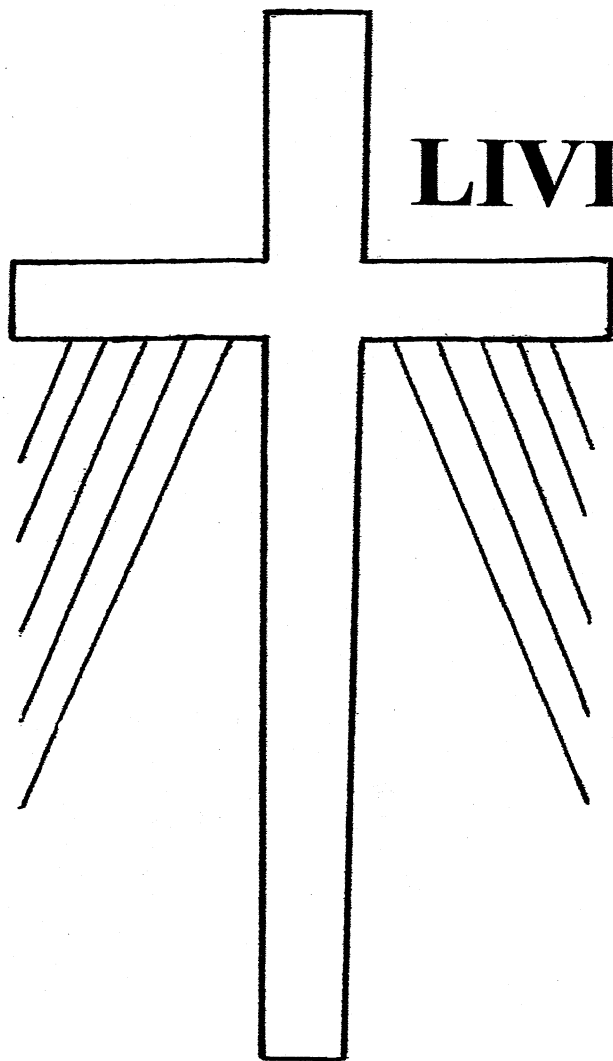


LIVING TRUTHS



PAUL'S LETTER TO THE ROMANS CHAPTERS 1 - 8

BY: WILLIAM G. ARVAN

PART ONE

CHAPTERS 1 - 8

PREFACE

Anyone who has studied Paul's **Letter To The Romans** considers it one of the **most profound** of God's revelations to mankind. It contains the **clearest understanding** of the past, present and future aspects of mankind's salvation / deliverance from sin through God's Son, Jesus Christ our Lord.

I had the privilege of teaching this marvelous Epistle for several years at FEBIAS College of Bible in the Philippines. Needless to say, I fell in love with it. During a school semester (18weeks), intense class interest and discussion rarely permitted me to proceed beyond chapter eight. Hence the subtitle, "**Chapters 1 - 8.**"

The content of this publication represents my accumulative study notes and the eventual outline I settled on in teaching and preaching this "**Gospel of God**" (Romans 1:1).

It is my prayer that this material will be **an asset** to pastors, teachers and group discussion leaders in **challenging** people who, up to the present time, have **suppressed** the truth revealed to them in God's Word and are therefore **worthy of death**, spiritual, physical and eternal death (Romans 1:18-32) and how such sinners against God can be **justified** (declared "not guilty"), **sanctified** (set apart as belonging to God), and **glorified** (the guaranteed blessings that await believers in Jesus Christ beyond the grave} by God's **grace** through **faith** in Jesus Christ whom God sent as a **Sacrifice of Atonement** on their behalf (Romans 3:21-31).

As you study this amazing revelation from God:

- **Thoroughly** read and digest the truths presented in the Six Sections of chapters 1-8. In doing so it is necessary to read **all scripture references**;
- **Dig out** the answers to the questions the Apostle Paul asks - **there are many of them**, such as in verses 2:21-23; 3:1, 29-31; 4:9; 6:1, 15; 7:7, 13; 8:31, 33, 34, and 35.
- **Accept** the truths you discover and **apply them** in your personal life.

Note: For those using this material as a "**teaching tool**" you can easily **divide** it into lessons **to fit your specific needs**, i.e., the **length of time** you desire for each lesson, the **amount of material** you want to cover in that space of time, how long a **block of lessons will continue** – 6, 8, 12 weeks, etc..

All scriptural quotations are from the New International Version unless otherwise indicated.

This material may be used in any form without prior permission from the author.

Acknowledgements for quotations used in this book are noted on a page by page basis.

I humbly acknowledge the many who supported me in their prayers and encouragements and the donors who gave liberally to see "Paul's Letter To The Romans Chapters 1 - 8" a completed project.

I lovingly dedicate "Paul's Letter To The Romans Chapters 1 - 8" to **Patricia**, my wife of 65 years. Without her I would have been **miserably inadequate** for this task. Expressing thoughts, wording, sentence structure and grammar are her forte.

I deeply appreciate the expertise, time, and effort of my son, Rev. William P. Arvan, and my grandson, David B. Arvan and his wife, Sarah, in preparing this material for electronic transfers.

This material was published and printed in the fall of 2011.

MAY IT BE USED FOR THE GLORY OF GOD.

William George Arvan

E-Mail williamgarvan@gmail.com

E-Mail billarvan1949@gmail.com

LAYOUT and DESIGN

The following information will inform you of the **Page Setup** used for Paul's Letter To The Romans.

1. **Page Layout** --- Portrait
2. **Paper** --- Width 8 ½ inches and Height 11 inches
3. **Margins** --- Top 0.4 and Bottom 0.4 inches

For **Even numbered pages** (when printing out the pages)
Left 0.9 inches and Right 0.6 inches

For **Odd numbered pages** (when printing out these pages)
Left 0.5 inches and Right 1 inch

Gutter 0 inches --- Gutter position left

Headers and Footers --- Headers 0.5 inches and Footers 0.5 inches

4. **Binding** --- Use **Combind** binders or fasteners for binding the book together.
Apply the Binder to the **left hand side** of the **odd numbered pages** –
which will be the **right hand side** of the **even numbered pages**.

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SECTION ONE: BACKGROUND

THE IMPORTANCE OF THE BOOK OF ROMANS

- “I think Saint Paul’s Epistle to the Romans is the most profound work in existence.”
Table Talk, by Coleridge.
- “The truth laid down in Romans forms the ‘Gibraltar’ basis of doctrine, teaching, and confession in the true evangelical church.” Lenski
- “This Epistle is the real chief part of the New Testament and the very purest Gospel which, indeed, deserves that a Christian not only know it word for word by heart, but deal with it daily as with daily bread for the soul. For it can never be read or considered too much or too well, and the more it is handled, the more delightful it becomes, and the better it tastes.” Martin Luther
- This Epistle changed the life of Martin Luther, a Roman Catholic priest, and brought about the 16th century Reformation among Roman Catholics (commonly called the Protestant Reformation).
- The Book of Romans presents the most complete & extensive understanding of sin and the past (Justification), present (Sanctification), and future (Glorification) aspects of salvation / deliverance.

THE “KEY” TO THE BOOK – 1:17

Paul’s “Letter to the Romans” emphasizes God’s righteous (just-equitable) manner in dealing with sin and the sinner on the grounds of the sacrificial death of Jesus Christ so that through Christ and the Gospel, men are led to salvation and spiritual / eternal life --- “Just as it is written: ‘The righteous will live by faith’”. That is, ---

“He who is justified (declared right or righteous by God) through faith (in Christ and the Gospel) shall live (have spiritual or eternal life).” Romans 1:17

UNDERSTANDING PROMINENT WORDS

I find it quite impossible to rightly understand or interpret God’s message to us in Romans without a clear knowledge of the meaning of some prominent words. Therefore, I feel it necessary to take the time and space to look closely at these words in their various forms. Having this information as a source of reference, you will be able to discern the correct meaning of these words in the context of Romans that you are reading or studying. The following gives the meaning of 4 prominent words, in their various grammatical forms, that I feel is needful to rightly understand or interpret God’s message to us in Romans.

1. The uses of the word translated as “sin” and “sinner” in their various grammatical forms.

- a. **Hamartia**, a Greek verb translated --- “sin - sins - and sinful.”

Meaning (in the following references):

A principle or **source of action**; an inward element **producing acts of sin**.

“sin” in 3:9, 20; 4:8; 5:12 (twice), 13 (twice), and 20; 7:7 (twice), 8 (twice), 9, 11, 13 (3 times).

“sins” in 4:7; 11:27; and 14:23. Also, as the “**sinful nature**” or “**sinful passions**” in 7:5.

Meaning (in the following references):

Sin personified; a **governing principle** or power; an **organized power** acting through the members of the body; **the sinful nature**.

“**sin**” in 5:21; 6:1, 2, 6 (twice), 7, 10, 11, 12, 14, 16, 17, 18, 20, 22, 23; 7:14, 17, 20, 23, 25; 8:2, 3 (twice), and 10.

Meaning (in the following reference):

A generic term for “sinful flesh”, or “flesh of sin.”

“**sinful**” in 8:3 (twice).

- b. **Hamartema**, a Greek noun translated --- “**sins**” in 3:25.

Meaning (in the above reference):

An act of **disobedience** to Divine Law (the Mosaic Law).

- c. **Hamartano**, a Greek verb translated --- “sinned” and “sin.”

Meaning (in the following references):

Sinning against God; **missing the mark** established by God in His Word.

“**sinned**” in 2:12 (twice); 3:23; and 5:12.

“**sin**” in 5:14, 16; and 6:15.

- d. **Hamartolos**, a Greek adjective (also used as a noun) translated --- “sinner - sinners – & sinful.”

Meaning (in the following references):

Mankind’s **fallen condition**.

“**sinner**” in 3:7; “**sinners**” in 5:19; and “**sinful**” in 7:13.

2. The uses of the words translated as “**judge**”, “**judgment**”, “**wrath**”, & “**condemnation**” in their various grammatical forms.

- a. **Krino**, a Greek verb translated --- “judge”, “judged”, “judgment”, and “condemnation.”

Meaning (in the following references):

To **distinguish**; to **decide**; to **determine**; and to **render an opinion**.

“**judge**” in 2:1, 16; 3:4, 6; 14:4, and 10. “**judged**” in 2:1, and 12.

“**judgment**” in 2:1 (twice), 3; and 14:13. “**condemnation**” in 2:1, 27; 3:7; and 14:3

- b. **Krima**, a Greek noun translated --- “judgment”, “judgments”, and “condemnation.”

Meaning (in the following references):

A **decision** resulting from an investigation. The result of the action signified by the verb, **Krino**. **God’s verdict** - His **pronouncement** or **sentence of judgment** on man.

“**judgment**” in 2:2, 3; “**judgments**” in 11:33; and “**condemnation**” in 3:8; 5:16, 18.

- c. **Orge**, a Greek noun translated --- “wrath”, “punishment”, and “sorrow - anguish.”

Meaning (in the following references):

Justifiable abhorrence; violent passion; and punishment.

“wrath” in 1:18; 2:5 (twice), 8; 3:5; 4:15; 5:9; 12:19; 13:4.

“punishment” in 13:5; and “sorrow” - “anguish” in 9:2.

- d. **Katakrino**, a Greek verb translated --- “condemning” in 2:1; “condemns” in 8:34; “condemn” in 14:22; and “condemned” in 14:23.

Meaning (in the above references):

The **fact** of a crime; to **pass sentence** on.

- e. **Katakrima**, a Greek noun translated --- “condemnation” in 5:16, 18; 8:1.

Meaning (in the above references):

The **sentence pronounced** with a suggestion of **the punishment** following.

3. The uses of the words translated as “righteous” and “just” in their various grammatical forms.

- a. **Dikaosune**, a Greek noun translated --- “righteousness”, “just”, “justice”, and “justified.”

Meaning (in the following references):

The character or quality of **being right or just** --- as **an attribute** of God; and the righteous, just, or equitable **acts of God** in dealing with sin and with sinners on the ground of the death of Christ.

“righteousness” in 1:17; 3:5, 21, 22; 4:3, 5, 6, 9, 11 (twice), 13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30 (twice); 10:3 (twice), 4, 5, 6; and 14:17.

“just” in 3:26; “justice” in 3:25, 26; and “justified” in 10:10.

- b. **Dikaioo**, a Greek verb translated --- “righteous”, “right”, “justified”, “justifies”, and “justify.”

Meaning (in the following references):

To **declare** or to **pronounce righteous** or justified. To **be free**, innocent or righteous. To **show to be right** or righteous.

“righteous” in 2:13; “right” in 3:4, and 20; “justified” in 3:24, 28; 4:2; 5:1, 9; 8:30;

“justifies” in 3:26; 4:5; 8:33; and “justify” in 3:30.

Note: In 3:24, the verb **Dikaioo** is in the **present continuous tense** --- which teaches a **permanent continuous process** whereby God **declares or pronounces justified / righteous** all who by faith believe in Jesus Christ.

In 5:1, the verb **Dikaioo** is in the **orist tense** --- which teaches that **at once and once for all time** those who by faith believed in Jesus **have been justified**.

- c. **Dikaiosis**, a Greek noun translated --- “justification” in 4:25 and 5:18.

Meaning (in the above references):

In 4:25, we are told that “*He (Jesus Christ) was delivered over to death for our sins and was raised to life for (or because of) our justification*” – meaning, that all that was necessary for our **justification** was **completed** and **satisfied** through the death of Jesus Christ. On account of this,

God raised Christ from the dead. **Christ's resurrection confirmed our justification.**

In 5:18, the phrase, "*justification that brings life*", is **God's free gift of life** (spiritual and eternal life) to all those who have been declared justified or righteous by faith in Jesus Christ.

d. **Dikaioma**, a Greek noun translated --- "**righteous**" and "**righteousness.**"

Meaning (in the following references):

A righteous **decision**; an equitable deed.

In 1:32, "**a righteous decree**" (decision) --- "*Although they knew God's righteous decree that those who do such things (willful – deliberate sin) deserve death.*"

In 5:18, "**a righteous act**" (decision) --- "*That the one act of righteousness (Christ's death for our sins) would result in justification for all who believe.*"

In 8:4, "**righteous requirements**" (decision) --- "*That the righteous requirements of the law will be fully met in those who live according to the Holy Spirit.*"

e. **Dikaiokrisia**, a Greek noun translated in 2:5 as --- "**God's righteous judgment.**"

Meaning, (in the above reference):

A righteous **decision**; a **just sentence**.

f. **Dikaio**s, a Greek adjective translated --- "**righteous**" and "**justice.**"

Meaning, (in the following references):

The state of **being right**; innocent, just, and holy.

"**righteous**" in 1:17; 2:13; 3:10; 5:7, 19; 7:12; and "**justice**" in 3:26.

g. **Dike**, a Greek noun meaning "**what is right; a judicial hearing; the execution of a sentence;**" and, in its various **grammatical forms**, has the following meanings:

Hupodikos --- an adjective, that in 3:19 is translated "**accountable**" and means "**under**" (Hupo) "**justice**" (Dikos) and therefore "**answerable to; or brought to justice.**"

Endikos --- an adjective, that in 3:8 is translated "**Their condemnation is deserved**" and means that their condemnation is "**just / right / equitable.**"

Adikos --- an adjective, that in 3:5 is translated "**unrighteousness / unjust**" and means "**wicked / treacherous / unrighteous**" conduct or behavior.

Adikia --- a noun, that in 1:18 (twice), 29 and 6:13 is translated "**wickedness**"; in 2:8 "**evil**"; in 3:5 "**unrighteousness**"; and in 9:14 "**unjust**" and means, "**unrighteousness or moral wrongfulness in character, life, or act.**"

4. The uses of the word translated "**law**" in its various grammatical forms.

a. **Nomothesia**, a noun, that in 9:4 denotes "**legislation; law-giving; the institution of the Mosaic code given to Israel.**"

Anomos, an adverb that in 2:12 (twice in the first part of the verse) means “**without law**,” that is , the absence of some specifically revealed law.

Nomos, a noun denoting law as **decreed and set up as the standard for the administration of justice**. In the Book of Romans it is used in the following ways.

a. Of law in general; a general principle relating to law.

In 2:12 (twice in the last part of the verse), 13, 14 (last part of the verse - “*a law*”);

In 3:27 (twice) the principle of the law of works or the law of faith;

In 4:15, in the last part of the verse - “*no law*”;

In 5:13, in the last part of the verse - “*no law*”;

In 7:1, in the first part of the verse – “*who know the law*”.

b. The Mosaic Law; The Law given at Mount Sinai.

With the definite article, “the” ---

2:15, 17, 18, 20, 23 (twice), 25 (twice), 26, and 27 (twice);

3:19 (twice), 20 (twice), 21 (twice), 28, and 31 (twice); 4:13, 14, 15, and 16; 5:13 ;

6:14 and 15 “*not under (the) law*”;

7:1 (2nd part of the verse), 2 (twice), 4, 5, 6, 7 (three times), 12, 14, 16, (in 7:3 “*that law*”, and in 7:22 and 25 (God’s law);

8:3, 4, and in 7 (God’s law); 10:5; 13:8 and 10.

Note: **Entole**, translated “**commandment**” in 7:8, 9, 10, 11, 12, and 13, is used of **the moral precepts of the law**.

Without the definite article “the” --- thus stressing quality, in 2:14 (three times); 5:20; 7:9; and 10:4.

c. Law, “personified” as a force or influence impelling to action – 7:21, 23 (1st part of the verse).

d. Specific laws of various kinds.

In 3:27, “*a law of faith*”; In 7:23, “*the law of the mind*”; In 7:23 and 25, “*the law of sin*”;

In 7:25, “*the law of God*”; In 8:2, “*the law of the Spirit of life*” and “*the law of sin and death*”;

In 9:31, “*a law of righteousness*” (twice); and in 13:8 and 10, “*the law of love*”.

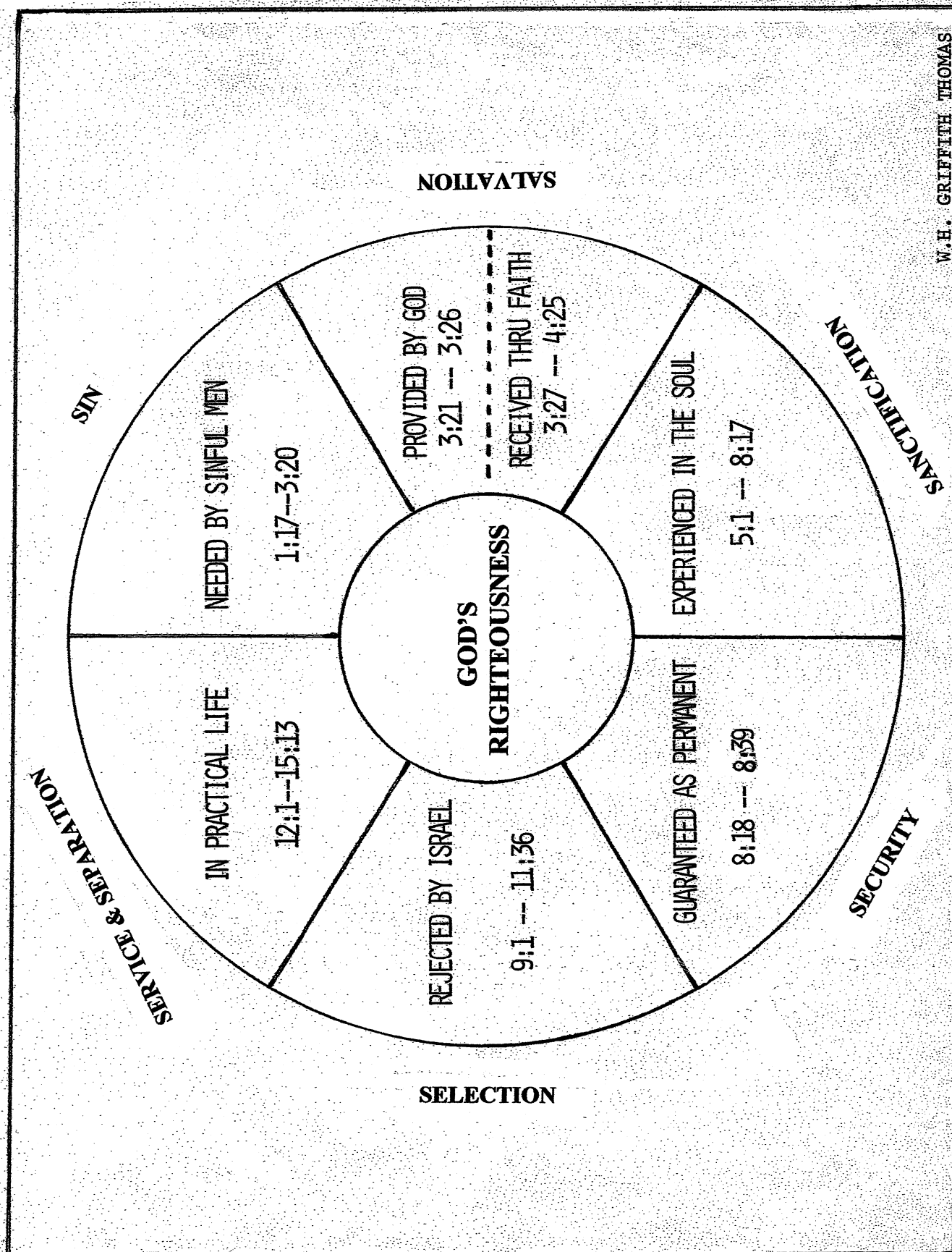
An Example Of How To Use The Above Information About Prominent Words.

Supposing you have just read Romans 3:24 and you are wondering, “what does “***justified freely by God’s grace***”, about which the Apostle Paul speaks, **mean**?” Here are **the steps you would follow** in finding the answer.

1. **First**, go to page 3 and #3 which deals with the words “**righteous**” & “**just**” in their various grammatical forms.
2. **Next**, look for the Greek word translated “**justified**” and which is **found** in 3:24. You will discover that this word “**justified**” is listed under the Greek word **Dikaioo**.
3. **Now**, as you consider the shades of meaning listed under **Dikaioo**, “**justified**” **means** - that sinners (3:23) who accept God’s grace and mercy displayed in the redeeming blood of Christ are **declared or pronounced “justified” or “not guilty.”** They are **freed** from sin’s penalty of death. They are looked upon by God as though **they had never sinned against Him**. PTL

ROMANS - THE REVELATION OF GOD'S RIGHTEOUSNESS

TWO RECOMMENDED ANALYSES OF THE BOOK OF ROMANS

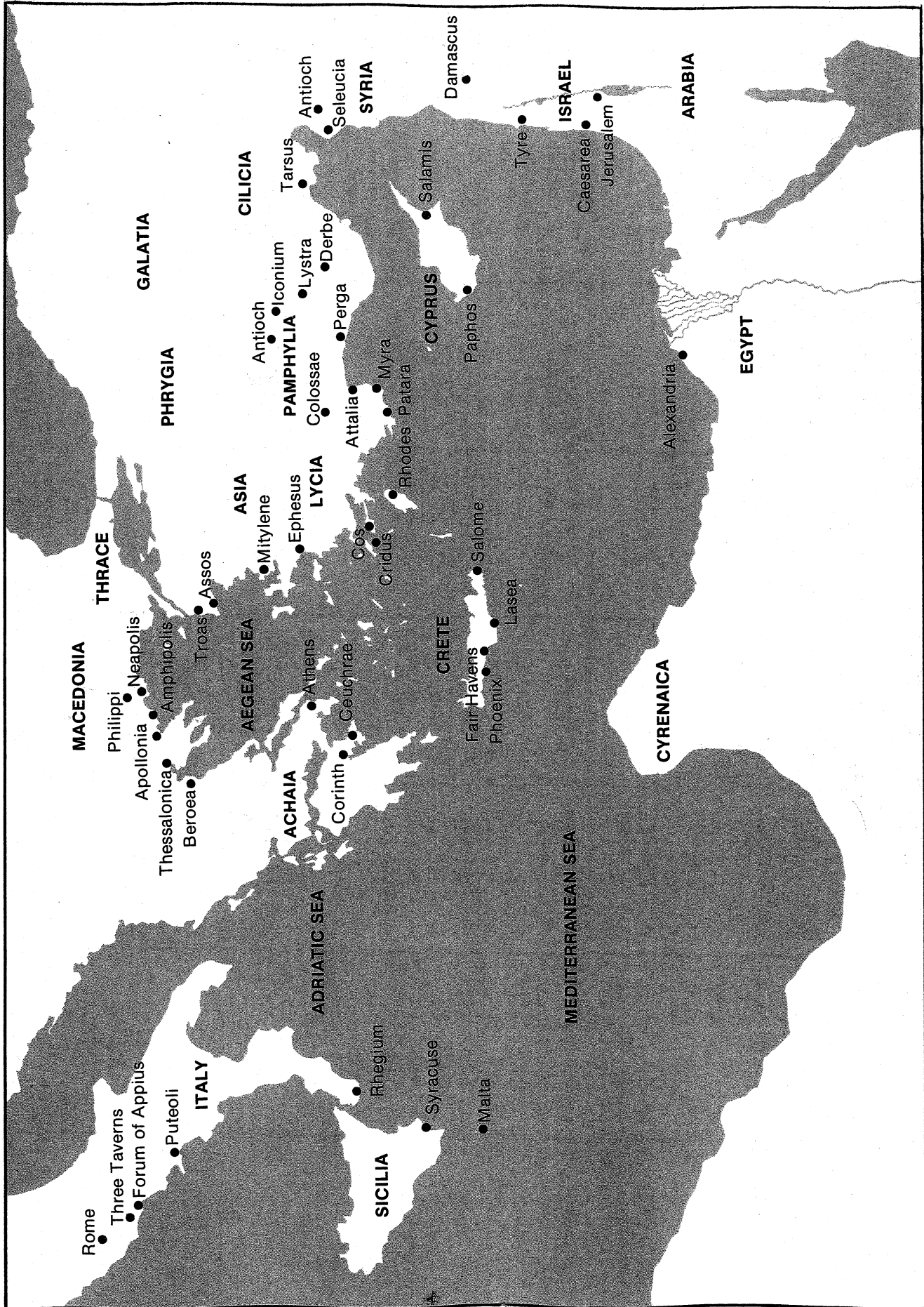


THE EPISTLE OF PAUL TO THE ROMANS

INTRODUCTION 1:1 -- 17	RIGHTEOUSNESS REQUIRED 1:18 -- 3:20	RIGHTEOUSNESS REVEALED 3:21 -- 4:25	RIGHTEOUSNESS RECEIVED 5:1 -- 21	RIGHTEOUSNESS REALIZED 6:1 -- 8:39	RIGHTEOUSNESS REJECTED 9:1 -- 11:36	RIGHTEOUSNESS REPRODUCED 12:1 -- 15:7	CONCLUSIONS 15:8 -- 16:27
THE AUTHOR -- PAUL	A COURT SCENE	REDEMPTION IN CHRIST	OUR HERITAGE IN CHRIST	THE BELIEVER TO RECKON HIMSELF	ISRAEL'S PAST 9:1-33	GOD'S WILL FOR THE CHRISTIAN THE CHRISTIAN'S RESPONSIBILITY	1. Praise to God 15:8-13 2. Paul, the Apostle to Gentiles 15:14-21 3. Personal Greetings 15:22-16:23 4. Benediction 16:20, 24-27
THE THEME "The Gospel of God" 1:1-6	1. The Gentile Guilty 1:18-2:16	1. Without the law	1. Justifica- tion	1. Dead to Sin		1. To God 12:1,2	
THE READERS The Saints at Rome 1:7-15	2. The Jew guilty 2:17-3:18	2. By grace	2. Peace	2. Dead to the Law	ISRAEL'S PRESENT 10:1-21	2. To the Body of Christ 12:3-16	2. Paul, the Apostle to Gentiles 15:14-21
KEY VERSES 1:16, 17	3. Final ver- dict, a guilty world 3:19-20	3. Through faith	3. Access	3. Alive and yielded to Christ 6:1-7-25		3. To the World 12:17-13:14	3. Personal Greetings 15:22-16:23
KEY WORD "Righteous- ness"	4. Without works 3:21-31	4. Without works 3:21-31	4. Hope	6:1-7-25		4. To Govern- ments 13:1-7	4. Benediction 16:20, 24-27
	OLD TESTAMENT ILLUSTRATIONS OF REDEMPTION	OLD TESTAMENT ILLUSTRATIONS OF REDEMPTION	OUR HERITAGE IN ADAM	THE HOLY SPIRIT 8:1-39	ISRAEL'S FUTURE 11:1-36	5. To "Him that is weak in the Faith" 14:1-15:7	
	1. Abraham 4:1-5, 9-25	1. Abraham 4:1-5, 9-25	1. Sin				
	2. David 4:6-8	2. David 4:6-8	2. Death				
		3. Judgment 5:12-21	3. Judgment 5:12-21				
SALUTATION	CONDEMNATION	SALVATION	JUSTIFICATION	SANCTIFICATION	REPUDIATION	CONSECRATION	BENEDICTION

LOUIS L. TALBOT

THE EASTERN MEDITERRANEAN WORLD --- IN PAUL'S DAY



THE CHRISTIAN “WHO’S WHO” IN ROME – 16:3-16

It is interesting to note in **16:3-16**, how many people the Apostle Paul **knew** in Rome and the things he **reveals** about them. Their Christian experiences and what Paul testifies about them lends credibility to Paul’s message that *“the gospel is the power of God for the salvation of all who believe”* (1:16).

Priscilla (“Prisca”, also, “little old woman”) and **Aquila** (“eagle”) are also mentioned in Acts 18:1-3, 18-19 and 26; I Corinthians 16:19; and II Timothy 4:19. Paul speaks of them as “fellow workers; as those who risked their lives for him; as those for whom all the churches of the Gentiles are grateful; and that a church in Rome meets in their house.”

Epenetus, *“the first convert to Christ in the province of Asia.”* (It would be interesting to know **when** and **what the circumstances** were in which the conversion of Epenetus took place.)

Mary, a hard worker in the church.

Andronicus and **Junias** (a woman) said to be “relatives of Paul; believers in Christ before Paul was; imprisoned with Paul; and outstanding among the apostles.” (I wonder what they thought of Saul before his conversion and what convinced them that his conversion was genuine!)

Ampliatius, one whom Paul loved in the Lord.

Urbanus, a fellow worker in Christ and **Stachys** a dear friend of Paul.

Apelles, one tested and approved to be in Christ. (I wonder what he went through to receive that status?)

The household of **Aristobulus** (meaning, “advising”).

Herodion, a relative of Paul and the believers in the family of **Narcissus** (daffodil).

Tryphena (dainty), **Tryphosa** (delicate), and **Persis** (Persian), all hard workers for the Lord.

Rufus (red), chosen in the Lord. This could be the son of Simon of Cyrene who was compelled to bear Christ’s cross (Mark 15:21). **Rufus’s mother**, for whom Paul had such high esteem that he looked upon her as a mother to him.

Asyncritus, **Phlegon**, **Hermes**, **Patrobas**, **Hermas** and **the brothers** with them. Could these mentioned by name and those “**brothers**” with them be **another** house church (16:5) in Rome?

Philologus, **Julia**, **Nereus** and **his sister**, **Olympas**, and **all the saints** (believers) with them. Could these mentioned by name and those “**saints**” with them be **another** house church (16:5) in Rome?

THE OCCASION FOR WRITING

Paul wrote his “Letter To The Romans” in 58 A.D. **from Corinth**, near the end of his third missionary journey. This is proven by Paul’s remarks in Romans 15:25-27, - *“I am on my way to Jerusalem in the service of the saints there”* to deliver the contributions from the believers in Macedonia and Achaia to the believers in Jerusalem. (Achaia is the area in Greece where Corinth is located.) See map on page 8.

Paul continues by saying that *“After I have completed this task, --- I will go to Spain and visit you on the way”* (15:28). In the meantime, before his visit to Rome, Paul **writes** his “Letter To The Romans.”

In this “Letter” Paul gives several reasons that provided the occasion for his writing to the Romans.

- There were those who by their “*smooth talk, flattery, and deceptive teaching*” were causing **divisions** in the church. In other words, there were **false teachers** and **trouble makers** among those in Rome who professed Christ. Paul writes to warn the believers to **watch out for** and to **keep away from** such people (16:17-19).
- Believers at Rome “*needed to be made strong*” in the faith and Paul wanted to “*impart to them some spiritual gift*” that would make them strong (1:11-12).

The words “spiritual gift” are a translation of the Greek word **pneumatikos** which means “**spiritualities, - the spiritual blessings that accrue to regenerate men at this present time.**” It is a knowledge of these “**blessings**” that will make believers “**strong**” in Christ.

The word “**strong**” is a translation of the Greek word **sterizo** which means “**to establish; to make firm; to make solid.**” The “**spiritualities**” or “**blessings**” Paul would share with believers at Rome would “**establish them**”, that is, “**confirm them in the faith.**” See also verses 15:32 and 16:25.

P.S. The more you study **the blessings** revealed in this marvelous Book of Romans, the more you also will be “**established**” or “**confirmed**” in your faith in the Lord Jesus Christ.

- In 1:13, Paul states “*I planned many times to come to you (but have been prevented from doing so until now).*” Chapter 15:17-29 reveals **what** delayed or hindered Paul from visiting Rome.

Paul had been “**set apart**” by the Holy Spirit for a “**missionary**” ministry and “**sent**” by the Spirit to certain geographical areas of the Roman Empire (Acts 13:1-4a).

On his 1st missionary journey (Acts 13:4-15:35), he was led by the Spirit to go to Cyprus, Pamphylia, Phrygia and Galatia (see map on page 8). On Paul’s 2nd missionary journey (Acts 15:36-18:22), the Holy Spirit led him to Macedonia, and Achaia, and his 3rd missionary journey (Acts 18:23-21:16) centered in the Roman Province of Asia. It was this God given **missionary ministry** in these three areas of the Roman Empire that **delayed** or **hindered** Paul from visiting the church in Rome (Romans 15:22).

But now, that ministry has been **completed** (15:23). “*From Jerusalem all the way around to Illyricum (Albania), Paul had **fully proclaimed the gospel of Christ***” (15:19b). See map on page 8. **What a Spirit-led accomplishment!** Now, Paul is free to visit the believers in Rome (15:23b-24). **To prepare these believers for his visit, Paul writes his “Letter To The Romans.”**

- “*I, Tertius, who wrote down this letter, greet you in the Lord.*” Romans 16:22
Paul had “*a thorn in his flesh*” (II Corinthians 12:7). Many believe it was very poor **eyesight** - for about the Galatians he testified “*if you could have done so, you would have **torn out your eyes and given them to me***” (Galatians 4:15b) and to the Colossians (4:18) and those in Thessalonica (II Thessalonians 3:17) he says “*I, Paul, write this greeting **in my own hand.***” (Galatians was Paul’s 1st Epistle; II Thessalonians his 3rd; and Romans his 6th Letter.)
In Corinth, **Tertius**, an Amanuensis (a scribe or secretary), one who could take dictation, was available to Paul. Paul used Tertius’ availability **as an opportunity** to write the Letter To The Romans.
- In the church at **Cenchrea**, a seaport of Corinth (see map on page 8), a believer named **Phoebe** is most probably planning a trip to Rome (16:1-2). Paul uses Phoebe’s availability **as an opportunity or occasion** for sending his Letter to Rome.

SECTION TWO: INTRODUCTION

CHAPTER 1:1 – 17

"I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'" The Apostle Paul, Romans 1:16-17

1. THE WRITER INTRODUCED - 1:1

- **SAUL**

Through God's will and foreknowledge, we know that Saul (Paul) had been "*set apart for the gospel of God*" (1:1) "*from birth*", from his mother's womb (Galatians 1:15-16a). But **WHY** would God choose a person who was **against Jesus of Nazareth being the Christ** (Acts 26:9-10a), and **who persecuted his followers**, the people of **the Way**, placing them **in prison** and even having some **put to death** (Acts 22:4)? **WHY** would God select **that type of a person** to be the writer of the Book of Romans?

The answer, I believe, lies in the **irrefutable credibility** of Saul's conversion – "*The man who formerly persecuted us is now preaching the faith he once tried to destroy*" (Galatians 1:23). God chose a person with an **uncontested conversion experience** to reveal that "*the gospel is the power* (or dynamic) *of God for the salvation of everyone who believes*" (1:16).

Saul, whose name means "**asked of God**" or "**the desired one**", is an **example** of those who think that personal attainments / accomplishments makes a person **righteous** or **acceptable** with God.

Please **read** Philippians 3:4-6. It gives **a pre-conversion biographical sketch** of Saul. In these verses, Saul names **7 things** he is confident will make him **righteous** or **acceptable** with God. Notice how **aptly** Lehman Strauss **describes them** in his "Devotional Studies In Philippians" pages 149-157.

- | | | |
|---|---|---|
| a. A pride in ritual -
His circumcision. | b. A pride in relationship -
He belonged to the Family
of Israel. | c. A pride in respectability -
He was of the Tribe or
Family of Benjamin. |
| d. A pride in race -
He was a Hebrew
of Hebrews. | e. A pride in religion -
He was the strictest
kind of Pharisee. | f. A pride in reputation -
He was a zealot. He
persecuted the Church. |
| g. A pride in legalistic righteousness -
In pursuing a legalistic righteousness through law works, he was faultless. | | |

Saul **exemplifies** those that think **who they are** and **what they have done**, their personal attainments or accomplishments, **makes them acceptable or righteous before God**.

They are **certain** they know God. Yet, they do not know Him **at all** or **His way** of making people right or acceptable in His sight.

