Romans Verse by Verse Study

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Prophecies of Love: Romans Verse by Verse

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Introduction

The Book of Romans Summarized in Three Verses:

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Six Themes Are Summarized Within These Three Verses:

1. The gospel of Christ is the revelation of the righteousness of God.
2. The righteousness of God revealed is the power unto salvation.
3. The power of salvation is available to all, Jew or Greek.
4. The just shall live by faith
5. Faith is believing in Christ's ability to empower us to obey the law.
6. The revelation of the wrath, or righteous judgment of God.

1. The Gospel of Christ is the Revelation of the Righteousness of God.

2Corinthians 4:3-6
John 17:17:4
Romans 1:3-5, 9
Romans 1:16-20
Romans 2:1-16
Romans 3:3-8
Romans 8:31-39
Romans 9:14-24
Romans 11:29-36
Romans 14:10-12
Romans 15:3,7
Romans 16:25-27

2. The Righteousness of God Revealed is the Power unto Salvation.

John 17:3
Romans 1:3, 4
Romans 2:4
Romans 3:21-26
Romans 5:6-11
Romans 12:1-21
Romans 15:3, 7
Romans 16:25-27

3. The Power of Salvation is Available to All, Jew or Greek.

Romans 1:7, 16
Romans 2:8-29
Romans 3:9-17, 29-30
Romans 4:9-18, 23 24
Romans 8:29, 30
Romans 9:1-33
Isaiah 49:6
Acts 11:1, 18
Acts 12:28
1Corinthians 1:23, 24
1Corinthians 12:13
Galatians 3:14, 28

Romans 10:1-21
Romans 11:1-36
Romans 15:7-12, 16
Ephesians 3:6
Colossians 1:27
Colossians 3:11

4. The Just Shall Live by Faith in the Power of Salvation from Sin.

Romans 1:17
Habakkuk 2:4
Romans 2:7, 10
Romans 3:19-22
Romans 4:9-11, 13, 14, 17, 18
Romans 5:1
Romans 8:24, 25
Romans 9:30-33
Romans 10:1-11, 17
Romans 12:1, 2
Romans 13:7-14
Romans 14:1-23
Romans 15:13
Romans 16:17-20, 25-27
1Corinthians 2:5
Galatians 2:20
Galatians 3:11
Colossians 1:2, 3
Hebrews 4:2
Hebrews 10:38
1Peter 1:5, 7, 9

5. Faith is Believing in Christ's Ability to Empower Obedience to Keep the Law.

Romans 1:5
Romans 3:27-31
Romans 4:3-5, 17-25
Romans 5;1-5, 12-21
Romans 6:1-23
Romans 7:1-25
Romans 8:1-39
Romans 14:22, 23
2 Corinthians 1:20
2 Corinthians 5:21
2 Corinthians 9:8
Galatians 1:4
Galatians 2:20, 21
Ephesians 1:4-7
Ephesians 2:8-10
Ephesians 3:20
Ephesians 5:26, 27
Philippians 1:6
Philippians 3:9
Philippians 4:19
Colossians 1:27
2Timothy 1:12
2Timothy 3:16, 17
Romans 15:1-7
Titus 2:14
Hebrews 13:20, 21
1Peter 1:5, 9
2Peter 1:4
1John 5:4
Jude 24

6. The Wrath or Righteous Judgment of God is Revealed From Heaven.

Romans 1:19-32
Romans 2:1-6, 8, 9, 16
Romans 3:3-8, 24-26
Romans 4:15
Romans 5:9, 10, 12-21
Romans 6:16, 20-23
Romans 7:5
Romans 8:12, 13, 27
Romans 9:14-24
Romans 11:18-22
Romans 12:19
Romans 13:1-7
Romans 14:10-12
1Corinthians 4:4, 5
2 Corinthians 5:10
Ephesians 5:5, 6
Colossians 3:5, 6
1 Thessalonians 1:10
2 Thessalonians 1:7-10
2 Timothy 4:1, 8
Hebrews 10:26, 27, 30
Hebrews 12:23, 29
James 1:13-20
James 2:12
2Peter 2:4, 5, 9
2Peter 3:7

These Six Themes Reveal Three Purposes of Paul In Writing Romans:

1. To vindicate God's righteousness, especially involving His Wrath or His judgment
2. To vindicate the moral law by revealing its purpose in the gospel plan
3. To reveal the destructive nature of sin

"God Forbid" Statements

We will discover that Paul's usage of the terms, "God forbid" emphatically defend those three purposes:

1. To vindicate God's righteousness, especially involving His Wrath or His judgment:

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Romans 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

Romans 11:1 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Galatians 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

2. To vindicate the moral law by revealing its purpose in the gospel plan:

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

3. To reveal the destructive nature of sin:

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

In this next verse using the term, God forbid, Paul states his conclusion after coming to the understanding of the nature of God, the nature of the law, and the nature of sin. He gives the glory to the only one who can "deliver us from this present evil world." (Galatians 1:4)

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Christ promised that He would send the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment," the very same purposes Paul desires to reveal in his letter to the Romans, resulting in the vindication the character of God. "He shall glorify me: for He shall receive of mine, and shall shew it unto you."

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. 8) And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: 9) Of sin, because they believe not on me; 10) Of righteousness, because I go to my Father, and ye see me no more; 11) Of judgment, because the prince of this world is judged. 12) I have yet many things to say unto you, but ye cannot bear them now. 13) Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. 14) He shall glorify me: for He shall receive of mine, and shall shew it unto you. 15) All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you.

Paul's Writings Specifically Address Three Mindsets During the Time of his Ministry:

It is always helpful to understand the spiritual condition of those whom Paul is addressing that we might better understand his admonitions.

1. His mission was primarily to the Gentile world some of whom were confused regarding the gospel.
2. He addressed those Jews who rejected Christ believing in salvation by works, not salvation by faith.
3. He addressed those Jews who accepted Christ yet had been heavily indoctrinated by their Jewish fathers.

Introducing Paul, Introducing Christ

A Study on Romans One Verse 1

Romans 1:1

Paul:

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

Warnings regarding Paul's writings:

> 2Peter 3:16 As also in all his [Paul's] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, [pervert] as they do also the other scriptures, unto their own destruction.

Apparently it is salvational to understand Paul's writings lest we pervert them because we are ignorant and vacillating regarding spiritual things. How are we to gain the understanding we need. James tells us how.

> James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Another way to understand Paul is to allow him to interpret his own language, which can be an exhaustive search since he wrote much of the New Testament.

Introducing Paul:

If we are to understand Paul, first we need to know who he is as well as who he was before he met Jesus Christ. Secondly, we need to know the spiritual condition of those to whom he writes. What was his burden for them? Did it have anything to do with his own personal experience?

Paul gives a testimony of his life as he was known as Saul before he met Jesus Christ.

> Philippians 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5) Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6) <u>Concerning zeal, persecuting the church;</u> touching the righteousness which is in the law, blameless. 7) But what things were gain to me, those I counted loss for Christ. 8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Concerning zeal:

Paul recognizes in his brethren their spiritual condition as it was the same spiritual condition he had before he met Christ.

> Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2) For I bear them record that <u>they have a zeal of God, but not according to knowledge</u>. 3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

It is an incorrect knowledge of God that brings destruction as we read in Hosea.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

What knowledge were God's people lacking?

Hosea 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

John gives us the remedy for escaping destruction.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Persecuting the church:

The consequences of misapprehending God's character leads to persecuting one another.

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2) And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3) And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4) And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

John 16:1 These things have I spoken unto you, that ye should not be offended. 2) They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3) And these things will they do unto you, because they have not known the Father, nor me.

When we persecute others for exercising their free will to believe what they will, we are persecuting Christ who gave them that free will. When Saul received a revelation of Jesus Christ on the road to Damascus, he had a change of spirit and from then on was called Paul. Now instead of persecuting the church, he taught liberty of conscience.

2 Corinthians 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

This is an important lesson to learn and remember when the time comes again when the saints are persecuted for exercising their liberty of conscience to worship whom they will. We must remember that no person, no church, no state, no country, no One World Order has the right to force who, what, when, where and how to worship.

A servant of Jesus Christ:

As Paul learned how Christ dealt with His enemies, he purposed only to live and preach the love of God.

1Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

Called to be an apostle:

G652 a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers): — apostle, messenger, he that is sent.

Separated unto the gospel of God:

Paul thought it important to testify and confirm that the gospel he preached came to him by Christ and not by any man.

> Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;)
>
> Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13) For ye have heard of my conversation [behavior]in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14) And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Once Paul understood better the liberty which Christ gave, his desire was to reveal this character.

> Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called me by His grace, 16) To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: 17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Paul understood why the gospel was misunderstood and pointed us to look to Christ if we are to know His Father's character and have the promised life eternal (John 17:3).

> 2Corinthians 4:3 But if our gospel be hid, it is hid to them that are lost: 4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory [character] of God in the face of Jesus Christ. 7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We too are ambassadors of Christ to give the true gospel if we are to hasten the coming of the Lord. In order to fulfill the commission and privilege we have, we also must awaken with Paul to a new knowledge of Christ's character and allow His character to be revealed in us.

> 2Peter 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
>
> Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
>
> Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

The gospel of God is the grace of God:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. [anathema] 9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Grace is unmerited favor:

2Corinthians 8:9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

2Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life.

The gospel of Christ is the revelation of the righteousness of the Father:

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

2Corinthians 4:3 But if our gospel be hid, it is hid to them that are lost: 4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

The grace of God is the power to save from sin:

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

2Corinthians 12:9 And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

Romans 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

Acts 20:32 And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

2 Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

1 Peter 5:10 But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Christ was manifested to take away sin:

Matthew 1:21 And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.

Galatians 1:4 Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Hebrews 9:26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

1John 1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5) And ye know that He was manifested to take away our sins; and in Him is no sin.

John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 Peter 2: 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in His mouth:

The Gospel in a Nutshell

A Study on Romans One Verses 2-6

Romans 1:2-6

The gospel in a nut shell:

Paul's nutshell of the gospel is found in verses 3-5. We will be unpacking these verses in this study. I hope you will be blessed as I was in looking deeper into this nut shell.

> Romans 1:2 (Which He had promised afore by His prophets in the Holy Scriptures,) 3) Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5) By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: 6) Among whom are ye also the called of Jesus Christ:

The gospel promised afore:

The same gospel was preached in the Old Testament as well as in the New Testament.

> Hebrews 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.
>
> 1Peter 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:
>
> Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2) Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 3) Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;
>
> John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Christ made of the seed of David according to the flesh:

We need to ask ourselves what is the significance of knowing that Christ was made of the seed of David. What does this have to do with the gospel? First of all, God is immortal and cannot not die, therefore Christ had to take on flesh in order to taste death for every man.

> Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

Secondly, not only did He taste death for every man, His life, death, resurrection and His resurrected life is a promise that He will also sanctify us, delivering us from sin and leading us unto glory, a new character.

Hebrews 2:10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. 11) For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren,

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, 25) To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Hebrews continues to say Christ took on the seed of Abraham. Both David and Abraham were the descendants of Adam after he sinned and therefore they inherited a sinful nature.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage. 16) For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

The third reason Christ took on flesh was that He might destroy the devil which had the power of death. What is the power of death? Sin.

1Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

The fourth reason Christ partook of flesh and blood is to deliver us from the fear of eternal death because He tasted death for every man. If we accept that sacrificial gift and allow Him to sanctify us, we can have the assurance of salvation.

The fifth reason Christ took on flesh was that we might know that He experienced our suffering and can relate to us and to give us hope that we too might overcome temptation through the grace of God as He did.

Hebrews 2:17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18) For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Hebrews 4:14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like

as we are, yet without sin. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Antichrist Teaches Christ Came Not in The Flesh:

1John 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2John 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

What does come in the flesh mean. It has to mean more than the fact that Christ was born of a woman and lived 33 and 1/2 years on this earth. The whole world acknowledges that, after all it is 2025 years from His birth. It must have a deeper meaning if it is said that it is antichrist who denies that Christ came in the flesh.

This teaching is one of which Peter warned against wresting to our own destruction. We can conclude that if Christ came not in the likeness of our sinful flesh, then He was not tempted such as we are, but overcame temptation by His divine power. Therefore He could not be an example for us of our ability through the grace of God to also overcome temptation. This thinking leads to disastrous consequences. If we don't believe that we too can overcome by the power of God working in us, we shall not pray for it, and the scripture tells us,

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21:22

The Scriptures also tell us that God cannot be tempted with evil, and yet Christ was tempted in all points, and even more than we. He took on human nature that He could be tempted and show how we can follow our captain in His steps who knew no sin.

James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man:

1Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in His mouth:

The heresy that Christ did not come in the flesh leads to the misunderstanding that the righteousness of the law cannot be fulfilled in us. Paul teaches that the law will be fulfilled **in us** but not **by us**! It is by the power of grace that this is and will be fulfilled in us.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) <u>That the righteousness of the law might be fulfilled in us</u>, who walk not after the flesh, but after the Spirit.

Romans 1:16 For I am not ashamed of the <u>gospel [grace] of Christ</u>: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into <u>the grace of Christ unto another gospel</u>: 7) Which is not another; but there be some that trouble you, and would pervert <u>the gospel of Christ</u>.

The truth that Christ partook of human nature is critically important if we are to understand that we can become partakers of the divine nature.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Declared to be the Son of God with power:

Christ has the power to save us from sin because He overcame sin in the likeness of our sinful flesh being tempted in all points, yet without sin. And why does He have the power to save us from sin? Because He had the spirit of holiness.

According to the spirit of holiness:

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

1John 3:5 And ye know that He was manifested to take away our sins; and in Him is no sin.

By the resurrection from the dead:

Christ's resurrection proves that it was according to the spirit of holiness found in Him that gave Him power to save us from sin. Not only did He save us from the penalty for our sin, He is able to save us from the power of sin. When we are glorified He will save us from the presence of sin. Hallelujah! We shall be saved by His death, resurrection and His life.

Hebrews 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8) But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. 9) Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10) For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Had Christ sinned, He could not have been our sacrifice, He would have needed a saviour Himself. If that were the case, we are yet in our sins and destined to die.

1Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

2Peter 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

Ephesians 5:27 That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

We are saved by the hope that because of Christ's resurrection, we too can be resurrected unto eternal life.

1Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21) For since by man came death, by man came also the resurrection of the dead. 22) For as in Adam all die, even so in Christ shall all be made alive.

1Corinthians 15:16 For if the dead rise not, then is not Christ raised: 17) And if Christ be not raised, your faith is vain; ye are yet in your sins. 18) Then they also which are fallen asleep in Christ are perished.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25) But if we hope for that we see not, then do we with patience wait for it.

1Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By whom we have received grace and apostleship for obedience to the faith among all nations:

1Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4) To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Isaiah 43:10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

For His name:

Isaiah 43:7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Psalms 23:3 He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Psalms 106:8 Nevertheless He saved them for His name's sake, that He might make His mighty power to be known.

Psalms 50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Isaiah 60:21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

John 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

2Thessalonians 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

1 Corinthians 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1Peter 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Ephesians 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10) To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11) According to the eternal purpose which He purposed in Christ Jesus our Lord:

Colossians 1:19 For it pleased the Father that in Him should all fulness dwell; 20) And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Nahum 1:9 What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time.

Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

1Corinthians 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Among whom are ye also the called of Jesus Christ:

Romans 8:29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30) Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

The Gospel is The Power to Save From Wrath

A Study on Romans One Verses 16-28

Paul, after his salutation to the Christians in Rome, jumps right into the heart of his letter which is the gospel. Six themes are summarized within verses 16-18 in which Romans continues to focus. Below are the six major themes.

1. The gospel of Christ is the revelation of the righteousness of God.
2. The righteousness of God revealed is the power unto salvation.
3. The power of salvation is available to all, Jew or Greek.
4. The just shall live by faith in the power of salvation from sin.
5. Faith is believing in Christ's ability to empower us to obey the law.
6. The wrath, or righteous judgment of God, is revealed from heaven.

Paul's purpose for focusing on these 6 major themes further devoted in Romans is:

1. To vindicate God's righteousness, especially involving His Wrath or His judgment
2. To vindicate the moral law by revealing its purpose in the gospel plan
3. To reveal the destructive nature of sin

So let's jump into the study.

Romans 1:16

> Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The gospel of Christ:

Paul interchanges the phrase "the grace of Christ" with "the gospel of Christ".

> Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

The gospel, or God's grace is power to save from sin:

> Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
>
> 2Corinthians 12:9 And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

The gospel is for everyone:

> 1Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

To the Jew first and also to the Greek:

The Greek refers to the Gentile. Why would Paul say to the Jew first? Wasn't the gospel first given to Adam and Eve while still in the garden? Were they Jews? No. This simply indicates that Paul will be addressing both Jew and Gentiles in his letter to the Romans. The significance to whom he writes will become obvious as we follow along in Romans.

Romans 1:17

The power of the gospel is the goodness or righteousness of God revealed:

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

How is the righteousness of God revealed?

2 Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory [character] of God in the face of Jesus Christ.

2Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2) For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. 3) And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Habakkuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Paul, speaking of the character of the Father and the Son, stated that Christ was exactly like His Father.

Hebrews 1:3 Who being the brightness of His glory, and the express image [character] of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

Christ Himself stated the same fact, that there was no difference between the Father's character and His own. Many make the mistake of separating their characters and patterning themselves after the one they prefer, either the Father or the Son, which has eternal consequences.

John 14:8 Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. 9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

From faith to faith:

God, well understanding the fact that we are under strong deception, is very patient and careful not to wound us, but meets us where we are, revealing only that which our deceived minds can handle.

John 16:12 I have yet many things to say unto you, but ye cannot bear them now.

The just shall live by faith:

When we come to know God by looking and meditating on Christ, we will have the faith that He is well able to finish the work He has begun in us. This is righteousness by faith.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, 25) To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Romans 1:18

The wrath of God is revealed from Heaven:

Could we be misunderstanding the wrath or anger of God?

Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9) For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Jeremiah tells us we shall be considering the anger of the Lord more perfectly in the latter days.

Jeremiah 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. 20) The anger of the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: <u>in the latter days ye shall consider it perfectly.</u>

James tells us there is a difference between God's wrath and man's wrath.

James 1:20 For the wrath of man worketh not the righteousness of God.

Let's take a look at the context of the above verse.

James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: 14) But every man is tempted, when he is drawn away <u>of his own lust</u>, and enticed. 15) Then when lust hath conceived, it bringeth forth sin: <u>and sin, when it is finished, bringeth forth death</u>.

James 1:16 Do not err, my beloved brethren.

What is James cautioning us to not be mistaken about? Do not err where temptation comes from, do not err where sin comes from and do not err where death comes from, because:

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Christ is desiring us to come to the knowledge of His wrath that it might be manifested in our lives and shouted from the mountains, God is good and only good things come from Him!

James 1:18 Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20) For the wrath of man worketh not the righteousness of God.

Mark records a picture of the anger or wrath of the Lord, which is a deep heart wrenching anguish of Christ when the Pharisees refused His salvation.

Mark 3:5 And when He had looked round about on them with anger, being grieved for the hardness of their hearts, …

Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

We have another example of the deep anguish of soul of Christ when He spoke woes to the Scribes and Pharisees,

Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38) Behold, your house is left unto you desolate.

In chapter one of Romans, Paul records just what the wrath of God is and how it comes about. Notice that the wrath is not against the ungodly or the unrighteous, but against the sin that separates His children from Him.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

So what does the wrath of God have to do with the gospel? The most familiar text found in John 3:16 tells us,

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 17) For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

1Thessalonians 1:10 And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.

1Thessalonians 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

If we treasure sin, we treasure up its consequences which is wrath or separation from the life giver. In the following verse, Paul tells us that a hardened heart is the same thing as a heart that does not want to repent. God gives us free will to receive or reject His provision of saving us from the wrath and allows us to treasure up wrath rather than to treasure God's gift of salvation. This choice will be seen by all in the righteous judgment and that God has truly given them their choice. We as parents know the depth of anguish we experience when we see our children suffering the consequences of their wrong choices. How much more the grief of the One who is known as LOVE.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds:

Christ came to save us from wrath, which is the penalty, that is the natural consequences of sin. In order to save us from death, that is the natural consequence of sin, doesn't it make sense that He would also have to save us from the power of sin?

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16) Do not err, my beloved brethren.

We will be discovering in this study that the wrath of God has been greatly misunderstood. Not only did Satan deceive the whole world, but the very nature of sin itself is deceptive.

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

God told Adam that if he ate of the tree of the knowledge of good and evil, he would surely die. But there was another voice that said, "ye shall not surely die". Whom do you believe? We know that Satan has deceived the whole world especially regarding the character of God, the nature of sin, and the immutability or unchangeability of the law.

Let's remember that it was what we would call a very tiny sin that caused Adam and Eve to forfeit their home in Eden. If God can restore us to Eden while we are sinning, He should apologize to them! He must not only save us from the penalty of sin but from sin itself. He has promised He is able to do this and our having faith in those promises produces righteousness in us.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Because all have sinned, all need a Saviour who has the power to save us from sin.

Romans 3:23 For all have sinned, and come short of the glory of God;

Because grace is an eternal attribute of God, there was already of remedy for sin. No less than the death of God's only Son could reveal the truth of God's character, the deceptive nature of sin and the unchangeability of the law.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Who hold the truth in unrighteousness:

Paul also states that not only do the unrighteous hold the truth in unrighteousness but they change it into a lie.

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

What "truth" has Paul been talking about? He's been talking about the gospel, the power to save from the wrath of God by coming to a knowledge of the character of God, and that God is a Saviour and that sin leads to death. Let's call sin poison for that is what it really is. If we choose to drink that poison, does someone have to kill us because we chose to drink of it, or does the poison kill us? In Eden God said, "thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die", speaking of the natural death that sin brings. But Satan said, go ahead and eat of it "you shall not surely die". Hosea tells us,

Hosea 4:6 My people are destroyed for lack of knowledge: …

Hosea 4:1 … because there is no truth, nor mercy, nor knowledge of God in the land.

Not only has Satan deceived us, but the very nature of sin has also deceived us. How do we know this? We read that Adam and Eve after they had sinned, hid themselves from God because they were naked and afraid of Him?

Genesis 3:11 And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12) And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Notice that Adam ultimately blamed God for his sin. How unjustly unfair that the One who created him and who bore the anger or wrath in his stead was blamed, suffering the grief that Adam would suffer should he reject God's provision for salvation.

2Corinthians 5:21 For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

The knowledge of the goodness of God who suffered the guilt and shame that sin brings, constrains us to follow in His steps.

2Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in His mouth: 23) Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: 24) Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Wonder Oh Heavens and be astonished Oh Earth, herein is LOVE!

The Scriptures tell us that Christ was made a curse for us.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

The Scriptures also tell us the curse without a cause shall not come. Christ saved us from the curse but He must also save us from the cause. For we read:

Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Romans 1:19

Romans 1:19 Because that which may be known of God is manifest in [translates to] them; for God hath shewed it unto them.

How is it that God has shown Himself to those that change the truth of God into a lie and worship the creature more than the Creator?

Psalms 19:1 The heavens declare the glory of God; and the firmament sheweth His handywork.

Psalms 97:6 The heavens declare His righteousness, and all the people see His glory.

Romans 1:20

Romans 1:20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

No one has an excuse, no one can say, "God has not revealed Himself to me", for nature speaks of a loving Creator.

Romans 1:21

Romans 1:21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Since God has revealed Himself through nature, He is not responsible for their not thankfully glorifying Him as God for creating them. In contrast, they take credit for gifts and talents God has given them. Does this sound familiar? Wasn't this the reason that Lucifer was the first one who became self-deceived?

Ezekiel 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. … 17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: …

Notice the mechanisms, (the series of causes and effects) from when Lucifer was perfect in his ways till iniquity was found in him. It was the pride of his heart, taking credit for his gifts and talents, worshipping himself instead of worshipping the One who created him. He was unthankful and refused to give God the glory but took it to himself. And what were the consequences of his glorifying himself? His pride corrupted his wisdom and he no longer could see the true character of God. He became vain in his imaginations regarding God and his heart [mind] was darkened.

Isn't this exactly what happened to Eve in the garden? Through the subtle suggestions of Satan, she also trusted in her own wisdom which led to sin. God is desiring to teach us that self-trust leads to self-deception which leads to damnation.

Proverbs 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding. 6) In all thy ways acknowledge Him, and He shall direct thy paths. 7) Be not wise in thine own eyes: fear the LORD, and depart from evil.

Paul in Ephesians 4:17-19 gives a more detailed sequence of the mechanisms of cause and effect than we found in Ezekiel 28:14-17 that led to the corruption of Lucifer, and the same sequence Paul is addressing here in Romans one.

The heathen, having rejected God (cause), have become vain in their imaginations and walk in the vanity of their minds. (Effect) Because their understanding of God has been darkened by sin (cause), they are alienated from the life of God (effect). They have become ignorant and have chosen not to know Him aright (cause), this has lead them to have no desire to be righteous causing them to sin (effect).

Ephesians 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles [heathen] walk, in the vanity of their mind, 18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

What is the result of leaning unto their own understandings and worshiping the creature instead of the Creator?

Romans 1:22

Romans 1:22 Professing themselves to be wise, they became fools,

Romans 1:23

Because of their foolishness in trusting in their own wisdom, they changed the truth about God's character, especially His wrath into an image made like to corruptible man.

Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

We read in Psalm 50 where God says to the wicked,

Psalm 50:19 Thou givest thy mouth to evil, and thy tongue frameth deceit. 20) Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. 21) These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

We become what we behold, in other words, we rise no higher than our concept of God. Remember what James tells us,

James 1:20 For the wrath of man worketh not the righteousness of God.

But worse yet, they changed the truth of God's character regarding His wrath into man made idols of birds, fourfooted beasts and creeping things who need to be appeased by human sacrifices. But God is not such a one who needs to be appeased. Instead of requiring sacrifices, He became the sacrifice.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8) But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Romans 1:24

Romans 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

So then, because of the liberty God gives each and everyone of His creatures, when they choose to reject Him, He has to give them up to reap the consequences of their choice. Let's read then evaluate the following five examples.

In Psalm 81:11 God laments that Israel would have none of Him so He was obligated to give them up.

Psalm 81:11 But my people would not hearken to my voice; and Israel would none of me. 12) So I gave them up unto their own hearts' lust: and they walked in their own counsels. 13) Oh that my people had hearkened unto me, and Israel had walked in my ways!

In 2 Chronicles 30:7 again God "gave them up" not imposed desolation.

2Chronicles 30:7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

In Psalm 34:7 we see the alternative. Those that "fear Him," that is place, themselves under His government, the angel of the Lord encampeth round about them and is able to deliver them.

Psalm 34:7 The angel of the LORD encampeth round about them that fear Him, and delivereth them.

In Psalm 78:40 "they turned back and tempted God" which "limited the Holy One of Israel".

Psalms 78:40 How oft did they provoke Him in the wilderness, and grieve Him in the desert! 41) Yea, they turned back and tempted God, and limited the Holy One of Israel.

Have you considered that just as in Psalm 78:40 to "grieve Him" means they "limited the Holy One of Israel," so does fully rejecting or grieving the Holy Spirit limit God from sealing us "unto the day of redemption"?

Ephesians 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

In Job 22:15 it directly asks what could God have done "for" the antediluvians, those that lived before the flood, to protect them from destruction which said unto God, "Depart from us". What could He have done to save them and still give them liberty by honoring their choice?

Job 22:15 Hast thou marked the old way which wicked men have trodden? 16) Which were cut down out of time, whose foundation was overflown with a flood: 17) Which said unto God, Depart from us: and what can the Almighty do for them?

Proverbs 8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

How many Christians realize that when the Bible refers to various situations that involve the judgments of God and the decisions He makes, it's not a direct execution from God causing the effect, but that He is obligated to give them over to reap that which they have sown? God's desire to honor the liberty He extends His creatures obligates Him to allow cause and effect that we might understand the nature of sin and desire to escape it.

Romans 1:25

See the explanation of the following verse on bottom of page 5.

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Romans 1:26, 27

Romans 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

The law of God is immutable, unchangeable. It will produce blessings if obeyed, and curses if disobeyed. The property of cause and effect is built into laws. If you jump off a cliff the law of gravity assures you are definitely going down. If you transgress God's law you shall surely die.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 1:28

Romans 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

What is a reprobate? Strongs defines it as unapproved, ie rejected. In other words, Paul calls this condition as a hardened or impenitent heart.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds:

Strongs define hardness as stubborn and impenitent which is the same as unrepentant.

The Scripture reveals that God is always willing to forgive on condition.

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The condition is not on God's part but on ours. He cannot violate the law of liberty and force upon us forgiveness if we do not want it. This is known as the unpardonable sin.

The sin of homosexuality:

The reason Paul uses homosexuality as an example of sin that leads to disease and death, is not to suggest it's the worse sin, or the unpardonable sin, but because it is a corruption of the gospel. Paul compares the love and oneness between man and wife as the intimate relationship He desires to have with us.

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; … 31) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32) This is a great mystery: but I speak concerning Christ and the church.

When husband and wife come together and his seed remains in her, it can be seen that she has been with him.

1John 3:9 Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

Luke 8:11 Now the parable is this: The seed is the word of God.

Psalms 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

If His seed, (word) abides in us, the fruits of the Spirit will be seen.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23) Meekness, temperance: against such there is no law. 24) And they that are Christ's have crucified the flesh with the affections and lusts. 25) If we live in the Spirit, let us also walk in the Spirit. 26) Let us not be desirous of vain glory, provoking one another, envying one another.

But if His seed does not remain in her, she has her monthly weekly which represents works of the flesh.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Can two men produce a new creature in Christ Jesus, or can two women? This misrepresents the biblical analogy of the union of Christ and man becoming one and reproducing a born again experience.

Judge Not Lest Ye Be Judged

A Study on Romans 1:29-32 & Romans 2:1-11

As we learned from our last study, that those who love unrighteousness change the truth of the gospel into a lie and worship themselves instead of God. The gospel teaches us that God can be trusted to only be a Saviour and is not responsible for the natural consequences of sin, but due to His gift of liberty, He must also allow us to reap what we sow. This caused such grief to our Saviour when the wrath of God, the shame and guilt He experienced before death, crushed out His life at Calvary.

We've learned that the final wrath of God only occurs when one is unrepentant and is hardened in his choice to reject salvation. They therefore have treasured up unto themselves wrath against the day of wrath. Their choice will be revealed in the righteous judgment of God who reluctantly gives them over to destruction. Having rejected the overtures of their Creator and Saviour, they have lived a life destitute of righteousness preferring sin over life eternal. Below is the list of sins of which they were guilty.

Romans 1:29—31

Romans 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31)Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Romans 1:32

The end result of those who commit iniquity is death:

Romans 1:32 Who knowing the judgment of God, that they which commit such things <u>are worthy of death</u>, not only do the same, but have pleasure in them that do them.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; <u>whether of sin unto death,</u> or of obedience unto righteousness?

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for <u>the end of those things is death.</u>

Romans 6:23 For <u>the wages of sin is death</u>; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: <u>and sin, when it is finished, bringeth forth death</u>.

God's judgment of us is righteous:

Romans 2:16 In the day when <u>God shall judge the secrets of men by Jesus Christ</u> according to my gospel.

Psalms 9:7 But the LORD shall endure for ever: He hath prepared His throne for judgment. 8) And <u>He shall judge the world in righteousness</u>, He shall minister judgment to the people in uprightness.

