

PITWM VERSE BY VERSE

ROMANS

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SYNOPSIS:

1: 1-7 This Book of Romans introduces the letters written to the Christian churches in Rome by Paul, probably written from Corinth. No person is a true follower of Jesus Christ unless he is enslaved by Christ. And that's how Paul was committed to Christ. He introduces himself as a servant of Jesus Christ which is being a slave (1:1). His next point is that he is called to be an apostle, also separated (set apart to) unto the gospel of God (1:2). Paul called Jesus a descendant of King David to emphasize that Jesus truly fulfilled the Old Testament Scriptures predicting that the Messiah would come from David's line (1:3). He also declared Jesus to be the Son of God with power...as they received grace and apostleship for obedience to the faith, which is God's mission, noting that they also are • beloved of God • called to be saints • and recipients of grace and peace (1:4-7).

1:8 **First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.** As Paul writes, first, he thanks God through Jesus Christ for the people's faith; that they were known around the world for their good report; each one of them.

1:9 **For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;**— God is Paul's witness whom he serves in spirit; that he has not ceased praying for them; he takes time to ask God to strengthen and help other believers and churches whom he did not know. Therefore, if the believer is serving God in spirit, he is serving God in body (meaning in person). He knew only a few of the believers in the Roman church, for he had never met most of them, but he prayed for them (mentioning them in his prayers).

1:10 **Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.** He became so personally involved that he begged God to give him opportunity after opportunity to go and have a prosperous journey sharing Christ with them.

1:11 **For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;**— Paul longed to see Jesus' believers in Rome, that he may impart some spiritual gift (that is, the truth of the grace of God) that will strengthen them.

1:12 **That is, that I may be comforted together with you by the mutual faith both of you and me.** Then Paul lets them know that when they get together, he also wanted to be comforted and be encouraged with them in the same faith he wanted to encourage them with. Their mutual faith together would encourage each other. It's like iron sharpening iron.

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1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. Paul calls them brethren, for at this point he didn't want them to be ignorant, but many times he had tried to visit them, but was prohibited. He really wanted to work among them that he might see spiritual fruit, just as he has seen among other Gentiles.

1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. The Gospel stirred him with such a deep sense of indebtedness and a readiness to reach all men. He says he's a debtor both to the Greeks and to the Barbarians; the wise and the unwise. All needed to hear the Gospel of Christ!

1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. This has made Paul ready to preach the gospel to those in Rome.

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Knowing what Paul has in him, he's not ashamed of the gospel of Christ. He says it's the power of God to bring salvation (deliverance from being lost) to every one that believes; to the Jews first then to the Greek.

1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For in the Gospel is the righteousness of God revealed. We're moved from faith to faith, showing us that it's faith that the just shall live by.

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;— God's attitude toward the sin of mankind is not one of tolerance. He does not simply hold man accountable for what may be reasonably expected of him in view of man's nature as a sinner. But, God hates man's sin! The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. The wrath of God is twofold: We look at...

I. Men who are ungodly and unrighteous.

a. Ungodliness has to do with religion—our relation to a sovereign God. It is sin against the being of God.

- o The ungodly man lives as if there were no God at all. He fails to love and obey God; they do not live as God lives. They are not holy, not righteous, or pure; don't honor God by word or deed; don't reverence God by doing what He says. They do what they want when they want; and may give lip-service to God, ignoring Him in their day to day lives. The ungodly man lives as though there is no God at all.

b. Unrighteousness has to do with morality—our relation to our fellowman. It is sin against the Will of God. The unrighteous man lives as if there was no Will of God revealed.

II. Men who hold the truth in unrighteousness.

a. The meaning of "hold" means to hold down, keep back or suppress, repress, stifle, and hinder. Yet, despite having access to the truth, men restrain, ignore, neglect, and even push the truth aside, doing all they can to avoid and get rid of the truth of God's righteousness. Why? Because they want to live as they wish, and not as God says. They want to live unrighteous lives, taste, feel, see, and have all the stimulating things they want.

The point is clear— just like Creation is made known to us, the wrath of God is also revealed from heaven against all who are both a religious sinner (ungodly) and a moral sinner (unrighteous). Therefore, the ungodly and unrighteous have had the righteousness of God revealed to them, yet, they choose to hold; suppress and

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hinder the truth of God righteousness which is the first reason God reveals and shows His wrath. That's what sin does. It deceives and misleads. God's wrath is essential to divine righteousness, just as love and mercy are too.

1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. A question arises: If these ungodly men do not have full knowledge of God, are they then really lost? The key words are: "Because that which may be known..." Therefore, the little these ungodly men do know, God manifested it in them. How? - Because God has sovereignly planted evidence of His existence in the very nature of man by reason and moral law. You want to do good however, you know when you've sinned. They know what is right, but won't do it. Who else can fill them with knowledge of right, but God? The only living and true God can be known, and can be manifest in their conscious, their thought, and reasoning. He has revealed and shown these things to men, including His wrath!

1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:— So, Paul is saying that man has a sufficient knowledge of God to make him responsible to God. We didn't see how the world was made, but it's here— outer space, plants, animals, man and woman; the seasons, and much more. But they are clearly seen and understood that they were made. And even His eternal power of the Godhead; His deity; or even His Spirit have resigned and suggested that there is a "Higher Power." The whole universe, its presence and its nature declares God! Man's knowledge is to such a degree which makes Him without excuse. The atheists may put all their knowledge together and come up with how this or that was made, but they are also without excuse of the evidence of God's power at work in Creation. Therefore, the ungodly and unrighteous have had the righteousness of God revealed to them, yet, they choose to reject the knowledge of God within creation which is the second reason God reveals and shows his wrath.

1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. This would be a third reason why God reveals and shows His wrath! Men knew of God, but still did not glorify Him; was not even thankful, but became useless in their thoughts and their irrational hearts were darkened (rejecting Light).

- The word "*vain*" means empty, futile, useless, unsuccessful, senseless, worthless.
- The word "*imagination*s" means thoughts, reasonings, deliberations, conclusions, speculations.
- The word "*foolish*" means senseless, without understanding, unintelligent.
- The word "*darkened*" means blinded, unable to see.

When man push God out of their minds, their minds are void and empty of God, and God is not in their reasoning. Their minds are being filled with some other god or supremacy. So, men suffer empty imaginations and darkened hearts because when they knew God, they did not glorify Him as God, and did not even offer thanks to Him. This surely leads the people down to the path of idolatry.

1:22 Professing themselves to be wise, they became fools,— Men professed themselves to be wise, but in so doing they really became fools. • Too wise to believe in God • Too intelligent to depend upon the fables of the Bible.

1:23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Men exchange the incorruptible God for some corruptible idol.

- God is said to be incorruptible (non-decaying, imperishable, unchanging, and un-aging). It means that God is not subject to passing away. He is eternal. God will always exist!

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- Men swap and exchange God for corruptible man, that is, for the image, the idea, the thought that man is his own god. Men swap God for humanism.
- Men swap God for corruptible creatures. They turn from God and make their own gods whether mental images and thoughts or some grotesque image, and to carving wood and stone idols of birds, and four-footed beasts, and creeping things; (ill.) the Israelites made a molded calf to worship in the wilderness.

Men professed themselves to be wise, but in so doing they really became fools, changing the glory of the incorruptible God into man-made corruptible images. This would be a fourth reason why God reveals and shows His wrath!

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:— In this lesson we find that God *"gave these people up"* at least three times (1:24, 26, 28). Why? – They had chosen to give up on Him, therefore His gracious restraints were loosened. People chose to reject God. He lets us declare our supposed independence from Him even though He knows that in time we will become slaves to our own rebellious choices. **The verse says (1st) God gave them up to uncleanness (impurity, or moral defilement). This led the people down to the path of sexual immorality (lusts of the heart to dishonor their own bodies between themselves). God will let man follow the lusts (passionate cravings and urges) of their own hearts, and give them up to live immorally, and dishonor their own bodies among themselves.**

1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Paul says who changed the truth of God into a lie. Who would turn the truth about God into a lie and worship and serve the creature more than the Creator. This someone did not and could not make man, would not worship the Creator who created man internally and externally. Our worship cannot change to a corruptible image. This means the distorting; *"altered"* power of sin has *"corrupted the true meaning"* of our worship to where one worshipped and served the creature more than the Creator; worshipped and served the things God made, but wouldn't obey the Creator who is blessed forever who made these things. Our worship is to be toward the glory of the incorruptible God who created us!

1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:— And so, when the truth of God was turned into a lie, for this cause (2nd) God gave them up to their vile affections. This led the people down to the path of sexual perversion (distortion; misrepresentation). It's man's choice to travel that route, and God does not override man's Will. The apostle goes on to explain that their women turned against God's natural plan for them and began to indulge in sex sin with each other.

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And likewise, also the men leaving the natural use of the female were consumed with lustful passions with each other. *"Thou shall not lie with mankind as with womankind. It is an abomination"* Lev.18:22. The men were committing shameless acts of abomination with men, and received the inevitable penalty; the pay back; the punishment which was due of their error. It is only fit that they be given what they so passionately craved.

Note: sexual perversion always accompanies idolatry. Homosexuality is likewise the result of idolatry. Increased homosexuality is a sign of the soon return of the Lord (II Timothy 3:2). The sin takes place in the heart. Men burn within and crave the sin before they commit the act.

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1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;— (3rd) **God gave them over to a reprobate mind.** The word "reprobate" means unapproving or undiscerning; rejected, depraved, degraded; a mind that cannot stand the test of judgment. Reprobate simply is rejected after testing. Therefore, God gives them over to a "reprobate mind", which is a mind that is totally corrupt (depraved); doing exactly what they choose. This has led the people down to the path of total moral depravity (corruption; wickedness). As the scripture says, they did not want to retain the knowledge of God; did not want to acknowledge God or recognize God. They simply did not want God to have anything to do with their lives, therefore, they push Him out of their minds. ...**to do those things which are not convenient** means which are neither agreeably to the light of nature, nor convenient to, or becoming the honour of human nature. They ignored and refused to accept God's presence. The effects of their abandonment result solely from the corruption of the human heart.

1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,— So the things which had become so disgraceful, they did. They were filled with all wrongdoing and evildoing because God gave them over to a reprobate mind:

- **Unrighteousness:** injustice, wrongdoing, every kind of evil, which is opposite of righteousness.
 - Mistreating God and man, acting unjustly toward both.
 - Failing to treat God and man as a person should honor God and respect man.
- **Fornication:** all forms and kinds of immoral and sexual acts; pre-marital sex, adultery, and abnormal sex.
- **Wickedness:** to be depraved and actively evil; doing mischief; to be malicious, dangerous, and destructive; desire within the heart to do harm; actually pursuing others to seduce or to injure them.
- **Covetousness:** a lust for more and more; an appetite for something; a cry of give; a grasping; a craving after and for possessions, pleasure, power, and fame.
 - Covetousness lacks restraints. It wants to have in order to spend in pleasure and luxury.
 - Covetousness is an insatiable lust and craving of the flesh that cannot be satisfied.
 - Covetousness is idolatry where a person finds his happiness in things and pleasure instead of God.
- **Maliciousness:** malice, viciousness, ill-will, spite, a grudge; a man has turned his heart completely over to evil.
 - He no longer has any good within—none whatsoever.
 - He is actively pursuing evil with a vengeance.
- **Full of envy:** goes beyond jealousy. It is a spirit...
 - that wants not only the things that another person has, but begrudges the fact that the person has them. Every thought expresses grief that another person has something whether honor, recognition, or position.
 - that wants not only the things to be taken away from the person, but wants him to suffer through the loss of them.
- **Murder:** to kill, to take the life of another. Murder is a sin against the sixth commandment.
- **Debate:** strife, discord, contention, fighting, struggling, dissension, wrangling. It means that a man fights against another person in order to get something: position, promotion, property, honor, recognition. This is when he fights in a dishonest and evil way.
- **Deceit:** to bait, snare, mislead, beguile; to be crafty and deceitful; to mislead or to give a false

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- impression by word act, or influence. It is a man who convinces and twists the truth to get his own way. He plots and deceives by doing whatever has to be done to get what he is after.
- **Malignity:** evil disposition, evil in nature.
 - It is a spirit full of evil and malice and injury, a character that is as evil as it can be.
 - It is a person who always looks for the worst in other people and always passes on the worst about them.
 - It is the person on who so often ruins other people both in reputation and body and in mind and spirit. It is a person so full of evil that he is always ruining others either by word or violence.
- **Whisperers:** secret gossipers, secret slanders, backbiters, murmurers. It is a person...
 - who whispers behind another person's back, chewing and tearing him up.
 - who passes on tales about others, whether true or not.
 - who destroys the reputation of others.

1:30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,—

- **Backbiters:** slanders. It is a loud, open slander, a person who broadcasts the tale, whether the tale is true or not. It does not matter; burns within to tell the gossip to everyone.
- **Haters of God:** hating and being hateful of God. it is a person with a spirit...
 - who dislikes the commandments and restraints of God.
 - who wants nothing to do with God and His restrictions and laws.
 - who wants the license to do exactly as he wishes.
 - who wants to be the god of his own life, doing his own thing as he wishes, determining both what he should and should not do.
- **Spiteful:** insolent, insulting, and defying. It is a spirit of spite, of attack and assault, verbally or physically; despising and attacking, inflicting injury either by word or act. It is a man with a spirit who...
 - lives his own life as he wishes, ignoring both God and man.
 - lives as though his rights and affairs are the only rights and affairs which matter
 - stands toe to toe with both God and men, acting as though he needs neither.
 - acts so independent in life that he dares God or men to get in his way.
 - does what he wants when he wants, even if it hurts and harms others in order to do what one wants.
- **Proud:** self-exaltation, conceit, arrogance, being haughty, putting oneself above others, and looking down upon others; scorn, contempt. It means to show oneself to lift one's head above another, to hold contempt for another, to compare oneself with others. Pride can be hidden in the heart as well as openly displayed. God resists the proud.
- **Boasters:** braggarts, pretenders, vaunters, boasters. It is a person who...
 - boasts in what he has.
 - boasts in what he can do.
 - pretends to have what he does not have or pretends to have done what he has not done.
- **Inventors of evil things:** inventers of new sins, of more sensational forms of excitement and vice. It is a person who is tired of the old forms of sin and who feels the need to seek out new ways and forms of vice.
- **Disobedient to parents:** refusing to do what one's parents say; rebelling against one's parents; showing disrespect to parents; rejecting parental instruction, dishonoring parental example. A child who disobeys his parents is wide open to all forms of evil.

1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:—

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- **Without understanding:** senseless, foolish, without conscience. It is a person who...
 - ignores experience.
 - will not learn no matter who the teacher is.
 - refuses to heed the truth.
 - closes his mind and eyes to the truth.
 - rejects conscience.
- **Covenant-breakers:** breakers of promises or agreements, untrustworthy, faithless, treacherous, untruthful. It is a man who tragically does not keep his word or promise.
- **Without natural affection:** abnormal affection and love, heartless, without human emotion or love, a lack of feeling for others, abuse of normal affection and love. Others become little more than pawns for a man's own use and benefit, pleasure and purposes, excitement and stimulation. Abnormal affection, sex and perversion prevail.
- **Implacable:** incapable of giving in, of being appeased or purified. A person is just unwilling to make peace or come to an agreement.
- **Unmerciful:** without pity; unwilling to show mercy. It is a person...
 - Craving to have and to possess others regardless of their welfare.
 - Craving to use others as one wills regardless of hurt and shame.
 - Craving to satisfy one's own pleasure even if it means the hurt or death of others. It is an absence of consideration or feelings for others. What matters is one's own pleasure and rights, not the pleasure and rights of others.

1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Who knowing?: people do not generally sin in innocent ignorance, for they know God's decree (at least in an instinctive way) that their evil deserves the blame and condemnation. Committing such things and taking pleasure in the sins of others, they shall die; they are worthy of death, and that is, to be separated from God eternally.

- Men will be judged because they sin and take pleasure in others who sin by doing the same things (vv.29-31). Men have appetites, desires, and lusts, and they spend their lives seeking to fulfill them.
- Men will be judged because they are without excuse: they know through an inner sense that the judgment of God is coming upon the world.

Taking pleasure reminds me of the saying: *"Wanna be like Mike."* No matter what Mike do, they want to do like him. People follow some movie stars and athletes because they like their lifestyles and so they strive to pattern their lives after them, knowing the ungodliness and unrighteousness they do, they likewise condone, and do.

SUMMARY:

As Paul writes, he first thanked God through Jesus Christ for the people's faith; that they were known around the world for their good report; each one of them (1:8). God is Paul's witness whom Paul serves in spirit; that he has not ceased praying for the people; he takes time to ask God to strengthen and help other believers and churches whom he did not know. Therefore, if the believer is serving God in spirit, he is serving God in body. He knew only a few of the believers in the Roman church and had never met most of them, but he prayed for them (1:9). He became so personally involved that he begged God to give him opportunity after opportunity

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to go and share Christ with them (1:10) (**1:8-10**).

Paul longed to see them that he may impart some spiritual gift (truth of the grace of God) that will strengthen Jesus' believers in Rome (1:11). Paul then lets them know that when they get together, he also wanted to be comforted and be encouraged with them in the same faith he wanted to encourage them with (1:12). Paul calls them brethren, for at this point he didn't want them to be ignorant, but many times he had tried to visit them, but was prohibited. He really wanted to work among them that he might see spiritual fruit, just as he has seen among other Gentiles (1:13) (**1:11-13**).

The Gospel stirred Paul with a deep sense of indebtedness and a readiness to reach all men. He says he's a debtor both to the Greeks and to the Barbarians; the wise and the unwise (1:14). He's ready to preach the gospel to those in Rome (1:15). And he's not ashamed of the gospel of Christ, for the gospel is the power of God to bring salvation (deliverance from being lost) to every one that believes; to the Jews first then to the Greek (1:16). For in the Gospel is the righteousness of God revealed, from faith to faith, for it's faith that the just shall live by (1:17) (**1:14-17**).

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. By their unrighteousness they suppress the truth. What can be known about God is plain to them, because God has shown it to them. His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, since the creation of the world, in the things that have been made. So they are without excuse, for although they knew God, they did not honor Him as God, or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles (**1:18-23**).

False religious systems enslave people both sensually and spiritually. Paul describes the sensual enslavement when he said, *"God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves"* (1:24). Paul then moves on from describing sensual enslavement to describing spiritual enslavement which results from idolatry when he says that God gave up those *"who changed the truth of God into a lie, and worshiped and served the creature more than the Creator"* (1:25). In other words, a man becomes a slave to his idols (**1:24-32**).

Paul describes the wicked behavior of the heathen (**1:26-32**):

1. **They become morally perverted** - Widespread Homosexuality (**1:26-27**). He describes how those who turn away from God give themselves over to shameful and unnatural vices. This was true then, and is still true today as we see this becoming more blatant, more aggressive, and more evident all the time.
2. **They become mentally perverted** - Total Moral Depravity (**1:28-32**). Three times in this chapter we are told that God gives up those who give Him up (**1:24, 26, 28**). This clearly shows what happens to a man when he leaves God out of his life.

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SYNOPSIS:

2:1-11 ¹Having vividly depicted the condition of the Gentile world in chapter one, Paul now addresses his comments to those who pass judgment on others when they themselves are guilty of the same things (**2:1**). He points out that they are in danger of God's righteous judgment, who "will render to each one according to his deeds" (**2:2-6**). This judgment will offer either eternal life or wrath and indignation, given without partiality, and the decision is based on whether one does good or evil (**2:7-11**).

2:1 **Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.** This verse begins with the word "*therefore*" because the heathen *were fully aware of God's death penalty for the crimes they committed, yet they went right ahead and did them anyway, and even encouraged others to do the same (1:32)*, now comes to "*therefore*." Paul is saying this now to the self-righteous moralists who would gladly agree and say amen that what was said about the heathen was right. But, now Paul flips this around to say O man (meaning every man), whoever it is that judge, that this is inexcusable (without excuse), because when you judge another, you are really judging and condemning yourself. The one who judges practices the same thing as the heathen. These self-righteous or moralists:

1. *They judge others meaning criticize*, find fault, or condemn. Anytime we judge another person, we are declaring that we...
 - are living by some rule that another person is not living by.
 - are better than someone else.
 - I am right and he is wrong, therefore, "*look at me, but ignore him.*"

Very simply, judging others raises self and lowers others, exalts self and debases others; and in the eyes of God this is wrong, prideful, and thereby being a sin.

2. *They are inexcusable*; without excuse because they condemn themselves, being guilty of the same.

Very simply, he fails just as the man he judges. Paul could not call him a moral man. But he was inwardly living in an identical manner as the heathen was living outwardly. Perhaps he did not commit adultery, but did he lust? Maybe he did not steal, but did he covet? Perchance he did not commit murder, but did he hate? In God's eyes, sin is the matter of the heart and mind, not just the act!