- **SAUL'S CONVERSION – Acts 9:1-9; 22:1-11; and 26:1-15**

“While still breathing out murderous threats against the Lord’s disciples” - Saul saw “the light.” It is interesting to note the **physical aspects** God used in Paul’s **spiritual conversion** to Jesus. **He saw a brilliant light** - that blinded him for 3 days. **He lost his equilibrium**, his balance, - he fell to the ground. **He heard the voice of Jesus** - speaking to him in Aramaic. **He lost his appetite** – he neither ate nor drank for three days. As “old time Christians” would say, “**Paul was gloriously saved.**” His conversion to faith in Jesus Christ was **so real, so genuine**, that “*at once he began to preach - that Jesus is the Son of God*” (Acts 9:20)

- **PAUL**

After Saul’s conversion to Christ, his name was changed to Paul, which means “**little.**” Philippians 3:7-9 is **a post-conversion biographical sketch** of Paul. In these verses, Paul reveals his **post-conversion attitude** about his **7 prideful accomplishments**, & about Jesus Christ.

“But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I might gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God and is by faith.”

Paul **exemplifies** those who believe that to be acceptable / righteous before God **comes through faith in Christ alone**, that is, what Christ’s death and resurrection **accomplished** and **provided** for them.

- **PAUL’S CALLING**

We read of Saul’s / Paul’s **Calling** and **Commissioning** in Acts 9:10-19a; 22:10-16; 26:16-18 and **Romans 1:1** which presents **three things** that Paul **was**, or **was called to be**.

a. Paul introduces himself as a “**servant**”, a “**bond-slave**” or a “**love slave.**” That is, “as one who has given himself **up to or over to the will of another**”, even Jesus Christ. Paul was called to be **a life long servant of Jesus Christ**.

In Exodus 21:2-6, there is an excellent Old Testament illustration of this truth. Please read it.

b. Paul was “**called to be an Apostle.**” In his conversion experience on the road to Damascus, when Paul **saw** and **heard** the resurrected living Christ, the Righteous One, **he qualified** as the 13th Apostle **personally/audibly called by Jesus Christ** to bear witness to Him (Acts 22:14-15).

c. Paul was “**set apart for the Gospel of God.**” From his birth (from his mother’s womb), Paul had been “**set apart for**” (separated unto) and “**called to be**” **a pro-claimer of the Gospel**, God’s Good News concerning a salvation that is by faith in His Son, Jesus Christ. Galatians 1:15-16a

- **PAUL’S COMMISSION**

Primarily, Paul was commissioned as the **Apostle to the Gentiles**. “*He was entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews.*” Galatians 2:7

Acts 26:17b-18 reveals **three things** that Paul and his preaching were to accomplish.

a. He was “**to open the eyes of the Gentiles**” - to spiritual truth.

b. He was “**to turn them from darkness to light**” - metaphorically, **from moral and spiritual darkness to spiritual light or understanding.**

- c. He was *“to turn them from the power of Satan to God, so they may receive forgiveness of sins and a place among those who are sanctified (set apart) by faith in me (Jesus Christ).”* The Greek word **epistrepho**, translated **“turn”**, conveys the idea of a **conversion** or a **decisive change** consequent upon a **deliberate choice** of the truth that is in Christ Jesus.

2. THE SUBJECT INTRODUCED - 1:2-6

The subject of the Book of Romans is **“The Gospel of God”** or **“God’s Gospel.”** See Gal. 1:11-12. In the New Testament, the Greek word **euangelion**, translated “gospel” denotes the **“good news”** or **“good tidings”** of the Kingdom of God and of salvation through Christ, to be received by faith, on the basis of His expiatory (atoning) death, His burial, resurrection, and ascension.

W. E. Vine, Expository Dictionary of New Testament Words

In Romans 1:2-6, the Apostle Paul uses **three basic thoughts** in introducing us to the gospel.

- **The “gospel” is not something new. 1:2**
“God promised the gospel beforehand through his prophets in the Holy Scriptures.” 1:2
 When Paul speaks of the Holy Scriptures, **to us**, he means The Old Testament Scriptures. These Old Testament Scriptures, such as Genesis 12:3b **when compared** with Galatians 3:8 and 16, Jeremiah 31:31-34, and Isaiah 53:7-8 **when compared** with Acts 8:26-35, especially verses 32-35, show conclusively that **the “gospel” is not something new.** God had promised it **beforehand** in the Old Testament Scriptures.
- **The “gospel” is “regarding God’s Son”, Jesus Christ our Lord. 1:3-4**
 The **human nature** of Jesus Christ, **his genealogy**, is traced through Abraham (Genesis 12:3) to Isaac (Abraham’s son), to Jacob (Isaac’s son – whose name was changed to Israel), to Judah (Jacob’s son - Genesis 49:8-10), through Judah’s lineage to King David (II Samuel 7:16) and through King David’s lineage to Joseph and Mary (Matthew 1:16). This Jesus, who is called the Christ, **was conceived** by the Holy Spirit **and born** of the virgin Mary (Matthew 1:18-21).

 The **divine nature** of Jesus Christ our Lord (His being the Son of God), **was declared** or **determined** by **his resurrection out from among the dead.** *“He was put to death in the body but made alive by the Spirit”* (the power of the Holy Spirit). I Peter 3:18
 By His resurrection out from among the dead, Jesus Christ is also declared **to have power**, the power or *“ability to save completely those who come to God by Him, because He always lives to intercede for them.”* Hebrews 7:25
- **The “gospel message” is the means by which God calls people to belong to Him. 1:5-6**
“But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ” (II Thessalonians 2:13-14).
“But not all the Israelites accepted the good news. For Isaiah says, ‘Lord, who has believed our message?’” Consequently, **faith comes from hearing the message, and the message is heard through the word of Christ”** (Romans 10:16-17).

The preaching of the Gospel concerning Jesus Christ is the act by which God lays hold of man; **faith** is the act by which man allows himself **to be laid hold of** (I Corinthians 1:21 and 15:1-4).

Christians are **not produced** in an institution, or through a system. They are **called to belong to Jesus Christ** through the message of the Gospel.

3. THE RECIPIENTS INTRODUCED – 1:7-8

The Apostle Paul is writing from Corinth to **believers in Jesus Christ who are in Rome**, the Imperial City of the Imperial Roman Empire. (See page 9 for the names of those Paul knew in Rome).

These believers were *“loved by God and called by God to be saints,”* that is, **called to be a separated people unto God**. A people separated **from the worship** of Roman Emperors (The Caesars) and the Greek / Roman mythical gods **and separated from the power of their sinful natures** which Paul deals with in chapters 6 - 8.

These believers had **a growing faith** in Jesus Christ. The life of faith they lived in conformity to Christ **was known all over the Roman Empire**.

4. PAUL’S MISSION INTRODUCED – 1:9-15

Paul felt that **the reality** of his conversion experience and new life in Christ **obligated him** *“to serve God with his whole heart in preaching the gospel of his Son”* (1:9), **no matter where he traveled**. His trip or mission to Rome would be no exception.

“I am obligated both to the Greeks and non-Greeks, both to the wise and the foolish. That is why I am so eager to preach the gospel also to you who are at Rome” (14-15).

“I long to see you so that I may impart to you some spiritual gift to make you strong” (11), that is, **to establish** or ground believers in Rome in the full knowledge **of the gospel** which God had chosen and gifted Paul **to reveal** (16:25-27).

I think it well to note the following outline by W. H. Griffith Thomas who brings out **the character of the man God chose to send to Rome**.

- A thankful Christian ----- (“I thank my God”, 1:8)
- A concerned Christian ----- (“for all of you”, 1:8)
- A sincere Christian ----- (“God --- is my witness”, 1:9)
- A serving Christian ----- (“whom I serve with my whole heart”, 1:9)
- A praying Christian ----- (“how constantly I remember you in my prayers”, 1:9)
- A submissive Christian ----- (“by God’s will”, 1:10)
- A fellowshiping Christian --- (“I long to see you”, 1:11-12)
- A persistent Christian ----- (“I planned many times to come to you”, 1:13)
- An indebted Christian ----- (“I am obligated”, 1:14)
- A ready Christian ----- (“I am so eager to preach the gospel also to you”, 1:15)

5. THE THEME INTRODUCED / OUTLINED – 1:16-17

“I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’” Romans 1:16-17

In order to grasp the clear meaning of the above theme or subject of Paul’s Letter To The Romans, let’s **analyze it part by part**.

To begin with, Paul states that God has **revealed something** to us. The word **“revealed”** is a translation of the Greek word **apokalupto** which means “to uncover; to unveil; to make known.”

Paul continues by stating that whatever it is that God has **revealed** or “**made known**” to us, He did so “**in the gospel**.” Therefore, to help us know what is “**in**” the gospel, what its **message** or “**good news**” is, Paul **unveils 7 truths** about it. (Note: **Definitions of the Greek words** used in these 7 truths are taken from The Expository Dictionary of New Testament Words, by W. E. Vine.)

- **THE SOURCE OF THE GOSPEL ----- “GOD” 1:1 and 1:16**

It is **God’s Gospel**, God’s “**good news**” (1:1).

“I bring you good news of great joy --- a Savior has been born to you; he is Christ the Lord.”

Luke 2:10-11

- **THE NATURE OF THE GOSPEL ----- “POWER” 1:16**

The word “**power**” is a translation of the Greek word **dunamis**. In 1:16 it means “**power in action**, the power or ability to perform something.” We derive our English words beginning with “**dyna**” from this Greek word “**dunamis**.” Paul is saying that **inherent in the message of the gospel** is the **power** or the “**dynamic**” of God to spiritually change or transform **anyone - no matter who you are or what your life has been like**. See II Corinthians 5:17.

- **THE PLAN OF THE GOSPEL ----- “SALVATION” 1:16**

Soteria is the Greek word translated “**salvation**” in 1:16. **Soteria**, denotes “**deliverance, preservation and salvation**.” It is used of **the present experience** of God’s power to deliver from sin’s bondage & penalty of death (John 3:16-18), and of **the future deliverance** of believers, at Christ’s second coming, from the wrath / judgment of God (I Thessalonians 1:10b, 5:9) destined to be executed upon the ungodly (II Thessalonians 1:6-10).

- **THE SCOPE OF THE GOSPEL ----- “EVERYONE” 1:16**

The word “**scope**” carries the thought of “**range or extent**.” What is the range or extent of the Gospel? Who is it intended for? **Everyone, Jew and Gentile alike!**

The Gospel is **universally offered to everyone** regardless of their race, color, or nationality. **However**, this universal offer does not mean “**universalism**” or the salvation of everyone regardless of their faith in Jesus Christ.

- **THE GOSPEL’S OFFER ----- “RIGHTEOUSNESS” 1:17**

The Apostle Paul uses the word “**righteousness**” (Greek – **dikaiousune**) to mean, “**the gracious gift of God to men whereby all who believe on the Lord Jesus Christ are brought into right relationship with God**. This righteousness is **unattainable** by obedience to any law, or by any merit of man’s own, or any other condition than that of **faith in Christ**. --- The man who **trusts in Christ becomes the righteousness of God in Him** (II Corinthians 5:21), that is, becomes in Christ all that God requires a man to be, all that he could never be in himself.”

- **THE APPROPRIATION OF THE GOSPEL ----- “BELIEF / FAITH” 1:16 and 17**

Appropriation means, “**to take for one’s own**.” In appropriation of the Gospel message, the one condition is “**faith**” or “**belief**,” the one object is “**Christ**.”

Illustration: “*Jesus Christ came to that which was his own (Israel or the Jews), but his own **did not receive him**” (Greek - **paralambano** - **did not receive / take Him as their own**). John 1:11 “Yet to all **who did receive him**, (Greek - **lambano**) to those who **believed** in his name, he gave *the right to become children of God*” (John 1:12). **Lambano** is almost synonymous with the Greek verb **dechomai** which means, “to take or accept by a deliberate and ready reception of what is offered.”*

In 1:17, a **righteousness from God** (a right relationship with God) is being offered to us on the **basis of faith**. The expression “*by faith from first to last*” is translated “*from faith to faith*” in

the King James Version. It carries this meaning, “**from God’s faith** (or faithfulness) **to our faith.**” I state it this way: God has revealed a righteousness that is “from God on the basis of His faithfulness to those who accept it by faith.”

Be not ashamed is a qualification the Apostle Paul places upon a person who desires a right standing before God (1:16). The word **ashamed** conveys the idea of “a feeling of fear or shame which **prevents** a person from doing something.” Paul said, “*I am not ashamed of the gospel.*” We also must not allow **anything to prevent us from accepting** that righteousness from God (a right standing with God) **which is by faith in Jesus Christ.**

• **THE GOSPEL’S RESULT ----- “LIFE” 1:17**

He who is **righteous** (Greek - **dikaio**s), right with God **by faith** in Jesus Christ and the Gospel, **lives** (Greek - **zao**), **has spiritual or eternal life.**

“These things are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” John 20:31

I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” I John 5:13

Now we know what is revealed in the Gospel!

It reveals “the righteous, just, or equitable acts of God (Greek - **dikaio**sune, page 3 and #3a) **in dealing with sin and sinners on the basis of the death of Christ” and makes known to us God’s way of putting men right with Himself on the basis of their faith in Jesus Christ.**

That is the theme or subject of this great Letter To The Romans.

6. CONCLUSION

The First Conclusion In Paul’s Letter To The Romans Is ---

“He who is righteous (has a right standing before God) by faith in Jesus Christ shall live, shall have spiritual or eternal life.” 1:17

SECTION THREE: THE REVELATION OF GOD'S WRATH / JUDGEMENT

CHAPTER 1:18 – 3:20

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.” Romans 1:18

Section Three (1:18 - 3:20) reveals **God's wrath** or **judgment** (Greek - **orge**); His justifiable abhorrence or intense hatred of sin; and the **outpouring** of this wrath or judgment upon sin and the unrepentant sinner as **righteous or just acts of God** (Greek - **dikaiosisune**).

We have already **seen a display of God's wrath** in the world-wide flood during Noah's day wherein only 8 people were saved or delivered (Genesis 6:1 – 8:22). It was **also displayed** in the destruction of the cities of Sodom and Gomorrah wherein only 4 were saved (Genesis 19:1-29).

Now, in Romans 1:18-3:20, the Apostle Paul is saying to **all unrepentants**:

*“That **you** are storing up wrath (**orge**) against **yourself** for **the day** of God's wrath (**orge**), when His righteous judgment (His just sentence) will be revealed.” Romans 2:5*

Paul says the same thing in Acts 17:31.

*“For he (God) **has set a day** when he will judge (**krino**) the world with justice (a just act of God) by the man he has appointed (Jesus Christ). He has given proof of this to all men by raising him from the dead.”*

There is a **future Day of Wrath** coming:

*“The kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, ‘Fall on us and hide us from the face of him who sits on the throne and from **the wrath (orge)** of the Lamb! For the great day of their wrath (**orge**) has come, and who can stand.’” Revelation 6:15-17*

To grasp the truth being revealed in Section Three (1:18 - 3:20) **picture it as taking place in a courtroom** in which **all mankind** is being brought to trial **before God** - a God, who as to His character, is **righteous** or **just**. The evidence presented in this courtroom **will weave “A CASE” against mankind so tightly, that all mankind will be found “GUILTY” and held accountable to God.**

A RIGHTEOUS

AND JUST

GOD

GOD'S OPENING ARGUMENT – 1:18-20

In His opening argument (1:18-20), God presents **two inter-related subjects** that define the nature of His case. He **identifies** the **“OBJECTS”** of His wrath or judgment, that is, **the defendants** against whom charges have been filed. God **also identifies** the **“CAUSE”** for His wrath or judgment, that is, **the explicit evidence** that sustains the charges. Later, in 1:21 - 3:20, God will apply these two inter-related subjects in presenting **SPECIFIC CASES** against the Gentiles, Jews, and all mankind.

- The **OBJECTS** of God's Wrath – 1:18

"All the godlessness and wickedness of men who suppress the truth by their wickedness" (1:18)

Three words in 1:18 describe or define **the objects** of God's wrath.

1. **Godlessness** (Greek - asebeia) is, "an improper respect for, or a disregard for, or a defiance of God's person." People with such distinctive characteristics are **objects** of God's wrath.
2. **Wickedness** (Greek - adikai) or unrighteousness, is a comprehensive term for **wrong doing**, for **moral wrongfulness** in a person's life; their character, conduct or actions. Here in 1:18, that wickedness or wrong doing is a **willful opposition against God and His revealed truth**.
3. **Suppress** (Greek - katecho) means "to hold down; to restrain; to hinder", & in effect, "to reject." In 1:18 it refers to the suppression of **truth** which God **has revealed to mankind**.

Illustration:

I Timothy 2:5 **clearly states** that ---

"there is one God and one mediator between God and men, the man Christ Jesus."

However, of interest is this **shocking story** by Joe Charles of the Cornerstone Bible Institute in Hot Springs, South Dakota.

"On one occasion when visiting our nation's capital, I chanced to wander into the Roman Catholic Cathedral. As I surveyed the various altars there present, I noticed these words etched in stone above one of those altars, 'There is one mediator between God and men, **Mary**.'" (Printed in the winter 2002 issue of "The Courier" - the schools paper.)

Those responsible for **this godless wicked suppression and perversion of truth** are **OBJECTS** of God's wrath. **And**, if we, **you and I**, are **Darwinian evolutionists** when God's Word **clearly reveals** that "*In the beginning God created the heavens and the earth*" (Genesis 1:1) "*and all that is in them*" (Exodus 20:11); **or if we approve of homosexual relationships** when God **explicitly says**, "*do not*" --- "*that is detestable*" (Leviticus 18:22 and 20:13; Romans 1:26-27; I Corinthians 6:9-10; I Timothy 1:10); **or if we, or anyone else**, suppresses, hinders, restrains, perverts, adds to or takes away **from any truth** revealed in God's Word (Deuteronomy 4:2, 12:32; Joshua 1:7-8; Proverbs 30:6; Revelation 22:18-19), **we become the OBJECTS of God's wrath or judgment**.

- The **CAUSE** of God's Wrath – 1:19-20

"What may be known about God is plain to them, because God has made it plain to them."

In verse 19, without naming **any specific truth about God**, the Apostle Paul points out that **every-one** has some knowledge or truth that they **do know** (Greek - ginosko, "to understand completely") **about God**.

Paul continues by stating that **whatever this truth may be**, it is **plain** (Greek - phaneros, "open, visible, or known") **to everyone**, because **God has made it plain** (Greek - phaneroo, "to reveal, make clear, make evident") **to them**.

In order for God to make this particular truth **plain to everyone**, it **had to become inherent or in-born** in man's nature.

Now, let's see these **same thoughts** in Romans 1:19 played out in the following illustration.

Something Is Outwardly Revealed.

Something that may be known about God is made visible or open to sight to all mankind.

That something is Inwardly Comprehended.

It was revealed or made plain to all mankind.
It became inherent or in-born in man's nature.

The mind or the conscience makes a moral judgment to either **accept** or **reject** what was revealed or made plain.

In verse 20, the Apostle Paul proceeds to disclose the truth that God has made plain to everyone.

"Since the creation of the world God's invisible qualities - his eternal power and divine nature - have been clearly seen, being understood from what has been made."

Notice, in verse 20, that this truth —

1. **Existed** since the creation of the world. Therefore, it has been known by every person from Adam to the present time because **God has made it plain to them** - it is inherent or in-born in them.
2. **Is clearly seen or understood through nature or creation** — the things that have been made.
"The heavens declare the glory of God (His awesomeness); the skies proclaim the work of his hands (His accomplishments). Day after day they pour forth speech; night after night they display knowledge (the declaration of His glory never ceases). There is no speech or language where their voice is not heard. Their voice goes into all the earth, their words to the ends of the world." Psalms 19:1-4a
3. **Reveals God's "invisible qualities"** - that is, **His eternal power and divine nature**. Creation or nature reveals God's attributes of "**Eternalness**" (Greek - *aidios*), His everlasting permanence and unchangeableness, & His "**Power**" (Greek - *dunamis*), His inherent ability to perform anything. These attributes or "**invisible qualities**" attest to **God's Divine Nature** (Greek - *Theiotes*) or **Deity** (Greek - *Theos*) - **His un-originated, immutable, eternal and self-sustained existence**.

Illustration:

Something is Outwardly Revealed.

Creation or nature reveals "*God's invisible qualities - his eternal (unchangeable) power (the ability to perform anything) & divine nature (His eternal self-sustained existence).*"

That something is Inwardly Understood.

The eternal power and divine nature of God were understood through what was created. This knowledge of God became inherent or in-born in man's nature, so that, **every person knows that God exists**.

The mind or the conscience makes a moral judgment to **accept** or **reject** what was revealed and understood.

Those who **choose** to suppress or hold down or reject the **truth** revealed to **them** concerning God's power and Divine nature, **His eternal self-sustained existence**, are the **objects** of God's wrath.

Question: Do you think God was **just** or **fair** in making such a person an **object** of His wrath?

Suppressing the truth of God's existence, which is inherent or in-born in every person, is the **godlessness** (a disregard for or defiance of God's person) and the **wickedness** (moral wrongfulness) of men spoken of in 1:18. For this **cause**, the **wrath** or **judgment** of God comes upon all such people. They will be **without excuse** or **defense** (Greek - *anapologetos*) before a **righteous and just** God. 1:20b

ILLUSTRATION --- THE OBJECTS OF GOD'S WRATH (1:18-19)

(Note: All Scripture quotations are from the King James Version of the Bible.)

OUTWARDLY — 1:19

TRUTH IS "SHEWED" UNTO MEN
"SHEWED (PHANEROO)" MEANS, "TO REVEAL, UNCOVER, TO MAKE VISIBLE OR OPEN TO SIGHT." IN 1:19, TRUTH, THAT IS "SOMETHING THAT CAN BE KNOWN ABOUT GOD," IS OUTWARDLY REVEALED (SHEWED) UNTO MEN.

INWARDLY — 1:19

TRUTH IS "MANIFEST" IN MEN
"MANIFEST," IS THE SAME WORD (PHANEROO) AS "SHEWED," AND MEANS, "TO REVEAL OR BECOME EVIDENT." IN 1:19, TRUTH, THAT IS, "SOMETHING THAT CAN BE KNOWN ABOUT GOD," IS INWARDLY REVEALED (MANIFEST) TO MEN. TRUTH BECOMES EVIDENT TO THE MIND AND CONSCIENCE.

TRUTH REVEALED OUTWARDLY
IS COMPREHENDED INWARDLY

THE MIND

THE FACULTIES OF PERCEPTION AND UNDERSTANDING

THE CONSCIENCE

MAKES MORAL JUDGMENTS OF WHAT IS RIGHT OR WRONG

THOUGH UNDERSTANDING TRUTH,
MEN CHOOSE TO REJECT IT

INWARDLY — 1:18

TRUTH IS "HELD DOWN"

WHILE INWARDLY UNDERSTANDING DIVINELY REVEALED TRUTH, MEN CHOOSE TO "HOLD THE TRUTH IN UNRIGHTEOUSNESS (1:18)." THE WORD "HOLD (KATECHO)" MEANS, "TO PUT DOWN, TO SUPPRESS, TO RESTRAIN, TO HINDER, AND IN EFFECT, TO REJECT." THE WORD "UNRIGHTEOUSNESS (ADIKIA)" MEANS, "AN ACT OF MORAL WRONGFULNESS." THIS ACT, THAT IS, THE REJECTION OF REVEALED TRUTH, IS SIN - SINNING AGAINST GOD. IT IS WILLFUL OPPOSITION TO THE MORAL IMPLICATION OF GOD'S REVEALED TRUTH. IT IS "PUTTING TO SILENCE" THE CONSCIENCE TO WHICH GOD HAS REVEALED TRUTH (1 TIMOTHY 4:2-4). AGAINST THIS REJECTION, GOD'S ANGER IS MANIFESTED.

OUTWARDLY — 1:18

"UNGODLINESS AND UNRIGHTEOUSNESS"

REJECTION OF GOD'S REVEALED TRUTH WILL LEAD TO ALL MANNER OF UNGODLINESS AND UNRIGHTEOUSNESS IN THE LIVES OF MEN. "UNGODLINESS (ASEBEIA)" MEANS, "DISREGARD FOR AND DEFIANCE OF GOD'S PERSON." ALL UNGODLINESS EMPHASIZES ALL KINDS OF OUTWARD CONFLICT OR OPPOSITION TO GOD'S PERSON WHICH WILL BE EVIDENT IN THE ACTIONS OF MEN. "UNRIGHTEOUSNESS (ADIKIA)" MEANS, "AN ACT OF MORAL WRONGFULNESS." ALL UNRIGHTEOUSNESS EMPHASIZES ALL MANNER OF EVIL CONDUCT WHICH WILL BE EVIDENT IN THE CHARACTER AND LIVES OF MEN.

SUMMARY: THE OBJECT OF GOD'S WRATH ARE THOSE WHO CONSCIOUSLY REJECT HIS REVEALED TRUTH.

WILLIAM G. ARVAN — BIBLE TEACHER

GOD'S CASE AGAINST THE GENTILES – 1:21-32

A RIGHTEOUS

AND JUST

GOD

*“For although they knew God (that He exists), they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and **exchanged** the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.”* Romans 1:21-23

The Greek word “**ethnos**” means “a multitude of people of the same nature (characteristics) or genus (a kind or class of people).” It is translated as “pagans, heathen, people, and nations” **all of which are used in describing Gentiles**. In Romans 1:21-32, the Apostle Paul uses the pronouns “**they, their, and them**” 24 times in reference to the “*godless and wicked*” who suppress truth revealed by God (1:18-20). Since, this suppression of truth has occurred “*since the creation of the world*”, Paul must be referring to **Gentiles**.

The truth presented in Romans 1:21-32 is often illustrated as **steps or stages of spiritual decline** which end in man’s **total spiritual depravity**. According to Webster’s New World Dictionary, depravity is defined as “suggesting gross degeneration or corruption especially with reference to morals.”

Each “**step**” of decline is identified by the words “*God gave them over to*” or its equivalent.

These words are **God’s response** to those, who in 1:20, **suppress the truth** concerning “*His eternal power and divine nature*” (His eternal existence), and **who exchanged or changed this truth “for a lie”** (1:25), i.e., the worship of “*images*” (1:23), and “*created things*” (1:25). This action of “*God giving them over to*” (Greek - **paradidomi**) is “**God affirming the choice man has chosen --- to harden his heart towards God**. In my words it means, “if this is what you want (hardening your heart towards God), then that is what you will get.”

When They Knew God - 1:21a

We have previously shown that through creation or nature, **all men know that God exists**. Yet, knowing this, **they** (Gentiles) **neither acknowledged** nor **glorified** nor **worshipped Him as God** neither were they thankful for His blessings upon them. In other words they hardened their hearts towards God. **Therefore, God gave them over to ---**

A Darkened Mind - 1:21b-23

The abuse of reason (“*when they knew God, they glorified him not as God*”) **imposed this darkness**.

Their **thinking** became “**futile**” (Greek - **mataioo**), that is “intellectually vain or empty of spiritual reasoning.”

Their **hearts** (Greek - **karida**) were “**darkened**”, meaning, “deprived of spiritual understanding.”

Claiming to be **wise** (natural learning) they became “**fools**”, intellectual morons concerning spiritual things.

They exchanged (Greek - **metallasso**) “*the glory of the immortal God for images made to look like mortal man and birds & animals, & reptiles.*” The word “**immortal**” (Greek - **aphthartos**) is also translated “**incorruptible**.” The one, true, living, God **exists in an immortal** (eternal), **incorruptible** (unchangeable) **nature** which is **His glory**, that which **alone** belongs to Him. It was **this truth** that

Gentiles **suppressed** and **exchanged** for **mortal, corruptible images** (1:23). Not only so, but --- **they also exchanged** "*the truth of God for a lie.*" They not only **made** or **created** these images, they "*worshiped and served these created things rather than the Creator - who alone is to be forever praised.*" (1:25). **Therefore, God gave them over to ---**

A Sensual - Sexually Perverted Mind - 1:24-27

The "**therefore**" in **verse 24** refers to what has just previously been said about the Gentiles in verses 21-23. As their spiritually darkened mind **degraded** and **dishonored God** by creating and worshiping images, they are now, with that same spiritually darkened mind, given over to "*the sinful desires of their hearts to sexual impurity*", that is, to "**degrading**" (Greek - **atimazo**, verse 24) and "**shameful**" (Greek - **atima**, verse 26) vile sexual practices. The **meaning** of these two Greek words is "practices that are **insulting, dishonoring, disgraceful, and shameful.**"

Sensual, refers to the body or senses. **The Sensual Mind** (verse 24) manifests itself through the body in **sexual impurity** (filthiness, uncleanness, defilement) and **degrading acts** (disgraceful, dishonoring conduct).

The sexually perverted mind (Verse 26-27) manifests itself in all manner of sexual relationships that **are contrary to nature.**

It is **women** exchanging God given natural sexual norms for **unnatural ones.**

It is **men** abandoning God given natural sexual norms (a man and a woman) to become inflamed with lust to commit indecent acts **with other men.**

It is to be **involved** in pornography, prostitution, promiscuity, etc.

A Sensual - Sexually Perverted Mind was "*the due penalty*" (Greek - **antimisthia**), that the Gentiles received **in return for their perversion**, - i.e., changing or exchanging the worship of God for the worship of images.

There is also this thought: that once the Gentiles turned to images or idols, they in fact turned to "**demons**" - for, "*the sacrifices of pagans are offered to demons, not to God*" (I Corinthians 10:20). See also Deuteronomy 32:17; Psalm 106:37; Revelation 9:20. Idolatry also has **vile sensuous practices** connected with it.

A Depraved (reprobate) Mind - 1:28-31

"*Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not be done*" (1:28).

The word "**depraved**" or "**reprobate**" (Greek - **adokimos**) means, "**not approved**" or "**rejected.**"

A depraved or reprobate mind is "a mind of which God cannot approve, and which must be rejected by Him." This rejection is "the effect of refusing '*to retain God in our knowledge*'" (1:28).

Expository Dictionary of New Testament Words, by W. E. Vine

Conybeare states Romans 1:28 this way: "As they thought fit to **cast out** the knowledge of God, God gave them over to **an outcast** (depraved - reprobate) **mind.**"

The depraved or reprobate mind is a mind in which the divine distinctions of right and wrong are confused. Man's conscience is **so** perverted that he does those things **not** intended by God as proper. The "godless" and "wicked" person who in 1:18 suppressed or held down God's revealed truth, now in 1:29a finds him or herself "*filled with* (or controlled by) *every kind of wickedness, evil, greed and depravity.*"

In 1:29b-31, the Apostle Paul proceeds to name **17 items** that those with depraved or reprobate minds **engage in.**

“They are full of ” ---

envy --- **hateful** towards those who are above them, or possess what they do not have.
The feeling of **displeasure** produced by witnessing or hearing of the advantage or prosperity of others.

murder --- to **slay** or slaughter someone.

strife --- **contentious** --- to wrongly **beat down** someone.

deceit --- that which gives a **false** impression. It is to lure or mislead by guile or to deceive.

malice --- an **evil disposition** that tends to put an evil or worst implication on everything.

“They are” ---

gossips --- whisperers --- Gossips are **secret** slanderers that charm others into believing their slander.

slanderers --- **openly** slanderous --- done in an open and boisterous manner.

God - haters --- those who are **hateful** toward God.

insolent --- violent persons who take pleasure in **injuring** people **through insults**.

arrogant --- **proud** “better than thou” type persons who think of themselves to be **above others**.

boastful --- **imposters** --- those who practice **pride**, etc.

inventors of evil ways --- **contrivers** --- who devise, scheme, or plan.

disobedient to parents --- those who are **obstinate**, unwilling to be persuaded.

senseless --- those **without understanding** of Divine or spiritual things. Those having no proper or **moral discernment**.

faithless --- they are **covenant breakers** who feel they are not bound by any promise or agreement.

heartless --- those having **no natural affection**, especially toward parents and children.
Those without love for kindred or family.

ruthless --- those who are **pitiless**, without mercy, or compassion. Those who are **cruel**.

These are **characteristics** of those who **refused to retain God in their knowledge**, and consequently have been given over to a **depraved or reprobate mind**.

Total Spiritual Depravity - 1:32

In 1:32, man is confronted with **three terrible realities**.

- **They know** that the wrath or judgment of God has been revealed against all who suppress God’s truth inherent in them and, that their godless ways revealed in 1:18-31, **deserve death**.
- **They persist** to live in these “godless”, “wicked” ways revealed in 1:18-31.

- They approve of those who practice these “godless”, “wicked” ways revealed in 1:18-31. They are in a fellowship of evil with other evil doers.

“The lowest stage in depravity is to take pleasure in those who exhibit it” (James Stifler).

Mankind is in need of salvation / deliverance because man is set upon a downward moral slope into total spiritual depravity. “Man is not **utterly depraved**, but he is **totally depraved**. For totally depraved means that everyone is depraved or corrupt in the **totality of their being**. There is **no part** of man that is left untouched by sin.” R. C. Sproul - Essential Truths of The Christian Faith, page 148.

The Following Graphic Vividly Illustrates Man’s Need of Salvation.

“For although they knew God, they neither glorified him as God nor gave thanks to him.” Romans 1:21a

“They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator - who is forever praised.” Romans 1:25

Because of this, God gave mankind over to --- (See Romans 1:21-32)

A Darkened Mind 1:21-23

A Sensual - Sexually Perverted Mind 1:24-27

A Depraved (reprobate) Mind 1:28-31

Total Spiritual Depravity 1:32

Resulting In ---

G O D

God Is Holy.

“God’s eyes are too pure to look on evil; God cannot tolerate wrong.” Habakkuk 1:13a

God Is Just.

“God does not leave the guilty unpunished.” Numbers 14:18

God’s Holiness and Justice Demands Death As The Punishment For Sin.

“The soul who sins --- will die.” Ezekiel 18:4b

GOD’S JUDGMENT OF DEATH / SEPARATION

Spiritual Death

Ephesians 2:1-5

Physical Death

Hebrews 9:27

Eternal Death

II Thessalonians 1:8-9

M A N

Man Is Sinful.

Romans 3:23

“The wages of sin is death.”

Romans 6:23a

Man Is Helpless To Save Himself.

There is no way for Man to escape God’s judgment of death because the acts he does to justify himself are **not acceptable with God.**

Rom. 3:19-20; Gal. 2:15-16
Ephesians 2:9

Question: Knowing what you do from 1:21-32, do you think **God was righteous**, just or fair, in making the Gentiles an “object” of His wrath?

ILLUSTRATION ---

THE CAUSE OF GOD'S WRATH UPON THE GENTILE (1:20-23)

(Note: All Scriptural quotations are from the King James Version of the Bible.)

OUTWARDLY — 1:20

GOD'S "ETERNAL POWER AND GODHEAD" WAS REVEALED

IN RELATION TO "CAUSE AND EFFECT," THE ETERNAL POWER AND GODHEAD (CAUSE) WAS REVEALED THROUGH THE THINGS THAT WERE CREATED (EFFECT). ETERNAL (AIDIOS) MEANS, "PERMANENT OR UNCHANGEABLE;" POWER (DYNAMIS), "ABILITY OR CAPABILITY TO PERFORM ANYTHING;" GODHEAD (THEOTES), "DEITY, AND SIGNIFIES THE SUM TOTAL OF DIVINE ATTRIBUTES." THIS IS WHAT MAY BE KNOWN OF GOD (1:19). THIS IS THE TRUTH CONCERNING HIMSELF WHICH GOD "SHEWED" (REVEALED) UNTO MEN (1:19).

INWARDLY — 1:20

GOD'S ETERNAL POWER AND GODHEAD WAS "UNDERSTOOD"

THE WORDS "CLEARLY SEEN (KATHORAO)" MEAN, "TO DISCERN CLEARLY." THE WORD "UNDERSTOOD (NOEO)" MEANS, "TO PERCEIVE WITH THE MIND." FROM THE BEGINNING THEN, THE INVISIBLE THINGS OF GOD, THAT IS, HIS ETERNAL POWER AND GODHEAD AS REVEALED THROUGH NATURE OR CREATIVE ACTS, WERE CLEARLY UNDERSTOOD BY MAN.

GOD'S POWER AND DEITY
WERE COMPREHENDED INWARDLY

THE MIND
1:20-21
THE CONSCIENCE

THOUGH KNOWING GOD,
THEY CHOSE TO REJECT HIM

INWARDLY — 1:21

GOD'S ETERNAL POWER AND GODHEAD WAS "REJECTED"

IN 1:21, THE WORD "GLORIFIED (DOXAZO)" IS USED AS "AN OPINION, OR AN ESTIMATE," IN RELATION TO DEITY, IT MEANS, TO HAVE AN OPINION OR ESTIMATE WHICH CAUSES MEN TO PRAISE, EXTOL, MAGNIFY, AND ASCRIBE THE HONOR DUE TO DEITY. THE GENTILES (ETHNOS-PEOPLE OR NATIONS), THOUGH KNOWING GOD AS DEITY THROUGH HIS CREATIVE ACTS, REJECTED HIM BY WORSHIPPING THE CREATURE (CREATED THINGS) RATHER THAN THE CREATOR (1:25). THIS IS "UNGODLINESS" - DISREGARD FOR AND DEFIANCE OF GOD'S PERSON.

OUTWARDLY — 1:23

GOD'S GLORY WAS "CHANGED"

THE WORD "GLORY (DOXA)" REFERS TO GOD'S REVEALED LIKENESS AS SEEN THROUGH HIS ATTRIBUTES, SUCH AS, HIS ETERNAL POWER AND DEITY. THE WORD "CHANGED (ALASSO AND METALLASSO)" MEANS, "TO CHANGE ONE THING FOR ANOTHER OR INTO ANOTHER, TO EXCHANGE." THE GENTILES EXCHANGED GOD'S GLORY (HIS REVEALED LIKENESS) WHICH IN 1:23 IS DESCRIBED AS "UNCORRUPTIBLE, FOR IMAGES (A DERIVED LIKENESS) WHOSE "GLORY" IS DESCRIBED AS "CORRUPTIBLE," THIS WAS THE GENTILES ACT OF MORAL WRONGFULNESS (UNRIGHTEOUSNESS).

SUMMARY: AS TO GOD'S JUDGMENT UPON SIN, THE GENTILES ARE WITHOUT EXCUSE (DEFENSE). THEY CONSCIOUSLY REJECTED (HELD DOWN) THE TRUTH OF GOD'S ETERNAL POWER AND GODHEAD (DEITY), EXCHANGING HIS REVEALED LIKENESS FOR MAN MADE IMAGES (LIKENESSES).