God's judgments will be revealed:

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Revelation 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. 14) For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

God's judgments will be seen as righteous and He will be vindicated:

Psalm 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

The phrases in the above two verses, "that thou mightest be justified [cleared] when thou judgest" "and mightest overcome when thou art judged", refers to God's vindication of His judgment of all has been righteous. All His creatures will come to see His righteous judgment when His "judgments are made manifest". It will be seen that He honored liberty and gave all their choice. The wicked would rather die than spend eternity without sin.

The wicked treasure up unto themselves wrath against the day of wrath:

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

The judgment is of God, but just what does that mean? Is He the executioner of the sentence? Or is He the only One who can read the heart and know just what the individual chose, sin unto death or righteousness unto eternal life?

Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Jeremiah 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Strongs defines "expected" as a cord, an attachment, that to which you are joined together. What does the verse then say? God will give you the end of your attachment or your expectation. David's expectation was salvation and we read in Hebrews 11 his salvation is assured.

Psalms 62:5 My soul, wait thou only upon God; for my expectation is from Him.

Psalms 62:1 Truly my soul waiteth upon God: from Him cometh my salvation.

However, on the other hand, the wicked expect wrath and God is obliged to give them up to their choice.

Proverbs 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

Psalms 9:16 The LORD is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

It is sin that separates the wicked from God:

God does not separate from the wicked, but they separate from Him because they love unrighteousness, they love iniquity.

> Isaiah 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: 2) But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. 3) For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. … 7) Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

Christ speaks to those whose iniquities have separated themselves from Him and who have been self deceived by the deceivableness of unrighteousness.

> Matthew 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

How does unrighteousness bring self deception? As we have already examined the mechanisms of how deception comes about, we will just summarize here and refer to the study of Romans 1:21. If we take pride in our looks, abilities and gifts, we are worshipping the creature more than the Creator which leads to self deception regarding the gospel and the effects of rejecting it.

> 2Thessalonians 2:9 Even him, [antichrist] whose coming is after the working of Satan with all power and signs and lying wonders, 10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11) And for this cause God shall send [allow] them strong delusion, that they should believe a lie: 12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The wrath of God is described as a strange punishment, or a strange act.

> Job 31:3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?
>
> Isaiah 28:21 For the LORD shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.

Let's let Strongs define the terms in Isaiah 28:21.

> Wroth: H7264 translates, *to quiver with violent emotion* especially *anger* of *fear*.

We've learned that God's wrath is not like man's wrath (James 1:20), but deep regret because He is not able to save those who reject Him, having to honor their liberty. It is plain logic that God is not fearful, so then we can conclude that the definitions of words that apply to us do not always apply to God.

How does Strongs translate, "strange work"?

> Strange: H2114, *to turn aside*

Another expression "hide my face", is used to say the same thing as "turn aside".

> Deuteronomy 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

We have another example in the judgment God brought upon the world in the flood using the same terminology.

Isaiah 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8) In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. 9) For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

I hope we are getting a different picture of God's wrath as we are told, "in the latter days ye shall consider it perfectly" (Jeremiah 23:20). There are many questions that come to mind regarding the judgments of God and how they come about. We know from the Word that God judges, but we need to better understand, HOW He judges. We also know from the Word that God destroys, but we need to better understand, HOW He destroys.

Romans 2:1

Judgment of others is not committed to us:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Matthew 7:1 Judge not, that ye be not judged. 2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Luke 6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

1Corinthians 11:31 For if we would judge ourselves, we should not be judged.

In the following verses, Paul is bringing out a principle that we should not judge one another, and that if the person believes he is obeying God, God accepts him. God knows we are sincere, even if wrong, when we live up to our conscience, but when we go against our conscience, we commit sin.

Romans 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Romans 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

We should take care less we be a stumbling block and cause someone to go against their conscience.

Romans 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

We judge ourselves by our reception or rejection of the Word of God:

John 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48) He that rejecteth me, and receiveth not my words, hath one [self] that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Romans 2:2

True and righteous are His judgments:

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

Psalms 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Revelation 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Every law has built within it cause and effect:

God judges the heart, but sin which is transgression of law, and has built within it the curse or natural consequence of transgression. Let's illustrate a natural consequence. Let's say sin is a poison. If you drink it, do you need someone to kill you or will the poison kill you? It is Satan who deceives us into thinking that sin will not lead to death, and that God is the executioner, and that, after He has given you freewill and now will punish you for exercising it.

Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Proverbs 11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

Hosea 10:12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you.

Romans 2:3

All will be judged:

It doesn't matter what package sin comes in, the natural consequences is separation from the life giver. What we would call a "little transgression" caused Adam and Eve to need a Saviour from sin. God chose a "little transgression" to help us see where any transgression would lead to.

Romans 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Ecclesiastes 3:17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

Romans 2:4

It's the goodness of God that leads to repentance:

It's not the fear of torment or the promise of reward that will motivate us to expel sin from our soul, but only the love and goodness of God that will motivate us. "We love Him because He first loved us" 1John 4:19.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Romans 2:5

Not until the heart is hardened does the wrath come:

The hardness and unrepentant heart is also known as a reprobate mind, a seared conscience, the unpardonable sin, the grieving or blasphemy against the Holy Spirit, and sealed as it appears in Revelation. In other words, the choice is set and will never change. God is the only One who knows when the heart or mind is set and that is why God is the judge, but the choice is ours.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Romans 2:6

We are judged by our works:

Romans 2:6 Who will render to every man according to his deeds:

Ezekiel 7:8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

Ezekiel 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Matthew 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Romans 2:7

The righteous receive eternal life:

There will be two classes of people at the end of this world just as there always has been. The righteous and the wicked. The righteous who will receive eternal life will endure until the end in doing well, seeking for glory, a changed character. These expect to receive immortality where sin and death will no longer have dominion over them.

Romans 2:7 To them who by patient continuance [endurance] in well doing seek for glory and honour and immortality, eternal life:

Romans 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Romans 6:7 For he that is dead is freed from sin. 8) Now if we be dead with Christ, we believe that we shall also live with Him:

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Repentance and cleansing from sin is a prerequisite for eternal life:

We have all sinned, and that is why we need a Saviour who is willing and able to forgive us our sin and to cleanse us from all sin.

Romans 3:23 For all have sinned, and come short of the glory of God;

1John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9) If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10) If we say that we have not sinned, we make Him a liar, and His word is not in us.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Ezekiel 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

2Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.

Titus 2:14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Romans 2:8, 9

The wicked receive everlasting destruction:

Paul continues to address the other class, the wicked whose expectation is wrath, who will choose sin over salvation and “treasure up unto themselves wrath against the day of wrath”.

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2Thessalonians 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

Romans 6:20 For when ye were the servants of sin, ye were free from righteousness. 21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Psalms 92:7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

Proverbs 10:29 The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

Isaiah 59:6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. 7) Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

Ezekiel 33:18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

Romans 2:11

God is no respecter of persons, His judgment is fair to all:

All have sinned. Salvation is for all. God is no respecter of persons. And neither should we be for it is sin.

Romans 2:11 For there is no respect of persons with God.

1Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2Chronicles 19:7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

James 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Will The Real Jew Please Stand Up!

A Study on Romans Two Verses 12—29

Introduction:

> Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Paul will continue through Romans to develop the fact that the gospel was always meant for everyone.

Does God have respect of persons? Certainly not, neither should we.

Of course, in the popular meaning, we should treat all respectfully, but "respect" biblically means having a partiality for or bias against someone regarding how we treat them, or judge them.

> Romans 2:11 For there is no respect of persons with God.
>
> Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:
>
> James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.
>
> Proverbs 24:23 These things also belong to the wise. It is not good to have respect of persons in judgment.

Romans 2:12

> Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

When Paul refers to those who have sinned "**without law"**, he is referring to the Gentiles, or Greeks to whom were not given the oracles or laws of God. When he refers to those who have sinned "**in the law"**, he is referring to the Jews who were given the oracles of God.

> Romans 3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2) Much every way: chiefly, because that unto them were committed the oracles of God.

They were first given the opportunity to receive the law and come into harmony with it and to be a witness to the Gentiles of the blessings that come from obedience.

> Deuteronomy 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all His commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 2) And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Romans 2:13

> Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Strong's defines **justified as, to render or regard as innocent or righteous**. We are all judged by our deeds whether we be Jew or Gentile. The law defines righteousness. Our deeds reveal whether we are only "hearers of the law" and unrighteous or whether we are "doers of the law" having "the righteousness of the law fulfilled in us".

> Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Notice that Christ had to take on flesh and die for us so that the "righteousness of the law" might be fulfilled "in us" and not ***by us***. "The righteousness of the law will be fulfilled in us" if we walk in the Spirit and not walk after the flesh, meaning, we will not let the desires of the flesh rule us but allow the Spirit of Christ to rule in our life.

> Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

James gives us a little more detail on what it means to "be doers of the word".

> James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural [**nature**] face in a glass [**mirror**]: 24) For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25) But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Paul explains these thoughts of James in the following verse.

> 2Corinthians 3:18 But we all, with open face beholding as in a glass [**mirror**] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

When we behold the character of the Lord, we are changed into that same image, growing step by step as we learn more and more of Christ. This is what it means to be "doers of the law", and not merely "hearers of the law". We need to remember who we are in Christ and not allow our natural man to continue giving into the fleshly lusts.

Romans 2:14

> Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Even though the Gentiles did not have access to the law of God, nature spoke to them of a loving Creator. Every law has the property of cause and effect. The recognition of the attributes of the Creator (Romans 1:20) produced righteousness in them, becoming "doers of the law". Paul refers to this as "a law unto themselves". They worshipped the Creator instead of the creature meaning instead of themselves (Romans 1:25).

Romans 2:15, 16

> Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

You have heard the saying, "actions speak louder than words", well, this is what Paul is alluding to. Those who are "doers of the law", reveal that it is in their hearts to obey and in the day of judgment when the secrets of their thoughts will be revealed and it will be seen whether their thoughts will either accuse or excuse them. In

other words, the judgment will reveal whether they were living up to their conscience or sinning by going against their conscience.

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Let's summarize Romans 2:12-16:

Even though the Gentiles did not receive the law, the same standard applies to them as to the Jew, for "God is no respecter of persons". As Paul states later in Romans that we would not know sin without the law (Romans 7:7) and that all are under the law, or subject to the law, (Romans 3:19) and therefore all are under sin (Romans 3:9), because without Christ, the carnal mind is not able to keep the law (Roman 8:7), and therefore all are under the curse (Galatians 3:10).

And the Gentiles which were not given the oracles of the God as were the Jews, if their deeds of faith reveal that the law is written in their hearts and they follow their conscience and are "doers of the law", "continuing in patient well doing", they will receive eternal life. It is only by faith in the power of God that can make one a "doer of the law", for "the just, [or righteous] shall live by faith" Romans 1:17.

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just [innocent, righteous] shall live by faith.

Romans 2:17

Romans 2:17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, 18) And knowest His will, and approvest the things that are more excellent, being instructed out of the law; 19) And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Paul addresses the Jews to whom "were committed the oracles of God", or the law of God. He speaks to them of their pride in their knowledge of the law. They are under the impression and are confident that the knowledge they have sets them apart from all others as teachers of the law. This is what Paul describes as "hearers of the law" only, as revealed in the next passage.

Romans 2:21-23

Romans 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22) Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

This is known as hypocrisy, they do not live up to what they teach. In other words, they are only "hearers of the law" but not "doers of the law". Paul explains these same thoughts in another verse found in 2Timothy.

2Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

"Having a form of godliness" (2Timothy 3:5), means they manifest an outward of appearance as "doers of the law". What does Paul mean, "denying the power thereof"? Paul equates "the grace of Christ" and "the gospel of Christ" in the following passage.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

The "gospel of Christ" or "the grace of Christ", is the power to save from sin.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Paul has a burden for the Jews salvation, knowing that they think that because they have a knowledge of the law, that knowledge secures their salvation, when in fact being just "hearers of the law" will not secure their salvation, they must also be "doers of the law", and it is only the grace of Christ, whom many of them rejected, that can give them the power to obey. This is not to suggest that one can earn salvation by doing the works of the law, rather, their works reveal that it is in their hearts to obey.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2) That I have great heaviness and continual sorrow in my heart. 3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

When Paul speaks of his brethren according to the flesh, he is referring to the lineage of Abraham.

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2) For I bear them record that they have a zeal of God, but not according to knowledge. 3) For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4) For Christ is the end [goal] of the law for righteousness to every one that believeth.

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Paul in Galatians 4:22, 23, explains that Issac was the child of promise, whereas, Ismael was the child of the flesh. When Abraham and Sarah finally came to the place where they trusted and exercised faith in God to perform the miracle, spiritually speaking, of a new birth or a born again experience, it can be likened to righteousness by faith. Again spiritually speaking, when earlier, they thought that they by their own works they could accomplish the promise and gift of righteousness, Abraham went into Hagar and the son of the flesh was born.

Galatians 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

It is only by faith and not by works of the flesh that can produce righteousness.

Romans 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Romans 2:24

Romans 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

God's purpose for raising up Israel was that they might be a "light to the Gentiles", however, their misunderstanding of the gospel caused them to be a corrupt witness among the Gentiles.

Isaiah 49:6 And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Notice that Isaiah records that salvation was for all on the earth, but the Jews thought of the Scriptures as Israel centered and that they alone were worthy of salvation. They did not see that the Scriptures were Christ centered, and that all were worthy of salvation and whosoever by faith would accept this provision and would allow Christ to fit them for Heaven would be saved. The misunderstanding of the Scriptures and their self deception regarding the plan of salvation led them to eventually to reject the Messiah.

Israel failed to give the light to the Gentiles, but where they failed, Christ was victorious.

Acts 26:23 That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Romans 2:25

Romans 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

When Paul refers to the circumcision and the uncircumcision, he is referring the Jew or the Gentile, respectively. Why was circumcision given as a requirement of the Jews? God had made a covenant with Abram of which circumcision was a token or sign of the covenant relationship He desired to have with not only Abram, but also with his descendants.

Genesis 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

But sadly, circumcision of the flesh became to be practised as "works of the flesh" meriting salvation.

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

This token, sign or seal of circumcision, was to be a witness to all nations whether Jew or Gentile, that righteousness comes by having faith in Christ who alone has the power to save from sin.

Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Again we see the above Scriptures declaring that Abraham would be the father of all those who have faith in the grace or power of God to make them "doers of the law", whether they be Jew or Gentile.

The gospel can be summed up in the following verses.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

In other words, we are saved by grace through faith that works by love. Further explained, we are saved by faith in the power of grace to save us from sin and make us "doers of the law" because of the love we have for our Saviour. This gospel is for all, the Jew (circumcised), or the Gentile (uncircumcised).

John 14:15 If ye love me, keep my commandments.

1John 5:3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

Romans 2:26

Romans 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

If the Gentiles attain to righteousness by faith, they shall be counted as the circumcision or as a Jew.

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. 7) Know ye therefore that they which are of faith, the same are the children of Abraham. 8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9) So then they which be of faith are blessed with faithful Abraham.

To whom was the promise made? Yes, it was made to Abraham, but more specifically it was made to Christ who only could bless all nations whether they were the nation of the Jews or the nations of the Gentiles. Let us not forget that the first promise was made to Adam and Eve before they left the garden of Eden, and then to Noah and then to Abraham. This covenant or promise is known as the "everlasting covenant" and who can make an everlasting covenant? Only One who lives everlastingly.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

"For if the inheritance be of the law, it is no more of promise", meaning, if you can inherit eternal life by the "works of the flesh", then there is no need of Christ, the promise seed, to produce righteousness in you, if you by faith, allow Him to work in you His will and good pleasure.

Philippians 2:13 For it is God which worketh in you both to will and to do of His good pleasure.

If we are Christ's, and we have faith in His promise to make us righteous, we are counted as descendants of Abraham and "heirs according to the promise".

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Romans 2:27

Romans 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

If the Gentiles attain to righteousness by faith in the power of Christ to save from sin, their life is a witness and a condemnation of the circumcision who claims to be Jews, and yet has not attained to righteousness.

Romans 2:28

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Just because you are a literal descendant of Abraham, and if it outwardly appears that you have the fruits of righteousness, does not necessarily make you a Jew. You must be "children of the promise" to truly be counted as "the seed of Abraham". When Paul says, "In Isaac shall thy seed be called", he refers to the child of faith which was produced when Abraham and Sarah believed in the promise of God.

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Romans 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

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

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and

strangers from the covenants of promise, having no hope, and without God in the world: 13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; 6) That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Romans 2:29

Romans 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Philippians 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Romans 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

God does not desire works of the flesh, but a heart that has learned to love Him and who wants to please Him and who will allow Him to fulfill His will in them and prepare them for the new earth where sin will never again raise its ugly head.

Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

1Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

The promise of God, that is, the miracle of a new creature is fulfilled only in Christ.

2Corinthians 1:20 For all the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us.

God's everlasting covenant states that He is willing and able to circumcise our hearts.

Deuteronomy 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

What is the difference between "the circumcision in the flesh made by hands" (Ephesians 2:11), and "the circumcision made without hands" (Colossians 2:11)? The "circumcision made by hands", refers to man, be he Jew or Gentile, attempting to be a "doer of the law" on his own without faith in the power of Christ. The "circumcision made without hands", refers to those who have allowed Christ to circumcise their hearts and out of love, become "doers of the law". The everlasting covenant promises that what is impossible with us, is possible with God working in us "His will and good pleasure".

Matthew 19:25 When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26) But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28) And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

The Scriptures reveal that there are those who claim to be Jews and are not.

Revelation 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Revelation 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Will the real Jew please stand up!

What Advantage Then Hath The Jew?

A Study on Romans 3:1-18

Romans 3:1, 2

Romans 3:1 What advantage then hath the Jew? or what profit is there of circumcision? 2) Much every way: chiefly, because that unto them were committed the oracles of God.

Israel had the advantage over the Gentiles in that they had the first opportunity to know God by reflecting on and sharing His laws of love revealing that God is love.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

1John 4:8 He that loveth not knoweth not God; for God is love.

Another advantage or privilege Israel had over the Gentiles was to be first to publish the gospel of love to the Gentiles, which included the rest of the world.

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Christ, the promised seed would come from Abraham and only in Christ would all families of the earth be blessed.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 3:3

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

God was faithful to show them His laws of love, which include love to Him as well as love to their neighbors, but if they did not choose to believe in these laws of love, it did not make God unfaithful. Instead, it revealed the law of liberty which is an eternal attribute of His character. Every kingdom is founded on laws including God's kingdom. As we have just reflected on in the above verses, the foundation of God's laws are love, and the foundation of love is liberty.

2Corinthians 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Even if some of the Jews chose not to believe, God's faithfulness will still have an effect.

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Romans 3:4

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Paul is quoting David's confession and repentance of his sin toward Uriah and Bathsheba and ultimately God, as found in Psalms.

Psalms 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2) Wash me throughly from mine iniquity, and cleanse me from my sin. 3) For I acknowledge my transgressions: and my sin is ever before me. 4) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

When we combine these two passages of Romans 3:4 and Psalm 51:1-4, it reveals two things. 1) God will judge and 2) God will be judged of His judgment. No man can conclude that God has misjudged anyone for His judgments will be revealed.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds:

Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

After His judgments are revealed every knee will bow and every tongue confess," just and true are thy ways Thou King of saints" (Revelation 15:3).

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In the judgment when the thoughts of men's hearts will be revealed (Romans 2:16), it will be seen that God judged righteously. Following the law of liberty, He will give to every man what his deeds reveal, the choices he has made whether of righteousness unto eternal life or rather of sin unto death.

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Jeremiah 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Strongs defines "expected" as a cord, an attachment, that to which you are joined together. What does the verse then say? God will give you the end of your attachment or your expectation. David's expectation was salvation and we read in Hebrews 11 his salvation is assured.

Psalms 62:5 My soul, wait thou only upon God; for my expectation is from Him.

Psalms 62:1 Truly my soul waiteth upon God: from Him cometh my salvation.

However, on the other hand, the wicked expect wrath and God is obliged to give them up to their choice.

Proverbs 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

Psalms 9:16 The LORD is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

Romans 3:5, 6

Romans 3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6) God forbid: for then how shall God judge the world?

If it is necessary for us to be unrighteous that God can be seen as true and righteous in His judgment of us, doesn't that suggest that God is unfair to judge the unrighteous as unworthy of eternal life? Certainly not, this is human reasoning. After all, isn't it righteous for God to judge the world?

Romans 3:7, 8

Romans 3:7 For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? 8) And not rather, (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just.

In the above verses, Paul is repeating the same thoughts of verses 5 and 6 in different terms, answering those who would question God's judgment, if in fact, unrighteousness must needs be to vindicate God. There is an understanding that there must needs be darkness (or sin), in order for there to be light (or righteousness). But we do not know how many eons existed where there was only light or righteousness. Scripture is plain that unrighteousness had a beginning. In the following verse we find that unrighteousness or iniquity had its beginning in Lucifer who exercised his freewill to oppose the kingdom of God.

Ezekiel 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Those who are deceived into believing that their unrighteousness can be excused because it is needed to bring glory to God, will receive the just reward of damnation. The judgment of the unrighteous is just and true for they have chosen to be thus, desiring the pleasures of sin rather than eternal life. Paul explains the desire of the unrighteous in the following verse.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds: … 8) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Romans 3:9-11

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10) As it is written, There is none righteous, no, not one: 11) There is none that understandeth, there is none that seeketh after God.

God is no respecter of persons (Romans 2:11), so it does not matter whether you are Jew or Gentile, for all are under sin. What is sin? John reveals what sin is.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

So if sin is transgressing the law, there must first be a law to transgress.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

So if there is no transgression, there is no law to transgress. If "all are under sin", then all must be "under the law".

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Guilt and shame comes from transgressing the law. Death comes from guilt and shame.

Psalms 83:16 Fill their faces with shame; that they may seek thy name, O LORD. 17) Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

The Scriptures are clear, all are "under sin" and therefore all must be "under the law" and if all are "under sin", then all are "under the curse".

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

So then, I guess we have no hope Not so!

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

The hope that we are saved by is by believing that we have been redeemed from the curse.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Believing is active. It is having faith, and a deep appreciation of the sacrifice of the Father and the Son for redeeming us from the curse. What is faith?

Faith cometh by hearing the word of God.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

Faith is having confidence in the hope of salvation.

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Faith doubts not.

Matthew 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Faith is believing you are forgiven.

Mark 2:5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

Faith is not being fearful.

Mark 4:40 And He said unto them, Why are ye so fearful? how is it that ye have no faith?

Faith is believing Christ can make you whole.

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Acts 14:9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

We are saved by faith in the gift of grace, the power to save from sin.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Faith produces righteousness.

Philippians 3:9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Faith produces salvation.

1Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

James tells us that if we say we have faith and there are no works of righteousness, our faith does not exist.

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? … 17) Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

What does Paul mean when he says, "yea, we establish the law"? Establish means validating, substantiating, or confirming, as Paul stated,

"I consent unto the law that it is good", Romans 7:16b

Wherefore the law is holy, and the commandment holy, and just, and good. Romans 7:12

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

In Romans 6, Paul again returns to the subject of Romans 3, repeating the argument of some that our unrighteousness commends the righteousness of God (Romans 3:5), and the argument of some that should they lie that glory may abound unto Him (Romans 3:7). Paul adamantly states, "God forbid", meaning certainly not!

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 3:12-15

Romans 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14) Whose mouth is full of cursing and bitterness: 15) Their feet are swift to shed blood:

We have all sinned, and it does not matter what package your sin comes in.

Romans 3:23 For all have sinned, and come short of the glory [character] of God;

But that is not the end of the gospel.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

Having faith in the power of God to forgive our sin as well as to save us from sin, we can have peace believing He has forgiven us and can rejoice in the hope that He can reproduce His glory, His character in us.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 3:16-18

Romans 3:16 Destruction and misery are in their ways: 17) And the way of peace have they not known: 18) There is no fear of God before their eyes.

The wicked do not have the promised peace that fearing God brings.

Ecclesiastes 8:12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him:

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

Psalms 119:165 Great peace have they which love thy law: and nothing shall offend them.

Under What Law, Paul?

A Study on Romans 3:19

Introduction:

We will be exploring what place the law has to do with our salvation. When Paul uses the word "law", we must carefully and "rightly divide the word of truth" lest we "wrest" his words along with others "unto their own destruction", the writings of Paul.

> 2Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
>
> 2Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

What does the word "law" mean to Paul? As the list below shows Paul uses the word "law" very broadly, yet the one common property "law" has in all usages, regardless of whether applied to natural law, moral law, or man made law, is that the word connotes various systems of cause and effect to which Paul wishes to draw our attention on each occasion of his use of "law."

Law of works, Romans 3:27
Law of faith, Romans 3:27
Law of her husband, Romans 7:2
Law of God, Romans 7:22, 25; 8:7
Law of my mind, Romans 7:23
Law of sin, Romans 7:23, 25
Law of the Spirit of life in Christ Jesus, Romans 8:2
Law of commandments contained in ordinances, Ephesians 2:15
Law of sin and death, Romans 8:2
Law in my members, Romans 7:23
Law of righteousness, Romans 9:31
Law of Moses, 1 Corinthians 9:9
Law of Christ, Galatians 6:2
Law of a carnal commandment, Hebrews 7:16

Some attempt to assign one definition to "under the law". This is a source of great confusion and theological disputation. Some believe in the two dispensations, that the Old Testament times were "under the law", intending only to prove that man could never keep the law. They believe that Christians in the New Testament times are now "under grace". Some even believe that Christ came to prove that only Divinity could keep the law and that Christ fulfilled the law in our stead and therefore we are no longer "under the law".

The truth is that Paul uses the term "under the law" in different ways. Following is a list of all the seven places Paul uses that phrase, "under the law".

1. Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
2. Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15) What then? shall we sin, because we are not "under the law", but under grace? God forbid.
3. Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

4. Galatians 4:4 But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, 5) To redeem them that were under the law, that we might receive the adoption of sons.
5. Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?
6. Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.
7. 1Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21) To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law.

One of Paul's motives in writing Romans was to teach what place the law has in the plan of salvation. The best way to understand Paul, is to allow Paul explain his own terms, so we will refer to other of his passages to help us understand this term, "under the law".

Romans 3:19

"Under The Law"= Subject To The Moral Law of The Ten Commandments

We find three passages where Paul speaks of "under the law" or "the law hath dominion over a man as long as he liveth", as it applies to the ten commandments. Those three being, Romans 3:19; Romans 7:1; and Galatians 4:4.

Let's examine the first one.

> Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Just as citizens of the country in which they live are under the jurisdiction of the laws of that country, so as creatures we are under the jurisdiction of the laws that govern God's universe, be they natural or moral. Just as an illustration, let's say someone has jumped off the Empire State Building and fell to their death. What law are they under? Under the law of gravity. We are all under the law of gravity, subject to that law and its consequences. Are the consequences natural or imposed? Paul stated that Christ was "made of a woman, made under the law" (Galatians 4:4). As a human being He was subject to the natural as well as the moral law. Paul states that "all are under sin" (Romans 3:9; 7:14; Galatians 3:22), therefore "all have sinned," (Romans 3:23), and "sin is the transgression of the law" (1 John 3:4), then all are under the natural consequences of that transgression also called "under the curse" (Galatians 3:10). How can one be "under the curse" of the law if they are not "under the law" or subject to the law? Paul states "all the world may become guilty before God". Guilt is the natural consequence of sin, and "sin is the transgression of the law" (1 John 3:4).

Second verse to consider.

> Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2) For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

The first law Paul refers to when he says, "for I speak to them that know the law", he is referring to the law of Moses also known as the first five books in the Scriptures written by Moses. Within those books we find the ten commandments which include, "Thou shalt not commit adultery" (Exodus 20:14).

Paul does not use the term “under the law” in Romans 7:1, instead he states it another way, saying, “the law hath dominion over a man as long as he liveth”, in other words, man is subject to the commandments “as long as he liveth”.

Galatians 4:4

This is the third verse that refers to the fact that “under the law” means subject to the law.

> Galatians 4:4 But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, 5) To redeem them that were under the law, that we might receive the adoption of sons.

Even Christ who was born “in the likeness of sinful flesh” (Romans 8:3), was, as we are, subject to the laws that govern all the world. Had He hearkened to Satan and had jumped off the cliff, He would certainly have felt the consequences of transgressing the law of gravity. But more importantly, had He sinned He too would have been “under the curse” (Galatians 3:10), for God is “no respecter of persons” (Romans 2:11), He could not have been our substitute and therefore unable to “redeem them that were under the law” (Galatians 4:5). How is it that He can redeem us? Because He “condemned sin in the flesh” (Romans 8:3) by being tempted in all points like as *we are, yet* without sin (Hebrews 4:15), “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:3). “And ye know that He was manifested to take away our sins; and in Him is no sin (1John 3:5).

Romans 6:14

“Under the Law” = Under the Law of Sin and Death

We have already discovered that all are “under sin”, because all are “under the law”, and therefore all are “under the curse”. Paul refers to “under the curse” as under “the law of sin and death”. Death or the curse, is an automatic result of sin.

> Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

However, there is another law that can save us from “the law of sin and death, and that is “the law of the Spirit of life in Christ Jesus”.

> Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

This is why Paul can conclude that “sin shall not have dominion over you”, because you are “under grace”, “the Spirit of life in Christ Jesus”.

> Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15) What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:14 has been wrongly interpreted to say, “For the ***law*** shall not have dominion over you: for ye are not under the law, but under grace”. They incorrectly reason that if “Christ *is* the end of the law for righteousness to every one that believeth” (Romans 10:4), then Christ, with His divine power kept the law in our place, so we are no longer “under the law”. This is then interpreted to say the following:

> For transgression of the law shall not rule over you: for ye are no longer subject or no longer need to obey the law. What then? Shall we continue to transgress the law because we are no longer subject to the law because now we are under grace?

However, when Paul states, “Christ is the end of the law for righteousness”, we must let Strong’s define “end” for us, and he defines it as the “goal”. This is consistent with what Paul says,

> Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Peter uses the same word "end" referring to the "goal" of your faith. Peter is not suggesting there's an end to your faith, but rather the goal of your faith leads to your salvation.

1Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

Thus, in Romans 6:14, Paul urges that, "sin", which is the "transgression of the law", (1John 3:4) "shall not have dominion over you", not that the law shall not have dominion over you. If sin has dominion over you, there must be a law to which you are subject (Romans 7:1). For the scripture is very clear, if there is no law there is no transgression (Romans 4:15). Because the wages of sin *is* death (Romans 6:23); God gave us an opportunity to escape death by escaping sin (1Corinthians 10:13). That opportunity is known as "the gift of God" (Romans 5:17), so that "the righteousness of the law might be fulfilled in us", assuring us of "eternal life through Jesus Christ our Lord" (Romans 6:23).

The logic breaks down when you consider that there is no need for grace if there is no law, simply because if there is no law, there is no sin (Romans 4:15; 5:13; 3:20; 7:4), and if there is no sin, there is no death, and no need of a Saviour to save us from the wages of sin (Romans 6:23). Sound familiar? What about the original lie Satan told Eve in the garden? "Ye shall not surely die" (Genesis 3:4) suggesting that transgression of the law is optional and does not lead to death.

What is this grace under which sin, "transgression of the law", will no longer have dominion over us? According to Scripture, the gospel and grace are synonymous as seen in the following verses.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Scripture also reveals that the gospel or grace "is the power of God unto salvation" from sin.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

Romans 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

What has Christ saved us from? You say from death and that is so, but if "the wages of sin is death", does salvation not also have to include saving us from sin? It is sin that Christ came to do away with and not the law. The law has a very important place in the plan of salvation. Without the law, we would not know we were sinning and in need of a Saviour.

Matthew 1:21 And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Hebrews 9:26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

1John 3:5 And ye know that He was manifested to take away our sins; and in Him is no sin.

