

The Theme and Analysis of Romans

Peter Downs

Doctrine

The Righteousness of God revealed in the Gospel by faith.

The theme of Romans is found in chapter 1v16-17, 'For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed: from faith to faith: as it is written the just shall live by faith.' (From start to finish).

Declaring the means which God adopted, where righteousness can be reckoned to men, in spite of their sinful state, and furthermore, by which his grace and mercy now brought equally to Jews and Gentiles individually, will yet be ministered to them nationally. The main teaching of the epistle is that the plan of salvation is consistent with God's own character and attributes.

The Roman epistle was written from Corinth around 60AD by Paul and conveyed to the saints at Rome by Phoebe, who was on a visit to the city. She unknowingly carried under her cloak the most important book theologically in the whole of the New Testament, presenting the whole future of Christian theology.

Romans is an inspired argument, a reasoned exposition of the Gospel with its practical implication for life. A concise outline given by Philips:

1. The Principle of Christianity – chapters 1–8; (division 1)
2. The Problem of Christianity – chapters 9–11; (division 2)
3. The Practice of Christianity – chapters 12–16; (division 3)

The Gospel of God (v16 & 17)

1. The Source of the Gospel - God (the author and finisher of our faith).
2. The Nature of the Gospel - Power.
3. The Purpose of the Gospel - Salvation through the Lord Jesus Christ.
4. The Scope of the Gospel - Everyone.
5. The Gospel received - By faith.
6. The Effect of the Gospel - To reveal the righteousness of God through His Son.
7. The Result of the Gospel - The just shall live by faith (Habakkuk 2v4).

Doctrinal

1. The Introduction of the Gospel (1v1-15)
2. The Gospel defined (1v16-17)
3. Universal need of the Gospel (1v18 to 3v20)
4. Basis and terms of the Gospel (3v21-31)
5. Harmony of the Gospel with the Old Testament (chapter 4)
6. Practical Benefits of the Gospel (5v1-11)
7. Triumphs of Christ's work over Adam's sin (5v12-21)
8. The Gospel - the way to holy living (chapter 6)
9. The place of the law in the believer's life (chapter 7)
10. Holy Spirit as the power of holy living (chapter 8)

The Principle of Christianity – Chapters 1-8

- a. Condemnation (chapter 1 – 3v20)
- b. Justification (chapter 3v20 – 5v11)
- c. Identification (chapter 5v12–21)
- d. Sanctification (chapters 6 – 8)



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The Problem of Christianity – Chapters 9-11

- a. God's past dealings with Israel in electing grace (chapter 9)
- b. God's present dealings with Israel in governmental discipline (chapter 10)
- c. God's perspective dealings with Israel in fulfilment of prophecy (chapter 11)

The Practice of Christianity – Chapters 12 - 16

- a. The laws of the Christian life (chapter 12 – 13v7)
- b. The laws of Christian love (chapter 13v8 – 16v27)

1v1 Introduction

Paul presents his credentials to the church at Rome.

1. A servant of Jesus Christ.
Paul's service was characterised by humility and obedience at all times, pertaining to his Lord and Saviour. Paul received the Gospel by revelation of Jesus Christ (Galatians 1v11-12).
2. Called to be an apostle.
3. Separated unto the Gospel of God.

Called

The word 'called' is very important, as it relates to a Divine call. In Acts 9v3-6 he was called by Jesus Christ from heaven to receive the salvation of God (unique in its character). He was commissioned to the work of the Gospel in Acts 9v15-17 by God's servant Ananias. In Galatians 1v1, he was called to be an apostle by Jesus Christ and God the Father. In Galatians 1v15-16, he was 'separated from his mother's womb and called by His grace, to reveal His son in me in order to preach Him to the heathen.' He was separated to the work of God by the Holy Spirit in Acts 13v2.

Therefore, we conclude his conversion was unique, his apostleship was unique, and his separation by the Holy Spirit was unique.

1v2 – The promises of the Gospel in the Old Testament, are rooted and fulfilled in Jesus Christ. The Gospel being the fulfilment of the promises as revealed in type as follows:

1. The triumph of Calvary (Genesis 3v15).
2. The covering of animal skins – a type of the covering for sin.
3. Noah's ark – a type of God's salvation.
4. Abraham – God will provide himself a lamb and the work of substitution (Genesis 22).
5. Psalms 2, 22 & 69.
6. Isaiah 7v14; 9v6; chapter 53; chapter 54v4-9

There are many other scriptures in the Old Testament that reveal the Gospel message, but those stated above present the Gospel in its fullness.

Deuteronomy 18v15 – 'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him.'

1. A Prophet - one who speaks God's Word.
2. From your midst - truly human.
3. From your brethren - an Israelite.
4. Like unto me – raised up of God.
5. I will put my words in his mouth - fullness of inspiration (God's Word spoken).
6. He shall speak to them all that I command him - fullness of inspiration (God's Word spoken).
7. All are responsible to listen and obey Him (Acts 3v22 – 26).
8. Acts 3v23, 'And it shall come to pass that every soul which will not hear that prophet shall be destroyed from amongst the people.'

The following scriptures give further prophetic promises.



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Isaiah 4v2; 7v14; 9v6; Jeremiah 23v5 and Jeremiah 33v14-16. The Brazen Serpent in Numbers 21v9 and John 3v14.

1v3 - Verses 3 & 4, declare that the centre of the Gospel concerns his Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh. We are here brought to the wonderful truth of incarnation, that is, Deity being clothed with human flesh.

As the son of David we have the Messiah - message to the Jews.

As Son of God - message to the Gentiles - the church.

1v4

1. In v4 Christ is marked out in distinction from others as the Son of God by the resurrection from the dead.
2. To be the Son of God with power - literally in the days of His flesh and in his resurrection. The resurrection from the dead vindicated all Christ's claims to Deity.
3. I have power to lay down my life and to take it again, this commandment have I received of my Father (John 10v18).
4. David said in Psalm 16v10, 'For it is impossible for thy Holy One to see corruption.'
Note: The power for any work is according to the spirit of holiness abiding in the person i.e. the result will be a sanctified life as revealed in Romans 6v8.

The Lord Jesus manifested the spirit of holiness: -

1. In his birth.
2. In his life.
3. His death.

1v5 – 'By whom we have received grace and apostleship for obedience to the faith among all nations for His Name.'

1. '**By whom we have received grace**' - Paul here is referring to the day when he received grace (salvation) which can be more explicitly stated as mercy and grace.

Mercy - forgiveness from judgment we do deserve.

Grace - favours bestowed which we do not deserve.

2. '**...and apostleship**' - this refers to Paul's appointment by Deity to preach the message of the Gospel to all nations. Unto obedience to the faith, the only means whereby a soul can be saved is by obeying the word spoken, then exercising faith and confidence in God, founded on his word spoken.

The Object of Preaching the Gospel.

1. That souls may be saved by faith.
2. That the Redeemed of the Lord may give Glory to His Name.
3. That those that bear the Name of Christ will display the character of Christ.
4. That Glory and Honour will be given to His Name.

1v6 (Introduction)

'Among whom are ye also called of Jesus Christ.' The Saints at Rome had been called by the preaching of the Gospel, and by acceptance by faith into a relationship with the Lord Jesus Christ, therefore with God the Father.

1. To be His own possession.
2. Giving a dignity to their position.
3. Called unto obedience to the written Word.
4. Called unto holy living, therefore, unto separation from all that is unclean.

1v7 (Introduction)



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

1. 'To all that be in Rome, beloved of God.'
To all in Rome - who are the subject of God's special Love. John 14v21 '...and he that loveth me shall be loved of my Father and I will love him and I will manifest myself to him.'
2. 'Called to be saints (holy).'
3. 'Grace to you and peace from God our Father, and the Lord Jesus Christ.'
Grace - unmerited favour proved by our peace with God i.e. fellowship with God.
4. 'From God our Father and the Lord Jesus Christ' - all man's blessings come equally from God the Father and God the Son. Deity of Christ - One with the Father. Each can work individually but are in essence One.

1v8 (Introduction)

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

Paul's affection for the Roman Church.

First I thank my God through Jesus Christ for you all. Paul directs his thanksgiving to my God, including himself in the thanksgiving for all that the Lord has done for him, along with what he has done for the Saints at Rome. That Jesus Christ was the mediator between God and man, bringing into view all the work of Christ.

1. The Incarnation, death, Resurrection and Ascension, giving a basis of thanksgiving for all the blessings of salvation.
2. That their faith is spoken about throughout the whole world i.e. the world where Paul travelled to on his missionary journeys. Paul loved to rejoice over the faithfulness and steadfastness of the church of Jesus Christ. Rejoiced for the glory given to the name of the Lord Jesus Christ as those believers in Rome lived out Christ.

GENERAL NOTE - WHAT IS FAITH? For a definition of FAITH we can say it is (belief and trust in the authority of God's Word) i.e. in the scriptures. In Hebrews 11v1 we find out what FAITH does, 'FAITH is the substance of things hoped for, the evidence of things not seen.'

- 1) FAITH PROVIDES SUBSTANCE which = ASSURANCE, FUTURE HOPE, RESURRECTION, HOPE OF CHRIST'S RETURN, GLORIFICATION OF SAINTS
- 2). FAITH PROVIDES EVIDENCE which = CONVICTION, PRESENT REALITIES NOT SEEN.
- 3). Conviction is faith relating to the present. Forgiveness of sins. Christ's intercession.

Hebrews 11v6 – '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.'

1v9 (Introduction)

NOTE: The Righteousness of God revealed in the Gospel by Faith.

'God is my witness whom I serve.' Paul did not serve for the approval of men. His service was rendered with the eye of God upon him, with my spirit in the Gospel of His Son. Fervent believing prayer coming from a heart of adoration for his Lord, that the Gospel message may be to the glory of his God and Master.

That without ceasing I make mention of you always in my prayers (priestly service). Paul had already stated that their faith was spoken of throughout the whole world, giving Paul a fellowship



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with them in prayer, and longing to share with them a mutual faith, A man in the spirit, in fellowship with God, whose walk is controlled by the Spirit of God, with a prayer life delighting the heart of God, will move mountains.

1v10 (Introduction)

Paul's prayer for a prosperous journey, by the will of God, to visit Rome. Paul's journey to Rome was probably three year's later and through many trials and disasters i.e. shipwreck, imprisonment, arrived in Rome in chains, a prisoner, but all in the will of God. Paul, the aged, tried unto the bitter end. (Dare we complain).

1v11 (Introduction)

'Long to see you that I may impart unto you some spiritual gift, that in the end you may be established.' Paul's desire was to share with them spiritual things that the Lord had given him.

'Some spiritual gift' - Charisma - denotes a gift of grace. What Paul would impart came as a gracious gift from God to him by the operation of the Spirit of God upon his spirit. In this way the gift was spiritual, 'to the end that ye may be established.' Episterizo = to establish, is to cause to lean by supporting (on ministry of God's Word) which leads us into a fuller dependence on God, so shall ye be established.

1v12 – 'That is that I may be comforted together with you by the mutual faith of you and me.' Paul goes on to explain, that there would be a mutual blessing. He would be encouraged by their faith and they by his. In all edifying company there is a spiritual enrichment. 'As iron sharpeneth iron, so a man sharpeneth the countenance of his friend' (Proverbs 27v17). Note Paul's humility and graciousness. He was not above being helped and comforted by other saints.

1v13 – Paul wanted the Roman church to know that he desired to visit them on many occasions. What hindered him, we are not told. His purpose was to have fruit among them also, that they may rejoice together in the joy of eternal things, the fruit of sharing the beauties of Christ and resting upon his promises.

1v14–17 – Paul affirms his confidence in the Gospel he preaches in 6 ways.

(1) The Discharge of his Preaching (1v14)

Paul viewed himself as a debtor to the Greeks and barbarians, both to the wise and to the unwise. Paul knew that by grace alone he held the answer to the world's need, man who was blinded by sin, could through the Gospel, be given the glorious light to set him free.