WILLIAM G. ARVAN - BIBLE TEACHER

ILLUSTRATION ---

THE EFFECT OF GOD'S WRATH UPON THE GENTILE (1:20-32)

(Note: All Scriptural quotations are from the King James Version of the Bible.)

REVELATION

THE TRUTH OF GOD'S ETERNAL POWER (ABILITIES) AND GODHEAD (DEITY) REVEALED THROUGH NATURE OR CREATION TO THE MIND OF MAN (1:20).

REJECTED

THE MIND...

"WHEN THEY
KNEW GOD"

UNDERSTOOD
1:21

THE MIND...

"THEY
GLORIFIED HIM
NOT AS GOD
NEITHER WERE
THANKFUL"

SUPPRESSED
1:21

THE MIND...

"THEY CHANGED
THE GLORY OF
GOD FOR AN
IMAGE"

REJECTED
1:23

AS THEY REFUSED TO HAVE GOD IN THEIR KNOWLEDGE. . .

THE

EFFECT

... GOD GAVE THEM OVER TO

A DARKENED

WHICH IS
DEPRIVED OF
SPIRITUAL
UNDERSTANDING
AND
REASONING

MIND
1:21-23

A SENSUAL

WHICH
EXPRESSES
THROUGH THE
BODY
VILE PASSIONS
OF SEXUAL
IMPURITY

MIND
1:24-27

A REPROBATE

WHICH DOES
THINGS
GOD CANNOT
APPROVE OF
AS BEFITTING
MAN

MIND
1:28-32

Summary: God's judgment (wrath) is seen as a just "recompense for their error which was meet (due)." Rom. 1:27 "Error" (Greek - **plane**) means, "wandering; a forsaking of the right way." "Recompense" (Greek - **antimisthia**) means, "a reward; something given or done in return." As applied today, it means that "the natural man receiveth not the things --- of God --- neither can he know them because they are spiritually discerned." I Cor. 2:14

WILLIAM G. ARVAN - BIBLE TEACHER

GOD'S CASE AGAINST RELIGIOUS MORALISTS - 2:1-16

A RIGHTEOUS

AND JUST

GOD

As we look into chapter 2:1-16 it will become evident that **another group or class of people** now stand before God's Bar of Justice. I have labeled them "**Religious Moralists.**"

The attitude of a "religious moralist", including the Jew, is "**I am more virtuous in character than others and therefore, I am exempt from God's wrath or judgment.**" However, the Apostle Paul will show their superior spiritual attitude to be an illusion. It is not in accord with the facts. Paul will prove God's Case against "religious moralists" by placing them or including them in the eight characteristics of God's judgment which he now addresses to them.

EIGHT CHARACTERISTICS OF GOD'S JUDGMENT --- 2:1-16

2:1 ----- God's judgment is "**applied equally to everyone.**"

"You, therefore, --- you who pass judgment on someone else, --- you have no excuse, --- for whenever you judge another person, you are condemning yourself, because you do the same things."

If we apply the meaning of the Greek words translated judge, judgment and condemnation as found in #2 and page 2, here is how the thoughts in Romans 2:1 would read.

"Whenever you, a religious moralist, decide (or pass judgment) that morally you are more virtuous than someone else, you become **inexcusable or unpardonable before God.** WHY? Because whenever you render an opinion (or judge) that you are morally superior to someone else, you determine (or condemn yourself) your own fate, because you do the same things they do."

Therefore, no matter what your age, gender, race or nationality may be; No matter what your religious persuasion may be (Jew, Gentile, etc.); No matter if you feel you are morally better than others; If you are involved in doing the same things mentioned in 1:21-32, you are without excuse - you will stand before God's Bar of Justice, for "*Those who do such things deserve death*" (1:32).

2:2 ----- God's judgment is "**Based on Truth.**"

God's judgment (Greek - **krima**, see #2b on page 2) is a decision made after an investigation **based on truth** (the real, actual essence of a matter).

We cannot "pull the wool over God's eyes", for, "*Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give an account*" (Hebrews 4:13).

Those who do the things mentioned in Romans 1:18-32 are answerable to the God of truth.

2:3-4 --- God's judgment is "**Inescapable.**"

"So when you, a mere man, pass judgment (make a decision or a determination) on them (those who do the things mentioned in 1:18-32) and yet you do the same things, do you think you will escape God's judgment" (a decision resulting from God's investigation)? The answer is NO.

“Showing contempt”, or despising, ignoring or looking down your nose at God’s ---

Kindness -- an expression of grace, tenderness and compassion;

Tolerance - a delay of punishment which must eventually be exercised;

Patience --- *“The Lord is patient with you, not wanting anyone to perish, but everyone to come to repentance”* (II Peter 3:9)

which is designed to lead you to repentance, makes escaping God’s judgment (the verdict or sentence) **impossible**.

2:5a ---- God’s judgment is based on man’s **“Accumulative”** sinful actions.

“But because of your stubbornness and your unrepentant heart, you are storing up wrath (judgment) against yourself.”

Each act of **“stubbornness”** (hardness) and **“impenitence”** (without change of mind) a person commits by showing contempt for the kindness, tolerance and patience of God in leading them towards repentance (2:4), **is accumulating or being stored up** in that person’s account in **preparation** for the day of God’s wrath or judgment.

2:5b-6 - God’s judgment will happen on **“The Day of Judgment.”**

At the present time, God is patient (longsuffering 2:4) and is delaying punishment (He is tolerant or forbearing 2:4), but **there will be a “Day”** of wrath (Greek - **orge**) or judgment.

The word **“Day”** means, **“A period of undefined length marked by certain characteristics.”**

In 2:5b, a characteristic of **“that day”** is **“God’s righteous (just) judgment”**.

In 2:6, a characteristic of **“that day”** is, that God **“will give to each person according to what he has done”** - (his deeds).

Revelation 6:16-17 describes an effect upon unbelieving humanity when **“that day”** of God’s judgment comes. They called to the mountains and the rocks, **“Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?”**

2:7-10 -- God’s judgment has **“Two Possible Verdicts.”**

a. It would seem that the expressions **“doing good”** in 2:7 and **“does good”** in 2:10 refer to that which God revealed to man in 1:19-20. Those who **believe** and **live** their lives in accordance with that **“revelation”** shall receive the glory, honor and immortality of **an eternal life**.

b. It would seem that the **“truth”** mentioned in 2:8 refers to that truth revealed in 1:19-20. Those who **do not obey** that truth, but suppress or reject it, they are the objects of **God’s judgment of death**. The **“evil”** mentioned in 2:9 would refer to those things mentioned in 1:29-31.

In verses 8 and 9, the King James Version uses these **four words** in describing this verdict.

Indignation -----

Wrath -----

Tribulation ---

Anguish -----



Indignation is the **pent up** righteous anger of God.

Wrath is God’s anger **being released**.

Tribulation is God’s wrath as it **affects** all unbelievers.

Anguish is affliction, distress and torment; the **on-going after effects of tribulation**.

2:11 ---- God's judgment is "**Without Partiality, Without Respect of Persons.**"

"For God does not show favoritism."

2:12-16- God's judgment is based on "**The Amount of Light or Understanding a Person Possesses.**"

The Apostle Paul relates that God's standard for judging mankind is based on the amount of "**light**" or "**understanding**" of God that they possess **and how they responded to that "light."** Paul shows that there are **three distinct levels** of "**light**" by which men are judged.

Level 1

*"All who sin (sinned) **apart from the law** will also perish **apart from the law**" (2:12a & 14-15).*

These are people who **never had** the "**light**" of God's Moral Law through Moses and **never heard** the Gospel of Christ. But they **do have** a knowledge of God's existence through creation and who, by nature, **instinctively and intuitively** do things written in the moral law of God - the 10 commandments. Their judgment is based upon their response **to this knowledge.**

Level 2

*"All who sin (sinned) **under the law** will be judged **by the law**" (2:12b-13).*

These are people **who had** an understanding of God's existence through His creative acts & His Law revealed to them through Moses. **Their judgment is based on obedience to this "light."** *"For it is not those who hear the law who are righteous in God's sight, but those who obey the law who will be declared righteous."*

Level 3

All who sin (sinned) **through their unbelief and rejection** of the Gospel of Christ (2:16).

These are people **who had** an understanding of God's existence through His creative acts, who **knew God's Law** as revealed through Moses, and **who have heard** the Gospel, the message of salvation through faith in the Lord Jesus Christ. **Their judgment is based on how they responded to the Gospel message.** Did they **believe or reject** it?

People in **all three** categories will be judged by God - Christ on the **Day of Judgment** (2:16).

P. S. If I were **you**, a religious moralist who thinks **you** are morally superior to others and therefore **you** alone are acceptable to God, I would be inclined to change my position.

Do you really think ---

That after **showing contempt** for God's kindness, tolerance, and patience (verse 4);

That after having a **stubborn and unrepentant heart** towards God (verse 5);

That after having **rejected** God's truth and **followed evil** (verse 8); **etc;**

that you will escape God's judgment (verse 3)? No Way!

P. S. In connection with the above **3-Level discussion**, many people ask **this question**: "Are those who have never heard the Gospel of Christ really lost? **If so**, how then can God remain "**righteous**", just or fair, in His **dealing with or judgment of** such people?"

On page 30 and 31 I have included a paper by R. B. Thieme entitled "**What About The Heathen?**" I consider Thieme's "five-fold approach" to be a **quality Biblical answer** to the question "Are those who have never heard the Gospel of Christ really lost?"

WHAT ABOUT THE HEATHEN?

By R. B. Thieme

ARE THOSE WHO HAVE NEVER HEARD THE GOSPEL REALLY LOST?

The following is a "five-fold approach" used by the author in answering this question.

THE CHARACTER OF THE ATONEMENT

The scriptural doctrine of the atonement is called an "unlimited atonement." Unlimited atonement means, that when Christ hung upon the cross He died for the sins of the whole world. In that moment of time, **Jesus Christ bore every sin of every person who ever lived, or who will ever live.** There is no such thing as a sinner for whom Christ did not die (II Corinthians 5:14-15, 19; I Timothy 2:6; II Peter 2:1).

While Christ died for every member of the human race, it must be clearly understood that this salvation can only be appropriated by faith. Christ is the Savior of all men, **but every man must personally believe in Christ himself** before he can be saved (John 1:12; Romans 3:21-22; Titus 2:11).

What about people who are geographically and linguistically isolated? Where do they stand? Geographical isolation has absolutely nothing whatever to do with the case. If Christ died for all, it is God's intention that all members of the human race be saved (II Peter 3:9 ... *"God is not willing that any perish, but all should come to repentance."*)

Therefore, the character of the atonement is such that God provided a way of salvation for every member of the human race.

THE CHARACTER OF GOD

The character of God is seen and known through His attributes, such as, sovereignty, truth, righteousness, justice, unchangeableness, love, omniscience, omnipresence, omnipotence, and etc. **The sum total of divine attributes adds up to the fact that it is impossible for God in His unchangeable character ever to be unjust or unfair to any member of the human race.** Therefore, we can be sure of this one fact. There is no such thing as a member of the human race, regardless of geographical location, or the period of time in which they lived, who has not personally had an opportunity to enter into a relationship with God (Romans 1:19-20; John 1:6-11).

Therefore, as people desire a relationship with God, God's unchangeable character obligates Him to present to those people the way of salvation.

MAN'S CONSCIOUSNESS OF GOD

There are at least five ways in which any normal human mind can become conscious (aware) of the existence of God.

1. **Cosmological** ---- The Argument From Cause.
The law of cause and effect demands the existence of God.
2. **Teleological** ----- The Argument From Design.
The structure of the universe demands a designer.

3. **Ontological** ----- The Argument From Being.

The human mind possesses the idea of a perfect and absolute being.
Therefore such a being must exist.

4. **Anthropological** - The Moral Argument.

Man possesses a conscience with the urge to choose right from wrong.

5. **The Universal Religious Argument.**

Universally, men believe in the existence of God.

Here is a tremendous principle. **Man can become aware of God.** When man becomes aware of God, he has reached the point of God-consciousness. **Man is now accountable for that “light” or understanding concerning God.** Romans 1:19-20 teaches that all men with normal functions of the mind, come to God-consciousness.

God’s attributes of “eternal power” and “Deity” are clearly understood through His creative acts. *“The heavens declare the glory of God; and the firmament showeth His handiwork (Psalm 19:1).*

Therefore, being conscious of God, man is led to either accept or reject a relationship with God.

MAN’S CHOICE

Man was created with “choice”, or a “freewill” (volition) which can (and does) act independently of God. Having come to God-consciousness man must make a choice, or exercise his freewill. He either desires or rejects a relationship with God of whom he is now conscious. Acceptance is exercising positive volition (will). Rejection is negative volition.

Those who exercise negative volition (will) are lost, not because they have not heard the Gospel, but because they have no desire to fellowship with God of whom they are aware (Romans 1:21-23).

To these, **who continue to exercise negative volition**, God has no further “saving” responsibility.

GOD’S RESPONSIBILITY

Where positive volition (will) exists, God in His justice and righteousness is responsible to provide the doctrinal information which will lead men to a “saving relationship” with Himself. Note the many examples to this fact. John 7:17; Acts 17:22-31 (especially verse 27); Acts 2:5 - the devout men on the Day of Pentecost; Acts 8:26-38 - Philip & the Ethiopian Eunuch; Acts 10:1-48 - Peter & Cornelius; Acts 16:13-15 - Paul, Luke & Lydia; Acts 16:30-34 - Paul, Silas & the Philippian jailer.

Now, today, upon hearing the Gospel a person comes to God-consciousness about Christ & the way of salvation. **Those who exercise positive volition (will) and receive Jesus Christ as Lord & Savior, they are saved. Those who exercise negative volition are lost** (Acts 4:12, 10:43, 13:38-39).

SUMMARY

Are those who have never heard the Gospel of Christ really lost? Yes, not because they have not heard the Gospel, but because in coming to God-consciousness they did not desire a relationship with God. Upon desiring that relationship, the character of God is such that He becomes responsible to provide the doctrinal information which leads men to a “saving” relationship with Himself.

Therefore, what about the heathen? There has not been one member of the human race who has not had the opportunity to be saved. (Note, Scripture quotations are from the King James Version.)

GOD'S CASE AGAINST THE JEW – 2:17-3:8

A RIGHTEOUS

AND JUST

GOD

REVIEW

Remember that in Romans 1:18 - 3:20 God is acting as a **prosecutor** who is laying out **His case** against all mankind. God is weaving a web of evidence of our sin and rebellion against Him so tightly that none are **without excuse** (1:20), all are worthy of **death** (1:32) and all are held **accountable** to God (3:19). Also remember that in His role as a prosecutor, God is **always righteous, just and fair** in His dealings with all who sin and rebel against Him.

God's Opening Statement --- 1:18-20

God's wrath / judgment is upon all who **suppress truth** revealed by God because God makes His truth so **plain** and so **understandable** that all mankind is **without excuse** or **defense** (1:20).

God's Case Against The Gentiles --- 1:21-32

The Cause - *"For although mankind knew God --- they exchanged the glory of the immortal God for images --- and exchanged truth for a lie, and worshiped and served created things rather than the creator"* (1:21-25).

The Effect - God gave them over to a darkened, sensual - sexually perverted, depraved mind which led them into **total spiritual depravity** (1:24-31) resulting in **death** or **separation** from God (1:32).

God's Case Against The Religious Moralists --- 2:1-16

The Cause - In this section, 2:1-16, there are people whom God refers to as "**You**" (2:1). These self-righteous, judgmental, "holier-than-thou" kind of people **judge others** (those described in 1:21-32) and yet **do the same things** as those in 1:21-32 do. And all the while, they think that they will **escape** God's judgment (2:3).

The Effect - In 2:1-16, God reveals **8 characteristics** of His judgment to show these **religious moralists** that they will **not escape** His wrath / judgment.

Example - In 2:3, we learn this characteristic about God's wrath / judgment - **it is inescapable**.

*"So when **you**, a mere man, pass judgment on them (in 1:21-32) and yet do the same things, do **you** think **you** will escape God's judgment?"* The answer of course is **no**.

Now, in 2:17-20, **God's Case Against The Jew** begins with the Apostle Paul **reiterating the defense's nine claims for immunity** that the Jews **rely upon** in an effort to **escape** God's wrath / judgment. These claims begin with the words "**If you**."

As used in 2:17-20, these words "**If you**" are better understood when translated "**Since you**." I have taken the liberty to use "**since you**" in quoting these verses.

*"Now you, **since you** call yourself a Jew; (1) **since you** rely on the law (2) and brag about your relationship to God; (3) **since you** know his will (4) and approve of what is superior because you are instructed by the law; (5) **since you** are convinced that you are a guide for the blind, (6) a light for those who are in the dark, (7) an instructor of the foolish, (8) a teacher of infants, (9) because you have in the law the embodiment of knowledge and truth."*

These **nine claims** for immunity, however, **are not sufficient** for God to drop His case against the Jew.

The Cause of God's Wrath / Judgment Upon The Jew --- 2:21-29

The basic principle which caused God's wrath / judgment upon the Gentiles (1:18-19), namely, **holding down or suppressing revealed truth**, is the same principle which caused God's wrath / judgment upon the Jew. **They also suppressed the truth revealed to them.** How! In what way! **They did not become a "doer" of the law**, a "doer" of the knowledge given them. This truth becomes **very evident** as the Apostle Paul **confronts** the Jew with many of their **obvious inconsistencies** in relation to obedience to God's Law which **they claim** to uphold and follow.

- Intellectual Inconsistency --- "*You, then, who teach others, **do you not teach yourself***" (21a)?
- Ethical Inconsistency ----- "*You who preach against stealing, **do you steal***" (21b)?
- Moral Inconsistency ----- "*You who say that people should not commit adultery, **do you commit adultery***" (22a)?
- Religious Inconsistency ----- "*You who abhor idols, **do you rob temples***" (22b)?
- Spiritual Inconsistency ----- "*You who brag about the law, **do you dishonor God by breaking the law***" (23-24)?

The **obvious answer** to these rhetorical questions is **yes**, and because of these inconsistencies among the Jews, "*God's name is blasphemed among the Gentiles*" (2:24).

In 2:25-29, Paul continues the thought of **obvious inconsistencies** by stating that the ceremonial "**rite**" and "**tradition**" of circumcision has worth or value **only if** a Jew lives in obedience to the laws of God's Covenant. Before we consider 2:25-29 allow me to share some background about the "**rite**" of circumcision.

Background

God made a **Covenant** with Abraham (Genesis 12:1-3 and chapter 17:1-23) in which He **promised** Abraham "**a land**" (Genesis 15:18), "**a great nation**" (Genesis 12:2, 15:1-5) through Isaac (17:15-22), and a **particular "seed" or "offspring"** through whom all peoples on earth would be blessed (Genesis 12:3). This particular "seed" or "offspring" is **Jesus Christ** (Galatians 3:16). The method of **appropriating** the Covenant, or taking it as one's own, was through **the obedience of faith**.

Illustrations:

1st - Genesis 12:1 says that God had challenged Abram (Abraham) to "*Leave your country, your people and your household and go to the land I will show you.*" Verse 4 says "*So Abram left as the Lord had told him.*" Hebrews 11:8 adds that Abraham "*Obedied and went, even though he did not know where he was going.*" **That action was an obedience of faith.**

2nd - God promised "a seed" or child to Abraham and Sarah when it was physically impossible for them to produce children (Romans 4:19). This promise was first given when Abraham was 75 years old and Sarah about 65 (Genesis 12:4). The promise was **appropriated** by Abraham when **by faith** "*Abraham believed God*" (Genesis 15:6). The promise was **fulfilled** by God when Abraham was 100 years old (Genesis 21:5).

In relation to God's Covenant with Abraham and his offspring, circumcision was a "**sign**" (Genesis 17:11), a **mark or evidence of acceptance**. Circumcision was the **outward physical mark** of an **acceptance** of the Covenant. However, the **evidence** of an **inward acceptance** of the Covenant was a **spiritual circumcision of the heart**, that is, **living a life of faith and obedience** to the promises and laws of God's Covenant --- (Deuteronomy 10:16, 30:6; Jeremiah 4:4 and 9:25-26; Acts 7:51).

Now in Romans 2:25-29 Paul points out the **fallacy of being content** with **the rite** of circumcision (or any spiritual rite) while **ignoring or disregarding** the truth which the “rite” **represented or stood for**.

Circumcision symbolizes “**separation**.” Paul states that the “rite” of circumcision “*has value*” – is advantages or profitable. How so? It “**marked**” a person as belonging **to Abraham**, to the Covenant given by God to Abraham (Genesis 17:1-14) and **to Moses**, to God’s Covenant of Law as given through Moses (Joshua 5:2-8) --- **that is**,

*“If you **observe** the law, but if you **break** the law, you have become as though you **had not been circumcised**” (2:25).*

Then, to **clarify** and **solidify** this truth, Paul gives the following comparisons:

*“If those who are **not circumcised** keep the law’s requirements, will they not be regarded as though they were circumcised? The one who **is not circumcised physically** and yet obeys the law will condemn you who, even though you have the written code (the law) & circumcision, are a lawbreaker” (2:26-27).*

*“A man is **not a Jew** if he is only one **outwardly**, nor is circumcision **merely outward and physical**. No, a man **is a Jew** if he is one **inwardly**; and circumcision is **circumcision of the heart**, by the Spirit, not by the written code. Such a man’s praise is not from men, but from God” (2:28-29).*

Application

To the Jew, circumcision became the **premier ceremonial ritual** in relation to the Covenant God made with Abraham (Genesis 12:1-3 and 17:1-14) and the Covenant of Law that God made with Israel through Moses (Joshua 5:2-8).

By the time of the New Testament, circumcision had become **their object of faith** rather than the physical outward **mark** of their **inward faith**. This is proven by what follows in Acts 15:1-35

Some men (Jews) came down from Judea to Antioch and were teaching the brothers: “**Unless you are circumcised according to the custom taught by Moses** (in the Law given by God through Moses) **you cannot be saved**” (Acts 15:1). This teaching prompted the calling together of the First Church Council (Acts 15:2-3). It was held in Jerusalem (Acts 15:4) to debate this question: “**How does God save people**” (Acts 15:6)? After discussion, James, the brother of our Lord (Mark 6:1-3; Galatians 1:18-19; Jude 1), pronounced the Council’s decision. “*We (Apostles and leaders together) believe it is through **the grace of our Lord Jesus Christ that we (Jews) are saved, just as they are (Gentiles)**” (Acts 15:11).*

Today, some people **continue to rely** on Ceremonial Rituals and Traditions such as the **sacraments** of baptism, confirmation, confession, communion, and even being good enough, **as God’s way of salvation**. Some of their churches even teach that outside of their particular church **there is no salvation**.

Without doing injustice to the Word of God in Romans 2:25-29, let’s **substitute** the word **baptism**, which is one of today’s **premier rituals**, for **circumcision**, which was Israel’s premier ceremonial ritual. Here is what it would sound like.

Baptism has value **if** you observe God’s Word, but **if** you do not obey God’s Word, you have become as though you **had not been baptized**. **If** those who are **not baptized** keep the requirements of God’s Word, will they not be regarded as though they **were baptized**? The one who **is not baptized physically** and yet obeys God’s Word will condemn you who, even though you have God’s Word and **are baptized**, do not obey the Word. A person **is not a Christian** merely **outwardly**, nor is baptism merely **outward & physical**.

No, a person is a **Christian** who is one **inwardly**; and baptism is **baptism of the heart, by the Spirit**, not by **ceremonial rituals and traditions** (see also Colossians 2:11-12). Such a person's praise is not from men, but from God.

To help your understanding of Tradition, I have included a paper on page 38 and 39 entitled The Scriptures and Tradition. Please read this carefully. The Scriptures quoted in this paper are from the King James Version.

The Effect of God's Wrath / Judgment Upon The Jew --- 3:1-8

After **nullifying** the Jews claims for **immunity** from God's wrath / judgment, by pointing out their inconsistencies in relation to God's Law, and after defining a "true Jew" as one who **observes** God's Law and is circumcised **in heart** (2:25-29), in chapter 3:1-8 the Apostle Paul answers **four rebuttal questions** he **anticipates** the Jews would ask.

Question #1 - "*What **advantage**, then, is there in being a Jew, or what **value** is there in circumcision?*"

Verse 1

"**Being a Jew**" has **reference** to God's Covenant given to the Jew or to Israel and "**what value**" refers to circumcision, the "**mark**" of the Covenant. What then is **the deeper meaning** of this question? I believe it could be stated this way: "Even though we Jews have not observed God's Law and have not been circumcised in heart, isn't there any advantage or privilege in being God's chosen people and having **the mark** of the covenant?"

Answer - Verse 2 - "*Much in every way! --- They have been **entrusted** with the very words of God.*"

Special Revelation, the whole of the Old Testament Scriptures, was **revealed** by God through Jewish writers and **committed** to the Nation of Israel's care. Israel became the **depository** of God's Word. Although given this advantage of knowing God's Word / Will, they chose to live in disobedience to it, thus **forfeiting** their Covenant Relationship with God.

Mere possession of the Covenant does not **exempt** one from judgment. Only **fulfillment** of its spiritual truths in the heart **will**.

Question #2 - "*What if some **did not** have faith? Will their lack of faith **nullify** God's faithfulness?*"

Verse 3

In other words will faithlessness on the part of the Jews in following or obeying God's Covenant **alter** or **change** God's faithfulness to fulfill it?

Answer - Verse 4 - "*Not at all! Let God be true, and every man a liar.*" As it is written: "*So that you may be proved right when you speak and prevail when you judge.*"

Jewish faithlessness cannot **annul** God's faithfulness to carry out all that is included in the Covenant, whether they be promises, prophecies or judgments, for "*If we are faithless, God remains faithful, for he cannot disown himself*" - He cannot **change** or **become something** He is not (II Timothy 2:13). God is **faithful** and always **remains** faithful.

If God were **tried** or judged (Greek - **krino**, meaning "to decide or determine") He will **prevail**. His testimony or sayings will be shown to be **right** or **just** (Greek - **dikaioo**). No matter what men do, **God's Word stands fast**.

Question #3 - "*But if our (the Jews) **unrighteousness** brings out **God's righteousness** more clearly, what shall we say? That God is **unjust** in bringing his wrath (judgment) on us?*" Verse 5

In other words, if Jewish **unrighteousness** (Greek - **adikia**, “their moral wrongfulness in character and life”) does in fact more clearly show **God’s righteousness** (Greek - **dikaiosune**, “Gods attribute of faithfulness and truthfulness”) then is God **unjust** or **unrighteous** (Greek - **adikos**, meaning “not in conformity with what is right or just”) to judge (Greek - **krino**, “to decide or determine”) Jews as sinners?

Answer - Verse 6 - *“Certainly not! If that were so, how could God **judge** the world”* (righteously)?

Question #4 - *Someone might argue, “If my (the Jews) falsehood **enhances** God’s truthfulness and so increases his glory, why am I still **condemned** as a sinner?”* Verse 7

Answer - Verse 8a - *Why not say --- “Let us **do evil** that **good** may result?”*

This is the same as saying “the end **justifies** the means”, which is not so.

Summary Statement (3:8b)

In **overall response** to these Jewish questions and answers, the Apostle Paul states “their **condemnation** or damnation (Greek - **krima**, meaning “a decision resulting from an investigation - the verdict”) is **just** or **deserved** (Greek - **endikos**, meaning “a just / right or equitable act - decision”).

P. S. On page 37, see the “Cause and Effect Chart” of God’s wrath / judgment upon the Jew

ILLUSTRATION — THE CAUSE & EFFECT OF GOD'S WRATH UPON THE JEW (2:17-3:9)

(Note: All Scriptural quotations are from the King James Version of the Bible.)

REVELATION — 2:17-20

OUTWARDLY, LIKE EVERY OTHER PERSON, THE JEW RECEIVED THE REVELATION OF GOD'S EXISTENCE (BEING) AS SEEN IN HIS "ETERNAL POWER AND GODHEAD" THROUGH NATURE OR CREATION (ROMANS 1:19-20). UNLIKE THE GENTILE, THE JEW ALSO RECEIVED THE LAW (3:1) THROUGH MOSES.

INWARDLY, THE REVELATION BECAME EVIDENT TO THE MIND AND CONSCIENCE, SO THAT, THE JEW "KNEW" GOD (HIS PERSON) AND HIS WILL HAVING BEEN INSTRUCTED OUT OF THE LAW (2:17-18).

REJECTED

THE MIND. . .

"BOASTED OF GOD...
KNOWING HIS WILL...
BEING INSTRUCTED
OUT OF THE LAW"

UNDERSTOOD
2:17-18

THE MIND. . .

"TEACHEST THOU
NOT THYSELF?"
THEY "HELD DOWN"
GOD'S TRUTH BY
REFUSING TO BECOME
A "DOER"
OF THE LAW.

SUPPRESSED
2:19-24

THE MIND. . .

THEY EXCHANGED TRUTH
WHICH WAS TO EFFECT
THEM INWARDLY THRU
FAITH FOR EXTERNAL
RITUALS (CIRCUMCISION)
AND PRACTICES
(TRADITIONS).

REJECTED
2:25-29

THE EFFECT — 3:1-9

A DARKENED

WHICH IS
DEPRIVED
OF
SPIRITUAL
UNDERSTAND-
ING AND
REASONING

MIND
3:1-8

A REPROBATE

WHICH
DOES
THINGS
GOD
CANNOT
APPROVE
OF

MIND
2:25-3:8

LIKE THE GENTILES IN 1:21-32, THE JEWS EXPERIENCED A SIMILAR EFFECT IN INTELLECTUAL AND MORAL DARKNESS.

THE DARKENED MIND IS SEEN IN THE SENSE OF THE IRRELEVANCE OF THE QUESTIONS PAUL ANTICIPATED THE JEW WOULD ASK. ONLY A SPIRITUALLY DARK-ENED MIND WOULD ASK THE QUESTIONS FOUND IN 3:1-8.

THE REPROBATE MIND IS SEEN IN THAT THEY TRANSGRESSED (2:27), DID NOT BELIEVE (3:3), WERE UNRIGHTEOUS (3:5), AND LIARS (3:7). THUS, THE JEW BECAME "UNGODLY" THRU SUPPRESSING GOD'S WORD AND "UNRIGHTEOUS" THRU EXCHANGING THE TRUTH FOR OUTWARD RITUALS.

SUMMARY — HOW THEN ARE WE TO UNDERSTAND THE SITUATION OF THE JEW? ARE THEY BETTER THAN THE GENTILE? NO, FOR THE JEW ALSO IS UNDER THE POWER OF SIN (3:9), AND JUSTLY CONDEMNED (3:8).

THE SCRIPTURES AND TRADITION

By: William G. Arvan

(Note: Scripture quotations are from the King James Version of the Bible.)

During New Testament times, the **Pharisees** (separatists) were the strict legal party among the Jews. Along with the Scribes, they held rigidly to the **oral law** as well as to the **written Law** of Moses called the **Torah**. In their zeal for the Law of Moses, they almost deified it and consequently their attitude toward it became merely **external, formal, and mechanical**.

The **Scribes**, meaning the copyists, students, teachers, lawyers, and judges of the Law were originally from among the Old Testament priests and Levites. They preserved the **Torah**, the written Law of Moses, of which it is said there are **613 ordinances**, 248 commandments and 365 forbidden items. The word **Torah**, meaning “**teaching**”, was applied to denote the first five books of the Bible which were always recognized by the Jews as the work of Moses the Law-giver.

It was also claimed that there was the **Oral Law** given by God to Moses which was **equally binding** upon the Jews. Through unbroken succession these oral laws had been passed on until in the New Testament times they were in the care of the Scribes.

The Oral Law, called the **Mishnah**, meaning “**to search out, to investigate**”, was the interpretation, amplification and expansion of the written Law which endeavored to cover every phase of Jewish life and conduct. The Oral Law was finally embodied in the **Talmud** and put into written form in about A. D. 200. In the Jewish religion, the Scribes called the Oral Law **The Tradition of the Elders** (Matthew 15:2; Mark 7:3, 5).

The use of the word “**tradition**” can be **illustrated** in the three following ways.

- **tradition**, un-capitalized and singular, is **characteristic** of the **process** and **content** of what was handed down by word of mouth.
- **traditions**, un-capitalized and plural, is **characteristic** of the **distinctive teaching** (doctrine) of individuals, congregations, denominations, or wider associations.
- **The Tradition**, capitalized, singular, and preceded by the definite article is **characteristic** of that which is **held as faith**, and consequently **binding upon all**.

By the time of the New Testament, the sign and seal of circumcision given to Abraham (Romans 4:11) had become a part of **The Tradition** through the Oral Law (Talmud) and consequently, **binding upon all men** as necessary for salvation (Acts 15:1-5).

In Romans 2:27-29, Paul accuses the Jews of “**transgressing**” the Written Law. The manner of their transgression was **exchanging inward** “circumcision of the heart (2:29)” through keeping the law (2:26) or by being a doer of the law (2:13), for **outward** “circumcision of the flesh” as the true mark of faith as taught by **The Tradition of the Oral Law** (Acts 15:1-5; Galatians 5:1-6). Thus, the **cause** of God’s wrath or anger upon the Jew is that they held to **The Tradition of men** which contradicted the written Word of God.

Jesus, when speaking in Matthew 15:1-9 and Mark 7:1-13 about that **Tradition** which contradicts the written Word of God, gave **six reasons** why He condemned it.

1. It is a **transgression** of God’s commandment (Matthew 15:3).
Transgression (Greek - **parabaino**), means “to go beyond” God’s commandments.

2. It **lays aside** the commandment of God (Mark 7:8).
“Lays aside” (Greek - **apaieiemi**), means “to leave, let go of, or abandon.”
3. It **rejects** the commandment of God (Mark 7:9).
“Rejects” (Greek - **atheteo**), means “to set aside” in the sense of doing away with what has been laid down, hence, rejection of the commandment of God.
4. It makes the commandment of God of **none effect** (Matthew 15:6; Mark 7:13).
“None effect” (Greek - **akuroo**), means “to render void or deprive of authority.”
5. It teaches **as doctrine** the commandments of men (Matthew 15:9; Mark 7:7).
“Doctrine” (Greek - **didaskalia**), means “that which is actively taught.” Here in Matthew 15:9 & Mark 7:7 it refers to actively teaching as authoritative (binding or necessary) the commandments of men.
6. The worship of God through the commandments (tradition) of men is **a vain thing** (Matthew 15:9; Mark 7:7).
“Vain” (Greek - **maten**), means “to no purpose; void of results; folly.” To endeavor to worship God apart from His revealed truth in the written Scriptures will have no results. It is simply foolishness.

Do you see any similarity between The Tradition of men in New Testament times and The Tradition of men as found in today’s churches and religions? If so, what traditions?

Are you bound, under penalty of condemnation, by Traditional - non-Scriptural “infallible” Dogmas, Moral Laws, or Ordinary Magisterium (teachings) of any church or religious body? If so, you must flee such bondage.

We must take care not to be condemned as were the Jews in Romans 2:25-29 for laying aside the written revelation of God and holding to The Tradition of men.

GOD'S CASE AGAINST ALL MANKIND – 3:9-20

A RIGHTEOUS

GOD

AND JUST

The Apostle Paul **concludes** this section of Romans (1:18-3:20) by asking and answering this question in 3:9. “*Are we (Jews) any better (than the Gentiles)? Not at all!*” He then states that “*We have already made the charge (in 1:21-3:8) that Jews and Gentiles alike are all under sin*” (sin’s power). Now, without respect of Jew or Gentile, God shows **all mankind to be subject to His wrath / judgment**.

The Cause of God’s Wrath / Judgment Upon All Mankind --- 3:10-18

The **cause is seen in the expression** “*As it is written*” (3:10) meaning, “It is on record against all mankind, Jew and Gentile alike, that:

- “*There is **no one** righteous (innocent, holy), **not even one***” (10b).
Revealing an utter failure of **character**.
- “*There is **no one** who understands*” (11a).
Revealing an utter failure of **intellect**.
- “*There is **no one** who seeks God*” (11b).
Revealing an utter failure of **will or volition**.
- “*All have turned away*” - turned aside from God (12a).
Revealing an utter failure of **purpose**.
- “*They have together become **worthless***” (12b).
Revealing an utter failure of **esteem / respect**.
- “*There is **no one** who does good (no one upright or righteous), **not even one***” (12c).
Revealing an utter failure of **accomplishment**.

Furthermore: In words (13-14); deeds (15-16); and thoughts (17-18) ---

- “*Their **throats** are open graves*” – full of corruption and infection (13a).
- “*Their **tongues** practice deceit*” - lure or trap (13b).
- “*The poison of vipers is on their **lips***” - act destructively (13c).
- “*Their **mouths** are full of cursing and bitterness*” - slander; evil speaking; the opposite of benediction or blessing (14).
- “*Their **feet** are swift to shed blood*” - shedding of blood in murder (15).
- “*Ruin and misery **mark** their ways*” - cruelty; hardship or suffering upon others (16).
- “*The way of **peace** they do not know*” - no rest; contentment (17).

- “*There is no **fear** (reverence) of God before their eyes*” (18).

These are like those described in Isaiah 1:6:

“From the sole of your foot to the top of your head there is no soundness – only wounds and welts and open sores, not cleansed or bandaged or soothed with oil.”

The Effect of God’s Wrath / Judgment Upon All Mankind --- 3:19-20

All mankind is “**under law**” (3:19a), whether that “**law**” be God’s “*invisible qualities - his eternal power and divine nature*”, as **revealed** (seen and known) through His creative acts (Romans 1:18-20), or “**the written law**”, as **revealed** by God through Moses at Mount Sinai (Exodus 20:1-Numbers 10:10).

All mankind “*suppressed the truth*” which God graciously revealed to them (Romans 1:18). **In doing so, all sinned against God**, “*Jews and Gentiles alike*” (3:9). Concerning the Gentiles, the Apostle Paul says, “*they deserve death*” (Rom. 1:32), and concerning the Jews, “*their condemnation is deserved*” (3:8).