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

Paul's letter continues to express the surety that God's judgment is according to truth against those who commit such things, meaning they will be punished for such things. The point is God's the One who knows truth, the whole truth, and nothing but the truth.

2:3 **And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?—**The self-righteous or moralists—O man:

1. They think they will escape. However, he forgets that God sees the inner recesses of the human heart, and

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that God will judge men not only for their deeds, but for their thoughts: the lust of the flesh, the lust of the eyes, and the pride of life (1Jh.2:15-16). They fail to see that God's goodness is not a blank check to sin. He does not condone sin, and He does not overlook sin. And we will not escape the judgment of God!

2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?— The self-righteous or moralists:

2. **They think God is too good to punish.** They perverted and abused the riches of God's goodness (*His kindness, grace, and love*), forbearance (*Him holding back punishment*), and longsuffering (*His patient and slowness in judging sin*). But because God hadn't come forth in judgment and cut them off, they thought that He didn't regard them as sinners. They thought God's goodness was too good to punish them, not knowing that the goodness of God is to lead one to repentance.
3. **They think that man is basically good.** They thought that man can be good enough for God to accept, for instance....
 - a. good works • good thoughts • good behavior • good feelings

What the self-righteous or moralists fail to understand is that God's goodness is perfect, and God can only accept perfection. No man is perfect in nature, thought, or behavior. That's why man has to go through Jesus Christ to receive salvation. He only looks at His Son Jesus Christ who is the only Perfect One! So, we need to get any thoughts out of our heads of thinking the good we've done or good behavior has made us right with God. The goodness of God made a way for us to get back to Him through the Grace of His Son Jesus, and the power of the Holy Spirit who causes us to see the riches of God's goodness, and forbearance and longsuffering that would lead us to repent.

2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;— There comes a "But", halting all their thoughts of goodness. The self-righteous or moralists:

4. **They will harden their heart against the judgment of God.** The reason is because they refused to repent. They cannot accept the fact that (1) they are not good enough for God to accept them and (2) they didn't think that God's goodness and love would ever condemn them.

Paul says that their hardness (*their rigid stiffness*) and their impenitent (*unrepentant; unremorseful*) heart, treasurest (*stored up*) wrath (*anger and rage*). The man who hardens his heart, and refuses

to repent is storing up more and more wrath against himself in the Day of Judgment (Day of Wrath). We're still talking about the self-righteous or moralists. They failed to understand that there is a righteous judgment of God which means it is just, fair, impartial, correct, and exact. He will reveal to the sight of men the righteousness of His judgment against their wrath in the Day of Wrath.

2:6 Who will render to every man according to his deeds:— God will render to every man according to his deeds. What are deeds? They are acts or works in which God will pay to every man what his actions deserve. Everyone will be either rewarded or punished according to his works; according to what he has done with and for God.

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:— There shall be the well-doer's wonderful reward.

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- a. Note how the well doer seeks: by patiently continuing, meaning to be steadfast and constant; to endure, persevere, stick to, and continue. The well-doer is faithful in doing good works.
 - He does not just start, he finishes.
 - He does not live an inconsistent, up and down life. He continues and keeps on doing good deeds.
 - He does not give in to hardships, difficulties, or opposition. He endures and perseveres always doing good.
- b. Note what he seeks for: seek for glory and honour and immortality.
 - Glory means to possess and to be full of perfect light.
 - Honor means to be acknowledged, recognized, approved, accepted, esteemed, and exalted by God.
 - Immortality means living forever with God.

His reward is Eternal Life!

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,— There shall be the evil-doer's terrible and severe judgment. The reasons—

- a. They are contentious against God; doesn't like what God says, therefore, he strives against it.
- b. They do not obey the truth; sees and hears and knows the truth is to be done, but he refuses to do it. He simply goes about his own life, running and controlling it as he wills.
- c. They obey unrighteousness, (wickedness) indignation, (resentment), and wrath (fury).

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;— Just as the Jews were given the first opportunity to hear and respond the gospel, they will be the first to receive God's judgment if they refuse. Israel will receive severe punishment because she was given greater light and blessing. Suffering and affliction will be upon every soul who works and persist on the side of doing evil—of the Jew first, and also of the Greek (Gentile).

2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:— The emphasis is on "But!" To the Jew first, and also of the Greek (Gentile) that work and do good, glory, honour, and peace comes. Eternal life is said to be the inheritance of a world of glory, honor, and peace.

2:11 For there is no respect of persons with God. God treats everyone the same. God does not prefer one person or nation to another. He judges everyone in the same way. I know we use this verse all the time in one purpose about ourselves, but in this context it replies to the great Day of Judgment where all will be judged by the same rule and by the same principle.

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

- a. The man who sins *without law* (*without knowing what you're doing*) will also perish without law.
- b. The man who sins *in the law* (*knowing full well what you're doing*) will be judged by the law.

The man who sins *without the law* will perish, and the man who sins *in the law* will both be judged. Whether you didn't have the law and tried to obey, or whether you had the law and didn't obey it, both came short of the glory of God. God's judgment is impartial (fail) to both.

2:13-16 You just can't hear the law but you have to be doers of the law to be justified. Paul affirms that the

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Gentiles could *"by nature do the things contained in the law"* even when they didn't possess the Old Testament Law. This was because the law written in their hearts, their own conscience will bear witness. In the Day of Judgment God will judge the secrets of men. In this way Paul demonstrated the Gentiles' need of salvation.

2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,— Israelites who remained in Palestine, or who returned to it after the Babylonian captivity, were designated as Jews, even though tribes other than Judah were included. Israel is the national name, and Jew is the religious name of the sons of Jacob.

1. Paul first calls attention **to thou art called a Jew**, making it known that this is a privilege and an honor. For some it was— only in appearance. The Jew already believed that they were good enough for God as they were, and doing enough good for God to accept them. They could not believe that God would reject them when they stand face to face with Him.
2. Paul calls attention to the Jew that **he rests in the law**—the Word of God. By having God's Word, the Jew feels that he has God's approval and acceptance. But his mistake is that God does not accept a person because he happens to have God's Word in his profession. God approves and accepts the person who does (a doer of) the Word of God; who lives and obeys the law of God.
3. Paul also calls attention to the Jew that **he boasts in the law**; brags, and openly professes God to feel proud; feeling that God accepts him because of his profession. But his mistake is that God does not accept a person because God is not interested about how much one brags or boasts of God, but God is interested in a man's life—(how he's) living for Him, not just professing and talking about Him. Is God living within him?

2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;—

4. Paul calls attention to the Jew that **he even knows God's Will**. He is familiar with the law and the commandment of God. He knows what God wants done; he knows right from wrong. Therefore, he feels he has God's approval. However, the religionist Jew fails to see something: a man must do God's Will, not just know God's Will.
5. Paul calls attention to the Jew that **he even approves the more excellent things that comes from the law**. He approves, expresses, and proclaims pleasure in the right things; that he can test and discern what's right. The religionist Jew then feels that he pleases God. But his mistake is that God is not interested in man's approval of things in life. God wants man to live in the right way; living on the level of the more excellent.
6. Paul calls attention to the Jew that **he was instructed out of the law** by family, teacher, preacher, or friend. He learned from someone and because he knows God's Word, he feels he has a right relationship with God. But again, God's concern is not in what a person knows, but in what a person has in his heart and does. God expects a person to take what he has learned and put it into practice. God expects a person to live as he has been taught.

Because he had received catechetical training in the law as a youth, and rabbinical teaching as a man, the Jew felt confident that he could prove or discern those things that were more excellent.

2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,—

7. Paul calls attention to the Jew that **he is confident**, persuaded and sure **that he is a guide to the blind**. By him being a guide to the blind, he would be an example to men and he could cure men of their blindness to God and religion. However, the religionist Jew fails to see something: a man must be

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sure he himself is following the truth because there are many guides in the world who are leading people down the wrong road. They are the blind leading the blind—blind guides.

8. Paul calls attention to the Jew that **he is a light to them which are in darkness**, for there are those who stumble about searching for the light, but are unable to find it. The religionist Jew feels he has found the light to those who are searching for it. Convinced that he would be saved by his law, the Jew was able to assume four roles: **1)** a guide of the blind (the blind being the Gentile in his unjewish darkness) 2:19; **2)** a light of them which are in darkness (the Gentile needs to be enlightened by the law) 2:19; **3)** an instructor of the foolish (because he did not know the law, meaning the Gentile was a fool) 2:20; **4)** a teacher of babes (the Gentile was immature, being an object of Jewish disgust) 2:20. He makes a serious mistake because religion is not the light of the world, Jesus Christ is! By the Jew being a light to them in darkness, he himself must know and serve the light in his heart and his life.

2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

9. Paul calls attention to the Jew that he is an instructor of the foolish. The Jews thought they could answer the basic questions of life. Therefore, he could help the foolish discover meaning and purpose and significance in life.
10. Paul calls attention to the Jew that he is a teacher of babes; teaching the immature, the proselyte, the new church member.

The point is that being an instructor or teacher is to make sure that he is the embodiment of knowledge and truth of the law and not a form of it; he must be an example of this truth he teaches

2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?— We have five questions before us (vv.21-23). The questions are for everyone and anyone because we are all accountable. The Jews were prepared to teach the heathen Gentile the commandment of the law, but were themselves breaking the commandments.

1. *You who teach others, do you not teach yourself?* When we share and teach, we have listened to truth and therefore are teaching ourselves. What right do we have to tell others how to live if we do not live that way?
2. *You who say that a person should not steal, do you steal?* If you steal, what right do you have to say that others should not steal? Stealing (the eighth commandment) is a sin that leads to utter chaos. The Jews were ready to preach morality, but their lives did not back up their message. They were stealing from one another, perhaps by collecting an extreme interest.

2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?—

3. *You who say that a person should not commit adultery, do you commit adultery?* The Jews were committing adultery (the seventh commandment). Therefore, if we look and watch, read and listen to sexual suggestions, our thoughts center upon fleshly desires. Do we also commit it in our mind?
4. *You who abhor idols, do you commit sacrilege* (to violate one's commitment to God and rob from God)? This means you take what belongs to God—your commitment, your time, your energy, your tithes. They were profaning the house of God by commercialism; and thus Paul asked the biting question and next the true statement.

2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?—

5. *You who boast and take pride in the law* (the Bible), *through breaking the law, do you not dishonor God?* Transgression of the law brings dishonor to God. The Jews claim to have known the law, but were

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silent in claims to have kept it. We dishonor God when we talk about His Word, yet break His commandments. We do dishonor God before men, causing His name to be blasphemed. And then we give great occasion for the world to do the same. Mark 7:6 *"This people honoureth me with their lips, but their heart is far from me."*

2:24 For the name of God is blasphemed among the Gentiles through you, as it is written. The lifestyle of the Jews caused the Gentiles to speak lightly of the God of Israel. Much the same thing could be said today about hearers of the Word only, they not being doers. The Jews rested in the law, but since he did not keep it, the law could not make him righteous.

2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Circumcision was required by law for all Jewish males for entrance into the Covenant. It is not a meaningless rite if it aids in keeping the law. Well, being circumcised was obeying the law, but, if the Jew trusts in his circumcision for salvation, but does not keep the law, his circumcision is made void. It does not benefit him. If what was done as an outward sign does not correspond with the inward authenticity of an obedient relationship with Christ, the outward sign would not profit him whatsoever. Those that violate the law are counted before God as uncircumcised. In other words, they are outside the covenant, having no more of a saving relationship with God. If one has an external church membership, it's profitable if one obeys and keeps God's Word. But, if that inward relationship with Christ was broken, the church membership would count for nothing, the same as uncircumcised. We are acceptable to God because we live for God and obey Him. It would not because we have undergone some ritual or ceremony.

2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?— Now the tables are turned completely. If an uncircumcised Gentile gives his heart to God, and lives in a righteous relationship to the law, should he be more pleasing to God, than the circumcised Jew who does not regard the law? The fact is: ²The act of circumcision does not free a person from sin. People who are not circumcised can serve God loyally. And many people who are circumcised refuse to obey God. The important question is whether a person obeys God. A man is not acceptable to God because he has been baptized or joined some church. He becomes acceptable to God because he obeys God, and God's basic commandment is clear.

2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?— Shall the uncircumcised who by nature fulfills (obeys) the law, judge the one who's circumcised that breaks the law? Paul lets them know that no ritual will ever save a man if he transgresses the law, and no ritual will ever cause a man to be lost if he keeps the law. If you transgress the law, you will be judged.

2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:—Paul claims that the true Jewishness and genuine circumcision are not ethnic or physical matter. For a man who is only a Jew outwardly is not a real Jew, and the real circumcision is not something physical and external. Paul makes the point that not all who are called Jews are truly Jewish.

2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. But, Paul makes it clear that to be a Jew is based on the internal being

² <http://www.easyenglish.info/bible-commentary/romans-lbw.htm>
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and not the external. It is the true circumcision of the heart, of the spirit. It is of God. It is the inner man being Born Again. It is not of man; not the letter of the law, but the spirit, therefore God is to be praised and not man.

SUMMARY:

It is inexcusable (without excuse), for the man who judge another, for he is really judging and condemning himself. The one who judges practices the same thing as the heathen. The surety is that God's judgment is according to truth against those who commit such things, meaning they will be punished for such things. Therefore, the question comes to the self-righteous: "*So do you think you will escape?*" for those who judge, commit such things and are guilty themselves. Very simply, he fails just as the man he judges. God is the only judge! (2:1-3).

The self-righteous or moralists fail to understand God's goodness. Paul asks them if they are despising the riches of God's goodness, misinterpreting God's generosity, His patient mercy toward them as weakness on His part; and are they not realizing that his kindness is meant to lead them to repentance? God's goodness should attract us and lead us to repent. Their hearts were hardened and unremorseful, storing up anger, against himself in the Day of Judgment. They failed to understand that there is a righteous judgment of God which means it is just, fair, impartial, correct, and exact. God will render to every man according to his deeds. To them who continue patiently in well doing, seek for glory and honor and immortality. He rewards Eternal Life. But those that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath will receive God's wrath (2:4-8)

Suffering and affliction will be upon every soul who works and persist on the side of doing evil—of the Jew first, and also of the Greek (Gentile). But, on the other hand, glory, honor, and peace will be to every man who does the work of good, to the Jew first, and also to the Gentile. God treats everyone the same. God does not prefer one person or nation to another. He judges everyone in the same way. The man who sins *without the law* will perish, and the man who sins *in the law* will be judged (2:9-12).

Paul spoke and dealt with all the acclimates of the Jews. He told them that it's wrong to just depend on their Jewish heritage to save them. The law could not save them — look you are a Jew, which meant it was a privilege as God's people. They rested in the law and boasted in God. They knew His Will, approved the more excellent things of the law, for they were instructed out of the law. All were revolved around the law. The Jew was convinced they would be saved by the law. Four roles were listed: 1) a guide of the blind; 2) a light of them which are in darkness; 3) an instructor of the foolish; 4) a teacher of babes. So, Paul blasts the Jews with five questions that sums up to whatever they teach, preach, say what should, commit, or make boast of to others, they are to be teachers of themselves. But they didn't. They used the law to establish their own self-righteousness; doing these acts externally, instead of having their lives reflect what they were teaching. Thus, they robbed God causing His name to be blasphemed among the Gentiles. The Gentiles began to speak evil of God as they watched the lives of the Jews. Their lives were to reflect what God is like. God's name is not to be blasphemed as the Jews caused it to be. When one disobeys God, they dishonor His name (2:17-24).

Circumcision has its value if you are obeying the law, but if the Jew transgressed the law, their circumcision was made uncircumcision. But, suppose that uncircumcised Gentile obeyed the law, God will accept them as if they were circumcised. And if the uncircumcised obey the law, he shall judge the circumcised that disobeyed the law. A person is not a real Jew if he is only a Jew on the outside. A person is a real Jew if he is a Jew on the inside; referring to an individual's heart being changed, which is done in the spirit (being Born Again), not of the written law (referring to rules and regulations of the law), whose praise is not of men, but of God (2:25-29).

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3:1 What advantage then hath the Jew? or what profit is there of circumcision? —Paul addressed those who would bring the question if the Jew is condemned along with the heathen, then what advantage is there of being a Jew? or what profit of being circumcised? Because they all thought they were good enough—they were the chosen nation of God and circumcision was the sign of Israel's Covenant relationship with God. The questions come: "*What advantage or what profit is there to being a Jew or a religionist—in being circumcised or baptized or a church member? What do you do with the Jew who is Abraham's seed?*" The promise of God to Abraham was that his seed (the Jewish nation) would be the children of God.

3:2 Much every way: chiefly, because that unto them were committed the oracles of God. Paul's answer is simple: the advantages are great. The Jew and the Christian are highly privileged, especially in that God has committed His Word to them.

- They have the privilege of being the race through whom the Messiah would come to the earth.
- They have the privilege of being the beneficiaries of Covenants with God Himself.
- They have the privilege of reading, hearing, seeing, obeying, and living God's Word.
- They have the privilege of possessing God's Word. They were entrusted with His laws; prophecies, forewarnings, and revelations of God (3:2).
- They have the privilege of having more responsibility of living within a society that will be affected by God's Word. These are enormous privileges.

In fact, his privileges are so great that the Jew or anyone else is left without excuse if he fails to live for God. "*Righteousness exalteth a nation: but sin is a reproach to any people*" Proverb. 14:34. So, the Jew and the Christian has every advantage in coming to God and living righteously for God.

3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?— Paul continues with a second argument that they might bring. What if some did not believe? And in their unbelief would that make the faith of God (His promise) of non effect (break it)?

3:4a God forbid: yea, let God be true, but every man a liar;— Paul renders **God forbid** meaning of course not! He continues to say, "*Let God be true. Though everyone else is a liar, God is not!*" If you rejected the Bible, it will not nullify its truthfulness. Therefore the unbelief of Israel will in no way affect the Great Plan that God has provided for humanity, which is built on the promise of Faith! God promised the Jews a special place and special privileges through Abraham and his seed.

- God forbid!—Perish the thought! Not when it's built on faith of the recipient.
- Rest assured, God will be faithful to His Word and the promise of salvation will stand even if every man lies about believing; and lies about giving his heart to serve Jesus! The religionist who possesses God's Word and belongs to a church, but does not obey God's Word is not acceptable to God. He will not be declared justified (righteous) in God's Word. It is righteousness that God is after, not religion. God is not after an outward religion, but an inward righteousness. God is after a spiritual rebirth, a new creation, a man who has been truly Born Again with a heart and life that's focused upon Christ and keeping His commandments.

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3:4b ...as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

For God will prove His Word! He will save any person who gives his heart to serve Jesus. God wants a heart that will not only profess the Bible, but will keep His commandments. The scripture says ...**That thou mightest be justified** means declared righteous. An example in the scripture comes from Psalm 51:4 concerning David. David himself said that God would judge the unfaithful or disobedient man (Ps.51:4). David had sinned greatly: not keeping the commandment of God, so God judged him and charged him with sin. David did the right thing: he confessed his sin and repented and began to live righteously. But David did something else: he declared that God's charge and judgment against him was just and that God was perfectly justified in doing what He did. God never has and never will be a liar. He would still save any person who did what He said. When we are judged we want to be justified in being right in what we say and prevail by being overcomers when we're judged. The problem with a lot of us is that we have a problem in doing what God says. Men prefer to be saved by being religious: just being baptized, just joining a church, just buying a Bible, and then just being free to go about their own lives. But this is not enough for worshipping, and serving God.

- God charges the religionist with sin. God wants us to be righteous in our words.
- And God wants us to prevail by being overcomers when we're judged.

This is why Paul quoted this verse is to clearly show them the difference between the faithfulness and integrity of God and the lack of the same in man.

3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man). To put it in human terms that try to twist scripture to make what is inherently evil appear to be ultimately good goes like this...

"If my sin and disobedience give God a chance to demonstrate His righteousness, why then am I called a sinner for that? My sin is really a good thing. It gives God a chance to show how good He is. I may sin, yes, but only good has come out of it."

Paul speculates a third question that they could bring: Is God unjust if He takes vengeance? Such arguments are common among every generation of men, but the arguments are gross deceptions. In no way does this mean that God places an approval upon sin of any nature. It's not saying that God needs us to show Him unrighteousness. It's for us to see our unrighteousness. God does not twist scripture to say that He has to prove or confirm His righteousness. He does not void His Word by helping us out of our unrighteous. In no way does this mean that God places an approval upon sin of any nature.

3:6 God forbid: for then how shall God judge the world?— The answer is God forbid—Perish the thought, for when one sins, God will take vengeance because He is true to His Word and Himself. By Him judging the world because of one's sin is showing that unrighteousness cannot stand; yes, that He is too good and loving to give approval of sin of any nature. There is only One God and man is not him. He will be denying His very nature of love if He did not judge the world. God's justice is the demonstration of perfect love. And the cross was where God exacted His perfect justice upon His Son, and it is the perfect example of the glorious truth. The cross is the perfect demonstration of both the love and the justice of God. Men shall be judged and condemned if they have rejected the love and salvation of God provided in His Son, Jesus Christ.