(2) The Desire of his Preaching (1v15)

So as much as in me, I am ready to preach the Gospel to you that are at Rome also. Ready – eager, a burning desire to preach unto the unconverted in Rome, in order to fulfil his debt.

(3) The Determination of his Preaching (1v16a)

I am not ashamed of the Gospel of Christ. There was no embarrassment, but a wonderful joy to Paul, as he preached the inspired message of redemption to meet the needs of all mankind.

(4) The Dynamic of his Preaching (1v16b) – The Power of God.

(5) The Design of his Preaching (1v16c) – Unto Salvation

(6) The Doctrine of his Preaching (1v17) – The key word here is righteousness, two things about it are revealed in this verse.

(i) The revelation of that righteousness to us.

'for therein is the righteousness of God revealed from faith to faith.' Righteousness means here, **conformity to the right**, that being God's standards of goodness. God is righteous man is unrighteous, the gospel shows how the righteousness of God can be bestowed upon sinful man,



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'from faith to faith.' That simply means that God's righteousness is received by faith and reproduced by faith. The phrase **'from faith'** refers to the initial act of faith, **'to faith'** refers to the life of faith which issues from it.

(ii) The revolution of that righteousness in us.

'The just shall live by faith.' This quotation from Habakkuk 2v4 shows that righteousness through faith was not a new idea but was firmly rooted in the Old Testament. In order to be right with God men must have faith. Robert Haldane renders it this way, **'they who are righteous by faith, that is having the righteousness of God which is received by faith imputed to them, shall live.'** This is the theme of the epistle to the Romans expounded in the book.

THE NEED OF THE GOSPEL FOR ALL HAVE SINNED

In this section 1v18 to chapter 3v20 we have 4 separate types of men.

1. Immoral man (1v18-32)
2. Moral man (2v1-16)
3. Religious man (2v17-29)
4. Every man (3v1-20)

In v18 we are directed to THE WRATH OF GOD; UNGODLINESS; UNRIGHTEOUSNESS

The wrath of God from heaven – the wrath of God is a present judgment from Heaven.

Men who hold the truth in unrighteousness.

Ungodliness – failure in the religious world.

Unrighteousness – failure in the moral world, who suppress the truth and prevent it from completing its work.

Wrath of God - God is holiness, truth and justice and must punish sin.

1v19 – God has placed in all men a light to know him, but man has refused the light, therefore, remains in darkness.

1v20 – God's creation reveals two things - his eternal power and Godhead. Man is without excuse because he refuses to accept the proof that God is eternal and powerful, when the light of the presence of God is manifest all around him.

1v21 – Man knew God by his works but refuses to glorify Him. They were unthankful, vain in their imagination and their foolish heart darkened. Light rejected is light denied. Those who do not want to see lose the capacity to see (v22-25).

Two things characterize man who rejects the knowledge of God.

1. Conceited over self-styled knowledge of God.
2. Deeper into ignorance of God.

1v23-32

1v24 – Wherefore God also gave them up to –

1. Uncleanliness through lust of their own hearts to dishonour their own bodies between themselves.
v25 - Who changed the truth of God into a lie. Worshipped - creature more than the Creator.
v26 - Given over to vile affection.
2. Women change their natural use
v27 - Men with men
v28 - Did not want to retain God in their knowledge.
3. God gave them over to a reprobate mind.



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1v29-32 – Note in the above passage, it is stated God gave man up 3 times, because man did not want to retain God in their knowledge (see v24, 26 & 28).

Chapter 2 - The Self Righteous Moralist / Hypocrite.

In chapter 2v1-16, we have the subject of the judgments of God, as compared with the judgments of the moralist / hypocrite of the heathen.

2v1 – The moralist / hypocrite, whether Jew or Gentile, who condemns the heathen for his sin, and commits the same sin is inexcusable, and is wilfully ignorant of his own faults, measuring himself by a wrong standard.

2v2 – States but the judgment of God is according to truth against them that commit such things.

2v3 – There is no escaping from the all seeing eye of God. God will bring all men to account for their sin.

2v4 – Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing the goodness of God leadeth thee to repentance. Paul is known for expressing and bringing out the wonders of God's gracious ways in dealing with man, but in spite of this, man pours scorn on the need for repentance.

2v5 – The moralist / hypocrite man exposed, hardened and impenitent heart, who treasures up unto himself, wrath against the day of wrath, at the revelation of the righteous judgments of God. It must be understood, that the passage above deals not with the means of eternal life, but the righteous judgments of God against man's sin.

2v6 – If Jew or Gentile, reject the call to repent of his sin, Christ will render every man according to his deeds.

The Divine Judgment upon Moralist / Hypocrite (2v7-16)

2v7 – We are presented with a person who by patient in continuance in well doing seek for glory and honour immortality eternal life. The above describes a person who possesses eternal life and seeks to live in the good of it.

2v8-9 – Judgment on the unregenerate man.

2v10 – The verdict of God on the Jew or Gentile who worketh good (fruits of eternal life) – result glory, honour and peace. Prescription of the judgments (2v11-16).

2v11 - God's judgment is impartial.

2v12-16 – The Gentiles who have sinned without the external law must perish without the external law. The Jews, who had an external law, will be judged by it. The Gentiles have the law of the conscience, and that law is equivalent to the law given to the Jews. All men must therefore, be judged in the day when God shall judge the secrets of men by Christ Jesus. Guilt is then laid to the charge of the Jew from the point of view that while he glories in his privileges, and has a form of knowledge of the truth, and preaches to others, he himself is a transgressor and causes God's name to be blasphemed.



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2v17-24 – So Jews are equally liable to judgment and the righteous Gentiles who condemn them (v25-29).

2v15 - Conscience

Deep within man is the consciousness of God (John 1v9) the sense of what God requires (v15). The conscience of man dwells in the heart, acting as a moral regulator for what is right and wrong. The implied meaning of the word conscience is a knowing within oneself. Since memory and thinking are a function of the heart, that is the apparent location of the conscience.

Illustration: The heart is the place where God communicates to the individual, however, continual stifling of the conscience renders it inoperable. An incapacitated consciousness of God is called a seared conscience (1Timothy 4v2).

Application: A wise Christian will be careful not to engage in activities that bother his conscience (see John 8v9; Romans 2v15; 1John 2v15-16). For key to the doctrine (see Proverbs 4v23).

Note - Keep thy heart with all diligence for out of it are the issues of life. The Old Testament word heart often refers to the physical organ of the circulatory system. Both testaments see the heart figuratively as the centre of the personality and spiritual life. The heart is the seat of intellect, emotions, will and moral consciousness. The heart is presented as the seat of conscious life and fountainhead of life.

Illustration: Jesus taught that sin came out of the heart of people, thus defiling them (Mark 7v21-23). After conversion they have the law of God written in their hearts (Hebrews 8v8-12).

Application: Christians should love the Lord their God with all their heart (Matthew 22v37). Heart could often be translated mind in the Old Testament book, since the Hebrews had no separate word for mind. The word heart often served to represent the seat of the intellect. The key to the whole man is the mind. Whatever captures the mind captures the man.

2v17-18 - Five phrases express the Jews five God given privileges –

Called a Jew.

Rest in the law.

Makest thy boast of God.

Knowest his will and approvest the things that are more excellent.

Instructed out of the law.

2v19-20 – **Them which are in darkness** = without a specific revelation from God – a guide to the blind, a light to them which sit in darkness.

2v20 – An instructor to the foolish, a teacher of babes which hast a form of knowledge and the truth in the law.

2v21-24

1. Thou therefore which teachest another.
2. Teachest thou not thyself.
3. Thou that preachest a man should not steal, dost thou steal?
4. Thou that sayest a man should not commit adultery, dost thou commit adultery?
5. Thou that abhorrest idols, dost thou commit sacrilege?
6. Thou that makest thy boast of the law, by breaking the law dishonourest God.

2v24 – The Name of God is blasphemed among the Gentiles because of the hypocrisy practiced by the Jews.

2v25 – Circumcision instituted by God was a sign of the covenant God made with Abraham (Genesis 17). It expressed separation from the world, but led to pride in the Jews, and caused the Jews to look down upon the Gentiles, calling them the uncircumcised. Circumcision should have increased a life of obedience and holiness, but circumcision is only valid if the law is kept.



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2v26-29 – Deals with the importance of Jew or Gentile fulfilling the righteous demands of the law, and clearly states the keeping of the law counts for righteousness whether circumcised or not.

2v28 – States it is not the outward sign of circumcision in the flesh which matters with God.

2v29 – Deals with the circumcision of the heart, which demands obedience and faithfulness to God in the spirit and not in the letter, whose praise is not of men but of God. It is noteworthy when viewing the law, to remember the law proved man's inadequacies to keep it due to the weakness of man's flesh. The Scripture states that by the law is the knowledge of sin. This will be clearly dealt with when we come to Romans 7 and the preceding chapter.

Chapter 3v1-20

We will deal with the first 8 verses, which continues from the previous chapter dealing with the guilt of the Jews.

3v1 – What advantage hath the Jew or what profit is there in circumcision? Circumcision is a mark of distinctiveness. Circumcision was an outward ordinance, and separated the nation unto God i.e. to become God's special nation, to keep his laws and ordinances.

3v2 – Much every way, chiefly because unto them were committed the oracles of God. They were given a special privilege because the oracles were Divinely inspired and written with the finger of God, to be a code for practical living (Exodus 19v5-8 & Exodus 20).

The Law

1. It reveals sin and death.
2. Reflecting the holiness of a personal God.
3. Instructed the people in God's discipline.
4. Pointed to Christ through the sacrifices.
5. Commandments revealing the righteousness of God.
6. Judgments expressing the social requirements of God.
7. Ordinances directing the religious life of Israel.

i.e. The law is perfect.
The law is righteous and just.
The law is pure.

Reference to the law is found in Deuteronomy 4v5-8.

3v5 – Moses taught the Jews statutes and judgments as the Lord commanded they should do them.

3v6 – Keep them and do them, for this is your wisdom and understanding, in the sight of the nation which shall hear all these statutes, and say 'surely this great nation is a wise and understanding people'.

3v7 – For what nation is there so great, who has a God so nigh unto them as the Lord God is in all things that we call upon him for.

3v8 – For what nation is there so great that hath statutes and judgments so righteous as all this law, which is set before you this day.



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The Above Revealed

1. God's Provision - a Saviour for sinners.
2. God's Providence - a Shepherd for his sheep.
3. God's Promises - a Solace for his saints.

3v3-4 - 'For what if some did not believe, shall their unbelief make the faith of God without effect, or will Jewish unbelief cancel God's faithfulness. God forbid' (may it never be). This direct denial is a formula for negation, in which the individual recoils in horror, at something previously suggested. It occurs in Paul's writing more than 50 times.

'Let God be true.' This refers to God keeping His promises to Israel. God's faithfulness does not depend upon the faithfulness of man.

3v5-8 – If sin commends God's righteousness how can God judge men? The immutability of God's righteousness will display his judgment and character in condemning of sinful man. God is righteous and right. God will not forgo any promised punishment upon the evil doings of man. All sin is an offence to God, and must be dealt with according to his Word.

3v9-20 – The guilt of all humanity. Paul now deals with the entire human race.

3v9 – Jews and Gentiles all under sin.

3v10 – Non righteous – unrighteous.

3v11 – No understanding - unreasonable none that seek after God – unresponsive.

3v12 – All gone out of the way (1)

All unprofitable (2)

None that doeth good, no not one (3)

} Unrepentant

- 3v13**
1. Throat is an open sepulchre.
 2. Tongues of deceit.
 3. Poison of asps under their lips.

3v14 – Mouth full of cursing and bitterness.

3v15 – Feet swift to shed blood – murder.

3v16 – Path of destruction and misery.

3v17 – No peace.

3v18 – No fear of God before their eyes mutiny.

3v19-20 – All the world guilty before God. Man's condition is helpless

3v20 – Man's position is hopeless. By the deeds of the law shall no flesh be justified in God's sight because by the law is the knowledge of sin.