Consequently, ---

- “*Every mouth has been **silenced***” (19).
The Greek word for “silenced” means, “To enclose, to fence in, to box in.”
In other words, **mankind has no defense**. **No reason** can be found in mankind for God to **release** them from His wrath or judgment.
- “*The whole world is held **accountable** to God*” (19).
“Accountable” (Greek- **hupodikos**) means, “under justice; brought to trial; answerable to God.”
All mankind is **liable to pay penalty to God**, the offended person.
- “*No one will be **declared righteous** in God’s sight by observing the law*” (20).
“Righteousness” or “justification” means, “To pronounce not guilty.” **No one** can become acceptable to God or be declared “righteous” or “justified” (not guilty) before God through works of the law. Therefore, **in and of themselves**, mankind has no means of becoming “**right**” with God or of escaping God’s wrath / judgment.

The Second Conclusion In The Book of Romans Is ---

All mankind is under sin’s power. The whole world, both Jew and Gentile, is guilty before God and without any means in or of themselves of escaping God’s just / righteous wrath or judgment.

TRANSITIONAL THOUGHTS - (from the author)



The **case** against **all mankind** has been tried before God’s Bar of Justice. A “**just**” verdict of “**guilty**” of sinning against God has been reached and a sentence of “**death**” pronounced. We are all now on “**death row**.” Final “**appeals**” have been denied. We are awaiting “**execution**.” We are waiting to be ushered into an eternal **hell** - an eternal “**separation**” from God. Then, through the bars in our prison cell, comes **one last ray of hope**. It is another “**revelation**” from God. Take care that you do not “**suppress**” this revelation of truth. **IF YOU DO, YOU HAVE HAD IT WITH GOD.**

GOD'S WRATH AS IT PERTAINS TO ALL MANKIND (3:9-20)

(Note: All Scripture quotations are from the King James Version of the Bible.)

THE COMPLAINT 3:9 - 18

GENTILES 1:20 - 32

JEWS 2:1 - 3:8

THERE IS NO DISTINCTION

ALL FALL SHORT OF GOD'S GLORY (What God has revealed about Himself). 3:23

3:10-12

NONE INNOCENT
NO UNDERSTANDING ONE
NONE SEARCHES FOR GOD
ALL HAVE TURNED ASIDE
BOTH ARE USELESS
NONE HAS MORAL UPRIGHTNESS

ALL HAVE SINNED (3:23).

3:13-18

THEIR THROAT --- A GRAVE
THEIR TONGUES --- USE DECEIT
THEIR LIPS --- ARE POISON
WHOSE MOUTH --- IS BITTERNESS
THEIR FEET --- SHED BLOOD
THEIR WAYS --- ARE DESTRUCTIVE
THEIR EYES --- FEAR NOT GOD

ALL ARE UNDER SIN'S POWER (3:9).

THE WHOLE WORLD ANSWERABLE TO GOD

THE WHOLE WORLD BROUGHT TO TRIAL BEFORE GOD

THE VERDICT 3:19 - 20

GENTILES

JEWS

THERE IS NO DISTINCTION

"EVERY MOUTH STOPPED"

STOPPED MEANS "FENCED IN, PREVENTING ALL EXCUSE." ALL MANKIND IS DEFENSELESS
THEY HAVE NO REASON OR EXCUSE FOR GOD TO RELEASE THEM FROM JUDGMENT.

"THE WHOLE WORLD GUILTY"

GUILTY MEANS "BROUGHT UNDER THE JUDGMENT OF GOD." ALL MANKIND IS GUILTY AND LIABLE TO PAY PENALTY TO GOD, THE OFFENDED PERSON.

"NO JUSTIFICATION"

JUSTIFICATION MEANS, "TO PRONOUNCE NOT GUILTY." IN LAW WORKS, MANKIND HAS NO MEANS OF JUSTIFICATION. THEY HAVE NO MEANS OF ESCAPE FROM GOD'S JUDGMENT.

THE WAGES OF SIN IS DEATH — 6:23a

GENTILES - "WORTHY OF DEATH (1:32),"

JEWS - "CONDEMNATION IS JUST (3:8)."

WILLIAM G. ARVAN - BIBLE TEACHER

A COMPOSITE VIEW OF GOD'S WRATH AGAINST MANKIND

(Note: All Scripture quotations are from the King James Version of the Bible.)

THE OBJECT OF GOD'S WRATH EVERYONE 1:18-19	THE OBJECT OF GOD'S WRATH THE GENTILES 1:20-32	THE OBJECT OF GOD'S WRATH THE JEWS 2:1-3:8	THE OBJECT OF GOD'S WRATH ALL MANKIND 3:9-3:20
TO WHOM GOD'S TRUTH IS REVEALED OR MANIFESTED; OUTWARDLY --- TRUTH IS "SHEWED" UNTO MEN (1:19). INWARDLY --- TRUTH IS "MANIFEST" IN MEN (1:19). TRUTH REVEALED OUTWARDLY IS COMPREHENDED INWARDLY.	GOD'S REVEALED TRUTH 1:20 OUTWARDLY --- GOD'S ETERNAL POWER AND GODHEAD (DEITY) WERE REVEALED BY CREATION. INWARDLY --- GOD'S ETERNAL POWER AND GODHEAD (DEITY) WERE CLEARLY SEEN AND UNDERSTOOD BY THE MIND.	GOD'S REVEALED TRUTH 2:17-20; 3:2 OUTWARDLY --- THE JEW WAS GIVEN THE LAW OF MOSES. THIS IS SPECIAL REVELATION. INWARDLY --- GOD'S WILL AS REVEALED THROUGH THE LAW, BECAME EVIDENT TO THE JEWISH MIND-"THEY KNEW."	GOD'S REVEALED TRUTH 3:9 IT HAS PREVIOUSLY BEEN PROVED THAT GENTILES (1:20-32) AND JEWS (2:17-3:8) ARE BOTH UNDER SIN'S POWER.
AND WHO REJECT THAT TRUTH; 1:18 INWARDLY --- BY "HOLDING DOWN (SUPPRESS, HINDER, REJECT) THE TRUTH(1:18)." OUTWARDLY --- BY UNGODLINESS (DISREGARD FOR GOD) AND "UNRIGHTEOUSNESS (ALL MANNER OF EVIL CONDUCT)." THEY ARE THE OBJECTS OF GOD'S WRATH (JUDGMENT), GOD'S WRATH IS REVEALED FROM HEAVEN AGAINST ALL --- ---WHO HOLD THE TRUTH IN UNRIGHTEOUSNESS (1:18).	THIS TRUTH WAS REJECTED 1:21-23 INWARDLY --- THEY GLORIFIED HIM NOT AS GOD, NEITHER WERE THANKFUL. OUTWARDLY --- THEY EXCHANGED GOD'S UNCORRUPTIBLE GLORY FOR CORRUPTIBLE IMAGES.	THIS TRUTH WAS REJECTED 2:21-29 INWARDLY --- THEY REFUSED TO BECOME A DOER OF THE LAW. THEY WERE LAW BREAKERS. OUTWARDLY --- THEY EXCHANGED TRUTH, WHICH WAS TO EFFECT THEM INWARDLY, FOR EXTERN- AL RITUALS AND PRACTICES.	HOW THIS TRUTH IS SEEN 3:10-18 INWARDLY --- AS SEEN IN THE CHARACTER OF BOTH GEN- TILES AND JEWS (3:10-12). OUTWARDLY --- AS SEEN BY THE CONDUCT OF BOTH GENTILES AND JEWS (3:13-18).
	GOD'S JUDGMENT UPON THEM 1:24-32 GOD GAVE THE GENTILES OVER TO A DARKENED, SENSUAL, AND REPROBATE MIND. THIS IS SEEN AS A "JUST RECOMPENCE" FOR REJECTING REVEALED TRUTH. THEY ARE WORTHY OF DEATH.	GOD'S JUDGMENT UPON THEM 3:1-8 GOD GAVE THE JEWS OVER TO A DARKENED, REPROBATE MIND. THIS IS SEEN BY THE IRRELLEV- ANCE OF THE QUESTIONS THEY ASKED (3:1-8). ALSO, BY THEIR MANNER OF LIFE THEY TRANSGRESSED GOD'S LAWS. THEIR CONDEMNATION IS JUST.	GOD'S JUDGMENT UPON THEM 3:19-20 THE WHOLE WORLD IS BROUGHT TO TRIAL BEFORE GOD. THEY ARE DEFENSELESS "EVERY MOUTH STOPPED" GUILTY "LIABLE TO PAY PENALTY" NO MEANS OF JUSTIFICATION "NO ESCAPE FROM JUDGMENT"

WILLIAM G. ARVAN - BIBLE TEACHER

GOD' FINAL CALL

John W. Peterson, 1921-

Some day you'll hear God's final call to you
To take His offer of salvation true -
This could be it, my friend, if you but knew:
God's final call, God's final call.

How can you live another day in sin,
Thinking some day with Christ you will begin?
O will you hear, above the world's loud din,
God's final call, God's final call?

If you reject God's final call of grace,
You'll have no chance your foot-steps to re-trace -
All hope will then be gone, and doom you'll face:
O hear His call! O hear His call!

SECTION FOUR: GOD'S REVELATION OF RIGHTEOUSNESS / JUSTIFICATION

CHAPTER 3:21 – 5:21

"But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe." Romans 3:21-22a

The following **paraphrase** of **Romans 3:20-31** is taken from the **Living New Testament**. To me, it presents the **clearest, most concise understanding** of "righteousness" and "justification." **That is**, how God can **accept** a sinner like me and **declare me "not guilty" of offending Him** on the basis of **my trust or faith in Jesus Christ to take away my sins**. I pray that this portion of God's Word will **grip your heart** even as it has mine. William G. Arvan

20 Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners.

21, 22 But now God has shown us a different way to heaven - not by "being good enough" and trying to keep His laws, but by a new way (though not new, really, for the Scriptures told about it long ago). Now God says He will accept and acquit us - declare us "not guilty" - if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like.

23 Yes, all have sinned; all fall short of God's glorious ideal.

24 Yet now God declares us "not guilty" of offending Him if we trust in Jesus Christ, who in His kindness freely takes away our sins.

25 For God sent Christ Jesus to take the punishment for our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from His wrath. In this way He was being entirely fair, even though He did not punish those who sinned in former times. For He was looking forward to the time when Christ would come and take away those sins.

26 And now in these days also He can receive sinners in this same way, because Jesus took away their sins. But isn't this unfair for God to let criminals go free, and say that they are innocent? No, for He does it on the basis of their trust in Jesus who took away their sins.

27 Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in Him.

28 So it is that we are saved by faith in Christ and not by the good things we do.

29 And does God save only the Jews in this way? No, the Gentiles, too, may come to Him in this same manner.

30 God treats us all the same; all, whether Jews or Gentiles, are acquitted if they have faith.

31 Well then, if we are saved by faith, does this mean that we no longer need obey God's laws? Just the opposite! In fact, only when we trust Jesus can we truly obey Him.

Now, as we look at Romans 3:21-31, remember that we are still standing before God's Bar of Justice. We have been **judiciously** pronounced "**Guilty**" of the crime of offending or sinning against God by suppressing or rejecting truth which God already revealed to us. **The penalty for this crime is death.**

But in verse 3:21, **God reveals another truth to us.** A truth the human intellect could never conceive of nor discover by itself. Therefore, God **revealed it** or made **it known** to us. What is **this** truth? It is that a "**righteousness**" (Greek noun - *dikaiosis*) or "**justification**" (Greek verb - *dikaioo*) **from God** "*has been made known*" or revealed to us. That is, how God's righteous, just, or equitable acts in dealing with sin and with sinners on the ground of the death of Christ can save or deliver sinners from their penalty of death. See page 3, #3a and b.

To be "**righteous**" means, that a believing sinner, when looked upon by God, is seen as one who has been **judiciously** pronounced "**righteous**"; as one who has a **right standing** or **relationship** with God; as one who is **accepted** or **approved** by God.

To be "**justified**" means, that a believing sinner, when looked upon by God, is seen as one who has been **judiciously** pronounced "**justified**"; as one who is **acquitted** or **declared "not guilty"**; as one who has **never offended** or **sinned** against God.

GOD'S STANDARD FOR BECOMING RIGHTEOUS BEFORE HIM --- 3:21-31

To be "**righteous**" or "**justified**" before God, a person must **exactly fit** the standard set by God for becoming righteous. No "**square pegs**" trying to fit themselves into God's "**round holes**" are acceptable.

WHAT IS THIS STANDARD? (It includes the following 8 items - #s 1-8)

#1. Verse 3:21 - This righteousness / justification from God is "*APART FROM LAW*."

To be pronounced righteous or justified (Greek – *dikaioo*) comes through a **different principle** than "**right doing**" --- that is, by trying to keep God's laws or by trying to be good enough.

There is **no way** that anyone, by self-righteous efforts, such as religious or humanitarian good works, **can be declared "righteous" or "justified"** before God.

*"No one will be declared righteous (not guilty) in God's sight by **observing the law**" --- or by the good things they do (3:20).*

*"For we maintain that a man is justified --- **apart from observing the law**" (3:28).*

Martin Luther explained "apart from law" in this way. "**It is without accessory aid of law.**"

#2. Verse 3:22a - This righteousness / justification from God comes through "*FAITH IN JESUS CHRIST*."

In saving faith, a person **accepts as true** the testimony of God concerning His Son, Jesus Christ.

"And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I John 5:11-12

Read also Romans 1:1-6 and all of I John 5:9-12

Faith is depending, relying, or counting on what God **has already accomplished for us** through the sacrifice of His Son, Jesus Christ our Lord.

"God justifies those who have faith in Jesus" (3:26b).

Faith is trusting **Jesus Christ alone** for our salvation or deliverance from sin's penalty of death.

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Acts 4:12

(We will learn more about faith in Romans Chapter four.)

#3. Verses 3:22b-23 – This righteousness / justification from God is **"TO ALL WHO BELIEVE."**

The **distinction** between Jew and Gentile has been lost in the fact that **all have sinned** and **all stand guilty** before God. Therefore God's offer of righteousness / justification is **to all who will believe**.

"Is God the God of the Jews only? Is he not the God of Gentiles too? Yes of Gentiles too, since there is only one God, who will justify the circumcision by faith (the Jew) and the uncircumcised (the Gentile) through that same faith" (3:29-30).

#4. Verse 3:24a – This righteousness / justification from God is **"THROUGH THE FREE GIFT OF GOD'S GRACE."**

In 3:24a, the word **"freely"** is a translation of the Greek word **"dorean."** It means "for nothing; gratis; without just cause."

In relation to believers in Jesus Christ, it means that **the cause** of their being declared righteous or justified **was not of them** and therefore, **"unearned"** and **"undeserved"** by **them**. They are declared righteous or justified **"gift-wise"** when they believe Jesus Christ for their salvation or deliverance from sin's penalty of death.

(On page 55, see the explanation of Ephesians 2:8 concerning salvation as a gift of God.)

The expression **"by His grace"** is a translation of the Greek word **"charis."** Here in 3:24a it means "a favor done out of the **generosity of the heart** without **any** expectation of return."

In 4:4 grace is set in contrast to **"debt"** and in 11:6 in contrast to **"works"** --- *"And if by grace, then it is no longer by works; if it were, grace would no longer be grace."* 11:6

In relation to believers in Jesus Christ, it means that **the cause** of their being declared righteous or justified was through God's grace, that is, **God's infinite love for them as seen in the atoning sacrifice of Jesus Christ for their sins**.

In an attempt to illustrate God's grace as a free gift, someone has coined these brief **acronyms**.

G --- God's love

R --- Reaching man

A --- Absolutely free

C --- Conditioned on faith

E --- Effective because of Christ's

substitutionary sacrifice for sin

G --- God's

R --- Riches

A --- At

C --- Christ's

E --- Expense

#5. Verse 3:24b – This righteousness / justification from God is **"THROUGH THE REDEMPTION THAT CAME BY JESUS CHRIST."**

Every Greek / Roman city had an area called the **Agora**. It was the center for buying and selling, government offices, public gatherings, the worship of the gods, etc. The **"Stoa"** was a commercial building in the **Agora**. It is from activities connected with buying and selling in the **Agora** that the concept of redemption is understood. **Figuratively**, we must think of the **Agora** as a **slave market** and **three things** Jesus did to set slaves to sin free. These **three things** come from several Greek words all of which relate to a process in our redemption.

1st -- Christ Our Redeemer

The Greek word **agorazo** comes from the word **Agora** and means, “to buy or purchase; to frequent the marketplace or the Agora; hence to do business there.”

The word “**bought**” in I Corinthians 6:20, 7:23; the word “**purchase**” in Revelation 5:9, 14:4 and the word “**redeemed**” in Revelation 14:3 are all translations of **agorazo** and all refer to Jesus Christ as our redeemer. When the prefix “**ex**” is added to **agorazo**, **exagorazo** gives this additional meaning – “To take or bring out of.”

Agorazo and **exagorazo** are the first steps in the process of our redemption. They tell why Christ came. He came to **purchase** or **redeem** us who were in slavery to sin and to **take** us out of that slavery and into a new life of freedom from sin's bondage.

2nd - Christ Our Ransom

The second word is **ransom**, a translation of the Greek word **lutron** which means, “To loose, or a means of loosing.” When Christ **purchased** or **redeemed** us in the “slave market”, He did so by the means of a **ransom**. He gave His own life as **the payment** (ransom) for our freedom from the bondage of sin.

“For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.” Matthew 20:28 and Mark 10:45

3rd – Christ Our Redemption

The third word is **redemption**, a translation of the Greek word **apolytroisis**, meaning, “A releasing upon payment of a ransom.”

“In Christ we have redemption (a releasing) through His blood (the ransom), the forgiveness (the dismissal) of sins, in accordance with the riches of God's grace.” Ephesians 1:7

Summary: In the process of our redemption, Christ **entered** the “slave market” where we were held in bondage to sin; He **offered Himself** as the **ransom price** to purchase or redeem us; His death on our behalf **released** us from the guilt and penalty of our sins.

To him who loves us and has freed us from our sins by his blood --- to him be glory and power forever and ever! Amen.” Revelation 1:5-6

#6. Verse 3:25a – This righteousness / justification from God is “**THROUGH CHRIST'S ATONING SACRIFICE.**”

Sinning against God **incurs penalty**, the **physical**, **spiritual**, and **eternal separation** from God of the one who sinned. “Since we have **no gift** valuable enough and **no work** righteous enough to atone for our sins” (R.C. Sproul), “*God presented him (Jesus Christ) as a sacrifice of atonement*” for us. 3:25a

The word “**presented**” means “that which was **purposed** or **designed** beforehand and now **exposed** or **revealed** to public view.”

In the New Testament, three related Greek words, **hilaskomai**; **hilasterion**; and **hilasmos** are translated “**atonement**”. They all speak of the **atoning sacrifice** of Jesus Christ as being **vicarious** or **substitutionary** (one taking the place of another) and **expiatory** (that which **satisfies**, **makes amends** for wrong doing, and **pays** the penalty of sin.) For a clearer understanding of these three words, we turn to W. E. Vine's “Expository Dictionary of New Testament Words”, pages 223-225.

HILASKOMAI (verb) – Hebrews 2:17

“For this reason Christ had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.” Hebrews 2:17

Hilaskomai speaks of Christ's atonement as **that which satisfies all God's requirements** and is therefore **the means** whereby **the barrier of separation** (which sin interposed between God and man) **is broken down**. By **sacrificially** giving up His sinless life, Christ **annuls** the power of sin to **separate** between God and the believer.

HILASTERION (noun) – Romans 3:25a and Hebrews 9:5a

"God presented Christ as a sacrifice of atonement through faith in his blood" (Romans 3:25a).

In Hebrews 9:5a, **"atonement"** is a **noun of location**. It refers to **the cover** of the Ark of The Covenant in the Most Holy Place of the Old Covenant Tabernacle / Temple - which is also called **the Mercy Seat** upon which the blood of an animal sacrifice was sprinkled.

In Romans 3:25a, **"atonement"** is a **noun** that refers to **Christ** and His **blood sacrifice** by which He obtained **eternal redemption** for us and which He **presented to God** before the Mercy Seat in the Most Holy Place in heaven (Hebrews 9:11-12). Christ's sacrifice of atonement **is the means** by which a Holy God is able to show **the mercy of His justifying grace** to the sinner who believes. Romans 3:23-26

HILASMOS (noun) – I John 2:2 and 4:10

"Christ is the atoning sacrifice for our sins, and not only ours but also for the sins of the whole world" (I John 2:2).

Hilasmos speaks of Christ's atoning sacrifice as **that which turns away God's wrath** - His judgment of death upon us. Because of Christ's atoning sacrifice for our sins, **God refrains** from **exact**ing payment or **inflicting** punishment or **enforcing** a sentence of **death** for our sins.

Christ's atoning sacrifice was also made **for the whole world**, so that no one is, by **Divine pre-determination**, excluded from the scope of God's mercy; the **efficacy** (intended results) of the atonement, however, **is made actual** only in those **who believe**.

Through Christ's **vicarious** and **expiatory sacrifice of atonement**, God has so dealt with sin that **He can show mercy** to the believing sinner in the **removal** of his guilt and the **remission** of his sin (forgiveness, pardon, cancellation, or release from the debt of death I owe for my sins).

#7. Verse 3:25b - This righteousness / justification from god is **"THROUGH FAITH IN CHRIST'S BLOOD."**

Christ's blood witnesses that He laid down His life as **our** substitute. He died **instead of us** or in **our place**.

"God made him (Jesus Christ) who had no sin to be sin for us." II Corinthians 5:21

"He was pierced for our transgression, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we have been healed."

Isaiah 53:5

"God will see the result of the suffering of his soul (for us) and be satisfied."

A translation of Isaiah 53:11 from the Masoretic Text

Saving faith, or a faith that saves us, is more than just **agreeing** with historical facts about Jesus, or **contentment** with mechanical religious rites to save you. Rather, saving faith **is realized** through **actions of faith** in response to **God's promise of salvation through Christ's blood** (His death – payment for our sins).

As love can be known **only** by the actions it **prompts** (I Corinthians 13:4-7), so **our faith is known or revealed by our actions** in response to God's Word or Promises to us.

Example:

"By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going" (Hebrews 11:8). Abraham demonstrated that he believed God's Word of Promise to him by the actions of "obeying" and "going."

The following represents **actions of faith** by which a person **responds** to that which God **has promised and provided** for him in Jesus Christ.

By these actions of faith, a person **demonstrates** that he believes God's Word and thereby **commits himself to trusting Jesus Christ alone to save him** from the consequences of his sin **which is death**.

- **REPENTING**

Repentance means, "A change of mind." It is making an "**about face**," a 180 degree turn around. It is turning **from unbelief** (disregard for God's Word) **to belief** (acceptance of God's Word). It is **admitting** my guilt before God and **pleading** for forgiveness through His mercy and grace. *"Repent, then, and turn to God, so that your sins may be wiped out."* Acts 3:19

Have you ever repented of your sins and unbelief?

- **COMING** to Christ

"All that the Father gives me (Jesus Christ) will come to me, and whoever comes to me I will never drive away" John 6:37.

Have you ever come to Christ seeking the forgiveness of your sins?

- **CALLING** upon the Name of Christ

*"For there is no difference between the Jew and Gentile - the same Lord is Lord of all and richly blesses **all who call on him**, for, 'Everyone who calls on the name of the Lord will be saved'"* Romans 10:12-13.

Have you ever called upon the name of Christ to save you?

- **SUBMITTING** your will (what you think can save you) to the will of God (salvation in Christ alone).

*"Brothers, my hearts desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, **they did not submit to God's righteousness**. Christ is the end of the law so that there may be righteousness for everyone who believes."* The Apostle Paul - Romans 10:1-4.

Have you ever submitted your will to the will of God?

- **TRUSTING** in Jesus or **TRANSFERRING** your faith to Jesus Christ.

"But whatever was to my profit (religious practices) I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is

through faith in Christ - the righteousness that comes from God and is by faith. ”

The Apostle Paul – Philippians 3:7-9

Have you ever trusted in Jesus or transferred your faith to Christ alone for your salvation?

- **INVITING** Jesus into your life.

“Here I am! I (Jesus) stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” Revelation 3:20

Have you ever invited Jesus Christ into your life to be your Savior?

- **RECEIVING** Jesus as your personal Savior.

*“To all who **received him** (Jesus Christ), to those who **believed** in his name, he gave the right to become children of God.” John 1:12*

In John 1:12 the word “**believed**” means “To place confidence in; To trust in; To rely upon.”

Have you ever “received” – accepted or taken – Jesus Christ as your Savior?

Have you ever “believed” – trusted or placed confidence – in the name of Jesus Christ alone to save you?

- **CONFESSING** what God says about, Jesus.

*“That if **you confess** with the mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that **you confess** and are saved” (Romans 10:9-10).*

Have you ever confessed / testified that Jesus Christ is your Lord and Savior?

If you have never **personally** (through actions of faith) **expressed** to God that you are **trusting** Jesus Christ alone for your salvation, you may do so **right now** through this **suggested prayer** of commitment. As you do so, notice the **actions of faith** in the “**bold lettered**” words.

Merciful God:

I **acknowledge** I am a sinner deserving death and that I am spiritually helpless to save myself.

I **believe** that Jesus died for me. I **trust** His sacrificial death as the payment for my sin.

I no longer **rely** on my own good works or complacency with religious rites to save me. From this day on I **depend** on Christ alone for my salvation.

I now **receive** Jesus Christ as my personal Lord and Savior.

I **thank you**, God, for the forgiveness of my sins and for the gift of eternal life.

I desire to **follow** and **obey** Jesus Christ for the rest of my life. AMEN

#8. Verses 3:25-26 – This righteousness / justification from God is *APPLIED IMPARTIALLY TO BOTH OLD & NEW TESTAMENT BELIEVERS.*

It is very easy to have a **blurred perspective** of something. That is, to regard something only from a **particular standpoint** or **point in time** rather than seeing **all of the parts as a whole**.

Example: When the Apostle Paul states that “*all have sinned*” and that “*all fall short of the glory of God*” (3:23) and that “*all are justified* (Greek - *dikaioo*, “to declare righteous or justified) *freely by his* (God’s) *grace through the redemption that came by Christ Jesus*” (3:24), who do you think the “**all**” are referring to? From our particular **standpoint** or **point in time** we would probably say “all those **who believe in Jesus Christ or New Testament believers.**” However, **did not Paul say**

In verses 3:25-26 Paul reveals the **evidential proof** of how God can be **impartial** (just or fair) in declaring **both** Old and New Testament believers righteous or justified through Christ's sacrifice of atonement. He does so in the following ways.

God “set forth” Jesus Christ as man’s atoning sacrifice >>>>>>>>

One time - FOR ALL TIME.

One time (at the above same time) - FOR ALL PEOPLE.

One time (at the above same time) - FOR ALL SIN - past, present, and future.

“When this priest (Jesus Christ) had offered for all time one sacrifice for sins, he sat down at the right hand of God.” Heb. 10:12

SECOND - God reveals **how** Christ's Atonement pertained to **O. T. believers**. "*God did this ('set forth Christ') to demonstrate his justice, because in his **forbearance** he had left the sins committed **beforehand** (during the Old Testament era) **unpunished***" (3:25b).

When people of the Old Testament era **believed** God's promises concerning the coming Messiah, such as in Genesis 12:3b, Isaiah 53, and Malachi 3:1, they exercised a **PROSPECTIVE FAITH**, >>>>>>>>> a **forward looking faith** that **anticipated the fulfillment** of God's promises of salvation / deliverance **through a promised Messiah**.

God, in **His foreknowledge**, knew that in the Messiah's or Christ's coming Sacrifice of Atonement the **penalty** or **judgment** of death (due to the sin of Old Testament believers) **would be paid for**. Therefore, in **His forbearance**, God **passed over** (Greek - **paresis**) or He **withheld the punishment** due to their sin & **credited their prospective faith** as righteousness (as having a right standing with God).

When the sins of O. T. believers were actually paid for on the cross by Christ's Atoning Sacrifice, the merits of His vicarious death were ----
RETROACTIVELY APPLIED to them. <<<<<<<<<<<<<<<<<<<<<
 By this action God demonstrated His justice in leaving "*the sins committed beforehand*", by believers during the O. T. era, unpunished.

MESSIAH

CHRIST

**Christ's one
fice for all
sin.**

time sacri-
and every

MESSIAH

CHRIST

*"He was
for our
ions, he
ed for our
the punish-
brought us
upon him,
wounds we
ed."*

*pierced
transgress-
was crush-
iniquities
ment that
peace was
and by his
are heal-
Isaiah 53:5*

“But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we (they) might receive the full rights as sons.”

Galatians 4:4-5

THIRD - God reveals how Christ's Atonement pertains to New Testament believers.

"God did it (He presented or set forth His Son) to demonstrate his justice at the present time, so as to be just and the justifier of those who have faith in Jesus." 3:26

MESSIAH	CHRIST	
<i>"In Christ redemption blood, the of sins in with the God's he lavished wisdom and</i>	<i>we have through his forgiveness accordance riches of grace that on us in all understanding,"</i> Ephesians 1:7-8	<p>At the present time, when people of the New Testament era believe God's promises of salvation they exercise a ---</p> <p><<< RETOSPECTIVE FAITH, a faith that looks back to the cross and the finished work of Christ on their behalf.</p> <p>When doing so, God ---</p> <p>>>> IMMEDIATELY APPLIES the merits of Christ's Atoning Sacrifice to the believer. God becomes <i>"the justifier of those who have faith in Jesus"</i> (3:26).</p>

EXPLANATION

Verses 25 and 26 are all about the **justice of God in the Justification of sinners**. These are difficult verses to grasp and to understand. Therefore, I am quoting John Stott's explanation which I feel will shed more light on the subject of "God's justice in the Justification of sinners."

"In order to understand the form which this demonstration of God's justice took, we need to note the **deliberate contrast** which Paul makes between *the sins committed beforehand* or **previously**, which *in God's forbearance he had left --- unpunished* (25b) and *the present time* in which God **has acted to demonstrate his justice** (26a).

It is a **contrast** between the **past** and the **present**, between the **divine forbearance** which postponed judgment and the **divine justice** which extracted it, between the leaving unpunished or 'passing over' of former sins (which made God appear **unjust**) and their punishment on the cross (by which God **demonstrated his justice**).

That is, God left **unpunished** the sins of former generations, letting the nations go their own way and overlooking their ignorance, **not because of any injustice on God's part**, or with any thought of **condoning evil**, but in his **forbearance** (3:25), and only because it was **his fixed intention** in the fullness of time to **punish these sins in the death of his Son**.

This was **the only way** in which he could both himself *be just, indeed demonstrate his justice* (3:25), and **simultaneously** be *the one who justifies those who have faith in Jesus* (3:26)."

John Stott, in "Romans, God's Good News for the World", page 116

QUESTION: Now that you know what "God's Standard for Becoming Righteous" is (items 1-8 on pages 46-53), **where do you stand?** How would you **evaluate** yourself? Do you **exactly fit** this standard like "a round peg in a round hole?" Or, are you like a non-fitting "square peg" that has **not submitted** to God's Standard for becoming **righteous** or **justified** before Him?

REASONED CONCLUSIONS - 3:27-31

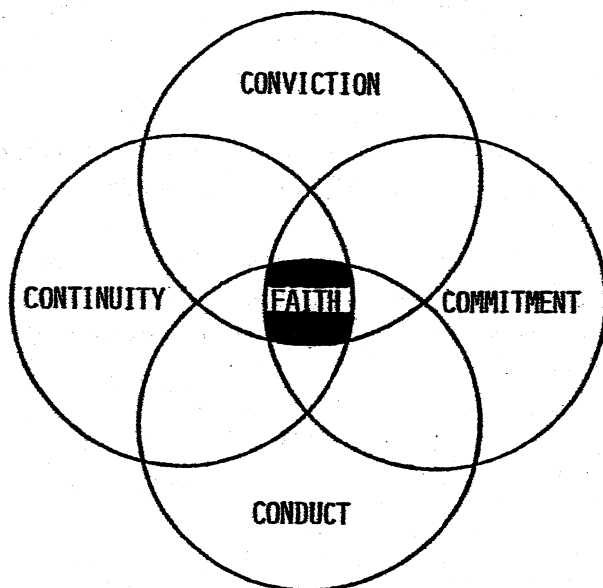
The Apostle Paul states that understanding what God has revealed in 3:21-26 concerning "*a righteousness (or justification) from God which is by faith in Jesus Christ*" leads to certain **reasoned conclusions** concerning the Jew, the Gentile and the Old Testament Law.

- **First**, verses 27-28 - Since righteousness / justification comes from **God alone** on the **principle of faith alone in Jesus Christ**, Jewish boasting about their Covenant of Law relationship with God as eluded to in 2:17-27 has been proven **useless**, it has **no value**, *"For we maintain that a man is justified by faith apart from observing the law."* "This humbles sinners and excludes boasting" (J. Stott).
- **Second**, verse 29-30 - Since both Jews and Gentiles have been *"silenced and held accountable to God"* because of their sin against Him, then both have **equal access** to that *"righteousness or justification from God that is by faith in Jesus Christ"* — For, *"Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith (Jews) and the uncircumcised (Gentiles) through that same faith."* "This unites believers and excludes discrimination" (John Stott).
- **Third**, verse 31 — In this verse Paul asks and answers a third question about faith. *"Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."* What does Paul mean by this? What is he getting at? In referring to **"the law"** it could mean the **"Torah"**, the first five books of the Old Testament, **as well as the whole of the Old Testament Scriptures**.
Here is the gist of John Stott's comments on these thoughts. "If Paul's reference to **"law"** is referring to the Old Testament in general, then his gospel of justification by faith **upholds** rather than **undermines** the law because, the Old Testament itself taught the truth of justifying faith (3:21). If this interpretation is correct, verse 31 becomes a **transition** to Romans chapter 4 in which the apostle argues that both Abraham and David were, in fact, justified by faith."

John Stott, in "Romans, God's Good News for the World", page 121

SUPPLEMENT — BIBLICAL FAITH DESCRIBED (To picture in words)

The New Testament concept of Biblical Faith includes **four main elements** which are **mutually connected** and **indispensable** to each other. (See following diagram.)



CONVICTION

Being convinced or persuaded by the Holy Spirit, a person **repents** of that which he formerly accepted or trusted and **admits as true** what God's Word reveals to him. John 16:5-11; II Timothy 1:12

COMMITMENT

Surrendering one's will to God's will as revealed in His Word. **Entrusting** one's self to the saving / delivering power of God.
Philippians 3:4b-9; Acts 16:25-34

CONDUCT

Behavior **stimulated by & consistent with a committed life**.
Living a life that **conforms** to the will (Word) of God.
Allowing one's **actions and decisions** to be **guided and managed** by God's Word. Ephesians 4:17-5:15

CONTINUITY

Uninterrupted perseverance until one possesses all that **God has promised** in His Word
Philippians 3:12-14, 20; Hebrews 11:13-16

THE BASIS OF SALVATION

An Understanding of Ephesians 2:8

"For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of god." Ephesians 2:8

Illustration

In His sovereignty, GOD has decreed that



SALVATION

IS BY GRACE

The only means by which salvation is offered.

>>>>>>>>>>>>>>>>

THROUGH FAITH

**The only means by which
salvation is received or
appropriated.**

This salvation is not from (of) ourselves.

This salvation (grace through faith) is the GIFT OF GOD.

Explanation

- **Salvation** is the general term used to describe **all** that God does for the believing sinner solely or only on the basis of the atoning work of Jesus Christ.

The Greek **perfect tense** in Ephesians 2:8 (“*are you saved*” in the KJV and “*you have been saved*” in the NIV) emphasizes an action initiated in the past, the effects of which continue **infinitely**.

- **Antecedent** means, "Preceding; Previous; Prior; Going before."

In grammar: It refers to the word, phrase, or clause to which a **pronoun** refers.

In Greek grammar: The antecedent, to which a word, phrase, or clause refers, must be of the same gender.

In Ephesians 2:8, the word *“This”*, in the clause *“This is not of yourselves,”* is **neuter gender**. There is no other neuter gender word to which *“This”* can refer – not *“This grace”* nor *“This faith.”* **Therefore**, *“This”* and its clause must stand for **the thought** in this passage which is salvation by grace through faith. **This salvation** by grace through faith **is not** of you (yourself) – *“It is the **GIFT OF GOD.**”*

JUSTIFICATION — A REVIEW

By: William R. Newell

WHAT IT IS NOT

- It is **not regeneration**, the impartation of life in Christ, for although it is “justification of life” — meaning God will give life to the justified, he is justified as ungodly.
- It is **not “a new heart” or “change of heart.”** These are indefinite expressions at best, but having in them no proper definition of justification.
- It is **not “making an unjust man just,” in his life and behavior.** The English word justified, as we all know, comes from the Latin word meaning to make just or righteous; but this is exactly what justification is **not**, in Scripture.
- It is **not to be confused with sanctification**; which is the state of those placed in Christ, “sanctified in Christ Jesus,” and consequently the manner of their walk in the Spirit.

WHAT IT IS

- It is a declaration by God in heaven concerning a man, **that he stands righteous in God’s sight.**
- God justifies a man, on the basis or ground of the “redemption that is in Christ Jesus” (Romans 3:24). We are “justified by (or in) His blood”; — **the blood the procuring ground, or means; God the acting Person.**
- God who has already acted judicially, in pronouncing the whole world guilty (3:19), now again acts judicially concerning that sinner who becomes convinced of his guilt and helplessness, and believes that God’s Word concerning Christ’s expiatory sacrifice applies to himself; and thus becomes “of faith in Jesus” (3:26). God’s judicial pronouncement now is, **that such a believing one stands righteous in His sight.**
- Justification, or declaring righteous, therefore, is the reckoning by God to a believing sinner of **the whole value of the infinite work of Christ on the cross**; and, further, His connecting this believing sinner with the risen Christ in glory, **giving him the same acceptance before Himself as has Christ**: so that the believer is now “the righteousness of God in Him (Christ).”