3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?— While Paul is speaking as a man; he is also speaking as a sinful man. He's giving an illustration as a human being. Therefore, if he lies and the moral truth of God abounds (flourishes) for His glory, why is he (a sinful man) judged a sinner. It's because man is a sinner. We want to say through my lie I give God glory which is contrary to His truth! He does not give a license to sin! We are not giving God glory through a lie, God would be denying His very nature of love if He did not judge the sinner. Paul talks about our unrighteousness in verse <http://www.pitwm.net/pitwm-versebyverse.html>

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5. There are consequences to unrighteousness; there are consequences to a lie whether it shows God's glory or not. And such lies we might say so God can work in our lives:

- ³"It was a good thing I got divorced because now I am able to minister to people I could never minister to before."
- "I'm glad I lost my temper and cursed those two guys out because it really helped me deal with my anger."
- "Sure I had a few drinks with the guys, but now that they know I'm just like them it'll be easier for me to witness to them."
- "If I didn't sin, I wouldn't have nothing to pray about."

Some other arguments may go like this:

⁴God ought to be grateful when people tell lies. Such lies show how truthful God is. The result is that His glory becomes even greater. So it would not be fair for God to describe these people as guilty. In fact, Paul's enemies pretended that Paul taught such ideas. So Paul explained to the Christians in Rome that this report was untrue. Then they say, "If my sin and disobedience give God a chance to demonstrate His righteousness, why then am I called a sinner for that? My sin is really a good thing. It gives God a chance to show how good He is. I may sin, yes, but only good has come out of it. Why yet am I also judged as a sinner? When God accepts me as I am, a sinner, God has a chance to show how gloriously merciful He is. You can't condemn me for giving God a chance to show His mercy."

NO, NO, and NO!

3:8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Some slanderously reported false accusations saying Paul preached "let's do evil that good may come about." That would be really evil. It's like saying:

- ⁵"Pray for sickness so doctors will have a chance to heal people."
- "Pray for more fires so firemen can show their stuff."
- "Pray for more disasters so ambulance drivers will have something to do."

And some say, 'if I wouldn't do some wrong, I wouldn't have anything to pray for.' We don't want evil circumstances to come, so good may come. Paul speaks of being under grace in Romans 6:14-15 where our sins are pardoned and ourselves are justified. We would be condemned to eternal damnation if it wasn't for Jesus Christ!

3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;— This Scripture says, "What then? Are we (not) better than they?—do we not have any advantage over other men?—Are we not better if we... ▪ have the Bible? ▪ profess God? ▪ know God's Will? ▪ approve the best things? ▪ Study the Word of God? ▪ guide and teach others? ▪ know the truth?" The answer is a strong exclamation: No! Not at all! What does it mean? This accusation is against all mankind. **ALL** are under sin—both Jew and Gentile. The words "under sin" means, to be subject to the power of or under the authority of, and penalty of. There are consequences when you're under sin. The religionist Jew is under sin just as much as the Gentiles are under sin. To hear this really shocked the religionists Jew. No one is exempt. All are guilty before God. And remember, a man outside of Jesus Christ is under the power of sin, and he is helpless to escape from it by himself. There is a contrast between being "under sin" and being "under grace." Paul speaks of being under grace in Romans 6:14-15 where our sins are pardoned and ourselves are justified.

3:10 As it is written, There is none righteous, no, not one:— The Scriptures plainly endorse and prove the

³ <http://www.keepbelieving.com/sermon/1992-03-15-l-Object/>

⁴ <http://www.easyenglish.info/bible-commentary/romans-lbw.htm>

⁵ <http://www.keepbelieving.com/sermon/1992-03-15-l-Object/>

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fact that there is not a single man that is upright, innocent, righteous; no, not one. Ps.14:1-3 clinches this argument. This means no human being on his own seeks for God and does any good that merits salvation. There is none that's righteous compared with God's own perfection. There is a "**pervasive**" (widespread persistent) issue of sin. And it began to invade in the Garden through Adam's disobedience causing man to have a sinful nature. Therefore, righteousness is not only a key word in this epistle, but, it is also a criterion by which sin is judged. If it wasn't for Jesus Christ, I don't know where we'd be.

1. **A sinful nature is unrighteous.** "*There is none righteous, no not one.*" Our unrighteous thoughts, word, and acts come from our sinful nature. Therefore, a key word in this epistle is righteousness, which is a criterion by which sin is judged. If it wasn't for Jesus Christ, I don't know where we'd be.

NATURE

3:11 There is none that understandeth, there is none that seeketh after God. This also comes from Psalm 14:2. Here, understanding is not mental but spiritual.

2. **A sinful nature is ignorant.** "*There is none that understand.*" The world is totally lacking in spiritual discernment and incapable of spiritual understanding. We need the wooing of the Holy Spirit. Man has a sinful nature that's ignorant of spiritual truths.
3. **A sinful nature is indifferent and selfish.** "*There is none that seek after God.*" They do not search after the only living and true God, because men want gods that allow them to do their own thing.

3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Psalm 14:3 covers this verse also where it covers the foolishness of men. Man has not only missed the mark, he has also perverted the path—all turned aside. It is a picture of a camel caravan crossing the desert which has strayed from the route and cannot return to the proper path. Likewise, man has lost his way by deviating from God's prescribed route of righteousness. We find that that's what a sinful nature would do.

4. **A sinful nature is crooked:** meaning "*They are all gone out of the way*"; lean out, turn away, turn aside from God— from the way that leads to God, to another way. "*All have sinned and come short of the glory of God*" Rom.3:23. They do not follow God nor pursue the right way to God. They are not straight with God; therefore, they take another path, another way.
5. **A sinful nature is useless:** meaning "*They are together become unprofitable.*" This means to become worthless, useless, sour, and bad.
6. **A sinful nature is evil:** meaning "*There is none that doeth good, no, not one.*" The word "*good*" means moral goodness, kindness, graciousness, gentleness, justice. All men fail in being good toward God and their neighbor. They fail in being kind, gracious, gentle, and just. So, when the Word says, "*No one does good, no, not one*", it's like saying No one deserves to be saved! So, man is viewed as useless, rotten, and corrupted when compared to the righteousness of Christ. But God... But, God sent His Only Begotten Son because He so loved the world, not because we deserved that love.

MAN'S

TONGUE

3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:— The chief outlets in which the sinner display his sin is what Paul begins to speak of: throats, tongues, lips, and mouths (3:13-14).

7. **A sinful tongue is foul and corrupt,** meaning "*their throat is an open sepulchre*" (grave), and the apostle graphically portrays the conversation of the wicked by likening it to the filth that arises from their mouths with the stench of the open sepulcher. An open grave is foul, and it is a symbol of corruption. So, the man with an obscene mouth is foul (stinks), spues off-colored dirty jokes), polluted, filthy which eats and eats away at his character; and thereby kills the character, detestable, profane, dishonorable, and offensive.
8. **A sinful tongue is deceitful,** meaning "*their tongues have used deceit.*" "*Deceit*" is a continuous action, meaning they kept on deceiving: hiding and camouflaging their thoughts and feelings and behavior.

MAN'S

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TONGUE

They kept seeking to protect themselves or to get whatever they were after.

9. **A sinful tongue is piercing and poisonous**, meaning *"their lips were just as a deadly cobra snake."* The poison of asps is under their lips. The idea is that the tongues of some people have a diabolical nature; they are filled with so much malice that they set out to inflict punishment. A poisonous tongue...
- talks and gossips about
 - desires to cause suffering
 - inserts and spreads venom
 - strikes out against
 - lies in wait to strike
 - seeks to hurt and destroy

MAN'S

3:14 Whose mouth is full of cursing and bitterness:— **Man's mouth was created to speak the truth of God and praise Him**, but Psalm 10:7 indicates that a man's mouth has continually been perverted to speak vile cursing and bitterness that swears allegiance to Satan and praises him.. You do not have to teach a man to curse. It's the common expression of the bitterness within him that is rooted in personal sin.

10. **A sinful tongue is full of cursing** causing...

- Men to use profanity and swear. They curse both God and man. Their cursing may range from what society considers to be a mild word of slang, to using God's name in vain.
- Man's mouth is also **full of bitterness**. His tongue is often sharp, resentful, cynical, cold, harsh, intense, distasteful, and unpleasant. Any expression involving any of these is sin to God. God desires men to be filled with love and joy, and peace.

ACTIONS

3:15 Their feet are swift to shed blood:— Paul now turns his attention, not to man's words, but to his deeds- his actions; and the impact of those actions. **Man's feet were really created to carry the gospel to the ends of the earth** Isaiah 52:7, but just 7 chapters over in Isaiah 59:7 *"Their feet run to evil, and they make haste to shed innocent blood..."* This meant that they now readily carried men violently to commit injustice and war with their fellowman. So, therefore we have a "**pervasive**" (widespread persistent) issue of sinful acts.

1. **Sinful acts are murderous acts** when their feet are swift to shed blood. *"Swift to shed blood"* means men feet jump to kill; ready to spill, and pour out blood out of hurt and shame to have their own way, and to get what they want.

MAN'S

3:16 Destruction and misery are in their ways:—

2. **Sinful acts are oppressive (overbearing) acts** that destroy and cause misery. Because of pride, selfishness, and greed, man destroys the land, cities, nations, countries, governments, people, shops, houses, and property. He destroys and causes misery wherever he goes even within his own family or by war. Calamity and misery always follow the sinner's futile search for happiness apart from Jesus Christ.

3:17 And the way of peace have they not known:—

3. **Sinful acts are restless, disturbing, and warring**. Their own souls are a civil war that experience constant conflict. Wherever men are, they disturb and bring fraction and war to others. The unregenerate man can never find peace with his fellowman until peace has been made with his Creator. The idea is that men do not experience or possess peace with himself until he is at peace with God.

3:18 There is no fear of God before their eyes. This is quoted from Psalm 36:1 and identifies the root cause of sin as the failure to fear and honor God. Any society that commonly assumes that God will not discipline sin in this life or judge it in the next will have no fear of God and will therefore give itself increasingly to evil.

4. **Sinful acts are godless, irreverent, disrespectful acts**. Their eyes and attention are focused not upon God, but upon other things. They ignore and neglect God, living as though there is no God. They sense little desire or need to worship God or to study His Word or Will. They don't fear God, His anger,

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or His wrath, or judgment.

3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. When Paul says "Now we know", it means that this is an obvious truth, a clear truth that cannot be missed. Of what truth? - All that has just been said from Scripture (vv.9-18), being quoted from the Old Testament Scriptures. It speaks truth that cannot be missed.

1. **The law speaks to all under the law given by Moses.** At this particular time Paul is speaking to the Jews in particular, for they thought they were superior to the Gentiles. The law was given to men to show them their need for a righteousness which was not their own. And even though they were teachers of the law to the Gentiles (Rom.2:21), they broke the law; they could not teach themselves. They can no longer compare themselves thereby giving them no more excuses. The Jew and Gentiles were under sin.
2. **The law stops all boasting;** every mouth that acts self-sufficient and declares the goodness of men their mouths shall be silenced and there will be no more excuses. They were the ones opening their mouths to judge others. There is none good, no not one!
3. **The law makes all the world guilty before God.** They will be made accountable, for God's law declares:
 - a. There's none righteous, no not one (Rom.3:10).
 - b. There's none that doeth good (not perfectly), no not one (Rom.3:12).

Now we know; no one escapes. The Jews could not presume that they were any better. All the world stands face to face before God; stands short of His glory; stands guilty of sin, for man cannot save himself.

3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Paul is now coming to the summation of his argument and is about to make an application and draw a conclusion. He begins with "*therefore.*" "*Therefore by the deeds (works) of the law...*"

4. **The law justifies no flesh.**
 - a. No law and no deed of the law will ever justify a man (make him acceptable to God).
 - b. Man cannot be justified by keeping any law or work.
 - c. Man cannot be justified by any righteousness of good deed of his own.
 - d. No flesh, no man will be justified in God's sight, not by the law.
5. **The law shows man that he is sinful.** The purpose of the law is not to justify, but to point out sin, to tell a man that he is a sinner. The law was given to make a man aware of his sin. Why? So that man would know he is sinful and that he needs to seek God for forgiveness and salvation.

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;—

The words "*But now*" is very important. There was a time before, hundreds and hundreds of years ago, God had patience in that He put up with man's attempts at self-righteousness through the law. "*But now*" refers to an appointed time; a period in time for God to reveal, manifest, bring to light His righteousness. In order for righteousness to come, God had to do it without the law and the prophets! The righteousness of God is Christ Himself! Paul is showing them a better way to become righteous, not by the works of the law, meaning no human being is justified by the works of the law because the law could only show them the sin, not take it away. The Lord Jesus was tempted in all points as we are, yet totally apart from sin. This is **righteousness of God, "*without the law.*"** The law fails in two critical areas:

Every time a man took his sacrifice to the Temple for a sin offering, confessed his sin, and the animal was sacrificed, he was testifying that he had faith in a righteousness that was not his own and it was a temporary covering for sin. Thus, the law bears witness to an external righteousness that God provided, but the law itself could not provide.

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1. The law does not allow disobedience. It requires obedience. Anyone who disobeys the law becomes a lawbreaker, a transgressor. He's guilty and is to be condemned.
2. The law does not have the power to make a person obedient. It does not have the power to prevent a person from disobeying. It only shows a person's disobedience and inadequate strength to be obedient. It only reveals a person's inability to secure any righteousness whatsoever by self-effort.

Jesus is that righteousness, the perfect embodiment of God's righteousness. "**God's Righteousness**" means the perfection of God's character which God provides for man in Jesus Christ. The Lord Jesus was tempted in all points as we are, yet He was totally apart from sin. It was at the cross that God's righteousness through Jesus Christ was made, but now comes to light first to the Jews and then to Gentiles without the law. Jesus was the fulfillment. Jesus fulfilled the law was to complete its purpose. So, when we come to Christ and are forgiven, the law is fulfilled. The law and prophets had witnessed to the righteousness of God. The scriptures referred first to Abraham. It signified God's plan. *"And he believed in the Lord; and he counted it to him as righteousness"* Gen.15:6 and in Rom.4:3 says *"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."* This was a taste of God's righteousness to come for every man.

3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:— The righteousness of God comes through faith in Jesus Christ to all who believe. However, the demons believe and tremble, but it's to those who by faith claim the name of Jesus Christ. This Saving faith in Christ is a necessary part of righteousness God provides (Acts 4:12). Two words that stood out to me are faith and believe.

The dictionary defines **faith** as *a strong belief or trust in someone or something*. The scripture says, *"Now faith is the substance of things hoped for, the evidence of things not seen"* (Heb.11:1). When people say they have faith, what they really mean is "I believe" or "I trust." But having faith is more than just believing or trusting, because faith speaks. Everyone believes in or trusts something. The scripture says *"Thou believest that there is one God, thou doest well; the devils believe, and tremble"* Jam.2:19. That's why we must have faith in the Person of Jesus Christ who brought God's righteousness (the perfection of God's character) to and upon all who believe! *"So then faith cometh by hearing and hearing by the Word of God"* Rom.10:17. The scriptures had spoken of the righteousness of God, now what was spoken, we receive Jesus by confessing with our mouths (by *faith*) and believing in our hearts (Rom.10:9). Faith is the action of what I believe. It's the activation of both together. Heb.11:6 says, *"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."*

All of us, whether Jew or Gentile needed the Saving faith of Jesus Christ. **He is the perfect embodiment of God's righteousness.** Scripture is clear in its declaration that righteousness is for everyone to believe by faith, whether Jew or Gentile. There is no difference.

3:23 For all have sinned, and come short of the glory of God;— All have offended God's holy being and have broken God's righteous law, and all are short of God's glory. Therefore, all are under God's condemnation. Instead of man expressing God, we express sin and our sinful self. Hence, man falls short. Man was made by God in His image that man might express Him—His glory, for the glory of God is God's standard for man. This means His moral glory. It means His excellence, splendor, brilliance, brightness, magnificence, preeminence, dignity, majesty, and grace. Lastly, Glory is light.

- John sees how bright the glory of God is when he has the vision of the New Jerusalem (Rev.21:10-11).
- Jesus' inner circle looks on at the light of God's glory manifested at the Mount of Transfiguration (Matt.17:1-2).
- Stephen sees the glory of God as he is stoned to death (Acts 7:55).
- Paul experienced the light of God's glory as he is struck down off his horse (Acts 22:6, 11).
- And Moses experienced the light of God's glory as he came down from Mount Sinai with the two

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tablets of testimony as the skin of His face shone brightly (Exo.34:29-30).

Although they saw and experienced the glory of God, they were all missed the mark; for they all have the sin nature, just like us; sin is present in all of us, and this makes us come short of being perfect of glorifying God.

3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:— Our gift of righteousness is provided only through the action of God's redemption through Jesus Christ. His redemptive measure of His sacrifice, His cross, and His death brought it all about. Paul makes three observations about the justification of God.

1. **Justification is a free gift of God.** Being justified freely means being justified without any prior conditions being met.
2. **Justification is not earned by man, but it is by God's grace and by God's grace alone.** "*Being justified by God's grace*" means it is graciously given. But His grace is favor we don't deserve nor qualify, for we do not merit justification, but we enjoy it. You cannot earn something that's freely given.
3. **Justification is only provided through the redemption that is in Christ Jesus.** Since the word redemption signifies a buying back, it was accomplished by the payment of a hefty price. And, the price of our redemption was the blood of Jesus Christ (Matt.20:28, I Cor.6:20; I Pt.1:18-19).

Therefore, **we are justified** in the sight of God when the righteousness of Christ is placed upon us by the grace of God, freely and without cause. Only then, God views us as ransomed by the blood of Christ.

Redemption is not brought about...

- by the life of Christ,
- by the power of Christ,
- by the example of Christ.

But, Scripture is abundantly clear about this. His sacrifice, His cross and His death are what brought about redemption. Because of the shed blood of Jesus Christ we are redeemed when God's very own Son paid the price on that cross!

3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;— Righteousness is by an act of God alone. Jesus Christ is the One whom God had "**set forth**" to be the propitiation. "**Propitiation**" means to be a sacrifice, a covering, a satisfaction, a payment, an appeasement for sin. Three significant points:

1. **God is the One who set forth Christ to be the propitiation for man's sins.** "**Set forth**" means purposed, determined, resolved, and ordained Christ to be... God purposed and foreordained before the beginning of the world that Christ was to be the propitiation for the world's sins. It is appropriated to the sinner by faith.
2. **The propitiation was through faith in Christ's blood.** For God to accept Christ as the propitiation for man's sin, the sacrifice would have to be a blood sacrifice (Christ's blood). This was something man couldn't work for because if he tried, the wages wouldn't be counted as grace, but as debt (4:4). And this was a debt man couldn't pay. However, if he didn't work for it, but believed on the One who justifies the ungodly, then his faith is counted for righteousness (4:5). Jesus is the only Perfect One willing to die for man. So, believe and have faith.
 - a. It meant the supreme sacrifice Christ paid for man's sins.
 - b. It meant the terrible sufferings Christ underwent for man's sins.
 - c. It meant the voluntary laying down of Christ's life on the cross that caused God to accept man. All of man's sins were laid on that cross.
3. **To declare God righteousness: For and Through...**
 - a. **For the remission of sins that are past.** In the Old Testament was the blood of the slain lamb on the doorpost of the Israelites for the remission (pass over) of sins. The death angel passed over the Israelites when judgment came upon the Egyptians. God's righteousness is seen in that prior to Calvary

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they were not permanently dealt with under the Old Covenant. They were passed over. **But now**, God declares His righteousness without the law (3:21) in a propitiation through faith in Christ's blood (3:25) to atone and justify mankind. Christ died for our sins, and God accepts His death as the sacrifice for our sins. Therefore, His forgiveness of sin through Jesus Christ declares God's righteousness!

- b. **Through the forbearance of God**. God's righteousness is seen in the forbearance (restraint), that is, in His patience and longsuffering with man's sin. The sacrifice was necessary because God had not fully punished sin. God could have destroyed all flesh, but He kept eight in the time of Noah. God waited until Christ came before condemning sin in the flesh (our sins placed upon Him). In God's forbearance in holding back the punishment of sin shows and declares His righteousness.

3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Paul is saying that Righteousness had to come at the right time and had one great purpose—to declare God's righteousness in Him being just and justifier. God is righteous and just, therefore, He always does what's right, and He always acts justly toward all of us. This is the reason He has provided a perfect righteousness for man.