Chapter 4 - Abraham's Justification

Paul opens this chapter by stating, 'What shall we say then.' He is seeking to prove to the Jews, having given them the basis of justification by faith alone in chapter 3v21-31, that justification is not only for the New Testament but was established in the Old Testament long before the law was given and the covenant of circumcision.

The principle of justification rests upon the same foundation in both the Old and New Testaments, which is by faith in God's promises alone. We have seen in a previous lecture in Romans that through the law sin is revealed. What was meant to be unto life was found to be unto death. The law is holy, and only the Son of God fulfilled the law, yet was always above it and not subject to it.

Paul would bring before us, Abraham and David, a patriarch and a king. One who lived before the law was given, and the other lived under the law.

Verses 1-3



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4v1 – It is stated Abraham was the father of the Jews, and of his seed Christ came into the world.

4v2 – Was Abraham justified by his works? If so, this would make him independent of God and a right to boast in his own efforts, but would still remain a sinner. This is a picture of the world today.

4v3 – But Abraham believed God and trusted in all his promises, and was counted to him for righteousness. Therefore, he was justified before God by faith and became the father of the faithful, long before the covenant of circumcision was introduced (Genesis 17).

For Abraham's justification see Genesis 15.

4v4&5 - Now to him that worketh. This and the next verse confirm the statement that Abraham was justified apart from works. At the same time what is now stated is by way of a general principle. Worketh means the fulfilment of the requirements of the law. The reward is not reckoned as of grace but of debt, in as much as that cannot be given as a favour to man that which is owed him as a debt. Abraham's faith and faith of his spiritual children set them out of the category of those who seek to be justified by self effort.

4v5 – But to him that worketh not, but believeth on him that justifieth the ungodly, which is the position of every man before he exercises faith in the work of Christ. This being the position of Abraham before God, and all those who by faith believe in the promises of God. Faith that makes one righteous before God, and reliance upon God's mercy to justify on God's conditions.

4v6-8 - David is used as the second witness to show it is sinners by whom God justifies, when like Abraham they put their faith in God. David describes the blessedness of the man to whom God imputeth righteousness without works.

In Psalm 32 David states two wonderful truths.

v1 1. Blessed is he whose transgression is forgiven.
 2. Whose sin is covered.

v2 1. Blessed is the man unto whom the Lord imputeth not iniquity.
 2. In whose spirit there is no guile.

This was David's position in God's sight and all who believe in God's promises can say - my sins were laid on Jesus, he bore them to Calvary's tree and I am free.

Free from the law, oh happy condition. Jesus has died and there is remission.

Two-fold from history (v9-16)

In verses 9-12, Paul brings before us the argument, having the Jews in mind and their adamant belief that righteousness imputed by God was through the circumcision. In verse 9 we have a two-fold blessing -

1. God's righteousness imputed (v7)
2. Not having sins imputed

Paul asks, 'Is this blessing upon the circumcision only or upon the uncircumcision?' Paul anticipates the argument that circumcision, not faith, brought about Abraham's justification. Again Abraham establishes Paul's point in that he was justified 24 years before he was circumcised. The sign of circumcision is a sign (a testimony) or a seal. It has no value in itself, but represents the value another places on the thing sealed. Circumcision represented the value that Abraham placed on the promises of God, which he demonstrated by taking this sign in his flesh. Abraham was not justified because he was circumcised, he was circumcised as a testimony to the fact that he was justified.



The Theme and Analysis of Romans

The Promises Realised through Faith

4v13 - (1) Abraham and his seed promised to be heir of the world, by faith - not law (see Genesis 15 & 17). These promises given 430 years before the law.

4v14 - (2) By the law - God's promises made of non-effect. All God's promises are received by faith.

4v16 - (3) Faith opens the door to God's grace and make the promise of God sure to all the household of Abraham's faithful seed.

4v17-22 – There are five essential characteristics of faith.

- (1) Faith must have a valid content. Paul quotes Genesis 17v5; the content of Abraham's faith was valid because that content was the revelation of God (v17a).
- (2) Faith must have a valid object. The object of Abraham's faith was God, the giver of the revelation (v17b).
- (3) Faith is contrary to hope and yet rests upon hope. There is a hope in which there is no element of uncertainty (v18a).
- (4) Faith has a purpose. The purpose of Abraham's faith was that he might become the father of many nations, realizing the promises given to him in the Abraham covenant (Genesis 12v1 -3v18b).
- (5) Faith produces works. Abraham's faith conditioned the way he lived. He staggered not at (did not doubt) God's promises.

4v23-25 – But for us also: the principle of justification valid for Abraham is valid for all believers. Raised again for our justification because Jesus was raised from the dead we know that his sacrifice on Calvary was accepted. In God's sight, and Jesus' righteousness is available for all.

5v1-11 – The key verse in this section is verse 9, which reads – 'much more then being now justified by His blood, we shall be saved from the wrath through him.'

v1 - The believer is **JUSTIFIED** by faith.

The Greek word being ΔΙΚΑΙΟÓ, which is to justify.

The action on God's part is received as a gift, to the repentant sinner, bringing out the fact that through the work of his son on the cross, the repentant sinner has righteousness imputed.

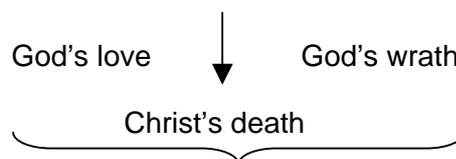
Faith - The Greek word being ΠΙΣΤΙΣ which means being persuaded.

Knowledge of assent and confidence in Divine truths, especially those of the Gospel.

Peace - ΕΙΡΗΝΗ - Rest - no strife.

God's mercy granting deliverance and freedom from all distresses that are a result of sin.

The words justification, righteousness, peace, are all an action on God's part bestowed upon the repentant sinner who places his faith in the death of the Lord Jesus Christ for deliverance from the bondage of sin.



The Theme and Analysis of Romans

Peace with God

Practical Benefit of the Gospel in chapter 5v1-11

For all those who are justified by faith, there are 7 major blessings that every believer possesses. All these blessings flow through Christ. He is the mediator between God and man. All things that are bestowed on the believer are through Christ's work on the cross.

Seven Major Blessings (5v1-11)

These blessings flow from justification in the believer's life.

1. Peace with God (1v1). Rest, no strife. Freedom from all distresses.

2. Access by faith into this grace (v2). Because we are justified we have access directly into the presence of God. The Lord Jesus is our Redeemer, and also our advocate. It is through Him we gain entrance and acceptance (see Ephesians 1v 6) He hath made us accepted in the beloved.

3. Rejoice in the hope of the glory of God (v2). In the Christian's life the best is yet to be. The joys we have now are only a foretaste of what the future will reveal. We will be changed to be like Him, in order that we may behold His glory, which passes understanding. To think we are co-heirs with Christ in our positional relationship with God. (What a wonderful Saviour!)

4. We glory in tribulation (v3). The present sorrow and pain of tribulation in the Christian's life are allowed by God to teach us the value of what we have in Christ. Hebrews 12v11 states, now no chastening for the present seems to be joyous but grievous, nevertheless, afterwards it yieldeth the peaceable fruits of righteousness, unto them which are exercised thereby.

In v3 - Tribulation worketh patience.

In v4 - Patience experience, experience hope.

In v5 - Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is the seal of God in our heart.

5. Eternal Security in Christ (v9-10)

The work of Christ is eternal like himself. The salvation of the believer is dependant on the work of Christ which he undertook on the cross. Gloriously verified by His resurrection from the dead on the third day proving every claim which Christ made to Deity. Paul has given us in the 5 'much mores' a development of eternal security.

(i) God's love in our lives proves His presence.

(ii) Deliverance from wrath.

(iii) Reconciled to God by the death of his Son, being reconciled we shall be saved by his life.

(iv) The gift of grace (the free gift of grace, 5v15)

(v) The law revealed sin (5v20). The grace of God abounded much more. How wonderful! What assurance this gives. In the words of the hymn 'Calvary covers it all, our sin abolished for ever by His wonderful saving grace.'

6. Much more being reconciled, we shall be saved by his life (v10). The power of His death to save us when we were enemies. The power of His life to keep us.

7. We also rejoice in God through our Lord Jesus Christ (v11). It is a wonderful truth, as we experience a close relationship with Christ, leading us into the love of God, and the things which He has prepared for them that love Him. Not to be compared with the glory that shall be revealed in us throughout eternity.

The Blessings of Justification



The Theme and Analysis of Romans

- A. **The Science of our Justification (v1a).** Science means knowledge, understanding.
- B. **The Signs of our Justification (v1b-4).** Peace, access, rejoice in the hope of the glory of God, glory in tribulation, tribulation - experience, experience - hope.
- C. **The Seal of our Justification (v5).** The Love of God in our hearts by the Holy Spirit.
- D. **The Secret of our Justification (v6).** When we were servants of sin Christ died for the ungodly.
- E. **The Source of our Justification (v7-8).** Christ died for us.
- F. **The Security of our Justification (v9-10).** We are saved from the wrath of God and reconciled to God by the death of His Son.
- G. **The Song of our Justification (v11).** We joy in God because we have been redeemed and made one with God.

5v12-21 - Identification with Adam or Christ.

In this passage Paul compares the imputation of Christ's righteousness with the imputation of Adam's sin. Just as Adam's sin resulted in a sinful race, the gift of God through the righteous act of Christ results in a spiritual race. The principle of imputation that reduces all men to the same ultimate condition also provides for all men the ultimate answer, the righteousness of Christ.

By one man sin entered. The entry of sin into the world is to its human source from which all mankind came. All have sinned points to the moment when all were in one man Adam, when he fell the entire human race was constituted sinner.

5v13 & 14 – Sin was in the world. This gives evidence to the universal presence of sin.

Nevertheless, death reigned from Adam to Moses. From Adam to Moses there was no law given, therefore man could not be held accountable. The very fact that man died indicates that God was holding them responsible for the transgression of Adam. This is not unjust, because the principle also works in reverse. Sinners can be constituted righteous and hence live through Jesus Christ.

5v15 & 17 - Paul sets forth 3 contrasts –

- 1a Adam's sin caused many to die.
- 1b Christ's gift by grace abounds to many.

- 2a Adam brings about judgment and condemnation.
- 2b Christ brings justification.

- 3a Adam's transgression issued in a reign of death.
- 3b Christ's righteous obedience resulted in a reign of life.

5v19 - For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5v20 - Through the law sin abounded. God's answer, grace did much more abound.

5v21 - Sin hath reigned unto death. Grace reigned through righteousness unto eternal life through Jesus Christ our Lord.

Romans 6 - Sanctification

In this chapter we will deal with the subject of sanctification (holy living), which covers the Christian life lived out in Christ in a righteous conduct, which is revealed in chapters 6-8v39. It demands the Christian's careful study in seeking to understand the Lord's requirements, and the power to live it out.



The Theme and Analysis of Romans

We have just looked at our identification with Christ in the new nature, received by faith in the finished work of Christ, as opposed to the old nature in Adam under sin. The new nature gives us our standing before God as justified, declared righteous in his presence. Sanctification has to do with our state before God.

At the close of the previous chapter we read, 'that where sin abounded, grace did much more abound. As sin has reigned unto death, so may grace reign through righteousness unto eternal life by Jesus Christ our Lord' (5v20-21).

6v1 – With verse 21 of chapter 5 in mind, Paul opens chapter 6, 'What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?' The question is whether we are to endeavour to further God's design of grace by continuing in sin on the grounds that such continuance will only enhance His super-abounding grace in our justification.

6v2 - God forbid! Perish the thought, may it never be, a Christian should never think that way. Paul refers to it as an unthinkable horror, and occurs 60 or more, and refers to the sin nature in the believer. The believer is dead to sin and should not be tempted by it. There is no response from a dead person.

In verses 3-5 we have the subject of Baptism - In the Scriptures there are two baptisms.

1. The Holy Spirit baptism.

The Holy Spirit baptism occurs at the point when a soul receives Christ as his personal Saviour. The Holy Spirit is given in full, not in part. In other words the believer possesses all that is needed to know God, to enable us to live for God, having all of the Spirit on the day of salvation. This places the responsibility on the believer to surrender his life to the filling of the Spirit, and speaks of the battle of the flesh versus the Spirit, both wanting mastery of the life. This war will rage until the day we die. The fact is our old nature, the flesh, has not been saved and needs each day to be mortified by the Spirit taking control of our lives. This being the struggle of the Christian to live a sanctified life.

