & 1st Corinthians 16:19.

Paul lived with them and worked with them for they were tentmakers as well. It is evident that Paul taught this Jewish family his gospel and they received it very quickly.

**Laid down their own necks:** They literally laid down their lives for the apostle. This could have occurred in Ephesus. Acts 19 & 20.

Paul was so grateful to them for saving his life he no doubt told all the churches of the Gentiles of their heroics because they all wished to thank them for delivering the apostle to the Gentiles from those who would destroy him.

They apparently accompanied Phebe on this journey to Rome as Paul would not send just one lady traveling alone on this long and treacherous journey, nor would he risk losing this epistle that God had given him by divine revelation.

**Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.**

**Epaenetus, who is the firstfruits of Achaia:** Achaia is a province in Asia where Paul went to preach the gospel, Epaenetus was Paul’s first convert there.

He held a special place in Paul’s memory as is witnessed by Paul calling him his “wellbeloved.”

**6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.**

**Greet Mary, who bestowed much labour on us:**This was most likely John Mark’s mother, who was named Mary, as she is the only Mary mentioned after Saul gets saved.

Paul says she ministered to us (his team), not to him alone. Barnabas and John Mark were a part of his team. Acts 12:12 & Colossians 4:10. Mary was with Paul when Colossians was written after Paul had arrived in Rome in Acts 28.

**Who also were in Christ before me:** Andronicus and Junia were in Christ before Paul, but they were not “in the body of Christ,” which is a different thing.

The Jewish kingdom disciples that remained in Israel with the twelve apostles were abiding “in Christ,” the Vine. John 15:1-5. The twelve apostles continued on in Israel preaching the gospel of the circumcision (a kingdom message).

Paul took the gospel of the uncircumcision (grace) to the whole world. Galatians 2:1-9. We are in Christ today, because we are in the body of Christ. Colossians 1:24.

**Who were of note among the apostles:**Which means they were saved under the preaching of the gospel of the kingdom message and no doubt ministered with the twelve early on before going to Rome.

There were for a while two programs operating at the same time until Israel’s blinding at the end of the book of Acts.

It is evident that they now knew the gospel of the grace of God which Paul preached for had they not known it Aquilla, and Priscilla would have soon remedied that as they did with Apollos.

According to 1st Timothy 1:15 & 16, Paul was the first person in the body of Christ. Which makes sense if there were two programs going on at the same time until Israel’s rejection.

***1st Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief; 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ me show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.***

Paul was the leader (chief) of the rebellion against God and his Messianic church he was building in Israel and God in his great mercy reached down and saved his arch enemy and made him the apostle of the Gentiles.

Not long after Paul’s salvation experience in Acts chapter nine did the ministry to the Gentiles begin.

The twelve apostles to the nation of Israel however stayed and ministered to the Jews with only a few exceptions like when Peter in Acts 10 had his vision to go to the house of a Gentile.

God let the twelve apostles to Israel know that something new was taking place with the saving of Saul of Tarsus and making him the apostle of the Gentiles. Romans 11:13.

**8 Greet Amplias my beloved in the Lord. 9 Salute Urbane, our helper in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 13 Salute Rufus chosen in the Lord, and his mother and mine.**

This could very well be the Rufus mentioned in the gospel of Mark 15:41 who was the son of Simon who carried Christ’s Cross, but we can’t be sure.

**14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.**

Here we have another church, which had at least five people in it that Paul knew personally, no doubt there were many more Paul hadn’t met because the world was being turned upside down with the gospel.

**15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16 Salute one another with an holy kiss. The churches of Christ salute you.**

**Salute one another with an holy kiss:** This was, and still is a practice in the Middle East and in some other countries. 1st Corinthians 16:20 & 2nd Corinthians 13:12.

**The churches of Christ salute you:** Paul calls these assemblies “the churches of Christ,” and not the church of Christ, or the church of God, both of which are singular. Each church was a local independent church with Christ as its head.

**17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.**

**Mark them which cause divisions and offenses contrary to the doctrine which ye have learned:** We are to publicly identify those who cause division that speak contrary to the doctrine given to us by the apostle Paul. 2nd Timothy 1:13 & 2nd Timothy 2:2.

**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.**

**I would have you wise unto that which is good:** God offers us today the manifold wisdom of God, in the mysteries revealed to the apostle Paul concerning this dispensation. 1st Corinthians 2:7-8.