2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Let's examine the context in which Romans 6:14 is found. There is a saying that "a text without its context is a pretext", and the absence of this principle has certainly been a problem in rightly interpreting this verse. So let's look at the context that we may correctly interpret this most misunderstood verse.

In this following verse, Paul refers to the fact that we are all descendants of the first Adam and "shapen in iniquity" (Psalm 51:5) and therefore destined to die. However, because Christ took on flesh and became the second Adam, we can be born of Him, and be made righteous. The law was given to reveal to us our sin and our need for a Saviour, and when we understand the gospel, the eternal grace of Christ which is the goodness of God revealed "in the face of Jesus Christ" (2Corinthians 4:6), and which existed before sin, we will be drawn to the love of God for us and be motivated to allow "the righteousness of the law to be fulfilled in us" (Romans 8:4).

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous. 20) Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

We are saved by grace through faith that works by love.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Concluding that it is sin and not the law, that "shall not have dominion over you", because we are "under grace", shall we continue to sin?

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15) What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?

Shall we sin so that the goodness of God is made manifest? Certainly not! Once we have tasted the love of God for us and have been forgiven and declared innocent, how shall we continue to sin against Him?

Romans 6:6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7) For he that is dead is freed from sin. 8) Now if we be dead with Christ, we believe that we shall also live with him: 9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. 10) For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. 11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Grace is essential for salvation for it is only by **grace (the power to save from sin),** that you can be obedient "unto righteousness" (Romans 6:16), "unto holiness" (Romans 6:19), "and the end everlasting life" (Romans 6:22).

Galatians 3:23

Paul builds the concept "righteousness by faith" not by "works of the law" Galatians 2:16, as performed under "the law of works" Romans 3:27, in this following verse.

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Let's first examine how Paul establishes the righteousness which comes by faith.

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

In the following verse, we find two laws, "the law of works" and "the law of faith". One you can boast about, the other is a gift.

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Paul is desiring to correct the wrong teaching that it is by works that a man merits salvation, but it is only by faith in the gift of righteousness that one can be justified.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Faith is the channel through which grace produces righteousness in us.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

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

Romans 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

2 Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law.

Righteousness can only be obtained by "grace through faith" and not by "works of the law", or "the law of works". If righteousness could come by the works of the law, then there would be no need of grace, and if there be no need of grace, then there is no need of a Saviour. In the beginning, Satan desired to get rid of Christ and when he could not do it as a dragon, he has seemed to be successful as a serpent using deception.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace. 6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Galatians 4:21

Paul uses an allegory of Sarah and Hagar and their sons, Isaac and Ishmael to illustrate for us the same truth dwelt upon above. Trusting in "the works of the law", or as Paul describes it also as "under the law", brings one into bondage or "under sin" and therefore "under the curse". Isaac was born by the promise of God to Abraham, who responded in faith. Ishmael was born of the flesh or "under the works of the law" and therefore under bondage.

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

Paul refers to two laws in the above verse. The first, "under the law" refers to those Gentiles who began their walk with Christ by faith and were being tempted by false teachings to believe that righteousness comes through "works of the flesh" also known as, "works of the law", or "under the law".

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4) Have ye suffered so many things in vain? if it be yet in vain. 5) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Galatians 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The second law Paul refers to, is the law of Moses in which we have recorded the story of Abraham and Sarah.

Galatians 5:18

Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25) But if we hope for that we see not, then do we with patience wait for it.

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

1 Corinthians 9:20

We will now look at the final verses where Paul uses the term "under the law."

1 Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21) To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

"unto the Jews I became as a Jew"

Paul was a Jew by birth, so he obviously then could not be suggesting that in a literal way he "became a Jew." He was again emphasizing that he became as one in their thinking or mind set that he might reason with them and minister to them the gospel.

"to them that are under the law, as under the law"

Just as we examined how Christ was born "under the law" in order to "redeem them who were under the law", so too, Paul identifies with all who are subject to the laws whether they be the moral law of the ten commandments or natural law, that he may gain them to Christ.

"To them that are without law, as without law"

Paul's mission was specifically to the Gentiles to which the term, "without law" refers. (Romans 2:14) However he clarifies that although he became as one of them in order to reach them with the gospel, he never broke God's law in order to minister to them.

"under the law to Christ"

Paul states that he would not transgress the laws of Christ in order to save those who were without law.

Conclusion:

If we focus on what we can or cannot do instead of "looking unto Jesus the author and finisher of our faith", we are "under the law". What law? "The law of works" that ends with "the law of sin and death". Without Christ in you, "the law worketh wrath": … (Romans 4:15).

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

The Faith of Jesus

The purpose of this study is to take a close look at the faith of Jesus Christ and how His faith affects our eternal life. There are only three places in Scripture that refers to the "faith of Christ" or the "faith of Jesus".

> Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Justified: G1344. from 1342; to render (i.e. show or regard as) just or innocent: — free, justify(-ier), be righteous.

We cannot render or make ourselves righteous "by the works of the law", we can only be made righteous by "the faith of Christ", "the righteousness which is of God by faith".

> Philippians 3:9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

We our told that before Christ returns, there will be those who "keep the faith of Jesus" as manifested by, "they that keep the commandments of God".

> Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 14:14 which follows the above verse, speaks of the coming of Christ and the harvest of the saints.

> Revelation 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.

A Brief Look at Faith:

> Hebrews 11:1 Now faith is the substance [assurance] of things hoped for, the evidence [proof] of things not seen.

In other words, faith makes things that haven't happened and that you can't see, real. Without this saving faith, will we be made righteous?

> Matthew 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

We know that there is a close connection between faith and believing.

Believing: G4100. from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): — believe(-r), commit (to trust), put in trust with.

Not only do we need to "keep the faith *OF* Jesus", but we need to have" faith *IN* Christ Jesus".

> Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.
>
> 2Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

There are six principle ideas connected with faith in the Bible:

1. Faith is connecting with God's Word, believing in what He says.
2. Faith is connected with hope as seen in Hebrews 11:1. Faith makes what you hope for in the future, real now.
3. Faith does not just happen in your head, it is actively responding to God. It is not static but active.
4. Faith makes the invisible visible.
5. Faith makes the impossible possible. With God all things are possible.
6. Faith is always rewarded.

Let's take a closer look at these six ideas.

1. **Faith is connecting with God's Word, believing in what He says.**

   Isaiah 55:10, 11 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

   Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

2. **Faith is connected with hope as seen in Hebrews 11:1. Faith makes what you hope for in the future real now.**

   Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

3. **Faith does not just happen in your head, it is actively responding to God. It is not static but active.**

   James 2:17 Even so faith, if it hath not works, is dead, being alone.

Notice the heroes of faith mentioned in Hebrews 11 were all actively doing something.

- By faith Enoch **pleased** God
- By faith Abel **offered**
- By faith Noah **built**
- By faith Abraham **left**
- By faith Abraham **offered** Isaac
- By faith Moses **chose** affliction
- By faith Israel **compassed** Jericho
- By faith Rahab **received** the spies

4. **Faith makes the invisible visible.**

   Hebrews 11:27 By faith he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible.

John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed [same word as faith].

Some say seeing is believing but the Bible teaches that believing is seeing.

5. **Faith makes the impossible possible. With God all things are possible.**

Matthew 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Philippians 4:13 I can do all things through Christ which strengtheneth me.

6. **Faith is always rewarded.**

Speaking of Moses:

Hebrews 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Noah's reward? His life was saved. Abraham's reward? Fatherhood.

Faith Defined by Webster:

Consider this one definition of faith in the 1828 Noah Webster's Dictionary.

4. "Evangelical, justifying, or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to His guidance, and dependence on His merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation."

A closer look at Webster's definition:

- the assent of the mind to the truth of divine revelation, on the authority of God's testimony;
  (having arrived at the conclusion that the source can be implicitly trusted)
- accompanied with a cordial assent of the will or approbation of the heart;
  (gladly willing to lay hold of revealed truth)
- an entire confidence or trust in God's character and declarations;
  (willing to risk all for a trustworthy God)
- with an unreserved surrender of the will to His guidance;
  (completely willing to follow His direction and His principles)
- dependence on His merits for salvation;
  (entire reliance on Christ for salvation)
- In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will and leads to an entire reliance on Christ for salvation.

Christ's Experience

What is the "Faith of Jesus?"

Before we take a look at Christ's experience of faith, let's take a moment to consider Cyrus, King of Persia.

How would you feel if someone showed you that you were named in the Bible and that 150 years or so prior to your birth it recorded your performing some apparently impossible, history-altering feat? Such was the case of Cyrus. It was foretold by the prophet Isaiah that Cyrus would decree the rebuilding of the temple by the Jews who were in captivity to Babylon, and that he would subdue the seemingly unconquerable stronghold of Babylon by drying up the river that flowed under the impregnable double-walls. Let's put ourselves in Cyrus's place. What would be your response? Would you at first be tempted to think that it was simply incredible, something not to be believed? Once convinced of the startling fact that it was speaking of you, and realizing what an incredible responsibility rests on you, would you then shrink from that awful sense of responsibility? After contemplating the pros and cons, humbly accepting the huge responsibility, would you then consider your weakness and seriously doubt your ability to accomplish such a feat?

By comparison, imagine, if you can, Christ's experience. Having studied the Scriptures and attended the first passover, where He observed the temple sacrifice, He was faced with the awakening that He was no ordinary human but that He was God's Son! He discovered His foretold mission and His responsibility to alter the destiny of humanity such that He would impact every soul on earth! Might He have wondered how He could fulfill such a destiny? Have we ever really considered the faith that it took for a tender child of 12 to grasp, much less shoulder such responsibility?

As He experienced rejection and persecution even from an early age, might He have been tempted to draw back from His mission and let those who persecuted Him reap what they had sown? Have we ever seriously contemplated the possible temptations of Christ as He grew in the knowledge of His destiny as Saviour of the world?

As a child Christ grew in knowledge and understanding as any child grows. When He was at the required age, He accompanied His parents to Jerusalem for the Passover. It was not until then that He began to see His mission as had been foretold in the sacrificial system given to the Hebrew nation.

> Luke 2:49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

How did He obtain a faith that placed "entire confidence" in the evidences given Him regarding His mission as Saviour of the world? What was His faith based on? On the Word of God. What Word? The Old Testament Scriptures were the only Word of God then existing. And what did He find in those Scriptures? The love of God; such a love as to draw Him into an abiding, trusting communion that resulted in an unreserved surrender to the will of His Father.

Let's revisit part of Webster's definition of faith. Was this not Christ's experience?

- the assent of the mind to the truth of divine revelation, on the authority of God's testimony,
- accompanied with a cordial assent of the will or approbation of the heart;
- an entire confidence or trust in God's character and declarations,
- with an unreserved surrender of the will to His guidance,

We often take Christ's experience of faith for granted. Christ discovered in His prayerful contemplation of God's character as revealed in the Old Testament, that unselfish love reigns as the supreme governing principle in the heart of His Father and all who would reflect His character. He apprehended that if He were to allow Himself to be used to reveal such a love, lifted up on the cross for all to see, He would engage the greatest power in the universe for all who would embrace this love and exercise His faith, the faith of Jesus.

Christ was baptized by John the Baptist just before He started His public ministry. It was then that the Holy Spirit descended on Him in the form of a dove and He heard His Father's voice saying,

> ...This is my beloved Son in whom I am well pleased. Matthew 3:17

Christ was driven into the wilderness to fast and pray for strength to accomplish His mission, and again, it is on the Word of God that He must rely as Satan takes opportunity to tempt Him. "Are you really the Son of God?" "What makes you think that you are the One of whom the Scriptures speak?" "Isn't that a bit presumptuous?" "Would God really treat His Son like this?" "If you are His Son, prove it. Exercise your power."

It had been revealed to Christ that He was the promised Messiah by both, the written and audible word of God. Satan certainly would not miss this opportunity to tempt Christ to doubt God's Word. Had Christ sinned, He could not have been our substitute and the plan of salvation would have been broken.

It was faith in selfless love, the core character of His Father as portrayed in the Word of God, that enabled Christ to be a victor over the temptations of Satan. He fully believed in the principles of His father's governing the universe. He understood that LOVE wins, and is the only principle that can save and sustain life and He acted on that faith.

How did Christ's faith relate to His keeping the commandments?

By the compelling power of faith and love as a result of meditating on the Word of God and being convinced of His Father's heart of love, Christ was able to please the Father and keep His commandments.

> John 8:29 And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him.

Love is the motivating factor that enables the keeping of the commandments.

> John 14:15 If ye love me, keep my commandments.
>
> John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.

Convinced of His Father's love, Jesus patterned His life according to what He witnessed of His Father's deeds. When tempted as we are, He exercised the same faith available to us, empowering Him to keep His commandments.

> John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

What is the relationship between Christ's faith and His patience?

> Patience: Strongs 5281. from 5278; cheerful (or hopeful) endurance, constancy: — enduring, patience, patient continuance (waiting).

His abiding, enduring relationship with His Father, faith in His Word, love for His Father's character, and love of His brethren, inspired Christ to embrace His destiny and make a full commitment, a full surrender to His mission of saving man from the power of sin.

> Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Luke 9:51 And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem,

Set: G4741. from a presumed derivative of 2476 (like 4731); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm: — fix, (e-)stablish, stedfastly set, strengthen.

Though His flesh revulsed at the thought of being sacrificed, of the suffering of guilt, and of the separation from His Father, He was 100% committed to trusting His Father's judgment and will, even in the face of supreme suffering.

Matthew 26:39 And He went a little further, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Did Christ still exercise faith on the cross in the midst of superhuman suffering? Did faith in love, and in the Father of love, waiver when He could no longer feel His abiding presence?

Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Though Christ could not see or feel His Father's presence, God was there and heard Him. Could you leave the side of your child in the midst of his greatest agony? It was all for us that the Father hid in the darkness as close to Christ as He dared, allowing Christ to prove the faith He had in His Father's plan to save us.

Hebrew 5:7 Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared;

Psalm 18:6 In my distress I called upon the LORD, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears. 7) Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was wroth. 8) There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it. 9) He bowed the heavens also, and came down: and darkness was under His feet. 10) And He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind. 11) He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies.

Christ, like Job, had come to the place where through faith He had implicit trust in His Father.

Job 13:15 Though He slay me, yet will I trust in Him:

Luke 23:46 And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost.

Our Experience

We have examined the "faith of Jesus" as a result of discovering and embracing the depth of His Father's love. We've contemplated His discovering and accepting, by faith, that only He could reveal the fullness of that love. We've considered that due to His faith in that love, He believed that it would triumph in the salvation of man. We've shown how that faith produced such an abiding relationship that He did only that which pleased His Father and kept His commandments. We've seen how that faith and love produced an unreserved surrender and commitment to the selfless sacrifice for humanity. We've explored His stedfastness, His patient endurance to the point of death. We have seen and felt the love of the Father and Son for us.

Revelation tells us that the saints that go through the final crises of the mark of the beast keep the faith *OF* Jesus. How can we experience that faith? Is it essential to our salvation?

> Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

What is the "faith of Jesus?"

Before Christ "was made a little lower than the angels" (Hebrews 2:9), He and His Father had made a covenant, "a counsel of peace between them both" (Zechariah 6:13) to save man at any cost, even the cost of the cross (Philippians 2:8). He would take on 'the likeness of sinful flesh" (Romans 8:3), "that the righteousness of the law might be fulfilled in us" (Romans 8:4). He would partake of the human nature that we might "be partakers of the divine nature, having escaped the corruption that is in the world from lust" (2Peter 1:4), "lust of the flesh, lust of the eyes and the pride of life" (1John 2:16).

> Hebrews 10:5 Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
>
> Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.
>
> Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8) But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.
>
> 2Corinthians 5:21 For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

It was when He first went to the temple services at 12 years old, that He realized who He was and what was His mission. Having so much faith in His Father's plan, He suffered and "was in all points tempted like as we are, yet without sin" (Hebrews 4:15), that He might bring "many sons unto glory".

> Hebrews 2:10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, …

Christ was convinced that He could save us amply and fully and entirely. Christ was familiar with the promise found in Isaiah regarding His travail and His satisfaction.

> Isaiah 53:11 He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities.

Christ had faith in the word of God that He would be able "to save them to the uttermost that come unto God by Him".

> Hebrews 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Do we have the "faith of Jesus"?

> Jude 24 Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.

He is faithful not only to justify us, but also to sanctify us.

> 1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Faith in the promises of God will have its effect in our lives.

> Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
>
> Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

What is the difference between faith ***in*** Jesus and the faith ***of*** Jesus*?* Do we need both? There is a distinct difference. Faith ***in*** Christ connotes who you trust, while faith ***of*** Christ connotes sharing His faith. Christ had faith ***in*** the One whose Word revealed His character of selfless love, wherein resided the power to save us amply, fully and entirely. He also shared the faith ***of*** His Father, who believed that such a love could and would conquer sin.

Christ's belief in the character of His Father's love expressed the fullness of Webster's description of faith: the assent of the mind to truth, the assent of the will, entire confidence, and unreserved surrender to and belief in that divine love.

Love is the agency through which God works to draw the heart to Him. It is the power by which He expels sin from the soul.

> John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.
>
> Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

What is the relationship between our experiencing the "faith of Jesus" and our keeping the commandments of God?

As Christ came to love and trust His Father, the fruits of such faith were produced and He was found doing always those things that pleased Him, keeping His commandments.

As our faith and love for God grows, we too will be found doing always those things that pleased Him, keeping His commandments.

> John 14:15 If ye love me, keep my commandments.
>
> John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.
>
> Hebrews 11:6 But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Inherent in every law is the principle of cause and effect and it is no different with the "law of faith."

> Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

The law of faith produces effects and those effects are called works.

> James 2:17 Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and cooperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.

The works produced by the law of faith are wrought by love.

> Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

What is the relationship between the "faith of Jesus" and the "patience of the saints?"

Above we learned that patience and endurance are the same thing. How will the saints endure unto the end?

> James 1:2 My brethren, count it all joy when ye fall into divers temptations; 3) Knowing this, that the trying of your faith worketh patience. 4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
>
> 1 Peter 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
>
> Matthew 24:13 But he that shall endure unto the end, the same shall be saved.
>
> 1 Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

Is a servant greater than his master? If we hope to exercise the faith of Jesus can we exercise it any differently than Christ? Must we not also gain a knowledge of the selfless love of God in order to fully trust the principle of love? Only then can we render unreserved surrender of the will to His guidance, embracing our sonship through Christ, that the Father may say of us as well, "This is my beloved son in whom I am well pleased."

> 1John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. 2) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

As Satan will no doubt tempt us to deny that we are accepted in the beloved and are sons of God, will we have the faith of Jesus to simply say….*It is written*….?

Are we so profoundly in love with Love, as revealed by the Father, Christ and their Word, that we no longer manifest anything but the faith of Jesus, that unselfish love flows out from us always toward friend and enemy, kin and stranger alike as we follow Christ's obedient, abiding example of unbroken communion with God? In our wilderness of temptation, in our weakest condition, will we also refuse to doubt who we are? Will we manifest the faith of Jesus in good times and hard times, passing through life's darkest hour yet bearing our cross with faith, having been quickened by His Spirit of selfless love. Will we manifest the faith that saves "amply and fully and entirely" from the power of sin, that others might also look and live?

Can we with the “faith of Jesus” say,

> I can do all things through Christ which strengtheneth me. Philippians 4:13
>
> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. 2 Timothy 1:12

Do we have the faith to fulfill the desire of Christ that we take up His cross and follow Him?

> Philippians 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2) Fulfil ye my joy,…
>
> …who for the joy that was set before Him endured the cross, despising the shame,…Hebrews 12:2

Will the faith and love that we have acquired through communion with God and meditation on His Word strengthen us with endurance to be faithful unto death if it is to be our lot?

> …be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10b

May God work in us the love, faith, commitment and patience that we may glorify the only One worthy of praise and glory and that His glory might fill the earth.

> Habakkuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

When Are We Justified?
Can We Loose Our Justification?

A Study on Romans 3:20-31

> Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 3:20

> Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

What is the word "therefore" there for? Is it not to connect with the verse or verses before it? What are "the deeds of the law"? What is justification? What is the purpose of the law? Why can't we be justified by "the deeds of the law"? Let's answer these questions.

What are "the deeds of the law"?

In the following verse, Paul reiterates that a man cannot be justified by "the deeds of the law". He concludes this truth based on the verses 20 through 28. But he also identifies an essential condition for justification, and that is by faith. So we see that he is comparing justified by "the deeds of the law" with "justified by faith". We will discover as we examine those verses between 20 and 28, just why Paul comes to this conclusion.

> Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Let's look at some other of Paul's writings regarding justification and see if we can answer the question, "What are 'the deeds of the law'". In the following verses, we find Paul saying that by "the works of the law" no man shall be justified. So we can conclude that "deeds of the law" and "works of the law" are the same thing.

> Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

What is justification?

Justification is "counted" (Romans 4:5), imputed, (Romans 4:22), reckoned (Romans 4:9) as righteous, clean, cleared in judgment.

> Job 25:4 How then can man be justified with God? or how can he be clean that is born of a woman?
>
> Psalm 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
>
> Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
>
> Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

We are "justified", "reconciled" by His sacrifice of love, yet His work is not finished, "much more, being reconciled, we shall be saved by His life".

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10) For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Hebrews 9:22 And almost all things are by the law [of Moses] purged with blood; and without shedding of blood is no remission [pardon, freedom] or justification.

How then are we saved by His life?

Hebrews 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

We understand that "the wages of sin is death", (Romans 6:23), and death refers to the wrath, to be saved from wrath is to be saved from sin.

What is the purpose of the law?

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Acts 13:39 And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Why can't we be justified by "the deeds of the law"?

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

We are under the curse because the flesh cannot attain to righteousness by keeping the law.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

NLT translation

Romans 8:3 The law of Moses was unable to save us because of the weakness of our sinful [fleshly] nature. So God did what the law could not do. He sent His own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving His Son as a sacrifice for our sins. 4) He did this so that the just requirement of the law would be fully satisfied for us [in us], who no longer follow our sinful [fleshly] nature but instead follow the Spirit.

Romans 8:7 Because the carnal [fleshly] mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8) So then they that are in the flesh cannot please God. 9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

NLT translation

Romans 8:7 For the sinful nature is always hostile to God. It never did obey God's laws, and it never will [neither indeed can be]. 8) That's why those who are still under the control of their sinful [fleshly] nature can never please God.

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

What does justified by faith mean?

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

In the following verse Paul compares "the works of the law" with "the hearing of faith".

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul.

Romans 3:21

Romans 3:21 But now the righteousness of God without the law [of works] is manifested, being witnessed by the law and the prophets;

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.

None of the apostles or prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God had honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

Let's look at a couple of witnesses in the prophets. There is no record of Daniel sinning, yet in his prayer to God regarding the decree to restore the temple in Jerusalem, Daniel prayed, confessing to God of their [Israel's] sin, including himself. He did not claim himself to be righteous and meriting the answer to his prayer, but counted on the righteousness of God's faithfulness to answer his prayer.

Daniel 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; 5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: … 9) To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; … 16) O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. … 18) O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

Isaiah as well, confessed his sin, recognizing the righteousness of God.

> Isaiah 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. … 5) Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Romans 3:22, 23

> Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23) For all have sinned, and come short of the glory of God;

The righteousness of God is revealed by His love in that He was willing to give His Son to a world lost in sin, "for all have sinned". Just think of the sacrifice and agony He suffered watching His Son pleading, "Father, isn't there some other way to save man from sin"? "Not my will but thine will be done". (Luke 22:42) It was by grace that Christ was able to do His Father's will.

> Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He <u>by the grace of God</u> should taste death for every man.

We must not only have faith in Jesus Christ for salvation, but we must have the faith of Jesus which He had in the righteousness of God, and which He revealed in His life, death and resurrection. This is the only solution, the only power that will ever save us from sin.

> Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

It was by grace through faith in His Father, that Christ was able to perfect righteousness that we might be saved from the sin that besets us.

> Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

Christ perfected righteousness by being "tempted in all points", "yet without sin", thereby "condemning sin in the flesh", "in the likeness of sinful flesh", so "that the righteousness of the law might be fulfilled in us".

> Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

> Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

We too must not only have the faith of Christ, but "the just shall live by faith." We must keep the faith of Jesus which will result in keeping the commandments.

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Romans 3:24

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

Justification is a gift but at a great price. Not only is justification a gift, but so is repentance, grace, faith and righteousness. There is only one way to be redeemed and that is through faith that Christ is "able to keep us from falling", by our yielding our will to Him.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16) And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Romans 3:25

Romans 3:25 Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

Christ has been set forth to be a propitiation, a merciful intervention and provision to those who have faith in His sacrifice and His righteousness, justifying, [forgiving] us of our past sins through His forbearance, or His grace which is unmerited.

Romans 4:20 He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him (Abraham) for righteousness.

But grace is also the power to sanctify us by saving us from sinning.

Acts 20:32 And now, brethren, I commend you to God, and to the word of His <u>grace, which is able to build you up,</u> and to give you an inheritance among all them which are sanctified.

Romans 3:26

Romans 3:26 To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Psalm 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

There will be a "revelation of the righteous judgment of God" (Romans 2:5), He will be justified and cleared in that He honoured the liberty of all and was able to justify those who chose to believe in Him.

Romans 3:27

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Can we boast when we consider that salvation comes to us through the gifts of repentance, justification, grace, faith and righteousness? Not at all. It is only by the "law of faith" that we can produce righteousness and not by the "law of works", also termed by Paul as the "deeds of the law" or the "works of the flesh".

Galatians 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Within every law is found the property of cause and effect. So it is with the "law of works" and the "law of faith". They both produce works. The "law of works" or the "works of the flesh" "brings forth fruit unto death".

Romans 6:20 For when ye were the servants of sin, ye were free from righteousness. 21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body [works of the law] , ye shall live.

But the "law of faith" produces works of righteousness unto eternal life.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

Are we “being made free from sin” attaining to “the righteousness which is of faith?” If so, then we are “justified by faith”.

Romans 3:28

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

This is the conclusion, we can only be justified, [cleared as innocent through faith] if we believe the gospel promise and gift that Christ can save us from sin and that we cannot earn justification by any works which we have done. We have no righteousness of our own that can merit salvation.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Romans 3:29

Romans 3:29 Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also:

Romans 2:11 For there is no respect of persons with God.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Romans 3:30

Romans 3:30 Seeing it is one God, which shall justify the circumcision [the Jew] by faith, and uncircumcision [the Gentiles] through faith.

Romans 3:31

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

So then, what shall we say about the law, shall we cancel it so we don’t have to worry about sin anymore? No, it definitely has its purpose in that it reveals to us our need of a Saviour. Well what need have we for the law if we are saved by faith? But “faith without works is dead”. Just like any law, the “law of faith” has an effect, and that effect is works of love and not “works of the law” which leads to death because it claims to be meritorious of salvation instead of faith in the gift of salvation.

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15) If a brother or sister be naked, and destitute of daily food, 16) And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17) Even so faith, if it hath not works, is dead, being alone.

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20) But wilt thou know, O vain man, that faith without works is dead?

We are not justified by works. We are not justified without works. We are justified by faith that works by love.

Cause and effect are inherent in the nature of law. No matter what the law is, it will produce an effect. Just as we do, the Bible as well as Paul, will often use different terms that are equivalent in meaning. The following chart contrasts equivalent expressions of the law of works with equivalent expressions of the law of faith.

The Law of Works	The Law of Faith
Circumcision of the flesh, Rom 2:29; 4:9-12;	**Circumcision of the heart, Rom 2:29; Phil 3:3; Gal 5:6**
The letter of the law, Rom 2:29; 2Cor 3:6; Matt 5: 21, 22; 5:27, 28; etc.;	**The spirit of the law, Rom 2:29; 2Cor 3:6 Matt 5: 21, 22; 5:27, 28; etc.**
Not justified by works of the law, Rom 4:2; 3:20, 28; 8:13; Gal 2:16, 3:2, 5, 10, 19; Eph 2:9; 2Tim 1:9; Titus 3:5; Heb 4:10; 6:1; 9:14	**Justified by works of faith, Rom 4:6, 11, 12; 5:1: Eph 2:8-10; James 2:14-26**
Under the law, slavery to sin, Rom 6:14, 16, 20, 21; 7:23-25; 8:2	**Under grace, the power to save from sin, Rom 1:16, 17, 6:14, 18, 22;**
Under the law of sin & death, being carnally or fleshly minded is death, Rom 7:5, 20-25; 8:1, 4-8, 12, 13	**Under the law of the Spirit of life in Christ Jesus, being spiritually minded is life, Rom 8:1,2, 5, 9-13, Eph 4:23; Col 3:9**
The law of righteousness sought by the works of the law, Rom 9:31, 32; 10:1-5; 11:6;	**The law of righteousness sought by faith, Rom 9:30; 10:6-10; 11:6;**
The old covenant—Hagar & Ishmael, Gal 4:21-26	**The new covenant—Abraham & Sarah, Gal 4:21-26**

"After Those Days," A Promise Realized

A Study on Romans 4:1-3

In Romans 4, Paul is continuing to explain justification by faith and not by works. Paul uses an illustration to make this truth clearer by giving us the example of Abraham's journey from "the law of works" to "the law of faith." Let's examine his journey and see why he can be called "the father of faith of all them that believe" (Romans 4:11).

Romans 4:1, 2

> Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2) For if Abraham were justified by works, he hath whereof to glory; but not before God. 3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Chapter 4 starts out with Paul asking us a question regarding Abraham's success in attempting to fulfill God's plan for the miracle birth of the child of promise. Was Abraham able to produce a "new creature" in Christ Jesus (2Corinthians 5:17) "as pertaining to the flesh," in other words, in his human carnal nature? As we shall see as we continue in this study, he was not able, and had he been able to successfully fulfill the promise, he would have had something to boast about, but not before God, who knows "with men this is impossible; but with God all things are possible."

> Matthew 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

As we compare these two passages below, dealing with Abraham's justification, it appears we have a contradiction.

> Romans 4:2 <u>For if Abraham were justified by works</u>, he hath whereof to glory; but not before God.

James declares that a man is "justified by works."

> James 2:21 <u>Was not Abraham our father justified by works</u>, when he had offered Isaac his son upon the altar? 22) Seest thou how faith wrought with his works, and by works was faith made perfect? 23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24) Ye see then how that by works a man is justified, and not by faith only.

Paul emphatically states "that a man is not justified by the works of the law, but by the faith of Jesus Christ."

> Galatians 2:16 <u>Knowing that a man is not justified by the works of the law</u>, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that <u>we might be justified by the faith of Christ</u>, and not by the works of the law: for by the works of the law shall no flesh be justified.

How are we to reckon this seeming contradiction over justification by works between Paul and James? Romans 3:27 speaks of two laws, "the law of works" and "the law of faith."

> Romans 3:27 Where is boasting then? It is excluded. By what <u>law? of works</u>? Nay: but by the <u>law of faith.</u>

Most have only one category for “works” in their classifications, but both laws produce “works." “The law of works” produces “works” attempted in one’s own strength without faith, believing that one can produce righteousness in order to merit salvation while not accepting the free gift of righteousness (Romans 5:17).

> Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

“The law of faith” also produces “works," “works” of “righteousness which is of faith."

> Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

“Righteousness by faith," comes by believing that “with God, all things are possible," and by believing in the promises of God, and by being motivated by the love of God, “the law of faith” produces “works of righteousness."