2. Water baptism.

Water baptism, coming from the word 'baptizo', which means to immerse or submersion in water. In each of the verses 3, 4, and 5, which deal with the subject of baptism, we notice the word death occurs in each verse.

6v3 - baptised into his death.

6v4 - buried with him by baptism into death.

6v5 - planted together in the likeness of his death.

From these statements we see that baptism symbolizes our Identification with Christ in his death. In baptism the believer is testifying to the world that the death of Christ was for him. He has died in Christ, been buried with Christ, and been raised from the dead with Christ.

6v4 – States 'Christ was raised from the dead by the glory of the Father, even so should we walk in newness of life.'

6v5 – 'Planted together in the likeness of His death we shall be also in the likeness of His resurrection.' Baptism joins the believer to Christ (Holy Spirit work). Water baptism symbolises this union. It separates the believer from the old life and identifies him in resurrection with a new life in Christ.



The Theme and Analysis of Romans

We are identified with all Christ's accomplishments. His death broke forever, sin's control over us, enabling us to walk in the newness of life. Manifesting the resurrected, free from sin's control, in other words to live a sanctified life.

In the above verses we have the law of sanctification. In order to commence to live a sanctified life, there must be a death and burial of our old nature, and to be raised in the power of the resurrected life of Christ.

6v6 - In this verse we confess in baptism that our old man was crucified with Christ, all that we were in Adam at conversion we put off, (the old man, and took on a new man) having the power of the spirit dwelling within us giving the power to say 'no' to sin that we should be no longer a slave to sin. Therefore, we should sin's stronghold has been broken over the believer's life. For he who has died has been freed from sin. We have died in Christ, therefore are free from the penalty of sin and the power of sin.

Sin's stranglehold on our lives has been broken. We are no longer the helpless captive to sin. In water baptism, we testify to the world outwardly what has taken place inwardly.

6v8-10 - We died with Christ in order to live with Him in the power of a resurrected life. We are alive from the dead in order to live a justified life in Christ, manifesting the nature of Christ, what Christ did on the cross was eternal. He abolished sin forever and all who have died in Christ have come into the eternal good of Christ's work. Our life down here is the proving time, looking forward when the battle will be over, and we shall have a glorified body, fitted to spend eternity with Christ forever.

6v11 – The believer is to reckon, take into account, all the facts as to his identification with Christ, and his separation from sin and then live accordingly.

The Practicalities of Sanctification Expounded

6v12-23 - The Policy of Victory.

The believer has not to let sin have the mastery over his life. At Calvary's cross, the reign of sin was ended by death. Now the believer must make it practical. God can make us holy, but he will not do it without our willing involvement.

6v13 - The Principal of Victory.

We are not to yield or present our bodies to sin. Our obligation is to turn over our members to God to be used in the cause of righteousness, as we are exhorted to walk in the newness of life.

We are not under law, we are under grace, which has made us free from sin and death. Under law sin reigned unto death, under grace we are given the power to live a victorious life over sin's power.

There is a negative and positive aspect to this. Negatively, do not yield (v13). Positively, give in to God's will (v13b-14). Get hold of God's Word (v14a). Go in God's way (v14b).

6v15-23 – Sin the old master - now deposed.

6v15 – Grace does not give licence to sin. We are free from the law, but not lawlessness. Grace means freedom to serve the Lord, not to sin against Him.

6v16 – The believer who before salvation had satan as his master, by yielding himself to Christ, has taken Christ as his master, and now by being obedient to Christ is now constituted righteous.

6v17 – Thank God that you who were one time the servants of sin, but have obeyed from the heart the Gospel of grace and form of doctrine which was delivered you.



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6v18-19 – The believer is not free to do whatever he wants, he is free only to do what is consistent with the character of God. True freedom is freedom from sin. We are not to yield our members to the practice of sin, but yield them unto holiness to practice righteousness.

6v21-23 – Paul says the fruit we had before we were saved brought no pleasure to God, but pain and sorrow, and resulted in death.

6v22 – But now we are free from sin we are –

1. The servants of God
2. Free from sin
3. Holiness of life
4. The fear of death removed
5. A hope that goes beyond the grave
6. To be glorified in a resurrected body

6v23 – Two masters – sin, and God

Two methods - wages and free gift.

Two results – death, and eternal life in Christ Jesus our Lord.

Romans 7 - The Law and Sin.

The Problems of Sanctification Experienced.

Before we discuss these problems, it is good to summarise what sanctification is and means to the believer. Sanctification is to be set apart to God to live a holy life, and as we have seen is our state before God, and can be defined as follows.

1. Under the power of the spirit
2. To manifest the character of Christ
3. To show forth the fruits of salvation
4. To own the Lordship of Christ over one's life
5. To walk in fellowship with Christ Jesus, saying no to all things that would break that fellowship
6. To be at peace with God
7. That sin may appear exceeding sinful

Paul commences Romans 7 with the statement, 'Know ye not?' Paul is addressing the Jewish Christians (to them that know the Law) the principle of the law, that the law has dominion over a man as long as the man liveth.

The opening statement, 'Know ye not?' connects chapter 7 with chapter 6, explaining the statement in 6v14, for sin shall not have dominion over you, for ye are not under law but under grace.

7v15 – What then, shall we sin because we are not under the law, but under grace? God forbid.

7v16 - 'Know ye not that to whom ye yield yourself servants to obey, his servants ye are to whom ye obey, whether of sin unto death or obedience unto righteousness.'

The discussion in this chapter is to do with the law which is always a thorny issue at all times in regard to the question of sanctification. The problem of our two natures, the old nature versus the new nature, by the old nature we serve sin, by the new nature we serve Christ, as the above Scriptures tell us.



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In chapter 6 we have been set free from the law, in order to live in the newness of life, by the grace of God, empowered by God to render our service to him.

In chapter 7v1-6, we have an illustration how we have been set free from the old nature.

7v2 – Paul uses the illustration of marriage to show how death breaks a marriage contract. A woman is bound by the marriage law to her husband as long as he lives, but if he dies she is released from the law.

7v3 – If a woman marries another man while her husband is living she is guilty of adultery. If however her husband dies, she is free to marry again without any cloud of guilt of wrongdoing. Marriage is an indissoluble union, which in general is broken by death of one of the partners.

7v4 – In applying the illustration, just as death breaks the marriage relationship, so death of the believer with Christ breaks the jurisdiction of the law over him. The law is not stated as dead, the law is still needed to produce the conviction of sin, Paul having in mind the Jewish believers before they come to Christ. We have been dead to the law through the body of Christ i.e. the giving up of his body in death, in order that we may be joined to the risen Christ, one marriage has been broken by death and a new one has been formed, and now we are free from the law in order to bear fruit to Christ.

7v5 – In our flesh we did manifest fruit unto death. The flesh was our standing before God in our unconverted days. We depended upon what we were in ourselves, what we could do, to win acceptance with God. In the flesh is opposite to being in Christ.

7v6 – No longer are we in bondage to the law, the death of Christ has made us free to serve in the newness of the Spirit. The manifesting of the spirit filled life, giving joyful service with adoring love for our Lord and Saviour.

7v7-8 – The problem of indwelling sin is the law sin? God forbid. I had not known sin apart from the Law. The law reveals the fact of sin. Sin is unknowable without the law. The law reveals the power of sin.

7v9 – Paul lived without regard to the law in his unconverted days. When he came to realise the fact of the law, he became a guilty sinner unable to keep it and therefore condemned to death by it.

7v10-11 – ‘The commandment which was ordained to life I found unto death.’ If man could have fulfilled the law, being obedient in all its demands and requirements, it would have been unto life, due to the fall of man this became impossible. The law gave a dimension to sin, brought man into bondage, making him a slave unto sin therefore death.

7v12 & 13 – The law is holy, just and good. The law is an expression of God’s righteousness, and is intrinsically good. Sin, not the law produces death. The law shows us that we are helpless, under the control of sin. Points us to Christ, the only one who can help us.

7v14 & 15

The Natural man – receiveth not the things of the Spirit of God.

The Carnal man – child of God undelivered, practicing the desires of the flesh.

The Spiritual man – the Christian who lives and walks in the spirit (see 1Corinthians 3v1-4).

The carnal man is sold under sin, subject to the power of an evil nature, although he has died in Christ, he is not bearing fruit of the new life.

No power to choose the good and hate the evil.



The Theme and Analysis of Romans

No power to show forth the new nature.

The indwelling sin in the carnal man's life dominates his desires, controlling his life which constantly gives way to the fleshly desires of the old nature. Thus he says, I find in my members a desire to do good, but evil is present, and the good I would I do not, and what I hate that I do.

7v16 – But if what I would not that I do, I consent unto the law that it is good. In this verse we find

1. The moral excellency of the law.
2. The believer admitting that what he does he would not, he is upholding the law that it is good.

7v17 – ‘So now it is no more I that do it but sin dwelleth in me.’ The word ‘I’, no more, and sin, are to be stressed. I, is the true self. From verse 16 we draw the conclusion, the culprit is not the new man in Christ, but the sinful corrupt nature that dwells in him.

We must be careful here, not to excuse our sinning by passing it off to indwelling sin. We are responsible for what we do and we must not use this verse to abdicate our responsibility for our own actions. All Paul is doing here is tracking down the source of his sinful behaviour, not excusing it.

7v18 – 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. It is noteworthy the personal pronoun ‘I’ is used 25 times from v14-25, as stated above ‘I’ is the true self. Paul uses the word flesh. This term means the evil corrupt nature which is inherited from Adam and is in every believer. It is the source of every evil action a person performs. There is nothing good in it as long as the flesh rules -

1. There will be no holiness of life.
2. No walking in fellowship with God.
3. No growth spiritually.
4. No power to commit good.
5. No power to overcome evil.
6. No pleasure for God.

Death to the flesh by dying with Christ is the only answer. The hopelessness of the flesh is expressed by Paul in the words - but how to perform that which is good I find not.

7v19 – ‘For the good that I would I do not but the evil which I would not that I do.’

Thus the conflict of the two natures. The good I would I do not. Paul expresses a total failure to act, instead evil is practiced. The old nature in total domination.

7v20 & 21 – ‘Now if I do that I would not, it is no more I that do it but sin that dwelleth in me.’

The above verse should be read along with verse 17 above. Paul continues dealing with the old nature and the new. The sin principle, the desire, and the action is the fruit of the old nature, proving the flesh in every believer does not come under the work of redemption. There is a battle to be fought, the power to say ‘no’ is required. The believer must be an overcomer, called upon to live a victorious life.

Again let me make it clear, that Paul is not excuses himself, or disclaiming responsibility, he is simply stating he has not found deliverance from the power of indwelling sin, and when he sins it is not with the desire of the new man. He finds a principle or law at work in his life causing all his good intentions to end in failure. When he wants to do what is right he ends up by sinning.

7v22-23 - For I delight in the law of God after the inward man.

1. The law of God - the revealed will of God.
2. The inward man - the new nature.
3. The law of the mind - guides the inward man approving the revealed will of God.
4. The law of sin - is that which brings death (spiritual).



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For I rejoice in the revealed will of God by the new nature in Christ Jesus.

7v23 – There is a contrary principle at work in his life, striving against the nature and making him a captive of indwelling sin. In this verse, the other law is the law of sin, a principle of evil keeping the will captive. The warring member is the law of God in v22 and the law of sin in v23 both want mastery in the life of the believer, and to whom ye yield his servants ye are to obey.

7v24 – O wretched man that I am who shall deliver me from the body of this death. Paul groans due to the tragic condition of defeat and frustration with sin, the body of this death. Not the physical body, but the inherited sin nature received from Adam. In his wretchedness, he acknowledges that he is unable to deliver Himself, from the bondage of a sinful nature, the power to deliver must come from outside himself.