1. **God's righteousness is seen in His justice**. It was necessary to validate the justice of God. He did the right and just thing as He accepted the death of Christ as the substitute for our sins. He placed the punishment of sin upon Christ. And in Him being a just God, His righteousness is declared by His justice.
2. **God's righteousness is seen in Him being the justifier of all who believe**. God takes our faith and counts it as righteousness. He takes our faith and judges us acceptable to Him. That's what He did for Abraham! Therefore, all who believe in Jesus have been justified, thus declaring God's righteousness.

3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. The answer to where is boasting is that it is shut-out. There is no room for man's boasting in the plan of God. "*What caused boasting to be inappropriate?*" "*Is it by the law of works?*" – Paul answers, "*No, but by a law requiring faith.*" If man could work to be justified, then he would have reason to boast. But, "*we are saved by God's grace through faith, not of works.*" And why? – "*Lest any man should boast*" (Eph.2:8-9). When we consider that man is corruptible, and that man can do nothing beyond this life, then boasting is excluded.

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. Paul comes to the conclusion that a man is justified by faith alone, and not by the deeds of the law. This says that faith justifies a man without the works of the law. Why does God save us by faith alone?

1. Faith eliminates human pride.
2. Faith exalts God, not people.
3. Faith makes salvation available to all.
4. Faith admits that we can't keep the law or measure up to God's standards—we need help.
5. Faith is based upon relationship with God, not on performance for God. We are to believe in God and His righteousness.

3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:— The question is asked and answered. There is not a god of the Jews and another god of the Gentiles. There is but One God of Jews and Gentiles. Paul is a Jew, a Hebrew of the Hebrews, but he is also called apostle to the Gentiles. God created everyone, therefore, He is the God of all, meaning Jews and Gentiles. There are not different gods of the races and nations of the world; not a different god of Africa, and a different god of India, and a different god for Arabs, and a different god for Americans, and so on. There is only One God who created all things, and He will be the One who will justify us as we see in the next verse. 1 Corinthians 8:6 says

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"One God, the Father of whom are all things and we in Him".

3:30 **Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.** It has been proven that there is One living God, and He alone justifies the Jews (the circumcised) by faith and justifies the uncircumcised (everyone else) through the same faith. Faith is the common denominator in which the living God upholds their justification.

3:31 **Do we then make void the law through faith? God forbid: yea, we establish the law.** The answer to the question of do we void the law through faith? That would be God forbid! We do not void the law. Faith upholds and establishes the Law! As said before—the circumcision is justified by faith, and the uncircumcision is justified through faith. God is the One who established the Law by fulfilling both the statues and penalty demanded by the law. Jesus Christ is the One the law pointed to and set forth as the penalty demanded by the law. He's everything that God said a man should be. Therefore, Jesus Himself is the perfect fulfillment of the law. He took the penalty and the punishment of man upon Himself and died for man. Man is thereby absolved (released; freed) from the penalty and punishment exacted by the law. Now, we can obey God's laws through faith in Jesus Christ. He has fulfilled what the law stood for in which man could not accomplish. We do not disqualify the law for it has accomplished what it was supposed to do—bring forth the righteousness of God by faith. God's laws are established in our hearts by faith. We don't disqualify the circumcised because they were under the Law of Moses, for it brought forth the uncircumcised that came through faith. Our faith does not nullify the law, it ushered us in to be justified by faith. The believer upholds and establishes the law when he admits he is a sinner—a law breaker. And in so doing, he admits that the law is good.

- It's good when it points out our sin. The law reveals sin. It makes us uncomfortable and leads us to confess our need for help outside ourselves.
- It's good because it points man to Christ. • It's good when we are obedient to it.

Again, in so doing the believer's faith establishes that the law is good. Our faith is in One God. Therefore, in seeing what Christ has done for the believer, the believer's faith upholds and establishes the law. It does not make the law void or of no affect because the righteousness of God is Jesus Christ by faith. Jesus was not, and is not, a destroyer; He is a builder. He did not come to destroy the Word of God, but to free it from the way the Pharisees and Scribes had wrongly interpreted it. He does not release men from, the duty and responsibility of the law; He fulfills and strengthens and even enlarges the law. It means that a person is now free to serve God in the spirit and life of the law, not just in the letter of the law.

SIN ALIENATED US

GRACE ACCEPTED US AND FAITH ASSURED US

THE LAW ALIENATES MAN BY SIN	CHRIST'S RIGHTEOUSNESS WAS THE FULFILLMENT THAT BOUGHT BACK MAN
THE LAW SENTENCED MAN	CHRIST'S RIGHTEOUSNESS FREED MAN
THE LAW COULD NOT SAVE MAN	CHRIST'S RIGHTEOUSNESS BROUGHT SALVATION TO MAN

SUMMARY:

Paul addressed those who would bring the question if the Jew is condemned along with the heathen, then what advantage is there of being a Jew? or what profit of being circumcised? Because they all thought they were good enough—they were the chosen nation of God and circumcision was the sign of Israel's Covenant relationship with God. Paul contended that there are many privileges which God has granted to Israel. One of them was that He committed the oracles (Laws) of God to them. They were the custodians of these Old Testament Scriptures. Paul continues with a second argument that they might bring. What if some did not <http://www.pitwm.net/pitwm-versebyverse.html>

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believe? And in their unbelief would that make the faith of God (His promise) of non effect (break it)? Paul renders God forbid meaning of course not! He continues to say, *"Let God be true. Though everyone else is a liar, God is not!"* He gave them scripture from the Old Testament, Psalm 51:4 concerning David. When we are judged we want to be justified in being right in what we say and prevail by being overcomers when we're judged. God does not twist scripture to say that He has to prove or confirm His righteousness by Him helping us out of our unrighteous. In no way does this mean that God places an approval upon sin of any nature. God forbid! He will be denying His very nature of love if He did not judge the world. By God judging the world because of one's sin is showing that unrighteousness cannot stand. Paul is now saying why is he judged as a sinner, that he would give God glory through a lie, which is contrary to God's truth! We don't want evil circumstances to come, so good may come. Paul says the damnation of persons who argue such is just; those who reported such slander are liable to a just damnation. **(3:1-8)**.

⁶Paul has already charged that both Jews and Gentiles are guilty before God. Now he declares that all men are sinners and he seeks to prove it with references from the Old Testament. *"All are under sin"* **(3:9)**. This sin reaches into every area of life:

- I. Our character - *"There is no one righteous, not even one"* **(3: 10)**
- II. Our mind - *"There is no one who understands, no one who seeks God"* **(3:11)**
- III. Our heart - *"All have turned away, together they have become worthless"* **(3:12)**
- IV. Our speech - *"Their throats are open graves; their tongues practice deceit"* **(3:13-14)**
- V. Our feet - *"Their feet are swift to shed blood; ruin and misery mark their ways"* **(3:15-17)**
- VI. Our eyes - *"There is no fear in their eyes"* **(3:18)**

Paul declares that *"Every mouth may be stopped, and all the world may become guilty before God"* **(3:19)**. While it is true that God's standard is perfect, and that obedience to it would secure Divine blessing, the fact remains that in actual life no one is able to keep it **(3:20)**. Sin has infected and affected every part of our being. But to say that, is to say nothing more than the historic Protestant doctrine of Total Depravity. It means that sin has affected every part of man's being; his mind, his emotions, his will, his intellect, his moral reasoning, his decision making, his words and his deeds. No part of man's being is exempt from the debilitating effects of sin. Total depravity means there is an evil seed inside each of us which may lie dormant for years, and pop up without warning. Wow! **(3:9-20)**.

Paul points out to the Jews that God's righteousness was now revealed without the law. The Old Testament Law and the prophets had witnessed to the righteousness of God. The righteousness of God comes by faith in Jesus Christ to and upon all who believe. And that righteousness is for everyone, whether Jew or Gentile. There is no difference. Instead of man expressing God, man expresses sin, and his sinful self comes short of the glory of God. Being justified freely by God's grace meant that justification is a free gift provided through the redemption that's in Christ Jesus. God had set forth (foreordained) Jesus Christ to be the propitiation (sacrifice) for man's sins. The propitiation was through faith in Christ's blood. This was to declare God's righteousness for the remission of sins that were past (in former times). God's forbearance (holding back) the punishment of sin showed and declared His righteousness. Righteousness had to come at the right time and had one great purpose—to declare God's righteousness, that He might be just and the One who justifies those who believe in Jesus **(3:21-26)**.

⁶ <http://www.family-times.net/commentary/romans-39/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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There is no room for man's boasting in the plan of God. A law of works causes men to be focused upon self. If man created himself and saved himself from sin and death by his own works and deeds, then he is the one to be glorified. Therefore, the law of faith excludes boasting. God has provided the way for man to be saved from sin, death, and hell. Therefore, it's not a contest. Boasting should only be toward the Creator and not in man's own works. Therefore, we conclude that a man is justified without the deeds or works of the law, but by faith. There is One God. And it is only by faith that reveals only One God who deals equally with Jews and Gentiles. He alone justifies the Jews (the circumcised) by faith and justifies the Gentiles (the uncircumcised) through the same faith. Faith is the common denominator in which the living God upholds justification. Our faith does not nullify the law, we uphold and establish the law when we admit we are a sinner—a law breaker. It points out our sin, and points man to Christ. And when we are obedient to it, we admit that the law is good and makes us guilty and leads us to confess our need for help outside ourselves. Therefore, in seeing what Christ has done for the believer, the believer's faith upholds and establishes the law. It does not make the law of no affect or void because the righteousness of God is Jesus Christ by faith. We are justified by faith (**3:27-31**).

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SYNOPSIS:

4:1-8 Abraham's justification: Paul brings a very valid question to the people. He used Abraham's testimony of justification, their father, the founder of the Jewish nation. **Was he justified by works that he could boast in but not in front of God, meaning was he saved by works; his fleshly acts?** You see from God's point of view Abraham had no basis to boast, for the Scriptures point to Abraham believing God; and it was counted unto him for righteousness. God canceled his sins and declared him not guilty. Those that might think otherwise about the principle of justification might rest on the principle of doing good to earn salvation. And he thinks he receives it because he has earned it. If this was true then good men could be saved by their good works and salvation would not be a gift. But, justification by faith rests on the principle that God imputes righteousness to the ungodly as a free gift. Therefore, salvation is not earned by the sinner, but it's freely given to him when he puts his faith in the blood of Jesus. God makes someone who was not righteous to be righteous. Paul now brings in the testimony of David to strengthen the case that blessed is the man unto whom God imputes righteousness without works. Paul brings this up because in Deut.19:15 it speaks to the fact to never convict anyone on the testimony of one witness. There must be at least two or three witnesses. David says, blessed; happy are those people whose wicked deeds God forgives and covers. Blessed; happy is the person whom the Lord never accuses of sin. They do not have to work to earn His righteousness. It is still a free gift when man decides to believe and trust God by faith.

4:9-12 Circumcision or in uncircumcision: Paul has argued that justification is by faith alone. So, the Jew would argue, since circumcision is the sign of the covenant between God and His chosen people, **is it not possible that this was the ground of their justification?** Paul answers, faith was reckoned to Abraham for righteousness which prompts the question as to the timing of the reckoning of righteousness—**Was it when he was in circumcision or in uncircumcision?** Paul makes the answer clearer. Faith was reckoned to Abraham while he was yet uncircumcised.

1. Genesis 15:6 records the event of Abraham receiving righteousness from God.
2. Sometime after that, Abraham had a son by Hagar when he was eighty-six years old (Genesis 16:16).
3. At least one year had to elapse between the two events so that at the outside Abraham was eighty-five years old when righteousness was imputed to him.
4. Ishmael was thirteen years old when both he and Abraham were circumcised (Genesis 17:25-26).
5. Abraham had righteousness imputed to him at least fourteen years before he was circumcised.

Paul concludes that circumcision had nothing whatever to do with the imputation of righteousness to Abraham, for God considered Abraham to be righteous even before Abraham was circumcised! His faith made him righteous while he was still uncircumcised. This does not mean that circumcision was not important. Abraham received the sign of circumcision, a seal of the righteousness of the faith, that he might be the father of all of them that believe, whether circumcised or not, as they that believe walk in the steps of that same faith of their father Abraham. Abraham, therefore, not only bears a physical relationship with the nation Israel, but also bears a spiritual relationship with all who believe by faith, whether Jew or Gentile.

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4:13-15 For the promise that he should be the heir to the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they are which of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. The promise made to Abraham and his seed to inherit the world was not through the law, but through the righteousness of faith. So those relying on the law made faith void and made the promise of none effect. Why? – Because Abraham didn't work for his righteousness. It was credited to him by faith on what he believed—"I will make you the father of many nations." The law brought punishment, but where there's no command of the law, there's no punishment of sin. The law points out the sin. ⁷If people could get God's promise by following the law, then faith is worthless and God's promise to Abraham is worthless. Abraham's righteousness was justified by faith, not through the law.

4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,— Therefore, since the promise couldn't come through the law, this is why it depended upon Abraham's faith in order to rest freely on God's grace (favor). Thus, the promise is afforded to all the seed: those of the law and those of the same faith of Abraham (the father of all of us) by the means of God's grace.

4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Paul has just said that "Abraham was the father of us all"—Jews as well as Gentiles, and his scripture is—"I have made thee a father of many nations." This shows me that before God tells you about it, He has already done it, granted it, made it possible. And when you haven't seen it yet, you have to expect the promise, look for it to happen, because...

when God spoke it upon Abram, he didn't have the Promised child in Genesis 12:2, and Sarai couldn't wait on God in Genesis 16:4, so she gave her handmaiden Hagar to Abram to have a child (Hagar had Ismael). Now mind you this was not what God wanted. Then God changed his name to "Abraham" in Genesis 17:1 at 99yrs old, calling him "father of many nations" in Genesis 17:5. Therefore, whatever you're claiming in His Word, wait on it with expectancy. It's yours! This is a faith lesson! for God **did** make Abraham a great nation.

This is the "**God, who quickeneth the dead, and calleth those things which be not as though they were.**" Nothing had happened in the present at that time, but Abraham believed that what was dead in he and Sarah (past the child-bearing age) could come to life by calling what wasn't, though it were and call the things not being as being. It was all on God to make all things possible. He can make something out of nothing. He needs nothing to create. He can speak things into existence just as He did when He created the world (Genesis 1:1, 3). Therefore, the promise of Abraham as father of many nations can only be fulfilled by God because the promise came from God. In other words, God is able to speak of future events. And Jesus Christ is able to establish God's plan with as much certainty as though they were already past. Abraham believed this! He believed that if it was necessary, God could create life in the organs of his and Sarah's dead bodies. He trusted and believed the promise of God. God was the source of his faith. Is He your source? Do you remember when he called the boy to life as He passed a funeral procession. And called Lazarus to life out of the tomb?

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Do you think this is a contradiction of ideas?—Abraham **against hope**, or beyond hope nevertheless **believed in hope**. Really, there was no reason to hope according to age; no human grounds to hope in regards to Abraham's wife Sarah of bearing a child, because it looked like hope was against them, **but God** is able in adverse, opposing, and contrary circumstances. Abraham believed in hope because he

⁷ <https://www.biblegateway.com/passage/?search=romans+4&version=ERV>
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believed what God had spoken over him, that he might become *"the father of many nations."* This is one of those *"Nevertheless"* moments! And *"So shall his seed"* (his descendants) be, for God is not leaving anyone out that's connected with Abraham.

4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb;— Abraham's faith did not become weaker. He pushed through any negative thought. He didn't even consider the virility of his own body as already dead (his sexual capability) or age (almost 100yrs old). The word *"dead"* meant that his reproductive organs had stopped functioning. He and Sarah were too old to have children, and he didn't even consider the deadness of his wife, Sarah's womb. How confident is that?

4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;— The word *"staggered"* means to separate, falter, and waver, yet this tells us that Abraham's faith did not stagger or separate or waver from the promise of God through unbelief. He didn't have a divided mind. He looked to the promise of God having strong faith, giving glory to God. He praised God for his blessing before it even happened! I think we can also look at the fact that when God changed Abram's name (exalted father) to Abraham (father of many nations or of a multitude) it sparked an inward change, charging his beliefs to change in spite of what others may have thought. When God changes your name, it changes you from the inside out.

4:21 And being fully persuaded that, what he had promised, he was able also to perform. This showed that Abraham was confident and assured; fully persuaded; on board and convinced that God was able to perform these things. God's Word is His bond! This reassurance offered to Abraham meant that God was able to perform it!

4:22 And therefore it was imputed to him for righteousness. The word *"imputed"* means credited, put in one's account, to deposit. So, Abraham having this faith to believe God in the face of such adverse circumstances, he deposited his faith with God, and God credited Abraham's faith as righteousness.

When a person really believes by faith that Jesus Christ is his Savior, God takes that person's faith and counts it as righteousness. Mind you, the person is not righteous. He has no righteousness of his own. He is still imperfect, still sinful, still corruptible, still short of God's glory as a sinful human being. But he does believe that Jesus Christ is his Savior. Such belief honors God's Son (whom God loves very much) and because it honors God's Son, God accepts that person's faith for righteousness. God counts that person's faith as righteousness. Therefore, that person becomes acceptable to God.

God at the cross treated Christ as though He had committed our sins even though He was righteous. And when we believe in Christ, God treats us as though we are the righteousness of God by faith in Christ. The Bible calls this type of righteousness *"imputed righteousness"* which simply means God puts to our spiritual account the very worth of Christ, much as though He were a banker adding an inexhaustible deposit to our bank account!

We have won the (spiritual) lottery (if there is such a thing) and don't even know it, for there are those who refuse to believe that such an abundant blessing can be theirs as a free gift.

4:23-4:24 Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;— I see two purposes of the recording of Abraham's faith here:

1. *That this was not written for Abraham's sake alone.* It was not recorded just to honor Abraham as a great man. It was written so that we might read and understand the account of faith and how we are to become acceptable to God.

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2. *That this was written that we might believe and have the same righteousness imputed into our account.* In your heart believe that God raised Jesus our Lord from the dead. And to complete this, the end of Romans 10:9 says, *"Thou shalt be saved."* Through Jesus' unselfishness, He made such a gift happen.

4:25 Who was delivered for our offences, and was raised again for our justification. First of all: Romans 5:6 says, *"For when we were yet without strength, in due time Christ died for the ungodly."* Therefore, our offences had to be paid. And the wages of sin is death (Rom.6:23a). Because of our offences (trespasses/ sins) God handed Jesus over to die in our place and then raised Him up again to life for our justification (to justify and make us right with Him). Christ Jesus made us righteous with His righteousness. We give Christ our sins, and He gives us His righteousness. We have to realize that we have no righteousness of our own. And it's by Christ's righteousness we are justified. Justification is a free gift— provided through the redemption that's in Christ Jesus—not earned by man but by faith alone by the grace of God. We didn't deserve it.

SUMMARY:

There was no reason to hope according to age because it looked like hope was against them, but God is able in adverse, opposing, and contrary circumstances to have hope. Abraham believed in hope because he believed God; he believed as the promise of God was spoken to him: *that he might become the father of many nations. "So shall your seed be"*; his descendants be, for God is not leaving anyone out (4:18). Abraham's faith did not become weaker. He didn't even consider his own body as already dead— too old to have children; almost 100 years old. And his wife Sarah—too old at 99 years; and the deadness of her womb (4:19). Yet, he looked to the promise of God not wavering through unbelief, but was strong in faith, giving glory to God (4:20). This showed that Abraham was confident and fully persuaded that God was able to perform these things (4:21). **(4:18-21)**.

Therefore, according to Abraham's faith, God accounted Abraham to be righteous (4:22). This was not written for Abraham's sake alone; it is also for all of us who believe (4:23). We believe in the God who raised Jesus our Lord from the dead, then God will account us righteous also (4:24). Romans 5:6 says, *"For when we were yet without strength, in due time Christ died for the ungodly."* God handed Jesus over to die in our place and then raised Him up again to life for our justification (4:25). **(4:22-25)**.

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5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:— Justification means to count someone as innocent or to declare righteous; acquitted of guilt. We've talked about justification in Romans 3:24, even though we fall short of God's glory, we are "*being justified freely by His grace through the redemption that is in Christ Jesus.*" We are justified by this act by faith in Christ, which means we are declared righteous, and the law cannot condemn.

Question 1: Why Is Justification necessary?

— Man has rebelled against God and taken his life into his own hands. He Has become sinful and ungodly and has become an enemy of God, pushing God out of his life, and wanting little if anything to do with God. Therefore, justification is necessary.

— **Because He loves man that much.** Sin separates; **alienates** us from God, and this is not what He wants. We need peace with God. **Therefore, justification is necessary.**

Question 2: How does God justify a man?

— God handed Jesus over to die in our place and then raised Him up again to life for our justification (to justify and make us right with Him).