Negatively, then, God in justifying a sinner reckons to him the putting away of sin by Christ’s blood.

Positively, God places him in Christ; he is one with Christ forever before God!

William R. Newell, “Romans Verse By Verse,” pages 159-161

(For emphasis, I have placed certain words in bold print. William G. Arvan)

RIGHTEOUSNESS WITHOUT WORKS

By: William R. Newell

If God announces the gift of righteousness **apart from works**, why do you keep **mourning** over your bad works, your failures? Do you not see that it is because you still have **hopes** in these works of yours that you are depressed and discouraged by their failure? If you truly saw and believed that God is reckoning righteous **the ungodly** who believe on Him, you would fairly **hate** your struggles to be "better"; for you would see that your dreams of good works have not at all **commended** you to God, and that your bad works do not at all **hinder** you from believing on Him, that justifieth the ungodly!

Therefore, on seeing your failures, you should say, "I am nothing but a failure"; but God is dealing with me on **another principle altogether** than my works, good or bad, a principle not involving my works, but **based only on the work of Christ for me**. I am anxious, indeed, to be **pleasing** to God and to be **filled** with His Spirit; but I am not **justified** or **accounted righteous**, by these things. God, in justifying me, acted **wholly** and **only** on Christ's blood-shedding on my behalf.

Therefore I have this double attitude: **first**, I know that Christ is in Heaven before God for me, and that I stand in the value before God of **His finished work**; that God sees me **nowhere else** but in this dead, buried, and risen Christ, and that His **favor** is toward me in Christ, and is **limitless** and **eternal**.

Then, **second**, toward the work of the Holy Spirit in me, my attitude is, a desire to be **guided** into the truth, to be **obedient** thereto, and to be **chastened** by God my Father if **disobedient**; to learn to **pray** in the Spirit, to **walk** by the Spirit, and to be **filled** with love for the Scriptures and for the saints and for all men.

Yet **none** of these things justifies me! I had justification from God **as a sinner**, not as a saint! My saintliness does not **increase** it, nor, praise God, do my failures **decrease** it!

William R. Newell, "Romans Verse by Verse", page 129

(For emphasis, I have placed certain words in **bold print**. William G. Arvan)

NOTES ON FAITH and WORKS

By W. E. Vine

Justification is primarily and gratuitously **by faith**, subsequently and evidentially **by works**. In regard to justification by works, the so-called **contradiction** between James and the Apostle Paul is **only apparent**. There is **harmony** in the different views on the subject. **Paul** has in mind Abraham's **attitude** toward God, his acceptance of God's Word. This was a matter **known** only to God. The Roman Epistle is occupied with **the effect** of this God-ward attitude, not upon Abraham's character or actions, but upon the **contrast** between faith and the lack of it, namely, unbelief (Romans 11:20). **James**, is occupied with the **contrast** between faith that **is real** and faith that **is false**, a faith barren and dead, which is not faith at all (James 2:21-26).

Again, the two writers have before them **different epochs** in Abraham's life. **Paul**, the event recorded in Genesis 15; **James**, that in Genesis 22. Contrast the words "believed" in Genesis 15:6 and "obeyed" in Genesis 22:18.

Further, the two writers use the words "faith" and "works" in **somewhat different senses**. With **Paul**, faith is **acceptance** of God's word; with **James**, it is acceptance of the truth of **certain statements** about God (2:19), which may fail to affect one's conduct. **Faith**, as dealt with by **Paul**, results in **acceptance** with God, i.e., justification, and is bound to manifest itself. If not, as **James** says "can that faith save him (2:14)?" With **Paul**, works are **dead** works; with **James** they are **life** works. The works of which **Paul** speaks could be quite **independent** of faith: those referred to by **James** can be wrought only where faith is **real**, and they will **attest** its reality.

So with righteousness, or justification: **Paul** is occupied with a **right relationship** with God, **James**, with **right conduct**. **Paul** testifies that the ungodly can be **justified** by faith, **James**, that only the **right-doer** is justified.

(The above notes are taken from The Expository Dictionary of New Testament Words by W. E. Vine as found on pages 285 and 286.)

(For emphasis I have placed some words in **bold** print. William G. Arvan)

THE PRECEDENCE OF FAITH OR BELIEF – 4:1-25

INTRODUCTION

Discussion in chapter 3:21-31 centered upon the question of **how** a sinner can be declared “righteous” or “justified” by a Holy God. The answer given through the Apostle Paul was that ---

“This righteousness from God comes through faith in Jesus Christ to all who believe.” 3:22

Now in chapter 4:1-25 the Apostle Paul **defends that answer** by showing that **faith / belief precedes all other claims or considerations** as **the means** of being declared righteous or justified before God.

In doing so, Paul uses Abraham, “the father of all who believe” (4:11), to show that **the kind or quality of faith Abraham exercised** is the **pattern or model** for all to **imitate** in order to be declare “righteous” or “justified” before God.

When used **metaphorically**, as in 4:11, 12, 16, 17, and 18, the Greek word “pater”, translated “father”, means “the originator of a family of persons animated by the same spirit as himself.”

Abraham’s faith is the “original”, the “prototype”, the “first of its kind.” He is the first person recorded in the Scriptures whose faith in God’s Word of Promise was “credited” to him “as righteousness”. Thus, the kind or quality of faith Abraham exercised becomes a “pattern” (from the French word “patron”) for all to imitate. “Abraham is the father (the patron) of all who believe.”

WHAT ABRAHAM DISCOVERED – 4:1-8

“What then shall we say that Abraham, our forefather, discovered in this matter” (4:1) --- this matter of righteousness or justification (3:27-31)? Likewise, what can we discover about this matter? “What does the Scripture say” (4:2-8)?

1. That Abraham’s Faith Was Credited As Righteousness (4:3).

In chapter 1:18 through 3:20, the Apostle Paul used the example of a “courtroom trial” in showing that all people have been brought to justice and proven guilty of sinning against God.

Here in chapter 4, in speaking of **faith being credited, reckoned or accounted** to someone as **righteousness**, Paul uses the example of a “ledger”, a bookkeeping instrument of debits, credits, and balances, to show in verses 3, 5, 6, 9, 11, 22, 23, and 24 how God “ascribes” or “assigns” or “applies” a person’s faith in God / Jesus Christ to their account, as righteousness.

(See the illustrations of a “ledger” sheet as diagramed on page 64 and 65.)

“Abraham believed God, and it (his faith) was credited to him (put to his account) as righteousness” (4:3). These words, “Abraham believed God”, contain the **only definition of faith** that I know of in the Scriptures. There are **distinguishing characteristics of faith**, such as are found in Hebrews 11:1 “Now faith is **being sure of what we hope for and certain of what we do not see**”, but only **one definition** - faith “is believing God”, believing His Word to us.

Faith is the channel through which the righteousness / justification from God becomes ours.

2. That Righteousness or Justification Is Apart From Works (4:2, 4-8).

“If, in fact, Abraham was justified by works (which he was not), he had something to boast about – but not before God” (4:2).

“Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man that does not work but trusts God who justifies the wicked, his faith is credited as righteousness” (4:5).

*"David says the same thing --- God **credits** righteousness **apart from works**" (4:6) when he says ---
*"**Blessed** are they whose transgressions are forgiven";
 "Blessed are they whose sins are covered";
 "Blessed is the man whose sin the Lord will never count against him" (4:7-8).**

THE PRECEDENCE OF FAITH – 4:9-16

In verses 9-15, the Apostle Paul interjects two **"WHEN"** questions which have enormous consequence. The **answers** to these questions will either **affirm** or **deny** one of the foundational teachings or doctrines of the Word of God, **justification by faith alone**.

*"We have been saying that Abraham's faith was credited to him as righteousness. Under what **circumstances** was it credited" (9b-10a)?*

Question # 1 – Was Righteousness Credited To Abraham Before Or After His Circumcision?

*"It was **not after**, but **before**" (10b)! When we compare Genesis 15:6 with 17:1-14 and 23-27, we discover that Abraham's **faith** in God's promise to him was **credited** to Abraham as **righteousness 14 years before** he was **circumcised**. The following are **implications** of this fact.*

- This righteousness from God is credited to believers **apart from Divine Ordinances**.

*"Abraham received the **sign** (the mark, the token, the indication) of **circumcision**, (as) a **seal** of the righteousness that **he** (already) **had by faith** while he was **still uncircumcised**" (11a).*

This same truth applies to New Testament believers. Ephesians 1:13-14 tells us that **before** believers in Jesus Christ participated in the **Divine Ordinances** of Baptism (in water) and Communion they were already **sealed** with the **Holy Spirit**.

*"Having believed (at the time of your regeneration - new birth), you were **marked** in him (as belonging to Christ) with a **seal**, the promised **Holy Spirit**, who is a deposit guaranteeing our inheritance until the redemption of those who are **God's possession** – to the praise of his glory."*

In Ephesians 1:13 the Greek word **sphragizo** is translated **"a seal"** and indicates **ownership** (you were *"marked with a seal, the promised Holy Spirit"*); **security** (the Holy Spirit *"is a deposit guaranteeing our inheritance"*); and **destination** (the redemption of our bodies at the resurrection and rapture of the Church). All of this was **"credited to"** or **pledged to** believers **before** they ever participated in the Divine Ordinances.

- This righteousness from God is **credited to uncircumcised believers**.
*"So then, Abraham is the father of all who believe **but have not been circumcised**, in order that **righteousness might be credited to them**" (11b).*
- This righteousness from God is **also credited to circumcised believers**.
*"Abraham is also the father of the **circumcised** who not only are circumcised but **who also walk in the footsteps of the faith** that our father Abraham had before he was circumcised" (12).*

Question # 2 - Was Righteousness Credited To Abraham Before or After The Giving Of The Law?

It was **not after**, but **before**. *"It was **not through law** that Abraham and his offspring received the promise that he would be heir of the world, but through **the righteousness that comes by faith**."*

4:13

Galatians 3:17 records for us that *“The law, introduced 430 years later, **does not set aside the covenant previously established by God and thus do away with the promise**”* (given to Abraham).

*“For if those who live by law are heirs (of the promise given to Abraham), **faith has no value and the promise is worthless**”* (4:14).

*“Therefore, **the promise comes by faith** --- (comes to us on the basis of faith, not law works), so that it (the promise) **may be by grace** --- (God’s unmerited favor or blessing to us) and (it - the promise) **may be guaranteed** (by God) **to all Abraham’s offspring**”* --- all who believe the promise given to Abraham in Genesis 12:3b - that *“all peoples on earth will be blessed through you”* i. e., **your seed** or the **Coming One**. Romans 4:16

*“The Scripture does not say ‘and to seeds,’ meaning many people, but ‘and to your seed,’ meaning one person, **who is Christ**.”* Galatians 3:16b

THE KIND or QUALITY OF ABRAHAM’S FAITH - 4:17-22 (See diagram-illustration on page 67)

The **narrative** concerning Abraham’s faith in Romans 4:17-22 centers around Abraham and Sarah in relation to **the birth** of Isaac (Genesis 15:1-6, 17:15-22, 18:1-15, 21:1-7) and in relation to **“the offering”** of Isaac (Genesis 22:1-18). **Please read** these passages in order to gain a better grasp of Romans 4:17-22.

Abram (Abraham) **was not** an Israelite. He belonged to the peoples or nations whose language God **“confused”** and who **“scattered”** them over the face of the earth during the time of the Tower of Babel (Genesis 11:1-9).

Abram was **born** into the **idol worshiping** family of **Terah** (Joshua 24:2 and 14-15) who lived in **Ur** of the Chaldeans (Genesis 11:24-32) beyond the Euphrates River (Joshua 24:2 and 14-15).

While **still in Ur** (Acts 7:2-3), God **established a covenant relationship with Abram** which is primarily found in Genesis 12:1-3. There are **eight** promises of God included in this covenant relationship. The promise that **relates** to Romans 4:17-22 is *“All peoples on earth will be blessed through you”* (Gen. 12:3b). That is, through Abram’s **“offspring”** or **“seed”** would come a **particular person** through whom all peoples or nations on the earth would be blessed. That person is the **Messiah** or the **Christ**.

Later, and in agreement with this promise, God changed Abram’s name to **Abraham** which means “a father of many nations” (Genesis 17:1-8). This is what Romans 4:17a is **referring to** when it says, *As it is written: “I have made you a father of many nations.”*

Abraham was **75** years of age, **childless**, and therefore **without an heir** when he left Haran for the land of Canaan (Genesis 12:4-5). At **85** years of age Abraham fathered a son, **Ishmael**, through **Hagar** but Ishmael was **not the son or heir of promise** (Genesis 16). God then **clarified** His promises to Abraham.

God’s Promises To Abraham

- *“I will bless **her** (Abraham’s wife Sarah) and will surely give you a son **by her**.”* Genesis 17:16a
- *“Your wife **Sarah** will bear you a son, and you will call him **Isaac**”* (laughter). Genesis 17:19a
- *“I will surely return to you **about this time next year**, and **Sarah** your wife will have a son.”*
(This promise is given three times --- Genesis 17:21, 18:10 and 18:14.)

Abraham and Sarah’s Circumstances

- The above promises of God were so mind boggling that **both** Abraham (Genesis 17:17) & Sarah (Genesis 18:12) **laughed** at the possibility of such **an event** ever happening (having a son) since Abraham was 99 years of age & Sarah 89 when these promises were given. Genesis 17:17, 21:5

- “*Abraham faced the fact **that his body was as good as dead** - since he was about a hundred years old – and **that Sarah’s womb was also dead.**” Romans 4:19b*

Abraham’s “deadness”, Greek - **nekroo**, means “deprived of power; impotent; inactive.”

Sarah’s “deadness”, Greek - **nekrosis**, means that Sarah’s womb was “**virtually dead.**” She was **barren** (Hebrews 11:11). She had **passed** that particular time of life when child bearing was possible (Genesis 18:11). Humanly speaking, her reproductive process **could never function again** (Romans 4:19).

Abraham’s Faith – The Kind or Quality of Faith Abraham Exercised

- Abraham’s faith was an **unwavering faith**.
*“**He did not waver** (stagger / doubt) **through unbelief** regarding the promise of God” (4:19-20a).*
- Abraham’s faith was a **confident faith**.
 He was confident that “*God gives life to the dead*” - his own **impotency** as well as Sarah’s **dead** reproductive organs (4:17).

He was **confident** that “*God calls things that **are not** (no son or heir of promise) as though **they were**” - “Now the Lord was gracious to Sarah as **he had said**, and the Lord did for Sarah **what he had promised**. Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him.” Genesis 21:1-2*

He was **confident**, “*fully persuaded that God had power (ability) to do what he had promised*” (4:21). I love the following translation of “**fully persuaded.**” “I have come by a process of persuasion to a settled conclusion --- *that God had power to do what he had promised.*”

- Abraham’s faith was a **qualitative faith** (not quantitative).
 Faith is not something a person **generates** or **produces**. It is **not quantitative**. Some may **exercise** faith more than others, but the **quality** of true faith remains the same. It is simply **believing** or **trusting God** - “*Abraham believed God*” (4:3).

*“Against all hope, Abraham in hope **believed** and so became the father of many nations, just as it had been said to him, --- so shall your offspring be.” 4:18*

In spite of **his circumstances**, Abraham’s faith **rested** in the **Giver of the promise** and **His character**.

*“By faith Abraham, even though he was past age – and Sarah herself was barren – was enabled to become a father because **he considered him faithful** who had made the promise.”*
 Hebrews 11:11

“God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill? Numbers 23:19

This is why (Abraham’s faith in God) “**it was credited to Abraham as righteousness.**” Romans 4:22

WHAT WE DISCOVER IN THIS MATTER OF RIGHTEOUSNESS / JUSTIFICATION 4:23-25

*“The words ‘it was credited to him (Abraham)’ were written not for **him alone**, but also for **us**, to whom God will credit righteousness - for us who believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.”* Romans 4:23-25

We are **“to believe Him”**, that is, **“God and His Gospel (The Good News) concerning His Son, Jesus Christ our Lord”** (Romans 1:1-6).

We are **“to believe Him”**, that is, **“God who delivered Jesus Christ over to death for our sins and raised Him to life for our justification.”**

Through the **resurrection**, God **confirmed** that all **He required** for our justification was now **provided** for us in Jesus Christ. By raising His Son **out from among the dead**, God **firmly established** that Christ's atoning sacrifice **fully and completely** turned away His **judgment or wrath** upon sin and the sinner (1:18-3:20) so that He might be **“just and the one who justifies those who have faith in Jesus.”**

Romans 3:25-26

In verse 24 the words **“to whom God will credit righteousness”** does not mean in a future time. Rather, it means that **WHEN you believe** in the death and resurrection of Jesus Christ, the **full value** and **merit** of Christ's work on the cross **will be credited or will be put to your account** so that you stand in God's sight as **righteous or justified**.

As a **believer** in Jesus Christ, do you know **WHEN** or **WHERE** (the time or place) you believed or trusted Him as your personal Lord and Savior? It is **important** that you do. If you **do not**, then right now bow in prayer and **re-affirm** your **acceptance of Jesus Christ alone** as your **Savior** from sin's penalty of death and as the **Lord** of your life.

Illustrations:

- My wife, Pat, and I conducted a weekly Women's Bible Study in the home of Melody Delos Reyes. One of the preparation questions for a following week's study was “Do you know **when** and **where** you asked Jesus to be your Savior?” During the **“testimony”** time the following week Melody indicated she had something to say. I reminded her that the preparation question was about **“when”** and **“where.”** “I know **WHEN** and **WHERE**”, she replied, and proceeded to give this testimony. “After last week's lesson I went into my bedroom and on my knees I invited Jesus to come into my life to be my Lord and Savior. I then gathered my two house-helpers and told them that I had just accepted Jesus as my Savior and that they could expect me to be a different person from now on.” Today, after more than 30 years, there are **“class re-unions”** of those who know **“when”** and **“where”** they came to faith in Jesus Christ.
- My **“when”** and **“where”** experience happened in 1941 in the front seat of my Sunday School teacher's car.
- Pat's experience happened with the help of her mother as they prayed together at home.
- Our daughter, Jane, believed when a Sunday School Teacher presented a “five finger” illustration of what it means to believe and accept Jesus as one's Savior. We still have that illustration in our family scrapbook.
- Our son, Bill, prayed with his mother that he wanted to trust Jesus as his Savior.
- One day when I took my 91 year old mother, Lillian, for a drive I asked “Mom, can you ever remember a time when you accepted Jesus as your personal Savior?” I was **amazed**, when **without any hesitation**, she said “it was in March, 1933 in an evangelistic service that I responded to the invitation to put my faith and trust in Jesus as my Savior.”
- Pat's mother's experience has a **tinge of humor** to it. She also attended evangelistic services and was convinced that she needed Jesus as her Savior. But at the end of the services when the invitation was given to **come forward**, kneel at the altar, and publicly accept Jesus as Lord and Savior, she would **“freeze.”** On one of these occasions, while the invitation was given and Virginia stood there “frozen”, **the lights went out** - a blown fuse most likely! When they came on a short time later, there was Virginia standing at the altar ready to accept Jesus Christ as her personal Savior. It was December 18, 1932.

Question: Have you ever PERSONALLY accepted by faith Jesus Christ as your Savior and Lord? “He was delivered over to death for your sins & raised to life for your justification?” Romans 4:25

(Note: All Scripture quotations are from the King James Version of the Bible.)

WILLIAM G. ARVAN - BIBLE TEACHER

GOD'S LEDGER SHEET ILLUSTRATED – ROMANS CHAPTER FOUR

ENTRY	DEBITS	CREDITS	BALANCE
Items	That which is <u>charged</u> to your account <u>as a debt</u> .	That which is <u>paid</u> to your account <u>to reduce your debt</u> .	The amount of <u>debt</u> that <u>remains</u> - <u>debt you still owe</u> .
#1 - Your Sin	Your guilt and penalty of sin. Romans 1:21-31; 3:9-18		Being found guilty of sin, your sentence is death . Romans 1:32; 3:8
#2 - Circumcision		You receive zero credit - for " <i>circumcision has no (credit) value</i> " (Galatians 5:6). Circumcision is incapable of changing or reducing the balance column. Therefore, you receive no credit for it (Romans 4:9-12).	Your sentence of death remains .
#3 - Law / Works		You receive zero credit - for " <i>Clearly no one is justified before God by (observing) the Law</i> " (Galatians 3:11a). Law / Works are also incapable of changing or reducing the balance column. Therefore, you receive no credit for them (Romans 4:13-16).	Your sentence of death remains .
#4 - Faith / Belief		" <i>Faith is credited as righteousness</i> " (Romans 4:3, 9b). Fourteen years before Abraham was circumcised (compare Gen. 15:6 with 17:1-14 and 23-27) and 430 years before the giving of the Law (Gal. 3:17-18), " <i>Abraham believed God, & his faith was credited to him</i> (put to his account) <i>as righteousness</i> " (Rom. 4:3, 22). Your faith also has value . It is able to alter / change your balance column . For when you believe in Jesus " <i>God will credit your account with righteousness</i> " (Romans 4:23-25).	Being declared "right with God" or " acceptable to God " on the basis of faith , your sentence of death is cancelled . Your slate is wiped clean . Your account now has a zero balance . — .00 — Romans 4:6-8

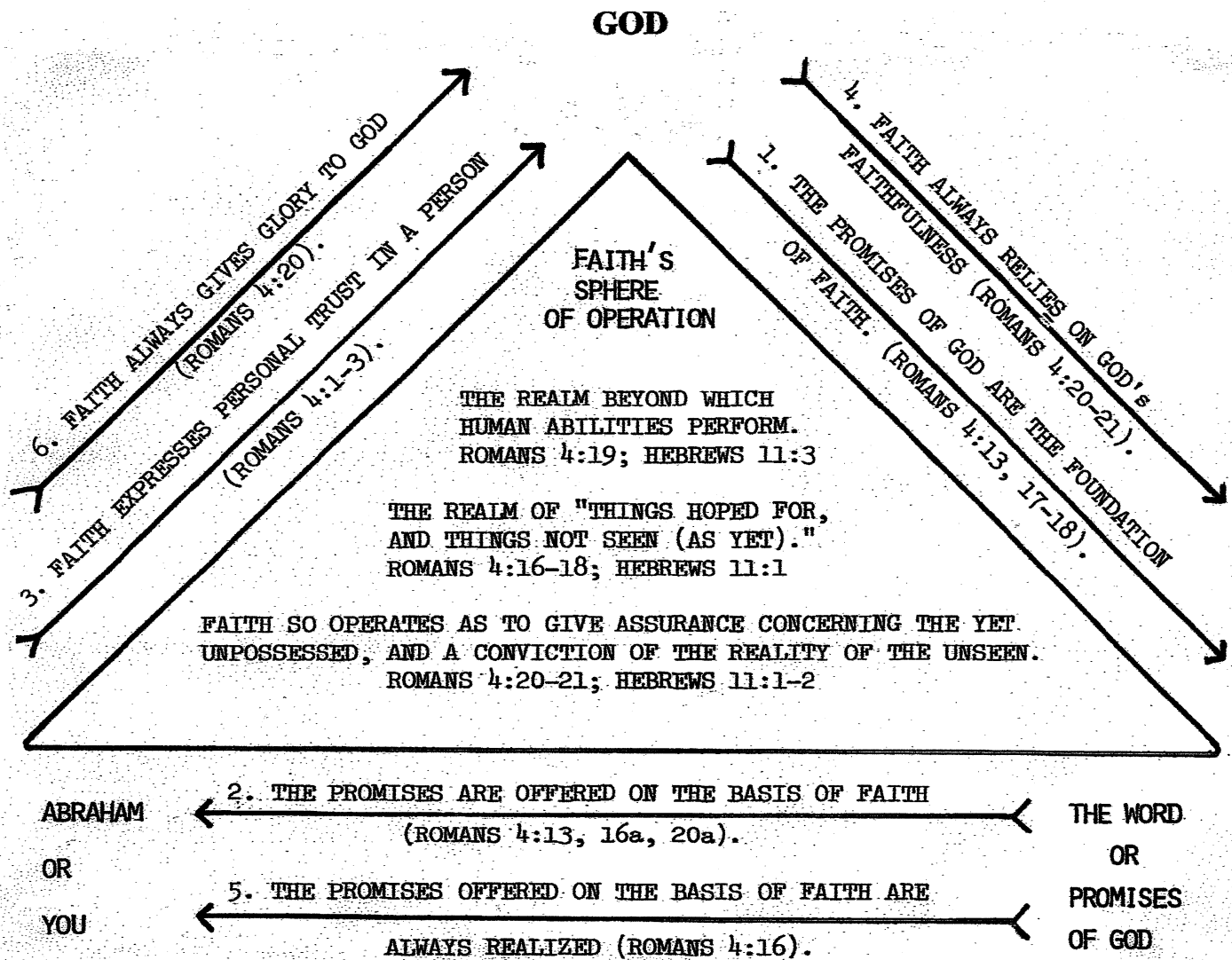
A COMPOSITE VIEW OF GOD'S PLAN OF JUSTIFICATION

(Note: All Scripture quotations are from the King James Version of the Bible.)

FOUR BASIC PRINCIPLES IN JUSTIFICATION (WHERE IT IS FOUND) 3:21-23	THE PRINCIPLES AS SEEN IN THE METHOD OF OUR JUSTIFICATION (HOW IT IS ACCOMPLISHED) 3:24-31	THE PRINCIPLES AS SEEN IN THE PROCESS OF ABRAHAM'S JUSTIFICATION (HOW TO TAKE IT AS YOUR OWN) 4:1-25
IT IS APART FROM LAW-WORKS 3:21 RIGHTEOUSNESS (DIKAIOS) OR JUSTIFICATION IS ON ANOTHER PRINCIPLE THAN "RIGHT DOING." JUSTIFICATION IS "WITHOUT ASSESORY AID OF LAW." . . M. LUTHER	THROUGH GRACE AS A FREE GIFT 3:24 THE CAUSE FOR JUSTIFICATION IS NOT IN MAN. IT IS A FREE GIFT, "DECLARED RIGHTEOUS GIFTWISE." GRACE IS A FAVOR DONE WITHOUT ANY EXPECTATION OF RETURN	IT WAS NOT BY LAW-WORKS 4:1-15 "TO HIM THAT WORKETH NOT" 4:1-9 "NOT BY CIRCUMCISION" 4:10-12 "NOT THROUGH THE MOSAIC LAW" 4:13-15 and Galatians 2:16, 3:17.
IT IS BY REVELATION---PROMISE 3:21 REVELATION MEANS, "TO UNCOVER TO MAKE CLEAR, TO MAKE KNOWN." THE PROMISE (1:2; 3:21) AND WAY OF JUSTIFICATION IS MADE KNOWN ONLY BY GOD'S REVEALED WORD.	THROUGH THE "SET FORTH" CHRIST 3:25 "SET FORTH" MEANS, "AN UNVEILING." GOD REVEALED OR "SET FORTH" CHRIST TO BECOME A REDEMPTION THROUGH PROPITIATION, THAT IS, A SATISFACTORY OFFERING FOR SIN.	IT WAS BY REVELATION-PROMISE 4:16-18 GOD REVEALED HIS PROMISE TO ABRAHAM (14:13, 14, 16, 20 & 21). "I HAVE MADE THEE A FATHER OF MANY NATIONS." 4:16-17 "SO SHALL THY SEED BE." 4:18
IT IS BY FAITH IN JESUS CHRIST 3:22 AN OFFERED JUSTIFICATION THROUGH FAITH IN JESUS CHRIST. FAITH IN GOD'S RIGHTEOUS DEALING WITH SIN AND THE SINNER ON THE BASIS OF CHRIST'S DEATH.	THROUGH FAITH IN CHRIST'S BLOOD 3:25 THE LAW OR PRINCIPLE OF FAITH IN CHRIST'S BLOOD SATISFIES GOD'S HOLINESS IN THAT THE PENALTY FOR MAN'S SIN HAS BEEN PAID AND REPARATION MADE.	IT WAS BY "JUSTIFYING" FAITH 4:19-22 "ABRAHAM BELIEVED GOD'S PROMISE AND HIS FAITH WAS COUNTED FOR (WITH A VIEW TO) RIGHTEOUSNESS." 4:3 HE BELIEVED GOD'S PROMISE HE TRUSTED GOD'S ABILITY 4:19-22
IT IS WITHOUT PARTIALITY 3:22-23 JUSTIFICATION IS "UNTO ALL THEM THAT BELIEVE (JEW OR GENTILE)." ALL DISTINCTIONS HAVE BEEN LOST, BECAUSE ALL HAVE SINNED	THROUGH GOD'S PURPOSES 3:25-31 AS SHOWN TO THOSE WHO BELIEVED BEFORE THE CROSS (3:25), AND AFTER THE CROSS (3:26).	IT WAS NOT ONLY FOR ABRAHAM 4:23-25 JUSTIFICATION IS FOR ALL, "IF AND WHEN WE BELIEVE THAT GOD DELIVERED CHRIST BECAUSE OF 'MY' OFFENSES (SINS) AND RAISED HIM BECAUSE OF 'MY' JUSTIFICATION." 4:23-25

WILLIAM G. ARVAN - BIBLE TEACHER

SIX PRINCIPLES OF BIBLICAL FAITH IN THE LIFE OF ABRAHAM



AN EXPLANATION OF THE ABOVE DIAGRAM - (Read all of the Scripture references.)

First of all look at the explanation inside the triangle. It represents the "sphere" or "realm" in which Biblical Faith operates. It is a **realm** in which human abilities do not perform; a **realm** of "things hoped for, and things not seen (as yet)"; a **realm** in which assurance is given concerning the yet unpossessed, and a **realm** wherein men are convinced of the reality of the unseen.

Abraham exercised Biblical Faith when he looked away from himself, his own wisdom and abilities, and looked unto God. In so doing he experienced the **six principles** outlined in the diagram.

- #1 The promises of God became the foundation of his faith
- #2 God's promises were offered to Abraham on the basis or condition of faith.
- #3 Abraham expressed personal trust in God — "*Abraham believed God*" and His Word of promise.
- #4 Abraham relied upon God's faithfulness to fulfill His promises.
- #5 God's promises to Abraham were realized by God's grace, His graciousness to do as He promised.
- #6 Abraham "*gave glory to God*", he worshipped God even before the promises were fulfilled because he was "*fully persuaded that God had power to do what he had promised.*" Romans 4:20-21

THE PRIVILEGES OF THE JUSTIFIED - 5:1-11

In chapter 5:1-11, there are **seven** definite **statements of fact**. These statements reveal **seven privileges provided** through the Lord Jesus Christ for those who have **already** trusted Him **alone** for the forgiveness of their sins and who, by their faith, God has **already declared righteous or justified** (Greek - **dikaioo**), that is, **acquitted** and no longer guilty before God. These privileges are generally **introduced** by the pronouns **“we”, “our”, and “us”**.

*“Therefore, since **we have been justified through faith, we have**” --- certain privileges. 5:1a*

#1. *“**We have peace with God through our Lord Jesus Christ.**” 5:1b*

“Peace” means, “to bind together that which has been separated.” **“With”** means, **“facing”** - when facing God, the justified believer **has peace**.

There is a **“peace of God”** which is not to be confused with **“peace with God.”** **Peace with God** indicates that sinners who now believe are no longer **enemies** of God, or **objects** of His wrath. Hostilities have ceased. The sin which caused our separation or alienation from God has been paid for through the blood sacrifice of our Lord Jesus Christ --- therefore, **we have peace with God**.

#2. *“Through Christ we have gained access by faith into this grace in which we now stand.” 5:2a*

The word **“access”** means, “freedom to enter into the presence of a third party through the assistance or favor of another.” The words **“have”** and **“stand”** emphasize **the permanency, the firm standing of a believer in the grace of justification**.

“The main thought of verse 2 stresses the fact that it is through the **mediation of Christ** (His Atoning Sacrifice) that we have been **instated** (put in a particular status or position) **in the grace of justification, a grace** represented as one in which we have come **to stand** - it is an **abiding and immovable status** arising from a past action.” John Murray, *The Epistle to the Romans*, page 160.

However, while the **mediation** of Christ in the bestowment of justification is the **leading thought** of verse 2a, His mediation **also provides** believers with **another “grace”** in which they **also now stand** - namely, the grace of a **permanent access** or approach to God.

“In Christ and through faith in him we may approach God with freedom and confidence.”

Ephesians 3:12

“Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” Hebrews 4:16

Through Jesus Christ, believers have **permanent access into and stand permanently in** the full favor of God’s **unmerited & unlimited grace**. **What an awesome privilege**. Thank you, Jesus. (See Romans 8:32 & II Corinthians 9:8.)

#3. *“And we rejoice in the hope of the glory of God.” 5:2b*

I define Biblical **“hope”** as **“the assured Christian expectation,”** because, Biblical **“hope”** focuses on the **future fulfillment of the assured blessings or privileges** promised to believers **“at the glorious appearing (the second coming) of our great God and Savior, Jesus Christ”** (Titus 2:13b).

However, in 5:2b, the **privilege** granted believers is to **“rejoice in the hope of the glory of God.”** How does **“rejoice in the hope of the glory of God” square with “rejoice in the hope of” a future fulfillment** of the assured blessings or privileges promised to believers in Jesus Christ?

Here is how John Murray explains this seeming contradiction.

“The consummation of redemption (at the second coming of Jesus Christ), in the teaching of the New Testament, **is coincident** (occurring at the same time) with the **manifestation of the glory of God**. And, this is more than **mere coincidence**; it is **because the glory of God** will be made manifest **that redemption will be consummated** and the hope of the saints realized.”

John Murray, The Epistle to the Romans, page 162

Therefore, when Jesus Christ comes again (*“with power and great glory”* - Matthew 24:30b) all the **unfulfilled** blessings or privileges promised His followers **will be fulfilled**. The following Scriptures describe **some** of these future blessings or privileges for which believers **hope**.

In relation to our bodies ---

“And just as we have borne the likeness of the earthly man (Adam), so shall we bear the likeness of the man from heaven (Jesus Christ).” I Corinthians 15:49

Jesus Christ *“will transform our lowly bodies so that they will be like his glorious body.”*
Philippians 3:20-21

In relation to our characters ---

“We know that when he appears, we shall be like him. --- Everyone who has this hope in him (God) purifies himself, just as he is pure.” I John 3:2-3

God has predestined us *“to be conformed to the likeness of his Son.”* Romans 8:29a
(More than any other blessing or privilege, this is the one I most **long for**.)

In relation to our dwelling place ---

Jesus said, *“I am going there (to the Father’s house) to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me (forever).”*
John 14:1-3

#4. “We also rejoice in our sufferings.” 5:3-8

Why would any believer in Jesus Christ ever **rejoice** in sufferings let alone **think of it** as a privilege? **Three things will help our understanding.**

First - By understanding the meaning of the word, **“sufferings”**, as used in verse 3.

When I think of “sufferings” I immediately connect it to **illness** or **physical** suffering. However, the Greek word **thlipsis**, here translated “sufferings”, means “afflictions”. That which presses upon, pressures or burdens the human spirit such as miserable things, hardships, and troubles in all parts of our lives - physical, emotional and material.

Second - By understanding how **“sufferings”** have **beneficial effects** in a Christian’s life.

“Suffering produces (achieves) perseverance; perseverance, character; and character, hope.” 3-4

SUFFERING

Suffering refers to **any affliction** that causes distress, or burdens, or exerts undue pressure on the human spirit.

PERSEVERANCE

Perseverance or “patience” means, **“to remain under.”**
To allow suffering **to achieve** a type of character.

CHARACTER

A type of character which has **stood the test** and has **been approved**.

A **proven** integrity.

HOPE

Hope means, “an **optimism** towards life; a **favorable** and **confident expectation**.”
A strong **faith** in God.

Third - By understanding that this “**hope**” will never **disappoint us**, it will never **let us down** (5a). **That is**, this “**hope**”, “this **optimism** toward life, this favorable and confident **expectation**, this strong **faith** in God” will continue to be ours, it will continue to express itself in us, even in the midst of our “**sufferings**” because of the love God has for us.

Verse 5:8 tells us that “*God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*” The word “**demonstrates**” means “to place or put together by combining or comparing, hence to show, prove, exhibit.”

We will be encouraged in the midst of our “**sufferings**” by **continuously comparing the fact** that if God loved us in Christ when we were “**still powerless**” (helpless), “**ungodly**”, and “**sinners**” (verses 6-8), **how much more** are we assured of His love for us in our “**sufferings**” now that we have been “**justified**” through Jesus Christ?

#5. We have **received** the Holy Spirit “*whom God has given us.*” 5:5b

The verb “**has given**” is in the aorist tense. It means, “That **at once**, upon faith or trust in Jesus Christ, & **once for all time**, God has given the Holy Spirit as a gift to **permanently indwell** every believer in Jesus Christ. In my case, that means for the last 70 years my body has been “**a temple**” or dwelling place of the Holy Spirit (I Corinthians 6:19-20). He is my Counselor (John 14:16), my Teacher (John 14:26 and 16:12-15), the one who is at work in my life **conforming me** into the likeness of Christ (Romans 8:29; II Corinthians 3:18). What a privilege! What a blessing! How I wish I had been **more receptive** to the Spirit’s leading all the days of my Christian life.

#6. Through Jesus, “**we shall be saved from God’s wrath**”. 5:9-10

In Romans, we were first introduced to “**God’s wrath**” and the “**objects of God’s wrath**” in 1:18. “*The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.*” In 2:5 the Apostle Paul refers to this wrath as “*the ‘day’ of God’s wrath*”. You may read more about this “**day**”, **this period or time of God’s wrath**, in I Thessalonians 1:10, 5:9 and in Revelation 6:12-17, 14:14-20, and 19:11-16.

The **assurance** that we shall be **saved** (delivered or spared) **from the wrath of God** that is still future is seen in the following comparison and fact.