7v25 – I thank God through the Lord Jesus Christ so then with the mind, I myself serve the law of God but with my flesh the law of self. Total deliverance from the law of sin i.e. the flesh, will only occur when the Lord raptures our bodies, then we will have a new body not subject to sin. In the present, the old nature will constantly war with the new nature. The answer is found in a sanctified life, knowing the power of deliverance (giving the power to say no to sin, and to lead a triumphant life). The subject of chapter 8 will affirm this, giving assurance for the present and the future.

Chapter 8

8v1 - 'There is therefore now no condemnation to them which are in Christ Jesus.' What joy this gives to all believers who stand justified, in the sight of a holy God, through the death and resurrection of our Lord Jesus Christ. You will notice the last part of the verse is omitted as most manuscripts do not contain it and confirm the correct translation should have been as verse 4. Sometimes the chapter divisions are incorrect.

For example, chapter 7 should include the first 4 verses of chapter 8, in order to correctly summarise chapter 7. In the last verse in chapter 7, (which reads - I thank God through Jesus Christ our Lord etc.), Paul is summing up the truth previously unfolded in this part of the epistle, beginning with 5v12.

We cannot praise and thank the Lord enough for the truth of no condemnation applied to every believer, giving our standing before God.

8v2 - We have two laws. —

1. The law of the spirit of life in Christ Jesus
A new law for a new life imparted by the Spirit, to empower the believer for holy living. Life in Christ has made me free from the old nature. Yielded to the spirit's direction in our lives, will give power to walk in the newness of life.
2. The law of sin and death
The power of indwelling sin will drag a person down to death.

8v3 - The law was proved weak through our flesh, not that the law was found faulty, the fault was in our flesh and brought us into bondage. But praise be to God, he sent us a mighty deliverer by sending his own Son, and in 2Corinthians 5v21, we read - for he hath made Him to be sin for us who knew no sin, that we may be made the righteousness of God in Him.

8v4 – 'That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.' In v4, the believer is stated as fulfilling the law as he lives righteous before God, empowered by the indwelling Spirit of God. What was once unto death through indwelling sin revealed in the old nature is now unto life through Christ. Portraying Christ in our walk, in our speech, in our actions.

In the first 4 verses Paul brings together the threads of his argument from 5v12 to 7v25. In 5v12-21 he has discussed the federal headship of Adam and Christ. Now in chapter 8v1, he shows that



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the condemnation which we inherited from our identification with Adam is removed by our identification with Christ.

In chapter 6 & 7 he discusses the horrendous problem of sin in the nature. Now he announces triumphantly that the spirit of the law of life in Christ Jesus has made us free from the law of sin and death.

In chapter 7 the whole subject of the law was brought up. Now we learn that the law requirements are met by the spirit controlled life. From the course notes we quote, a freedom from judgment because there is no condemnation as detailed in chapter 8v1-4. Opposed to this statement in chapter 3v20, we have the therefore, of condemnation.

Here in chapter 8v1 we have no condemnation, following with 3 reasons why the believer is not under condemnation.

In v2 there is no condemnation because the law cannot claim us.

In v3 there is no condemnation because the law cannot condemn us.

In v4 there is no condemnation because the law cannot control us.

It is the Spirit that now controls the Christian not the law. Throughout this chapter, the emphasis is on the ministry of the Holy Spirit whose power it is possible to live so as to please God.

The Spirit is mentioned no less than 19 times in these verses. The key verse being v21, giving liberty by the Spirit indwelling in the children of God.

To follow the subject of freedom -

- A. Freedom from defeat because there is no obligation.
- B. Freedom from discouragement because there is no frustration.
- C. Freedom from fear because there is no separation (v31-39).

The following is a brief list of where the spirit is mentioned in chapter 8, along with its function and work in the believer's life.

8v2 - The law of the spirit of life - free from the law of sin and death.

8v4 - The spirit enabling the believer to walk to the approval of God.

8v5 - A mind controlled by the Spirit of God.

8v6 - The result - a mind of life and peace.

8v9 - The spirit dwelling - a proof of salvation.

8v10 - The spirit gives victory over sin - death to the old nature enabling the believer to manifest the righteousness of Christ.

8v11 – 'The spirit which raised up Christ from the dead is the same spirit which will quicken your mortal bodies. By the spirit which dwelleth in you.' Christ's resurrection is the proof of our resurrection.

8v13 – The Spirit is the power in our lives to separate us from the sinful deeds of the flesh.

8v14 – The Spirit gives proof of our Sonship in relationship to God.

8v15 – The Spirit of adoption. The Holy Spirit places the believer as a son in God's family. Abba (Father). This is an intimate name used by only members of the family. It here denotes the intimacy of the believer's relationship with God.



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8v16 – The Spirit is the witness with our spirit that we are children of God. The witness of the Spirit is the inner assurance of God's truth. One of the conditions of this inner conviction concerning the things of God, is obedience to his known will (John 7v17). God uses his Holy Spirit to convince us of the truth that cannot be understood only with Divine help (Matthew 16v17). Christians should be careful always to obey the clear, revealed will of God so as not to hinder this ministry in their lives.

8v23 – The spirit in the believer is referred to as the firstfruits guaranteeing their eventual deliverance. Though at this present time we groan waiting for that day of glory. The Holy Spirit is the pledge of the full inheritance that will be given us through the work of Christ. The guarantee of adoption, the redemption of the body, which will be fully realised on the day of the redemption of our bodies. The redemption of our spirits and souls have already been redeemed. Our bodies will be redeemed at the time of the rapture (1Thessalonians 4v13-18).

v26 – The Spirit helpeth our infirmities. Just as we are sustained by the glorious hope of the redemption of our bodies, so the Spirit sustains us in our weaknesses in the pressures and presence of sin bearing upon us that would cause us to despair but help is found elsewhere, in another, giving assistance by sharing the burden, and coming alongside and interceding for us in prayer, with groanings which cannot find expression. It is the Spirit which groans. This is a mystery we cannot enter into, as it is in the spiritual realm where a great person and a great force are at work on our behalf.

v27 - A reference is made to the searching of the heart and knowing what is in the mind of the Spirit. This is the Divine omniscience of God. Even though the mind finds expression only in groans, the important thing is that the Holy Spirit's prayers for us are always according to the will of God, and because they are always in accordance with God's will they are always for our good as explained fully in v28.

From the above verses of the spirit we conclude they give a complete assurance of salvation, of the presence of God in our lives, of the future resurrection of our bodies to be changed into a body like unto his glorious body, and to reign with Christ throughout eternity.

It is interesting to note also, there are five divisions in chapter 8, all ending with a reference to the glory that awaits us.

Division 1 - ending at v11.

The aspect of the glory there presented is the quickening of our mortal bodies. Glorified to be like Christ.

Division 2 - ending at v17.

Aspect of the glory there, is our joint heirship with Christ. At the present we suffer with him.

Division 3 - ending at v23.

The redemption of our bodies and its issue concerning the deliverance of the groaning creation.

Division 4 - ending with v30.

Telling of our glorification with Christ as a crowning act of God's grace towards us.

Division 5 - to the end of the chapter.

Closing with the assurance of our indissoluble enjoyment of the love of God in Christ.

8v28 - And we know that all things work together for God to them that love God, to them who are called according to his purposes. It does not always appear that because we are called according to his purposes, that we will be spared all trouble and sorrow. On the contrary, the Christian life



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can be full of heart breaking experiences, but all will be for our good, and producing the perfect fruit of righteousness in our lives.

8v29 - The purposes of God is that we should be morally changed into the image of His Son, free from sin, and will have glorified bodies like unto him. This gives the believer a special relationship with the risen Christ. What is stressed here, is the absolute Sovereignty of God in all his purposes and actions.

To them who love God - He foreknew them as an object of his favour. His foreknowledge marks out a person. His predestination determines His purposes and acts on their behalf. To be foreordained is to be marked out before to be conformed to the image of his Son.

8v29&30 - We have five links from eternity in the past to eternity in the future. Foreknown, Predestinated, Called, Justified and Glorified.

1. Foreknown - God's determination to bring us into a special relationship (John 10v14).
2. Predestinated - to the image of his Son, to be fully like our Lord.
3. Called - according to his purposes.
4. Justified - made perfect without a stain of sin - our standing in the presence of God.
5. Glorified - predestined in the purposes of God to spend eternity glorified like unto Christ.

8v31 - 'What shall we then say to these things, if God be for us who can be against us.' We have the almighty power of God willing us to succeed in the Christian life. His love and protection, His overshadowing from every danger.

8v32 – This text renders every man everywhere without excuse, God sent His Son to die for all mankind, not just a select few, but for the whole world (John 3v16). In this text (v32), there is a wonderful promise for those who accept the full salvation that God, through the death of his Son, has provided. That is not only the full salvation, but the gift of all things along the way to heaven, to enable the Christian to fulfil the purposes which God has planned throughout his life.

8v33-34 – 'Who shall lay anything to the charge of God's elect?' God has justified us personally in Christ.

8v34 – 'Who is he that condemneth?' Christ died for us, rose again, who is even at the right hand of God triumphant in power and glory, representing His people, who also maketh intercession for us. Our prayers presented to the Father succours us as our great high priest.

8v35 – 'Who shall separate us from the love of Christ?' Our love may vary, but His love is powerful to keep. His love as a shepherd guides us to green pastures. His love protects from danger. His love assures the believer that all God's everlasting promises in Christ, are his for eternity, and nothing shall separate the believer from His love.

Whatever comes in the believer's life shall never separate him from the strong, loving arms of God the Father. The believer is fully assured of these things because his salvation is given as a loving gift from God and in no way depends upon the believer's input. His justification is his standing before God in Christ, and never in himself. On the other hand, sanctification depends on the believer's response to the working of the Holy Spirit in his life, which can be stunted by his refusal to obey the Spirit's leading.

God's Past Dealings with Israel in Electing Grace – Romans Chapter 9

In this chapter Paul defends the character of God showing that the past history of Israel magnifies the attributes of God.

- 9v1-13 - His Faithfulness
- 9v14-18 - His Righteousness
- 9v19-29 - His Justice



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9v30-33 - His Grace

The chief subject of chapter 9 is the Divine Sovereignty of God and human responsibility.

Chapter 10 - Looking at Israel in the present, and viewing the Gospel in perfect harmony with the teachings of the Old Testament and Israel's persistent rejection of God's way of salvation, in spite of the witness of the law and the prophets continuing to obtain righteousness by their own works.

In chapter 11 we have God's Sovereignty shown in grace and mercy, including God's promised dealings with Israel in fulfilment of prophecy.

Chapter 9 detailed.

A) God's Faithfulness – Chapter 9v1-13.

The main theme as already stated of chapter 9 being the Sovereignty of God in electing grace, running parallel with human responsibility from experience, one would not seek to understand this, but there is a great joy in believing it, and accepting the truth of it. Many arguments have developed concerning this subject. All to no avail, and one would suggest that prayer for the enlightenment of this truth will be time well spent. If we approach chapter 9 with an open mind concerning God's Sovereign choice, we will derive a great benefit from its teaching. First, we will deal with the burden of Israel's election (v1-3) concerning the great passion of Paul for his people here.

9v1 - Paul says, 'I say the truth in Christ, I lie not.' His strong character of his language indicates the apostle's Jewish opponents had charged him with hostility to his nation and insincerity in his actions. He begins his reply by a statement the force of which is to show that the fellowship with Christ makes it impossible. 'My conscience bearing witness with me in the Holy Ghost.' His conscience bore witness in accordance with his word. Moreover, it was a conscience enlightened and guided by the Holy Spirit.

9v2 - When he thinks, first of Israel's glorious calling, and now of its rejection by God because it rejected its Messiah, his heart is filled with great sorrow and continual grief.

9v3 - He could even wish himself accursed, or cut off from Christ, If through the forfeiting of his own salvation, his Jewish brothers could be saved. In this strong statement, placing himself in rejection, we sense the highest form of human love, that which constrains a man to lay down his life for his friends (John 15v13).