When a man appears before God, he is anything but innocent; he is utterly guilty and condemned accordingly. He knows it and God knows it, but God has incredible mercy, and wondrous grace. God sent His only begotten Son who was innocent and righteous into the world to die. Christ came to earth to die on the cross, be buried in the tomb, and be raised from the dead on the third day for mankind. When a man believes by faith in Jesus Christ—really believes—

— Jesus' righteousness is exchanged for our unrighteousness.

- *...He was wounded for our transgressions...* Is.53:5.

— Jesus' wholeness is exchanged for our sickness.

- *He was bruised for our iniquities:* Is.53:5.
- *the chastisement of our peace was upon Him; and with His stripes we are healed* Is.53:5.

— Jesus' innocence is exchanged for our guilt.

— our curse is exchanged that we might enter into His blessings.

- *Christ has redeemed us from the curse of the law being made a curse for us...* Gal.3:13.
- *That the blessings of Abraham might come on the Gentiles through Jesus Christ...* Gal.3:14.

— our deadness is exchanged for His eternal life.

—Jesus' death and resurrection gives us eternal life.

He foreordained justification or righteousness for us, that is, He declared us and began to treat us as righteous.

This was God's plan before the beginning for man to be in right relationship with Him and escape His wrath. Jesus restored the relationship of God and man, which came with benefits, therefore:

1. **We receive peace with God.** This is not a feeling of peace, but a state of peace; the sense and knowledge...
 - that one has restored his relationship with God.
 - that one is reconciled with God.
 - that one is no longer alienated and separated from God.
 - that one is freed from the wrath and judgment of God.

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"Peace with God" is dependent upon faith—believing on what Jesus Christ has done to reconcile you back to the Father in peace. *"Peace of God"* is dependent on prayer—conversing with God in prayer which brings the assurance of Christ's peace in you. Our source of peace is Jesus Christ. Jesus has declared us righteous by faith; making peace for us with the Father by His blood on the cross. Our position is no longer warring against God, but at peace with God through Jesus Christ. None other could have justified us, except Jesus Christ! The promise of God's righteousness was fulfilled through Jesus Christ. Christ Jesus made us righteous with His righteousness.

Question 3: What does man do?

— Man only has to have faith in Christ.

Very simply, God loves His Son Jesus Christ so much that He honors any man who honors His Son by believing on Him. He honors the man by taking man's faith and counting (crediting) it as righteousness. Man receives peace with God through our Lord Jesus Christ.

Question 4: What did the Son do? He fulfilled the promise of God. He came to earth; He died on the cross, was buried in the tomb, and then He rose from the dead on the third day for mankind. When a man believes in Jesus Christ—really believes.

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

2. **We receive a standing access into God's grace.** ⁸We have access to the Father, because Jesus tore down the middle wall of partition and gave us access when He died on the cross. ⁹The child of a king can enter his father's presence under any circumstance. The word "access" here means "entrance through the favor of another." Those of us who have taken the nail pierced hand have access to His throne. The believing Romans were transitioning from the works of the law to being introduced to God's grace and His kindness. We surely don't deserve this grace. It is the gift of God through faith in Jesus Christ. We are introduced to God's grace through Jesus Christ by our faith. Our stance is in Jesus Christ (a place of high privilege). Grace brings us joy in the hope of the glory of God where we had fallen short. But because of Grace, we are accepted before God. Here, grace is looked upon as a place or a position. Grace is a place to which we are brought; a position into which we are placed. It is the place of God's presence, the position of salvation. We can now rejoice for we...

- stand in God's presence.
- stand before God saved.
- stand in the favor of God.
- stand in the privileges of God.
- stand in the promises of God.

3. **We receive joy in the hope of the glory of God.**

Grace brings us joy in the hope of the glory of God where we had fallen short, so because of Grace, we are accepted before God. We can now joyfully look forward to sharing in God's glory. It's a hope in the future.

In conclusion, we are justified by faith (5:1), we have peace (5:1), we have access (5:2) by faith into God's Grace, and we joy in the hope of God's glory (5:2)— It's all through the Son, Jesus Christ, to bring relationship with man and God. Yes, we stand not intimidated, stricken with fear, or humiliated, for Christ has justified us; removed our guilt and shame, and has given us great confidence before God. Therefore, we take a stand of honor and dignity before Him; standing in the righteousness of our Lord Jesus Christ!

5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;— Paul says, not only so, we also turn around and glory in tribulations, for we know that there is going to come forth

⁸ <http://www.lovetheLord.com/books/romans/11.html>

⁹ [http://www.family-times.net/commentary/romans-51/
<http://www.pitwm.net/pitwm-versebyverse.html>](http://www.family-times.net/commentary/romans-51/http://www.pitwm.net/pitwm-versebyverse.html)

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some patience out of us. The tribulation is working out something far more than we expect.

4. We receive character from trials.

Paul says, not only so that we rejoice in hope, but we also turn around and we glory in tribulations. The tribulation is working out something far more than we expect. Trials and suffering are not something we want to go through to receive one of the "*Fruit of the Spirit*", but we know that there is going to come forth some patience out of us.

— **Trials stirs patience:** The word "*trials*" or "*tribulations*" means pressure, oppression, affliction, and distress. It means to be pressed together ever so tightly; all kinds of pressure ranging from the day to day pressures, over to the pressure of confronting the most serious afflictions—even that of death itself. **Does glory in them mean to joy in them?** Remember the access we have—we just talked about it? There is no greater time to have access to God, than in the time of trials. Sometimes our trials are not conquered right away. Sometimes they linger but having access (entrance) into God's presence by faith is so comforting; His counsel and shepherding is so good. That means trials don't work against us, they work for us. We can't do it on our own. So, no trial will separate us from the love of God. There is no greater time to have access to God, than in the time of trials. These trials show us how we wait on God's timing; how we persevere, endure, and how they stir us to wait on God.

- The welfare of our lives are completely under God's care and watchful eye when we are justified.
- Whatever events come into our lives—good or bad, they are allowed by God for a reason.
- To be like Christ will always push us to mature; to receive His character—**Patience or Endurance**.

Jesus is our example: "*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*" Heb.12:2. Jesus knew the joy that would follow His suffering. He patiently endured the cross. Tribulation works out patience. As we fix our eyes upon Jesus, He gets us through the trials and tribulations. There will be good days and there will be bad days, but, there is also an eternal joy in the end. As we are in Christ, His joy is in us.

5:4 And patience, experience; and experience, hope:—

1. **Trials stir patience**—Patience means endurance, fortitude, steadfastness, constancy, perseverance. If we can get through the trials we can receive patience; then experience, and then hope. The words are not passive, it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather, it is the spirit that stands up and faces life's trials that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and equip him with more patience (endurance).
2. **Patience stirs experience:** Experience deals with character, integrity, strength. The idea is that of gaining the character and integrity of patience. One comes to know much more about the presence of God and experience His strength while in the midst of a trial. It stirs up something that one didn't think he had.
3. **Experience stirs hope:** Hope means to expect with confidence, to anticipate knowing, to look and long for with surety, to desire with assurance, to rely on with certainty, to trust with the guarantee, to believe with the knowledge. When a justified man becomes stronger in character, he draws closer to God, and the closer he draws to God, the more he hopes for the glory of God.

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

4. We receive the love of God within.

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Having already been justified, and belonging to God, our hope cannot disappoint us, for we have received God's love in our hearts. Hope never shames, never disappoints, deludes, deceives, confound, or confuse. God has proven his love by Christ's death on the cross. The hope we have is the glory of God and even though it will be tested in the caldron of fiery tribulation, it will be proved genuine. That's hope! God's love is poured out and shed abroad in our hearts by the Holy Spirit. It is the Holy Ghost in us that loves others unselfishly. He grows and matures us in the love of God. He seals and guarantees our justification. He seals the fact that God loves us and He cares for and looks after us. It is His indwelling presence that we have the continuous and unbroken experience of God's love. The Holy Spirit is God's gift given to us at the moment of justification—salvation. Then God's righteousness is ours, God's love is ours, and the Holy Spirit's presence is ours who makes us conscious and aware of God's intimate love. Only the believer who is truly justified experiences that wonderful love of God.

5:6 For when we were yet without strength, in due time Christ died for the ungodly. This is saying that when we were spiritually weak, worthless, useless, and without strength, in due time; a destined time, an appropriate time, Christ died for us (the ungodly). The ungodly are godless, wicked, profane, having a different life-style than God and sinners. We deserved to go to hell, yet He loved us enough to die for us when we were in sin; weak and without strength.

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. It was uncommon for a righteous man to die for another, yet once in a while or some perchance a man is brave enough to die for a good man; or dare to die for a generous friend. However, Jesus died for the ungodly; those who were the opposite of righteous and good. He died for those whom no man would die for; those who were of no value and of no good.

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. "*Commendeth*" means to show, prove, exhibit, and demonstrate. We were sinners, yet God through Christ demonstrated His love toward us. The reason we could not understand this is because we have never known or experience such a love as this, and He assured and showed us that His love is much greater than anything we know about. He did not die for a good, righteous, godly man, but, while we were sinners; in that sinful state, Christ died for us. Christ died for the bad and the ugly. When God gave His Son, God was giving Himself. He was giving His love to those who did not deserve it. Think about the man that says he would die for his wife or his children just to save them, well he knows them, they are family, and it would take a lot of courage to do so, but, what about a man laying down his life for a murderer or a thief? Well, that's what Jesus did and he knew what we were—sinners (from little sin to great sin)—still sinners. Think of the enormous price the Father paid in sending His Son to prove His love.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

- (1) God proved His love by giving up His only Son to die for us.
- (2) Even much more, God proved His love by justifying us by Christ's blood.
- (3) God also proves His love by saving us from wrath. The blood Jesus shed, has declared us not guilty.

Therefore, being declared not guilty, we are saved from God's wrath. Jesus did not go to bat for us for nothing. We have that promise; that future assurance that we shall be saved from the wrath of God through Jesus.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Three points to consider in this verse:

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1. **Sin broke the relationship between God and man.** Men became an enemy of God: sinners, and the ungodly of this world. The sinner cannot be said to be a friend of God. He opposes what God stands for. When any of us sin, we work against God and promote evil by word and example.
 - a. **An enemy of God** occurs when a sinner lives for himself. Why? – Because God does not live for Himself. God gave Himself up His only Son to die for us in the most supreme way possible.
 - b. **An enemy of God** occurs when the sinner lives for the world and worldly things. Why? – Because he chooses the temporal—that passes away—over God even knowing God has provided eternal life for him through the death of His Son.
2. **Man is reconciled to God by the death of His Son Jesus Christ.** Reconciliation means to change, to change thoroughly, to exchange, to change from enmity to friendship, to bring together, to restore. The idea is that there must be a change! Two persons who should have been together all along are brought together; two persons who had something between them are restored and reunited. When a man truly believes that Jesus Christ died for him...
 - a. God accepts the death of Jesus Christ for the death of the man.
 - b. God accepts the sins bore by Christ as the sins committed by the man.
 - c. God accepts the condemnation bore by Christ as the condemnation due to the man.

Therefore, the man is freed from his sins and the punishment due his sins. Christ bore both the sins and the punishment for the man. That man who truly believes becomes acceptable to God; reconciled forever and ever. It is the death of Christ and his shed blood which provide our atonement and redemption.

3. **We are saved by His life.** Christ died for our sins. He was raised for our justification. He makes continual intercession for us. Heb.7:25 says "*...to save them to the uttermost that come unto God by Him...*" The life of Jesus Christ did not take away the penalty of our sins, His death did. But, Christ ever lives to take away the dominion of sin over us. We are continually kept and saved by His intercessory life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. God gives us joy through Christ. God is the One who reconciles, not men. He does it through Jesus Christ, His Son. We receive the atonement or (reconciliation of God and man) through Jesus Christ. We are no longer enemies of God. We rejoice in God as well as Jesus for they are one and on the same page. We should be overwhelmed and in awe of all that was done for us. We should be joyful because God decided to save us through His Son Jesus, instead of sending us to hell when we were really enemies of Him. Our joy comes in knowing the great love God has for us; what He has done, and what He's still doing for us. Glory Hallelujah! And what He has prepared for us in the world to come—a glorious triumphant entrance into heaven. What a joy when we finally see God's glory face to face! There's a joy when I speak His name—JESUS; when I say a prayer; when I think of His blessings; when I thank God for getting me to this point, and lastly to know where I'm seated—in heavenly places in Christ Jesus. This joy I have the world didn't give it to me and the world can't take it away! Are you feeling the joy now?

SYNOPSIS:

5:12-21 By one man sin entered into the entire human race, and death was passed upon all men in the world and because of sin, all had sinned (5:12). Before the law was given by Moses, sin had accomplished itself in the world: but sin was not charged against a man where no law existed (5:13). And yet we see death reigning in the world from Adam's time to the time of Moses, even over those who had not sinned as the <http://www.pitwm.net/pitwm-versebyverse.html>

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likeness or similarity of Adam's transgression, who is a type of (Christ) that was to come (5:14). For if by one man's offense (Adam) death came upon many much more did the grace of God, and the free gift, which is by one man, Jesus Christ, overflowed far more richly upon the many (5:15). The result of God's gift is different from the result of Adam's sin. Judgment followed that first sin. And the result was punishment, but, God's gift came after many sins, and He made people righteous— He justified them (5:16). If death reigned by one man's (Adam's) offense; far more shall life reign in those who receive the overflowing fullness of grace and the gift of righteousness by one, Jesus Christ (5:17). Therefore, as the fruit of one offence reached to all men and brought condemnation upon them; even so by the righteousness of one, there is for all men a justified life (5:18). For as through the disobedience of one man, many were made sinners, so by the obedience of one man shall many be made righteous (5:19). And the law was added, so that the offense might abound. But where sin abounded, grace did much more abound (5:20). The very moment that sin hath reigned and brought death, even so grace would reign through righteousness unto eternal life through Jesus Christ our Lord (5:21).

SUMMARY:

ROMANS 5:1-11.

Now, since we are actuality justified as a result of faith, we can now have peace with God through our Lord Jesus Christ. We have access by faith into this grace we stand and rejoice in the hope of the glory of God (5:1-2).

Not only so, we turn around and also glory in tribulations, knowing that tribulation will work patience. Trials stirs patience, and patience stirs experience, and experience stirs hope (5:3-4).

We also find out that hope does not make us ashamed. His love shed in our hearts by the Holy Spirit sees to that. While we were still sinners, Christ died for us, the ungodly, at the appropriate time shows God's love. A righteous man would hardly die for a good man, but that wasn't what God did for us. He showed and demonstrated His love toward the ungodly; we being weak and worthless. His Son Jesus Christ still died for us. (5:5-8).

Not only by dying for us, He justified us by His blood, and He saved us from the wrath of God. Now if we were enemies of God, we were reconciled to Him by the death of His Son. Also we were saved by His life (5:9-10).

Not only that, we have reason to boast and have joy in God because we have received the atonement, reconciliation through Jesus Christ. He is the way back to God making us friends (5:11).

TOP

6:1 What shall we say then? Shall we continue in sin, that grace may abound?— Paul moves from explaining the doctrine of justification, which is God declaring the believing sinner righteous, to demonstrating the practical consequences of salvation on those who have been justified. It has already been concluded that Christ died for us while we were enemies of His'. God still reconciled (covered and restored) us by the death of His Son, Jesus Christ. Romans 5:20 tells us that the law was added, so that the offence might abound. But where sin abounded, grace did much more abound. Paul now asks the question: "*What then, shall we just continue in sin, that grace may abound?*" The word "*continue*" means to practice or to habitually yield to sin. In other words, they question grace. Does the grace of God give a person a free reign to sin, that grace may flourish? Can a person just go ahead and do what he wants expecting God to forgive him? ¹⁰God's grace increased because sin increased. So, some people were suggesting that they were giving God honour by continuing in sin. They were providing God with the opportunity to show more of His grace. They argued that if forgiveness is by grace, then is sin not a good thing? It seemed that:

- Grace gave them free reign to sin, and put no restraint upon sin.
- Grace encouraged sin.

No doubt Paul was asked these questions time and time again by the legalists who hounded and fought against him and just did not understand the wonderful grace of God. And no doubt, thought that God would be given the opportunity to be glorified if they continued to practice sin.

- God's grace does not bring a man to God so that he can be free to sin more.
- God's grace brings a man to God so that he can be free from sin and its guilt and judgment.
- God's Grace does not give license to sin any more than a dead man is able to move about and sin.

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?— Paul strongly stated: God forbid! Paul's answer is the answer of righteous indignation. Away with such a thought! Far be it that we ever think such things as believers. A true believer no longer practices sin and no longer yields to sin. We know that sin used to control our lives; we who have **died** to sin, for our sinful lives ended when we became Christians. You died to sin when you were united with Christ in His death. Of course, we will still feel like doing wrong things, because sin is present in the world, and sometimes we will, but we no longer live in sin; we are no longer slaves to our sinful nature. We can now choose to live for Christ! We are like a dead man. It is utterly impossible for a dead man to live any longer in sin. A dead man cannot do anything, he cannot eat, drink, or move. So, positionally, the true believer has died to self and has been placed into Christ to live for Him. He now possesses the divine nature, God's very own nature (2Pt.1:4), which makes it utterly impossible for a dead man to live any longer in sin. He is placed and positioned in Christ which means he is dead to self and alive to God. The point is that when a man turns to God, he turns away from sin. Now, how dare that one can think that he can go ahead and sin because God will forgive him anyway?—God forbid! Let's go a step further:

1. ¹¹It won't work. The old clothes just don't fit anymore. You'll sin, but you won't receive any personal satisfaction. "*the prayers of the righteous availeth much*", that means somebody is lifting you up continuously in prayer and you will stop running and give yourself whole-heartedly to God. Change comes through prayer!

¹⁰ <http://www.easyenglish.info/bible-commentary/romans-lbw.htm>

¹¹ <http://www.keepbelieving.com/sermon/free-at-last/>

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2. God will stop you. He may judge you. He may discipline you. He will certainly arrange the circumstances so that your sin turns out to your own disadvantage. If you persist, he may even *allow your life to be taken* prematurely (cf. I Corinthians 11:29-30; Hebrews 10:26-31; I John 5:16-17).
3. If you persist in sin forever, it demonstrates that you were never truly saved. The operative word is "*forever*." A true child of God may stay in sin for a long time, even for many years. But if you choose to sin, and never feel the call of God to repentance, and never feel the tug of the Holy Spirit bringing you back to God, your long-term spiritual indifference indicates in all likelihood that you were never saved in the first place.

This shows the immaturity of those who would continue in sin after justification, so that grace may abound.

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?— Paul provides four reasons why we should not continue in sin"

1. WE WERE BAPTIZED INTO JESUS CHRIST (3-4).

To show the immaturity of those who would continue in sin after justification so that grace may abound, Paul introduces the subject of baptism. The question: Do you not know that all of us who have been baptized into union with Christ Jesus have been baptized into His death? So, positionally, the true believer has died to self and has been placed into Christ to live for Him. **This is the first thing the believer should know**—know your position in Christ. It means that we no longer live "in" sin, "*in the position and place of sin*" when we are baptized into Christ! We are dead to sin and alive to God!

1. The believer has been baptized (*immersed; placed*) into Jesus Christ and proclaim to the world that we are being identified with Christ.
2. The believer has been baptized (*immersed, placed, and identified with*) into Christ in death. Our position is immersed into Christ's death.

The truth is: the baptized person, who genuinely believes, repents, obeys, and confesses is the person who is placed into the death of Christ. Christ is the One who saves. And He saves the person who believes, not the person who is baptized. However, the person who truly believes, does repent and he does turn from his old life to follow Christ. He does what Christ says, and the first commandment is to follow Him in baptism. Baptism is the very first act; the very first proof that a person believes and repents. "**Baptized into his death**" is demonstrated by going down into the water which represents dying/death to the old life.

6:4 Therefore we are buried with him by baptism into death:— The key words: "*we were*" meaning it already happened when we became a true believer.

3. The believer is buried with Christ by baptizing (immersing, being placed into, and identified with) into Christ's death. Our position is immersed into death.

Then, when a true believer is immersed into death, he is proclaiming to the world that he is being identified with Christ. Remember, going down was dying/death, so, going under the water represents burial. Burial with Christ signifies that sin no longer has any jurisdictional hold upon us. This means the old order of a death-controlled life comes to an end and the new order of a Christ-controlled life begins. By doing this, our old man (which is self) becomes crucified, and we become buried with Him by baptism into death—death to our old man. We are now identified with Christ and joined to Him. (

- Being placed or immersed under the water, we proclaim that we have died and been buried with Christ.

6:4b ...that like as Christ was raised up from the dead by the glory of the Father, even so we also should

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walk in newness of life. Reason 2 why we should not continue in sin.