> 2Peter 1:4 Whereby are given unto us <u>exceeding great and precious promises:</u> that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
>
> Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith. 6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; <u>but faith which worketh by love</u>.
>
> 2Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Let’s follow Abraham in his journey to the end when finally the promise was realized. For the sake of this study, let us put on our spiritual eye glasses and see the spiritual application of these verses and how they relate to us.

> Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:

This is spiritually understood to mean, leave Babylon where they worship pagan gods and follow me and I will lead you to the promise land, to the Heavenly Canaan.

> Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10) <u>For he looked for a city which hath foundations, whose builder and maker is God</u>. … 16) But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.
>
> Genesis 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
>
> Genesis 15:6 And he believed in the LORD; and He counted it to him for righteousness.

Abraham believed God at this point. He was living up to the faith he had, but will he have faith when tested in believing that his barren wife of old age could produce seed? As we put on our spiritual eye glasses and look at our journey, what do we see? Do we understand that righteousness is imputed to us if we believe and obey? Do we live by faith as we grow “from faith to faith” in our understanding of the righteousness of God? Have we come to the place where we realize that the promises of God are realized according to our faith?

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Matthew 9:29 Then touched He their eyes, saying, According to your faith be it unto you.

God then made an everlasting covenant with Abraham. Notice that God speaks of Abraham's seed as though he already had seed, knowing that "with God all things are possible" (Matthew 19:26), who "calleth those things which be not as though they were" (Romans 4:17). But does Abraham at this time believe it possible? Does he have saving faith?

Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Question: Who can make an everlasting covenant? Obviously only One who lives everlastingly! This will become clearer as we journey on.

The "Everlasting Covenant" involves an "Everlasting Gospel" by the "Everlasting Father," the "Everlasting God" based on "Everlasting Love" assuring "Everlasting Life" and "Everlasting Joy" in an "Everlasting Kingdom" (instead of "Everlasting Punishment,") granting an Everlasting Inheritance based on "Everlasting Righteousness," "The Lord Our Righteousness," "Christ in you, the hope of glory."

The Lord promises Abraham that he would be the father of many nations.

Genesis 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Abraham has not yet come to the place where he believes that he and Sarai are able to produce the promised seed and suggests that the promises of God can be fulfilled another way.

Genesis 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3) And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4) And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5) And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. 6) And he believed in the LORD; and He counted it to him for righteousness.

Righteousness was counted to Abraham because he believed the Lord. However, we find that his belief or faith had not reached the place where he implicitly trusted that God's promise would be fulfilled in him. We find that he hearkens unto his wife, Sarai, and goes about to help God fulfill this promise by going into Hagar, Sarai's handmaid, to produce the promised seed. Let's put our spiritual eye glasses on again and apply this spiritually to our journey. Do we think that by our works we can produce a "new creature," a "born again" experience, a righteousness meriting eternal life?

Genesis 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2) And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 3) And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4) And he went in unto Hagar, and she conceived:

God in His mercy and forbearance, understanding that Abraham's journey is "from faith to faith," again assures Abraham that "what He had promised, He was able also to perform."

Genesis 17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

What was Abraham's reaction to God's reiterating the fact that Sarah would be a mother of nations?

Genesis 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18) And Abraham said unto God, O that Ishmael might live before thee!

Notice the condescension of our God as He patiently works with us. May our prayer be, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 20) And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Having tasted the love, mercy and forbearance of God, we find Abraham coming to a saving faith as recorded in Romans 4. Abraham had finally come to the place where he too believed that "with God all things are possible" and "that, what He had promised, He was able also to perform."

Romans 4:17 (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him for righteousness.

In the story of Abraham offering Isaac, we have been given more proof of Abraham's saving faith. What do I mean by saving faith? In Matthew 9:29 when the Lord said, "According to your faith be it unto you," the man received his sight. There are many examples of saving faith where the recipients of healing virtue, exercised their faith and were healed. As in the physical, so in the spiritual. "We are saved by grace through faith," having faith in that grace, which is the power to save from sin. Love produces works, not works of the flesh but works of faith.

Genesis 22:2 And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Hebrews gives an account of the huge test of Abraham's faith, in which he manifested implicit trust, believing that "God was able to raise him up."

Hebrews 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18) Of whom it was said, That in Isaac shall thy seed be called: 19) Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Why is Isaac referred to as “his only begotten son," and also as a figure? A figure of whom? Were the promises literally made to Abraham, or to One seed, that of Christ, “the only begotten” Son of God? Who only could confirm the covenant? Who only could produce a “new creature," a miracle birth, a “born again” experience? Could those functioning under “the law of works” produce a “new creature," or only those who are functioning under “the law of faith," faith in the promises of God, who “calleth those things which be not as though they were," “And being fully persuaded that, what He had promised, He was able also to perform?"

> Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
>
> Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, 25) To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.
>
> Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
>
> Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life.

Paul in Galatians 4 gives an allegory explaining “the law of works” versus “the law of faith” which are also called the two covenants. Before referring to the story of Abraham and his two sons, he first asks a question.

> Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

What are the laws that are referred to in the above verse? The term “under the law” refers to those who believe and function under “the law of works." The second law refers to the law or books of Moses which contains the story of Abraham and his two sons.

The problem the Gentiles in Galatia were experiencing was being confronted by the Jews who were trying to convince them that without “the works of the law," they could not be saved. But Paul addresses them by assuring them that as their experience began by faith, they should not change to believing that salvation comes by works.

> Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Let's look at the allegory Paul gives in trying to set them straight regarding the true gospel.

> Galatians 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23) But he who was of the bondwoman was born after the flesh; but

he of the freewoman was by promise. 24) Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26) But Jerusalem which is above is free, which is the mother of us all.

Paul recognizes that Israel is still in bondage being under “the law of works."

Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Romans 10:3 For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4) For Christ is the end [goal] of the law for righteousness to every one that believeth.

It is the law that convinces us of sin and the need of a Saviour. The law cannot save but its purpose is to lead us to Christ who can and will save us if we believe.

If we find ourselves functioning under “the law of works” and not under “the law of faith," we will become servants, in bondage to sin as were those who thought that they could produce righteousness by works of the flesh when God made a covenant with them at Mt. Sinai.

Galatians 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Hebrews 8:8 For finding fault with them, [their promises] He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Paul asserts that Israel now consists of all those who are of Christ, and “if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Galatians 3:28, 29).

Let’s look at the Bible usages of the word, “covenant:”

The misunderstanding of the usage of the word “covenant” can lead to confusion and wrong interpretations. We must compare Scripture with Scripture and let the context determine which usage applies.

Covenant can refer to:

1. A covenant, such as an agreement between two parties, namely the counsel of peace between the Father and the Son:
2. A covenant, such as a promise by one party namely, the everlasting covenant
3. A covenant, such as the marriage relationship between Christ and Israel
4. A covenant, the ten commandments
5. A covenant can be unconditional or conditional
6. A covenant, the Old & New Testament (the only covenants differentiated by time):
7. A covenant, namely a new relationship
8. The “New Covenant” is in fact the “Everlasting Covenant”

Let us now take a closer look at those eight usages as found in the Scriptures.

1. A covenant, an agreement such as between two parties, as the counsel of peace between the Father and the Son:

Nothing takes God by surprise! Well-knowing that man would fail to represent Him to the universe, God already had a plan. Sometime in eternity past there was a counsel of peace between the Father and His Son.

> Zechariah 6:13 Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.

The love of the Father, no less than of the Son, is the fountain of salvation for the lost race.

> John 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27) For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God.
>
> 2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
>
> John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

The fact that God gave and didn't just lend His Son to us, is an assurance of the Father's love for us. It also assures us of the surety of the gospel plan to save all who would come unto Him to be saved. Sin leads to self deception which leads to self salvation, believing that somehow our works or deeds of the law can merit salvation. It is a rejection of the grace of God, the gift of righteousness and eternal life. We can have assurance in the promises of God. "Christ in you" is our hope of glory, this is righteousness by faith.

> Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
>
> Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

2. A covenant, such as a promise by one party namely, the everlasting covenant:

Who can make an everlasting covenant? Obviously, only those that live everlastingly!

The "Everlasting Covenant" involves an "Everlasting Gospel" by the "Everlasting Father," the "Everlasting God" based on "Everlasting Love" assuring "Everlasting Life" and "Everlasting Joy" in an "Everlasting Kingdom" (instead of "Everlasting Punishment"), granting an Everlasting Inheritance based on "Everlasting Righteousness," "The Lord Our Righteousness," "Christ in you, the hope of glory."

God first made His everlasting covenant promise to Adam and Eve. But man fell into Satan's masterly deceptions regarding the character of God, the nature of sin and the immutability of the law. Immediately man began experiencing the results of transgressing God's law.

When Adam failed to be a witness, representing the character of God, God made a promise to Adam and Eve of a Saviour before they left Eden, promising the remedy for sin. Notice who's making the promise.

> Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.

Still looking for someone to rightly represent His character, God next made His everlasting covenant promise with Noah. Again, notice whose covenant it is.

> Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

But, just like Adam, Noah also failed of being a perfect representative of God.

> Genesis 9:20 And Noah began to be an husbandman, and he planted a vineyard: 21) And he drank of the wine, and was drunken; and he was uncovered within his tent.

So again God makes an everlasting covenant this time with Abraham. Who alone can make an everlasting covenant? Only one who lives everlastingly. It is the covenant of peace between the Father and the Son.

> Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

We know that Abraham also failed at perfectly representing God to the universe. But God continued to make His everlasting covenant with Isaac, Jacob, and with Israel, giving to man an opportunity to be a witness of His beautiful character and government. Isaac and Jacob also failed at reproducing God's character. Will there ever be a witness of God's character that will bring salvation to those who have been deceived regarding who He is and how He deals with sin and the sinner?

When Israel found themselves in bondage to the Egyptians, God answered their cry and provided a deliverer.

> Exodus 2:24 And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

Yet again God extended His covenant to Moses whose act of murder failed to vindicate God as a perfect witness to the watching universe.

> Exodus 34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Moses decided to help God fulfill His plan to deliver Israel from their enemies. Notice that just as Abraham transgressed the law of God in attempting to fulfill God's promised seed by committing adultery with Hagar, Moses also transgressed the law by committing murder in attempting to fulfill God's promise of a deliverer. Does this not teach us that "works of the flesh" or "the law of works" always backfires and brings suffering?

> Exodus 2:12 And he [Moses] looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

3. A covenant, such as the marriage relationship between Christ and Israel:

The covenant that God made with the nation of Israel is found in the following passage. Notice the covenant has a condition attached to it involving whether or not Israel would obey. As we shall see, this covenant is likened to a marriage relationship between God and Israel.

> Isaiah 54:5 For thy Maker is thine husband; the LORD of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called.

Notice that there is a conditional response to God's everlasting covenant. God's promises are unconditional. However, man's response to His promises are conditional upon their exercising their free will in committing to God's covenant.

> Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6) And ye shall

be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

4. A covenant, the covenant of the ten commandments:

As with any marriage there are vows taken to protect the relationship, and so also with the marriage vow of God with Israel. What was it that the people of Israel were to obey? It was the laws that would protect their marriage relationship, namely the ten commandments. Obedience to these laws would prove they had entered into a covenant of love implicitly trusting God's government.

Exodus 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments.

Was the nation of Israel obedient to the protective laws of their marriage vows? No, they were not at all. What would God do now?

5. A covenant can be unconditional or conditional:

God's promises are unconditional, He never changes, but there are conditions upon which the promises of God can be realized.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Notice who makes the covenant or promise that alone is able to perform it. God fulfilled His promise, He was a husband unto them, but they broke the covenant.

Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

The covenant is conditional on the part of Israel whether they obey or not.

Jeremiah 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. 7) At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; 8) If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. 9) And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; 10) If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

1Kings 8:23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

Did Israel fail at representing and vindicating God's character?

Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Since we see nothing but failures in man throughout history, how is it that God's covenant with man can be called an everlasting covenant seeing how a covenant is usually between two parties? It's simply because it is **God's promises** that are unconditional and everlasting. God knew that without an abiding intimate relationship with Himself, man would never be able to keep His covenant.

Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Jeremiah 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Psalm 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Hebrews 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: 18) That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

6. A covenant, the Old & New Testament (the only covenants differentiated by time):

Covenant and testament come from the same word in the Greek. The old covenant or the "old" testament was time related in that the sacrificial blood of bulls and goats were types & shadows of a future time period, the "new" covenant or the "new" testament referring to a new time because the sacrificial blood of types & shadows were fulfilled in the blood of Christ.

Hebrews 9:1 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

The types and shadows of the sacrificial system were instituted for a time until Christ who fulfilled those types should come. The old covenant was designed to reveal the One to come who could fulfill the promise of a "new creature" in Christ Jesus. However, how beautiful that covenant was, it failed its purpose, so Christ came in the flesh to perfectly represent the Father to us, giving us an opportunity to be changed into His image.

Hebrews 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10) Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12) Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. 13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14) How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

7. A covenant, namely a new relationship:

It is only Christ that can make a promise of righteousness and fulfil it in us.

> Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.

What does the Scripture mean, “after those days?" Is it time related or relationship related? Much confusion has developed over the misunderstanding of the phrase, “after those days.” Is God waiting for a certain time to bring His people into a close enough relationship that by witnessing His character, they may thus refute Satan’s accusations against the character of God, the immutability of His law and the nature of sin, or is God waiting when man finally realizes that without Him we can do nothing. “After those days” does not refer to the change from the Old to New Testament, but to the time when a person comes to the conclusion that the promised new birth cannot be realized by “the law of works” but by “the law of faith."

> John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
>
> Philippians 4:13 I can do all things through Christ which strengtheneth me.
>
> Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

The sole purpose of the new covenant is to bring us to the place where we can say with Timothy and Paul:

> 2 Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.
>
> Philippians 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Why the need for a new covenant?

The new covenant is a better covenant established upon better promises, the promises of One that cannot lie and can do what He has promised, to write His law on our hearts and in our minds. Man without the divine connection with Christ can never keep the covenant. There would be no need of a new covenant if man had been willing to do his part of the covenant, to recognize his great need of the One who could empower him to keep the covenant.

> Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
>
> Hebrews 8:6 But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. 7) For if that first covenant had been faultless, then should no place have been sought for the second. 8) For finding fault with them [the promises], He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and

I regarded them not, saith the Lord. 10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13) In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Because the “new covenant” or “everlasting covenant” is based on a new relationship and not time related, those who were faithful in the Old Testament era had a “new covenant” relationship with Christ.

8. The “new covenant” is in fact the “everlasting covenant”:

Notice how the parallel verses below confirm that the blood of Christ identifies the new covenant and the everlasting as one and the same covenant.

Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Hebrew 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

There is only One who can make an everlasting covenant to save man from sin and give him “the promise of eternal inheritance."

Hebrews 9:15 And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The covenant was with Christ, the promised seed:

God had foreknowledge that man without realizing the need of the Divine connection could never keep the covenant and so the promise that was made to Abraham and his seed, specifically referred to Christ. It is through Christ that "all the families of the earth be blessed." Christ was the only One who could reveal the character of the Father and the immutability of the law and win man back to fidelity to God. It isn’t the law that needed changing, it is man.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18) For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

If the promised inheritance can be realized by the "works of the law," then there is no need of a promise (or covenant).

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Hebrews 2:16 For verily He took not on Him the nature of angels; but He took on him the seed of Abraham. 17) Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18) For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Finally God has a Man who has perfectly reproduced His character.

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2) Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 3) Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

Colossians 1:20 And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

Christ is the new Adam

Where Adam failed, Christ was victorious!

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Christ is the new Israel:

Where Israel failed, Christ was victorious! The everlasting covenant will finally be fulfilled! It is only **in Christ** that we too can be victorious and thus vindicate God by revealing His character.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

2 Corinthians 1:20 For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

The New Covenant, A New Relationship

Why is there a need for a new covenant?

God's original covenant with Israel:

The covenant was conditional.

> Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Israel promised they would keep the covenant.

> Exodus 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do.

Israel broke the covenant.

The covenant represented a relationship. Without that intimate relationship they could not fulfill their promises.

> Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

God's promise of a new covenant with the house of Israel:

God realizing that without that intimate relationship, Israel could not keep His covenant.

> Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.

God promised Israel He would give them a heart to know Him, bringing them into an intimate relationship.

> Jeremiah 24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.
>
> Jeremiah 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
>
> Hebrews 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
>
> John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

The new covenant is based on better promises.

The new covenant is a better covenant established upon better promises, the promises of One that cannot lie and can do what He has promised, to write His law on our hearts and in our minds. Man without the divine connection with Christ can never keep the covenant. There would be no need of a new covenant if man had been willing to do his part of the covenant, to recognize his great need of the One who could empower him to keep the covenant.

> Hebrews 8:6 But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. 7) For if that first covenant had been faultless, then should no place have been sought for the second. 8) For finding fault with them [Israel's promises], He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13) In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

What law did God promise to write in their hearts?

Jeremiah would have correctly understood the law to which God referred was the law of ten commandments. It would be the same law Israel was under, but written in a different place. It would not be written in a stony heart but in a heart of flesh.

> Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

The new covenant promise was that God would write His laws "in their hearts" and put His spirit within them, and the result would be that they would "keep my judgments, and do them" out of love instead of an outward show of obedience in order to be saved.

> John 14:15 If ye love me, keep my commandments.
>
> 1John 5:3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

God's covenant promise could then be realized and He could "take away their sins."

> Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Is the new covenant for the Gentiles as well as with the house of Israel and with the house of Judah?

Some claim that Israel was under the old covenant but since Christ came, now we the Gentiles are under the new covenant and don't need to keep the law because we are under grace. Shouldn't that cause us to question

why that claim can be made, seeing that the new covenant was a promise to Israel and not to the Gentiles? Are the Gentiles saved a different way than Israel?

> Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

The Scriptures state that we are saved by grace. Does that include both Jew and Gentile?

> Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast.

Are just those that are under the New Testament [covenant] saved by grace? The Scriptures also state that where sin abounded, grace did much more abound. Did it only abound after Christ?

> Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Was there sin in the Old Testament times?

> Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

What do these Scriptures mean, "after those days?"

> Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; <u>After those days</u>, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
>
> Hebrews 8:10 For this is the covenant that I will make with the house of Israel <u>after those days</u>, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
>
> Hebrews 10:16 This is the covenant that I will make with them <u>after those days</u>, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Is it time related or relationship related? Much confusion has developed over the misunderstanding of the phrase, "after those days." Was God waiting for a specific time or was He waiting until man finally realizes that without God the new covenant promise of a new relationship where the law is written in our heart producing obedience through "the law of faith" could not be realized.

Functionally "After those days" does not refer to the change from the Old to New Testament, but to the time when a person comes to the conclusion that the promised new birth cannot be realized by "the law of works" but by "the law of faith."

> John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: <u>for without me ye can do nothing</u>.
>
> Philippians 4:13 <u>I can do all things through Christ</u> which strengtheneth me.
>
> Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

Why the need for a new covenant?

It is not until one realizes that "with men this is impossible; but with God all things are possible."

> Matthew 19:25 When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26) But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

When we have the faith of Abraham, we will be "fully persuaded that, what He had promised, He was able also to perform."

> Romans 4:21 And being fully persuaded that, what He had promised, He was able also to perform.

The sole purpose of the new covenant is to bring us to the place where we can say with Paul:

> 2 Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.
>
> Philippians 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Because the "new covenant" or "everlasting covenant" is based on a new relationship and not time related, those who were faithful in the Old Testament era also had a "new covenant" relationship with Christ.

The "new covenant" is in fact the "everlasting covenant:"

Notice how the parallel verses below confirm that the blood of Christ identifies the new covenant and the everlasting as one and the same covenant.

> Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
>
> Hebrew 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

There is only One who can make an everlasting covenant to save man from sin and give him "the promise of eternal inheritance."

> Hebrews 9:15 And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The covenant was originally with Christ, the promised seed:

God had foreknowledge that man without realizing the need of the Divine connection could never keep the covenant and so the promise that was made to Abraham and his seed, specifically referred to Christ. It is through Christ that "all the families of the earth be blessed." Christ was the only One who could reveal the character of the Father and the immutability of the law and win man back to fidelity to God. It isn't the law that needed changing, it is man.

> Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18) For if

the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

If the promised inheritance can be realized by the “works of the law," then there is no need of a promise (or covenant).

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Hebrews 2:16 For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. 17) Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18) For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Finally God has a Man who has perfectly reproduced His character.

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 14:8 Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. 9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2) Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 3) Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

Colossians 1:20 And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.

Christ is the new Adam

Where Adam failed, Christ was victorious!

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Christ is the new Israel:

Where Israel failed, Christ was victorious!

> Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon Him: He shall bring forth judgment to the Gentiles. 2) He shall not cry, nor lift up, nor cause His voice to be heard in the street. 3) A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. 4) He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law. 5)Thus saith God the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: 6) I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

The everlasting covenant will finally be fulfilled! It is only **in Christ** that we too can be victorious and thus vindicate God by revealing His character.

> Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
>
> Romans 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
>
> 2 Corinthians 1:20 For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.
>
> Matthew 24:3 But he that shall endure unto the end, the same shall be saved.
>
> Revelation 14:12 Here is the patience [endurance] of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Abraham, Father of The Gentiles

A Study on Romans 4:4-25

Introduction:

Justification must be a very important teaching, for Paul addresses it in Romans chapters 3, 4, and 5. If it was important to him, it should be important to us. Justification is forgiveness of past sins (Romans 3:25), through God's forbearance or grace, or unmerited favor. But what about sins of today, or future sins? Is justification a license to keep sinning?

This chapter reveals God's purpose to justify any and all, including the Gentiles, which exercise faith in the grace of God to not only forgive us but to cleanse us from all unrighteousness.

> 1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Romans 4:4

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

Grace is a gift, not something you can earn by working for it.

> Romans 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.
>
> Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Don't let this magnanimous gift of grace be in vain, but become workers with Christ for the salvation of man.

> 2Corinthians 6:1 We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

Grace, being a free gift, has been extended to all, not to just those living in the New Testament times, but everyone from Adam on. The Scriptures record many faithful saints.

> Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Grace, being an eternal attribute of God, existed from eternity past for God never changes. But grace was not needed until there was sin. As soon as there was sin, there was a Saviour. The law was given to reveal our sin to us and our need of grace, and therefore our need of a Saviour.

> Romans 5:20 Moreover the law entered, that the offence might abound. But <u>where sin abounded, grace did much more abound</u>:
>
> 2Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, <u>which was given us in Christ Jesus before the world began</u>,

Grace brings salvation to all men, for by it we are saved through faith in that grace.

> Ephesians 2:8 For <u>by grace are ye saved through faith</u>; and that not of yourselves: it is the gift of God:

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Grace is power to save from sin, and to fulfill righteousness in us unto eternal life.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

2Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Sin shall no longer have dominion over you for you are under grace.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 4:5

Romans 4:5 But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Let's examine what Paul means when he says, "But to him that worketh not, but believeth on Him." "Believeth" means to have faith in, to entrust (especially one's spiritual well-being to Christ,) to commit, to trust.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

Isaiah tells us that "all our righteousnesses are as filthy rags" as if to say, they simply do not exist.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

If we could be saved by works of righteousness, there would be no need of grace. If in our own strength we had the power to obey the law, we would not need the power of grace that reigns "through righteousness unto eternal life." It is His strength through His grace that is made perfect through our weakness. The Lord told Paul all he needed was His grace.

2Corinthians 12:9 And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace. 6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

If we could merit justification by the "works of righteousness," by keeping the law, there would be no need of Christ.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Let's now take a look at the phrase, "but believeth on Him that justifieth the ungodly." What has God done for us to cause us to believe in Him, to have faith in Him, to trust in Him?

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8) But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

The gospel or grace of Christ (Galatians 1:6, 7), is the righteousness of God revealed by Jesus Christ which empowers the just to live by faith.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

What does Paul mean by his statement, "his faith is counted for righteousness?" When one places their faith in the power of God to forgive and to cleanse them from all unrighteousness, recognizing that in themselves they have no power to perform righteousness, that faith is counted, reckoned, imputed to him for righteousness.

Romans 4:6

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8) Blessed is the man to whom the Lord will not impute sin.

Does that imputed "righteousness without works" apply to the Old Testament people?

Psalms 32:1 Blessed is he whose transgression is forgiven, whose sin is covered.

Jeremiah 51:10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

Romans 4:9, 10

Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

In the above verses, Paul now turns are attention to whether the imputed (reckoned) righteousness only applied to the Jews or also to the Gentiles. He then affirmed that righteousness was imputed to Abraham by faith and not by works, specifically, the work of circumcision.

Romans 4:11

Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Paul states in the above verse, that the sign or seal of circumcision signified that righteousness was imputed to him by faith and not by works. Paul continues to say that Abraham would be "the father of all them that believe," whether they be Jew or Gentile, and that righteousness would be imputed to them as well.

This doctrine must be of great importance because, Paul again states the same thing in the verse below.

Romans 4:12

Romans 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Romans 4:13

Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

In the verse above, Paul drives home the thought that the promised seeds of Abraham would not come from any work that he would do, but by faith in, to entrust (especially one's spiritual well-being to Christ,) to commit, to trust.

Romans 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him for righteousness.

Romans 4:14

Romans 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

"Works of righteousness," also known as, "works of the flesh," would never be able to fulfill the promise of a miracle birth to Abraham and Sarah. Saving faith was faith in the ability of God that, "what He had promised, He was able also to perform." Likewise, if we think that we can bring forth works of righteousness resulting in a "born again" experience, in "a new creature in Christ Jesus," that promise of a new birth will never happen. It is only by believing in the miraculous power of Christ working in us that the promise will be realized.

Romans 4:15

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

What does Paul mean by "the law worketh wrath?" The results of believing in self-salvation place us "under the law," that is, "the law of works," also known as "the law of sin and death," doing "works of the flesh," and reaping "wrath" "under the curse of the law," which cannot be fulfilled without the love Christ imparts.

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. 7) Know ye therefore that they which are of faith, the same are the children of Abraham. 8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9) So then they which be of faith are blessed with faithful Abraham. 10) <u>For as many as are of the works of the law are under the curse</u>: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11) But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12) And the law is not of faith: but, The man that doeth them shall live in them. 13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Let's now take a look at the phrase, "for where no law is, *there is* no transgression." The wrath comes from transgressing the law for "the wages of sin is death" (Romans 6:23,) and "sin is the transgression of the law (1John 3:4.) So if there is no law, there can be no sin, and if there is no sin, there is no wrath, and if there is no wrath then there is no need for someone to save us from wrath.

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

Romans 4:16

Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, [the Jews] but to that also which is of the faith of Abraham; who is the father of us all [including the Gentiles],

Romans 4:17

Romans 4:17 (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

God is able to bring forth the promised seed from a dead womb. He is even able to bring forth the promised Seed from a virgin! If He can do that, can't He fulfill His promise to make me righteous?!!

Romans 4:18

Romans 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Hebrews 11:1 Now faith is the substance [evidence] of things hoped for, the evidence of things not seen.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Romans 4:19-22

Romans 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him for righteousness.

Romans 4:23-25

Romans 4:23 Now it was not written for his sake alone, that it was imputed to him; 24) But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; 25) Who was delivered for our offences, and was raised again for our justification.

Not just to Abraham was righteousness imputed, but to all who believe that Christ died for our sins, having no sin of His own, and that His resurrection proved He could be our substitute having paid the penalty for our sins. The provision for our justification (forgiveness) has been accomplished, and if we have faith that all power is given unto Him because of His victory, and that He can fulfill righteousness in us, that victory can be ours.

Romans 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5) By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15) If a brother or sister be naked, and destitute of daily food, 16) And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17) Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20) But wilt thou know, O vain man, that faith without works is dead? 21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22) Seest thou how faith wrought with his works, and by works was faith made perfect? 23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24) Ye see then how that by works a man is justified, and not by faith only. 25) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26) For as the body without the spirit is dead, so faith without works is dead also.

We are not saved by works, we are not saved without works, we are saved by faith that works by love.

Peace, Being Justified by Faith

A Study on Romans 5:1

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Justified: to render (i.e. show or regard as) just or innocent.

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing [baptism] of regeneration [spiritual rebirth], and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life.

Ephesians 4:23 And be renewed in the spirit of your mind;

Colossians 3:10 And have put on the new man, which is renewed in knowledge after the image of Him that created him:

2Corinthians 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Romans 8:3 (NIV) For what the law was powerless to do because it was weakened by the flesh, God did by sending His own Son in the likeness of sinful flesh to be a sin offering. And so He condemned sin in the flesh, 4) (Amplified) so that the [righteous and just] requirement of the Law might be fulfilled in us who do not live our lives in the ways of the flesh [guided by worldliness and our sinful nature], but [live our lives] in the ways of the Spirit [guided by His power].

Galatians 3:24 (NKV) Therefore the law was our tutor to bring us to Christ, that we might be justified by faith

Christ is our peace:

Ephesians 2:14 For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15) Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;

Isaiah 9:6 For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7) Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it,

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

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Job 22:21 Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Ephesians 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Jeremiah 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

The gospel of peace:

Ephesians 6:15 And your feet shod with the preparation of the gospel of peace;

Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Isaiah 54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Psalm 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

Covenant of peace:

Zechariah 6:13 Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.

Numbers 25:12 Wherefore say, Behold, I give unto him my covenant of peace:

Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Ezekiel 34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Assurance of salvation brings peace:

Luke 7:50 And He said to the woman, Thy faith hath saved thee; go in peace.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Righteousness brings peace:

Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Psalm 37:37 Mark the perfect man, and behold the upright: for the end of that man is peace.

Psalm 119:165 Great peace have they which love thy law: and nothing shall offend them.

Proverbs 3:1 My son, forget not my law: but let thine heart keep my commandments: 2) For length of days, and long life, and peace, shall they add to thee.

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Isaiah 27:5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Galatians 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

James 3:18 And the fruit of righteousness is sown in peace of them that make peace.

2 Peter 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

Peace brings unity

Ephesians 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Ephesians 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

2 Corinthians 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

The wicked have no peace:

Isaiah 57:21 There is no peace, saith my God, to the wicked.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Isaiah 48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Isaiah 59:8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Romans 3:17 And the way of peace have they not known:

False peace brings destruction

1Thessalonians 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Daniel 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Call for peace

Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Romans 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Justification by Faith

A Study on Romans 5:1

What is justification? What is justification by faith? Is there a difference?

There are several Hebrew and Greek words that define justification. I've listed some of them below.

Just, lawful, righteous, clean, cleared, innocent, acquitted, judgment, holy.

Justification is a free gift:

Because Adam sinned, we being his descendants are shapen in iniquity.

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Romans 5:16 And not as it was by one [Adam] that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification [G1345 righteousness, judgment].

God being gracious, provided a propitiation, a merciful way to forgive us of our past sins, rendering us as innocent through faith in Christ's love as manifested in His death. When we decide to follow Him and exercise our faith in Him, we stand before the Father as though we never sinned.

Romans 3:24 Being justified [G1344 freed, to rendered as innocent] freely by His grace through the redemption that is in Christ Jesus: 25) Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

We will discover that not only is God gracious to render us innocent of past sins, He is also able to cleanse us from all sin well knowing that "He is able to keep you from falling and present you faultless" (Jude 24).

1John 1:9 If we confess our sins, He is faithful and just [equitable] to forgive us our sins, and to cleanse us from all unrighteousness.

Romans 4:20 He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him for righteousness.

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

How do we know that Abraham believed God? Because his belief was followed by action, he obeyed.

Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Abraham was counted righteous by faith, and faith without works does not exist.

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

If we exercise faith in our belief that what He has promised, He is able also to perform it, He will finish the work He has begun in you. Not only does He forgive you and impute righteousness to you, He will impart righteousness to you as you grow from faith to faith.

Titus 3:7 That being justified [G134] freed, to rendered as innocent] by His grace, we should be made heirs according to the hope of eternal life.