**And simple concerning evil:** We are not to be ignorant to Satan’s devices, but we are not to spend our time the studying all the doctrines of devils, but rather the doctrines of Christ. Psalm 19:7, 119:130 & 2nd Corinthians 2:11.

**20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.**

**The God of peace:** Romans 15:33, Philippians 4:9, 1st Thessalonians 5:23 & Hebrews 13:20.

**Bruise Satan under your feet shortly:** To bruise here means to humble (humiliate) an enemy in defeat.

It is the seed of the woman “Jesus Christ” who bruises Satan’s head, under his heel, not our feet, but we in the church are a part of Christ’s body. Genesis 3:15.

**21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our Lord Jesus Christ be with you all. Amen.**

**Tertius, who wrote this epistle:** Tertius is the actual penman of the book of Romans, while it is Paul who told Tertius what God wanted written down.

**Gaius mine host:** Paul was staying with Gaius in his home in Corinth writing this epistle.

**Erastus the chamberlain of the city saluteth you:** 2nd Timothy 4:20 also tells us that Erastus was abode at Corinth, so all the evidence points to this epistle being written from Corinth.

**The grace of our Lord Jesus Christ be with you all. Amen:** The book sounds like it is coming to an end here, but it isn’t.

Paul gives us another nugget to chew on that many in the body of Christ know very little about unfortunately, and the liberals all love to cast doubt about whether this portion of scripture even belongs in the book of Romans.

The oldest trick in the book, is causing people to doubt God’s word, like Satan did to Eve. Genesis 3:1-7.

**25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,**

**Him that is of power to stablish you:** This is speaking about the risen and ascended Christ who gave Paul this revelation from heaven.

**According to my gospel:** Believers in the age of grace are stablished according to Paul’s gospel, which is the gospel that was revealed unto Paul by revelation.

The gospel that was revealed unto Paul is for Jew and Gentile alike, and it is found best described in 1st Corinthians 15:1-4.

**And the preaching of Jesus Christ, according to the revelation of the mystery:** The message that Paul preached was not revealed to his prophets.

**Which was kept secret since the world began:**This message was a mystery up to and during the earthly ministry of Jesus Christ because the gospel of the kingdom was being preached then and it was for the Jew only. Matthew 4:17-23.

***1st Corinthians 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world 8 Which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory.***

**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:**

**But now is made manifest:** What Paul preached was kept secret since the world began.

It was made manifest to the world by Paul after he had received it by revelation from the ascended Christ is not in question here, all though almost all in the body of Christ are totally ignorant of this truth.

**And by the scriptures of the prophets:** Since the gospel that Paul preached was previously a mystery hidden from them, they did not understand its truths. Romans 1:2.

Remember first of all that verse twenty-five ends with a comma not a period. The beginning of verse twenty-six completes the thought in verse twenty-five.

The scriptures of the prophets made known that one day things would be uttered that have been kept secret since the foundation of the earth, but they did not elaborate what those things were because they themselves did not know.

**Made known to all nations for the obedience of faith:**They did know, however, that they would one day be made known to all nations for the obedience of faith. Romans 1:5.

**27 To God only wise, be glory through Jesus Christ for ever. Amen.**

**The End**

To submit test for grading simply copy and paste the questions with the answers into an email and send to tests@dofgbi.org