In 5:10, the words “**For if**” mean “In view of the fact.” **The fact is**, “*that when we were God’s enemies, we were reconciled to him* (changed from a relationship of hostility to a relationship of peace with God) *through the death of his Son, how much more, having been reconciled, shall we be saved through his life?*”

The **resurrected life** and **power** of Jesus Christ is **able to save us “completely”** (unto the completion or perfection of all things He has willed for us) and therefore, also from God’s **coming wrath as well**. Hebrews 7:25

#7. “*We also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.*” 5:11

Reconciliation means “**To change or exchange one condition for another.**”

Colossians 1:19-22 illustrates the truth of reconciliation in the following manner.

What we were as unbelievers.

“Once you were alienated from God and were enemies in your minds because of your evil behavior.

What we are in Jesus Christ.

“But now God has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation.”

II Corinthians 5:21 explains or illustrates reconciliation (the change or exchange) in this way.

Jesus Christ

The Sinner

He who had no sin >>>>>>>>>> Became sin for us (in His death on the cross)

Might become in Christ <<<<<<<< So that we, the unrighteous,
the righteousness of God. the sinner, the lost one,

Praise God for these 7 privileges He has given us through Jesus Christ our Lord.

ADAM and CHRIST – 5:12-21

What is the **connecting thought** between “The Privileges of The Justified” (5:1-11), and the comparison of Adam and Jesus Christ in 5:12-21? I am citing **John Stott** to help us out with his **explanation of the connection**.

“Therefore, Paul continues (5:12). The word (Therefore) must not be overlooked. It shows that the next verses (12-21) are not an alien intrusion into the argument, or an isolated section unconnected with what precedes or follows, or even a parenthesis, but a logical development, indeed a conclusion of his thesis thus far and a necessary transition to what comes next.

Paul has attributed our reconciliation and salvation to the death of God's Son (5:9-10). This immediately prompts the question how one person's sacrifice could have brought such blessings to so many. It is not that (in Winston Churchill's famous saying) so many owe so much to so few; it is rather that so many owe so much to only one person. How can that be? Paul's answer is contained in his analogy between Adam and Christ. For both **demonstrate the principle** that many can be affected, for good or ill, by **one person's action.**"

John Stott, in "Romans - God's Good News for the World", pages 148-149

With this explanation in mind, “that **many** can be affected, for good or ill, **by one person’s action**” ---

Romans 5:12-14 **illustrates** that when the **one man, Adam**, sinned, all mankind sinned **representatively in Adam**. This truth is seen in the fact that between the time of Adam and Moses there was no Law, and consequently, no sin or punishment could be charged to the account of those who lived between Adam and Moses. Nevertheless however **death** (spiritual and physical) **reigned** over those **that had not sinned** after the likeness of Adam's sin. Therefore, **the conclusion is** that all men are sinners. Not because they committed personal acts of sin against God and His Word, but because **they were made** (caused, declared, or constituted to be) **sinners** through or **in Adam**, the **Representative Head** or **Federal Head** of the human race (5:19).

Romans 5:14 **illustrates** that **Jesus Christ** is the **Representative Head** of a “**spiritual**” race when it states that Adam “*was a pattern* (a type or figure) *of the one to come*” (Jesus Christ). In 5:19, the words “*made righteous*” show that believers are caused, declared, or constituted **to be righteous** through or **in Christ**, the **Representative Head** or **Federal Head** of the “**spiritual**” race.

In these verses, 5:12-21, the Apostle Paul makes the following **analogy** or **comparison** of the **universal effect** of **Adam's disobedience** as the Representative Head or Federal Head of the human race, with the **universal effect** of **Christ's obedience** as the Representative Head or Federal Head of the **"spiritual"** race.

IN ADAM ---
Sin, Condemnation & Death

IN CHRIST ---
Righteousness, Justification & Life

THE SOURCE OF:

Sin, Condemnation and Death

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" (in Adam). 5:12

We are all **born** in sin, because we were all **born** with Adam's **sinful nature**. Psalm 51:5

Righteousness, Justification and Life

*"Through the one man, Jesus Christ (5:15, 17), many will be **made righteous**." 5:19*

All who are **born again** were born with a new nature, **God's nature** (II Peter 1:3-4), into a "**spiritual**" race in which they **received righteousness, justification & spiritual life** through its Representative Head, **Jesus Christ** (5:18b).

THE CAUSE OF:

Sin, Condemnation and Death

*"The many **died** through the **disobedience** and **trespass** of the one man" (Adam). 5:19a*

Adam's "**trespass**" and "**disobedience**" refers to Adam's **sin** in Genesis 2:15-17 and 3:1-7.

Righteousness, Justification and Life

*"Through the **one act of righteousness** (Christ's sacrificial death for our sins) was **justification** that **brings life** for all men." 5:18b*

*"Through the **obedience** of the one man (Jesus Christ) the many will be **made righteous**," 5:19*

THE NATURE OF:

Sin, Condemnation and Death

*"In Adam **all die**." I Corinthians 15:22*

*"Sin entered the world through **one man** (Adam), and **death** through **sin** (Adam's sin). 5:12a*

*"The **judgment** followed **one sin** (Adam's) and **brought condemnation**." 5:16b*

Righteousness, Justification and Life

*"In Christ **all will be made alive**." I Cor. 15:22*

*"Those who receive God's abundant provision of **grace** (5:17, 15) and the **gift** (of salvation) that came by the **one man, Jesus Christ**" (5:15), also receive **justification** (16) & **righteousness** (17) as "**gifts from God** through the **one man, Jesus Christ**." 5:17*

THE EXTENT OF:

Sin, Condemnation and Death

*"Consequently, just as the result of **one trespass** (Adam's) was **condemnation for all men**." 5:18a
(See also verses 12a and 15a.)*

Righteousness, Justification and Life

*"So also **one act of righteousness** (Christ's sacrificial death for our sins) was **justification** that **brings life for all men**." 5:18*

THE EFFECT OF:

Sin, Condemnation and Death

*"Through the **disobedience** of the one man (Adam) the many (all) **were made sinners**" (caused, or declared, or constituted to be sinners). 5:19a*

Through Adam, mankind **inherited** a sinful nature which in 5:21 is "**personified**" as an **organized power** "**reigning in death**" over them. That is, **controlling** them unto death by its power.

Death means "**separation**." In Adam, **all mankind** is **spiritually dead** or **separated from God** and eventually (without faith in Christ) will **experience an eternal death**. That is, **they will be forever or eternally separated from God**.

Righteousness, Justification and Life

*"Through the **obedience** of the one man (Christ) the many will be **made righteous**" (caused, or declared, or constituted righteous). 5:19b*

Through Jesus Christ, believers become partakers of God's **Divine Nature**. II Peter 1:3-4

In Christ, they have been **justified** (acquitted, declared not guilty) & **made righteous** (caused, or declared to be righteous) in God's sight.

Believers in Jesus Christ "**reign in (this) life**" through **Christ's life in them** (5:17) & through the **abundance of God's grace** in Christ "**will reign**" unto eternal life (5:21).

A Footnote Concerning Death

The word "**death**" is a translation of the Greek word **thanatos** which in Romans 5:12-21 means "**separation**", the **spiritual** and **eternal separation** of man from God.

There can be **conscious existence** while **separated from God**.

Now, man has **soul life** or a **personality** in which he continues to live although his **spirit life** is **alienated** or **separated** from **God** and God's life.

At death, man in **soul** and **spirit** will also have **conscious existence** and yet be **eternally alienated** or **separated** from **God** and God's life.

Luke 16:19-31; II Thessalonians 1:9; Revelation 19:20 and 20:10

Through **Adam**, this **death** has passed upon **all men**.

Note: In 5:12-21 a **foundation** is being laid for **connecting** the believer with the **victorious resurrected life** of Christ and the truth of "**Triumphant Christian Living**" that Paul will expound in chapters 6-8.

The Third Conclusion In The Book of Romans Is ---

Those who believe that God has made a **Sacrifice of Atonement** (a satisfactory sacrifice for sin and the sinner) **on their behalf** in the person of Jesus Christ are pronounced "**justified**" (not guilty) before God. Their penalty of sin (death) **is removed**, reconciliation effected, and God's grace "**reigns**" both in their **present lives** and unto **eternal life** through the Lord Jesus Christ.

WONDERFUL GRACE OF JESUS

Haldor Lillenas, 1885-1959

Wonderful Grace of Jesus, Greater than all my sin;
How shall my tongue describe it, Where shall its praise begin?
Taking away my burden, Setting my spirit free,
For the wonderful grace of Jesus reaches me.

Chorus

Wonderful the matchless grace of Jesus, Deeper than the mighty rolling sea;
Higher than the mountain, sparkling like a fountain, All sufficient grace for
even me; Broader than the scope of my transgressions, Greater far than all
my sin and shame; O magnify the precious name of Jesus, Praise His name.

Wonderful grace of Jesus, Reaching to all the lost,
By it I have been pardoned, Saved to the uttermost;
Chains have been torn asunder, Giving me liberty,
And the wonderful grace of Jesus reaches me.

Wonderful grace of Jesus, reaching the most defiled,
By its transforming power Making him God's dear child,
Purchasing peace and heaven For all eternity -
And the wonderful grace of Jesus reaches me.

SECTION FIVE: SANCTIFICATION

CHAPTER 6:1 – 8:17

"Shall we go on sinning? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." Romans 6:1b-4

BACKGROUND

The Scripture often presents a doctrinal truth in three aspects or dimensions. This is sometimes referred to as a **"triad"**, a group of three, or a **"trilogy"**, a group of three related items such as **three acts in one drama**. In Romans, the Apostle Paul uses a **"triad"** or **"trilogy"** of **past, present & future** in expounding the believer's experience of **salvation**. The **past** is referred to as Justification, the **present** to Sanctification, and the **future** to Glorification. See the **illustration** of this **"trilogy"** on page 76.

In **Section Four**, pages 45-74, the Apostle Paul presented **Justification - Act One** of his **"trilogy."** Paul revealed that when sinners accept by faith Jesus Christ as the Atoning Sacrifice for their sins, **God declared or pronounced** them **"not guilty"**, thus saving, delivering or freeing them from **the penalty of sin**, which was death. **This is "salvation" as related to the past.**

In **Section Five**, Romans 6:1-8:17, the Apostle Paul presents **Sanctification - Act Two** of his **"trilogy."** Sanctification means **"separation"** or **"to set apart."** W. E. Vine states that sanctification refers to "the separation of the believer from (sin) **evil things and ways**. This sanctification is **God's will** for the believer (I Thessalonians 4:3) and **His purpose** in calling him by the gospel (4:7)".

It is interesting to note that the **total length** of our Christian life, from being born-again until physical death, **is lived in Act Two**. Therefore, **Sanctification** (separation from sin) should be a main **emphasis / concern** in a Christian's life (II Corinthians 6:14-7:1). **This is "salvation" as it relates to the present.**

In studying Section Five, it is well to **keep in mind** - the difference between **Positional** and **Experiential** Sanctification.

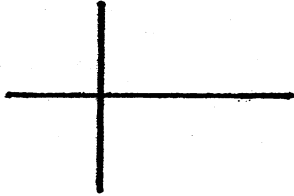


- **Positional Sanctification** declares that believers in Jesus Christ **are already sanctified**. They **are** "Saints" or "Holy Ones". W. E. Vine gives this explanation of "Positional" Sanctification. "Since every believer **is sanctified in Christ Jesus**, (I Corinthians 1:2; Hebrews 10:10), a common New Testament designation of all believers is 'Saints' (Greek - **hagioi**) i.e., 'Sanctified' or 'Holy Ones'. Thus sainthood, or sanctification, **is not an attainment**, it is **a state** (a position) into which God, in grace, calls sinful men, and in which they begin their course as Christians, (Colossians 3:12; Hebrews 3:1)." Expository Dictionary of New Testament Words, page 318.

My explanation --- It is a position **imputed** to a believer by **virtue of their being "in Christ Jesus."** *"It is because of him (God) that you are in Christ Jesus, who has become for us wisdom from God - that is, our righteousness, holiness (sanctification) and redemption."*

I Corinthians 1:30

In **Section Five**, the Apostle Paul **expounds** Positional Sanctification. He says in Romans 6:1-10 that believers are brought into a **"state"** or **"position"** of Sanctification (separation from **the power of the sinful nature**) by **dying with Christ to sin**. *"For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin - because anyone who has died (with Christ to sin) has been freed from sin."*

THE REDEMPTIVE EXPERIENCE OF THE BELIEVER SUMMARIZED

JUSTIFICATION	SANCTIFICATION	GLORIFICATION
<p>DELIVERANCE FROM THE PENALTY OF SIN, Romans 1:18-5:21</p>  <p>FREELY JUSTIFIED OR DECLARED RIGHTEOUS (Freed from the guilt and penalty of sin)</p> <p>BY GOD'S GRACE</p> <p>THROUGH FAITH IN CHRIST'S REDEEMING BLOOD. Romans 3:24-25</p> <p>THRU CHRIST'S DEATH & RESURRECTION</p>	<p>DELIVERANCE FROM THE POWER OF SIN, Romans 6:1-8:17</p>  <p>PROGRESSIVE/EXPERIENTIAL SANCTIFICATION</p> <p>THE BELIEVER'S LIFE-- LONG PROCESS OF SEPARATING FROM SIN-- Romans 6:12-13a</p> <p>UNTO THE RIGHTEOUSNESS AND HOLINESS OF GOD-- Romans 6:19</p> <p>THROUGH THE LIFE-GIVING POWER OF THE INDWELLING HOLY SPIRIT, Romans 8:1-4</p> <p>THRU THE INDWELLING HOLY SPIRIT</p>	<p>DELIVERANCE FROM THE PRESENCE OF SIN, Romans 8:18-39</p>  <p>THE BELIEVER'S ASSURED EXPECTATION Romans 8:18-23</p> <p>THE BELIEVER'S HOPE Romans 8:24-25</p> <p>THE BELIEVER'S PROMISED INHERITANCE. Romans 8:28-30 I Peter 1:3-5</p> <p>AT CHRIST'S SECOND COMING</p>

Also, in Romans 7:1-13, Paul states that believers are brought into a “state” or “position” of Sanctification (separation from the law which bound us) by **dying with Christ to the law**.

*“So, my brothers, you also **died to the law** through the body of Christ (7:4a) --- by dying to what once bound us (the law), we have been **released** (set apart, freed) from the law (as a means of attaining righteousness or holiness).” 7:6*

- **Experiential Sanctification** is based on or gained by experience. It is **progressive** - gained step by step as a result of **obedience** to the Word of God and by **following** Jesus Christ through the power of the Holy Spirit. The Apostle Paul’s testimony in Philippians 3:12-14 **affirms** that “Experiential” Sanctification is **not** a “state” or “position” but rather, a **progressive experience**.

“Not that I have already obtained all this, (3:10-11) or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” Philippians 3:12-14

In Section Five, Paul **expounds** Experiential Sanctification in chapter 6:11-23; 7:14-25; and 8:1-17

In studying **Section Five**, there is **something else to keep in mind** - the use of the word “sin”.

In chapter 6, except for verse 15, and elsewhere in chapter 7 and 8 the word “sin” **does not refer to acts of sin** but is **personified** as a **power** which exerts **control** over human nature.

Through **Adam** all mankind **inherited** a sinful nature (S N). Those who trust Jesus Christ as their Lord and Savior are spiritually re-born or born-again and **inherit** a new or divine nature (D N). Therefore, believers in Jesus Christ have two natures - a sinful nature (S N) and a divine nature (D N).

You were conceived
and born in sin,
born with a **Sinful**
Nature (S N).
Psalm 51:5

**The Believer’s
Two Natures**

S D
N N

You were spiritually
re-born, born with a
spiritual or **Divine**
Nature (D N).
II Peter 1:3-4

In Galatians 5:17 the Apostle Paul describes what’s going on **between your two natures**.

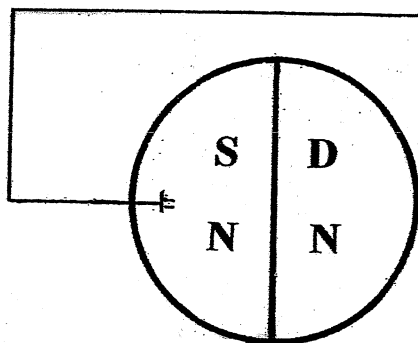
*“For the sinful nature desires what is **contrary** to the Spirit and the Spirit what is **contrary** to the sinful nature. They are in **conflict with each other**, so that you do not do what you want.”*

Romans 6:1-8:17 presents the doctrinal basis for **how you**, a believer in Jesus Christ, **can reign victoriously**, “positionally” and “experientially”, over sin’s power or control of your sinful nature (S N).

We begin with 6:1-10 which reveals “**positional truth**” concerning a believer’s “**sanctification**” or **separation** from sin’s controlling power.

ROMANS 6:1-10 - The Believers Separation From The Power of The Sinful Nature Through Union With Christ In His Death and Resurrection.

1. A Question Posed --- "Shall we (believers) go on sinning so that grace may increase?" 6:1

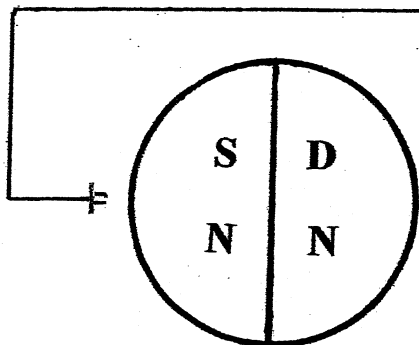


< THE JUSTIFIED BELIEVER

This question arises from the discussion in 5:20. "Should believers **habitually** commit acts of sin so that God can exercise His abundance of grace by continually forgiving those acts of sin?"

Remembering, that **sin** in chapter 6 refers to the **power of the sinful nature (S N)**, this then is the question's meaning: "Shall we who have been justified by faith in Christ's blood **continue** to live in sin? That is, **continue** to be **connected to** or **plugged into** the power or control of the sinful nature?"

2. The Question Answered --- "By no means! We died to sin; how can we live in it any longer." 6:2



< THE JUSTIFIED BELIEVER

As we look at the diagram, this is what the answer means: "How can a **justified believer** who **has died to sin** live any longer **under its control**?"

Death means, "**separation**." A justified believer was **separated, severed or cut loose**, from the **power** of the sinful nature so that he no longer need live under its control. The Greek construction of the verb "**died**" is "aorist", which means **a once for all time action**. Therefore, believers are declared to have been **at once** (at their justification) and **once for all time** separated from the power of the sinful nature in them.

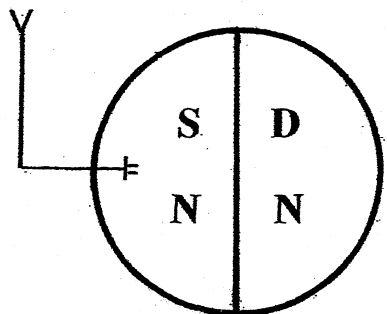
Although a **separation** has taken place **the source has not been removed**. The sinful nature **continues to dwell** in the believer (7:17, 20, 23) and will until his **physical death** occurs (I Corinthians 15:42-49).

3. The Answer Expounded --- "United with Christ in his death." 6:3-10

"Or don't you know that all of us who were **baptized into Christ Jesus** were baptized into **his death**."

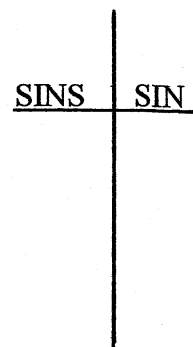
6:3

THE JUSTIFIED BELIEVER



While **still connected** to the **power or control** of the **sinful nature** (6:1), >>>>>>>>>>

>> the believer, through **his baptism** with or in the Holy Spirit, was **baptized** or placed **into Christ** (6:3a) and **into His death** (6:3b-4a). Through this baptism believers were **united with Christ** so that when Christ **died** on the **cross** all who believe in Him **also died with Him** (6:8a).



Christ died **for** our sins, and Christ died **to** sin.

As we continue through Section Five **here is something more to keep in mind** - the fact that there is a **Spiritual baptism** as well as a **water baptism**. Many denominations **teach** and large numbers of their constituents **believe** that Romans 6:3-4 refers to water baptism and thus that they are saved or belong to Christ and His Church through their baptism in or with water. However, the Apostle Paul is teaching a **Spiritual baptism into Christ** of which **water baptism is only a symbol or figure**.

The **figure** of "water baptism" is employed in 6:4 through the words "**immersion**" - "*Buried with him through baptism into death*" and "**emergence**" - "*Just as Christ was raised from the dead --- we too my live a new life*" to **illustrate the truth** that Spiritual baptism, "*baptized into Christ*" (6:3), **identifies** the believer as being **united** with Christ in His death and resurrection (Galatians 3:27; Colossians 2:9-12). This **union** with Christ through a Spiritual baptism is so complete, that to be "**in Christ**" is viewed as having **shared in His death** (6:3b, 4a, 5a, 6, 8a) & in **His resurrection** (4b, 5b).

Conceptually, Biblical baptism (whether water or Spirit baptism) is "**the placing of a person into a union with someone or something else so as to alter or change a previous relation or condition.**"

W. E. Vine, Expository Dictionary of New Testament Words

The **previous relationship or condition to sin** that was **altered or changed** (as presented in 6:1- 10) is seen as we look at **what happened** when Christ died to sin and **the effects** His death to sin had upon the believer **who died unto sin with Him**.

THE LIKENESS OF CHRIST'S DEATH TO SIN

What was Christ's **death to sin** like? What did Christ's **death to sin** accomplish?

a. "*The death he died, he died to sin once for all.*" 6:10a

There are, so to speak, **two sides** to the cross. On the one side there are "**sins**", or the acts of sin. On the other side there is "**sin**", the nature or power of sin. When Christ died on the cross, He not only died to pay the **penalty for our sins** but He also **died to sin** which, in Romans 6, refers to the **enslaving power or control of our sinful natures**. (See diagram at the bottom of page 78.)

Death means "**separation.**" In His death to sin, Christ **separated or set apart the believer** from the **power or control of sin** inherent in his sinful nature.

b. "*Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death - that is, the devil.*" Hebrews 2:14

What does it mean "**to destroy** (Greek - *katarego*) **him**" - the devil? It means that when Christ **died to sin**, He "**inactivated**", or "**made of non-effect**", or "**brought to nothing**" the devil's **power or control over believers in Jesus Christ**.

c. "*The reason the Son of God appeared was to destroy the devil's work.*" I John 3:8b

In I John 3:8b the Greek word *luo* is translated "**destroy.**" It means "**to sever**", "**to break**" or "**to dissolve**" the power thereof. The word "**work**" means "**deeds**" or "**actions.**"

When Christ **died to sin**, He **rendered** the deeds or actions of the devil over believers as "**non-binding.**" He **stripped the devil** of his **authority**, i.e., his **power or control over them**.

The Apostle Paul **affirms** this amazing truth of our "**union with Christ in his death**" in three other epistles with these words: "*I have been crucified with Christ*" (Galatians 2:20); "*Since you died with Christ*" (Colossians 2:20); "*For you died*" (Colossians 3:3); "*If we died with Christ*" (II Tim. 2:11).

THE EFFECTS OF CHRIST'S DEATH TO SIN UPON THE BELIEVER

a. *"For we know that our old self was crucified with him so that the body of sin might be done away with."* 6:6a

The *"body of sin"* refers to the human body as possessed, dominated or controlled by the sinful nature. *"Done away with,"* means "to render idle, inactive, and in-operative."

Through Christ's **"death to sin"** the power or control of the sinful nature over a believer's body ceased, resulting in the believer's release from its dominating, controlling power.

b. *"That we should no longer be slaves to sin."* 6:6b

That we should no longer be in bondage or servitude to the power or control of our sinful natures.

c. *"Because anyone who has died (with Christ), has been freed from sin."* 6:7

The word **"freed"** is a translation of the Greek word - *dikaioo* which is a legal term meaning **"to justify or to pronounce or declare righteous (with God)."**

In Romans 6:7, when believers **died with Christ unto sin**, that death annulled their relationship to the sinful nature. They were declared by God to be freed from its power or control over them and free to live in a new relationship under the power or control of the indwelling Holy Spirit.

Illustrations:

Picture yourself as a soldier and the devil as a Five-Star General of the Army.

In this relationship, when the general says **"Jump"**, you say **"How high, Sir?"** The five stars are his insignia of authority or control over you. But when Christ died to sin this relationship was broken. For in His death to sin, Christ stripped the devil of his insignia of authority over you. Now when the devil says **"Jump"**, his command is a mere sham, a pretense, because Christ has broken, or severed, or dissolved the devil's authority or control over the believer in Jesus Christ.

My second illustration is about a vehicle that operates with a **"clutch"** rather than an **"automatic transmission."** In such vehicles the power generated by the engine is transferred through a clutch or clutch plate and a drive shaft to a transmission gear box which rotates axles to which wheels are affixed and thus the vehicle is propelled, at various speeds, in a forward or backward motion.

In this illustration, you represent the **"vehicle"**. The **"engine"** represents the devil's enslaving power inherent in your sinful nature and which drives or propels you in a life of sin.

But when Jesus Christ died to sin, it was as though He stepped on the clutch pedal thus **disengaging the clutch** and depriving the engine of its ability to propel you, the vehicle. The engines roaring vibrating power is still there. It is still a part of you. But when Christ disengaged the clutch, the engine, that is, the devil's enslaving power, lost its power or control over you. Your propensity or addiction to sin inherent in your sinful nature has been broken. Hallelujah!

Note: The believer's union with Christ in His death is the **FIRST TRUTH** needed in understanding how to live a victorious separated life over sin's power or control of your sinful nature.

4. The Answer Expounded (continued) *"United with Christ in his resurrection."* 6:3-10

Here, in #4, we are looking at the second part of the Apostle Paul's **"expounded answer"** to the question *"Shall we (believers) go on sinning so that grace may increase?"* 6:1

The first part of Paul's answer explained **"Our union with Christ in His death."** In this second part Paul explains our union with Christ in His resurrection and ascension.

#c. ***“God has raised this Jesus to life”*** (Acts 2:32). ***“God has made this Jesus, (who was crucified), both Lord and Christ”*** (Acts 2:36b).

The power God **exerted** when He raised Christ from the dead He **also exerted** when He **exalted Christ** ***“by seating Him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come”*** (Ephesians 1:20-21) ***“Christ--- is at God’s right hand – with angels, authorities and powers in submission to him”*** (I Peter 3:22).

THE EFFECTS OF CHRIST’S RESURRECTION and ASCENSION UPON THE BELIEVER

a. ***“We too may live a new life*** (in Christ).” Romans 6:4b

Through our **union** with Christ in **His resurrection**, when God made Christ **alive** and **raised Him** up from the dead, God also ***“made us alive --- and raised us up with Christ”*** (Eph. 2:4-6a). God raised up all believers from **spiritual death** so that they might **live a new life in Christ**.

b. ***“We will also live with him*** (by the means of Him - Christ).” Romans 6:8

Through our **union** with Christ in **His ascension**, when God **seated Christ** at His right hand in the heavenly realms, God also ***“seated all believers in Christ there with Him”*** (Ephesians 2:6b).

Ephesians 2:1-7 **paints the following picture** of the effects of Christ’s death, resurrection and ascension upon the believer.

“As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful natures and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions - it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.”

Therefore, just as Christ **is seated** ***“far above all”*** in the heavenly realms, so we also **are seated there with Him**. And just as Christ **lives triumphantly** over ***“all rule and authority, power and dominion”***, so we also may **live a new triumphant spiritual life** with Him (Romans 6:4b) --- that is, **through Him or by the means of Him** (Romans 6:8).

There is now a **new source of spiritual power** by which we can live a **new quality** of life. It is ---

“God’s incomparably great power which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms ---and this power is for us who believe” (Read Ephesians 1:18-23).

This power is able to do **in us** and **for us** ***“immeasurably more than all we could ask or imagine”*** (Read Ephesians 3:14-21).

Note: Union with Christ in His resurrection and ascension is the **SECOND TRUTH** needed in your understanding of how to live a **victorious separated life over sin’s power / control**.

ROMANS 6:11-14 – “*Counting* (or reckoning) *yourselves dead to sin but alive to God in Christ Jesus.*”

The word “**count**” in 6:11 means “To take into account; to compute; to **count upon the fact.**” When the Apostle Paul admonishes believers in Christ to “count upon the fact” he means for them to **accept by faith** those facts which God has revealed to them.

In 6:11-14, there are **two facts** God has revealed that believers in Christ are to **accept by faith**.

Fact One --- You are dead to sin --- to sin’s power or control over you through your sinful nature.
6:11a and 12-13a

Therefore, **if you accept by faith** that you are dead to sin, then “***Do not let sin reign in your mortal body.***” **Stop allowing** the sinful nature to **rule or dictate as a master. Do not respond to or obey** its lustful promptings and enticements. And, “***Do not offer the parts of your body to sin.***”

Offer means, “To present; to place beside or near; to put at one’s disposal.” Since you **died to the power** of the sinful nature, **stop putting** the members of your body **at its disposal**.

Fact Two --- You are alive to God in Christ Jesus. 6:11b and 13b

Therefore, **if you accept by faith** that you are alive to God in Christ Jesus, then “***Offer yourselves to God.***” Surrender or dedicate **yourself** to God. Once for all **place yourself at His disposal**. And --- “***Offer the parts of your body to him as instruments of righteousness.***”

Then, counting on the fact that you are dead to sin and alive to God, “***Sin*** (sin’s power or control over you through your sinful nature) ***shall not be your master.***” 6:14

Note: Counting your self to be dead to sin’s power and alive to God, in Christ Jesus, is the **THIRD TRUTH** needed in understanding how to live **a victorious separated life over sin’s power/control**.

ROMANS 6:15-23 – Progressive / Experiential Sanctification

The above material in Romans 6:1-14 presented sanctification from the standpoint of **positional truth** - that is, **what believers are** by virtue of being in union with Christ in His death and resurrection.

Now, let’s look at **Progressive / Experiential Sanctification** which is based on or gained **by experience**. In 6:15-23 the Apostle Paul emphasizes **offering one’s self** (yielding / dedicating one’s self) and **obedience** as the necessary actions in **Progressive / Experiential Sanctification**.

In 6:15-23, Paul uses the **same format** in presenting Progressive / Experiential Sanctification as he did in 6:1-14 in presenting our Union with Christ in His death and resurrection.

1. A Question Posed --- “Shall we sin?” 6:15a

In chapter 6 verse 1 the phrase “*Shall we go on sinning*” spoke of a **continuous habitual action**. Here in 6:15, “*Shall we sin*”, **refers to a single act of sin**. This question arises from 6:14, “*You are not under law, but under grace.*”

According to Kenneth S. Wuest, this verse could be thought of in this way; “May believers live a life of planned occasional sin since we are not under the uncompromising rule of law, but under the lenient scepter of grace?”

2. The Question Answered --- "By no means!" 6:15b

It is **unthinkable** for believers, whose relationship to the power of sin **has been severed** through God's grace in Christ Jesus, to **plan an occasional act of sin**.

3. The Answer Expounded --- 6:16-18

*"Don't you know that when you **offer yourselves** to someone to obey him as slaves, you are slaves to the one whom you obey -- whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?" 6:16*

The word **slave** (Greek *doulas*) was used for the most abject and servile form of slavery. Four thoughts or conditions describe slaves **in this form of slavery**.

- * They were born into a condition of slavery.
- * Their wills were swallowed up in the will of another - their masters.
- * They served their masters to the disregard of their own interests.
- * Their relationship to their masters was only broken by death.

In verses 16-18, the Apostle Paul **refers back to Positional Sanctification** (6:1-14), particularly to 6:6-7, where he reminds believers that **one purpose** in our "dying with Christ to sin" was *"That we should no longer be slaves to sin (sin's power / control) but freed from sin."*

Now, in 6:16-18, Paul **adds another dimension** to what happened when we "died with Christ to sin." *"You became slaves to righteousness" (6:18) --- "Slaves to God" (6:22a).*

The following **diagram** is an attempt to **visualize** these truths.

Before you understood the teaching of the sanctifying work of Jesus Christ in Romans 6:1-10, **you were a slave or a servant to sin**. **But** when Christ died to sin, and you died with Him, **He severed this old relationship** of slavery to sin's power and instituted a **new relationship**. Namely, **you became a slave or a servant of God and of righteousness**.

Your Old Relationship

You Were ---
Slaves To Sin (6:17a)

The word "slaves" in verses 6:16, 17, 19 and 20 means, "To bind"; "To be in bondage"; "To be in subjection."

You were -- slaves in bondage or subjection to the power or control of the sinful nature.

<<< this relationship was cancelled
You were "Set free from sin's power." 6:18a

But When ---

Christ Died | Unto Sin

Your New Relationship

You Became ---
Slaves To Righteousness (6:18b)

The word "slaves" in verses 6:18 and 22 means, "To enslave"; "To bring under bondage"; "To make slaves."

You were -- declared or constituted to be slaves of God and righteousness.

this relationship was instituted. >>>
You became "Slaves to righteousness." 6:18b

This is Positional Truth or Positional Sanctification

4. The Application --- 6:19-23

“Now that you (believers) have been set free from sin (sin’s power or control over you) and have become slaves to God” (positional truth - 6:22a), what does God require of you - experientially? That you offer yourself to God.

To offer your self means, “To present; To yield; To surrender; To dedicate; To put at the disposal of.” **The action of offering your self**, is the way you say to God that, **experientially, you want out of the old relationship** to sin’s power / control over you and that, **experientially, you desire the new relationship** of a slave or servant of righteousness and holiness (6:13 & 19).

This action of “offering”, “presenting”, “yielding,” etc., **is seen in four ways** in Romans 6:13-23.

a. It is seen as - “***offering yourself to God***” (6:13). See also 12:2

This is a **one time act of dedication** in which you **surrender** your life, your will, **to the will of God**. By this act you recognize the Lordship of God / Christ over you and **willingly surrender to Him the right to use your life** according to His will and purposes for you.

b. It is seen as - “***offering yourself to God as His slave or servant for righteous purposes***” (6:16).

The **concept of righteousness** as used by Christ means:

- * Whatever conforms to the revealed will of God (Matthew 5:20);
- * Whatever has been appointed by God to be acknowledged and obeyed by man (Matt. 21:32);
- * The sum total requirements of God (Matthew 6:33).

Exodus 21:1-6 reveals the following procedure concerning a **Hebrew servant** under the Old Testament Covenant of Law. *“If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free (verse 2). But if the servant declares, ‘I love my master --- and do not want to go free’ (verse 5), his master shall take him to the doorpost and pierce his ear with an awl. Then he will be his servant for life” (verse 6).*

What an **analogy** for servants of God under the New Testament Covenant! **Positionally**, in Christ, we, **who were slaves to sin, became slaves to God and righteousness**. Now, **experientially, in offering ourselves to God**, we, like the Hebrew servant, are saying, **“Lord we love you. We never want to go back to sin’s slavery. We want to be your servants forever.”**

c. It is seen as - “***offering your body to God***” (6:13).

Your body, called “*the body of sin*” in 6:6a, is the **vehicle** through which sin expresses itself. However, as a believer in Christ, your body is now **a temple** of the Holy Spirit through which God **expresses Himself** to the world (I Corinthians 6:19-20 and II Corinthians 6:14-7:1).

“Therefore honor God” – by “offering Him your body as a living sacrifice” (Romans 12:1).

d. It is seen as – “***offering the parts or members of your body to God***” (6:13, 19).

You are to stop this action - “*Offering the parts of your body to sin as instruments of wickedness*” and **to commence this action** - “*Offer (surrender, dedicate) the parts of your body to God as instruments of righteousness*” (6:13). That is to say: **“Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness” (6:19).**

Remember, in **offering** or **yielding yourself**, there are choices - "*for to whom you offer yourself --- his slaves or servants you become*" (6:16). A **wrong choice** means "*sin and death.*" A **right choice** means "*life*", a **new quality of life through Jesus Christ** (6:23).

If you **have never offered** your life to God / Christ, **then pause here and right now**, in a **deliberate act of your will**, surrender your life to God / Christ as outlined above in letters. **a. - d.**

Acknowledge that Christ's redeeming blood has purchased you. Consequently, you are not your own. Rather, you belong to God. Therefore ---

Offer your life to God. Offer yourself to God as a servant of righteousness. Offer your body to God as a living sacrifice. Offer the individual parts of your body to God as instruments for righteous purposes (your mind, eyes, ears, hands, feet, private parts, etc.).

By these actions you are exercising Progressive / Experiential Sanctification
i.e., that which is based on or gained by experience.

Note: Progressive / Experiential Sanctification, **the offering or yielding of yourself to God**, is the **FOURTH TRUTH** needed in understanding how to live a **victorious separated life over sin's power / control**.

ROMANS 7:1-13 - The Believers Death With Christ To The Law.

As we look at **Romans chapter seven** remember that the Apostle Paul is **still teaching** "the doctrinal basis for living a sanctified life."

Paul **began this teaching** in Romans 6:1 with a **question** - "*Shall we* (those justified by faith in Jesus Christ) *go on sinning* (living a habitual life of sin)?" In the **process** of answering this question, Paul stated in Romans 6:2-5 that **through spiritual baptism** justified believers were **placed into Christ** and were therefore **united with Christ in His death** (see page 78) **and resurrection** (see page 81).

Furthermore, Paul revealed **two aspects or views of our deliverance** from sin through **Christ's death** on the cross.

First, "*Christ was delivered over to death for our sins*" (our acts of sin). Romans 4:25a
Christ died **for our sins** in order to deliver us from **sin's penalty of death**.
(See the diagram on page 78 and also letter **a.** on page 79.)

Second, "*The death Christ died, he died to sin once for all*" (sin's nature in us). Romans 6:10a
Christ died **to sin** in order to deliver us **from sin's power or control** and also **from being "slaves to sin"** in order that we might become "*slaves to righteousness.*" Romans 6:17-18
(See the diagram on page 84.)

Now, in Romans 7:1-6, Paul reveals a **Third aspect or view of Christ's death - death to the Law**. In these verses Paul switches from Experiential Sanctification (6:15-23) to **Positional Sanctification** - what believers are by virtue of being in or belonging to Jesus Christ.