There is not a just, righteous man, all have sinned:

Ecclesiastes 7:20 For there is not a just [H6662 lawful, righteous] man upon earth, that doeth good, and sinneth not.

Romans 3:23 For all have sinned, and come short of the glory of God;

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful [H6662 righteous] captive delivered?

How can a man be just before God?

Job 4:17 Shall mortal man be more just than God? shall a man be more pure than his maker?

Job 9:2 I know it is so of a truth: but how should man be just [H6663 clear] with God?

Job 25:4 How then can man be justified [H666 cleared]) with God? or how can he be clean that is born of a woman?

Mark 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Christ will justify many:

Christ was satisfied to bear our iniquities so that He could justify many, not all, because that gracious provision He has made would not be accepted by all.

Isaiah 53:11 He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify [H6663 clear] many; for He shall bear their iniquities.

Christ righteousness made it possible for our justification:

Romans 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one [Christ] the free gift came upon all men unto justification [G1347 aquittal (for Christ's sake)] of life.

It is "for the joy that was set before Him," that He "endured the cross" that He might "justify many."

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

If Christ had sinned just once, He could not have been the "Lamb without spot or blemish" and could not have been our substitute, making a provision for us to be justified. He had to be righteous, in order to be our justifier and render us innocent.

Romans 3:26 To declare, I say, at this time His righteousness: that He might be just, and the justifier [G1344 freed, to render as innocent] of him which believeth in Jesus.

We are justified by His blood:

Romans 5:9 Much more then, being now justified [G1344 freed, to rendered as innocent] by His blood, we shall be saved from wrath through Him.

Christ was raised for our justification:

Not only was His death for our justification, that is, our aquittal, but so also was His resurrection. His resurrection proved His righteousness, that the grave could not keep Him.

Romans 4:25 Who was delivered for our offences, and was raised again for our justification [G1347 aquittal (for Christ's sake)].

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

We shall be saved from wrath by His life:

We are justified by His death, but that is not all that is necessary to "be saved from wrath through Him." Wrath is the result of sin, therefore He must also save us from committing sin. There are two requirements of salvation, justification and sanctification, respectively forgiveness and cleansing from sin.

Romans 5:9 Much more then, being now justified [G1344 freed, to rendered as innocent] by His blood, we shall be saved from wrath through Him.

The justification of the law might be fulfilled in us:

Not only was His death and resurrection necessary to justify us, to remit our past sins, but so that the "righteousness of the law might be fulfilled in us."

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness [justification G1345] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

2Corinthians 5:21 For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

Justification is granted Gentiles who keep the justification of the law:

Romans 2:26 Therefore if the uncircumcision keep the righteousness [justification G1345] of the law, shall not his uncircumcision be counted for circumcision.

Romans 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11) For there is no respect of persons with God. … 13) (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Both Jew and Gentile are justified by faith:

It is not "by works of righteousness," that we are justified, but by faith in the power of God "to keep us from falling" that we are justified.

Romans 3:30 Seeing it is one God, which shall justify [G1344 freed, to render as innocent] the circumcision by faith, and uncircumcision through faith.

Galatians 3:8 And the scripture, foreseeing that God would justify [G1344 freed, to render as innocent] the heathen [Gentile] through faith, preached before the gospel unto

Abraham, saying, In thee shall all nations be blessed. peace with God through our Lord Jesus Christ:

Romans 2:11 For there is no respect of persons with God.

Noah was righteous, just before God:

God has made provision for all to be justified by grace, from Adam and Eve onward. As soon as there was sin, there was a Saviour. Noah had an experience in imparted righteousness.

Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous [H6662 just, lawful] before me in this generation.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

One must die to sin to be justified:

We must fully desire to "mortify the deeds of the body" and be "born again," we must become a "new creature" "in Christ Jesus," to be justified by faith. Christ's provision for imputed righteousness must be appropriated by us through faith and thus His righteousness is imparted to us from faith to faith, in other words, we must receive that justification by faith in order for His righteousness to be imputed and imparted to us.

Romans 6:7 For he that is dead is freed [G1344 justified, freed, to render as innocent] from sin. … 11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Just as Christ "reckoned" Himself to be able to finish His work in us, we too must "reckon" Him able by reckoning ourselves dead to sin.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

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

Romans 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11) But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

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

Justified is to be clean and righteous:

Job 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous [justified H6663]?

1Corinthians 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified [G1344 freed, to render as innocent] in the name of the Lord Jesus, and by the Spirit of our God.

Clean, white linen is the justification of the saints:

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [G1345 justification] of saints.

The just shall live by faith:

As our faith in the grace of God to forgive us of all our past sins, grows from faith to faith, righteousness will not only be imputed to us, that is, "put to our account," but righteousness will be imparted, that is, it will "become part of us" and we will live by faith.

Habakkuk 2:4 Behold, his soul which is lifted up is not upright in him: but the just [H6662 lawful, righteous] shall live by his faith.

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just [G1342 innocent, holy, righteous] shall live by faith.

Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just [G1342 innocent, holy, righteous] shall live by faith.

Hebrews 10:38 Now the just [G1342 innocent, holy, righteous] shall live by faith: but if any man draw back [to shrink, withdraw], my soul shall have no pleasure in him.

We have peace being justified by faith:

We can rest in Christ's redeeming love in His willingness to not only forgive our sins, but have faith in His ability to cleanse us from all unrighteousness (1John 1:9).

Therefore being justified [G1344 freed, to render as innocent] by faith, we have peace with God through our Lord Jesus Christ:

A just, lawful, righteous man falls, but gets back up:

By beholding Christ, we will become more like Him and fall less and less, from glory to glory. If we fall, we have a living Saviour and advocate who will help us rise up again, confess our sin and believe that He will finish the work He has begun.

Proverbs 24:16 For a just [H6662 lawful, righteous] man falleth seven [an indefinite number] times, and riseth up again: but the wicked shall fall into mischief.

Philippians 1:6 Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:

God will justify the righteous:

1Kings 8:32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying [H6663 clearing] the righteous, to give him according to his righteousness.

2Chronicles 6:23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying [H6663 clearing] the righteous, by giving him according to his righteousness.

Romans 5:16 And not as it was by one [Adam] that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification [G1345 righteousness, judgment].

The just receive eternal life:

Matthew 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just [G1342 innocent, holy, righteous],

Matthew 25:46 And these shall go away into everlasting punishment: but the righteous [G1342 innocent, holy], into life eternal.

The just shall inherit the land for ever:

Isaiah 60:21 Thy people also shall be all righteous [H6662 just, lawful]: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Only the doers of the law are justified:

Romans 2:13 (For not the hearers of the law are just [G1342 innocent, holy, righteous] before God, but the doers of the law shall be justified [G1344 to render (i.e. show or regard as) just or innocent].

God will not justify, clear the wicked:

Exodus 23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify [H6663 clear] the wicked.

Romans 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32) Who knowing the judgment [G1345 righteousness, justification] of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

You're either justified or condemned by your words:

Matthew 12:37 For by thy words thou shalt be justified [G1344 freed, to render as innocent], and by thy words thou shalt be condemned.

You can't be justified by the law of Moses:

Acts 13:39 And by him all that believe are justified [G1344 freed, to render as innocent] from all things, from which ye could not be justified by the law of Moses.

You can't be justified by "the deeds of the law:"

The law has its place in the plan of salvation, and that is to reveal to us our sin and our need for Christ.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified [G1344 freed, to render as innocent] in His sight: for by the law is the knowledge of sin.

Romans 3:28 Therefore we conclude that a man is justified [G1344 freed, to render as innocent] by faith without the deeds of the law.

Galatians 3:11 But that no man is justified [G1344 freed, to render as innocent] by the law in the sight of God, it is evident: for, The just shall live by faith.

Galatians 2:16 Knowing that a man is not justified [G1344 freed, to render as innocent] by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified [G1344 freed, to render as innocent] by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified [G1344 freed, to render as innocent]. 17) But if, while we seek to be justified [G1344 freed, to render as innocent] by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Is Christ responsible for our sinning if we don't have a sincere faith that produces works of righteousness by love? Those who don't possess contrition of heart, have a form of godliness, but deny the power thereof.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

2Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Why do we need power. Is it in order to believe that Christ died that we may live, or is it power to obey the gospel?

James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

1Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

If it were possible for man to keep the law, Christ would not have had to die, we would have no need of grace.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified [G1344 freed, to render as innocent] by the law; ye are fallen from grace.

How was Abraham justified, by faith or works?

Abraham was justified by grace through faith that works by love. Not by meritorious works, but by faith that produces works of righteousness.

Romans 4:2 For if Abraham were justified [G1344 freed, to render as innocent] by works, he hath whereof to glory; but not before God.

James 2:21 Was not Abraham our father justified [G1344 freed, to render as innocent] by works, when he had offered Isaac his son upon the altar?

James 2:24 Ye see then how that by works a man is justified [G1344 freed, to render as innocent], and not by faith only. 25) Likewise also was not Rahab the harlot justified [G1344 freed, to render as innocent] by works, when she had received the messengers, and had sent them out another way? 26) For as the body without the spirit is dead, so faith without works is dead also.

The law was given to bring us to Christ who could justify us:

Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified [G1344 freed, to render as innocent] by faith.

Christ in you, the hope of glory is the only way righteousness can be fulfilled in us.

Romans 10:4 For Christ is the end [goal] of the law for righteousness to every one that believeth.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Eternal consequences to the just and the unjust:

Romans 5:16 And not as it was by one [Adam] that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification [G1345 righteousness, judgment].

Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous [G1344 freed, to render as innocent] still: and he that is holy, let him be holy still.

God will be justified, He will be seen to be "just and the justifier:"

Romans 3:25 Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; 26) To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified [G1344 freed] in thy sayings, and mightest overcome when thou art judged.

Psalms 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2) Wash me throughly from mine iniquity, and cleanse me from my sin. 3) For I acknowledge my transgressions: and my sin is ever before me. 4) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified [H8663 clear] when thou speakest, and be clear when thou judgest.

Revelation 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments [G1345 righteousness, justification] are made manifest.

God's judgments will be seen as just:

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?)5 But

after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds: … 8) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Romans 1:32 Who knowing the judgment [G1345 justification] of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Romans 2:6 Who will render to every man according to his deeds: 7) To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: … 10b) … glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Summary:

Many misunderstand the gospel, and we can find many variations. There definitely was a finished work at the cross, an atonement for the whole world without which no one could be saved. But that was a provision for all to accept and believe that through the gospel of grace we can be forgiven and cleansed of all unrighteousness. It was and is Satan's subtle deceptions that we can just be forgiven and that we don't have to be cleansed from sin, that sin will not lead to death and that we can be saved in our sin. God forbid that we should reproduce sin in the new kingdom. We must remember he was a liar and a murderer from the beginning and there is no truth in him.

Christ came to free us from the penalty of sin. But He also came to free us from the power of sin, and He promises to free us from the presence of sin. Christ came to reveal the love of God for us, the malignant nature of sin, and the immutability and place of the law in the plan of salvation.

Through the gracious forbearance of God, who well knowing that, "what He had promised, He was able also to perform," calling "those things which be not as though they were." Thus He imputed righteousness to Abraham confident that Abraham would continue to grow from faith to faith and righteousness would be imparted to him.

Romans 3:25 Whom God hath set forth to be a propitiation [a merciful provision] through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

Romans 4:17 (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. … 21) And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him [Abraham] for righteousness.

Matthew 1:21 And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.

Galatians 1:4 Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

1John 1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. … 9) If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

1Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in His mouth:

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Hebrew 9:28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

We Are Not Saved by Grace, Unless We Are Changed by Grace

A Study on Romans 5:1-11

Romans 5:1, 2

> Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

In other words, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," if we have faith in His grace, that is, in the unmerited favor of God. It is that "grace" which reveals "the righteousness of God" (Romans 1:17), or "the goodness of God" that leads us to repent (Romans 2:4). To repent is to have a change of mind which leads to a change of character more like God's character, for which we hope. This is accomplished through faith.

Strongs as well as Websters 1828 dictionary defines grace this way.

> Grace G5485 Especially the divine influence upon the heart, and its reflection in the life;

The following verse defines "grace" in different words but the same meaning.

> 2Corinthians 3:18 But we all, with open face beholding as in a glass the glory [character] of the Lord, are changed into the same image from glory [character] to glory [character], even as by the Spirit of the Lord.

In other words, it is by the law of beholding we become changed. Whatever we behold we will be changed into that same image.

The just shall live by an ever growing knowledge of God from faith to faith, and as we behold the character of the Lord, we are changed into the same character from character to character (2Corinthians 3:18).

Grace is interchangeable with the gospel as we find in Galatians. Notice that the grace of Christ is equivalent to the gospel of Christ in the following verses.

> Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

This gospel or grace is "the power of God unto salvation."

> Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Grace is a free gift given to every one. The gospel of salvation is for all mankind, but some by faith receive greater measures of the gift.

> Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Christ is the Saviour of the whole world.

> John 4:42 And [the Samaritans] said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world. 1Timothy 4:10 For therefore we both labour and suffer reproach,

because we trust in the living God, who is the Saviour of all men, specially of those that believe.

But not all men will be saved for not all men will believe.

God is the same yesterday, today and forever and will never change His mind toward mankind.

Romans 11:29 For the gifts and calling of God are without repentance.

Our merciful God provided a provision that all who would believe, would have an opportunity to respond in faith to that amazing, merciful provision.

1John 4:10 Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

That propitiation is an unmerited favor of God toward all humanity who have been sold into sin by Adam, and who have fallen prey to the malignant nature of sin. God knowing the nature of sin and the subtle deceptions of Satan, found a way to reveal His true character, the truth about the nature of sin, and the truth of the immutability of the law through the marvelous gift of the cross, the propitiation, the merciful intervention of God for all. Because God honors His law of liberty which is one of the principles of His kingdom, not all will appropriate for themselves the propitiation.

This merciful provision was not for the righteous, (as if there were any), but for the whole world.

1John 2:2 And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Propitiation: G2434. atonement, i.e. (concretely) an expiator.

NLT 1John 4:10 This is real love—not that we loved God, but that He loved us and sent His Son as a sacrifice to take away our sins.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 17) For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Believeth G4100. to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ).

Even though the propitiation, the atonement at the cross is an unconditional, irrevocable gift done by God through Christ, our response to that fact is conditional and reversible. Notice the conditionality in the above verses, John 3:16, 17. God gave, unconditionally and irrevocably His Son as the Saviour of the world, that whosoever believed, "to have faith in," "to entrust (especially one's spiritual well-being to Christ"), "should not perish," that they "**might be saved,"** a conditional, reversible response to God's gift of His Son.

John continues revealing the truth that our response is conditional on our having faith, believing in what God has already done for us.

John 3:18 He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21) But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Let's now look at the promises of God that through faith in His gracious gift, the propitiation for our sins might have its full effect saving us from those sins.

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Matthew 1:21 And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.

Galatians 1:4 Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

Hebrews 9:26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

1John 1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5) And ye know that He was manifested to take away our sins; and in Him is no sin.

Hebrews 10:4 For it is not possible that the blood of bulls and of goats should take away sins. … 11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12) But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;

1Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in his mouth:

Grace, being the divine influence on the heart, the unmerited favor, the revelation of the righteousness and goodness of God, which is the power of God unto salvation from sin, will produce righteousness in those who are "denying ungodliness and worldly lusts."

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men, 12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Paul says the same thing in the following passage.

Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5) Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

"But after that the kindness and love of God our Saviour toward man," "which He shed on us abundantly through Jesus Christ our Saviour," "according to His mercy," we "rejoice in hope," hope of a changed character by faith in His grace, which is also "the power of God unto salvation" (Romans 1:16).

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

This character can only be achieved by believing that He is able to wash us from our sins and "renew a right spirit within" (Psalm 51:10) us. This cleansing "from all unrighteousness" (1John 1:9) can only come through the washing and regeneration by His Word (Ephesians 5:26).

Psalm 51:10 Create in me a clean heart, O God; and renew a right spirit within me. 11) Cast me not away from thy presence; and take not thy Holy Spirit from me. 12) Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; 26) That He might sanctify and cleanse it with the washing of water by the word, 27) That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Once again we find Paul stating very much the same thing in the verse below.

Ephesians 2:7 That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. 8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

We are not saved by any works which we produce, but we are saved by faith in the goodness of God and His power to produce "good works" in us "which God hath before ordained that we should walk in them," "for we are His workmanship, created in Christ Jesus." In other words, we are not saved by grace unless we are changed by grace.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? … 22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 5:3-5

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

John 14:16 And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; 17) Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

It is through tests and trials that perfection of character comes. I have heard it stated that what we see as failures, God sees as victories. It is only through these temptations, tests and trials that we become aware of our need to overcome. James speaks the same language in the following verses.

James 1:2 My brethren, count it all joy when ye fall into divers temptations; 3) Knowing this, that the trying of your faith worketh patience. 4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7) For let not that man think that he shall receive any thing of the Lord. 8) A double minded man is unstable in all his ways.

It is by unwavering faith in the power of Christ who also overcame through grace, that we too can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

Hebrews 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Psalm 50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

It is by faith and confidence in the goodness and promises of God knowing that He is well able to finish the work He has begun in us that we will find victory in those tests and trials that will perfect us.

Philippians 1:6 Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Romans 5:6-8

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8) But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

God well knowing the malignant nature of sin, realizing that mortal man was at enmity with God and being "without strength," could not keep "the righteousness of the law," nor would he even want to, set about to save man and any cost, "even the death of the cross."

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Philippians 2:6 Who, being in the form of God, thought it not robbery to be equal with God: 7) But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: 8) And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

God having such faith in the law of liberty, it's being one of the principles of His kingdom, "commendeth His love toward us, in that, "while we were yet sinners, Christ died for us." It is only the power of love that can eradicate the love of power in the sinner.

John 3:16 For God SO loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Romans 5:9

Romans 5:9 Much more then, being now justified [rendered just or innocent] by His blood, we shall be saved [delivered or protected] from wrath [punishment] through Him.

Let us first unpack what it means to be "justified by His blood."

Through the merciful propitiation, the world has been justified, an unconditional and irrevocable provision for all. God has rendered us just or innocent, having imputed His righteousness to us "through the forbearance of God" which "calleth those things which be not as though they were," "being fully persuaded that, what He had promised, He was able also to perform." Through faith in the propitiation and the power of God to save from sin, the eternal purpose of God would be accomplished, and He again would have face to face communion with His creatures.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus: 25) Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

Romans 4:17 (As it is written, I have made thee [Abraham] a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Romans 4:21 And being fully persuaded that, what He had promised, He was able also to perform. 22) And therefore it was imputed to him [Abraham] for righteousness.

Romans 4:5 But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

We will now examine how we shall be saved [delivered or protected] from wrath [punishment] through Him.

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

God has not appointed us to wrath.

1Thessalonians 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Wrath or punishment is the natural consequence of sin.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

If sin is the transgression of the law, then obviously there must be a law to transgress. If there is no law, there can be no transgression.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.
Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

If we harden our hearts and refuse the gift of grace, refusing the imputed and imparted gift of righteousness, we bring wrath upon ourselves and receive unto ourselves the natural recompence that is the automatic result which comes, the wages earned.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

The Scriptures testify that the curse shall not come unless there is a cause.

Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Romans 5:10

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Due to the very nature of sin, we are naturally enemies of God and naturally are "the children of wrath."

Ephesians 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Scripture tells us that from the very beginning we are "shapen in iniquity."

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Romans 5:8 But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

So what does it mean "much more, being reconciled, we shall be saved by His life?" Are we saved by His life before He died, or are we saved by His life after His resurrection? I believe it to be both. Let's find out.

We understand that through faith in the irrevocable gifts of God toward us, that is His **imputed** righteousness to us, He is able also to **impart** that righteousness to us.

We read in Hebrews that Christ was our captain, our leader, which will bring many sons unto glory, a changed character by being sanctified, His righteousness shall be imparted to us. Imputed means, **put** to our account as if we had never sinned, imparted means His righteousness shall become **part** of us.

2Corinthians 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us;

Galatians 1:4 Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4) According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: 5) Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

1Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

Hebrews 2:10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11) For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren,

This is a mystery.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: 27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

We are saved by His life before the cross, by His example of victory over sin, as well as by His promises that He is able to keep us from falling.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

We are also saved by His resurrected life. Without His resurrection we have no hope as stated over and over in 1Corinthians 15. Christ's resurrection proved that He was sinless and worthy of being the propitiation, the atonement for our sins. Had He not resurrected it would have revealed He was not sinless and therefore we are yet in our sins and have no hope of salvation for mankind.

1Corinthians 15:12 Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? 13) But if there be no resurrection of the dead, then is Christ not risen: 14) And if Christ be not risen, then is our preaching vain, and your faith is also vain. … 17) And if Christ be not raised, your faith is vain; ye are yet in your sins. 18) Then they also which are fallen asleep in Christ are perished.

Not only are we justified, forgiven and accounted as righteous through faith in His blood, but faith in that sacrifice can and will cleanse us from all sin "if we walk in the light."

Romans 3:25 Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

Ephesians 1:7 In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;

1John 1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

Romans 5:10, 11

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. 11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [reconciling].

It is by love that love is awakened. When we understand the unfathomable love of God toward us, the unconditional and irrevocable gift of His Son to a world who were His enemies, love is awakened. And if we love Him, we will keep His commandments and do those things that please Him.

1John 5:3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

Peace comes through faith in the goodness of God that though we were His enemies, God imputed His righteousness to us and has promised He will save us from our sins and impart His righteousness to us, "that the righteousness of the law might be fulfilled in us."

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

The Two Adams

By One Came Eternal Death, By One Came Eternal Life

A Study on Romans 5:12-21

Romans 5:12

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Since Adam, the father of the human race sinned, sin has been passed on to all men. It is our natural default system to sin, for we inherited the nature of sin from Adam and we are born with the propensity to sin.

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Romans 5:13

Romans 5:13 For until the law sin was in the world: but sin is not imputed when there is no law.

Sin, being the transgression of the law, existed in the world once Adam sinned, which proved that the law existed before sin.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Wherever there was sin, there had to be law, for sin is the transgression of the law. Love being the fulfillment of the law (Romans 13:10), meant that even though the ten commandments came later, the principles of love were transgressed in Heaven when iniquity was found in Lucifer.

Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Romans 5:14

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

"Nevertheless death reigned from Adam to Moses," again proving that the law had to exist before the sin that produces death, because "sin when it is finished bringeth forth death."

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

"Death reigned" "even over them that had not sinned after the similitude of Adam's transgression." In other words, it doesn't matter what sin you commit, the very nature of sin causes death. Sin separates us from the life giver.

Psalms 66:18 If I regard iniquity in my heart, the Lord will not hear me:

Isaiah 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: 2) But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

If our sin separates us from God, it separates us from life.

John 1:4 In Him was life; and the life was the light of men.

But if we confess our sins, He is faithful to hear us and forgive us.

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Psalms 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite [crushed] spirit.

Psalms 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Adam represented the whole human race and was a "figure of Him that was to come," Christ which represented the second Adam, and the Father of those who through faith believe.

1Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21) For since by man came death, by man came also the resurrection of the dead. 22) For as in Adam all die, even so in Christ shall all be made alive. 23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

1Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Christ being the firstfruits of them that slept, not first in order, but first in preeminence, has promised if we believe in Him, He will quicken, raise us up from death, when He comes in the last day.

John 6:39 And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. 40) And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

1Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14) For if we

believe that Jesus died and rose again, even so them also which sleep in Jesus will God ~~bring~~ [lead] with Him. 15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not ~~prevent~~ [precede] them which are asleep. 16) For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18) Wherefore comfort one another with these words.

Romans 5:15

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

NLT Romans 5:15 But there is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and His gift of forgiveness to many through this other man, Jesus Christ.

God provided a way to redeem us from the death penalty by imputing Christ's righteousness to us forgiving us of our past sins and not imputing them to us.

Romans 4:8 Blessed is the man to whom the Lord will not impute sin.

Romans 5:16

Romans 5:16 And not as it was by one that sinned, [the first Adam] so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

NLT Romans 5:16 And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.

If we slip and fall, and through faith get back up again, confessing our sin and believing God has the power to keep us from falling, God imputes His righteousness to us while He is cleansing us from all sin.

Proverbs 24:16 For a just man falleth seven times [indefinite], and riseth up again: but the wicked shall fall into mischief.

1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

Romans 5:17

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

NLT Romans 5:17 For the sin of this one man, Adam, caused death to rule over many. But even greater is God's wonderful grace and His gift of righteousness, for all who receive it will live in triumph over sin and death through this one man, Jesus Christ.

Even though we are the children of the first Adam and have inherited the tendencies to sin, the Father has provide a way through Christ that through faith in the grace, the goodness of God, the power of Christ, we will be victorious over sin.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

In other words, we are not saved by grace unless we are changed by grace, and that can only happen if we are motivated by love.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Romans 5:18

Romans 5:18 Therefore as by the offence of one [the first Adam] judgment came upon all men to condemnation; even so by the righteousness of One [the second Adam] the free gift came upon all men unto justification of life.

Because of the very nature of sin, it being infectious, we have all been infected by Adam, however, the free gift is available to "all men unto justification of life" through Christ, the second Adam.

Romans 5:19

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

It is by believing in the promises of God that we may be "made righteous."

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

We will be made righteous by faith in His grace and when we recognize that we are weak, but He is strong and that His grace is sufficient.

2Corinthians 12:9 And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

Romans 5:20, 21

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Grace is an eternal attribute of God who never changes. Where sin abounded, grace did much more abound."

In other words, as soon as there was sin, there was a Saviour.

Notice how many times in this chapter the word "gift" is used. Six times. What is a gift? Is it something you earn or simply receive? Let's look at some of the "gifts" of God to us.

Only good gifts come from God:

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?

Christ was a gift:

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

God will never take back that which He gives unconditionally:

Romans 11:29 For the gifts and calling of God are without repentance.

Eternal life is a gift:

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The Holy Spirit is a gift:

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Acts 5:32 And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.

Grace is a free gift:

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Ephesians 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

2Corinthians 8:9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

2Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

Faith is a free gift:

Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Righteousness is a free gift:

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Justification is a free gift:

Romans 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. … 18) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Considering all these free gifts, we have no excuse if we are not saved. If we don't accept these gifts, it will never change the fact that they are unconditional and irrevocable. The only condition is our acceptance of the gifts of God which is manifested by the life we live.

Self-justification was indulged by our first parents as soon as they yielded to the influence of Satan and has been exhibited by all the sons and daughters of Adam. We look to self, as though we had power to save ourselves; but Jesus died for us because we are helpless to do this. In Him is our hope, our justification, our righteousness. We should not despond and fear that we have no Saviour or that He has no thoughts of mercy toward us. "The just shall live by faith" (Romans 1:17).

The message of justification was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. We have lost sight of Jesus. We need to have our eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.

As we have received so many gifts from God, let us be ambassadors for Christ and be ministers of reconciliation, giving the message, "be ye reconciled to God."

2Corinthians 5:18 And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19) To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Prepared by Cindy Robinson

Is Grace a License to Sin?

A Study On Romans 6:1-23

Romans 6:1

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Peter warned us that many would wrest Paul's writings to their own destruction, so it would benefit us to carefully consider his statements concerning grace "that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14.)

Paul recognizing that many might come to a misunderstanding of the gifts of grace he focused on in the chapters 3-5, decided to meet that misunderstanding in Romans chapters 6-8. There would be some who would turn the grace of God into a license to continue in sin citing that, "where sin abounded, grace did much more abound" (Romans 5:20.)

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

2Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

How do they deny the Lord God and the Lord Jesus Christ? By denying their power to make them holy.

Introduction:

The message in the following verses are necessary as a background for understanding Romans 6.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8) But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. 9) Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10) For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.

1Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21) For since by man came death, by Man came also the resurrection of the dead. 22) For as in Adam all die, even so in Christ shall all be made alive. 23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

1Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Romans 3:24 Being justified [rendered innocent] freely by His grace through the redemption that is in Christ Jesus:

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10) For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Hebrews 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Because of the relentless love of God, while we were ungodly, sinners, enemies, God gave His Son to die for us. "But where sin abounded, grace did much more abound" (Romans 5:2): We being descendants of Adam "were by nature the children of wrath" (Ephesians 2:3,) provided a way to be "saved from wrath through Him" (Romans 5:9). "For as in Adam all die, even so in Christ shall all be made alive" (1Corinthians 15:22). Whereas all were destined to eternal death by the first Adam, for "all have sinned" (Romans 3:23,) and "the wages of sin is death" (Romans 6:23), "even so in Christ shall all be made alive" (1Corinthians 15:22). "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1Corinthians 15:45).

However, even though through grace, an eternal attribute of God, the provision was made for all, not all will benefit from "the gift by grace, *which is* by one man, Jesus Christ" (Romans 5:15). Romans 5:15 also states that because of Adam's offense, "**many** be dead," (not all), "the gift by grace" "hath abounded unto **many**" (not all).

Even though we have been "justified or forgiven [rendered innocent], freely by His grace through the redemption that is in Christ Jesus" (Romans 3:24), "much more then, being now justified by His blood, we shall be saved from wrath through Him (Romans 5:9). "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Romans 5:10). How is it "we shall be *saved by His life*?" Because "He ever *liveth* to make intercession for them," therefore "He is able also to save them to the uttermost that come unto God by Him" (Hebrews 7:25).

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1John 2:1). He is "able to keep you from falling, and to present *you* faultless before the presence of His glory" (Jude 24.) Not only is "He is faithful and just to forgive us our sins," He is able also "to cleanse us from all unrighteousness" (1John 1:9.)

Though the gifts of God through Christ are unconditional and irrevocable, "For the gifts and calling of God are without repentance" (Romans 11:29), not all will benefit from them. Love cannot force any to receive these gifts of salvation. Only by love is love awakened. It is "the goodness of God that leadeth thee to repentance" (Romans 2:4). It is "the righteousness of God revealed" (Romans 1:17) in "the gospel of Christ" that "is the power of God unto salvation to every one that believeth" (Romans 1:16). The conditionality of salvation is on

our part. “Whosever believeth in Him, should not perish, but have everlasting life” (John 3:16). “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1John 1:9).

As we have learned of the unconditional, irrevocable gifts of God in the previous chapters of Romans, Paul now in chapter six invites us to focus on our response to those gifts. Will we allow those gifts to have their eternal purpose in us by believing in them, accepting them and cooperating in their fulfillment? Will we take for granted those unconditional gifts believing them to simply be a license to keep sinning?

Let’s look at how Strong’s concordance defines grace.

> Grace: the divine influence upon the heart, and its reflection in the life; including gratitude:

Let’s unpack grace. Grace, “the divine influence upon the heart,” which is often referred to as, “unmerited favor,” can also be understood from Paul’s terms as, “the goodness of God that leadeth thee to repentance” (Romans 2:4), and “the righteousness of God” (Romans 1:17.) The righteousness of God revealed in the “gospel of Christ,” also referred to as the “grace of Christ,” is “the power of God unto salvation” (Romans 1:16.) Paul refers to this unmerited favor as justification, in other words, the righteousness of God imputed to us while we were yet sinners, ungodly and enemies of God. God, which “calleth those things which be not as though they were (Romans 4:17,) imputing righteousness to us, “being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him [Abraham] for righteousness” (Romans 4:21, 22.)

Let’s unpack grace, “its reflection in the life.” “The reflection in the life,” refers to the effect of “the power of God unto salvation.” In other words, we are saved by grace because we have been changed by grace.