Romans Tests

Romans Introduction

1. Who wrote the book of Romans?

2. Who was Romans written to?

3. When was the book written? \*Be in depth!

4. Who delivered the epistle to them?

5. Were the doctrinal revelations in Romans known previously by the 12?

6. Why or why not?

7. Did Paul replace Judas as the twelfth apostle?

8. Did Paul preach the gospel of the Kingdom that the twelve preached?

9. What does Paul say is his token to prove that he is the author of his epistle?

10. What does Jesus say the requirement to be an apostle to the Jews is in Matthew 19:28?

11. Did Paul meet Jesus’ requirement to be the twelfth apostle to the Jews?

12. What verses prove that Paul was not an apostle to the Jews?

13. What other Major New Testament book did Luke, Paul’s traveling companion write?

14. Did Luke or Paul ever say that Paul was the twelfth Apostle to the twelve tribes of Israel?

1. What was the purpose for having twelve apostles to the Jews? Matt. 19:28.

Chapter One

1. What does it mean to be a servant literally?

2. Are there any living Apostles in the body of Christ today?

3. What was Paul separate from when he was separated unto the Gospel of God?

4. Was the gospel (Faith in Christ’s death, burial & resurrection) clearly seen in the Old Testament?

5. Who was the first person to preach faith in Christ’s death, burial & resurrection? Prove your answer.

6. What is the significance of Christ being made of the seed of David instead of being born of his seed?

7. Which verse refers to Mary giving birth to Jesus in chapter one?

8. Did Jesus become the Son of God at the resurrection?

9. Was the epistle written just to believers in Rome?

10. What are the qualifications to be a saint?

11. Are “believers” called to be saints or called to salvation?

12. What is the significance of the two words Grace and Peace used by Paul in his greetings?

13. What is meant by “the faith of Jesus Christ”?

14. Was verse eight talking to believers in Christ’s death, burial & resurrection or to Kingdom believers?

15. Was Paul speaking about the gospel of the kingdom in verse 9?

16. What did Paul mean when he said he wanted to establish the Roman believers in a mutual faith?

17. What were the names of Paul’s old friends who were now living in Rome?

18. What three classes of people was the epistle written to?

19. What does Paul mean by having some fruit among those in Rome?

20. Is the gospel of Christ still to the Jew first today? Why or why not?

21. Why does Paul leave off the word “his” when quoting that verse?

22. What Old Testament verse does Paul quote concerning faith?

23. How many times does Paul mention that mankind was given up or given over by God in chapter one?

24. When did God give up the Gentile nations?

25. Name five major things that happened before God gave up the nations?

26. What great thing did God do immediately after he gave up the nations?

Chapter Two

1. What does the goodness of God lead a person to do? V:4

2. What does a hard and impenitent heart lead to? V:5

3. What will God render to every man one day?

4. Why will God hold the Jew to a higher standard at the judgment?

5. What is the work of the law?

6. Who will God judge the secrets of men by? V:16

7. According to whose gospel will they be judged in verse sixteen?

8. What group does God deal with after dealing with the Gentiles and the Moralizers?

9. How does being a Jew become an advantage or a disadvantage to someone at the judgment?

10. What does Paul say concerning the uncircumcision that keeps the righteousness of the law? V:27

11. Does a Gentile Christian become a “spiritual Jew” at salvation?

Chapter Three

1. What advantage is there in being a Jew?

2. What are the oracles of God?

3. What is the difference between our faith and the faith of God?

4. Does verse four imply that men try to judge God?

5. Why is God uniquely qualified to judge us?

6. Should a Christian do evil that good may come?

7. What is it that both Jew and Gentile are under?

8. Which of David’s Psalms does Paul quote here in chapter three?

9. Can someone be justified by the works of the law in this age?

10. What is the function of the law according to verse twenty?

11. What is the significance of the words “But Now” in verse 21?

12. What is the difference between our faith and the faith of Jesus Christ?

13. Did Christ’s death on the cross pay only for our past sins?

14. What is the significance of the phrase “at this time” in 3:26?

15. By what law is boasting excluded? V:27

16. Explain how God justifies the circumcision by faith and the uncircumcision through faith?

17. Does faith make void the law? V:31

Chapter Four

1. What did Abraham find as pertaining to the flesh? V:2

2. How was righteousness accounted unto Abraham?

3. What is reckoned to someone who tries to work their way to God?

4. What is counted to someone who believes on Christ?

5. What is imputed unto the believer?

6. How was faith reckoned unto Abraham?