2. WE CAN NOW WALK IN NEWNESS OF LIFE (4-5). *And coming out of the water represents resurrection and a newness of life).*

The Father's glorious power raised Christ from death and it is by His might and power that He places and positions us in Christ. Because of the glory of the Father, we also should walk in the newness of life. The word "**walk**" means to control and order our behavior. When Christ died, He laid aside His old life and left it behind Him. Therefore, when He arose, He took on a totally new life, a changed life, a resurrected life. It is His new life, His changed and resurrected life that is given to us. The believer receives a new birth—receives a new heart—becomes a new creature—becomes a new man! God's very purpose for placing us in the resurrected life of Jesus Christ is that we might walk in Christ, walk soberly, righteously, and godly in this present world.

- By being raised up from the water, we proclaim that we have been raised from the death to life; death with Christ to live a new life with Him.

6:5 **For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.** Being "*planted*" specifies that we are fixed firmly, joined together or united. We are joined to Christ in the likeness of His death. It is in the likeness of His death that we yield our desires and ourselves to continue the process of also being in the likeness of His resurrection spiritually. Baptism teaches the necessity of dying to sin when we are buried with Christ. It will cause us to be raised to a new life and resurrected as Christ was. This meant that His resurrection accomplishes our resurrection, and we have unbroken fellowship. Resurrection is the symbol of walking in a new life. The believer receives a new birth—receives a new heart—becomes a new creature—becomes a new man! God's very purpose for placing us in the resurrected life of Jesus Christ is that we might walk in Christ, walk soberly, righteously, and godly even in this present world as said before. And that we have unbroken fellowship with God and freedom from sin.

SYNOPSIS:

6:6-7 **Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth, we should not serve sin. For he that is dead is freed from sin.** Reason 3 why we should not continue in sin.

3. WE ARE NO LONGER SLAVES OF SIN (6-7).

The second thing the believer should know—know that your old man was crucified with Christ. When we know that our old man was crucified with Christ, it gives us a good reason to not serve sin; not give in to its desires. Christ took our old man on the cross with Him when He died, that the old body of sin might be destroyed, wiping the slate clean, and knowing that death did its job. And we should not serve sin any longer. The example would be a dead man is freed from sin; no longer liable to have charges against him. Sin does not master him in death!

6:8-9 **Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.** Reason 4 why we should not continue in sin.

4. WE CAN NOW LIVE WITH CHRIST (8-10).

The third thing the believer should know—know that death have no more power over you. When we know that death has no more power over us, it gives us a good reason to not be afraid. Being dead with Christ, we believe we shall live with Christ now and forever. We know that Christ has been raised from the dead to die no more. And death's power has no dominion over Him. Therefore, he lives, we live!

6:10 **For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.** Christ died once for <http://www.pitwm.net/pitwm-versebyverse.html>

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all to end sin's power, but in that He lives forever in unbroken fellowship with God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. So in the same way, we should consider or regard ourselves as dead to the appeal and power of sin, but alive and sensitive to the call of God.

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For the people to understand this process of sanctification, Paul firmly tells the people and us to not allow sin to reign in our mortal bodies because...

(1) Sin is an offense and a disease in Chapters 1-4. In Chapter 6 it is a master or a ruling power. (2) Sin is still active and can still injure. The believer is to fight against its pull. The believer must resist sin. He must not allow sin to reign, have authority, rule, control, etc over him. The idea is a continuous attitude and behavior with Christ. Do not obey the wrong desires of your body, which will die (the mortal; human; temporal body). (3) The body is not the source of sin, but the Bible says and man's experience proves that the body is the instrument of sin and corruption—so much that the sensual appetites of the body tend to enslave the soul and lead men to sin, even against his better judgment. We are to keep in mind of the lust of the eyes, the lust of the flesh, and the pride of life will pull at us, but we are to resist.

6:13 Neither yield ye your members as instruments of unrighteousness unto sin:—The word "*yield*" means to offer, to put at the disposal of; to give; to turn over to. This means the believer is not to yield the members of his body to be instruments or tools of unrighteousness. If he was to do so, then he sins. The members of a person's body refer to all the parts of the body: the eyes, ears, mouth, tongue, hands, feet, mind, or any of the covered and dressed parts. This reminds me of when Paul talked about the evidence against mankind in Romans 3:10-18 concerning their character, mind, heart, speech, feet, and eyes for no one was righteous, no not one. The tense is present action, so the believer is to be constantly on guard against allowing any member of his body to be yielded to sin. Also the word yield has the idea of struggling. It is a struggle to fight against sin and to control and protect the members of one's body. Paul told us what not to yield to, but he also gives us what we are to yield to.

6:13b ...but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

1. The believer is to yield unto God, as those that are alive from the dead. This means as a believer the presentation of his life to God is to be sincere and genuine, making a one-time decision for God, and a once-for-all dedication of his life to God.
2. The believer is to yield the members of his body as instruments of righteousness unto God. This means to turn your members of your body over to God. All the parts we've just talked about. Every part of the body is to be given over as an instrument or tool to do righteousness; for the purpose of working righteousness.

¹²These verses show how Christians must behave in their new resurrection life. Their whole attitude to sin must change. Every part of the body can sin. With our eyes, we can look at wrong things. With our ears, we can listen to bad talk. Our mouth can say things that can hurt other people's minds. Our hands can work in bad ways. Our feet can take us to places that we should avoid. We should not use our bodies as tools to serve sin. Instead, Christians should use their bodies to serve God. They should do what God wants. They should go where God wants them to go.

¹² <http://www.easyenglish.info/bible-commentary/romans-lbw.htm>
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6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Therefore sin should not be a Christian's master. The law orders us to obey God, but God's grace gives us the desire and power to obey Him. Sin shall not have dominion for the strong reason of Grace.

1. The person under law is always struggling to keep the law, yet he is constantly aware that he fails and comes short of the law. When he fails, he goes through periods of self-accusation, of reproaching, and censoring himself for having failed. He accuses and downs himself, feeling unworthy and undeserving, wretched and vile before God. He is feeling unacceptable to God as though he no longer has the right to approach God; and he often does not approach God for long periods of time, living a defeated life, always bearing the burden of his sin and failure.
2. The person under grace does not have God hovering over them to punish him every time he sins; makes a mistake, or break a particular law.
 - a. This means that the believer accepts the grace of God demonstrated in Jesus Christ. That is, the believer accepts the righteousness, the sinless perfection of Christ as his own righteousness. The believer identifies his life with Christ, and God takes the believer's acceptance of Christ and counts his acceptance as righteousness. This is the position of grace! Well, how can the believer honestly live under grace day by day? How can he live under God's favor all of the time? How can he go about pleasing God and receiving His approval and acceptance?
 - b. The genuine believer must constantly keep before his face the glorious truth: he's under God's grace. Keeping an open relationship with the Father—repenting and asking for forgiveness of sin—going to the Word of God and replacing any urges that tempt you; covering yourself with His blood and His Word. Therefore, sin does not dominate nor rule the believer, but he's under grace, for God is always approachable through Christ. God is a gracious and loving Father. He cares and suffers long with growing children. Therefore, when His child falls into sin, God is long-suffering, ever willing to forgive his erring children if they will only come and ask forgiveness and turn from his sin. *"His mercy endureth forever."*

6:20 For when ye were the servants of sin, ye were free from righteousness. Before believing in Christ, the believer was not counted righteous. Therefore, the believer never had the opportunity to work righteousness before he was justified. The believer was not counted righteous, not by God. God never credits a person with righteousness unless the person honors His Son by believing in His Son's glorious name. Only those who believe are counted righteous. Therefore, when you served sin, you were free from righteousness; you were not credited with righteousness. You did not have the opportunity to live righteously before God. But, now you have obeyed God and you have believed, and now have the opportunity to live righteously.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. This is talking about your past sin before righteousness. There was no fruit in it because it led to death. This reminds me of the shame Adam felt after eating of the fruit, then hearing God's voice in the garden and being afraid because he was naked. The fruit of sin is death. Sin corrupts, destroys, and dooms all who seek its fruits.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Believers are made free from sin. They have become servants (slaves) to God. You will either be a slave to sin or a slave to God. The benefit of being a slave to God is that we bear the fruit of holiness; live a holy life through the glorious love of God. And the end result is everlasting life.

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6:23 For the wages of sin is death;— As a laborer receives his wages, so sin shall receive its wages. Just as it would be unjust not to pay the laborer, it would be unjust not to pay sin for its work. Sin deserves death for two reasons;

1. Sin acts and strikes out against God—His very nature; tempting to tear it down.
2. Sin is rebellious against God. It rejects, ignores, disobeys, denies, and refuses to live for God.

Since sin is so rebellious against God, it deserves to die; to be banished from God's sight.

6:23b ...but the gift of God is eternal life through Jesus Christ our Lord. A man cannot work for and earn eternal life. It is the gift of God and it is only through Jesus Christ our Lord.

SUMMARY:

Sin was already abounding, so Paul asks the question do you want to continue in sin that grace will abound? He answers God forbid. We are no longer slaves to our sinful nature. How can this be if you're dead to sin? Many of us that were baptized into Jesus Christ came into union with Him and were baptized into His death. By doing this, the old man (which is self) becomes crucified, and the old man is buried with Him by baptism into His death. As the Father raised Christ from the dead by His powerful glory, which lets us know that we also should walk in the newness of life (**6:1-4**).

We are planted (joined) to Christ in the likeness of His death. It is in the likeness of His death that we yield our desires and ourselves to continue the process of also being in the likeness of His resurrection spiritually. Christ took our old man to the cross with Him when He died, that the old body of sin might be destroyed, wiping the slate clean, for he that is dead is freed from sin. Being dead with Christ, we believe we shall live with Him now and forever. We know that Christ has been raised from the dead to die no more. Therefore, death's power has no dominion over Him. Christ died once for all to end sin's power, but in that He also lives forever in unbroken fellowship with God. So, in the same way, we should regard ourselves as dead to the power of sin, but alive unto God through Christ (**6:5-11**).

Paul says don't allow sin to rule; don't let it dominate your mortal body to sinful desires. Neither yield the parts of your body as tools of unrighteousness to sin. But we are to yield ourselves to God as those who though once dead, now have life. The various parts of your bodies are used as tools of righteousness unto God. Sin shall not have dominion for we are not under law for the strong reason of Grace (**6:12-14**).

When you served sin, you weren't free to serve righteousness. There were no fruits reaped from the things which you are now ashamed, for they end in death. But now being made free from the bondage of sin, you have become enslaved to the service of God. The benefit is that we bear the fruit of holiness and the end everlasting life. There are wages for sin, and it is death, but eternal life is the gift of God through Jesus Christ our Lord (**6:20-23**).

[TOP](#)

8:14 For as many as are led by the Spirit of God, they are the sons of God. Our lives would go so much better if we are led by the Spirit of God. In verses 12-13, Paul calls these Roman Believers brethren, for they were able to mortify the deeds of the flesh, and now they are sons of God being led by the Spirit of God. Therefore, being sons of God, we are always maturing, for the Spirit of God will guide and direct, for He is Convictor, Counselor, and Teacher of the truth of Jesus Christ. God's purpose is always our best for life.

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Paul tells them what they have not received, and what they as believers have received. They no more have the spirit of bondage to fear again. They've been adopted into a new family which brings forth a new Father in their lives and a new freedom as sons of God; an intimacy with the Father. Before accepting Jesus, the spirit of fear would hover over them and keep them in bondage. That fear could be suffering, disease, unemployment, failure, disapproval and much more. But when they cry out Abba Father; "Abba" meaning Father, they're responding to the One who has adopted them and made them sons and has given them freedom in a way they had never had before. His assurance gives all of us confidence in the Spirit and communion with the Spirit.

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:— In order to know that we are children of God, it is God's Spirit who bears witness within our spirit. Our outlook is different.

- The Holy Spirit quickens our hearts to believe and not doubt.
- The Holy Spirit sheds abroad the love of God in our hearts. He spreads the knowledge that God loves us.
- The Holy Spirit is our seal and guarantee.

We hold to these unchanging benefits as children of God.

8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Therefore if we are children of God, we are given an inheritance from the Father.

- The Holy Spirit bears witness that we are heirs of God.
 - Heirs of Eternal Life.
 - Heirs of Salvation.
 - Heir of the promises made to Abraham, who's the father of many nations, where we become citizens of a great nation of people.
 - Heirs of glory.
 - Heirs of righteousness.
 - Heirs of the grace of life.
- The Holy Spirit bears witness that we are joint-heirs with Christ.
 - We shall suffer together with Him.
 - We shall also share His glory.

8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. We suffer now, but our present troubles seem very small when we think about the glory its revealing. Have you come to realize that what you go through may seem small compared to what someone else is going through?

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That reminded me of my complaint of something in my life was not the worst compared in someone else's life. I was going across the light on McGregor and 288 and was broad sided by a car, slamming me into the rail of the bayou. I didn't go over the bridge, thank God! The first thing the person did that hit me was come over to see how I was. I was going to the park; he had just come from the hospital from seeing his daughter who was terribly ill, and he lived out of town. The Holy Spirit convicted me right then.

We still have growing to do, that's why we should repent everytime God shows us something about ourselves! This present suffering is small compared to the glory that will be revealed in us. That's our final phase—glorification. The glory of God shall be revealed in us! It shall become apart of our very nature and being; the Glory shall radiate and shine forth from our resurrected bodies. Of course, we don't want to suffer or struggle, but they are a refining process which changes our attitude, our character, and actions. They bring about an humbling experience. So, we say: help us Lord as we go through the process until we see You! Can't do it along!

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. There is an earnest intense anticipation and expectation of the creature (*all that God has created*) waiting for the revealing and manifestation of the sons of God (*those that are led by the Spirit of God are the sons of God*) (8:14).

8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,— A lot of the scriptures specify "creation" instead of "creature." Know that all was affected because of sin. When man sinned, the entire world was doomed to suffer the consequences of sin along with him. Against its will, all creation was subjected to God's curse. "Creation" and "Creature" was made subject or subjected to "vanity"—decay; futility and frustration; unable to realize its purpose and was subject to corruption by God, for there are consequences to sin. However, He also subjected man in hope for God did not want us to stay in the state we were in. He always has a plan, allowing another chance for a future hope.

8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. There is a bright side: Hope. "Creation" and "Creature" shall be delivered. When man is liberated from the bondage of corruption, his world shall be liberated as well!

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness 2Peter 3:10-13.

And the world around us will share in the deliverance which belonged to the glorious freedom of the children of God! *"For the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain"* Is.66:22.

8:22 For we know that the whole creation groaneth and travaileth in pain together until now. To this day we know that the whole creation "groans" (*cries; squeals; grunts*) and "travails" (*struggles; toil; labors*) in pain together. It's the picture of a woman giving birth. Creation is experiencing birth pains under the struggle to survive. "Until now" means from the fall of man until this present moment. Creation resents evil and struggles against decay and death. It fights for survival. It struggles against bondage of being slaughtered or changed. So, Creation awaits the Day of Redemption— anxiously, expectantly, longingly, and eagerly for its deliverance from corruption. Creation moans and groans and cries for the unveiling of the Sons of God! But man together with Creation anticipate the joy that follows the pain of birth!

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8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. The believer suffers and struggles for deliverance from corruption as well. As partakers of the divine nature (2Peter 1:4), believers have the Holy Spirit indwelling in them. Romans 8:9 it says, *"But ye are not of the flesh, but of the Spirit..."*¹³The first fruit is the beginning of the harvest. It is like a promise that the full (complete) harvest will follow. So, Christians have received the Holy Spirit, but we share the pain of the world that God made. Therefore, the term *"first-fruits"* means the indwelling presence of the Holy Spirit. When a believer is truly saved, he possesses the Holy Spirit and bears the fruit of the Spirit: love, joy peace etc. However, we groan within ourselves, waiting for the complete adoption. This includes the *"redemption of our bodies."* *"Redemption"* (*bought; ransomed back from the power of sin and death*) and the freeing of our bodies as He raises us to a new life. We may go through pain, distress, and failing health, but we know that we possess the seal or down payment of the Holy Spirit, and God will certainly redeem our bodies as He has already redeemed our souls.

8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?— If we were saved by sight, we would not hope in God. It is hope that keeps us seeking after God and His redemption. The believer knows that God's Spirit lives within him, and we actually experience the things of the Spirit now. Granted our experience is but a taste; the things of the Spirit are not yet perfected in our lives, but they do exist. We want to be free from the weakness of our physical bodies. Therefore, we're waiting for the full adoption, that is, the redemption of our bodies.¹⁴This would not be hope if we had already received these things. Nobody hopes for what he has already. Our hope continues to be assured expectation, confident knowledge, inward possession, and spiritual surety of what has not come. Therefore, our hope is a sure hope that will be in the future.

8:25 But if we hope for that we see not, then do we with patience wait for it. God is after one thing, our having patience (*forbearance*) in hope. The more we hope for complete salvation and redemption, the closer we draw to God. The more we hope, the more we will trust, believe, love, and depend upon God. And this is exactly what God is after as we go past all the hindrances. It is His plan and purpose for us to hope.

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. In the same way, during this time of waiting for the Lord's return, the Spirit helps in our weaknesses. The Greek word is **'paracletos'** (*"Comforter" or "Counselor" or the One called alongside to help*) John 14:16. At times we don't even know what to pray for in our present situation as we ought, but it is the Spirit Himself who makes intercession on our behalf. He interprets our innermost feelings and intercedes for us with groanings (*inarticulate sounds*) which cannot be uttered.

8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. God searches all our hearts. There is no exception. He knows exactly what is within our hearts. And at times we don't know how to pray and what to pray for (8:26). However, God can read and understand what our groanings and needs are. God knows the mind of the Holy Spirit, because God is in complete harmony with the Spirit. The Spirit intercedes for the saints, for He prays according to the Will of God, thereby, knowing exactly what He is requesting for us. So, it is God who

¹³ <https://www.easyenglish.bible/bible-commentary/romans-lbw.htm>

¹⁴ <https://www.easyenglish.bible/bible-commentary/romans-lbw.htm>
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searches the heart; and the Holy Spirit makes intercession! Intercession is made for us not only by God the Son, who sits at the right hand of the Father, but also by God the Spirit who dwells within the believer. There is perfect agreement between the Holy Spirit and God the Father. We are certainly covered by prayer. God will answer our prayer and meet our need. He will deliver and save us, causing the very best thing to happen.

8:28 **And we know that all things work together for good to them that love God, to them who are the called according to his purpose.** What do we know? We know from the above scripture (8:27) that we are certainly covered by prayer. Therefore, when we don't even know what to pray for, God the Son (Hebrews 7:25), and God the Spirit (Romans 8:27) are interceding on our behalf. Therefore, we know that God is working all things together for our good. First, to them that love Him, and to those who are the called according to His purpose. Our good may not be in line with His good because His purpose for us to succeed may be spiritually. *Have you lost a job and you thought that you couldn't get another one, but started a business in the process? Or came through a horrific ordeal but through it your faith was built up the more?* Those kinds of things worked for the good. They weren't pleasant to go through at the time. It might have taken a long time to get the business up and running, but it came out for the good because there were many lessons to learn. And the horrific ordeal may be lost of love one in an accident or left you incapacitated. This is where we really need assurance that God is still there with us and He's worked all things for good to them that love Him, and to those who are the called according to His purpose. We don't always know God's Purpose.

1. Our assurance is that 1.) we love Him! What God wants is love and He shows love consistently. The choice is ours. God is not going to force His care upon any of us. He is not going to make mechanical robots out of us, for this is not love! We either turn our lives over to Him in love, or we continue to take our lives into our own hands.
2. Our assurance is that 2.) we are the called according to His purpose. The believer's deliverance is purposed by God. God calls us for the glorious purpose of being saved, even while going through struggles and sufferings in this life.
 - a. Positionally, God chooses the believer by setting him apart through the Holy Spirit and through belief of the truth of his Word. *"...God hath from the beginning chosen you to salvation...he called you by our gospel..."* 2 Thes.2:13-14.
 - b. In behavior, God calls the believer to a life of purity and holiness. *"For God hath not called us unto uncleanness, but unto holiness"* 1 Thes.4:7.

Those that love God, and are the called, don't really always know His final purpose, but they do know that the genuine believer's call to God's purpose can only receive what He has been promised, for it will work together for good! All things are working for their good, and for His purpose! And His purpose will always mature us!

8:29 **For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**

1. The believer *"whom God foreknew* (knew beforehand) *He also did predestinate* (set in order) *..."*— God knew beforehand; saw it even before the world begun, and set His plan in order that the believer is going to be conformed to the image of His Son. Point blank! The words *"conformed to the image"* meaning both an inward and an outward likeness. The *"foreknowledge"* of God is used three different ways in Scripture. It's really broken up into two words: *"knowledge"* and *"before"*, which means...

- to know something beforehand, ahead of time.
- to know something intimately by loving and accepting and approving it.
- to elect, foreordain, and predetermine something.