God’s grace, unmerited favor, imputed righteousness to us because He “calleth those things which be not as though they were” (Romans 4:17,) “being fully persuaded that, what He had promised, He was able also to perform,” and therefore it was imputed to him [Abraham] for righteousness” (Romans 4:21, 22.)

God promised that He could take away our sins knowing that we could not save ourselves.

> Romans 11:27 For this is my covenant unto them, when I shall take away their sins.
>
> Luke 18:27 And He said, The things which are impossible with men are possible with God.
>
> 2Corinthians 12:9 And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

The full gospel includes not just the forgiveness of sins, but the cleansing of sins. We don’t need power to believe that we’ve been forgiven, we need power to be cleansed of sin.

> Matthew 1:21 And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.
>
> Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
>
> 2Corinthians 5:21 For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.
>
> 2Corinthians 6:1 We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.
>
> 2Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

Romans 6:2

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

God forbid, means certainly not!

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

What does Paul mean, "dead to sin?"

Ephesians 2:1 And you hath He quickened, who were dead in trespasses and sins;

Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Galatians 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Romans 6:3

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

In this context, baptism represent a change of heart that desires a change of character, a willingness to die to the old nature, to become a new creature. Becoming a new creature ensures us that we shall also live with Him.

2Timothy 2:11 It is a faithful saying: For if we be dead with Him, we shall also live with Him:

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Hebrews 13:21 Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Romans 6:4

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

1Peter 2:24 Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;

Not only does Christ have the power to resurrect our mortal bodies, but He has the power to quicken us spiritually and give us a new heart.

Romans 6:5

Romans 6:5 For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

1Peter 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for He that hath suffered in the flesh hath ceased from sin; 2) That He no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Hebrews 2:18 For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Romans 6:6

Romans 6:6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

How is "the body of sin" destroyed? We "through the Spirit do mortify the deeds of the body," and if we do, "we shall live."

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2) Set your affection on things above, not on things on the earth. 3) For ye are dead, and your life is hid with Christ in God. 4) When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

Romans 6:7-9

Romans 6:7 For he that is dead is freed [justified, rendered just or innocent] from sin. 8) Now if we be dead with Christ, we believe that we shall also live with Him: 9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

Because of Christ's victory over sin, death had no dominion over Him because the "wages of sin is death." Where there is no sin, there will be no death.

Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Romans 6:10, 11

Romans 6:10 For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. 11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

As Christ has reckoned us dead to sin, not imputing sin to us while we were sinners, we too should reckon ourselves dead to sin by exercising faith in His power to perform that which He promised, to take away our sin.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

It is by the unconditional and irrevocable gift of grace we are saved through the gift of faith which we have in Christ which will produce good works as He works in us His will and good pleasure, which has always been the eternal purpose of God.

Romans 6:12

Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Romans 6:13

Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 6:14

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Some have misunderstood the above verse to say that the law shall not have dominion over us for we are no longer under the law but under grace. But as we have learned, if there is no law, there is no sin, and if there is no sin, there is no need of grace, the power to save us from sin.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

What law is Paul referring to when he states, "for ye are not under the law, but under grace?" Let's examine some other verses where Paul uses the term "*under*."

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Logically speaking, they must be under the law if they are under sin, because sin is the transgression of the law. Sin, transgression of the law, brings guilt as the following verse states.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Because the wages of sin is death, then logically speaking transgressors of the law are under the curse.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

However, Christ became the curse so that we are not automatically destined to the curse of eternal death as the following verse reveals.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Christ took the curse. This is the "unmerited favor" grace defines. If Christ could have excused sin, would He have needed to die? He died proving that the law could not be changed and that death is the result of sin. Again Paul reasons with us asking the question, shall we continue to sin because Christ redeemed us from the curse?

Romans 6:15

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:16

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

In the above verse Paul goes on to emphasize if you are a servant of sin, it has dominion over you and the end result is death. Even though Christ was made the curse for us, it does not give us a license to sin and if we choose to become servants of sin, it will lead to death. The provision has been made to escape the consequences of sin, but we must receive the gift of grace given us unto "obedience unto righteousness" which obedience is defined as the result of grace, "the reflections in the life; including gratitude."

Romans 6:17, 18

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18) Being then made free from sin, ye became the servants of righteousness.

Having become "the servants of righteousness," which leads to "holiness" we can be assured of "the end" being "everlasting life."

Romans 6:19

Romans 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants of righteousness unto holiness.

Romans 6:20

Romans 6:20 For when ye were the servants of sin, ye were free from righteousness.

Christ taught that we can only serve one master.

Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Romans 6:21

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Have you noticed how many times Paul refers to the result of sin being death? How can we continue in sin and live forever? Christ has done all that He could do in His attempt to reveal to us His love and forgiveness and yet emphasizes the fact that it in no way gives us the license to continue in sin.

Romans 6:22

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Paul is adamant. Sin leads to death, but righteousness leads to holiness and the end, everlasting life. For Paul, that is an absolute truth. How we become righteous is by falling in love with the One who became sin and redeemed us from the curse, and by choosing to let Him continue to work in us to cleanse from all unrighteousness by the power of His grace. We must choose to die to sin and live in righteousness.

Romans 6:23

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

1Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.

The Gospel According to The Laws of Marriage

The Struggle of Romans 7

Introduction:

As God designed it, marriage sets in motion depths of motivation that surge in waves of joy. Each wants to please the other. Each feels an enthusiasm to do and to be what fulfills the other. If such surrendered devotion does not exist, the parties to marriage weary of acting the part, of trying to do what love would do apart from the motivating power of a genuine love. In Ephesians 5 Paul compares genuine love in marriage to the ultimate love story. "And they two shall be one flesh. This is a great mystery but I speak concerning Christ and the church" (Ephesians 5:31, 32.)

In Romans 7 Paul contrasts genuine and pretentious love by identifying the laws of cause and effect that attend each. In his allegory describing marriage to these two different "laws" Paul summarizes the true and false gospels, emphasizing the necessity of entering into a genuine love relationship with Christ, becoming one through deep surrender, rather than attempting to be one with Him by acting out works that do not proceed from love.

In his writings, the apostle Paul uses the term "law" in reference to more than just the moral law of the ten commandments. Let's look at some of these other usages.

In the following verse, he refers to two laws, the law of works and the law of faith. Both produce works, one by pretentious love, the other by genuine love. The "law of works" is mis-motivated by pretentious love, being also called, "the works of the flesh," which leads to death which Paul calls the "law of sin and death" (Romans 8:2.)

> Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

The "law of faith" produces works of righteousness that is motivated by genuine "love."

> Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith. 6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Romans 7:1

Paul has been building a gospel theme throughout his message to the Romans, and in chapter 7 he uses an allegory of marriage to help clarify what he has been attempting to convey up to this point, especially in chapters 5 and 6. He continues in Romans chapter 8 by concluding with the remedy for the struggle he is experiencing in chapter 7.

> Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

What law is it that has dominion over us as long as we live? The answer can be found in verses 2 and 3.

> Romans 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

In Romans 7:1-3 we acknowledge that Paul refers to the law's forbidding adultery, as found in the ten commandments in Exodus 20:14.

> Exodus 20:14 Thou shalt not commit adultery.

How do we know that the moral law of ten commandments has dominion over us as long as we live? Romans chapter 6 tells us three times that sin, transgression of the law leads to death.

> Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
>
> Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
>
> Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

We know that sin in the transgression of the law.

> 1John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

We also know that if there is no law, there is no sin.

> Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.
>
> Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.
>
> Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Logically speaking then, if there is death, there has to be sin, and if there is sin, there has to be a law. It stands to reason then that the law has dominion over us as long as we live. Just as there are consequences if we transgress the laws of the land, there are also consequence if we transgress the laws of God. There are consequences when we transgress the laws of health which leads to disease, and natural death, but it is also true that the consequence of transgressing the laws of God, leads to eternal death.

Romans 7:2

> Romans 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

- **"Law of her husband"**

In the above verse, Paul refers to "the law of her husband." We have already discovered in verse one, Paul referred to the moral law. Now we need to ask ourselves, is the moral law the same law as "the law of her husband?" If Romans 7:1 states that the moral law of ten commandments has dominion over all as long as they live, how can "the woman" be "loosed" from that moral law just because her husband dies? Let's go on and discover just what "the law of her husband" is.

Romans 7:3

> Romans 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

- **"but if her husband be dead, she is free from that law;"**

The moral law states that a woman cannot be married to two husbands at the same time. In the above verse, Paul states that if her husband dies, she is free to marry another without breaking the moral law of adultery.

Romans 7:4

> Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.

- **"Dead to the law"**

Paul has chosen the allegory of one woman being married to two husbands to further illustrate what he taught in Romans 6, that we cannot serve two masters at the same time, one must die if we are to be married to another, that other being Christ. It is only through Christ that the old husband can die.

> Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

But Romans 7:4 is often misunderstood to say that we are no longer subject to the law because Christ fulfilled the law in our place, knowing that we cannot keep the law. Does "dead to the law" really mean we are no more subject to the law, or does it mean that we are no more "servants of sin?" Does it mean that the law has no more dominion over us in contradiction of Paul's initial words, "the law hath dominion over a man as long as he liveth."

In Romans 6:14, Paul tells us that we are no longer "under sin" because we are "under grace." In other words, sin no longer dominates you, because you are under grace, under the power of God to save you from sin. However that beautiful truth is misunderstood to say, "the law shall no longer have dominion over you for you are not 'under the law' but 'under grace.'"

> Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

The following verse is also used to suggest that the law has no more dominion over us.

> Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.

But again, this verse is misunderstood. The greek word for "end" is "goal." It is the law that reveals sin and our need for grace, for a Saviour from sin. It is only when we feel a need for a Saviour, will we seek Him. In the verse below, Paul describes the "goal" of the law is to lead us to Christ. The law teaches us our need.

> Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

In the context of Galatians 3:19—29, which by the way, demands its own time and space to unpack, we discover that the law was added to reveal sin but could not save us, but the purpose of the law was to lead us to Christ who could save us from transgressing it. Romans 3:9 tells us that "all are under sin," if that is so, all must be "under the law" or subject to the law. Consequently, all need Christ to save them from sin that leads to death.

Once we by faith believe in the One who can save us from sin, we no longer need to focus on the law but to focus on Christ and His power to save us from all sin, and allow Him to work in us to fulfill righteousness.

Paul likens the experience of dying to self in order to be a born again Christian to Christ's death and resurrection. The old man or "carnal" nature must die, being no longer bound to "the law of sin and death," but loosed from that law, being raised into "newness of life," not yielding to sin but unto righteousness. These terms, "carnal," which means, "fleshly," and "the law of sin and death," which are introduced in Romans 8, are useful to help us understand the allegory in Romans 7. Romans 8 reveals the remedy for the struggle Paul experiences in Romans 7.

> Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? 4) Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in newness of life. 5) For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 6) Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

The “old man” must die “that the body of sin might be destroyed,” which is called “the law of sin,” such that, “sin shall no longer have dominion over you.” Paul inquires, “who shall deliver me from the body of this death, this “law of sin and death?” In other words, who shall deliver me from the dominion of sin over me and its deadly consequences? Notice that Paul asks not “*What* “but “Who shall deliver me,” confessing his need of a Saviour.

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Christ is the answer to the sin problem!

Romans 7:25 I thank God through Jesus Christ our Lord. …

Christ has made the provision for us to be saved from death by grace through faith, and He has also made provision to save us from the sin that leads to death, and from a sinful world. These provisions are often stated as;

- Christ has saved us from the penalty of sin.
- Christ can save us from the power of sin.
- Christ has promised to save us from the presence of sin.

All these provisions have been made, and they are gifts, but they must be received in order to accomplish their purposes. We have a part to play in their fulfillment by acting in faith. We must kill that “old man,” that “fleshly” nature, “that body of death,” by allowing the Spirit of God to work in us. If we through the Spirit, do “mortify” that “old man,” we “shall live” and if we don’t, we “shall die.”

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

In Romans 7, it is the “husband” or the “old man” that must die if we are to be married to the new husband, which is Christ.

Paul says the same thing in yet another, clearer way in Galatians.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

If we choose to die to self and let Christ reign in us, we shall no longer be slaves to sin, but to righteousness.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

The provision to be freed from sin has been made, and by choice we can be willing servants to God and the end, everlasting life.

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

The "old man” that “sinful nature,” must die and we must become partakers of a new nature if we are to live forever. That new nature is the new husband, called “the divine nature.” It is only then that we can escape sin and its consequences.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

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

Jesus partook of our "sinful nature" that we might "be partakers of the divine nature, having escaped the corruption that is in the world through lust," "**t**hat the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Romans 7:5

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

- **"For when we were in the flesh"**

Paul is here referring to being married to the "old man," the first husband. This marriage to the flesh produces sinful "fruit unto death."

- **"the motions of sins, which were by the law"**

In other words, our sins are identified by the moral law they transgress.

Romans 7:6

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

- **"delivered from the law, that being dead wherein we were held"**

We have been "delivered" from the consequences of transgression of the law, which is death. If we have been "crucified with Christ," we are now married to Christ, and under grace, therefore we are no longer bound to the first husband in which we were "held" in bondage.

- **"newness of spirit, and not *in* the oldness of the letter"**

The moral law which is protective of the marriage between Christ and His church, is no longer just written in stone, but in the heart, as represented by "circumcision" of "the heart." When it is written in the heart, the commandments are kept through a deep intimate relationship with Christ.

Romans 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

John 14:15 If ye love me, keep my commandments.

Romans 7:7

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

- **"Is the law sin?"**

Throughout Paul's writings, he emphasizes that the moral law cannot save us, but it does have a purpose, and that is, to lead us to Christ who can save us through faith.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

"Do we then make void the law through faith? God forbid: yea," we "hold up" or "stand by" the law.

Romans 7:16 If then I do that which I would not, I consent unto the law that it is good.

Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Romans 7:8—11

Romans 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence [longing, desire, lust]. For without the law sin was dead. 9) For I was alive without the law once: but when the commandment came, sin revived, and I died. 10) And the commandment, which was ordained to life, I found to be unto death. 11) For sin, taking occasion by the commandment, deceived me, and by it slew me.

- **"For without the law sin *was* dead"**

Paul at one time believed that he was blameless concerning the law as he states in the following verse.

Philippians 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

But after reflecting on the law of covetousness, he realized he was in fact a sinner and not blameless but subject to the consequences of sin which is death. The commandments were given to protect us from sin and death. While we are married to the old nature, the laws are not seen as protective but forbidding.

1John 5:3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

Romans 7:12

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Paul concludes that the law is not sin, but "holy, and just, and good." The law doesn't need changing, he does.

Romans 7:13, 14

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

In the above verses, Paul states that the purpose of law was not to condemn him, but to reveal to him his sinful nature and how destructive sin is.

Romans 7:14, 15

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. 15) For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

In the above verse, Paul restates the fact that it is not the spiritual law that needs to be done away with or changed, but the carnal [fleshly] nature which binds him that needs changing. He begins explaining the struggle he is having. Keeping with the allegory, the old husband to which he is enslaved, needs to die so that he can be married to Christ.

Paul is not in this spiritual condition as he writes his letter to the Romans, as is shown by the very start of his letter.

Romans 1:1 Paul, a servant [slave] of Jesus Christ, called to be an apostle, separated unto the gospel of God,

In Romans 7, Paul is reflecting on the previous struggle he was having in being crucified with Christ, and becoming a new creature. He encourages us to "reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord" Romans 6:11.

Romans 6:6 Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Galatians 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

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

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2) Set your affection on things above, not on things on the earth. 3) For ye are dead, and your life is hid with Christ in God. 4) When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

Romans 7:16

Romans 7:16 If then I do that which I would not, I consent unto the law that it is good.

In the above verse, Paul again is stating that the law has convinced him of his sin.

Romans 7:17

Romans 7:17 Now then it is no more I that do it, but sin that dwelleth in me.

Paul is continuing to develop the struggle between what his inner man wants to do, and what his carnal nature wants to do, that old husband that controls him.

Romans 7:18

Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Paul is recognizing that it is impossible in his flesh, his carnal nature, to do that which is good. His desire is to do good but he does not know how to perform righteousness. At this point in his experience, it appears that he is unfamiliar with the truths in the following verse.

Mark 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

I love the analogy that sin is like quicksand. Once you are in it, you can will to get out and you can work to get out, but it ain't gonna happen. Someone must help you get out, and that someone is Christ. The old husband, the old nature has to die and you must be married to Christ and have that intimate relationship the Scriptures portray.

Ephesians 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32) This is a great mystery: but I speak concerning Christ and the church.

Paul has a burden for souls to realize the gospel truths that he has come to understand, both by experience and by being taught of the Lord.

2Corinthians 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Romans 7:19

Romans 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Romans 7:20

Romans 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

All the while I desire to do good, and yet I do not mortify the old nature, sin has the dominion over me.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Romans 7:21

Romans 7:21 I find then a law, that, when I would do good, evil is present with me. 22) For I delight in the law of God after the inward man:

- **I find then a law, that, when I would do good, evil is present with me.**

Paul is reiterating the fact that he is not able to perform the good that he desires to do. He continues to describe this condition in the following verse.

Romans 7:23

Romans 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

He sees "the law of sin," the fleshly nature, that old husband waring against his desire to be freed from sin.

Romans 7:24, 25

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death? 25) I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul cries out for deliverance from this sin condition, "the law of sin," that dwells in his flesh, recognizing that just desiring this deliverance is not enough. He desires to be a "new creature," to be delivered from the sinful nature, realizing the end is death. He concludes Christ is the answer to his struggle. The old husband must die and he must marry Christ and allow Christ to live in him in order to free him from "the law of sin and death" by allowing a new nature, a new law, "the law of the Spirit of life in Christ" to set him free from "the law of sin and death."

Romans 8:1, 2

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The Struggle's Victorious Remedy

A Study on Romans 8

Introduction: The struggle of Romans 7

In Romans chapter seven, Paul describes his experience when he finally comes to realize from the commandment which says, "thou shalt not covet," that he was in fact a sinner. Before he encountered Christ, he had claimed sinlessness, "touching the righteousness which is in the law, blameless." He came to acknowledge that it was he who needed to die to sin, and recognized that the law was "holy, and the commandment holy, and just, and good," and therefore had a purpose in the plan of salvation. The purpose of the law was to reveal sin and the sinners' need of a Saviour to save them from the sin that leads to death. In Romans chapter six, he ended with the declaration that "the wages of sin is death." He also taught in Romans six, that in order to be saved from that death, spiritually speaking, the old man or nature must die to sin and be resurrected "in newness of life." He taught that if you have the faith to "reckon ye also yourselves to be dead indeed unto sin," then "sin shall not have dominion over you for ye are not under the law, but under grace," "the power of God unto salvation."

In Romans chapter seven, Paul gave us an allegory of one woman being married to two men, which is transgression of the commandment which says, "thou shalt not commit adultery," in order to illustrate how salvation from sin takes place. The woman can only be free from sin and its results if she marries Christ, and in order to marry Christ and have "newness of life," the old husband, that old sinful nature must first die.

He describes the battle between the sinful nature and his desire to be freed from sin and its effects. He calls this sinful nature "the law of sin and death." Every law has the property of cause and effect as described in Proverbs.

> Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

The law of commandments also has built within it cause and effect. Without the cause, the curse shall not come as proclaimed in Proverbs 26:2.

> Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Sin is the transgression of the law, and the effect of transgressing the law is death. God graciously has made provision through Christ that we not suffer the effect of our transgression of the law. Christ became the curse that we may escape the curse. However, that does not negate the unchangeable law of cause and effect, therefore He has promised us that He can deliver us from sin as well, but only through faith in His ability. In other words, we are not saved by grace unless we are changed by grace.

Let's now explore Paul's teaching about how we are to be changed by grace.

Romans 8:1

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

There is no curse, no death, to them who are in Christ. What does it mean to be "in Christ?"

> 2Timothy 1:1 Paul, an apostle of Jesus Christ by the will of God, according to <u>the promise of life which is in Christ Jesus</u>,

The promise of life is "in Christ Jesus." How did this come about? Through the magnanimous grace of God, a provision has been made to save us from the penalty of sin which is death. It is a gift, but the gift can only be ours if we accept it.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

God's eternal character of love always purposed that as soon as there was sin, there would be a Saviour. God well knowing Satan deceived us regarding His character, the nature of sin, and the place of the law in the plan salvation, made a way to reconcile us to Himself by revealing the truth regarding His character, the nature of sin, and the place of the law in the plan salvation, through Christ.

2Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

Not only have we been deceived by Satan, but the very nature of sin deceives us. How did we obtain this nature of sin? We inherited the tendency to sin from Adam.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Through Christ God made a way of escaping "the law of sin and death," our inherited nature from Adam.

1Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Just before Christ died, He stated, "Father forgive them for they know not what they do," and then He said, "It is finished." The provision had been made, but not all will accept the free gift, though provided for all the world. God would not impute their sins unto them, instead giving them an opportunity through Christ to be reconciled to Him.

2Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

It is through Christ that the world could be freely rendered innocent and redeemed.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

However, as stated above, not all will accept this free gift. Yet, "the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many."

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

All the world inherited "the law of sin and death" from Adam, but the promise of God in Christ to redeem us from "the law of sin and death," is accomplished through the "obedience of One." And through that "One," "shall many be made righteous." Through His death, righteousness was imputed to us, treating us as if we had never sinned. Much more, His righteous life gives us an opportunity to have His righteousness imparted to us.

Romans 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. 19) For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10) For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Romans 8:2

Another law which also has the property of cause and effect can set us free from "the law of sin and death."

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

How do we obtain this freedom? By choosing to receive the gift of life and surrendering our will in order to be born again, born of the second Adam. Once we are adopted as sons of God, we have new tendencies because God sends the Spirit of life in Christ Jesus into our hearts.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

If we have "the Spirit of life in Christ Jesus" in our hearts, we become a new creature, the old nature has been crucified with Christ and we have Christ dwelling in our hearts.

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

It is through responding to "the promise of life which is in Christ Jesus," that we "become partakers of the divine nature," empowering us to escape "the corruption that is in the world through lust."

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

It is by faith in Christ that these promises have their effect.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

The Word bids us to let Christ's mind be in us which will bear fruits of righteousness.

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

Once you allow Christ to come in and dwell with you, and you continue to be "in Christ," He will work in you to produce righteousness.

Philippians 2:13 For it is God which worketh in you both to will and to do of His good pleasure.

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

Ephesians 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15) Of whom the whole family in heaven and earth is named, 16) That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; 17) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded

in love, 18) May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20) Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21) Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Place of The Law in The Plan of Salvation

Romans 8:3

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Because we inherited "the law of sin and death" from Adam, we are unable in our sinful flesh, that is our sinful nature, to keep the law of God. The love of God constrained Him to give His only begotten Son that He might rescue us from sin and death.

Romans 8:32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Christ partook of our sinful nature that we might partake of His divine nature and escape the consequences of sin which is death. Christ's flesh cried out for satisfaction just as ours does, yet through the power of God, He resisted the impulses to sin in order to show us that we too, through the grace of God can resist the temptations to sin.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. 10) For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage. 16) For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. 17) Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18) For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Romans 8:4

> Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The whole purpose of God "sending His own Son in the likeness of sinful flesh," was so "That the righteousness of the law might be fulfilled in us." Without "the righteousness of the law" fulfilled in us, we have no hope of salvation.

> 1Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:
>
> Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:
>
> 1Thessalonians 3:13 To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.
>
> Ephesians 5:27 That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
>
> 1Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

Notice that Romans 8:4 did not say that the righteousness of the law might be fulfilled ***by us, but in us***. There is a big difference between ***by us, and in us,*** and Paul has been emphasizing it throughout the book of Romans. We are not saved by works but by "grace through faith." Works are not the root of salvation but the fruit. We are not saved by works, we are not saved without works, but we are saved by grace though faith that works by love. In other words, we are not saved by grace unless we are changed by grace.

Romans 8:5

> Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

We have a choice to make. Are we going to allow the flesh to rule, making us a servant of sin, or are we going to invite "the Spirit of life in Christ Jesus" to rule in our hearts and minds making us "servants to righteousness unto holiness" "and the end everlasting life."

Romans 8:6

> Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Carnally means fleshly. If we allow the flesh to rule over us, we shall sin and that will lead to death.

Romans 8:7

> Romans 8:7 Because the carnal mind is enmity [hostile, in opposition to] against God: for it is not subject [subordinate] to the law of God, neither indeed can be.

Because "the law of sin and death" can only produce unrighteousness, it must be replaced by "the law of the Spirit of life in Christ Jesus," which allows God "to work in you His will and good pleasure," "that the righteousness of the law might be fulfilled in us." In allegorical terms, the old husband must die if we are to be married to Christ.

Romans 8:8

Romans 8:8 So then they that are in the flesh cannot please God.

It is inevitably true that we cannot please God while we are motivated by the flesh. It is His good pleasure to give us the kingdom.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Romans 8:9

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

We are not in the flesh if we are in Christ, and Christ is in us working His will and good pleasure. If the Spirit of Christ is not in us, we have not been adopted and are not the sons of God.

Romans 8:10

Romans 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

If the Spirit of Christ dwells in our hearts, He will work in us to fulfill righteousness in us as we obey. Our bodies may die, but we are assured of eternal life.

Romans 8:11

Romans 8:11 But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

If we choose to allow "the law of the Spirit of life in Christ Jesus" to dwell in us, we are assured of resurrection unto eternal life should we die.

Romans 8:12, 13

Romans 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [to kill] the deeds of the body, ye shall live.

The wages of sin is death, but if we allow "the Spirit of life in Christ Jesus" to set us free from "the law of sin and death," we will mortify the sins of the flesh as we trust in the "promises" of God, "perfecting holiness in the fear of God."

2Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Romans 8:14, 15

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God. 15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

We need not fear bondage to sin because we have received the spirit of adoption, therefore we are the sons of God and heirs "according to the promise."

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 8:16

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

The Spirit will reveal to us "that we are the children of God."

Romans 8:17

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Just as Christ "suffered being tempted," "yet without sin," we too must go through this struggle with the temptations of our flesh. We can be at peace knowing that Christ working in us is well able to keep us from falling and to present us faultless before His Father.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

Romans 8:18

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: 27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Lest we come away thinking that our salvation is wholly dependent on our works of righteousness, be assured that we have no righteousness of ourselves.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

The Remedy's Glorious Effect

A Study on Romans 8:17-39

Introduction:

We along with Paul, have struggled with our flesh which not simply desires but demands instant gratification, and have discovered that it only brings us into bondage to the flesh with its results—sickness, suffering and death. We desire to be servants of God and righteousness, but are perplexed about how this is attainable. The only remedy for this spiritual condition is a new spirit, "the Spirit of life in Christ Jesus" which works in us both to desire the death of this old nature, and to lay hold of the divine power to crucify it. In this study we will learn that nothing can separate us from the power of love God has for us which makes us "more than conquerers through Him." The ultimate effect of this spiritual victory will not only be a new glorified character, but also a new glorified body.

Romans 8:17

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Having "received the Spirit of adoption, whereby we cry, Abba, Father," we are now children of God "and joint-heirs with Christ; if so be that we suffer with *Him.*"

1John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Romans 5:8 But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

How do we suffer with Christ? How did Christ suffer?

Hebrews 2:18 For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Hebrews 4:15 For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Hebrews 5:8 Though He were a Son, yet learned He obedience by the things which He suffered;

We also suffer being tempted which is necessary if we are to be victorious.

James 1:2 My brethren, count it all joy when ye fall into divers temptations; 3) Knowing this, that the trying of your faith worketh patience. 4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

1Peter 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8) Whom having not seen, ye love; in

whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9) Receiving the end of your faith, even the salvation of your souls.

Not only did Christ suffer being tempted, but we know He also suffered persecution unjustly and so will His saints.

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake;

2Timothy 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

2Timothy 2:12 If we suffer, we shall also reign with Him: if we deny Him, He also will deny us:

Romans 8:18

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

As Christ learned "obedience by the things which He suffered," we too must learn to be "tempted in all points" "yet without sin." The only way that is possible is through the promise in the following verse.

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Psalm 50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

The will is our part, the power is His part.

2Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

We must believe in order to receive the power. True belief is acting in faith in the promises of God.

Matthew 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

We must press toward the mark as Paul did.

Philippians 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

We may often fall, but we must not become discouraged but believe all things are possible with God. We have a comforter, One who also suffered temptation and is prepared to help us recover should we fall.

1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

When the righteous fall, they exercise their faith in God and get back up, but the wicked have no faith and stay down, reaping the consequences of sin.

Proverbs 24:16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

The righteous believe in "Him that is able to keep [them] from falling," and are "persuaded that He is able to keep" that which they commit to Him.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

2Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

2Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Therefore dearly beloved,

Galatians 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Romans 8:19, 20

Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20) For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

We wait in intense anticipation for the salvation of all who desire to be saved. We, being descendants of Adam were made subject to sin not willingly. However, we have hope that, though we inherited a sinful nature, we can be partakers of the divine nature and thus be delivered from the deadly wages of sin.

Romans 8:21

Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Paul teaches that our mortal, corruptible bodies shall be changed into immortal, incorruptible bodies at the resurrection of the righteous when Christ returns.

1Corinthians 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47) The first man is of the earth, earthy: the second man is the Lord from Heaven. 48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53) For this corruptible must put on incorruption, and this mortal must put on immortality. 54) So when

this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

Romans 8:22, 23

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now. 23) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We are saved by hope, and our hope is in the second Adam, the quickening Spirit who promises a new glorified, incorruptible body to those who have partaken of His glorious character.

Romans 8:24, 25

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25) But if we hope for that we see not, then do we with patience [endurance] wait for it.

Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

Romans 8:26

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

We can relate to Solomon's humble confession.

1Kings 3:7b … I am but a little child: I know not how to go out or come in.

God, knowing that we are but dust, "not knowing how to go out or come in," has given us His Spirit to intercede for us reassuring us of His continual, everlasting, empowering love, working in us His will and good pleasure.

Philippians 2:13 For it is God which worketh in you both to will and to do of His good pleasure.

"The Spirit itself beareth witness with our spirit, that we are the children of God," and if sons of God, we inherit the promises, the covenant made to Israel.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Acts 20:32 And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Romans 8:27

Romans 8:27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

Romans 8:28

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

1Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Romans 8:29

Romans 8:29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

God does not predetermine but has foreknowledge of those who will respond to the call, and will allow Him to sanctify them and "be conformed to His image." This constitutes the "election of grace."

Matthew 22:14 For many are called, but few are chosen.

1Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

Even though God's will is for all to be saved, we must exercise our free will to be born again and adopted into Christ, the second Adam, and become the sons of God.

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will:

Romans 8:30

Romans 8:30 Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

It is in "the redemption that is in Christ Jesus," that we are justified though the provision that has been extended to all.

1Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2Peter 3:9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

All have been predestinated for salvation, all have been called, all have been justified, given a provision to be saved, but not all will be saved, for not all will answer the call. Only those who choose salvation and allow Christ to change their characters, will be glorified, first in their character, then bodily.

Romans 8:31

Romans 8:31 What shall we then say to these things? If God be for us, who can be against us? 32) He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Romans 8:33, 34

Romans 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

As stated in the Scripture above, "If God *be* for us, who *can be* against us?"

1Peter 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation [behavior] in Christ.

Hebrews 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Romans 8:35

Romans 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:36

Romans 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

We are accused and abused for Christ's sake, but we "reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us."

Romans 8:37

Romans 8:37 Nay, in all these things we are more than conquerors through Him that loved us.

It is "Christ in you, "the hope of glory [a new character]," not by any righteousness which we have, but Christ working in you to fulfill all righteousness in you.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: 27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Just as it was a God thing, a miracle, a mystery, how that Abraham and Sarah gave birth to Isaac, so also is it a mystery to us that we can be changed into the same glory [character] of Christ.

2Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

It is by beholding Christ that we become changed. It's definitely a mystery to us, so much so, we tend to regard it impossible. It takes true belief, true faith in the promises of God that this will take place. We have all been bitten by the serpent, but God tells us to look and live.

Numbers 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

If we desire to be more like Christ, we must look and live. We must pray, believing and we shall have what we ask for.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Romans 8:38

Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

There is only one thing that can separate us from God.

Isaiah 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: 2) But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

There is a difference between sin separating us from God, and being separated from the love of God. There is nothing you can do to cause God to love you more, and there is nothing you can do to cause Him to love you less. God is love, and loves the ungodly, and died for us while we were His enemies. True love is unconditional.

Jeremiah 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

There is a touching verse in Scripture that comes close to describing the everlasting love of Christ for us.

Zechariah 13:6 And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends.

One of my very favorite songs "The Love of God" contains this verse.

Could we with ink the ocean fill, And were the skies of parchment made,
Were every stalk on earth a quill, And every man a scribe by trade,
To write the love of God above, Would drain the ocean dry,
Nor could the scroll contain the whole, Though stretched from sky to sky.
Oh love of God, How rich and pure,
How measureless and strong,
It shall forever more endure,
The saints and angels song.

Foreknowledge or Predestination?

Romans Chapter 9

What is predestination? Is it declaring a known destiny, or causing that destiny?

In Romans 9:1-3, Paul describes his sorrowful desire to give up his eternal life if Israel, his kinsmen according to the flesh, that is, according to their genealogy, could be saved.

Romans 9:1—3

> I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2) That I have great heaviness and continual sorrow in my heart. 3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Paul continues acknowledging that Israel was chosen, predestined to serve God and share the law and promises with the Gentiles. (Isaiah 42:6) He also states that Christ came through the genealogy of Israel as well.

Romans 9:4, 5

> Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

> Isaiah 42:6 I the LORD have called thee [Israel] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

The fact that they were chosen to share the gospel with the Gentiles, which comprised the rest of the world, did not suggest that they were forced or coerced to do so. They had freewill. God made a covenant with Israel at Mt. Sinai that they would be His people on condition of obedience to His law.

> Exodus 19:5 Now therefore, <u>if ye will obey</u> my voice indeed, and keep my covenant, <u>then</u> ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

> Deuteronomy 7:9 Know therefore that the LORD thy God, He is God, the faithful God, which keepeth covenant and mercy with them <u>that love Him and keep His commandments</u> to a thousand generations;

God foreknowing that Israel would fail to keep the covenant, made a way for the covenant promises to be fulfilled through Christ the true seed who would keep His covenant. It is only through Christ that all nations can be blessed and become heirs according to the covenant promises.

> Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; <u>which my covenant they brake</u>, although I was an husband unto them, saith the LORD:

> Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, <u>And to thy seed, which is Christ</u>.

Romans 9:6

In the following verse Paul states that God is not responsible for the fact that not all of Israel will be saved. Why is this so? Because all God's creatures have absolute freewill. Not all of Israel will choose to be saved just as not all Gentiles will choose to be saved.

> Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Early in his epistle to the Romans, Paul declares that a true Jew is one who is one inwardly, who not only obeys the letter of the law, but he is a Jew who has the spirit of the law written in his heart which produces the fruit of obedience out of love for God. The love of God received into the heart, motivates one to desire to keep the law, and allows God to work in him, therefore, all praise goes to God and not man.

> Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Good works are simply the fruit of having the law of love written in the heart and not just in stone. Obedience to the law is not the root of salvation, but the fruit. We have no righteousness of our own. Early on in his letter to the Christians in Rome, Paul clarifies that obedience is not an option for justification. However, he will go on further in his letter to explain how obedience is achieved and that is through faith, for "the just shall live by faith." (Romans 1:17)

> Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

If the Gentiles which have not been given the law, naturally keep the law out of a love relationship with God, it reveals that the law is written in their hearts and that they are a Jew even though they are not descendants of Abraham.

> Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
>
> Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

There have always been and will always be those that think they are children of God, yet they have only a form of godliness, denying the power thereof.

> Revelation 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Revelation 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

2Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Having once been thus deceived himself, Paul understood the condition of those who claim to be Jews just because they are descendants of Abraham but are destitute of the fruits of righteousness. Paul states below in Romans 10:1; 9:27; and 11:5, that even so, there will be a remnant of Israel that will be saved.

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

The remnant that will be saved are saved by grace, not just by the goodness of God who justified (counted righteous) the ungodly while they were yet sinners and enemies of God, but also because they have been changed by the power of grace to save from sin.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

What is the election of grace? What is grace? Yes, it is the unmerited favor of God, but recognizing and receiving that unmerited favor empowers us to be changed by grace. As Paul stated earlier, "they are not all Israel which are of Israel." In other words, not all of Israel shall be saved even though they have been called and chosen, but only a remnant who choose to receive the gift of forgiveness and righteousness, "according to the election of grace" will be saved.

In the following verse he repeats this idea but in different words. Just because Israel is genetically the seed of Abraham, this does not secure their salvation, only in Isaac, the child of faith is the seed.

Romans 9:7

Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Why the distinction between the seed of Abraham and the seed of Isaac? If election is simply a matter of genetic lineage, why does Paul assert "For they are not all Israel, which are of Israel?" As we shall see later in this study, Ishmael, which was also the seed of Abraham, represented righteousness by works whereas Isaac, the promised seed, represented righteousness by faith.

Continuing on with the same thought, Paul now gives a reason why some are not Israel which are of Israel. Remember what Christ said concerning Nathanael in John 1:47? "Behold an Israelite indeed, in whom is no guile!" "Nathanael answered and saith unto Him, Rabbi, thou art the Son of God; thou art the King of Israel" John 1:49. Nathanael recognized that Jesus was the Son of God, the Messiah, whereas most of Israel did not and still does not.

Romans 9:8, 9

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

What did Paul mean when he said only the children of the promise are counted for the seed? Is there anywhere else that Paul speaks of children of the flesh and children of the promise? Yes.

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 22) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Paul is comparing Ishmael who was born after the flesh with Isaac who was born by the promise. The promise was to Abraham that Sarah would have a son, the son of promise. However as the story is recorded, when the son of promise had not materialized, Sarah suggested that the promise might be fulfilled by Abraham going into Sarah's handmaid, Hagar. Spiritually understood, this represents a lack of faith by both Abraham and Sarah who believed their works of the flesh could produce the son of the promise. In other words, they believed it was up to them to bring forth a new creature in Christ Jesus, a born again experience, through their own works.

It's only a faith that works by love, (Galatians 5:6) which can attain to righteousness through the grace of God. (Ephesians 2:8, 9)

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast.

Paul goes on to explain that the faith is not in what man can accomplish, but rather "we are His workmanship, created in Christ Jesus unto good works."

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

Every law has the property of cause and effect, and so it is with the law of works and the law of faith. They both produce works but only the law of faith produces works of righteousness. These two laws will be referred to many more times in this study. It's necessary we remember these two laws, the law of works and the law of faith, in order to understand the gospel as presented by Paul.

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

The spiritual condition of the Jews was based on their belief that by works they could merit salvation.

Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; [speaking of Christ].

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

As stated above in Romans 2, the Gentiles were not just hearers of the law, but doers, Paul goes on in the following verse to explain how the Gentiles who were ignorant of the laws that were given to the Jews, obtained "the righteousness which is of faith."

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

The principles of salvation which we have been describing above are foundational for understanding why "they *are* not all Israel, which are of Israel."

Paul now gives another example from the story of Isaac and Rebecca, continuing to differentiate between the law of works, also known as works of the flesh, or deeds of the law, (Romans 3:20, 28) and the law of faith which produces works of righteousness by love. (Galatians 5:6)

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Christ is not looking for circumcision of the flesh but for circumcision of the heart.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Romans 9:10—13

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

One might get a wrong idea from the language in the verses above, which seem to suggest that God predestined Esau the firstborn to serve Jacob the second born because He preferred Jacob. However, we know that God is no respecter of persons as revealed in the verses below.

Romans 2:11 For there is no respect of persons with God.

Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

We can understand why God called or predestined Jacob to receive the birthright as the story in Genesis records, by examining the following verse. It reveals the basis of predestination is God's foreknowledge of the choices of Jacob and Esau. God foresaw that Esau would choose to despise his birthright and sell it to Jacob for a pot of lentils. God also foreknew that Jacob would struggle with sin and yet finally overcome as the story of Jacob and the angel records in Genesis 32.

Romans 8:29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren.

Even though God would have "all men to be saved," (1Timothy 2:4) not all will respond to His overtures of love and forgiveness. God has foreknowledge of those who will respond, and He sanctifies and conforms them into "the image of His Son," "unto obedience," "for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10)

1Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

The principle that God foreknows our choices, allows Him to predetermine who will qualify by their choices to be among the elect, whether Jew or Gentile, whether Jacob or Esau, or whether Pharaoh of Egypt as we shall see. Let's take a look at the story of Pharaoh.

The Lord had told Moses that the firstborn would be dedicated to Him, and would be priests.

After sending this judgment upon [Egypt], the Lord said to Moses, "Sanctify unto me the firstborn, … both of man and beast: it is mine." [Exodus 13:2.] "On the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the firstborn in Israel; mine they shall be: I am the Lord."

The dedication of the firstborn had its origin in earliest times. God had promised to give the Firstborn of heaven [Christ] to save the sinner. (The Firstborn in Heaven is to be understood as the first in preeminence.) This gift was to be acknowledged in every household by the consecration of the firstborn son. He was to be devoted to the priesthood, as a representative of Christ among men.

Later on, due to the unfaithfulness of the firstborn, the Lord chose the Levites to be the priests of Israel.

> Numbers 3:12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

The Bible reveals a principle that the promises of God are conditional depending on the obedience of faith. Because of the flagrant disobedience of "the two sons of Eli, Hophni and Phinehas, priests of the LORD" (1Samuel 1:3), God's promise to Eli was revoked.

> 1 Samuel 2:30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

If we understanding this principle, we can then understand why the Lord predestined the birthright to go to Jacob. God foreknew the characters of Jacob and Esau, and therefore He chose Jacob knowing that Jacob would eventually choose to serve Him. Was God arbitrary in choosing Jacob over Esau? Was the God who is "no respecter of persons" respecting one over another? Was God unrighteous in this choice? "God forbid."

Romans 9:14

> What shall we say then? Is there unrighteousness with God? God forbid.

Paul's next verse gives us another example of an Old Testament event that reveals God's foreknowledge and that His mercy would be desired by some yet rejected by others. Only God has foreknowledge of the spiritual choices that man will make and therefore He is the only one who can declare in advance, that is, predestinate, the destiny of individuals by foreknowing their choices.

Romans 9:15, 16

> For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Because of God's foreknowledge, He alone knows who will accept His mercy, allowing Him to be merciful.

As we view this next verse, we want to remember that there is always more than one way to interpret Scripture, so may we with open minds lay our preconceived ideas down at the door of investigation.

Romans 9:17, 18

> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18) Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

Are we to understand that God purposely predestined Pharaoh and hardened his heart that He might reveal His power to destroy? Does that sound like mercy to you? We are told many times in Scripture that God's mercy never ceases. Wouldn't that include the smiting of the firstborn in Egypt?

> Psalms 136:10 To Him that smote Egypt in their firstborn: for His mercy endureth for ever: 11) And brought out Israel from among them: for His mercy endureth for ever:

Did you notice that in the smiting of the firstborn as well as in the saving of Israel, His mercy did not cease? It is not God who chooses our destiny, but we ourselves. He never changes, He is not a respecter of persons. He never ceases to be merciful, but if we choose to acknowledge Him as the only one who can save us, we open the channels for His merciful intervention. However, if we choose to reject that intervention, what can God do without violating our freedom to choose as we will?

> Psalms 62:12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

The works of men reveals what is in their hearts. (Revelation 2:23)

> Revelation 2:23 And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

In the destruction of Pharaoh and the Egyptians, how can it be said that God's mercy endureth for ever, if not because, as we read in Romans 9:22, that God "endured with much longsuffering the vessels of wrath fitted to destruction?" Is it God who separates from us and removes His merciful intervention, or do our choices obligate God to honor our God-given liberty such that He must withhold His merciful intervention?

> Isaiah 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: 2) But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

If God's mercies endure forever, how are we to understand, "whom He will He hardeneth?" (Romans 9:18) It is the deceitfulness of sin by our choices that our hearts become hardened.

> Hebrews 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

> Ephesians 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness, [which also translated as hardness] of their heart:

We see then it is "through the deceitfulness of sin" that the heart is hardened and is "alienated from the life of God," having "the understanding darkened" thus resulting in "receiving in themselves that recompence of their error which was meet" (Romans 1:27). Because of [their] hardness and impenitent hearts they treasure up unto themselves wrath against the day of wrath. Romans 2:5

Romans 9:19—21

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

In other words, how could God fault Pharaoh if Pharaoh could not resist what God willed him to do and hardened his heart? Shall we question God's foreknowledge and wisdom regarding His predestination of individuals?

In the story of Pharaoh, God desired to show the world that if they trusted in Him, He could save them from destruction, but if they trusted in man-made gods, He would, in honor of freewill, give them their choice to reap the inevitable consequences.

Notice in the following verse that God's issue is with the gods of Egypt. He desires to be known as the only God who can save.

Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

In the story of the plagues of Egypt, was God attempting to prove He had the power to destroy or to save? In the verse below, it reveals principles that His purpose was to prove that He alone is able to save, and not the man-made gods whom they worshipped.

Deuteronomy 32:37 And He shall say, Where are their gods, their rock in whom they trusted, 38) Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

We have even more evidence in the verse below that God would be able to spare or protect those who chose to exercise faith in His power to save them.

Exodus 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over [spare, protect] you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Logically, we must conclude that it does not make sense that God would suggest that He would spare or protect them from what He was going to do to them, but from what someone else would do to them. In the next verse we find that this is the case, He will not suffer [allow] the destroyer to destroy them. Who is the destroyer? Satan, a liar and a murderer from the beginning. (John 8:44)

Exodus 12:23 For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer [allow] the destroyer to come in unto your houses to smite you.

Psalm 78:49 He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels among them. 50) He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence; 51) And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

If we don't understand that the predestination of God is based on His foreknowledge of our choices, we might accuse Him of being unfair to judge us as sinners and punish us accordingly. But who are we to question the works of God and find Him unfaithful? Will we have the faith of Abraham and Jacob, or will we have the unbelief and self assurance of Pharaoh? These three examples are given to show us how God is able to "make one vessel unto honour, and another unto dishonour," by honoring freedom of choice.

Romans 9:22

What if God, willing to shew His wrath (G3709), and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction.

What is biblical wrath? Strong's defines it properly as desire, reaching forth, reach out with longsuffering, excitement, violent passion… God's wrath is not the same as man's.

James 1:20 For the wrath of man worketh not the righteousness of God.

It is with deep emotion that Christ honors our choice knowing the inevitable consequences.

Mark 3:5 And when He had looked round about on them with anger (G3709), being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

With deep emotion God "endured with much longsuffering the vessels of wrath." Was God longing to destroy, or "with much longsuffering," was He "grieving" over the "hardness of their hearts," longing to save Pharaoh?

Had the Egyptians put their trust in the only true God instead of the gods they made with their own hands, the eternal mercy of God could have spared them from the result of their rejection of His mercy. God purposed to expose the false man-made gods as non-existent, and therefore unable to save from the destroyer. He had to extend them liberty foreknowing their death.

> 2Chronicles 30:7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.
>
> Psalm 81:11 But my people would not hearken to my voice; and Israel would none of me. 12) So I gave them up unto their own hearts' lust: and they walked in their own counsels. 13) Oh that my people had hearkened unto me, and Israel had walked in my ways! 14) I should soon have subdued their enemies, and turned my hand against their adversaries.

Romans 9:22, 23

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

Was God desiring to reveal His destructive power or His longsuffering and mercy toward those who were "fitted for destruction?" From the above verses we can conclude that "which He had afore prepared unto glory," is the same as "For whom He did foreknow, He also did predestinate."

> Romans 8:29 For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. 30) Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

Romans 9:24

> Romans 9:24 Even us, whom He hath called, not of the Jews only, but also of the Gentiles?

In Romans 9:24, Paul again brings us back to the original issues regarding the salvation of his brethren, the descendants of Abraham as well as the Gentiles.

The nation to whom Christ came, though professing to be the peculiar people of God, did not recognize the heavenly treasure in the person of Jesus Christ and failed "to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts 13:47) Therefore God said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43) We see in Romans 8:29 and 9:24, the Jews as well as the Gentiles have both been predestined to be "the firstborn among many brethren," Romans 8:29.

> Romans 9:30 What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumbling-stone; 33) as it is written. Behold, I lay in Sion a stumbling-stone and rock of offense; and whosoever believeth on Him shall not be ashamed.

Romans 10:20 Esaias is very bold, and saith, I was found of them that sought me not; [the Gentiles] I was made manifest unto them that asked not after me. 21) But to Israel He saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Isaiah 65:1 I am sought of them that asked not for me; I am found of them that sought me not: [the Gentiles] I said, Behold me, behold me, unto a nation that was not called by my name. 2) I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

Hosea 13:9 O Israel, thou hast destroyed thyself; but in me is thine help.

Romans 9:25, 26

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

Understanding that God is no respecter of persons, we apply this prophecy of Hosea to both the Jew and also to the Gentile "according to the election of grace." (Romans 11:5) Our genetic heritage has nothing to do with our salvation. The elect are those who have exercised their freewill to partake of the unmerited gifts of God toward us and allow Him who is able to not only forgive but also to "cleanse us from all unrighteousness." (1John 1:9)

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Romans 9:27

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Above Paul quotes Isaiah's prophecy that a remnant of Israel shall be saved. We have previously discovered that not all of Israel will be saved, and this is due to the principle of freewill which our righteous and merciful God extends to us.

Romans 9:28

For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

Paul may not have realized above what is obvious to us today, that we are destroying the earth. (Revelation 11:18) God's mercy and longsuffering will not allow the earth to be destroyed by humanity, but will hold back the four winds that they will not blow on the righteous (Revelation 7:1-3) until all—righteous and unrighteous, Jew and Gentile, have made their choice to receive or reject Him.

Romans 9:29

And as Esaias said before, Except the Lord of Sabaoth had <u>left us a seed</u>, we had been as Sodoma, and been made like unto Gomorrha.

Isaiah 1:9 Except the LORD of hosts had <u>left unto us a very small remnant</u>, we should have been as Sodom, and we should have been like unto Gomorrah.

Who is the seed? It is Christ, and if we be Christ's then are we the children of God, "the children of the promise counted for the seed."

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Romans 9:30

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Even though only a remnant of Israel will be saved, "For they *are* not all Israel, which are of Israel," what shall we say regarding the Gentiles? Paul revisits what he had already stated in chapter two of Romans regarding the Gentiles. God is no respecter of persons so only those who are doers of the law shall be justified or forgiven.

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

In the following verse, Paul reasons that if the Gentiles keep the righteousness of the law, they are counted for the seed and are also the children of Israel.

Romans 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Paul, speaking to the Jews, asks, if the Gentiles keep the law and you Jews transgress the law, does it not expose you as ***not*** "an Israelite indeed?"

Romans 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

Paul continues explaining that a true Israelite is one who has a surrendered heart experience with God resulting in obedience and not just an outward show "having a form of godliness but denying the power thereof." (2Timothy 3:5)

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. 7) Know ye therefore that they which are of faith, the same are the children of Abraham. 8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations [Gentiles] be blessed. 9) So then they which be of faith are blessed with faithful Abraham.

Israel as a nation were hearers of the law and not doers because they trusted that their works merited salvation. After all, they were the seed of Abraham. They lived by the "law of works" rather than living by the "law of faith"

that produces works by love, (Galatians 5:6) by a saving intimate relationship with Christ. How could they have a saving relationship with Christ when they rejected Him as the Saviour?

Romans 9:31—33

> But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

God's Righteousness vs Israel's Righteousness

Romans Chapter 10

Romans 10:1

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

In the above verse, Paul shares the burden of his heart that Israel might be saved. He repeats the same sentiments that he previously stated in the following verses.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2) That I have great heaviness and continual sorrow in my heart. 3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Paul would give up his eternal life if he could save some of his "kinsmen according to the flesh," that is his genetic brethren, the seed of Abraham. What does Paul mean as stated in the following verse, "they *are* not all Israel, which are of Israel?"

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

What Paul means is just because they are the seed of Abraham they are not all considered Israel. Paul reveals in Romans 9, as well as in Galatians 4, the true seed, who share the faith of Abraham, descend spiritually from Isaac, who was born of faith and not by works as was Ishmael.

Romans 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

In the following verse, we again see that Paul has a burden that "some" of Israel according to the flesh *might* be saved.

Romans 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Through his knowledge of Isaiah, Paul acknowledges that "a remnant" of Israel "shall be saved."

Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Not just any remnant, but only "a remnant according to the election of grace" shall be saved.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

What does Paul mean by "a remnant according to the election of grace?" In the verse below, Peter states that it is through grace that one is saved.

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Paul states below that it is by "the word of His grace," that God can "give you an inheritance among all them which are sanctified." In other words, the inheritance of all is by His grace that sanctifies us and gives us the promised inheritance.

Acts 20:32 And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

After Paul describes in Romans 11, that the unbelieving Jews may be grafted back into the stock of Israel through belief in Christ, by allowing His grace to sanctify them and "turn away ungodliness." It is thus that believing Jews with the believing Gentiles who also were grafted in, "and so all Israel shall be saved."

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

How are we to include the Gentiles as well as the Jews in, "And so all Israel shall be saved?" Early on in his letter to the Romans, Paul wrote the following:

Romans 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28) For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Romans 10:2

Speaking of the Jews, Paul wrote the following.

Romans 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Paul desires that Israel would yet accept Christ as the Messiah and be saved. He acknowledges that they are zealous but their zeal is misplaced. Instead of acknowledging that righteousness comes from believing and exercising faith in Christ, they trusted in their own works for salvation not realizing that only through Christ can righteousness be attained.

Paul testified that he also had zeal, and that he was "exceedingly zealous of the traditions" of his fathers.

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

The believing Jews were "zealous of the law" and "after the customs."

Acts 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21) And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

These believing Jews were zealous of the custom of circumcision and proclaimed that you could not be saved unless you were circumcised.

Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

They were under the misconception that it was by "the works of the law" that one is saved, not recognizing that righteousness can only be achieved by faith in the promises of God which are only "possible with God."

Luke 18:26 And they that heard it said, Who then can be saved? 27) And He said, The things which are impossible with men are possible with God.

Since salvation is impossible with men, is there any reason for one to boast? It is by faith that one is justified, forgiven, accounted as righteous, and not by "the deeds of the law," or "the works of the law." Paul continues to emphasize that God is God both of the Jew and Gentile, who will justify both by faith.

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28) Therefore we conclude that a man is justified by faith without the deeds of the law. 29) Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: 30) Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

The true Jew will "have no confidence in the flesh."

Philippians 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

The true Jew will put "off the body of the sins of the flesh by the circumcision of Christ."

Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

The true Jew will "become a new creature."

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

The true Jew will keep "the commandments of God" through "faith which worketh by love." (Galatians 5:6)

1Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Just before Christ comes back, there will be a people "that keep the commandments of God, and the faith of Jesus."

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Romans 10:3

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

What is the difference between "God's righteousness" and "their own righteousness?" Paul explains that the Gentiles attained to "God's righteousness," the righteousness that can only be attained by faith. But Israel, who sought after righteousness did not attain to God's righteousness, but manifested their own righteousness, which is not righteous at all, and why? Because they sought it by their own works by which with men, salvation is impossible. They rejected Christ the Messiah, and therefore rejected the grace by which one is sanctified and saved.

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

If there is one truth that Paul reiterates over and over, it is that we are not justified by works of the law, but only by faith.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

If we could be justified by the works which we perform, we would have no need of grace, and if we would have no need of grace, we would have no need of Christ. It doesn't matter whether Jew or Gentile, righteousness comes through faith that works by love.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5) For we through the Spirit wait for the hope of righteousness by faith. 6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Without grace and without Christ, there will be no righteousness by faith, and if there is no righteousness, there is no salvation from sin, thus no eternal inheritance of the promised land.

Romans 10:4

Romans 10:4 For Christ is the <u>end</u> [goal] of the law for righteousness to every one that believeth.

The word "end" in the above verse is often misunderstood to suggest that Christ kept the law in our place because we cannot keep it, even through Christ working in us. However, the word "end" is the same word found in the following verse which reveals the true meaning of the word, which is "goal." The law reveals to us our sin and our need of a Saviour and leads us to Christ which is the goal of the law.

1Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

Romans 10:5

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Paul declares that Moses taught that if you think you can by your own works attain to righteousness, you better be able to keep it fully, and since that is impossible, you will find yourself "under the curse," the consequences of sin.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11) But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12) And the law is not of faith: but, The man that doeth them shall live in them.

God's promises are conditional upon obedience to His commandments, statutes and judgments.

Leviticus 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Nehemiah 9:29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

When Paul states "That the man which doeth those things shall live by them," he is simply saying, "for whatsoever a man soweth, that shall he also reap" Galatians 6:7.

The law cannot save us because our carnal, sinful flesh cannot keep it, so God sent His Son to save us from sin that "the righteousness of the law might be fulfilled in us" ***but not by us,*** that is by our acting independently.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8) So then they that are in the flesh cannot please God.

Romans 10:6 — 11

Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. 10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11) For the scripture saith, Whosoever believeth on Him shall not be ashamed.

If we could only realize that we do not have to ascend into the heavens to bring Christ down, nor descend into the earth to bring Him up, but that He is ever near us, how different would be our actions. It is by faith alone that we understand that Christ came down from Heaven and when He finished His work of redemption, was resurrected. It is by that same word of faith we preach that if we confess our belief in the victory of Christ over sin, proven by His resurrection, and if that belief produces righteousness by faith, we shall be saved.

Romans 10:12, 13

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. 13) For whosoever shall call upon the name of the Lord shall be saved.

We read again Paul's emphasis on the fact that the provision for salvation is for the Jew as well as the Greek or Gentile. The covenant promise to Abraham was that through the seed which is Christ, a descendant of Abraham, "all families of the earth be blessed."

> Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Romans 10:14, 15

> Romans 10:14 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? 15) And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

We do have a part to play in the salvation of man and that is to proclaim the beautiful gospel of grace.

> Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5) Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

In the following passages, we read that Israel had been given multiple opportunities to accept the gospel but because they refused Christ as the Messiah, as Isaiah prophesied, Israel would be provoked to jealousy by a foolish nation, referring to the Gentiles who not only heard but obeyed the gospel and picked up the torch which Israel forfeited. Christ stated,

> Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation [which translates as Gentiles], bringing forth the fruits thereof.

Romans 10:16

> Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Isaiah prophesied that Christ would be rejected and despised by Israel.

> Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? 2) For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. 3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Romans 10:17, 18

> Romans 10:17 So then faith cometh by hearing, and hearing by the word of God. 18) But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

There is no excuse for Israel having rejected Christ as the Messiah, for the gospel was preached, sometimes by the Gentiles who recognized Christ as the promised seed.

Romans 10:19—21

Romans 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. 20) But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 21) But to Israel He saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Paul reminds his readers of the fact that Moses prophesied that Israel would be moved to jealousy by the Gentiles because of their idolatrous vanities.

Deuteronomy 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Paul refers to Isaiah's prophesying that the Gentiles, who were not called by His name, would seek Him and find Him.

Isaiah 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

God did all He could do to prepare Israel to receive Christ and salvation, but they would not hear.

Jeremiah 29:19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

Psalms 81:8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; 9) There shall no strange god be in thee; neither shalt thou worship any strange god. 10) I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. 11) But my people would not hearken to my voice; and Israel would none of me. 12) So I gave them up unto their own hearts' lust: and they walked in their own counsels. 13) Oh that my people had hearkened unto me, and Israel had walked in my ways! 14) I should soon have subdued their enemies, and turned my hand against their adversaries.

2Chronicles 30:7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

Matthew 24:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38) Behold, your house is left unto you desolate.

Matthew 24:1 And Jesus went out, and departed from the temple: and His disciples came to Him for to shew Him the buildings of the temple. 2) And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Salvation is still available to those Jews who live by faith, the "remnant according to the election of grace."

Hosea 13:9 O Israel, thou hast destroyed thyself; but in me is thine help.

"A Remnant According to The Election of Grace"

Romans Chapter 11

Introduction:

As Paul finishes his message to Israel in Romans 10, it would appear there is little hope for the genetic descendants of Abraham. However, Paul does not leave Israel with a negative ending but encourages them to have hope in that even though as a nation, Israel failed to give the gospel to the world, a remnant of Israel remains according to the election of grace.

Romans 11:1—5

> Romans 11:1-5 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2) God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias? how He maketh intercession to God against Israel, saying, 3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5) Even so then at this present time also there is a remnant according to the election of grace.

What does Paul mean by "according to the election of grace?"

Romans 11:6

> Romans 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Remember the two laws that produce works, the law of works and the law of faith? You cannot have both, salvation by works and salvation by faith. You are not saved by your works, you are not saved without works, but you are saved by grace through "faith which worketh by love"! Galatians 5:6.

To understand the election of grace, it would be well to discuss what grace is. In the following verses, Paul equates the grace of Christ to the gospel of Christ in the following verses. Paul recognizes that there is only one true gospel but that there are some who would pervert it.

> Galatians 1:6 I marvel that ye are so soon removed from Him that called you into <u>the grace of Christ</u> unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert <u>the gospel of Christ</u>.

Does Paul explain what the gospel of Christ is? Yes he does.

> Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

We see then from Galatians 1:6, 7 that the "grace of Christ" is equivalent to the "gospel of Christ," and from Romans 1:16 that the "gospel of Christ" is the "power of God unto salvation." Therefore the "grace of Christ" is equivalent to "the power of God unto salvation." What is that power to save? It "is the righteousness of God revealed." Where? "In the face of Jesus Christ." (Romans 1:17; 2 Corinthians 3:6) Jesus said, "he that hath seen me hath seen the Father." (John 14:9) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Paul states, "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4)

2Corinthians 3:3 But if our gospel be hid, it is hid to them that are lost: 4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The gospel "is hid to them that are lost" because they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." (Romans 1:25) In other words, instead of crediting God for their achievements, they take the credit to themselves as did Lucifer. Spiritually speaking, they are idolaters believing that their works merit salvation instead of realizing it is the gift of God.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

This is why not all of Israel are Israel indeed. Only the "election according to grace" hath obtained that for which they seek. The elect are those who recognize "For it is God which worketh in you both to will and to do of His good pleasure." (Philippians 2:13) It is not that God elects them, but that they elect themselves by their decision to follow Him. They testify, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," (2Timothy 1:12) and their commitment to God was whole-hearted.

Romans 11:7—10

Romans 11:7-10 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10) Let their eyes be darkened, that they may not see, and bow down their back alway.

Psalms 69:22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

God, valuing all His creatures, having given them freewill, allows them to be self deceived because they "changed the truth of God into a lie," (Romans 1:25) "because they received not the love of the truth, that they might be saved," but "had pleasure in unrighteousness." (2Thessalonians 2:10, 12) "Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them," "receiving in themselves that recompence of their error which was meet." (Romans 1:27) Notice the "recompense," the natural consequence of self deception, causes God's blessings, "which should have been for their welfare," to "become a trap."

Romans 11:11

Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Christ told the Jews that because they did not bring forth fruits, the gospel commission would be taken from them and given to the Gentiles.