Portraying the enormous burden that Paul felt for the conversion of his Jewish brethren (v4 & 5), we have the blessings of Israel's election. There are 9 things mentioned here as a privilege of Israel's election.

1. Who are Israelites?
This is a reference to the title of honour taken from Genesis 32v28 which reads, 'and he said thy name shall be called no more Jacob, but Israel, for as a prince as thou power with God and men and has prevailed.'
2. To whom pertaineth the adoption.
Exodus 4v22-23 reads, 'let my son go' - the message to Pharaoh - Israel is my son.
3. And the glory, referring to the Shekinah cloud which rested on the tabernacle (Exodus 40v34-35).
4. The (five) Covenants.
5. Moses law – Exodus 20.
6. The services of God, wonderful typical ritual law.



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30v20 - The end of the chapter. That thou mayest love the Lord thy God, that thou mayest obey his voice and thou mayest cleave unto Him because he is thy life. That thou mayest dwell in the land which the Lord swore unto thy fathers' Abraham, Isaac and Jacob to give them.

In Hosea 14v4 God says to Israel, 'I will wait for thy returning, will love thee freely and heal thy backslidings.'

- c. **Mosaic Covenant (Exodus 19v 5-8).**
- d. **Davidic Covenant (2Samuel 7v16).** Promising that a descendant of David's would always sit upon the throne.
- e. **New covenant – Jeremiah 31v31-40.** Promising a new heart and new relationship and the impossibility of the nation of Israel being eradicated.

The Basis of Israel's Election – Chapter 9v6-13.

To the Jew who had banked on the promises of God to Israel it might have appeared that these promises had failed. In response to this anticipated problem Paul demonstrates that God has only ever acted on the principle of Sovereign grace, and that the rejection by him of the majority of the Jews now does not mean that his promises have failed, because in his wisdom these rejected Jews were never included in the promises at all. This is made clear from v6-7a where Paul shows that the number of those who are of Israel is not determined by natural descent but by God's wisdom. In order to prove this point Paul gives two examples to show that birth into the patriarchal family did not automatically confer spiritual privilege.

1. The Elect Seed (v7b-9).

The key phrase here is 'in Isaac shall thy seed be called.' The law of natural decent demands that Ishmael inherit the promises, but God by Sovereign decree had already chosen Isaac.

2. The Elect Son (v10-13).

Here we learn that neither natural decent nor human merit determine God's chose.

Note: Some have found great difficulty with the phrase 'Esau I have hated.' A. C. Gaebelein was once approached by a young man who said to him, 'I have a great problem with Esau I have hated.' Gaebelein replied, 'I have a greater problem with Jacob I have loved.'

The charge against God has been answered as long as a remnant remains and there is always a remnant, cf. 11v1-5, then God can not be accused of unfaithfulness, for on the basis of his wisdom has chosen and preserved a remnant of Israel. But there is an even more serious charge anticipated, that of unrighteousness.

B) God's Righteousness (9v14-18)

By proving that God was faithful to His purpose in v1 –13, Paul appears to be opening the door to the even more serious charge of unrighteousness. He answers this anticipated charge in two ways.

(i) By showing how he has pardoned erring Israel (v15-16).

All deserved to die for all had sinned yet only 3,000 did die, the rest were spared. God showed mercy on many the basis of which was his sovereign choice and not the will or works of man.

Note: H. A. Ironside says here, 'observe the wonders of sovereign grace. God took refuge in His own inherent right to suspend judgment if it pleased him and so explains, 'I will be gracious to whom I will be gracious and I will show mercy to whom I will show mercy.' He spared the people making them a wondrous witness to his grace.'

(ii). By showing how he punished evil Pharaoh (v17-18). Pharaoh was a wicked tyrant who hardened his heart against God and whose heart God hardened in order to display his power through him. How can God be called unrighteous if lie allowed this dictator to follow his heart after



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he had hardened it against God and suffer the consequences of it, while at the same time use him in his wickedness to fulfil his purposes, the salvation of his people.

The solving of this problem however only led to a new one, namely the charge that God was not just.

C) God's Justice (9v19-29).

In answer to this anticipated charge Paul defends God's justice by using three arguments.

(i). The Illustration of the Potter (v20-21).

The background to this is Isaiah 45v9 & Jeremiah 18v1-10. The argument is that just as a lump of clay cannot complain to the potter who made it that it doesn't like what it was made into, neither can God's creatures complain to their creator that they don't what he has made them. However the passage in Jeremiah 18 which forms the background to this illustration teaches that unlike clay man is made with an intellect and a will, therefore he is a responsible being.

(ii). The Explanation of his Purposes (v22-24).

God did not enjoy watching a tyrant like Pharaoh he endured it so that through him his purposes might be fulfilled. By withholding his wrath God exposed the utter sinfulness of Pharaoh, not to mention the utter bankruptcy of Egyptian religion, so that when judgment did come it was clearly deserved.

Note: Hyper Calvinists say that it was God who 'fitted' Pharaoh for destruction. But scripture contradicts that teaching instead that he fitted himself. The verb translated fitted is in the middle voice and as W. E. Vine explains, 'this implies action done by ones self with a view to ones own aims and interests. The apostle could have used a form of expression stating clearly that they had been fitted by an outward agency unto destruction. That form is set aside however in order to use one which throws the responsibility unto man for the hardness of his heart.'

(iii). The Examination of Prophecy (v25-29).

Here Paul quotes a series of Old Testament scriptures to show that God's purposes was always to bring in the Gentiles and save a remnant of Israel. Hosea 2v23, is quoted to demonstrate that God would turn from the Jew to the Gentile.

Hosea 1v10, to prove that the Gentiles would be his people. Isaiah 19v22-23, to teach that only a remnant of Israel would be saved. Isaiah 1v9, emphasizing God's grace in sparing the remnant. The point being that He all along has been acting according to His Word and consistently with His character.

2. God's Present Dealings with Israel in Governmental Discipline – Chapter 10

Here Paul sets out to explain the present rejection of Israel in the purposes of God, and so he discusses the reason, remedy and results of their rejection.

A. The reasons for their rejection (10v1-13).

There are three reasons for their rejection.

- (i) Their misdirected zeal (v1-2).
- (ii) Their misapplied righteousness (v3).
- (iii) Their misunderstanding of the law (v4-13)

These verses reveal two important things about the law and the message of salvation.

1. The principles of salvation in the law (v4-8).

Christ is presented as the end of the law, he is manifested as the available Christ, and the accessible Christ.

2. The promise of salvation in the law (v9-13).

Consider five things here about this promise.

- A. The steps of it (v9).



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- B. The salvation of it (v10).
- C. The security of it (v11).
- D. The source of it (v12).
- E. The simplicity of it (v12).

Romans Chapter 10

Dealing with Israel's present position, who have rejected the righteousness that comes through faith in the death and resurrection of the Lord Jesus for sins forgiven, and maintain that righteousness alone comes by keeping Moses laws.

The result being that God according to Divine purposes has rejected Israel and turned to the Gentiles, grafting them in to the same olive tree as a wild olive branch, taking the place of the Israelite in all the blessing of being the Lord's people.

In this chapter we will discuss:-

1. The Reason
2. The Remedy
3. The Results

A Reason for their Rejection (10v1-13)

10v1 – Paul's life witnessed to his longing expressed by his untiring efforts, declaring his heart's desire that Israel might be saved.

10v2 – Paul testifies that they have a zeal for God as declared in keeping of their laws, rituals and ceremonies, but were intolerant of all other forms of doctrine, so their zeal was misdirected.

10v3 – 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. They tried God's favour, by their own efforts, their own character, their own good works, refusing to submit to God's plan for reckoning righteousness, to ungodly sinners who believe on His son.

10v4 – Christ is the end of the law for righteousness. The purpose of the law to reveal sin, to convict and condemn the transgressors, penalty of a broken law is death. When a sinner receives Christ he is dead to the law, Christ has paid the penalty of the law which man broke.

10v5 – Moses describes the righteousness which is by the law, that Man who doth these things shall live by them - see Leviticus 18v5 (man's achievements). No man can do this, no man can keep the whole law.

10v6 & 7 – The Availability of Christ

But the righteousness which is of faith speaks on this wise, say not in thine heart, who shall ascend up into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring Christ up from the dead. The accomplishing Christ is the available Christ to sinners. He is available now to all who will call upon Him. Christ proclaimed in the Gospel is the available Christ available to sinners in his dire need. Christ Emmanuel is God with us.

10v8 - The Accessible Christ

But what saith it, the word is nigh thee even in thy mouth and in thy heart, that is, the word of faith, which we preach. Christ is not only available, but accessible. He is the accessible Christ. The saving word is nigh to the sinner's mouth for confession to the sinner's heart for belief as declared in the preaching of Sovereign grace. The words which Moses spake in Deuteronomy 30v11-14, were prophetic of the accessibility of Christ.



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It is noteworthy that every time the Gospel preacher says to his hearers and 'Christ said to thee' notwithstanding, be sure of this the kingdom of God is come unto you Luke 10v11.

10v9-13 - The Promise of Salvation in the Law

Consider five things here about this promise.

- A. The Steps of it (v9).
- B. The Salvation of it (v10).
- C. The Security of it (v11).
- D. The Source of it (v12).
- E. The Simplicity of it (v13).

B. The Remedy for their Rejection (10v14-17)

The remedy for Israel's rejection was repentance and acceptance of the Gospel, but Paul anticipates an objection here which he puts down as four questions.

How shall Israel call on Christ if they don't believe on Him?

How shall they believe on Him if they have never heard of Him? How shall they hear of Christ if no one tells them of Him?

How can someone come and tell them unless God sends them? In answer to these objections Paul says three things.

(i). The Preacher (v15)

Here Paul quotes from two Old Testament passages to show that the preacher had been sent to Israel with the message of God, cf. Nahum 1v15, Isaiah 52v7.

(ii). The Prophecy (v16)

Here quoting from Isaiah 53v1, Paul shows that Israel though they heard the word did not obey the word.

(iii). The Principle (v17)

This is a summary of his teaching in this section.

C. The Results of Israel's Rejection (v18-21)

Paul shows here three direct results which followed Israel's rejection.

(1). The nations guilt (v18). Paul clearly shows that the nation did not heed the word by quoting Psalm 19v4.

(ii). The Turning to the Gentiles (v19-20)

When Israel rejected their messiah God turned to the Gentiles as predicted by Moses in Deuteronomy 32v21.

(iii). That God is still Gracious (v21)

The quotation from Isaiah 65v2 here shows that God is still gracious, though as a nation Israel had been temporarily set aside individual Jews could still be saved by being added to the church.

C. God's Promised Dealings with Israel in fulfilment of Prophecy (Chapter 11)

Paul so far in these chapters has dealt with Israel's past election, and present rejection, now in conclusion he discusses her future reception. There are three things that he brings before us in this chapter,



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A. The Remnant of the Nation (v1-10)

Paul begins this section with a question, which he spends the rest of the chapter answering, 'Hath God cast away His people?' He emphatically answers this question with a 'no' in v2, but must prove his point, so from v2-10 he presents three arguments to prove that there is a remnant which he is still faithful to.

(i). The Personal Example (vi)

If God had completely finished with Israel how could Paul's conversion be explained? The apostles conversion described in 1Corinthians 5v8 was a type of the future conversion of all Israel.

(ii). The Prophet Elijah (v2-6)

The 7,000 in Elijah's day proves the principle of the remnant, there is always a remnant.

(iii). The Principle of Election (v7-10)

Here Paul explains God's secret purposes in relation to Israel. He argues that what Israel sought for (salvation) she failed to obtain, because she sought it by works (cf. 9v30-33). But because of the purposes of God in election which are not of works but by his grace a remnant have been saved and the rest judicially blinded. All of this being in full accord with the prophetic word as Paul's quotation from Isaiah 29v10 given in v8 shows. By the decree and providence of God Israel were blinded yet the blame was their own, because they resisted and opposed the good Word of God, and so God removed their testimony and gave their light to the Gentiles. As the quotation from Psalm 69v22-23 given in v9-10 shows their blessing had become a snare to them.