7. When did Abraham receive the seal of the righteousness of faith?

8. Who is the father of all them that believe?

9. Is Abraham the father of the uncircumcised believer?

10. What was the promise made to Abraham to be heir of the world, made through? V:13.

11. What happens to faith if they which are of the law alone are made heirs?

12. What is the means by which we receive the righteousness of Christ?

13. What is meant by quickening the dead?

14. Who alone can call things which be not as though they were?

15. For what reason was righteousness imputed unto Abraham?

16. How shall we today have Christ’s righteousness imputed unto us as Abraham did?

Chapter Five

1. What is it that people are no longer “at” \_\_\_\_\_\_against God when we get saved?

2. By what instrument do believers have access to God’s grace?

3. How do we know that Christ didn’t just die for “the elect” from verse six?

4. When did Christ die for us?

5. Paul also tells us we are justified by Christ’s \_\_\_\_\_\_\_\_ in verse nine.

6. What is the wrath that Paul spoke about that we are saved from?

7. What does it mean to be saved by Christ’s life?

8. What does atonement mean?

9. Through which man did sin enter into this world?

10. What was the result of that one man’s sin?

11. Was sin imputed unto people before the law came?

12. Who was Adam a figure of?

13. Who is the gift of grace from?

14. What reigned because of Adam? \_\_\_\_\_\_\_\_ What reigns because of Christ?

15. What entered so that the offense may abound?

16. What abounds much more where sin abounds?

Chapter Six

1. Why shouldn’t we continue in sin so grace may abound?

2. Does being dead to our sin mean we don’t sin anymore? Elaborate

3. Does our baptism into Jesus Christ have anything to do with water?

4. Who are we buried with by our baptism of the Holy Spirit?

5. Because Christ was raised from the dead we ought to do what?

6. What promise do all have that have been planted with Christ in the likeness of his death?

7. Who is it that sins once we have been saved? Our spirit or our flesh?

8. What four things are we to do since we are dead with Christ? Verses 11-13

9. Why doesn’t sin have dominion over a believer?

10. Should we sin because we are not under the law?

11. Who are we serving when we as believers sin?

12. What is meant by our being made free from sin?

13. What was the end of the fruit that an unsaved person has in his works?

14. What is the wages of our sin?

15. What is the gift of God?

16. Who is the gift through?

Chapter Seven

1. How long does the law have dominion over a man?

2. What event annuls (cancels) any contract?

3. How long is someone bound to their spouse?

4. Who was Israel as a nation married to?

5. What was Israel’s legal marriage contract called?

6. Why was Israel called an adulteress by God?

7. What has made us dead to the law (or free from it) today?

8. Who fulfilled the law?

9. Who are we freed to be married to today?

10. What are we to “bring” now because we are married to Christ?

11. Who is crucified with Christ today?

12. What does it mean to be in the flesh?

13. What kind of fruit did we bring forth while we were in the flesh?

14. At what moment did we become dead to the flesh?

15. What purpose does the law serve?

16. What should be our attitude towards the law in that it reveals the consequences of sin to us?

17. When a believer sins what part of the man is it that is sinning?

18. When a believer wants to obey the Spirit what is always present to try to prevent it?

19. What part of a man can’t sin once he is saved? V:22

20. Where does the flesh try to bring the law of our mind to? V:23

Chapter Eight

1. Since we are free from the law of sin does that mean a believer is free from sin?

2. Why do we die if we have been freed from the law of sin and death?

3. Why was the law weak?

4. What did Christ have to do regarding sin in the flesh because the law was weak? V:3

5. How can we fulfill the righteousness of the law as believers? V:4

6. Were Adam’s sons born in the likeness of God? Why or why not.

7. Why is the carnal mind at enmity with God?

8. If Christ is in an individual what is the condition of that individual’s body and why? V:10

9. What will the Holy Spirit do to our mortal bodies?

10. Why should a believer mortify the deeds of the flesh? V:13

11. Do we as sons of God by faith ever become angels after our death?

12. Why do we no longer have the spirit of bondage after our salvation? V:15

13. As children of God, who are we heirs with and joint heirs with?

14. What is the earnest expectation of the creature waiting for? v:19

15. When will our bodies be redeemed?

16.What does Paul mean when he says we are saved by hope?

17. How does the Holy Spirit make intercession for believers? V:26

18. What have we been predestinated for by God? V:29

19. Who are the two main groups from different ages that are called “elect? What individual is also referred to as “mine elect”?