When the Apostle Paul speaks of "**law**" in chapter seven, he is referring to the **Mosaic Law**, The Law given by God through Moses, and primarily to the **moral aspects** of that Law, the **Ten Commandments**.

In expounding the meaning of **Christ's death to the law**, the Apostle begins with a **statement** about "**law**" that is **common** to everyone's knowledge.

"--- *The law has authority over a man only as long as he lives.*" 7:1b

Paul then **illustrates** this truth by using the **example of marriage** in relation to the law.

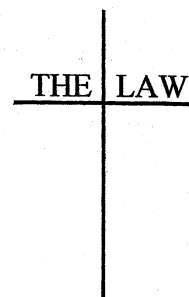
"By law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released (discharged) from the law of marriage --- and free to marry another man" --- without any stigma attached. 7:2-3

Then, **this analogy**:

"So, my brothers, you also died to the law through the body of Christ (just like death nullifies a marriage), that you might belong to another" (just like in a re-marriage). 7:4a

Remember, that the believer, through his baptism with or in the Holy Spirit, was baptized or placed **into Christ** (6:3a) and **into Christ's death** (6:3b-4b). Through this baptism believers were **united** with Christ so that when **Christ died** on the cross those who believe in Him **also died with Him** (6:8a).

In this **Third aspect** or **view of Christ's death** on the cross we discover that *Christ died to the law* (7:4a) and that in dying with Him (7:4a) believers were **released** (discharged) *from the law* (7:6a) - just like death nullifies a marriage. And just as **re-marriage initiates** a new relationship, so believers **"belong to another, to him who was raised from the dead"** (7:4).



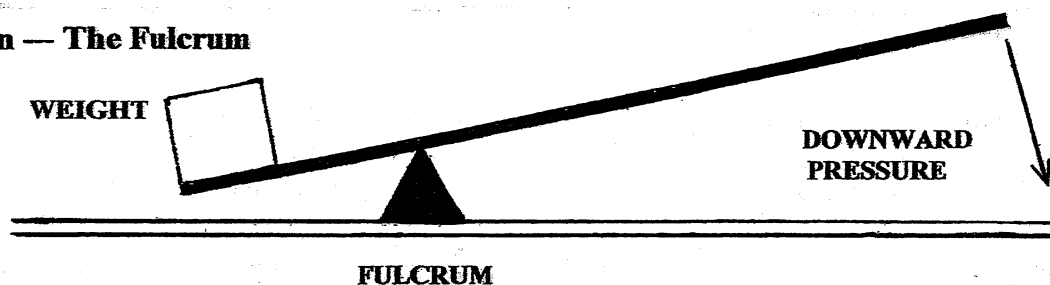
Christ died to the law.

Question – In relation to **sanctification**, (living Christ-Like lives in separation from the power of our sinful natures), what was it about the Mosaic Law that **"bound"** believers – that they needed **"to die to"** and be **"released (discharged) from"** (7:4)? The question is **answered** in 7:7-13 by **examining** both the law's **strength** and **weakness**.

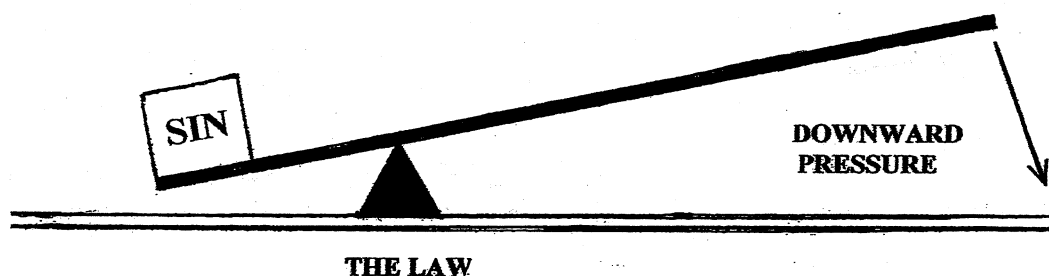
The Law's Strength

"Is the law sin? Certainly not" (7:7a)! "The law is holy, and the commandment (law) is holy, righteous and good" (7:12). The law does not cause sin. Rather, it exposes / unmasks and condemns it.

Illustration — The Fulcrum



"A Fulcrum is the support or point of support on which a lever turns in raising or moving something; hence, it is a means of exerting influence, pressure, etc." Webster's New World Dictionary



In relation to sin, the law acts like a “fulcrum.” The law is the support or point of support by which leverage or pressure is exerted in exposing or unmasking sin in our lives. Without the “fulcrum of the law” none of the following would happen.

“I would not have known what sin was except through the law” (7:7a). “For through the law we become conscious of sin” (3:20). “Apart from the law, sin is dead” (7:8b).

“I would not have known what coveting really was if the law had not said, ‘Do not covet’.” 7:7b

“The law arouses the sinful passions in our sinful natures (7:5a) --- so that through the commandment (law) sin might be recognized as sin – sin might become utterly sinful” (7:13).

Summary: Before the law came sin was in us and alive, but it appeared to be in-active or dormant for there was nothing to measure it by. When the law came it provided a standard of measurement whereby sin revealed itself, not as an act of sin, but as an inward power which produces passionate cravings and desperate desires in us for what is forbidden.

The strength of the law is that it reveals, exposes or unmasks sin, i.e., the power or control of the sinful nature, which produces “death” in us, i.e., a spiritual separation from God (7:9-11). But isn’t such a law “holy, righteous and good” (7:12)? Yes! Then what is the “bondage” of the law that believers need to “die to” and be “released from” (7:6)? This question is answered, not through the law’s strength, but rather, through its weakness.

The Law’s Weakness

The law decreed obedience to its commands.

“If we are careful to obey all this law before the Lord our God, as he has commanded us, that will be our righteousness” (Moses - Deuteronomy 6:25).

But alas, the law did not provide a means by which the believer could satisfy its requirements.

The law says “You shall not!” However, fulfillment is left to the will or the desire or the determination of the individual believer which is no match for the power of the sinful nature that indwells him.

Consequently, without a means apart from ourselves for obeying the law, believers “were controlled by the sinful nature. The passions (of the sinful nature) aroused by the law (the fulcrum) were at work in their bodies, so that they bore (continued to bear) fruit for death” (Romans 7:5).

Paul states, that “Once I was alive apart from law; but when the commandment came (law as a fulcrum - page 87), sin sprang to life and I died. I found that the very commandment that was intended to bring life actually brought death” (Romans 7:9-10). Why? Because the law did not provide a means by which Paul, or any other believer, could fully comply with or satisfy the law’s requirements.

God’s Plan / Provision

- Dying with Christ to the law. 7:4

“So, my brothers, you also died to the law through the body of Christ, (so) that you might belong to another, to him who was raised from the dead, in order that we might bear fruit unto God.”

(This truth - dying with Christ to the law - is explained in the analogy and diagram on page 87.)

- **Dying with Christ to what once bound us. 7:6a**

In relation to the law, W. E. Vine in his "Expository Dictionary of New Testament Words" defines 'bound us' (Greek - *katecho* 7:6a) "as that **which had held in bondage** those who through **faith in Christ** were made **dead to it** (the law) **as a means of life.**"

Realizing --- that the law **decrees obedience** to its commands, and yet, **the inherent nature** of the law **was not** to deliver from sin (sin's power in our sinful nature) **but to enhance** its sinfulness (the fulcrum) --- the only remedy for **this bondage was to die to the law as a means of life.**

So, believers **died with Christ to the law** (7:4). "*By dying to what once **bound us**, we have been **released** (discharged) from the law*" (7:6a) --- "*That we might **belong to another**, to him who was raised from the dead, in order that we might **bear fruit to God***" (7:4).

- **The new way of the Spirit. 7:6b**

Now, by "***Belonging to him** who was raised from the dead* (7:4), "***we serve in the new way of the Spirit**, and no longer in the old way of the written code*" (7:6b). The **power** of the resurrected Christ, **administered to believers** through the **Holy Spirit**, **enables them** to comply with or satisfy or fulfill the **righteous requirements** of the law (Romans 8:4).

Note: Dying with Christ to the law and fulfilling the law by the new way of the Spirit is the **FIFTH TRUTH** needed in understanding how to live a **victorious separated life over sin's power / control.**

In Romans chapter 6 the Apostle Paul revealed a **positional truth** - something a believer has by virtue of belonging to Jesus Christ. This **positional truth** is summed up in verses 11, 18, and 22a which state **that in union with Christ in His death and resurrection**, believers are to count themselves **dead to sin** (set free from the power of the sinful nature), and **alive unto God** - free to yield or offer themselves and their bodies unto God as servants of righteousness (see pages 78-86).

In chapter 7 Paul revealed another **positional truth**, which is summed up in verses 1-6. This truth states **that in union with Christ in His death and resurrection**, believers **also died to the law**. Why was this necessary? Because, **the law does not provide a means** by which a believer could satisfy or fulfill its requirements. **It only reveals sin in man.**

ROMANS 7:14 - 8:4 – The Law of Spiritual Freedom

Now, in Romans 7:14-8:4, Paul once again switches from **positional truth** to **experiential truth** (that which is based on or gained by experience). Paul does so in order to share a **practical down-to-earth understanding of what transpires in the life or experience of a believer as he endeavors to live a sanctified or separated life unto God.**

Paul begins by stating **that a believer**, endeavoring to live a sanctified or separated life, a Christ-like or God pleasing life, will be **immediately confronted with three questions of dilemma.**

1. **Why do I NOT DO what I want to do? 7:15**

Why do I **not** live up to or obey God's commandments, which is what I **want to do**?

2. **Why do I DO what I DO NOT want to do? 7:15**

Why do I break God's commandments, which is what I **do not want to do**?

3. **How can I experience deliverance or freedom from this dilemma? 7:24**

Paul **answers these questions** through a series of **four inter-related spiritual laws** that currently operate in every believer.

These laws, **like natural laws**, such as the Law of Gravity, are a sequence of events that have been observed to occur **with unvarying uniformity** under the same conditions. Natural laws are **never abolished**. However, they can be rendered non-effective **when a lesser law is superseded by a greater law**. The same is true of the following **four inter-related spiritual laws**.

THE LAW OF GOD

- This Law is the moral commandments given by God through Moses. 7:1-3
- This Law is holy, righteous, good (7:12), and spiritual (7:14).
- This Law reveals sin in the believer. 7:7
- This Law arouses the sinful passions in the believer's sinful nature. 7:5, 9-10, 13
- This Law **has a limitation, an inadequacy**.

"It is powerless --- in that it was weakened by the sinful nature." 8:3

The Moral Law of God expects a believer **to fulfill** its commandments but **provides no help** in its accomplishment. **Fulfillment** is left to human strength, human resolve. But the believer's strength and resolve is **rendered powerless** through the believer's **sinful nature**.

THE LAW OF THE MIND or WILL

- This Law agrees that the Law of God is good. 7:16
- This Law delights in the Law of God, and desires to obey it. 7:22a
- This Law of The Mind or Will **also has a limitation, an inadequacy**.

"I have (the Law of my Mind or Will has) a desire to do what is good, but I cannot carry it out." 7:18

In his mind or will the believer **can desire to do what is good** (God's Law) **but he cannot carry it out**. He lacks **the ability to perform – to do it**.

This answers the question --- "Why do I NOT DO what I want to do?" 7:15a

THE LAW OF SIN and DEATH

- There is a **third law** which is at work in the believer. **The Law of Sin and Death**. So that, whenever the believer **desires to do good** (obey God's commandments) **evil is present in him**. 7:21
- This Law of Sin and Death **is at war with the Law of The Mind or Will**. It is a **GREATER law** than the Law of The Mind or Will. It takes the believer's mind or will **captive - a prisoner**. 7:23

"But I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin (and death) at work within my members" (7:23). So that, "what I hate I do" (7:15) and "the evil I do not want to do --- this I keep on doing" (7:19).

This answers the question --- "Why do I DO what I do not want to do?" 7:15

What a wretched, miserable existence!! Our minds or wills **desiring to obey God's Law** but the over- powering control of the sinful nature saying **"you will not"** – so that **WE DO** what **WE DO NOT WANT TO DO** --- **we keep sinning against God's Law**. Oh, --- *"Who will rescue us from this body of death? Thanks be to God – (it comes) through Jesus Christ our Lord!"* 7:24-25

(See chart on page 91 – Sin's Method of Domination or Control)

SIN'S METHOD OF DOMINATION OR CONTROL

Note: The wording is taken from the King James Version of the Bible.

SIN'S METHOD OF OPERATION

James 1:13-15

1. TEMPTATION-(The Means). . . vs. 13,14a

Is a trial or trick definitely designed by Satan to lead to evil.
The Tempter - Matthew 4:3
The Adversary - Opponent I Peter 5:8

2. ENTICEMENT-(The Approach). . . vs. 14

The strategy is to lure by bait, allurement.
The snare or trap of the Devil
II Timothy 2:26

3. LUST-(The Method). vs. 14

Is the emotions or strong desires of the personality. These are not immoral, but become immoral when inconsistent with the will of God.
The wiles (deceit) of the Devil.
Ephesians 6:11

***** POINT OF NO RETURN *****

4. CONCEPTION-(The Acceptance). . vs. 15

Means to take, receive, put together.
The devices or schemes of the Devil.
II Corinthians 2:11

5. SIN-(The Act) vs. 15

Is missing the mark set down by Divine Law or Light.
The works (task) of the Devil.
I John 3:8

6. DEATH-(The Result). vs. 15

Separation or broken fellowship with God.
The power or dominion of the Devil.
Hebrews 2:14

SIN'S BATTLEFIELD

Genesis 3:1-13

1. QUESTION. 3:1-4

To call into question, to doubt.
An attempt to discredit the Word of God.

2. SUGGESTION. 3:5

Prompting or enticement to evil.
Putting the idea into the mind.

3. OPPRESSION vs. 3:6

Body or mental uneasiness or distress.
Scheme worked out in the mind.

4. OBSSESSION. vs. 3:6

Persistently assailed or vexed.
Scheme now worked out in action.

5. POSSESSION vs. 3:6

The holding of something as one's own.
Actually occupying or controlling.

6. REGRESSION vs. 3:7,8,10

Depression, dull mind, fear, loss of peace - can't do as you wish in prayer, Bible reading, exercising of Faith, etc.

THE MIND

I Timothy 4:1

1. CORRUPTED MIND. II Cor. 11:3

Corrupt means, "to retail, peddle, to act as huckster." To do anything for advantage or personal gain.

2. BLINDED MIND. II Cor. 4:4

Blind in sense of to burn, smoke, put up a smokescreen.
To become hazy and confused.

3. FLESHLY MIND. Eph. 2:3

A mind dominated by desires, cravings, or lusts of the flesh.

4. DARKENED MIND. Romans 1:21

A mind that is empty, not sensitive, deprived of understanding. Incapable of clear thoughts.

5. REPROBATE MIND. Romans 1:28

A mind which God cannot approve of, bent toward the improper. Not acceptable to God's standard.

6. CARNAL MIND. Romans 8:6,7

A mind which becomes hostile to God, no longer subject to Him. To be carnally minded is Death.

THE LAW OF THE SPIRIT (The Holy Spirit)

- The Law of The Spirit is the life giving power of the Spirit that came through Jesus Christ. 8:2

In Romans 7:1-6, the believer is seen to have died with Christ to the “**Mosaic Law**” (7:4). In his death to the law, the believer **was released** from the “**old way**” of endeavoring to fulfill the law through **human strength** or **human resolve** (which no one could attain to) and was given a “**new way**” or **principle of fulfillment** – **the life giving power of Christ through the Holy Spirit**. 7:6

“For what the law (the Mosaic Law) was powerless to do (providing believers a means of fulfilling the law) --- God did by sending his own son --- in order that the righteous requirements of the law might be fully met in us, who — live according to the Spirit.” Romans 8:3-4

- The Law of The Spirit **frees the believer** from the Law of Sin and Death. 8:2

As a believer **shares his desire to obey God’s Law with the Holy Spirit**, the **GREATER Law** of The Spirit **supersedes** the **LESSER LAW** of Sin and Death thereby enabling the believer to **do what he desires to do** (obey God’s Law) & **not to do what he does not want to do** (disobey God’s Law).

- The life giving power of the Holy Spirit **enables the believer to fulfill the righteous requirements of the moral law**. 8:4

There has come a **new method of fulfillment in relation to holiness / sanctification**. It is the **power or energy of the Holy Spirit** to accomplish holiness (the fruits of righteousness) in the believer **as he yields to the Spirit**. Rather than attempting to fulfill God’s Law through **self efforts** the believer seeks fulfillment **through the power of the indwelling Holy Spirit**.

This is “**the new way of the Spirit**” (7:6) by which the believer bears the fruit of righteousness and holiness.

“So I say, live (order your life) by the Spirit, and you will not gratify the desires of the sinful nature.” Galatians 5:16

This answers the question --- “How can a believer experience deliverance or freedom from the dilemma of the Law of Sin and Death?”

Note: Knowing how these four inter-related spiritual laws function in the life of a believer is the **SIXTH TRUTH** in understanding how to live a victorious separated life over sin’s power / control.

Praise God! What a wonderful time it was for me (the author at age 32) when I discovered these four inter-related spiritual laws and how they functioned in me. But more so, “that day” when I actually first experienced the Holy Spirit delivering me from the grip of the Law of Sin and Death.

By way of **personal testimony**, allow me to share with you what happened in me on “that day.”

I was a senior in high school. As yet, I had no knowledge of the four inter-related spiritual laws that we have been discussing. However, as a believer, they were present and at work in my life.

I had fallen into a habit of using bad language. On one occasion this language spilled out when my younger sister was present. I felt so dirty and ashamed. Then one day, while re-stocking the jam and jelly section in the Super Market where I worked, it was as though the Lord and I entered into a conversation. It went something like this:

"Hi, Bill, how's it going" the Lord asked. "Not so great – as you well know" I answered. "Why?" "What's up?" I proceeded to explain the sinful habit I had fallen into and what happened in my sister's presence. "That's no way for a Christian to live, is it?" "No", I replied. "Then why not do something about it. Break the habit", the Lord encouraged. "I've tried, but I am not able to shake its grip on me." "Well", said the Lord, "if you are **sincere** and **really desire** to be rid of this sinful habit **why not let me deal with it for you?**" Right then and there **I yielded** that sin to the Lord and asked Him to rid me of it – & praise the Lord, **He did**. Since that day, 68 years ago, I have been "**clean**", freed from the bondage of bad language - including the 34½ months I spent in the United States Marine Corps during W. W. II.

As a believer in Jesus Christ, **THE ONUS** - the initial action in living a sanctified or separated life unto God, **is on you**. For you must first desire, or thirst, or long to be delivered from the God - dishonoring overpowering habit or practice that now controls you through your sinful nature. Then you must yield that sinful habit or practice to the GREATER Law of The Spirit.

In relation to the four inter-related spiritual laws, Romans 8:13 has been most helpful to me and I trust it will be to you also.

"For if you live according to the sinful nature, you will die; but if by the Spirit (by means of the Holy Spirit) you put to death the misdeeds (sinful practices) of the body, you will live."

As we dissect this verse, here is what it is saying or teaching.

The "if you" has reference to a believer's choice or desire as well as The Law of The Mind or Will. The "sinful nature" and "the misdeeds of the body" have reference to The Law of Sin and Death. The "Spirit" is the Holy Spirit, and refers to The Law of The Spirit.

Now, if you desire or long to be delivered from the power / control of your sinful nature and if you yield the "misdeeds", the sins which now control you, to the Holy Spirit - you will live, because the superseding enabling power of the indwelling Holy Spirit is able to free or separate you from any and all overpowering habits or practices as you cooperate with Him.

ROMANS 8:5-17 – Conclusions

Those who live according to The Sinful Nature ---

1. They have their minds (interest, purpose) set on what the sinful nature desires. 8:5
2. The mind of sinful man is death (alienation from God). 8:6
3. The sinful mind is hostile (antagonistic) to God. The sinful mind does not submit to God's law, nor can it do so. 8:7
4. Those controlled by the sinful nature cannot please God. 8:8
- 5.

Those who live in accordance with The Holy Spirit ---

1. They have their minds (interest, purpose) set on what the Spirit desires. 8:5
2. The mind controlled by the Spirit is life (alive to God) and peace (with God). 8:6
- 3.
4. They are controlled by the Spirit of God who lives in them. 8:9
5. Their spirits are alive. The Holy Spirit living in them gives them life. 10-11

In considering these possible ways of living, the Apostle Paul draws **this conclusion** in 8:12-13 ---

“Believers have an obligation.” The Greek word **opheiletes**, here translated **“obligation”**, means **“one who owes anything to another.”** Metaphorically, **“it is one who is in debt to another.”**

Paul continues by saying that as a believer in Jesus Christ **“you have no obligation, or you are not indebted to live after the desires of the sinful nature. You were separated or set free from its power or control. Your obligation or debt is to the Holy Spirit who daily empowers you to live victoriously over the desires of the sinful nature.”**

In his book, **“Romans - God’s Good News For The World”**, page 227, John Stott gives us **this insight** concerning Paul’s **conclusion**.

“Paul’s argument seems to be this; if the indwelling Spirit has given us life, which he has, we cannot possibly live according to the flesh (sinful nature), since that way lies death. How can we possess life and court death simultaneously? Such an inconsistency between who we are and how we behave is unthinkable, even ludicrous. No, we are in debt (debtors or obligated) to the indwelling Spirit of life to live out our God-given life and to put to death everything which threatens it or is incompatible with it.” Amen! So be it Lord.

As a **closer** for Section Five, John Scott (page 236) also gives us this **succinct understanding of the ministry of the Holy Spirit**.

“Looking back now over the first half of Romans Chapter 8, we have seen something of the multiple ministries of the Holy Spirit.

He has **liberated us** from the bondage of the law (2), while at the same time **he empowers us** to fulfill its just requirements (4). We now **live** each day according to the Spirit and **set our minds** on his desires (5). He **lives** in us (9), gives **life to our spirits** (10), and will one day give life to **our bodies** too (11). His indwelling **obliges us** to live his way (12), and his power **enables us** to put to death our body’s misdeeds (13). He **leads us** as God’s children (14) and **bears witness** to our spirit that this is what we are (15-16). He himself is also the **foretaste** of our inheritance in glory (17, 23). It is his **indwelling** which makes the **fundamental difference** between Romans Chapter 7 and 8.”

Note: The believer’s relationship to the indwelling Holy Spirit is the SEVENTH TRUTH needed in understanding how to live a victorious separated life over sins’ power / control.

“The Holy Spirit has come to do IN US all that Christ has done FOR US.”

The Fourth Conclusion In The Book of Romans Is ---

That in **union** with Christ, believers **died unto sin** (the power or mastery of the sinful nature – 6:1-10) and **unto the Law** (the bondage of striving to fulfill the Law through human strength or resolve – 7:1-6) and have also been **raised with Christ** to live a new life unto God through the **enabling power** of the **indwelling Holy Spirit**.

P. S. - I have included on pages 95-96 a separate outline of The Law of Spiritual Freedom (pages 89-92) that can be used as material for a Bible Study or for sharing these tremendous truths with individual believers as the Lord may lead you.

THE LAW OF SPIRITUAL FREEDOM

"The New Way Of The Spirit"

Romans 7:1 – 8:4

In Romans chapter 6, the Apostle Paul revealed a **"positional"** truth - something believer's have or experience by virtue of belonging to Jesus Christ. This truth was summed up in 6:11, 18, and 22a. It stated, that **in union** with Jesus Christ in His death and resurrection, believers are to **count** or **reckon** themselves **dead to sin** (set free from the **power** of the sinful nature), and **alive unto God** (free to **yield** or **offer** themselves and their bodies unto God **as servants of righteousness**). But now in Chapter 7, as believers endeavor to live for God according to His righteous law and commandments, they are confronted with **three questions of dilemma**.

- Why do **I NOT DO** what I want to do? 7:15
Why do I not live up to or obey God's laws - **which is what I want to do?**
- Why do I do what **I DO NOT** want to do? 7:15
Why do I break God's laws - **which is what I do not want to do?**
- How can I experience **DELIVERANCE** or **FREEDOM** from this dilemma? 7:24

Paul answers **these questions** through a series of **four inter-related spiritual laws**. These laws, like natural laws such as the Law of Gravity, are a **sequence of events** that have been **observed to occur** with **unvarying uniformity** under the same conditions. As natural laws are **never abolished** neither are these spiritual laws. However, they can be rendered **non-effective** when a **lesser law** is **superseded** by a **greater law**.

Example: Pretend that you are holding a **pen** in your right hand. **Your hand**, in relation to the weight of the pen, is **stronger** than gravity's pull on the pen. However, if you **release** your grip on the pen, it will **succumb** to the pull of gravity. The Law of Gravity was **never abolished**. It was only **rendered non-effective** by "a greater law", the **greater strength** of your hand in relation to the weight of the pen. **Keep these principles in mind as we look into Paul's four inter-related spiritual laws.**

THE LAW OF GOD

- It is the moral commandments of God given through Moses. 7:1-3
- It is holy, righteous, good (7:12), and spiritual (7:14).
- It reveals sin in us. 7:7
- It arouses the sinful passions of our sinful natures. 7:5, 9-10, 13
- It has a **limitation, an inadequacy**.
"It is powerless --- in that it was weakened by the sinful nature." 8:3

The moral law expects a believer to live up to its precepts but **provides no help** by which to **fulfill** its commandments. Fulfillment is left to **human strength** or **human resolve**. But our strength and resolve is **rendered powerless** through our sinful natures.

THE LAW OF THE MIND or WILL

- It agrees that the Law is good. 7:16
- It delights in the Law of God. It desires to obey God's Law. 7:22a
- The mind or will also has a **limitation, an inadequacy**.
"I have a desire to do what is good, but I cannot carry it out." 7:18

The mind or will can **desire** to do what is good (God's laws) but cannot carry it out. It **lacks the ability to perform**. This answers the question - "Why do **I NOT DO** what I want to do?" 7:15a

THE LAW OF SIN AND DEATH

- There is a **third** law. It is the Law of Sin and Death which is at work in us. So that when we would do good, **evil** is present with us. 7:21
- This Law is **at war** with the Law of the Mind or Will. This Law is a **greater law** than the Law of the Mind or Will. It takes the mind or will **captive --- a prisoner**. 7:23
*"But I see **another law** at work in the members of my body, **waging war** against the law of my mind and making me **a prisoner of the law of sin** at work within my members"* (7:23). So that, *"What I hate I do"* (7:15) and *"the evil I do not want to do --- **this I keep on doing**"* (7:19).

This answers the question --- "Why do I **DO** what I **DO NOT** want to do?" 7:15

What a wretched existence! *"Who will rescue us from this body of death? Thanks be to God - through Jesus Christ our Lord!"* 7:24-25

THE LAW OF THE SPIRIT

- The Law of the Spirit is the **life giving power of Jesus** which **frees us** from the Law of Sin and Death. 8:2

When Christ died on the cross, the believer, in union with Christ, **also died with Him**. In Romans 6:1-3 the believer died with Christ "**unto sin**." Here in Romans 7:1-6, the believer, in union with Christ in His death, is seen to have died with Christ **unto the "Mosaic Law"** (7:4) which **released** the believer from the **principle of fulfilling the law** through the means of **self-effort**.

We have been **released** from the "**old way**" of fulfilling the moral law through human strength or human resolve (which no one could do) and are given a "**new way**" or a **new principle of fulfillment** --- **the life giving power of Jesus Christ through the Holy Spirit**. 7:6

*"For what the law was **powerless to do** (providing us help in fulfilling the law) **God did** by sending his own son --- in order that the **righteous requirements of the law might be fully met in us, who --- live according to the Spirit**."* 8:3-4

- The Law of the Spirit **gives freedom** from the Law of Sin and Death. 8:2

As the believer shares his **desires** (The Law of the Mind or Will) with the Holy Spirit, the **greater** Law of the Spirit **supersedes** the lesser Law of Sin and Death thereby enabling the believer **TO DO** what he wants to do (obey God's Law) and **NOT TO DO** what he does not want to do (disobey God's Law).

*"If by the Spirit you put to death the misdeeds of the body, **you will live**."* 8:13b

- The life giving power of the Holy Spirit **enables** the believer to **fulfill** the righteous requirements of the moral law. 8:4

There has come a **new method of fulfillment** in relation to holiness / sanctification. It is the **power** or energy of the Holy Spirit to accomplish holiness (the fruits of righteousness) **in us** as **we yield** to Him. Rather than attempting to fulfill God's Law through **self-efforts** the believer seeks the fulfillment through **the power of the indwelling Holy Spirit**.

This is the "**New Way of the Spirit**" (7:6) by which we bear the fruit of righteousness & holiness. *"So I say, **live by the Spirit, and you will not gratify the desires of the sinful nature**."* Gal. 5:16

This answers the question --- "How can I experience **deliverance** or **freedom** from the dilemma of The Law of Sin and Death?"

SECTION SIX: GLORIFICATION

CHAPTER 8:18 – 39

"For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified". 8:29-30

In Section Six the Apostle Paul presents the **future aspect** or the **future dimension** of his triad / trilogy on Salvation. The past aspect is **Justification** (pages 43-74). The present aspect is **Sanctification** (pages 75-94). The future aspect is **Glorification** (pages 95- 113).

A triad / trilogy can be compared to a **three act drama**. One cannot say, "I have seen that drama", until you have seen **all three acts**. It is likewise with Paul's triad / trilogy of salvation. Believers in Jesus Christ do not **fully or completely experience salvation** until they have experienced **all three of its aspects or dimensions**. Glorification represents **the third and final act** in their salvation or deliverance. (See the diagram on page 76.)

Glorification! What is "Glorification"?

The word "**glory**" as used in Romans 8:18 and the word "**glorious**" in 8:21 (Greek - **doxa**) & the word "**glorified**" in 8:30 (Greek - **doxazo**), all refer to "**glorification**." But what does "**glorification**" mean?

In relation to God it means "**To honor or to bless Him**" by ascribing the Worship, Praise, Honor, etc. which alone belong to Him, the One, True, Living, Eternal Deity. In our worship of God we call this "**The Doxology**" - literally, "**the Glory Words**."

In relation to man "glorification" also means "**To do honor to**" or "**To bless**". This honor is **only bestowed** upon those who believe in Jesus Christ as God's Atoning Sacrifice for their sins, and refers to the **inherited blessings** that **await the believer beyond the grave** - in the hereafter.

I Peter 1:4-5 describes this honor or blessing as ---

"An inheritance that can never perish, spoil or fade - kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" - (at glorification, the third & final act in our salvation).

The Apostle Paul describes this honor or blessing in more detail. Paul describes it as "**being heirs**" and "**co-heirs**" who will **share** in the coming "**glory**" when Jesus Christ returns.

*"Now if we are God's children, then we are **heirs** - heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory." Romans 8:17*

The word "**heir**" is a translation of the Greek word **kleronomos**. "Klero" means a "lot" or a portion or a **share** and "nomos" shows **possession**. Children of God are **heirs** of God who **will share** in God's **eternal life** and **character**. Children, "born of God", **inherit** the everlasting **life of God** that has no end as well as **share** in God's unchangeable **moral characteristics**. They will **share** in the qualities of God's holiness (perfection, purity), love, mercy, grace, goodness, faithfulness, etc.

The word "**co-heirs**" is a translation of the Greek word **sunkleronomos**. The prefix **sun** means "with or co or joint" and **kleronomos** "possessing a share in something." Here in 8:17 it is sharing in Christ's "**sufferings**" now and in His "**glory**" when He returns.

ROMANS 8:18-27 - SUFFERING PRECEDES GLORY

In Romans 8:17 and 18 the Apostle Paul uses two different Greek words in teaching about “suffering”.

THE FIRST WORD, “sumpascho”, is used in 8:17.

The prefix **sum** means “with” and **pascho** “to suffer”. The **emphasis** is upon “**suffering with Christ**.” Suffering in a similar way as Christ suffered at the hands of evil men.

In II Corinthians 11:23-25 the Apostle Paul relates ways in which **he suffered** at the hands of evil men **for the sake of Jesus Christ**.

“I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I have been beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea.”

Igor, a pastor of a small “underground” Christian congregation in one of the Islamic countries of Central Asia, stored his theological books in a shed. One evening the KGB dropped by to investigate Igor. However, Igor had slipped out to the shed, dumped the books into a metal barrel, poured gasoline over them, and lit them on fire. He worked feverishly to facilitate the burning, grabbing the hot barrel and tipping it back and forth to hurry things up. Burning his hands in the process, he painfully peeled off his quilted jacket and spread it over the top of the barrel to try to conceal the smoke.

Soon the KGB officers were pounding and yelling for Igor to open up. When he finally did and the officers demanded to look into the shed, the only book in the batch that hadn’t burned was a copy of the Bible - the one non-Islamic religious book citizens are allowed to own. Had the irate officers found others, Igor would have spent a couple of years in jail. (From READ Ministries Report - Spring, 2011.)

Few Christians in our “Western World” experience this kind of suffering **with** or **for Christ**. However, like Paul and Igor, believers, as reward for their participation **with Christ in His sufferings**, are prospective participants **with Christ in His glory**.

While the early New Testament Church **endured suffering** for Christ at the hands of the Roman Emperors, the Apostle Peter **encouraged** the Church with these words in I Peter 4:12-13.

“Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed” (to the “saints” at His coming).

Matthew, Mark, and Luke used **two words** in describing this **revelation** or **coming** of Jesus Christ. He is coming **with** “**power**” and **great** “**glory**.” Matthew 24:30; Mark 13:26; and Luke 21:27

Imagine for a moment the exceeding, overwhelming, triumphant, hilarious JOY believers will experience when Jesus Christ, in all His POWER and GLORY, is “revealed” before their eyes at His Second coming.

- The word “**POWER**” (Greek - **dunamis**), as it refers to the Trinity, means that incomparable almighty power which is **inherent only in God**. This power is God’s “**glory**.” That is to say, it is found in **none other**. It exclusively **exists in God** and therefore belongs to **Him alone**.

When Jesus Christ returns to planet earth He will do so as **KING OF KINGS & LORD OF LORDS**, and those who believed in Him (His followers - His Bride) **will accompany Him**. Rev. 19: 1-16

In breath-taking awe they will behold **CHRIST'S POWER** as He dismantles *“the old order of things.”*

The “Beast” or Antichrist; The “Kings” of the earth and their armies; The “False Prophet”; Satan or the “devil”; All “unbelievers” - all those whose names **are not** written in the book of life; “Death” and “Hades” and everything related to them (Read Revelation 19:17 – 20:15); and the destruction of the present heavens and earth.

“The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare” (burned up). II Peter 3:10 and 12b

In stunned amazement believers will view **CHRIST'S POWER** as He *“makes everything new.”* The “new” heaven & the “new” earth & everything related to them, including, a “new” Jerusalem about 1400 miles in length and width and the same distance in height. Revelation 21:1 - 22:5

- The word “**GLORY**” or “**GLORIOUS**” (Greek - **doxa**), as it refers to the Trinity, is used in **2 ways**.

One meaning is *“the MANIFESTATION of the Divine Presence.”*

This manifestation is called “THE SHEKINAH GLORY”, the super-natural brightness or splendor emanating from God.

The Apostle Paul uses this word “*doxa*” in Titus 2:13 to say that *“we wait for the blessed hope - the glorious (doxa) appearing (The Shekinah Glory) of our great God and Savior, Jesus Christ.”* (See also Exodus 16:6-10; The dedication of the Tabernacle In The Wilderness, Exodus 40:34-38; The dedication of the Temple, I Kings 8:1-11; II Chronicles 5:1-14, 7:1-3.)

This is Peter, James and John’s **combined description** of God’s “**Shekinah Glory**” as they viewed it in Jesus Christ on the Mount of Transfiguration.

“His face changed so that it shone like the sun, and his clothes became dazzling white as bright as a flash of lightning” (Matthew 17:2; Mark 9:2; and Luke 9:29).

Paul’s **description** is very similar. This is what he viewed / experienced of Jesus Christ as he journeyed on the road to Damascus.

“Suddenly a blazing, brilliant, blinding light from heaven, brighter than the sun, flashed around me” (Acts 9:3; 22:6, 11; 26:13).

Here is what the Apostle John says about God’s “**Shekinah Glory**” in relation to the “**new**” heaven, the “**new**” earth and the Holy City, the **New Jerusalem**.

“There will be no more night (22:5). The city shone with the glory of God. The city does not need the sun or the moon to shine on it, for the glory of God (His Shekinah Glory) gives it light, and the Lamb (the risen, exalted Christ) is its lamp” (Revelation 21:11, 23; 22:5).

A second meaning of the word “**GLORY**” (Greek - **doxa**), as it refers to God, is **“To honor or to bless Him”** by ascribing Praise, Honor, and Glory to His Great Name.

Listen to what the Apostle John, *“as one who suffered --- because of the word of God and the testimony of Jesus”* (Revelation 1:9), saw and heard concerning the praise, honor, and glory that will be ascribed to Jesus Christ **at His coming**.

“I heard what sounded like the roar of a great multitude in heaven shouting: Hallelujah! Salvation and glory and power belong to our God” (Revelation 19:1).

"Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" Rev. 5:11-12

(Notice the word "voice" - of many angels. Imagine the rapturous, ecstatic joy of hearing at least one hundred million angels, **with one voice, singing praises** to the ALMIGHTY.)

"Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: To him who sits on the throne and to the Lamb be praise and honor and glory and power for ever and ever!" Amen Revelation 5:13-14

Summary

We are discussing "**glorification**." In relation to a believer in Jesus Christ, "**glorification**" refers to the **inherited blessings** that **await** the believer beyond the grave. However, **suffering precedes glory**. As an encouragement to those who share in **Christ's sufferings** or who suffer for the sake of Christ and the gospel, Paul said "*you will also share **in His glory***" (Romans 8:17) and Peter said "*you will be **overjoyed** when **His glory** is revealed*" (to you at His coming), I Peter 4:12-13. God promises that if **you** have suffered **with Christ** you will also marvel at **Christ's power** and will behold **His Shekinah Glory** as well as **participate** in glorifying His Great Name when He comes again.