B. The reception of the nations, v11-24.

Here Paul asks another question, 'have they (Israel) stumbled that they should fall.' He answers that question with an emphatic 'no' and then proceeds to explain why. There are three elements to his argument.

(1) The explanation (v11-15)

The Gentile nations have received priceless blessing through Israel's fall (cf. v12&15). The Old Testament predicted a time of blessing for the Gentiles, cf. Isaiah 60v1 1-12, the fulfilment of which will be in the Millennium where the gentile nations will serve God but Israel will be the pre-eminent nation. The fall of Israel (which as we shall see is temporary) allowed God to bring in the Gentiles on an equal basis with the Jews in a new body the church. **The church is nowhere found in the Old Testament, it is the subject of the secret councils of God in eternity past.** The bringing in of the Gentiles on an equal basis with the Jews, is the means of their recovery provoking them to jealousy, (cf. v14-15), an event which Paul likens to resurrection from the dead (cf. Ezekiel 37).

(ii) The Examples (v16-17)

In order to explain this truth Paul uses two examples.

1. The Lump of Dough (v16a)

Here he alludes to two Old Testament passages, Numbers 15v17-21, Leviticus 23v9-14. The idea was that part of the dough was offered up to God as a symbol that the whole lump belonged to him, if the part was accepted then the whole lump was sanctified. The application to Israel, being that if the nations founders were accepted then the nation must be accepted, keeping in mind the apostles qualification as to what constitutes the nation (cf. 9v6).

2. The Olive Tree (v16b-17)

The olive tree in scripture is often used as a symbol of Israel, cf. Jeremiah 11v16-17, Hosea 14v4-6. According to this illustration the tree is sustained by its roots like any tree, a reference to the founding fathers of the nation of Israel. The roots are holy therefore the tree must be holy. The broken branches are disobedient Israel who at the time of Christ and to this present reject Christ.



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The wild olive grafted in are the Gentiles. Because the roots are holy though God still has a purpose for Israel.

Note: It should be kept in mind here that the apostle is not discussing the relationship between individuals to God, but rather the place of Israel and the nations in the purposes of God for the ages. The parable was given to show that the Gentiles have been brought into the place of blessing previously occupied by Israel.

(iii). The Exhortation (v18-24)

Here Paul warns that if the Gentiles abuse their privilege as did Israel, like Israel they would be cut off. Then he proceeds to show how that the olives natural branches would be grafted back into the olive tree again.

C. The restoration of the nation (11v25-36)

This is the climax of the apostle's argument where he proves beyond doubt that there is a future for Israel and answers the anticipated question posed at the end of chapter 8. There are three directions that he moves in to prove his point.

(i) Eschatology (v18-24)

The partial blindness of Israel will end when, 'the fullness of the Gentiles be come in,' that's when the church is completed. Then God will once again take up his people Israel according to his promise, (cf. v26) quoted from Isaiah 59v20-21. The 'all Israel' to be saved is qualified by Romans 9v6, the promised salvation will be national at the time of the return of messiah (cf. Zechariah 12v10-11 & 13v1).

(ii) Theology (v27-32)

Note the two theological concepts here.

1. Covenant.

In view is the new covenant Jeremiah 31v31ff, where a new heart and new relationship is promised Israel, this covenant is not made with the church but we share in the soteriological aspects of it, note not the eschatological aspects as is evident from the end of Jeremiah 31. Though presently enemies of the Gospel Israel are nevertheless beloved because of the principle of election for the father's sake.

2. Calling.

To reinforce his point Paul appeals to calling of the immutable God.

(iii) Doxology (v33-36)

This closing doxology has three stanzas.

1. Extolling the might of God's purposes (v32-33).

Depths that cannot be fathomed.
Judgments that cannot be searched.
Ways that cannot be found out.
A mind that cannot be known.
Council that cannot be assisted.

2. Extolling the mystery of God's purpose (v34-35)

3. Extolling the majesty of God's purpose (v36).

The Believers personal responsibility to declare the Righteousness of God in his practical day-to-day living - (Chapters 12-16).

1. Paul takes up our duties towards other believers.



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2. Towards the community.
3. Towards our enemies.
4. Towards the government.
5. Towards our weaker brothers.

In chapter 12 verses 1 & 2, we have a call to personal consecration. If we consider the mercies of God revealed in chapters 1 to 11, it leads us only to one conclusion, that is, we should present our bodies as a living sacrifice, wholly acceptable to God. Our bodies stand for all our members, including our entire life. Total commitment is our reasonable service, viewed in the light of the cross-work of our Lord Jesus Christ. We remember Isaac Watt's great hymn, 'Love so amazing, so Divine, demands my heart, my life, my all.' Can we give him any less than a spiritual sacrifice of a yielded life?

In Romans 12v2 the Lord came to call the world unto Himself. To gather his sheep out of the world, into his fold, that we may live sanctified lives before him. In the words of a well-known chorus reminding us of the secret of a separated life. The words are as follows:-

Turn your eyes upon Jesus.
Look full in His wonderful face
And the things of earth will grow strangely dim
In the light of His glory and grace.

In **12v3** the believer has not to be high-minded, but sober minded. This will give a right estimate of oneself, which will always be a humble one, acknowledging we possess nothing. We are totally dependant upon his mercy and grace in our day-to-day living, both mentally and spiritually.

In **12v4&5** – The natural body has many members and each one is necessary. Every member playing a vitally important role in order for the body to function correctly. Each local church must function the same way as it represents the body of Christ. We may be an arm or a leg or even a toe nail in the body, each being dependant upon the other for harmonious functioning together of all parts, that the peace of God, and the love of God and the fellowship of God may be manifest in the local church.

12v6 – Every church is endowed with the necessary gifts by the Lord, controlled by the Spirit of God that the church may grow, being built up, thoroughly furnished in the understanding of the persons of the Godhead, the function of its work and the furtherance of His kingdom. Bearing this in mind, it is every believer's responsibility to exercise the gift that God has given that all may resound to his honour and glory. Scripture says 'a man's gift will make room for him' all gifts being of the same value, and all gifts must be exercised in deep humility.

How vital is a praying church, a sick visitor, those that keep the church clean, the gift of Eldership, and the gift of Deacons. All gifts are rendered unto God and not to man.

An Evangelist came to church while in my teens, by the name of Jack Harris, who in his introduction told a group of young people who were going to help him in tract distribution, that in a similar situation in another part of the country, a similar group of young people gathered. Having given them all their instructions, and as they were just about to leave to go in the district, when a young Christian girl in the wheelchair addressed the evangelist saying, 'Uncle Jack, what can I do to help the campaign?' His heart went out to her, and placing his arm around her, he said 'your part is to pray for us' which is the most vital part of great importance, for without the Spirit moving amongst us and convicting of sin, the campaign would be a failure. We must remember (praying faith removes mountains).

12v7 & 8 – In verse 7 two things are mentioned: Ministry and Teaching



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Ministry meaning service for the Lord, whatever kind of ministry it is i.e. ministering in the word, a word of rebuke, a word of encouragement, a word to the sick in body, a ministry in entertaining the saints (a ministry especially undertaken by the ladies).

Teaching - explaining the Word of God, giving it sense, rendering a correct application.

12v8 – Paul gives a list of functions to consider: -

1. Exhortation is a gift of stirring up the saints to live holy lives, portraying Christ in service.
2. Giving with simplicity - (liberally) as the Lord opens hearts to meet the need.
Ruling with diligence (Elders work - experience needed).
Mercy with cheerfulness, bestowed freely. (Mercy bestowing something we don't deserve).

12V9 – Love is to be without hypocrisy.

Love is caring for others.

Love is triumphing over evil (malice, hatred etc.).

Love is faithfulness amidst unfaithfulness.

Love is enduring.

12v10 – Be kindly affectionate one to another with brotherly love. (A mark of a Christ dominated life). In honour prefer one another (true humility).

12v11 – Not slothful in business. (In the wisdom of God having continual zeal).

Fervent in spirit
Serving the Lord } Inspired out of devotion.

12v12 – Rejoice in hope

Patient in tribulation

Continuing steadfastly in prayer

} Joy, hope, fellowship with
God and man, spirit motivated

12v13 – Distributing to the needs of the saints.

2. Given to hospitality.

In so doing the Christians entertain angels unawares, waiting on the Lord to see the need, God having supplied the ability to fulfil it. (One has to be careful today to check for genuine need bearing in mind to know to do good and to do it not is sin).

12v14-21 - Duty to all men.

Bless them that persecute you. Bless and curse not.

We are called to show kindness towards our persecutors instead of trying to repay them in kind.

Only in the Lord's power can we do this. The natural reaction is to seek to retaliate.

12v15 – Rejoice with them that rejoice, weep with them that weep.

Here the exhortation is to have a capacity for sharing in the sorrow of others. (Weep with those that weep). On the other hand we have to rejoice with those that rejoice. Entering into joy with them instead of showing a spirit of jealousy. Being happy for them.

1. Be of the same mind one towards another - v16 (harmony, no strife or vain glory) Philippians 2v1-5.
2. Mind not high things.
3. Condescend to men of low estate. The humblest saint should be happy in our company.
4. Be not wise in you own conceit. We have nothing we have not received.

12v17 – 'Recompense to no man evil for evil' (in all cases we must ask ourselves - what would the Lord do?). 'Provide things honest in the sight of all men' (the common duty of all Christians).



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12v18-21 - 'If it be possible as much as lieth in you, live peaceably with all men.' (Sometimes the truth of the scriptures makes this impossible).

12v19 – Dearly beloved, avenge not yourself, but rather give place unto wrath because it is written I will repay thus saith the Lord. (If we act we could inflame the situation). Let the Lord act in His time and way. Thus we exercise faith in waiting upon the Lord. The closer we are to the Saviour, allowing him to control our lives in exercising faith in Him, which produces confidence in the Lord's ability to deal with every situation in our lives.

Bestowing love for hate, giving food and drink to our enemies, can only be done by allowing Christ to flow through us. Thus reaching out to a fallen world of sin, heaping condemnation upon their heads.

Chapter 13

In this chapter the Christian is called upon to be.

1. A good citizen
2. Obey the authority of the land.
3. Pay all your taxes.
4. Pay all your bills on time.
5. Owe no man anything
6. By your righteous giving fulfil the law of God.
7. Live honestly. Not rioting. No drunkenness.
8. Put ye on the Lord Jesus and make no provision for the flesh.
9. The coming of the Lord draweth nigh.

Let us live our lives that we will not be ashamed at His coming. Taking the exhortation that Paul gave for us to follow that he had put on Christ.

Fellowship with other believers Romans 14 - 15v13

In this chapter Paul relates a situation of a weak and strong brother in fellowship together in the same church, and the importance of neither despising the other. This could be the natural result if the flesh was given the upper hand. In the early church, Jews and Gentiles had been brought into fellowship, through their acceptance of the work of Christ on the cross.

The Jewish brother would be steeped in tradition and ritual, and laws practiced in the Jewish tradition. Although he was saved, he was not delivered from his religious practices.

The strong brother could be a Gentile or a Jewish convert who had been delivered from all tradition. The weak brother's tradition do not affect his salvation, and the strong brother must show love and understanding accepting the weak brother, showing no difference.

The weak brother stands before the Lord as does the strong brother, and both stand accepted on the foundation of the redemptive blood of Christ. The weak brother believes he is doing all things to please the Lord. Same with the strong brother, both stand or fall before the Lord. One is weak in the faith, the other strong in the faith. One can eat anything, the other only eats herbs. One esteems one day above another, the other esteems all days alike.

Paul gives instructions to cover the above believers.

1. Whatever is done it is unto the Lord.
2. We must accept one another before the Lord.
3. The strong brother who has a liberty in all things before the Lord must not despise the weaker brother who is not liberated.
4. The strong brother must show love towards his weaker brother.



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5. The strong brother must not stumble his weaker brother, in his liberty in eating or in not esteeming the day. He must not offend the weaker conscience of his brother. Paul is stressing the importance of keep in the harmony of the body of Christ of which both form a part.
6. Verse 6 would bring before us the privilege of giving thanks for our food for his bountiful provision wherever we are especially in public places.
7. Verse 7 we are reminded our conduct is always under the eye of God. Affecting others for good or bad.