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Again, Point blank, within our nature, our being, our person, we shall be made just like Christ— Conformed to the image of God's Son! This means:

- To become a partaker of the divine nature (2Pt.1:4).
- To be adopted as a son of God (Eph.1:5).
- To be holy and without blame before Him (Eph.1:4; 4:24).
- To bear the image of the heavenly: which is an incorruptible, immortal body (1Cor.15:49-54).
- To have one's body fashioned (conformed) just like His glorious body (Ph.3:21).
- To be changed (transformed) into the same image of the Lord (2Cor.3:18).
- To be recreated just like Him (1Jh.3:2-3).

So, that means that nothing was going to stop the glorious process that was already foreknown and predestinated (set in order) for the genuine believer. Every believer is destined to be an adopted brother of the Lord Jesus Christ, for He is the firstborn among many brethren eternally.

8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2. The believer "*whom God predestinated* (set in order) *He also called them*"—for it is the Spirit of God who called and stirred the heart, causing one to believe in Christ by faith. Without that call man cannot be saved. Thereby responding to the call to come to Christ, we are then justified. Our call is set eternally by God, but regrettably many refuse the call. However, "*what God has begun, He will continue till the day of Jesus Christ.*"
3. "*Whom He called, He also justified*"— God justified us, that is, He declared us and began to treat us as righteous, because of the atoning death of Jesus Christ (5:1). Believing in God's Son, God honors and takes our faith and counts (crediting) it as righteousness. Justification is set eternally by God. What He has begun, He will continue till the day of Jesus Christ.
4. And "*whom He justified, them He also glorified*"—"Glorification" (ultimate perfection of believers) is the final work of God. We will share in His glory for we will have glorified bodies. It is that completion of being conformed to the image of His Son. Our mortal bodies will be transformed to resurrected bodies that will experience glorification with God.

"*Calling*" and "*justification*" take place in the believer's present experience, however, the "*glorification*" which begins now will not ultimately and completely be known until the future.

8:31 What shall we then say to these things? If God be for us, who can be against us?— Therefore, the believer can be assured, and thereby say, to the things that have been said— "*If God be for us, who can be against us?*" Paul's assurance is in God—"Who can be against us, if God is for us?" Are you smiling? It is by faith in the calling and justification we have from God, that we can say this. When we say those words, we are empowered with strength to go on. When we say those words, we know that God foreknew and predestined us to be in the likeness of His Son. His purpose is at work and He has made every provision for us!

8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?— God the Father spared not His own Son. The word "*spared not*" mean that God did not hold back or refrain from giving up His own Son. God knew exactly what He was doing. He wanted man delivered, and He knew there was only one way for man to be saved—that is, through His Son. He did not refuse or even hesitate to give up His own Son. Giving His own Son for us was the greatest gift to all the

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world. Nothing could ever cost God anything close to the price He has paid in giving us His Son. Therefore, *"how shall He not with Him freely give us all things?"* It has to be with Christ, that He will be able to give us freely all things. It is in God's Son's image that we will be conformed.

8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. This question is asking *"Who shall bring accusation against the chosen ones of God, for it is God who pronounces them (us) righteous."* Since, the "called" are justified by God, no one will be able to appeal God's verdict of justification. *"Every tongue that attempts to do so will be silenced"* (Isaiah 54:17).

8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. So, if no one can lay a charge against God's elect, then who can condemn us? Christ is the one who died in our place. He does not condemn us, even though we deserve it, He forgives us! God raised Jesus from the dead, which also gives us new life. God was satisfied with Christ dying for us, that now He sits at the right hand of Him. We can go to God through Christ in prayer because Christ is our Mediator, the One who makes intercession for us, the One who stands between God and man.

8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecutlon, or famine, or nakedness, or peril, or sword?— Paul is making a point to give assurance of God's love. There is no one strong enough or powerful enough that can compare to the love of Christ. Tribulation, distress, persecution, famine, nakedness, peril, or the sword may come and we may go through them. But, just because we go through them, it is not to separate us from the love of Christ. God's love is there through Christ and His Spirit forever.

8:36 As It is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Scriptures declares loudly and clearly the love of God. Scriptures declares for Christ's sake we are killed in Ps.44:22 and like sheep for the slaughter in Is.53:7b. We face death at every moment. We are reckoned no better than sheep marked for slaughter. Therefore, we are not exempted from suffering or even from being killed, but physical death will never separate us from Christ. God made provisions beforehand.

8:37 Nay, in all these things we are more than conquerors through him that loved us. This verse says NO! Nay! In all the things a believer will go through, the one who gains the victory by struggle, they will still be conquerors; defeaters, victors. We do not merely hold our own, in the face of testing, but through suffering we are drawn closer to Christ and become more conformed to His image. It's through Jesus by faith. His love is so strong that we can't be separated from Him. This means the One who has proven His love makes us more than conquerors, because we are linked with Jesus Christ. It's through Jesus by faith. His love is so strong that we can't be separated from Him.

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principallities, nor powers, nor things present, nor things to come,—Paul admits that he is so persuaded, so convinced, and have full assurance that there is nothing in death or life, in the realm of the spirit or superhuman powers, nor things present today, or things that shall come tomorrow will be able to separate him from the love of God.

- **Not death:** confronting death and leaving this world.

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- **Not life:** no trial or pleasure or comfort of life, not any person nor any thing in this life.
- **Not angels, principalities, or power:** no heavenly or spiritual creature, no being from any other dimension.
- **Not any thing present or any thing to come:** neither present events, beings or things, nor future events, beings, or things—absolutely nothing in existence or any things in future existence.

8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- **Not height or depth:** nothing from outer space or from the depths of the earth.

If there be any other creature than the ones named, that creature cannot separate us from the love of God, which is in Christ Jesus our Lord.

SUMMARY:

18 The sufferings of this present time are not to be compared with the glory that will be revealed in us. 19 The earnest expectation of the creature waits for the manifestation of the sons of God—those led by the Spirit of God. 20 "Creation" and "Creature" was made subject or subjected to "vanity"—decay; futility and frustration; unable to realize its purpose, and was subject to corruption by God, who also subjected them in hope. 21 "Creation" and "Creature" shall be delivered from the bondage of corruption into the freedom which belongs to the glory of the children of God (**8:18-21**).

22 To this day we know that the whole creation "groans" (cries; squeals; grunts) and "travails" (struggles; toil; labors) in pain together; waiting until now in pain like a woman ready to give birth to a child. 23 Not only the world, but we (believers) also which have the first fruits of the Spirit have been groaning within and waiting for the adoption—the redemption of our body. We have the Spirit as the first part of God's promise. So, we are waiting for God to finish making us His own children—our bodies to be made free. 24 When we were saved, we had this hope. If we can see what we are waiting for, it's not really hope. People don't hope for something they already have. 25 But if we hope for something still unseen, then we are hoping for something we don't have yet, and we are waiting for it patiently. 26 In the same way, during this time of waiting for the Lord's return, the Spirit helps in our weaknesses. We don't know what to pray for as we should, but the Spirit Himself speaks to God on our behalf with groanings which cannot be uttered (**8:22-26**).

God searches all our hearts and He knows the mind of the Holy Spirit because the Spirit makes intercession for the saints according to the Will of God. Well, we know that God assures us that all things are working together for our good. First, it works for them that love Him and second, to those who are the called according to His purpose. Yes, God has a purpose. God calls us for the glorious purpose of being saved first. *Those whom God foreknew, He also predestined, and those He predestined, He called, and those He called, He justified, and those He justified, He glorified.* So, this means that nothing was going to stop the glorious process of the genuine believer that's called to God's purpose. They can only receive what He has promised. Why is that? For

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it will work together for good! (**8:27-30**).

Therefore, the believer can be assured and say— "*If God be for us, who can be against us?*" Paul's assurance is in God. God's purpose is at work and He has made every provision for us! There was only one way for man to be saved—that is, through His Son, and God did not spare Him, but He delivered Him up for us all. Giving up His own Son for us was the greatest gift to all the world. Therefore, "*how shall He not with Him freely give us all things,*" for it will be with Christ that He is able to give us freely all things. Since, the "*called*" are justified by God, no one will be able to appeal God's verdict of justification. Then who can condemn the justified? No one, for God was satisfied with Christ dying for us. He also raised Jesus from the dead, which also gives us new life. Now Jesus sits at the right hand of God, and makes intercession for us. There is no one strong enough or powerful enough to separate us from the love of Christ. Scripture declares we face death at every moment. We are reckoned no better than sheep marked for slaughter, but death will never separate us from Him. Yet, in all these things we keep on gloriously conquering through God who loved us. Paul is persuaded that nothing can separate us from the love of God which is in Christ Jesus our Lord (**8:31-39**).

[TOP](#)

INTRODUCTION:

The Jews still needed Paul's reassurance of their place in the kingdom of God. Also they needed an understanding that God would honor the many messianic promises of the Jews of old. Paul must deal with the problem of Jewish unbelief before he can proceed to a conclusion concerning the life we live in Christ Jesus.

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,— The verses in chapter 8:37-39 shows that Paul was so persuaded, and this is why he's still trying to convince the Israelite believers of their unbelief of him. To the traditional Jew, Paul was a heretic. He was a man who was to be utterly distrusted. They hated and despised him and wanted to kill him and do away with his message. However, he arrested their attention by certifying the truthfulness of what he is about to say. He readily admits:

- 1.) *"I say the truth; I speak the truth not in myself," but "in Christ.*
- 2.) *I lie not; it's not a lie."*
- 3.) *"My conscience also bearing me witness in the Holy Ghost; my conscience is enlightened and quickened by the Holy Ghost and assures me of it."* This indicates to what his tongue will speak and his conscience will attest to.

Paul pleads for his people to trust him. The Jews called Paul a false prophet and a liar. Why? He was now proclaiming God's love and salvation for all men instead of just for the Jews. Man no longer had to become a proselyte of Jewish religion in order to know God. Therefore, the Jews needed to believe what Paul said and have assurance of their place in the kingdom of God.

9:2 That I have great heaviness and continual sorrow in my heart. The original believers in Rome appear to have been Jews, but in Paul's day, the church was predominantly Gentiles. Despite the rejection and ill treatment from the Jews, Paul still loved his kinsmen, and he sensed a deep urgency for them to grasp the truth. It left His heart with great heaviness; distress, continual sorrow; and unceasing pain.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:— Paul painted the picture of having an unbelievable willingness to be sacrificed for his people because first he was immersed in emotion; very sorrowful in his heart that if it would help them. He also stated that he could wish to be accursed; be separated from Christ if he thought that it would save his people; on behalf of his brethren, his kinsmen. He would willingly swap his salvation for their doom, if it would lead to their salvation. But Paul knew that God would not allow this, for nothing could separate him from the love of God, but he felt a deep emotion and love and concern for his people according to the flesh; those of his own race; his own flesh and blood.

9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;— Paul continues to speak of his brethren, his kinsmen letting them know of their many privileges.

1. *The Jews were Israelites. "Israel" meant "a prince with God" or "one who rules with God" or "one who*

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contends with God." And their name had been given them from the very founding of their nation. It had come from Jacob, whose name had been changed by God to "Israel." The name was later "*adopted*" by the descendants of Jacob.

2. *The Jews had the privilege of being adopted by God.* They were chosen in a very special sense to be God's very own people, but, not all of Israel believed.
3. *The Jews had the privilege of the glory of God.* That is, "*the Shekinah Glory; God's glorious presence.*" The "*Shekinah Glory*" was the brilliant light which descended into the midst of God's people when God was visiting His people and was revealed in the form of a cloud.
4. *The Jews had the privilege of the covenants.* A "*covenant*" is an agreement made between two or more people. God made several covenants: with Abraham, Moses, and David, reaching out to man time and time again seeking to establish a relationship with man when he went against God.
5. *The Jews had the privilege of the Law.* The Law was the Will of God written down and given to Moses for the people.
6. *The Jews had the privilege of true worship and of the true service of God.* While other people stumbled and wandered about in the darkness of false worship, creating gods within their own imaginations, the Jews had access to the only true and living God. They had the opportunity to establish a personal relationship with God!
7. *The Jews had the promises of God.* God had shared with them all of His blessings, giving them the hope for which a man's soul craves. When man sinned and turned away from God, it was first to the Jews that God gave...
 - o the promise of the inheritance of the Promised Land.
 - o the promise of the Savior.
 - o the forgiveness of sins.
 - o all the glorious promises stretching from Genesis to Revelation.

9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Paul continues to talk about his brethren, his kinsmen and show all the things that God gave Israel.

8. *The Jews had the privilege of the fathers and their heritage.* Their ancestors had been the primary recipients of the promises from God to man. They had the tradition and the history of Abraham, Isaac, and Jacob—great men of God that belong to them—their fathers. It was for this reason that Jesus Christ through Israel would come.
9. *The Jews had the privilege of the Messiah coming from their roots.* This involved being the very people...
 - o through whom God was to send His Son.
 - o through whom God was to bless the world.

God blessed the Israelites forever because of their fathers who were privileged as recipients of the promise through whom Christ came. Therefore, Paul began to praise God for Jesus Christ—the Jewish lineage. But, to make it clear, Christ is over all, and whom "*God blessed forever. Amen*" (so be it).

9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:—

There is a concern with the fulfillment of God's promise to Abraham and those who are not Israel. There is a concern of wanting to know "*has God's Word failed; of none effect?*" Of Course Not, Is.40:8 says "*The Word of God shall stand forever.*" Jeremiah 1:12 says, "*...for I am (actively) watching over My Word to fulfill it*" (AMP). Abraham did exactly as God said. He believed God with all his heart, and followed God not knowing where God would lead him. The promises in Scripture are based upon this single promise to <http://www.pitwm.net/pitwm-versebyverse.html>

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Abraham—God would give him a seed, a son through whom a great nation would be born. He would become the father of a great nation, then God would cause all nations to be blessed through his seed. This would mean that only through Abraham's seed, Isaac that the descendants will come. "Not all Israel" (the physical), "which are of Israel" (the true seed, Isaac). not all Israelites of the flesh were Israelites of the spirit. All were not descendants of this seed of Abraham.

It means that the true children of God are not members of a race or institution; it will not be an earthly nation or a material church that makes a person acceptable to God. Not all the Israelites of the flesh—were Israelites of the spirit. All they who trust God and His Son are of the spiritual promise.

9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. There is a difference between the natural seed of Abraham and the spiritual children (children of promise) of Abraham. Just because they come from Abraham does not make them truly Abraham's promised children. There is only one seed called, though Abraham had other children too. The Scriptures say that the promises apply only to Abraham's son Isaac and Isaac's descendants.

9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. This means that not all of Abraham's children are children of God, for they are children of the flesh. The works of the flesh is rejected. Ishmael was a seed of Abraham, but he was a seed of the flesh, not of promise. Only Isaac shall the seed be called; the offspring be called. As stated, many Jews felt they were children of God because they were children of Abraham. Some were trusting their godly heritage to save them. Too many are trusting godliness to rub off on them. Few think that God will really reject them. They think that in the final analysis God will accept them. Matt.7:21 says "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." When God gave the promise to Abraham, he had no sons. But, later Ishmael came of the flesh, but Isaac came of the promise.

1. "The children of the flesh" are not the children of God's promise. Abraham and Sarah were trying to bring about the promise of God by their own efforts and works.
2. "The children of the promise" are counted for the seed. It was the miraculous grace of God, through faith, for Abraham and Sarah were about one hundred years old, well beyond child bearing years.

9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son. Paul gives two examples of God keeping His Word! One refers to Sarah. God's Words are so profound:

1. "**At this time will I come.**" It is at an appointed time. He predestined the time. He will and did not relinquish or abandon His promise to Abraham. While Abraham and Sarah tried to bring about God's promise through Ishmael, it was not God's way. He said "...and Sarah shall have a son." Well, she did, even though she was well past the age of child bearing! God brought forth Isaac who was to be the child of promise. Even though, both were Abraham's sons. The child of promise was promised to Sarah not to Hagar.

9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;—

2. The second example was a promise referring to Rebecca, who marries Isaac (our ancestor—Abraham and Sarah's son). She conceives and there are two babies (Esau and Jacob) in her womb at the same time.

9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;— Even though the children were not

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yet born, and neither had done any good or evil; still innocent, God's promise was by election. By election, meant that it was not of works, but it was of Him who called; it was of promise by God. His purpose had predestined a line of people to receive His promise. He chose Jacob to continue the line through whom He could send the Savior into the world and through whom He could fulfill all His promises of God to man.

The Living Bible makes it clear (9:10-13): *"And years later, when this son Isaac was grown up and married and Rebecca his wife was about to bear him twin children, God told her that Esau, the child born first, would be a servant to Jacob, his twin brother. In the words of the Scripture, "I chose to bless Jacob but not Esau." And God said this before the children were even born, before they had done anything either good or bad. This proves that God was doing what he had decided from the beginning; it was not because of what the children did but because of what God wanted and chose."*

Paul stressed the same with Isaac, now he is using two children to get this point across.

9:12 It was said unto her, The elder shall serve the younger. God was always choosing the younger son over the oldest son throughout the Old Testament. He did so for a specific purpose. God was illustrating that although they went by what the law said, God was getting them ready for grace to come. You see, man's Law and efforts gave the inheritance to the oldest son, but, God chose the younger son over the oldest. God overruled man's law and efforts by giving the promise and inheritance to the younger son, for the younger son was not appointed by men to receive it, nor did he deserve it. He received the promise and the inheritance only by the mercy and grace of God. We can also look at it, that the law had to make way for grace (the line that grace had to come through). God's choice of Jacob was not a question of Jacob earning it, but of God's purpose being settled before they were born. Man may get in the way of things but God can still bless the process. Later we find that Jacob received the blessing by (his) way of deception.

9:13 As it is written, Jacob have I loved, but Esau have I hated. The fact that God chose Jacob for the line does not mean in any sense of the word that He condemned Esau to hell. At the time Esau had not done any wrong to merit God's disapproval; neither had Jacob done any good to merit God's approval. So, Paul says as it is written. Written where? Well he goes all the way back to the Old Testament in Malachi 1:2-3 God expresses His choice. "Love" in its context, refers to choice rather than affection, while "hated" refers to rejection rather than animosity. This expression involves the use of a "Hebrew idiom." *If a father had two sons and make one heir, he was said to love the one he had made his heir and to hate the one that he had not made heir.* One other thing, God did foreknow Esau's mindset, mentality, and decision would later display him putting his flesh before his birthright. The time when he thought so little of his birthright that he would sell it to Jacob for the craving in his stomach. The "love" and "hate" spoken of here are not related to the (God's) emotions; they are related to the Will of God—the choice of Jacob rather than Esau.

9:14 What shall we say then? Is there unrighteousness with God? God forbid. Paul throws a shocker! Well, God had gone against all the laws of men; the laws governing the inheritance left to the oldest; elder son. God made a difference with Esau (the oldest son) and Jacob (the younger son) by choosing the younger son for the inheritance, and thereby the oldest would serve the younger. So, this sparks the question: *"Can God elect men, favor and disfavor men, and still be righteous and just? Can God choose and reject men even before they are born and still be righteous and just? Is there unrighteousness with God?"* Paul says, Of course not! Even when we don't understand God's purposes or choices, we do know that He has all the truth and facts, rather than our little knowledge and minute understanding! He sees the big picture!

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9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Point blank...

- "God said to Moses, I will have mercy on whom I will." "He has mercy and compassion upon whom He will have compassion." That means, He has the right to do so even when men do not deserve it! Israel had just been worshipping the golden calf (Exo.32:8b), committing the most serious offense, which is that of idolatry. God answered Moses by saying He would destroy the people (Exo.32:10, so, Moses asks God to forgive their sin (Exo.32:11-13, 31-32), then in conclusion, Moses asks to see God's glory (Exo.33:18). God then speaks these words to Moses (Exo.33:19)—"*... and (I) will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*" He is God. So, the point is made: "God is not unrighteous" when we see His mercy shown toward such men who commit idolatry.

9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore, God's blessings are not through human will; not because they ran after God with human works, or not even because they deserved God's mercy, but it's because God desires to show His mercy.

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Paul continues to reveal scripture (Exo.9:16). He is sovereignly showing His power to whom He chooses who will serve His purposes. Pharaoh is said to be raised up by God that even though Pharaoh was hard-hearted, evil, stubborn, harsh, and unbelieving God's power prevailed time and time again. It even said that God hardened Pharaoh's heart many times, that's because Pharaoh sowed such hardness in his heart many times. What's in the heart will come out the mouth presenting his actions. God never tempts men to sin. God used Pharaoh's evil and used it for the good of His people. Now, that shows the power of God and His name was declared throughout all the earth as the Israelites left Egypt.

9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. This is the conclusion from verse 15 that God will have mercy on whom He will have mercy; also adding that, whom He will, He hardens. It means Pharaoh sowed a hardened heart, and therefore, he reaped a hardened heart. God judged and condemned his hardened heart.

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?— Paul imagines a person who is complaining about God, and brings up the question: So, one of you will ask me, "*Why does God still fault us?*" "*Who can resist His Will?*" God has the right to do as He Wills.