*"If indeed we share in Christ's sufferings — we will also share **in His glory**."* Romans 8:17

*"If we **endure** (Greek - **hupomeno** - "To bear up courageously under suffering for Christ"), we will also **reign with him**."* II Timothy 2:12 (Read also verses 1-10.)

THE SECOND WORD Paul used for "suffering" is "**pathema**" (Romans 8:18).

This Greek word is best translated "**affliction**." The **emphasis** is upon **all human frailty** (both physical and moral) and the "**glory**", the **honor** or **blessings**, to be **bestowed upon believers** at Christ's coming.

*"I consider that **our present sufferings** (afflictions) **are not worth comparing with the glory** (doxa) **that will be revealed in us**" (when Christ comes again). Romans 8:18*

Romans 8:18 is divided into **three thoughts** as shown in the following diagram: The believer's present sufferings; A comparative statement of understanding and / or encouragement; and the believer's future "glory", **all three of which are in relation to a believer's body**.

**The Believers Present
Sufferings**

**A Comparative Statement
of Encouragement**

**The Future Glory To Be
Revealed In Them**

For a **broader understanding** of Romans 8:18, let's **also examine** other **similar teachings** of the Apostle Paul on this subject of **suffering or afflictions**.

1. The Believers Present "Sufferings" or Afflictions

In **Philippians 3:20-21**, Paul uses the word "**lowly**" in describing our present body. The word "**lowly**" is a translation of the Greek word - **tapeinosis** which means "abasement; of low estate; humility." "**Tapeinosis**" is best translated "**the body of our humiliation**."

"**Abasement**" carries the thought of **degradation** or "**reduced in rank**." Paul is saying that our

bodies have been **reduced** from the rank or position of **honor** they held in creation to a position of **dishonor**. "Low estate" means "to **lower** or **corrupt** in quality." Original sin has "lowered" or "corrupted" our bodies so that they are no longer what God **intended them to be**.

In **I Corinthians 15:42-44** Paul describes our bodies as being "**perishable**" or corruptible; "**dishonorable**" or disgraceful; "**weak**", indicating the **inability** to produce results; "**natural**" or what we inherited in Adam; "**mortal**" or liable to death.

In **II Corinthians 4:16** it is that outwardly we are **wasting away**, or in the words of **Romans 8:21**, we are in "**bondage to decay**." **Corruption** is eating away our bodies.

An 82 year old family member recently suffered a crippling stroke which caused a paralysis of her whole left side, leaving her almost completely incapacitated. She was helplessly bedridden, developed bed sores, was catheterized, ate close to nothing, last weighed 108 pounds, one ankle and leg was swollen from gout, she was in constant pain and had hallucinations due to pain medicines. In her "**present suffering**", her "**lowly**" body, her body of "**humiliation**", had only a few days - weeks to live. She died three months after her stroke.

2. The Future "Glory" To Be Revealed In Believers

In relation to **believers** in Jesus Christ, "**Glory**" or "**Glorification**" means "**To do honor to**" or "**To bless**". This "**honor**" refers to the **inherited blessings** that **await** the believer beyond the grave.

In relation to a **believer's body**, the following depicts the **honor** or **blessings** that will be given the believer at the rapture and resurrection when Jesus comes again.

I Corinthians 15: 42-44, 49, and 53 declare that their bodies will be raised "**imperishable**" or incorruptible, raised in "**glory**" or in honor, raised as a "**spiritual**" body or a body suited to the environment of the New Heaven and New Earth, raised in the "**likeness**" or "**image**" of Christ's resurrected body and His moral character, raised as an "**immortal**" body that is no longer susceptible to death.

3. "Statements" of Encouragement

Our earthly Suffering >>> IS NOT WORTHY OF COMPARISON WITH >>> The "Glory"
Romans 8:18 That Will Be
Revealed In Us.

Earthly Suffering, Our >>>>>>> IS ACHIEVING FOR US >>>>>>> An Eternal Glory.
"Light" and "Momentary" (Suffering Is The Way To Glory)
Troubles, II Corinthians 4:17a

Our Earthly Suffering <<<<< FAR OUTWEIGHS ALL <<<<< Our Eternal Glory.
(Therefore, Do Not Lose Heart)
II Corinthians 4:17b

Suffering Is "Seen" >>>>>>> SO FIX YOUR EYES ON >>>>>>> The "Unseen",
and "Temporary". II Corinthians 4:18 The "Eternal".

Our Body of Humiliation >>>> WILL BE TRANSFORMED >>>>>> Into The Likeness Or
Philippians 3:21 Image Of Christ's
"Glorious" Body.

Let's **speculate** for a moment about **some** of the things **we know** about the **resurrected body** of Jesus Christ, His "**spiritual**" or "**glorious**" body.

- **His body was not restricted by material objects.**

"Though the doors were locked, Jesus came and stood among them." Luke 24:36; John 20:19, 26

Some equate this happening with the theory that all material objects and their substances (the physical matter of which they consist) are composed of **atoms** and that the atom structure of Christ's resurrected body is in **perfect harmony** with the atom structures that compose **all material objects**.

Thus, in this case, Christ could walk through or pass through a door because the atom structure of His body was in **perfect harmony** with the atom structure of the door.

- **His body was not restricted by the force of gravity**

In physics, gravitation "is a force that tends to draw all bodies in the earth's sphere toward the center of the earth." However, when Jesus **ascended**, the **force of gravity had no effect upon Him**.

*"While he was blessing them (the Apostles) he left them & was **taken up** into heaven"* (Luke 24:51).

- **His body was visible, touchable, and recognizable.**

*"Look at my (Jesus') hands and my feet. **It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.**"* Luke 24:39-40

There are **10 recorded appearances** of Jesus during the **40 days** He was alive on the earth **after** His resurrection.

On one occasion He was **seen in a bodily form** by over **500 people** at the same time (I Corinthians 15:3-8).

Mary Magdalene and Mary, the mother of Jesus, both **touched** Jesus. They "*clasped His feet and worshipped him*" (Matthew 28:1, 8-9).

Doubting Thomas, after **seeing** the wounds in Jesus' hands and side, **recognized** Him as "*My Lord and my God*" (John 20:24-28).

- **His body had a different "life support system."**

Our human life support system is "**in our blood**" - "*The life of a creature is in the blood.*"

Leviticus 17:11-14

However, "**flesh**" (Greek - **sarx**) & "**blood**" (Greek - **haima**), these two essential elements associated with man's physical body, are **perishable**, and therefore, "*cannot inherit the kingdom of God.*"

I Corinthians 15:50

The "**flesh**" covering a resurrected body will be supported or maintained by something other than blood as we know it. If no blood, **will there be a necessity** for a heart or arteries or capillaries or veins?

Our **speculation** could go on and on. **But the point is**, that whatever Christ's resurrected body is like, believers **will be transformed into its likeness or image**.

*"Christ will transform our lowly bodies so that they will be **like his glorious** (resurrected) **body.**"*

Philippians 3:20-21

*"And just as we have borne the **likeness** of the earthly man (Adam), so shall we bear the **likeness** of the man from heaven (Jesus Christ)."* I Corinthians 15:49

The Greek word **eikon**, translated "likeness" in I Corinthians 15:49, means "**an image derived from the prototype.**" "Not something like or resembling Jesus Christ, but what **He is in Himself**, both in His **spiritual or resurrected body** and in His **moral character** (W. E. Vine)".

4. Three “Illustrations” of Encouragement --- Romans 8:19-27

An **illustration** is “an example, story, or analogy used to **explain** or make something **clearer**.” In Romans 8:19-27, the Apostle Paul uses three illustrations to further encourage believers in their **present sufferings or afflictions**.

- **The encouragement from “Creation” - 8:19-21**

“The creation waits in eager expectation for the sons of God to be revealed.” 8:19

According to John Murray in his “Epistle To The Romans” pages 301-305, “*the creation*” (Greek - *ktisis*) spoken of in 8:19-21 is that “**non-rational** (non-human), animate and inanimate part of creation.” - described as “**good**” in Genesis 1:20-25, and 29-30. John Stott defines “*the creation*” as “the earth, with all it contains, animate and inanimate, man excepted”, or “the sum-total of subhuman nature”.

When Adam and Eve chose to sin against God, **they lost what they previously possessed**. Instead of a “**spiritual life**” and fellowship with God, they **subjected** themselves to “**spiritual death**”, a spiritual separation from God, as well as to “**physical death**” (Genesis 2:15-17 and Chapter 3). **Consequently**, as is apparent from verse 8:20, the whole “**non-rational**” part of creation was **also affected**. God **subjected it to frustration** when He pronounced a curse upon it (Genesis 3:17-18). The word “**frustration**” (Greek - *mataiotes*) “expresses the hollowness or emptiness or **absence** of that which otherwise might be **possessed**” (W. E. Vine). Instead of continuous “**life**”, the non-rational part of creation was subjected to “**bondage to decay**” (8:21).

However, “**God subjected it in hope**” (8:20), a hope or assurance of something.

What is that something? “*That the creation itself will be **liberated** from its bondage to decay and brought into the glorious freedom of the children of God*” (8:21). **When?** “*When the sons (children) of God are revealed*” (8:19) - when Jesus Christ comes again.

Therefore, since God promises **liberation from bondage** to the “non-rational” part of creation, and since that liberation is **dependent upon** “*the sons of God being revealed*” (to unveil or uncover or make known) then, in your **present sufferings** there comes this “**encouragement**”, comfort, and assurance: **God guarantees that before He fulfills His promise to the “non-rational” part of creation, He will first “glorify” you** (honor or bless you with the **inheritance** He has promised you) - you who **believe** in Jesus Christ.

- **The encouragement from “Hope” – 8:22-25**

*“For in this **hope** (the redemption of our bodies) **we were saved**.” 8:24a*

The word “**hope**”, as used in 8:24-25, is a translation of the Greek word “*elpis*” which carries the thought of “**confident expectation**”. I speak of “*elpis*” as “**the assured Christian expectation**”. This **hope** is **always** in relation to future things - things as yet **unseen** or **unrealized** by the believer. That is why Paul says “*Hope that is seen is no hope at all*” for “*Who hopes for what he already has?*” “**Hope**”, then, is the “**confident expectation**” that the **full manifestation** of that life (**which is already** the believers promised possession) **will be realized**. Therefore, “*we wait for it patiently*” (8:25).

The Apostle Paul illustrates this truth with the following **two examples**.

First, in 8:19-22, Paul **personifies** the “non-rational” part of creation God subjected to decay as

one *“that groans, as if in the pains of childbirth”*. The *“fetus”* in its womb, so to speak, represents *“hope”*, for creation was subjected *“in hope”*, the **confident expectation** of liberation from its **bondage to decay**. Although the *“non-rational”* creation *“groans”* in *“birth-pains”* anxiously wanting its child (the *“hope”* of a promised liberation from decay) to be born or realized, it must *“wait in eager expectation for the sons of God to be revealed”*.

Second, in 8:23-25, Paul states that believers also *“groan”*. The word *“groan”* (Greek - *stenazo*) means *“an inward, unexpressed feeling of grief or sorrow.”* Why this grief or sorrow? It concerns *“our adoption as sons, (that is) the redemption of our bodies”* (8:23).

Although believers **are adopted Sons of God** (Galatians 4:1-7), Romans 8:23 speaks of this *“adoption”* as something **still future** - something **anticipated and eagerly waited for**. Therefore believers *“groan”* because, what was promised to us as *“Sons”*, has not yet been **fully realized**, namely, *“the redemption of our bodies.”*

Paul **confirms** this scheme of *“**having** and **not yet having**”* by injecting the thought that believers *“have the firstfruits of the Spirit”*. This thought states that believers **already possess something** (firstfruits) and also **implies** that there is **more to follow**.

Most probably, Paul is referring to Ephesians 1:13-14. *“Having believed, you were marked in Christ with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance (this is what the **“firstfruits”** of the Spirit entailed) --- until (this is what we still wait for) the redemption of those who are God’s possession - to the praise of his glory.”*

There comes, therefore, *“**encouragement**”* from *“hope”*. It was *“in this hope (or into this hope or with this hope in mind) that you were saved.”* That is, this *“hope”*, this confident or assured Christian expectation **is included in - is an integral part of** God’s plan for your salvation. Therefore, allow this assured *“hope”*, *“the redemption of your body”*, to sustain you in your **present physical & moral sufferings** as you *“eagerly & patiently wait for it”* **to happen!**

John Stott in his book *“Romans - God’s Good News for the World”* (pages 243-4) has excellent comments on Romans 8:23-25 which I feel will enhance your understanding of this passage in words and thoughts that I am incapable of expressing. **Please read it several times.**

“This whole section is a notable example of what it means to be living ‘in between times’, between present difficulty and future destiny, between the already and the not yet, between sufferings and glory. *‘We were saved in hope’* brings them together. And in this tension the correct Christian posture is that of waiting, waiting *‘eagerly’* (8:23, cf. 19) with keen expectation, and waiting *‘patiently’* (8:25), steadfast in the endurance of our trials. --- We are to wait neither so eagerly that we lose our patience, nor so patiently that we lose our expectation, but eagerly and patiently together.

Yet it is hard to keep this balance. Some Christians over-emphasize the call to patience. They lack enthusiasm and lapse into lethargy, apathy and pessimism. They have forgotten God’s promises, and are guilty of unbelief. Others grow impatient of waiting. They are so carried away with enthusiasm that they almost try to force God’s hand. They are determined to experience now even what is not available yet. Understandably anxious to emerge out of the painful present of suffering and groaning, they talk as if the resurrection had already taken place, and as if the body should no longer be subject to weakness, disease, pain and decay. Yet such impatience is a form of presumption. It is to rebel against the God of history, who has indeed acted conclusively for our salvation, and who will most assuredly complete (when Christ comes) what he has begun, but who refuses to be hustled into changing his planned timetable just because we do not enjoy having to go on waiting and groaning. God give us a patient eagerness and an eager patience as we wait for his promises to be fulfilled.” **Thank you John Stott**

- **The encouragement from “The Holy Spirit” – 8:26-27**
“The Spirit himself intercedes for us with groans that words cannot express.” 8:26b

Romans 8:26-27 reveals **three things** about the **Indwelling Holy Spirit** in relation to a **believer’s suffering**.

First, the Holy Spirit “**helps**” us in our “**weakness**.”

In 8:26, “**weakness**” is a translation of the Greek word “**astheneia**” which literally means “**want of strength**” and “**indicates inability** to produce results.” What is this “**weakness**” in believers that the Apostle Paul refers to?” It is that “*You do not know what you ought to pray for.*” In conflict with “**present sufferings**”, we are inclined to be “**weak**.” That is, to **struggle** over what we should **pray for**, or what the **proper content** of our prayer should be in **relation to our sufferings**. We become **torn** between praying for **healing**, or **contentment**, or that the Lord **would take us** to be with Him. It is with this “**weakness**” that the Holy Spirit **helps us**.

Second, in times of “**weakness**”, the Holy Spirit “**intercedes**” for us.

John Murray states that “the children of God have **two divine intercessors**. **Christ** is their intercessor in the court of heaven while the **Holy Spirit** is their intercessor in the theatre of their own hearts.”

The Holy Spirit is the believer’s “**Counselor**” (Greek - **parakletos**) which means “One who is alongside of us and capable of aiding us” (John 16:7). Being “**with**” us and “**in**” us He knows the depressing effects “**suffering**” can have upon us, and our “**weakness**” in knowing what we should pray for. It may even be that a **coma** has robbed us of thought and speech. But no matter what the **circumstances** of our “**suffering**” may be, He, who **knows everything** that is happening in our lives, **intercedes for us** before our Heavenly Father. The Spirit does so with “**groans**” or “**sighs**” too deep for words. That is, with “an inward, unexpressed grief” over our “**suffering**” and “**weakness**”.

Third, the Holy Spirit “**intercedes**” for believers “**in accordance with God’s will**.”

In our “**sufferings**” or **afflictions**, the Holy Spirit **knows** something that we **do not know**. He knows the **will of the Father** in relation to the “**outcome**”, or the end result, of whatever we are enduring, & proceeds therefore, to **intercede** for us “**in accordance with God’s will**.” Not only so, but through **various ways** and **means** the Holy Spirit also **works** to fulfill **God’s will for us**.

Illustration

A missionary in Cambodia, whom I know very well, developed an open sore on the ball of his foot. In size, as I recollect, it was something between a quarter and a half-dollar U. S. coin. Eventually, Leo sought medical help at a U. S. Air Base in the Philippines. However, even with their advanced medical knowledge and technology, they could not close this open sore. Then **one morning** as I was praying this thought came to me “we should pray for Leo in accordance with James 5:13-16.” On that **same day** as I shared this with an older missionary, Ruben Judson, he also related that the Lord had laid this same thought on his heart. When we shared this with Leo we discovered that the Holy Spirit **had also put in his heart** that he should be “*anointed with oil and prayed for in the name of the Lord.*” Shortly after, that open sore began to close.

This is our **encouragement** in “**sufferings**”: We are in the **hands** or **care** of God the Holy Spirit who **knows** everything about our situation and who **helps us** bear up under our suffering as He **intercedes** for an outcome or an answer for us according to the will of our heavenly Father.

ROMANS 8:28-39 – THE ASSURANCE OF GLORY

The basis for “being assured” of all that is being said or promised in 8:28-39, is that it comes from a God “*that cannot lie, nor change His mind, and who always fulfills what He has promised*” (Numbers 23:19). Therefore, on this basis of assurance and without hesitation, the Apostle Paul concludes his teaching on “**Glorification**” with a resounding “**WE KNOW**” (8:28a)!

This Is What Know! In 8:28, the word “**know**” is a translation of the Greek word “**oida**” which means “to have seen, perceived or experienced - hence, to know or have full knowledge of.” What is it that Paul “**knows**” or has **full knowledge of**?” It is “*that in all things God works for the good of those who love him, who have been called according to his purpose*” (8:28). Notice three things that Paul states or implies in this verse.

- Paul **does not say** that God is **the cause of all things** that happen to us as believers. Although in His Sovereignty, God allows or permits them to happen.
- Paul **does say**, however, that in **all things** that may happen to us as believers, whatever they may be, **God is present and working in and through** the “all things” “*for the good* (that which is good in its character and beneficial in its effect) *of those who love him, who have been called according to his purpose.*” Another translation puts it this way: “God works together with those who love Him to bring about what is good - with those who have been called according to His purpose.”
- Paul is **also saying** that when God **called us** to faith in Jesus Christ He did so “**according to**” or with a “**saving purpose**” in mind. In the **context** of Romans 8:18-39 that **purpose** is our “**Glorification**.”

In the **context** of II Corinthians 5:1-10 Paul teaches **the very same thing** about our “**glorification**.”

“Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come” (5:5).

The **phrase** “*who has made us*” is a translation of the Greek word “**katergazomai**” which in the King James Version is translated “wrought.” This phrase **signifies** “to work out; to achieve; to perform.”

The **second phrase** “*very purpose*” is a translation of the Greek words “**auto touto**” which **mean** “This thing itself” or “This very thing”, that is, our “**glorification**” for that is what the context is speaking about.

The **word** “*deposit*” is the Greek word “**arrabon**” which, in the New Testament, “is used only of that which is **assured** by God to believers.” This word “*deposit*” refers to the Holy Spirit as **the Divine pledge of all our future blessedness** - guaranteeing the **glorification** or the **redemption of our bodies** at the resurrection and rapture of the Church.
(See also Ephesians 1:13-14 and II Corinthians 1:21-22.)

Summary - I like to state it in this manner: **Since we know or are assured** that in **all things** God is at work on our behalf, **achieving for us and preparing us for this very thing**, (the experience of “**glorification**”), then why fear death that **takes breath** but in turn **gives life**!

This Is What We Know! In 8:29-30, Paul proceeds to disclose ways in which God is at work fulfilling His planned purpose for us. He does so through the following: **Five Unquestionable Affirmations That Assure Our “Glorification.”**

(Note: The **following definitions** are from W. E. Vines "Expository Dictionary of New Testament Words.")

1. Whom He Foreknew (Greek - prognosis) 8:29a

God's foreknowledge is one aspect of His Omniscience, that is, that He **knows all things** even "*the end from the beginning*" (Isaiah 46:10).

Although God's foreknowledge involves His electing grace, this does not **preclude** human will. He foreknows **the exercise of faith** which brings salvation and this foreknowledge serves as **the basis** for **His determinations**. Here, in 8:29, we who have **accepted by faith** the grace of God's forgiveness in His Son, Jesus Christ, are **foreknown** by God and in **His foreknowledge** He has made this **determination**: that we "*whom he foreknew he also predestined*" --- to something.

2. He Predestined (Greek - proorizo) 8:29b

To predestine means "To mark out or to determine before hand." In 8:29b, Paul is saying that "*God has determined that we who are foreknown of God will be conformed to the moral and bodily likeness of His Son, Jesus Christ our Lord.*" These predestined ones, He calls.

3. He Called (Greek - kaleo) 8:30a

Kaleo means "To call, invite, summon" with a **personal object** in view. In 8:30, kaleo is used particularly of the **Divine call** to partake of the **blessings** of redemption. This call comes through the **hearing** of the **Gospel** (II Thessalonians 2:13-15) which Paul describes in Romans 1:16 as "*the power of God for the salvation of all who believe.*" Those responding to God's "call" by faith, He "justifies."

4. He Justified (Greek - dikaioo) 8:30b

Justification is the **legal and formal acquittal from guilt** by God as a judge who pronounces sinners "**righteous**" who believe on the Lord Jesus Christ as the Atoning Sacrifice for their sins (Romans 3:23-26).

In Romans 3:24, "*are justified*" or "being justified" is in the present continuous tense, indicating the **constant process** of justification **in the succession of those** who believe and are justified.

In Romans 5:1, "*have been justified*" or "being justified" is in the aorist, or point, tense, indicating the **definite time** at which **each person**, upon the exercise of faith, **was justified**. Those whom God justified He also "glorified."

(Sanctification (Greek – noun hagioσmos and verb hagiozo) Romans chapter 6:1 – 8:17)

I have included sanctification, not as one of Paul's five affirmations, but as that which **speaks of** the ideal Christian life **between** being "**justified**" and "**glorified.**" Sanctification is used to depict "**separation**" **unto God** & "**holiness**" as the **course of life** befitting those so separated (see I Thessalonians 4:1-8). John Stott said "Sanctification is glory begun; Glory is sanctification consummated."

5. He Glorified (Greek - doxazo) 8:30c

Doxazo means "To do honor to; to make glorious."

Although our glorification is **still future**, the Apostle Paul is **so certain of it** that he puts this **final affirmation** (glorified) in the aorist tense as if our glorification **had already happened**.

James Denney writes that "the tense in the last word (glorified) is **amazing**. It is the most **daring anticipation of faith** that even the New Testament contains."

I also love the way the Apostle Peter speaks of **glorification** in I Peter 1:3-13. He speaks of it ---
as an "**inheritance**" that is kept in store for us "*until the coming of the salvation* (or deliverance - the redemption of our bodies) *that is ready to be revealed in the last time*" (verses 4-5);
as a "**goal**" or the final result in the process of our faith, "*the salvation of our souls*." I would like to think of this "salvation" as the **complete deliverance** from the "old" or "sinful" nature so that from a **freed, pure, sinless, "soul"**: I am able to worship, honor, praise and glorify my God;
as a "**grace**" (an unmerited expression of God's loving-kindness), "*to be given us when Jesus Christ is revealed*" at His Second Coming (verse 13).

Listen to John Stott's summary of these affirmations of assurance.

"Here then is the apostle's series of five undeniable affirmations. God is pictured as moving irresistibly from stage to stage; from an eternal foreknowledge and predestination, through a historical call and justification, to a final glorification of his people in a future eternity. It resembles a chain of five links, each of which is **unbreakable**."

This Is What We Know! In 8:31 Paul poses a question of "**wonderment**" - "*If (or since) God is for us*" having Foreknown, Predestined, Called, Justified, and Glorified us who believe in Jesus, **then what?** "*What do we say in response to this truth*" (these five unquestionable, unbreakable affirmations)? What **joy** do they stir or generate within us? What **further heights of assurance** do they propel us to?

In 8:31-39, Paul **responds** to this question of "wonderment" **for us** by stating **Four Rhetorical Questions** wherein **no answer** is expected because **the answer is understood** within the question. Keep in mind that these four questions have to do with the **indissoluble Unity** or **Oneness** of the Body of Christ.

The 1st question is in 8:31 - "*If (since) **God is for us**, who can be **against us**?*" (No one)

In 8:32, Paul **amplifies this thought** of "God being for us" to mean, "*He who **did not spare** his own Son, but gave him up for us all - how will he not also, along with him, **graciously give us all things**?*"

The words "**did not spare**" carries this thought: **If God did not forego** placing the sin of us all upon His Son, and **if God did not forego** inflicting or imposing death upon His Son as the judgment He designed to be the basis for the forgiveness of our sins, then, **God will also not forego graciously giving us all things**.

The "all things" refer to what **God** has **promised** the believer. In the **context** of 8:28-39, the promise is "**glorification**" - all **God** has promised us in relation to our life beyond the grave.

The 2nd question is in 8:33 - "*Who will **bring any charge** against those whom **God has chosen**?*" (No one)

"**Enkaleo**" is the Greek word translated "**charge**." It speaks of an "**accuser**" who publicly comes forward with a **charge** or **accusation** against someone, thus, calling that person to give **an account** for that of which he is being charged.

In 8:33 Paul is saying that “**no charge or accusation** against us is sustainable that would **nullify** our status as God’s chosen ones. **Why?** Because “*It is **God** who justifies*” or who pronounces us “righteous” in His sight through our faith in Jesus Christ. The emphasis is on the word “**God**.” No accusation can succeed since **God** has already justified us, justification being the legal and formal **acquittal** from **all guilt** by **God** as our judge.

The **3rd question** is in 8:34 - “*Who is he that **condemns**?*” (No one)

We know that believers in Jesus Christ still have the **capability** to sin, and **frequently**, or at least **occasionally**, **do so**. How is it then that **no one** is able to **condemn** them for it? That is to say, no **prosecutor** is able to bring a judgment against them or to see a sentence passed upon them, for that is what the word “**condemns**” (Greek - **katakrino**) means. It is because of “*Christ Jesus, who died - more than that, who was raised to life - is at the right hand of God and is also **interceding** for us.*”

Christ is our “**intercessor**.” “*He always (ever) lives to **intercede** for us*” (Hebrews 7:25) so that “*if any believer **does sin**, they have one who speaks to the Father in their **defense** - Jesus Christ the Righteous One*” I John 2:1b

In I John 2:1b, the word translated “**defense**” (Greek - “**parakletos**”) was used in relation to a **court of justice** and **denoted** a **legal assistant**, or a **counsel for the defense**, or an **advocate** - one who **pleads** another’s cause, an **intercessor**.

When we sin, Satan, or the devil, acts as a **Prosecutor** or an **Accuser** who **accuses us** before God, the Judge (Revelation 12:9-12). As he presents his case against us, his **tirade** may sound something like this:

“The defendant is a **confessed sinner** which I have also proven beyond reasonable doubt **to be so**. Now then, your Honor, your statutes are clear: ‘*Your eyes are too pure to look on evil; you cannot tolerate wrong*’ (Habakkuk 1:13a); ‘*The defendant’s sin separates him from You*’ (Isaiah 59:1-2); ‘*The soul (person) who sins is the one who will die*’ (Ezekiel 18:4 and 20); ‘*The wages of sin is death*’ (Romans 6:23). On the basis of these, your statutes, I therefore demand a **verdict of ‘guilty’** and the ‘**death sentence**’ be given this defendant.” “**So noted**”, Mr. Prosecutor!

The Judge then asks **Counsel for the Defense**, (The Risen Christ), “**what say you?**”

“May I remind the Court, your Honor, that **reparation** (payment for wrong - in this case, this man’s sin) has been made on behalf of the defendant. May I direct your attention to the **nail prints** in my hands and feet and this **mark** left by a **spear’s intrusion** into my side; I, who had no sin, was made to be sin for this man so that in me he might be declared righteous in your sight (II Corinthians 5:2); I was delivered over to death for this man’s sins and was raised to life for his justification (Romans 4:25).” Therefore, your Honor, I argue that the Prosecutor has **no case**. My **Atoning Sacrifice** on behalf of the defendant **takes precedence** over all his sin --- past, present, and future. Because he has been **reconciled** to you through my death he is **free from all accusation** (Colossians 1:21-22). **Therefore, there is no case!**

The Court **concurs** with the **Counsel for the Defense**. **No one** is able to **sustain a charge or accusation** or a **judgment** against those whom **I have chosen** in and through **your** (Christ’s) **merits**.

I love these words of **Charles Wesley** in reference to **Jesus Christ** as our **Intercessor**.

Arise, my soul, arise! Shake off thy guilty fears;
The **bleeding Sacrifice** in my behalf appears;
Before the throne **my Surety stands**,
Before the throne **my Surety stands**,
My name is written **on His hands**.

The 4th question is in 8:35 - "*Who shall separate us from the love of Christ?*" (No one - Nothing)

The word "**separate**" is a translation of the Greek word "**chorizo**" which carries the thought "To divide" or "To part". Paul is asking this question, "**Who** (or what) is able to **alienate us** (God's Chosen ones - Believers in Jesus Christ) **from Christ's love**? Paul **first applies** this question to **seven possible physical adversities** common to believers in Rome and to Paul himself - all of which Paul begins with the word "**shall**" and all of which could lead to **physical death**.

- **Shall Trouble** (Greek - **thlipsis**) --- meaning, "to pressure or to press". It is used of sufferings or afflictions due to the pressure of circumstances including antagonistic people. It is often translated "**tribulation**".
- **Shall Hardships** (Greek - **stenochoria**) --- meaning, "the anguish or distress of being in a narrow place or in a tough spot." The English idiom is "caught between a rock and a hard place."
- **Shall Persecutions** (Greek - **dioktes**) --- "actions designed to drive a person away"
- **Shall Famine** (Greek - **limos**) --- "hunger"
- **Shall Nakedness** (Greek - **gumnotes**) --- "want or lack of sufficient clothing"
- **Shall Danger** (Greek - **kindunos**) --- "peril, - that which is risky"
- **Shall Sword** (Greek - **machaira**) --- "a short sword or dagger or knife"

Question - "*Shall these physical adversities ever separate us from the love of Christ?*" Paul says "**No**" even though it is written: "*For your sake we face death all day long; we are considered as sheep to be slaughtered*" (Psalm 44:22 and Romans 8:36). **Yet**, "*in all these things (the 7 physical adversities) we are more than conquerors (over comers) through him who loved us*" (Romans 8:37).

The writer to the Hebrews describes the **physical adversities** of Old Testament Saints in a more **graphic manner** yet all of their adversities could well fit into the 7 categories mentioned by the Apostle Paul.

"They were tortured and refused to be released, so that they might gain a better resurrection. Some faced jeers and flogging, while still others were chained and put in prison. They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated - the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground" (Hebrews 11:35b-38).

Yet all of these Old Testament Believers **were also** "more than conquerors or over comers." **How so?** "*All these people were still living by faith (trusting in God's Covenant with them) when they died*" (see 11:1, 13, and 39). **Physical adversities could not rob them of God's Love and His Faithfulness** to fulfill the promises given to them.

Likewise, Paul is saying that no matter the intensity of **physical adversities** we endure, they will never be able to separate you from the love Christ has for you and has demonstrated to you (Romans 5:8).

In verses **8:38-39**, Paul **continues** answering the question "*Who shall separate us from the love of Christ*" (8:35 and 39b). However, in doing so he **changes** his emphasis from "**physical adversities**"

to the “**metaphysical**” - that which is **beyond** the physical or material.

Paul begins by saying “*For I am convinced*” or “**persuaded**” (Greek - **peitho**), or, as in this translation, “For I have come by a process of persuasion to a settled conclusion” - of something. Convincing or persuading comes through **a process of experience over time**. In my words, Paul is saying that “in the process of 26 years as an Apostle of Jesus Christ, I have **become** and **remain convinced** (persuaded) **about the following** (10 things):

THAT NEITHER ---

LIFE >>>>>>>>>>
(zoe)

NOR
The Extremes of Existence.

>>>>>>>>>> DEATH
(thanatos)

“The present sojourn of man upon the earth with reference to its duration.”

W. E. Vine

Anything that happens to us **between the time** our soul and spirit **enters** our fetus or body at conception and the **separation** of our soul and spirit from our bodies at physical death.

NEITHER

ANGELS >>>>>>>>>>
(angelos)

NOR
The Extremes of Spiritual Beings.

>>>>>>>>>> DEMONS
(arche)

The supernatural **power struggle** in the **spiritual realm** between God and His “host” (army) of angels and Satan’s “host” (army) of demons (fallen evil angels) **between the time** Lucifer (Satan or the devil) and the angels who sinned with him against God and their being cast into “the lake of fire” or “hell”. See Isaiah 4:12-14; II Peter 2:4; Jude 6; Revelation 12:7-9, & chapter 20:1-10

The **spiritual warfare** waged by the devil and his demons (during the above time period) **against** all mankind, especially God’s Chosen one’s. See Daniel 10:12-14; Matthew 13:18-19; Luke 22:1-6; II Corinthians 4:4, 12:7; Ephesians 6:10-18; Revelation 2:10.

NOR ANY POWERS (dunamis)

The Apostle Paul leaves nothing to chance, no loopholes. So along with Angels and Demons he includes this statement, “**nor any powers.**”

“No being or thing **in the whole realm of created reality** is excluded.”
John Murray

NEITHER

THE PRESENT >>>>>>>>>>
(enistemi)

NOR
The Extremes of Time

>>>>>>>>>> THE FUTURE
(meno)

“**Meno**”, translated “**future**”, implies the **necessity** and therefore the **certainty** of what is to take place, or what is to come. However, “Nothing **known** now, e.g., the 7 hardships in 8:35, or in the un-

known time to come” could undo God’s relationship with His redeemed one’s.
The Bible Knowledge Commentary - John F. Walvoord & Roy B. Zuck

NEITHER

HEIGHT >>>>>>>>>>
(hupsoma)

NOR
The Extremes of Space

>>>>>>>>>> **DEPTH**
(bathos)

“Neither the highest height nor the deepest depth” (Psalm 139:8) “neither heaven nor earth nor hell, can separate us from Christ’s love.” John Stott

NOR ANYTHING ELSE IN ALL CREATION (ktisis)

Paul inserts the above phrase “In order to make sure that his inventory is comprehensive, and that nothing has been left out.” John Stott

“No being or thing in the whole realm of created reality is excluded.”
John Murray

WILL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD THAT IS IN CHRIST JESUS OUR LORD.

The Apostle Paul was **convinced** that those God Foreknew, Predestined, Called, and Justified, He would **also Glorify** because **nothing, absolutely nothing**, in all creation will be able to **separate them** from the love of God that is in Christ Jesus their Lord.

“Our confidence is not in **our love for God**, which is frail, fickle and faltering, but in **God’s love for us**, which is steadfast, faithful and persevering.” John Stott

“The love of God from which we cannot be separated is the love of God *which is in Christ Jesus our Lord*. It is **only** in Christ Jesus it exists, **only** in him has it been manifest, **only** in him is it operative, and **only** in Christ Jesus as our Lord can we **know** the embrace and bond of this love of God.”

The Epistle to the Romans by John Murray, page 335

The Fifth Conclusion In The Book of Romans Is ---

That “**Glorification**” is the **assured Christian expectation**. The “**Assurance**” of this **glorious expectation** is this: Since **nothing can** so **nothing will** ever separate believers in Jesus Christ from the love of God that is in Christ Jesus our Lord.

O Praise His Holy Name.

LOVE FOUND A WAY

Wonderful love that rescued me, Sunk deep in sin,
Guilty and vile as I could be - No hope within;
When every ray of light had fled, O glorious day!
Raising my soul from out the dead, Love found a way.

Love brought my Savior here to die on Calvary,
For such a sinful wretch as I, How can it be?
Love bridged the gulf twixt me & heaven,
Taught me to pray;
I am redeemed, set free, forgiven, Love found a way.

Love opened wide the gates of light to heaven's domain,
Where in eternal power and might Jesus shall reign;
Love lifted me from depths of woe to endless day,
There was no help in earth below, Love found a way.

Chorus

Love found a way to redeem my soul,
Love found a way that could make me whole;
Love sent my Lord to the cross of shame.
Love found a way, O praise His Holy name!

(Written by: Constance Ried; Music By: Harry Dixon Loes
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ABOUT THE AUTHOR

Bill and Pat Arvan served as Christian missionaries for 36 years in the Republic of The Philippines with SEND International, a mission organization located in Farmington, MI in the United States of America.

Since retirement from ministry in the Philippines in 1990, Mr. Arvan continued to teach Bible in Eastern European countries, Russia and Ukraine, making 10 trips from August, 1992 until October, 2007.

His teaching experience, both in the Philippines as well as in these Eastern European - Asian countries, has convinced him of the need for practical “grass roots” teaching in the Scriptures. This conviction led him to devote his “retirement years” to help meet this need by preparing and publishing basic Bible teaching materials for Christian Workers - particularly in Ukraine and Russian speaking countries.

This book, **Paul’s Letter To The Romans Chapters 1 – 8**, is the latest of these publications.

Other materials are ---

Principles of Biblical Faith;
Principles of Biblical Giving;
God’s Offer (God’s Gift of Salvation);
“Keys” To Spiritual Growth;
and 7 Basic Bible Doctrines.

Bill and Pat have two children. Their son, Bill, is a non-resident missionary in Ukraine. Their daughter, Jane, ministers in evangelism and Bible teaching through her local church & women’s organizations. They have two grand daughters serving in full time Christian ministry; Rebecca Arvan in Latvia & her sister, Bethany, in Chicago, Illinois plus four other grandchildren and their spouses - most of whom, are also involved in ministry in their local churches.

“My earnest desire and fervent prayer is that this book, *Paul’s Letter To The Romans Chapters 1 – 8*, will be used for the Glory of God.”

William G. Arvan