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

This lesson was also revealed to them by the cursing of the fig tree which represented Israel.

Matthew 21:19 And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Was it God's will that "they stumbled that they should fall?" Surely not, but because Israel failed to fulfill the commission to spread the gospel to the world, God commissioned the Gentiles to spread the gospel, knowing that it would provoke jealousy and ultimately save a remnant of Israel.

Romans 11:12

> Romans 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Paul repeats the same thoughts but with different words in the following verses.

> Romans 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
>
> Romans 11:19 Thou wilt say then, The branches were broken off, that I might be graffed in.
>
> Romans 11:130 For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Jews] unbelief:

The gospel was to go to the world by the Jews, but when they coveted it to themselves, and closed their probation as a nation, God commissioned the Gentiles to be the avenue through whom He would bless the world. Now if the Jews were to accept Christ as the Messiah, and join the Gentiles in preaching the gospel, how much more would the world be blessed. Paul desires to stimulate his brethren that some of them might be saved.

Romans 11:13—15

> Romans 11:13-15 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14) If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15)For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Romans 11:16

> Romans 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Holiness can only come from One who is holy, and that is Christ. If we be in Christ and Christ is in us, we too will be holy. If the branches are to be holy, they must be attached to the One who is holy.

> John 15:1 I am the true vine, and my Father is the husbandman. 2) Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. ... 5) I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Romans 11:17—22

> Romans 11:17-22 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19) Thou wilt say then, The branches were broken off, that I might be graffed in. 20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21) For if God spared not the natural branches, take heed lest He also spare not thee. 22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.

The gospel was given to the Jews to proclaim to the Gentiles the good news of salvation. They rejected Christ through unbelief, bearing no fruit and therefore were broken off the olive tree. The Gentiles then were grafted on to the tree through faith, but if they should bear no fruit, they too would be broken off. If Israel was broken off because of unbelief, don't think it would be any different for the Gentiles, for God is no respecter of persons.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

All must—

Continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, … Colossians 1:23.

Romans 11:23, 24

Romans 11:23, 24 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24) For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?

There is still hope that some of Israel will yet believe and be graffed back into the olive tree, for God is faithful to forgive and cleanse all who come unto Him.

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Paul quotes Isaiah declaring that a remnant of Israel shall be saved.

Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Romans 11:25

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Through the gospel being preached by the Gentiles, there will be a remnant of Israel who shall be saved. As it is written, "the just shall live by faith," (Romans 1:17) whether Jew or Gentile for we "are all one in Christ Jesus." Because we "are all one in Christ Jesus," Paul understands that "all Israel shall be saved."

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 11:26, 27

Romans 11:26, 27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27) For this is my covenant unto them, <u>when I shall take away their sins</u>.

Isaiah 59:20 And the Redeemer shall come to Zion, and <u>unto them that turn from transgression in Jacob</u>, saith the LORD.

Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

As we have read, Israel was cut off because of unbelief, and Paul warned the Gentiles that they too could be cut off if they did not continue in the faith. "For if God spared not the natural branches, take heed lest He also spare not thee." (Romans 11:21) When Paul says that "all Israel shall be saved," he is referring to both the Gentiles who "continue in the faith," (Colossians 1:23) and Israelites who "turn from their transgression." (Isaiah 59:20) Christ covenanted "to take away their sins." (Romans 11:27) "For God hath concluded them all in unbelief, that He might have mercy upon all," (Romans 11:32) both Jew and Gentile.

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10) As it is written, There is none righteous, no, not one: 11) There is none that understandeth, there is none that seeketh after God. 12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

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

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; 6) That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:

It was God's purpose that His grace should be revealed among the Gentiles as well as among the Israelites. This had been plainly outlined in Old Testament prophecies. The apostle uses some of these prophecies in his argument. "Hath not the potter power over the clay," he inquires, "of the same lump to make one vessel unto honor, and another unto dishonor?" (Romans 9:21)

Isaiah 56:3 Neither let the son of the stranger [Gentile], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. 4) For thus saith the LORD unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; 5) Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6) Also the

sons of the stranger [Gentile], that join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; 7) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8) The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.

Romans 11:28—32

Romans 11:28-32 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29) For the gifts and calling of God are without repentance. 30) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31) Even so have these also now not believed, that through your mercy they also may obtain mercy. 32) <u>For God hath concluded them all in unbelief, that He might have mercy upon all</u>.

"I say then, Hath God cast away His people? God forbid." (Romans 11:1) God's covenant promise is irrevocable, but because He honors liberty, He must allow the rejection or acceptance of His merciful intervention. So which is it? Does God choose whom He will have mercy on, "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," (Romans 9:15) or is it "that He might have mercy upon all?" (Romans 11:32) Or is it that those who choose to fulfill the conditions of salvation, open the door to His mercy?

Romans 11:33—36

Romans 11:33-36 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! 34) For who hath known the mind of the Lord? or who hath been His counsellor? 35) Or who hath first given to Him, and it shall be recompensed unto Him again? 36) For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.

Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: 14) In whom we have redemption through His blood, even the forgiveness of sins: 15) Who is the image of the invisible God, the firstborn of every creature: 16) For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: 17) And He is before all things, and by Him all things consist. 18) And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. 19) For it pleased the Father that in Him should all fulness dwell;

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Romans 15:7-12

Romans 15:7-12 Wherefore receive ye one another, as Christ also received us to the glory of God. 8) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9) And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10) And again He saith, Rejoice, ye Gentiles, with His people. 11) And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people. 12) And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

Conclusion:

When we examine the covenant that God made with Israel, we must realize that God's promises are unconditional and irrevocable for He never changes, and He is able to fulfill His promises. However, the covenant is not without conditions. The conditionality is not with God, but with Israel. It was Israel that couldn't fulfill their promises. God foreknowing that Israel could not fulfill their promises, provided One who through faith in Him and His ability to help them, could bring them into obedience to the covenant.

God's promises were unconditional and irrevocable:

Psalms 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Jeremiah 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: 36) If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Israel's covenant was conditional:

Exodus 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5) Now therefore, <u>if ye will obey my voice indeed</u>, and keep my covenant, <u>then</u> ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Jeremiah 18:5 Then the word of the LORD came to me, saying, 6) O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. 7) At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; 8) If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. 9) <u>And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it</u>; 10) <u>If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.</u>

Israel broke the covenant:

Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

God found fault with the promises of Israel:

Through faith in Christ's victory over sin and His power to keep them from sinning, He made a way for Israel to be saved by new promises in which He would do for them what they were unable to do for themselves.

Hebrews 8:6 But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. 7) For if that first covenant had been faultless, then should no place have been sought for the second. 8) For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13) In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

For they are not all Israel, which are of Israel:

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

They that are of faith are Israel, the children of Abraham:

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9) So then they which be of faith are blessed with faithful Abraham.

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father

of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15) Because the law worketh wrath: for where no law is, there is no transgression. 16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Driving Under The Influence of Grace

A Study on Romans 12

Introduction:

Are you just a social drinker, or are you drunk with the gospel? Do you have a form of godliness and yet deny the power thereof? Does the divine influence reflect in your life?

2Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Romans 12:1

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"Present your bodies a living sacrifice"

1Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Romans 12:2

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

"Be not conformed to this world:"

1John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16) For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

"The renewing of your mind"

Psalms 51:10 Create in me a clean heart, O God; and renew a right spirit within me.

Ephesians 4:23 And be renewed in the spirit of your mind;

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

Romans 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

2Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Romans 12:3

Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

"Not to think of himself more highly"

Philippians 2:2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 3) Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ... 5) Let this mind be in you, which was also in Christ Jesus:

Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

James 4:10 Humble yourselves in the sight of the Lord, and He shall lift you up.

Matthew 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

1Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6) Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:

Romans 12:4

Romans 12:4 For as we have many members in one body, and all members have not the same office:

"For as we have many members in one body"

1Corinthians 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and

have been all made to drink into one Spirit. 14) For the body is not one member, but many. 15) If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16) And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17) If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18) But now hath God set the members every one of them in the body, as it hath pleased Him. 19) And if they were all one member, where were the body? 20) But now are they many members, yet but one body. 21) And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Romans 12:5

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

"So we, being many, are one body in Christ"

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ephesians 4:15 But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ:

Romans 12:6—8

Romans 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7) Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8) Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

"Having then gifts differing according to the grace that is given to us"

1Corinthians 12:4 Now there are diversities of gifts, but the same Spirit. 5) And there are differences of administrations, but the same Lord. 6) And there are diversities of operations, but it is the same God which worketh all in all. 7) But the manifestation of the Spirit is given to every man to profit withal. 8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Ephesians 4:11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15) But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ:

Romans 12:9

Romans 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

"Let love be without dissimulation"

1Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

"Abhor that which is evil;"

1John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

"Cleave to that which is good."

Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Romans 12:10

Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

John 15:12 This is my commandment, That ye love one another, as I have loved you.

1John 4:11 Beloved, if God so loved us, we ought also to love one another.

1Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Romans 12:11

Romans 12:11 Not slothful in business; fervent in spirit; serving the Lord;

Not slothful in business

Ecclesiastes 9:10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Proverbs 22:29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

"Fervent in spirit"

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

"Serving the Lord"

Psalms 100:2 Serve the LORD with gladness: come before His presence with singing.

Psalms 2:11 Serve the LORD with fear, and rejoice with trembling.

Colossians 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Romans 12:12

Romans 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

"Rejoicing in hope"

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

"Patient in tribulation"

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

James 1:2 My brethren, count it all joy when ye fall into divers temptations; 3) Knowing this, that the trying of your faith worketh patience. 4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

"Continuing instant in prayer"

1Thessalonians 5:17 Pray without ceasing.

Psalms 55:17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Mark 14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Luke 18:1 And He spake a parable unto them to this end, that men ought always to pray, and not to faint;

1Thessalonians 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Romans 12:13

Romans 12:13 Distributing to the necessity of saints; given to hospitality.

"Distributing to the necessity of saints"

Romans 15:25 But now I go unto Jerusalem to minister unto the saints. 26) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Acts 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

"Given to hospitality"

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

1Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Titus 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

1Peter 4:9 Use hospitality one to another without grudging.

Romans 12:14

Romans 12:14 Bless them which persecute you: bless, and curse not.

Matthew 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Luke 21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

John 16:1 These things have I spoken unto you, that ye should not be offended. 2) They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3) And these things will they do unto you, because they have not known the Father, nor me.

Romans 12:15

Romans 12:15 Rejoice with them that do rejoice, and weep with them that weep.

Philippians 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2) Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Romans 12:16

Romans 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Philippians 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4) Look not every man on his own things, but every man also on the things of others.

1Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Romans 12:17, 19, 20

Romans 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men. ... 19) Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20) For the wrath of man worketh not the righteousness of God.

Proverbs 25:21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

Matthew 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Romans 12:18

Romans 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Psalms 34:14 Depart from evil, and do good; seek peace, and pursue it.

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

2Corinthians 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Romans 12:21

Romans 12:21 Be not overcome of evil, but overcome evil with good.

Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2) For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3) And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Galatians 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

"Let Every Soul Be Subject Unto The Higher Powers"

A Study on Romans 13

Matthew 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18) But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19) Shew me the tribute money. And they brought unto Him a penny. 20) And He saith unto them, Whose is this image and superscription? 21) They say unto him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22) When they had heard these words, they marvelled, and left Him, and went their way.

"What does the passage above have to do with Romans 13?" Let's find out.

Romans 13:1

Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

To keep order and to prevent lawlessness, God ordained that we should be subject to higher powers. This would never have had to happen had sin not been introduced into this world.

Romans 13:2

Romans 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

We all have free will to choose to obey the higher powers ordained of God or not, but should we not, we shall receive the consequences of disobedience. This truth is also found in the kingdom principles of God. As Romans 2 reveals, we treasure up unto ourselves wrath.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds:

Romans 13:3

Romans 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

The rulers are to keep lawful those who transgress the laws. Those that obey the laws are free of guilt and the consequences of transgression.

Romans 13:4

Romans 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Paul again emphasizes that the rulers are ordained of God, they are His ministers to keep law and order to prevent wickedness from prevailing.

Romans 13:5

> Romans 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

If we would escape the guilt as well as the consequences of lawlessness, we will subject ourselves to the higher powers.

Romans 13:6

> Romans 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

The rulers need to be compensated for their work in keeping order. Interestingly, we understand from an Old Testament story of the first king of Israel, Saul, that it was not God's perfect will but His permissive will that He honored their request and chose a king for them.

> 1Samuel 8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, 5) And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.
>
> 1Samuel 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.
>
> 1Samuel 8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

After Samuel spoke to Israel of all the control the king would have over their sons, their daughters, and their land, that they would be taxed and become servants, they still chose to have a king.

> 1Samuel 8:19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 20) That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

Romans 13:7

> Romans 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

It's only right that the rulers should receive dues and taxes for their support. They should be shown honour and respect as well as obeying their laws.

Romans 13:8

> Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Paul counsels us not to neglect to pay tribute, and that we should act out of love thus fulfilling the law.

John teaches that love for God is shown by our love for one another.

> 1John 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Christ summed up the law of love in the following passage.

Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38) This is the first and great commandment. 39) And the second is like unto it, Thou shalt love thy neighbour as thyself. 40) On these two commandments hang all the law and the prophets.

Romans 13:9

Romans 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

How would you answer the question, "What does the passage, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,' have to do with Romans 13?" The ten commandment law is divided into two sections, love for God and love for on another. Which section of the law does the higher powers and rulers have jurisdiction over? Paul quotes the section of the commandments that have to do with our interaction with one another, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;" .... He does not mention the first four commandments which have to do with our relationship to God in which we have been given liberty of conscience to choose to love Him or not. There should never be laws governing our freewill worship, and yet we read in Revelation 13 that will happen and when it does, we shall know it is not of God.

Romans 13:10

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

If we love God and our brethren, we shall not be found breaking the law.

Romans 13:11

Romans 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

1Corinthians 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Matthew 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33) So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35) Heaven and earth shall pass away, but my words shall not pass away. 36) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

Romans 13:12

Romans 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

If we find ourselves preferring the darkness, it suggests that we are in sin and prefer the darkness than to having our sins revealed and suffer guilt and shame.

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

1Thessalonians 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5) Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light:

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Ephesians 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Romans 13:13

Romans 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering [cohabitation] and wantonness, [licentiousness] not in strife and envying.

Romans 13:14

Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Ephesians 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:10 And have put on the new man, which is renewed in knowledge after the image of Him that created him:

Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Colossians 3:14 And above all these things put on charity, which is the bond of perfectness.

Take Your Orders From Headquarters

A Study on Romans 14

Romans 14:1, 2

> Romans 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2) For one believeth that he may eat all things: another, who is weak, eateth herbs.

Some have misinterpreted the above verses to compare meat eating with vegetarianism. However, when we compare this chapter with Paul's counsel in 1Corinthians 8, we see many connections, such as:

1. Eating
2. Weakness
3. Stumbling block
4. Conscience

> 1Corinthians 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2) And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3) But if any man love God, the same is known of Him.

We may think we have more knowledge than others, and we may have, but we should seek to edify one another instead of contending with each other.

> 1Corinthians 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5) For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6) But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.

The Jews only acknowledged one true God, therefore why would they have a guilty conscience in eating meats sacrificed to idol gods when they recognized that they don't even exist. God Himself has told us that there is not other God.

> Isaiah 44:8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

In the following passage, Paul reveals that it is more important for each of us to live up to our conscience, however correctly we reckon right and wrong. God is after our heart and our willingness and commitment to follow what we believe is right, not judging us by how much knowledge we have, for He is able to reveal truth to us and set us straight if He has our heart.

Paul gives us an illustration of how not to be a stumbling block for others who imagine it a sin to eat foods sacrificed to idols. Even though our conscience does not believe it to be sin to eat those foods, we should be careful not to partake and possibly cause others to go against their conscience.

> 1Corinthians 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being

weak is defiled. 8) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9) But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11) And through thy knowledge shall the weak brother perish, for whom Christ died? 12) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Romans 14:3

Romans 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

It is not our place to judge anyone for we cannot read the motives of the heart. God recognizes the finite knowledge of His people and does not judge them for their lack of knowledge, but reads the motives of their hearts whether they are committed to following the truth as He is able to reveal it to them.

John 16:12 I have yet many things to say unto you, but ye cannot bear them now.

Romans 14:4

Romans 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Paul again appeals to us not to judge another for their convictions. If God accepts him for living up to the light he has, who are we to accuse him.

Romans 14:5

Romans 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

In the above verse Paul is revealing a principle that can be applied to many things. All should live up to that which they believed to be true. However, in the context in which this verse is found, Paul is addressing those who have come out of idolatry, the worship of idols to which they had sacrificed meat and drink offerings. They no doubt also celebrated religious holy days in honor of those pagan gods which they worshipped.

In keeping with the context which is not addressing the seventh day Sabbath, this principle would still apply to it. There will people in Heaven with the right spirit and the wrong doctrine, but no one will be found in Heaven with the right doctrine and the wrong spirit or heart condition.

Romans 14:6

Romans 14:6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

This passage in Romans 14 is not a study on vegetarianism versus meat eating nor is it a study on which day is the Sabbath, it is simply bringing out the lessons, 1) we should not judge others for their convictions, 2) we should not be a stumbling block to them by example, causing them to go against their conscience, 3) we must all live up to our conscience and sin not, and 4) God accepts us if we of a pure heart live up to our conscience whether it be right or wrong.

Romans 14:7

Romans 14:7 For none of us liveth to himself, and no man dieth to himself.

Everything we do has an influence for good or for evil on others around us.

Romans 14:8

Romans 14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

We therefore should have the assurance that if we do not go against our conscience and sin, we are accepted of the Lord and along to Him.

Romans 14:9

Romans 14:9 For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

This is the reason for Christ's coming "in the likeness of our sinful flesh," who "condemned sin in in the flesh" (Romans 8:3), being "tempted like as we are, yet without sin" (Hebrews 4:15), "for in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2:18), "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4), "that He might be Lord both of the dead and living."

Romans 14:10

Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Earlier on in Romans, Paul addressed this very same truth.

Romans 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2) But we are sure that the judgment of God is according to truth against them which commit such things. 3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Romans 14:11

Romans 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

In the final judgment all will be convinced that God's judgments are true and faithful and all will finally confess to the righteousness of God's judgments.

Revelation 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Romans 14:12

Romans 14:12 So then every one of us shall give account of himself to God.

2Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Romans 14:13

Romans 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

Paul is summing up the principles addressed in this chapter. Judgment is not given to us regarding the consciences of others, and we should be careful not to cause our brethren to sin. Paul makes it even clearer in his message to the Corinthians in the following passage.

1Corinthians 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11) And through thy knowledge shall the weak brother perish, for whom Christ died? 12) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Romans 14:14

Romans 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

We must not read into the context something that is not there. Paul is teaching that we should not judge one another. We may not consider it a sin to partake of something, but if our brother does, we should not be a stumbling block and cause someone to go against their conscience by our example. This verse is not to teach that every thing that crawls or walks on the earth is clean and can be eaten, but rather that we must live up to our consciences, and if we consider something to be unclean, we should not partake of it.

God has not changed His mind regarding clean and unclean meats, the health laws He gave to Israel are still relevant today.

Romans 14:15

Romans 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

If we love our brethren, we shall be mindful not to cause him to sin against his conscience by tempting him to partake of that which he esteems unclean.

Romans 14:16

Romans 14:16 Let not then your good be evil spoken of:

We should be careful in our witness that we not be considered evil for doing something that is considered evil by someone else.

Romans 14:17

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

The most important witness to be known for is that we demonstrate righteousness, peace and joy.

Romans 14:18

Romans 14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.

Proverbs 3:4 So shalt thou find favour and good understanding in the sight of God and man.

Romans 14:19

Romans 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Just as Christ who is our example, lived to bless others, we too should seek peace and minister to others by lifting them up.

Romans 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Ephesians 6:15 And your feet shod with the preparation of the gospel of peace;

1Corinthians 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

Paul not only taught these principles, but lived them out. He recognized that edification of the brethren was more important than winning an argument over what was clean and unclean.

Romans 14:20

Romans 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Paul again emphasizes that if one goes against his conscience it is evil.

Romans 14:21

Romans 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Don't partake of those things your brother is convinced are evil.

Romans 14:22

Romans 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

If one goes against his conviction it is sin, "for whatsoever is not of faith is sin." Thus he condemns himself to damnation.

Romans 14:23

Romans 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

"That Ye May With One Mind & One Mouth Glorify God"

A Study on Romans 15

Introduction:

This chapter is actually a continuation of the lessons Paul taught in Romans 14.

1. We should not judge others for their convictions.
2. We should not be a stumbling block to them by example, causing them to go against their conscience.
3. We must all live up to our conscience that we sin not.
4. God accepts us if we of a pure heart live up to our conscience however correctly we reckon right and wrong.

Paul sums it up in the first verse of chapter 15.

Romans 15:1

Romans 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Christ does not ask us to do anything He has not done.

Isaiah 53:4 Surely He hath borne our griefs, and carried our sorrows: ...

John 8:29 And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him.

Romans 15:2, 3

Romans 15:2 Let every one of us please his neighbour for his good to edification. 3) For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Christ was our example of how to treat others even when they reproach us.

Romans 15:4

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

How discouraging would it be if there were no accounts given in the Scriptures recording the missteps of those that went before us and their final victory? We must embrace the hope that we too can be victorious. We read in the following verses, some of the same thoughts.

1Corinthians 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Romans 15:5

Romans 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

As the apostle Paul began his letter to the Romans, he stated that the gospel was the power of salvation for everyone, to the Jew and also to the Greek, or Gentiles.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

It was always God's plan that the plan of salvation from sin was for all mankind. The Jews believed it was only for them and therefore did not share the gospel with the Gentiles. Through the ministry of Christ and of Paul, the mystery of the gospel was to be revealed.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: 27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Paul's ministry was to preach the true gospel and to teach that there was only one body, only one church, made up of all believers. This truth was not palatable to many of the Jews who resisted and caused divisions among the believers. The Jews insisted that the Gentiles keep the ordinances of Moses in order to be saved.

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14) For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15) Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; 16) And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Paul sums up his burden for unity between the Jew and the Greek in the following passage.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

That the church would be united was Christ's last prayer before He went to the cross to reveal the greatest manifestation of His and His Father's unconditional and everlasting love for us.

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Even before Christ went to the cross, He stated that He had finished the work He was given to do. Christ revealed the Father's character in all aspects of His life.

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Christ has given us the same work the Father had given Him, to glorify the Father, to reveal His character in our lives.

Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7) Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

When we keep the commandments of love, we glorify God.

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. 14) For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

It is through the everlasting gospel, having a knowledge of God that we can obtain eternal life. The knowledge of the character of God will produce righteousness in us.

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

2Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

What is the everlasting gospel? The gospel reveals in Christ "the righteousness of God" the Father, which is the power to save us from sin, perfecting "holiness without which no man shall see the Lord:" (Hebrews 12:14)

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

2Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

It is only the goodness of God that will motivate us to repent, to be sorry and turn away from our sins in obedience to the commandments of God.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2Corinthians 4:3 But if our gospel be hid, it is hid to them that are lost: 4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6) For

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Romans 15:6

Romans 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22) And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Philippians 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

It is only when Christ's church unites in spirit and truth, glorifying Him, that He can come.

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

1Peter 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

2Corinthians 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Romans 15:7

Romans 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

To glorify God is to reflect the character of Christ which is not only our duty, but our privilege.

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Romans 15:8

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

Christ knew His mission was to confirm the covenant promises made to Israel.

Matthew 15:24 But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Through Christ only would "all families of the earth be blessed."

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

All those of faith, those who believe the promises given to Abraham that would be fulfilled by Christ, receive the promise.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Romans 4:11 And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Romans 15:9 — 12

Romans 15:9 And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. 10) And again He saith, Rejoice, ye Gentiles, with His people. 11) And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people. 12) And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

God is no respecter of persons, and it has always been His purpose that the gospel would be for "all families of the earth."

Isaiah 56:8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.

Malachi 1:11 For from the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts.

Psalms 18:49 Therefore will I give thanks unto thee, O LORD, among the heathen, [Gentiles], and sing praises unto thy Name.

Psalms 66:4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy Name. Selah.

Romans 15:13

Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Romans 3:29 Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also:

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

When we behold the glory of the Lord, we become what we behold and are changed into that same image, whether we be Jew or Gentile.

2Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25) But if we hope for that we see not, then do we with patience wait for it.

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Psalms 31:24 Be of good courage, and He shall strengthen your heart, all ye that hope in the LORD.

1John 3:3 And every man that hath this hope in Him purifieth himself, even as He is pure.

Through faith in the promises of God, we shall have righteousness, peace and joy.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Luke 17:21b ... behold, the kingdom of God is within you.

Romans 15:14

Romans 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

In the beginning of Paul's letter to the Romans, he spoke of their faith.

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

In the end of Paul's letter to the Romans, he spoke of their obedience. Obedience is the fruit of faith.

Romans 16:19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

Romans 15:15, 16, 18, 19

Romans 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ... 18) For I will

not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Paul assures his readers that he was commissioned by Christ to minister to the Gentiles, that they might be sanctified by the power of the Spirit of God unto obedience by word and deed.

Romans 1:9 For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; 10) Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Romans 15:17

Romans 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

Paul determined to glorify God by preaching the gospel of Christ which is the power to save.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

1Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Romans 15:20

Romans 15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

Paul was chosen by Christ to minister to the Gentiles.

Acts 9:15 But the Lord said unto him, Go thy way: for he [Paul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16) For I will shew him how great things he must suffer for my Name's sake.

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;)

Romans 15:21

Romans 15:21 But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand.

Israel was of the mindset that they only were worthy of the gospel of salvation, and therefore they did not share it with the Gentiles. Because of their pride and selfishness, the truth that the gospel was to bless "all families of the earth," remained a mystery to them. God opened the eyes of understanding to Paul and raised

him up to reveal this mystery not just to the Gentiles but also to Israel that there would be one church, one mind, one mouth glorifying the one God of the Jews and Gentiles alike.

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ... 16) And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Ephesians 3: Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; 6) That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: 7) Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

Romans 15:22

Romans 15:22 For which cause also I have been much hindered from coming to you.

Paul had a burden to visit the church in Rome, but his ministry to others kept him from visiting them.

Romans 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

Romans 15:23

Romans 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24) Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

Paul writes of his desire to fellowship with the church at Rome.

Romans 15:25 — 27

Romans 15:25 But now I go unto Jerusalem to minister unto the saints. 26) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27) It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Paul had a burden for his Christian brethren as he stated in Romans 13. He gathered contributions from the Gentiles to take to his brethren in Jerusalem. He stated that it was the duty of the Gentiles to provide essential carnal things for the saints in Jerusalem who were in physical need because through the Jews, they had been blessed in the spiritual things. Paul is not suggesting that they should share simply because they themselves had been blessed, but because the gospel teaches to "look not every man on his own things, but every man also on the things of others."

Philippians 2:4 Look not every man on his own things, but every man also on the things of others. 5) Let this mind be in you, which was also in Christ Jesus: 6) Who, being in the form of God, thought it not robbery to be equal with God: 7) But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: 8) And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Romans 15:28, 29, 32

Romans 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29) And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. ... 32) That I may come unto you with joy by the will of God, and may with you be refreshed.

Not only would the church in Rome be blessed, but Paul also would be refreshed.

Acts 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

Romans 15:30, 31

Romans 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31) That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

Paul solicited prayers from the brethren in Rome for those in Judaea and Jerusalem that did not believe. Paul does not identify what the saints did not believe, but we understand from other passages that there was divisions among the Jews whether the Gentiles should have to follow the laws of Moses. Paul was raised up to reconcile the Jew and the Gentiles into one body and one mind, that God might be glorified in His church and hasten His coming.

Since Israel as a nation, rejected the Messiah and crucified His body, Christ has another body, a church made up of Jews and Gentiles, that will have the same mind and mission to glorify His Father by revealing His character that all who would be save, will be saved, for:

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3

Romans 15:33

Romans 15:33 Now the God of peace be with you all. Amen.

God Be With You Till We Meet Again

A Study on Romans 16

Romans 16:1—16

Paul ends his letter by saluting several saints by name. Some of whom have laboured in the gospel commission and sacrificed for the cause. This personal touch in remembering the saints by name, suggests that Paul has a tender regard for his fellow saints and desires to encourage them.

> Romans 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2) That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. 3) Greet Priscilla and Aquila my helpers in Christ Jesus: 4) Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5) Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ. 6) Greet Mary, who bestowed much labour on us. 7) Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. 8) Greet Amplias my beloved in the Lord. 9) Salute Urbane, our helper in Christ, and Stachys my beloved. 10) Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. 11) Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. 12) Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 13) Salute Rufus chosen in the Lord, and his mother and mine. 14) Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15) Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16) Salute one another with an holy kiss. The churches of Christ salute you.

Romans 16:17

> Romans 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

In the beginning of his letter to the Romans, Paul identified some who would pervert the gospel. He ends with a reminder to avoid them.

> Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; .... 25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Paul has stated the problem in other letters he had written of false brethren deceiving the church by changing the true gospel into a lie, warning the church to beware.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Galatians 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4) Have ye suffered so many things in vain? if it be yet in vain. 5) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5) For we through the Spirit wait for the hope of righteousness by faith. 6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Romans 16:18

Romans 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Paul warned that the antichrist already existed in his day. He titled the antichrist as the "man of sin," the "son of perdition," the "wicked one," and the "mystery of iniquity." Those who "received not the love of the truth" would be deceived and damned.

2Thessalonians 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11) And for this cause God shall send them strong delusion, that they should believe a lie: 12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Romans 16:19

Romans 16:19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

In the first chapter of Romans, Paul acknowledged that that the saints in Rome were known for their faith, and in the end of his letter, he acknowledges their obedience.

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

In his letters Paul teaches the true gospel—the power of God unto salvation. It is the goodness of God, the love of God, that leads us to repentance, and to repent means to be sorry and to turn away from sin. The goodness of God is revealed in His Son, Jesus Christ who came to save us from our sins. Sin when it is finished bringeth forth death. Paul's purpose in his letter to the church in Rome was threefold.

1. To reveal the goodness of God, especially regarding His wrath, (the consequences of sin).
2. To reveal that it is sin that causes death.
3. To reveal that the law is unchangeable and cannot be transgressed without consequences.

1. To reveal the goodness of God, especially regarding His wrath, (the consequences of sin).

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2. To reveal that it is sin that causes death.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

3. To reveal that the law is unchangeable and cannot be transgressed without consequences.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 16:20

Romans 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Romans 16:21

Romans 16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 22) I Tertius, who wrote this epistle, salute you in the Lord. 23) Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Romans 16:24

Romans 16:24 The grace of our Lord Jesus Christ be with you all. Amen.

Grace being an important factor in the gospel message, Paul begins or ends all his letters with "grace and peace be with you," sometimes adding mercy. Paul labors to convey the truth that the law must be kept, but

how it is to be kept is a major theme in his letters. We are saved by grace through faith, and that faith produces works of righteousness which can only be achieved by being motivated by love.

2Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

We are not saved by works. We are not saved without works. We are saved by grace through faith that works by love. In other words, we are saved by grace if we have been changed by grace.

Romans 16:25

Romans 16:25 Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Ephesians 1:9 Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself:

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29) Whereunto I also labour, striving according to His working, which worketh in me mightily.

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13) For it is God which worketh in you both to will and to do of His good pleasure.

Romans 16:26

Romans 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27) To God only wise, be glory through Jesus Christ for ever. Amen.

Faith will produce obedience.

James 2:20 But wilt thou know, O vain man, that faith without works is dead?