20. What can separate us from the love of Christ?

Chapter Nine

 1. Who is Paul writing about in chapters nine through eleven?

 2. What new word are we introduced to in chapter nine?

 3. What does election have to do with? Service or Salvation. Site a verse?

 4. Could Paul have paid the payment for all of Israel’s sins?

 5. What is the adoption a reference to?

 6. What are the Covenants?

 7. Who did Christ come for? \* Be careful answering.

 8. What is the service of God?

 9. What does Paul mean when he says “they are not all Israel which are of Israel”?

10. Did God hate Esau before he was born and predestine him to Hell without a chance for salvation?

11. What was Esau elected to do for Isaac before his birth? V:12

12. When did God say “Jacob have I loved and Esau have I hated”?

13. For what two main reasons did God raise up Pharaoh?

14. When and where did God tell Israel she was not his people?

15. Why did Israel not attain unto the law of righteousness?

Chapter Ten

 1. When will all of Israel be saved?

 2. What is the righteousness of God?

 3. What does Paul mean about bringing Christ up or down to us?

 4. What does Paul mean when he says we must confess with our mouths to be saved?

 5. Is there any difference between the Jew and the Greek (Gentile) today?

 6. Who does Isaiah (Esaias) say does not believe the prophets report?

 7. Who is the foolish nation that shall provoke Israel to jealousy?

 8. Who was it that was seeking after God but could not find Him?

 9. Who was it that was not seeking after God but did find Him?

Chapter Eleven

 1. What is the focus of chapter eleven?

 2. Did God totally cast away his people (Israel) during Paul’s day?

 3. Can Jews be saved today?

 4. What is replacement theology?

 5. Who does Paul use as an example to prove that God was not done with Israel?

 6. How many men did God reserve to himself in Elijah’s day?

 7. When Paul says “at this present time” is he referring to now in our day, or in Paul’s day?

 8. What is the election of grace?

9. What did Paul mean when he said “it is no more of works”?

10. What is the “it” that Paul refers to that Israel sought to attain?

11. Was Israel blind, or blinded?

12. What does Israel’s table being made into a stumbling block mean?

13. Is Israel’s fall permanent?

14. What is one of God’s purposes for salvation coming to the Gentiles?

15. What **unique** office does the apostle Paul hold? V:13

16. What is the direct result of Israel’s casting away?

17. What will the receiving of Israel be at the onset of the Millennial Kingdom?

1. Who was broken off temporarily in verse seventeen?

19. What does the root represent in this figure of speech?

20. Why was Israel broken off?

21. Who received good (believing Israel) and who received severity (unbelieving Israel) from God?

22. What do the two olive trees represent?

23. What mystery does Paul not want us to be ignorant of?

24. What is the result of being ignorant of this mystery?

25. When Paul says “all Israel shall be saved” what is meant by that?

26. What does Paul say Israel is to us concerning the gospel?

27. How can a Jew obtain mercy today through us?

Chapter Twelve

 1. What is our reasonable service?

 2. How do we transform ourselves so that we will not be conformed to this world?

 3. What does renewing our mind prove?

 4. What should each member of the body of Christ not think concerning himself?

 5. Are those in the body members one of another?

 6. Do all in the body of Christ have the same gifts?

 7. How are we to behave towards those that persecute us?

 8. What is to be our attitude towards vengeance today?

 9. How are we to act towards our enemy?

10. What will be the end of our loving our enemy?

11. With what do we overcome evil?

Chapter Thirteen

1. Who was the Emperor when Paul told us to be in subjection to the higher powers?

2. In what two ways does Paul call those in positions of power ministers?

3. What two reasons does Paul give for us to be subject unto the powers that be?

4. Are we supposed to pay just taxes to the powers that be?

5. Can a Christian borrow money for a home or car?

6. What do we owe one another?

7. How do we make provision for the flesh?

Chapter Fourteen

1. What are we to do with someone who is weak in the faith?

2. Why?

3. Why should we not judge another man’s servant?

4. What should we do and not do concerning judging our brother?

5. What should we do concerning eating something that is deemed offensive in front of a weaker believer?

6. What is the result of eating pork in front of someone who thinks you shouldn’t?

7. f we have faith in an area what should we do with that faith in the presence of someone who is weak according to verse twenty-two?

8. What rule should be followed in areas that may seem gray to us and neither black or white?

Chapter Fifteen

 1. What is a strong Christian supposed to do concerning a weak Christian?

 2. Why are we to receive other believers?

 3. Who was Jesus Christ a minister to?

 4. For what reason was he a minister unto them?

 5. What was a more global benefit of Christ being a minister unto the Circumcision?

 6. Who was Paul a minister unto?

 7. What does Paul mean when he said he did not preach Christ on another man’s foundation?

 8. Why did Paul have to go to Jerusalem before going to Rome?

 9. What responsibility do we have towards Jewish believers?

10. What three prayer requests did Paul ask the Roman believers to pray for?

Chapter Sixteen

 1. Who did Paul send to deliver the epistle to the Romans?

 2. Who was Paul’s first convert in Achaia?

 3. Is being in Christ and being in the body of Christ the same thing?

 4. Who was the first person in the body of Christ according to 1st Timothy 1:15-16?

 5. What does Paul tell us concerning good and evil? How can we do that”?

 6. What does Paul say will shortly happen to Satan?

 7. Is that the same thing as Christ crushing Satan’s head?

 8. Who was the penman of this epistle? Why did Paul not physically write it?

 9. What is meant by Paul when he says, “my gospel”?

10. What is the revelation of the mystery?

11. When did the mystery originate?

12. When was this mystery revealed?

13. How can something be a secret since the world began and still be in the writings of the prophets?