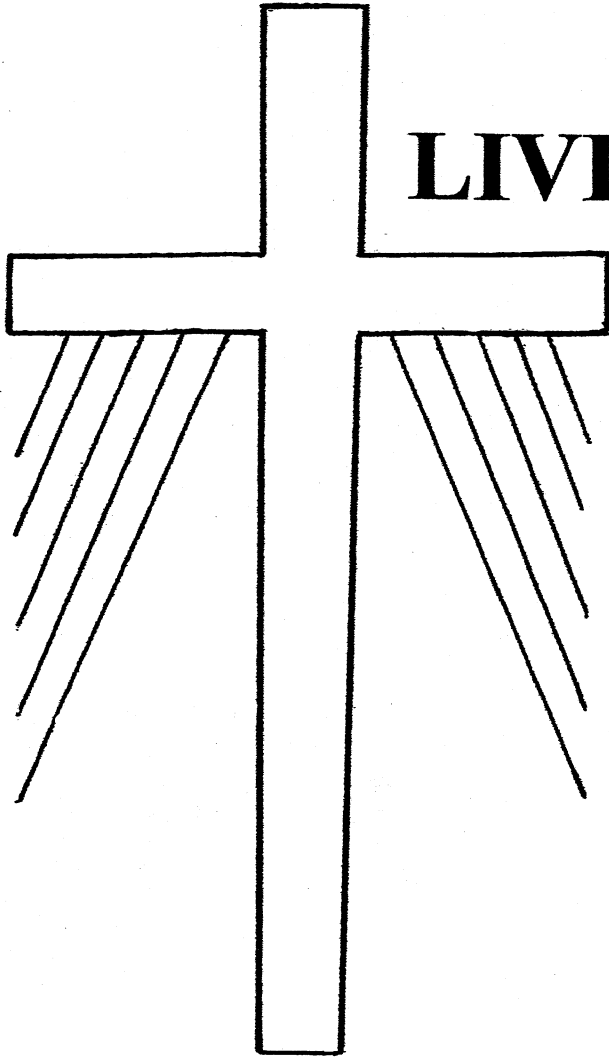
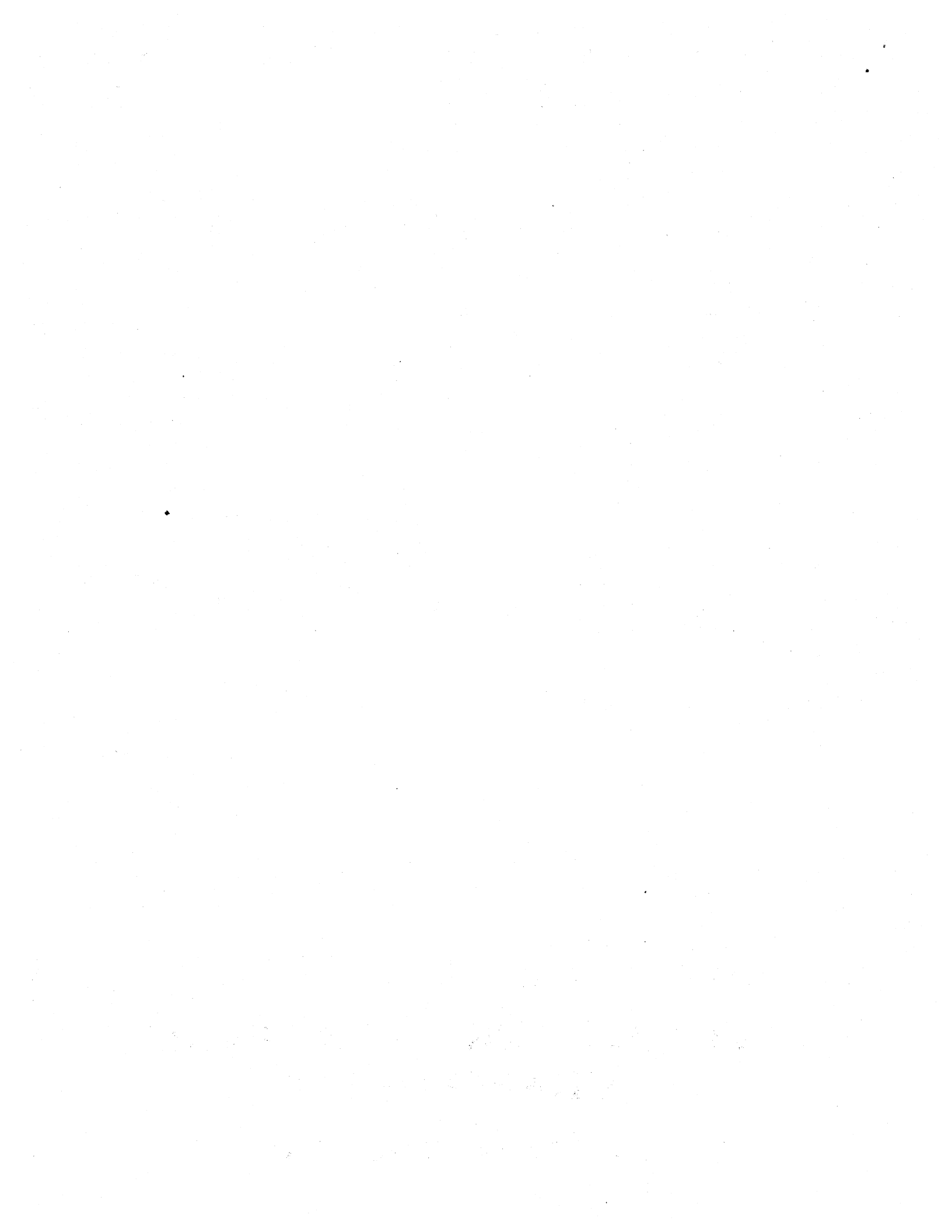


LIVING TRUTHS



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.

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MAY IT BE USED FOR THE GLORY OF GOD.

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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. **Krime**, 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. **Dikaioisune**, 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. **Dikaios**, 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.**"