14v8-9 - 'For whether we live we live unto the Lord whether we die we die unto the Lord, so whether we live or die therefore we are the Lords.'

The above text is a call of responsibility to live unto the Lord as all things are open and naked to him with whom we have to do. We should test all things in the light of the gaze of God upon us.

Even in death the Christian glorifies the Lord. Nothing can separate us from the Lord. The Christian owns the authority of the Lord over him, now and throughout eternity, being his purchased possession. Death does not separate us from the Lord, but unites us in a glorified body.

14v10-14 - 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. In these verses Paul takes us from earth to heaven, from man to God. From man's estimation to God's true estimation. From an earthly judge to a heavenly judge. From a place of secret to a place of full revelation.

In a day to come when the Jewish brother stands side by side with his Gentile brother and all deeds done in the flesh whether by words or action will be judged in the light of the righteous justice of God, what is done on earth to this righteous approval of God will stand the test of the righteous fire of God's judgment, where only what is done for Christ will endure.

In Romans 2v16 we read, 'in the day when God shall judge **the secrets of men** in Jesus Christ according to my Gospel.' In 2Corinthians 5v10 we read, 'For we must all appear before the Judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. (Where the rewards and judgments done in the body will be meted out). The Judgment Seat under Roman rule was a raised platform with steps leading up to it, situated in a prominent place, where rewards and judgments were meted out in accordance with the acts.

In 2Corinthians 5v10 the Judgment Seat is in heaven, Christ will be the judge. Every Christian will stand before it and be judged individually. In 1Corinthians 3v11-15, to avoid total loss in the Day of Judgment Paul asks us to look at the foundation we are building our lives on.

1. The foundation has been laid by Christ's death and resurrection, we must build on Christ's foundation if we are not to suffer loss by fire.
2. We are not to build on gold, silver, precious stones, wood, hay or stubble.
3. Everything we do will be manifest to the fire of Christ's righteous judgment.
4. If the work of the believer stands the test he will receive a reward.
5. If the believer's work is burnt up he shall suffer loss, but he himself will be saved.

There are other judgments mentioned in scripture, which we must not be confused with.

1. Matthew 25v31-4, dealing with the judgment of the righteous nations.
2. Revelation 20v11-15, the Great White Throne and the judgment of the wicked dead.

In verse 14 Paul again returns to the subject of the weaker brother. In relation to eating of unclean food by the weaker brother, which according to his tradition is forbidden him to eat. Paul states there is nothing unclean of itself. The food we eat is sanctified by God's Word and prayer.



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In 1 Timothy 4v4 & 5 - For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. No food is ceremonially unclean, but if a weaker brother thinks pork is wrong to eat, it would violate his God given conscience to do so. Christians do not contact ceremonial defilement by eating food which the law of Moses outlawed for the Jew.

14v15-17 – The weaker brother's conscience must always be given the priority in the thinking and conduct of a stronger brother who must always abstain from food which would offend his brother thus showing his weaker brother his loving care in Christ for him in order to maintain peace and unity and growth in the weaker brother. Our liberty must never be used to destroy others. As our text says 'destroy not him with thy meat for whom Christ died.'

14v17 & 18 - For the **kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.**

In this life we should live as a sacrifice unto the Lord in order to please Him, maintaining righteousness, peace, joy in the Holy Ghost.

The price to pay is infinitesimally small compared with the prize awaiting us and the joy of the fellowship walking with the Lord in the present.

We will close this chapter by quoting verses 22 & 23 as a conclusion, which reads as follows: - hast thou faith? Have it to thyself before God.

Happy is he that condemneth not himself in that thing which he alloweth.

v23 - but he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

In chapter 15 the first thirteen verses are a continuation of the subject raised in chapter 14, which is the subject of the weak and strong brother₁ in fellowship together in the same church.

Since their conversion to Christianity and given the exhortation no longer to please themselves, since now they belong to Christ under his control, being placed in the body of Christ under the control of the Holy Spirit.

God's love is impartial, universally bestowed on every believer alike, irrespective of our weakness or our strength our liberty or our prohibitions. It is the will of God, that the New Testament church formed on earth should work together in harmony, portraying unity in Christ. Therefore, all things that would hinder or cause disunity must be dealt with on an urgent basis, as these things dishonour the body of Christ in the church and in the world.

In this light, the weak and strong brothers are brought before us. The weak brother practices the restrictions of what he can eat, and regarding the observing of holy days practiced under Judaism. The strong brother exercising full liberty practices all things can be eaten being sanctified by thanksgiving, and regards all days alike unto the Lord. These practices cause tension and disunity which Paul dealt with by pointing the church to Christ, and how he lived, and the example he left us to follow, as stated in v3.

15v1 – The stronger to bear the infirmities of the weak and not to please themselves.

15v2 – We are exhorted to please one's neighbour having in view his spiritual growth in Christ.

15v3 – We are directed to the great example to which all must follow. The statement 'Christ pleased not himself' is the key to the subject of this portion of scripture. As Christ in perfect obedience to his father brought glory and honour unto him, this being on a basis of Divine love. So we in love for Christ should bear the infirmities of the weak v1 and please not ourselves. Should



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please our neighbour out of love for Christ v2 and out of love for Christ should please not ourselves in supporting the weak, showing Christ to their eternal benefit.

15v4 – We are reminded that the scriptures are written for our learning, to encourage us in patience, and as Christ bore reproach for the sake of his father, so we should count it an honour when we suffer for the name of Christ.

15v5 – We are reminded of the character and attributes of God, included in these is patience and comfort, and like-mindedness one towards another, as the Spirit of God is given control.

15v6 – Is solely the work of the holy spirit that we speak with one mind and one voice to glorify our Father God and our Lord Jesus Christ.

15v7-13 – We focus on the Gospel to the Gentiles. We are exhorted to receive one another as Christ also received us to the glory of God. The strong and the weak, the Jews and the Gentiles.

15v8 – reminds us that the promise that was made unto the Fathers, Jesus Christ has fulfilled. The statement that Jesus Christ was a minister of the circumcision, refers to the truth that the Gospel was preached to the Jew first.

15v9, 10 and 11, brings before us the wonderful mercy that God has bestowed on the Gentiles, including them in the work of redemption, by faith in the crosswork of our Lord Jesus Christ, and fulfilling all the promises found in the Old Testament.

1. 2Samuel 22v50, 'For this cause I will confess thee amongst the Gentiles and sing unto thy name'
2. Deuteronomy 32v43, 'Rejoice ye Gentiles with his people.'
3. Psalm 117v1, 'Praise the Lord all ye Gentiles and laud him all ye people.'

15v12 – The root out of Jesse is promised and he shall rise to reign over the Gentiles, and in him shall the Gentiles trust.

15v13 – Is a bringing together of all the benefits of the Gospel message being given to the Gentiles, being grafted in against nature as a wild olive branch.

Romans 11v24 reads, 'For if thou wert cut out of the olive tree which is wild by nature, and were grafted in contrary to nature into a good olive tree how much more shall these, which be the natural branch, be grafted in to their own olive tree.'

Romans 11v17, 'and thou being a wild olive tree, were grafted in among them, and with them partakers of the root and the fatness of the olive tree'.

The fatness of the olive tree - joy, **peace, hope**, through the power of the Holy Ghost.

In verses 14-21 Paul speaks of his ministry.

In **v14** – Paul speaks of that which he has heard of the Christians that are at Rome.

1. Full of goodness
2. Filled with all knowledge
3. Able to admonish one another

This description is that of a mature church enabling Paul to say that 'I may be comforted by you at my coming, and you by my presence', although he came to them in chains for the Gospel of Christ's sake.



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Their goodness that Paul spoke of had its source in their manner of life, declaring Christ in their practical daily living. In this they showed Christ to the world. This kind of living knows no bounds, their faith being spoken of throughout the known world.

Their manner of living was supported by a scriptural interpretation of the Word of God, equipping them to teach others including keeping a watchful eye on the health and well-being of fellow saints. They truly took to heart 2Timothy 3v16 'all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness.'

15v15-20 – Paul looks back over his life's work concerning the Gentile church, through many trials and persecutions, the faithful servant warrior faithfully pursued the path of faith led by the Spirit of God. Pressing toward the mark of the high calling of his God, having the crown of the over-comer in view, which he shall receive from his Lord and Saviour in that day of his appearing.

15v15 – Paul combines grace and authority having in mind how he accepted the message of the Gospel and the source of the authority deriving from the exclusiveness and the completeness of the Gospel message.

15v16 – As Paul views the Gentile churches throughout the known world as an acceptable offering ascending to the nostril of the Lord. A sweet smelling savour of Christ, being sanctified by the Holy Ghost.

15v17 & 18 – Paul states he would not dare to glory in anything pertaining to self, all his glorying was through Christ. Paul had no power to change a life or bring the conviction of sin, this being solely the work of the Holy Spirit. Paul was only the channel in God's hand, from which the blessing of the Lord flowed to others.

15v19 – Paul testified to witnessing the mighty signs and wonders by the power of the Spirit of God working through his humble servants from Jerusalem to north of Macedonia on the Adriatic sea, the Gospel was fully preached, with many New testament churches established. Overcoming the work of the enemy through the infiltration of Judaism seeking to distort the message of the Gospel, by stating that the law must be kept also, along with the Gospel, in order for the Gospel to be effective.

Although this caused sorrow to the apostle at the time, he lived to witness the defeat of the enemy, and the triumph of the crosswork of Christ (see for example the message of Galatians). The scripture in John 10v27 reads, 'My sheep hear my voice and I know them and they follow Me.' Then in verse 28, 'and I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hands.'

15v20 & 21 – The apostle Paul would never claim a soul for Christ where another man had laboured. He acknowledged there were others who had laboured for Christ, laying the foundation for New Testament churches in other regions to the glory of God.

Paul quotes Isaiah 52v15 in closing his review of the Gentile churches and the results of the preaching of the Gospel 'to whom it was not spoken of, they shall see and they that have not heard shall understand'.

15v22&23 – The statement 'much hindered in coming to you' Paul waited a long time to accomplish his desire to visit Rome, probably three years or more, and then it was in chains, as a prisoner, (a prisoner of the Lord Jesus Christ for the sake of the Gospel).

Paul learnt that God's time was the right time, and to run before God could have disastrous results on one's Christian service and life. The apostle through experience, learnt to practice patience in waiting upon God, for direction in all parts of his life.

15v24, 25, 26 and 27 – Paul's vision could be summed up in the statement 'the whole world for Christ'. His visit to Rome was with his eye on Spain, but before Rome he was to visit Jerusalem



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with a gift from the saints at Macedonia and Achaia, which Paul loved to do as he regarded it as spiritual growth manifesting the fruit of the spirit from the churches mentioned above, declaring their fellowship. With the poor saints in Jerusalem. 1Corinthians 16v1 and 2Corinthians 8v9. Paul realised that the Gospel was first preached to the Jews on the day of Pentecost when thousands of Jews were converted to Christianity. Thus the Gentiles first heard the Gospel through Jewish believers being scattered through persecution.

15v28 – On his visit to Rome Paul had every confidence that His visit would be full of mutual blessing. Paul needed to be refreshed, having suffered much at the hand of the Jews and was looking forward to mutual encouragement from the saints, a church consisting of Jewish and Gentile believers.

15v30 - 'Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strife together with me in your prayers to God for me.'

15v31 – Paul requested 4 things to be prayed for:-

1. That Paul may be delivered from the zealots in Judea who are fanatically opposed to the Gospel (just as he himself had once been).
2. He wanted the Roman saints to pray that the Jewish saints will accept the relief fund in good grace (strong resentment existed in the Jewish believers against the Gentile converts).
3. The visit to Rome to be a joyful one.
4. That he may be refreshed in spirit in the midst of tumultuous and fatiguing ministry.

In chapter 15 we have the God of patience and consolation (v5).

God of hope
God of peace
God of joy... v13

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