9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?— Paul says No, and reminds people that God is the Creator, and man has no right to reply against God, no right to accuse God of being unrighteous and unjust. Who art thou? Just as He told Job: "*Where were you when I laid the foundations of the earth?*" (Job 38:4). Can a creature who has been formed by God say to God, "*why have You made me like this?*" Paul is not talking about people who are sincere because sincere people ask questions because they desire truth, but, ¹⁵Paul is talking about people who do not want to obey God. They try to find any excuse to oppose God's authority. However, God sees us inside and out, and

¹⁵ <https://www.easyenglish.bible/bible-commentary/romans-lbw.htm>
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therefore has known what should be done, and He does it.

9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?— Paul uses an example from the work of a potter. God is not creating the clay; the clay already exists. He is taking a lump that is already existing and molding (using) it for His purposes. God knows the hearts of all men even when they are born. He knows a heart is subject to be an honorable vessel or to be a dishonorable vessel. This passage is not dealing with creation, but with God's government and rule over creation or the created. God does not have to explain to people what he does nor how He does it.

SUMMARY:

There is a concern involving the fulfillment of God's promise to Abraham; whether the Word of God has failed. We found out that they were not all Israel. They were not all the seed of Abraham for the promise. There were children of the flesh. Just because they came from Abraham does not make them truly children of promise. There was only one seed called and that is Isaac. The children of the promise are counted for the seed. Paul tells the Jews that God gave His Word of a set time when the promise would come for Abraham and Sarah to have a son. Not only for Sarah, but also for Rebecca who would conceive by one father Isaac—giving the name of Sarah's son. Rebecca had twin boys (Esau and Jacob) in the womb, not yet born and has not done good or evil, but God carried out divine purpose in election that works might not stand, but it would be on His calling them. It was confirmed to her that the elder son would serve the younger son (**9:6-12**).

The "love" and "hate" spoken of here are not related to (God's) emotions. It is related to the Will of God—the choice of Jacob rather than Esau. God had gone against all the laws of men—the laws governing the inheritance left to the oldest; elder son. He chose Jacob the youngest over Esau the oldest. So the question comes, "Is there unrighteousness with God?" Paul says, "Of course not!" Our minute understanding can never be compared to God as He sees the big picture. As He told Moses "I will have mercy on whom I will have mercy, and compassion upon whom (I) will have compassion." **When man is committing idolatry, God is showing mercy and compassion.** Therefore, God's blessings are not through man's human will; not even man's human works, or not even because they deserved God's mercy, but it's because God desires to show His mercy. Scripture points to the fact why God raised up Pharaoh—for the purpose to show His power in Pharaoh, and that His name would be declared throughout all the earth. Despite the hardness of Pharaoh's heart, God's power and name prevailed. Therefore, God will have mercy on whom He will have mercy, and also adding that whom He will, He hardens (**9:13-18**).

Paul imagines them asking, "How can God blame us and say it's our fault if He is the one in complete control? And who has resisted His Will?" Paul objects by saying No, and reminds the people that God is the Creator, and man has no right to reply against God; no right to accuse God of being unrighteous and unjust. "Can a creature who has been formed by God say to God, why have You made me like this? Doesn't the potter have power over the clay in any way he chooses? Can't He of the same lump make one vessel to honor, and another to dishonor? (make one lump into an elegant vase, and another into a common jug)?" Absolutely! God does not have to explain to people what he does nor how He does it. He has complete rule over the created (**9:19-21**).

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SYNOPSIS:

10:9-10 Confess the Lord Jesus (*His Lordship as the exalted Christ*) with your mouth and Believe in your heart that God raised Him from the dead (*Resurrection*) thou shall be saved. Because you believe in your heart the Lord Jesus, righteousness is credited, and you openly confess with your mouth, resulting in salvation.

10:11 For the scripture saith, **Whosoever believeth on him shall not be ashamed.** You have confessed with your mouth the Lord Jesus and believed in your heart God raised Him from the dead, therefore, the "**Whosoever**" is to everyone (both Jew and Gentile) that are saved. This message of God's righteousness and salvation is to the whole world. The gospel is universal. Jesus' righteousness and salvation delivers us from shame. **By not denying Him, He will not deny us. The true believer is not ashamed.**

- He's not ashamed to face God, for he's covered with the righteousness of Christ!
- He's not ashamed to confess Christ before men.

Once confession is made, there is so much joy inside that it can't be contained; such boldness; such a release; such peace that you will feel so free because of who you believe in.

10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. In God's eyes all men:

- are His creatures.
- are sinful and alienated from Him
- are loved by Him
- are saved only through the righteousness provided by His Son.

Christ makes no distinction between men (Jew or Greek). He is the same Lord over all. God does not save one man a certain way and another man another way. They all have to believe in Jesus Christ! Neither does He reject a man because he is a Jew or a Greek (Gentile). He does not show partiality or favoritism in being saved. God's grace and mercy are shown to each of us every time we wake up in the morning or open our eyes or take a breath.

1. **Jesus is rich to all that call upon Him.** James 1:17 NLT *"Whatever is good and perfect is a gift coming down to us from God our Father, who created all the lights in the heavens. He never changes or casts a shifting shadow."* The Lord is "rich" meaning bountiful—He will never run out of mercy and grace, and in all else that is good and beneficial. Every good gift and every perfect gift that exists in the world has flowed unto all that call upon Him from His mercy and grace.
2. **This also shows us that a man must call upon Jesus to receive the riches of God's mercy and grace.**

10:13 For whosoever shall call upon the name of the Lord shall be saved. We see that whosoever that believe on Jesus shall not be ashamed (10:11). And in this verse, whosoever shall call upon the name of Jesus shall be saved (10:13). We have to understand that Christ is calling the sinner because man is in need of a Savior, no matter who they are or how terrible a person and his circumstances may be, he can be saved. This is saving faith, so have faith to call upon Him! It takes care of our past, present and future when we truly mean it. I know sometimes we don't want to hear that because of how we look at the depth of the sin. But we have to

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remember that all sin is sin. There is no little sin or big sin in God's eyes. All the sinner needs to do is call upon the name of Jesus! This would mean that:

- The person believes that Jesus Christ can save him; that he is a sinner and he needs a Savior.
- The person believes that Jesus Christ is the Savior of the world; that He's the Son of God who came to earth to save mankind; he believes in **John 3:16-17**. *"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."*
- The person believes and calls Jesus Christ LORD! Therefore, surrendering and dedicating himself to serve Jesus Christ throughout life.
- The person's heart has been changed by the Spirit of God, that's why that person was able to call upon the name of Jesus; confess with his mouth and believe in his heart.

10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?—

1. The world cannot be saved without the gospel. We have established that a person has to call on the name of the Lord.
2. The world cannot call or believe or hear about the Lord without a preacher. That's why these questions come up.
 - a. How can a person call on Jesus Christ if he has not believed in Him?
 - b. How can a person believe in Christ if he has not heard about Christ?
 - c. How can a person hear without a preacher? How can a person hear that Jesus Christ died for him?
3. It takes a preacher to proclaim the message of the Lord Jesus so that people can hear and believe and call upon Him. In the present context the word "*preacher*" means any believer who bears witness to the Lord Jesus Christ.

Therefore, when someone preaches, that is, proclaim the gospel, you can hear. Upon hearing, you can believe. Upon believing, you can call upon the name of Jesus, and by calling on the name of Jesus, you can be saved! It's all about the Gospel of Jesus Christ!

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

- God is the One who sends forth preachers and witnesses of the Lord Jesus Christ. He commissions, qualifies, and instructs the preachers and witnesses of the gospel. *"For we are labourers together with God"* (1 Cor.3:9).
 - i. Christian believers have a part in giving forth the gospel as well. *"The foundation has been laid, but others have to take heed how he builds thereupon"* 1 Cor.3:10-11. We are to also pray to God for laborers. *"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest"* Matthew 9:37-38.
 - ii. Christian believers are to give to meet the needs of the world.
- The gospel is the message of peace and glad tidings of good things.
- The feet of the preachers and witnesses are beautiful, that is, they are a welcome sight to the world.

10:16 **But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?**—Even in sharing the gospel, not all will receive, believe, or obey the call of the gospel. Paul quotes the question from Isaiah 53:1a "who hath believed our report?" The report was the message of the gospel concerning the Messiah. It was brought to the mouths of the Jews and offered to them, but the message was not

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obeyed. **Isaiah says many Jews did not believe the report; the message of God. Believing the report is the way to salvation. So many have gone their own way so long, and that's the only way they feel that's working for them, and that's what they're in control of, why change to something else? To believe in Christ is to obey Him, and to obey Him is to believe Him!** You can't live like the world and obey the gospel. 2 Corinthians 6:17-18 says, *"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

10:17 So then faith cometh by hearing, and hearing by the word of God. Faith activates action. Faith is the strong belief that motivates one to act. Faith says I'm giving up my way because I'm assured in God's way. Man possesses faith when he takes God at His Word. You don't have to see it to believe, but you're assured of the hope in Christ. **Faith comes from hearing the message.** The message is the Word of God about Christ, for He is *"the Word."* It all comes through the Word of God, not about feelings or a good story. It has to be the Word of God about His Son Jesus that faith will come. *"Without faith it's impossible to please God. And when you come you must believe that He is a rewarder."* He draws you. All the while God is getting you ready to hear, the Word is planted, but it may be watered several times. For some it may take one to hear the gospel several times. Paul says in 1 Corinthians 3:6 *"I have planted, Apollos watered; but God gave the increase."* It's the same process of watering a plant. You just don't water it one time and expect it to grow. No, you continue. Man's spirit agrees with what he has heard, that causes change within to accept Jesus as Savior! Once you are convicted of the truth of God's Word that was planted within you, that's when faith arises. The spirit of hearing takes place; your eyes of understanding has been enlightened, and you come to know within—*that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve*" etc... 1 Corinthians 15:3-5 (NASB). Then you will call upon the name of the Lord and you shall be saved (10:13).

10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. So, Paul says, Have they not heard? Yes! This is a close-ended question; asked and answered, in which Israel is found guilty.

1. **Israel's disobedience** was not because they did not hear the Word of God. Israel was the very custodian of the Scriptures; the very people whom God had chosen to bring salvation to the world. Paul quotes Psalms 19:4 showing that God revealed Himself in Creation and in His Word.

10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. Paul quotes from Moses (the Law) (Deuteronomy 32:21) showing what God would do to Israel—provoke them to be jealous toward the Gentiles (who were not a part of Israel—labeled no people), yet God turns around and used what Israel thought was a foolish nation to anger them.

2. **Israel's disobedience** was not because they did not know the truth. They knew the truth and they had a dynamic example and demonstration of the truth. They had the example of the Gentiles who turned to the gospel in great numbers.

10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. Paul quotes from Isaiah (the Prophet) (Isaiah 65:1) speaking boldly and confidently that he was found. ¹⁶God would show Himself to people who were not looking for Him. In other words, God would save people who were Gentiles. Isaiah says that God was ready to be sought by

¹⁶ <https://www.easyenglish.bible/bible-commentary/romans-lbw.htm>
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those who did not ask for Him and He was ready to be found by those who did not seek Him. So, He introduced Himself to people who did not ask for Him and who did not look for Him, but found Him.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying (*opposing; contradicting*) people. Paul now quotes from Isaiah (Isaiah 65:2) showing...

3. **Israel's rejection** was because they were a disobedient and obstinate (*pigheaded; stubborn*) people.
 - a. "**God stretched forth my hands all day long** " means He invited, offered forgiveness and peace and reconciliation, pleaded and begged for Israel to return to Him.
 - b. "**All day long**" meant God's patience, longsuffering, and forbearing, bearing for a long time, waiting until the last moment to turn away as He stretched forth His hands unto them.

SUMMARY:

11 For the Scripture says, *"Everyone who believes in Jesus will not be put to shame."* **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing His riches on all who call on Him. **13** For *"everyone who calls on the name of the Lord will be saved"* (**10:11-13**) (ESV).

14 How, then, can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without someone preaching to them? **15** And how can anyone preach unless they are sent? As it is written: *"How beautiful are the feet of those who bring good news!"* **16** But not all the Israelites accepted the good news. For Isaiah says, *"Lord, who has believed our message?"* **17** Consequently, faith comes from hearing the message, and the message being heard is the Word of God about Christ, the Son (**10:14-17**) (NIV).

18 But I consider that the people in Israel heard God's message. It is as the scripture says: *'The sound of their message has gone out into all the earth. People have heard their words even in distant places across the world.'* **19** And also, I consider that the people in Israel understood God's message. First, Moses says: *'I (God) will choose people whom you do not even consider to be a nation. And I will make you jealous. I will choose people who seem foolish. And I will make you angry.'* **20** And (second) Isaiah declares boldly what God says, *'People who were not looking for me have found me. I have shown myself to people who did not ask for me.'* **21** But Isaiah also explains what God says about Israel, *'All day long I have appealed to these people. But they continuously refuse to obey me. And they oppose me'* (**10:18-21**) (EEB).

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INTRODUCTION:

¹⁷Paul concluded chapter ten with a quotation from Isaiah describing the nation of Israel as *"a disobedient and contrary people."* Paul begins chapter eleven by giving several examples to show that despite this rebellion God has not totally rejected His people (11:1-6). What God has done, however, is harden the hearts of the rebellious Israelites (11:7-10). Five witnesses are used to prove there is a future in God's plan for the Jews.

1. The Apostle Paul (11: 1). If God has completely turned His back on Israel, then how can the conversion of the Apostle Paul, who was a Jew, be explained.
2. The Prophet Elijah (11: 2-10). Elijah thought that the nation had totally departed from God, (I Kings 19) but he discovered that a godly remnant of 7000 remained in Israel.

11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. The contrast between stumble and fall is devastating. "Stumble" might be a hiccup; an interruption, but a "fall" is the idea of a permanent and final downfall—spiritually. Is Israel's problem with Christ permanent and final? Will Israel never accept God's Son, Jesus Christ as the true Messiah? Paul's response is forceful and explicit—God forbid! Of course not! But this has opened up another door.

1. God opened the door of salvation to the whole world. The Lord's messengers were sent to Israel first, but Israel did not want to hear that Jesus Christ is the Messiah, the Son of God Himself. Very few received the gospel. In fact, so many rejected the message, that it can be said that Israel, the nation as a whole has stumbled over Christ.
 - a. They have shut their eyes, lest they should see Christ (v.8).
 - b. They have closed their ears, lest they should hear Christ (v.8).
 - c. They have set themselves to bitterly oppose Christ (1 Thes.2:15-16).

God had no other choice but to do the logical thing. The glorious message of His love and of His Son was at stake, therefore, God sent His messengers throughout the world (the Gentile world) in search of any person who would receive the message of His son. God did what the Jews had always failed to do—God threw open the door of salvation to the whole world which in return will provoke the Jews to jealousy. Don't ever think you're the only ones that God will use. If a people reject the message of His son, God will work it out to send the message to another people. So, therefore, through Israel's fall, salvation came to the Gentiles and thereby it could provoke them to jealousy.

11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?— Now, if the whole world became rich as a result of God's offer of salvation and it triggered a worldwide coming of non-Jewish outsiders to God's kingdom, how much more their fullness; how much greater a blessing the world will share when the Jews finally accept Christ. The point is that the day of Israel's restoration will cause even a greater blessing to spread out across the world!

¹⁷ http://executableoutlines.com/ro/ro_11.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

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God has overruled and is going to continue overruling Israel's stumble and fall over Christ, and...

- more and more Gentiles are going to be saved.
- more and more Jews are going to be stirred to accept Christ.
- A glorious restoration of Israel is going to take place. And when that day comes, the whole earth will be greatly blessed; blessed more fully than ever before.

This is why we are to pray for Israel and continue to spread the Good News!

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:— Paul now speaks to the Gentiles directly. He was God's primary minister to the Gentiles in the first century, so, Paul honored and did justice to his office by magnifying his ministry to the Gentiles every chance he could.

11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. So, Paul stresses every chance he could to magnify his ministry to the Gentiles. Why? Paul had two purposes. So, Paul says by any means,

1. He wanted to arouse the Jews to envy, that is, he wanted to stir them to look at Christ, and to see what Christ had done for the Gentiles; to see the wonderful change Christ had wrought.
2. That many of the Jews might be saved. This would benefit the Jews.

11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?— Paul states that if the Jews rejection of Christ meant that they had to be cast aside to bring about the reconciliation of the world, what will their being received back be, but that they were dead and now they live.

11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. In preparing to warn the Gentiles, Paul introduces them to two metaphors: 1.) the principle of dedication of firstfruits to God, and 2.) the relationship between the root of a tree and its branches. Paul states that if the "*firstfruit*" (The Patriarchs—Abraham, Isaac, Jacob) is holy, then the "*lump*" (the Jewish nation) is also holy. And if the "*root*" (The Patriarchs—Abraham, Isaac, Jacob) be holy, so are the "*branches*" (descendants; Israelites). The root supports the branches. These two metaphors illustrate one central truth: the firstfruit and the root are holy and the lump and the branches will be holy. They produce and support God's plan of salvation.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;—¹⁸Farmers and gardeners world-wide still use grafting today. He removes the branches from the strong tree. Then he binds a small branch of the weaker tree to the stem of the strong tree. This is a difficult task. Only a skilled gardener has a good possibility of success. But if the gardener succeeds, he will have a much better tree. It will be a strong tree that yields good fruit. And the fruit will be plentiful. Paul states that if some of the branches (some Jews) of Israel have broken off through unbelief from olive tree, then the Gentiles, being branches from a wild olive tree were grafted into the life of the Abrahamic root in place of those dead Jewish branches which have been unfruitful. The wild branches (Gentiles) gain sustenance among and with the Jews partaking of the root which still bears a remnant of Jewish believers, and thereby, receive the fatness; the rich nourishing blessings of the olive tree.

¹⁸ <http://www.easyenglish.info/bible-commentary/romans-lbw.htm>
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11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Paul gives a strong warning to the Gentiles to not boast against those branches that have broken off.

- We must not treat them as inferior beings because they deny Christ.
- We must not insult and ridicule them because they differ from us as Christian believers.
- We must not trample them underfoot because they refuse to believe and be like us.
- We must not boast that we know the truth about the Messiah and they do not.
- We must not glory in our knowledge of Christ, conveying the idea that we are better than the Jews.

The Gentile believer has no right to elevate himself over the Jews, nor over anyone else. The Gentiles are not holding up the root, but the root is holding them up. Every Gentile believer owes a debt to Jewish people. "...*Salvation is of the Jews*" John 4:22.

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. Paul continues to give a strong warning to the Gentiles, in that they must fear complacency and unbelief.

- Saying that they are more acceptable to God because they have replaced the Jews as the true followers of God.
- Saying that they are safe and secure in Christianity because Christianity is the religion that acknowledges God's Son.

The Gentiles must remember that not all branches have been broken off, discarded, or unfruitful—just the unrepentant Israel; those not bearing fruit are broken off. The life of the tree of Abraham has not been removed. But the Gentiles have been given a chance to be grafted into the root and partake and receiving the fatness; the rich nourishing blessings that the root provides for both Jews and Gentiles. This means that there is only one family of God and both branches are part of the same olive tree. But, those branches were not broken off so the Gentiles might be saved.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:—

But, the branches were broken off because of unbelief. And the Gentiles stood in faith; they owed their position to their faith. This will not be a cause for any merit or haughty thinking, but, stand in awe of what God has done and continue to be reverent.

11:21 For if God spared not the natural branches, take heed lest he also spare not thee. This further shows us not to boast, for, if God spared not the Jews because of their unbelief, how much more will He not spare you (Gentiles). The Jews were the natural branches; the Gentiles (including us) are the unnatural branches.

- The Jews had the godly heritage; we (Gentiles) had the wild ungodly heritage.
- The Jews had the fathers, the followers of the only living and true God, we (Gentiles) had heathen fathers.
- The Jews had the Word of God and the Savior, we (Gentiles) had neither.
- The Jews had the prophets of God; we (Gentiles) had the false humanistic priests of the World.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. The Gentile believer must take a sharp look at the goodness and severity of God.

1. The severity of God is seen in the "*spiritual fall of Israel.*" The word "*severity*" means abrupt, sharp, rough, cut off.
 - a. The Jews had committed the very sins the Gentiles are being warned about in this passage.

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- b. They had developed an attitude of arrogance and boasting toward other people, refusing to carry the Word of God to them.
 - c. They had felt high-minded and complacent, feeling safe and secure; thinking themselves to be more acceptable to God than other people.
 - d. In addition, the Jews had rejected God's prophets down through the centuries until they eventually killed God's very own Son. In one brief word, their sin was unbelief. As a result, the judgment and severity of God fell upon them.
2. The goodness of God is seen in the grafting in acceptance of the Gentiles by God. The word "*continue*" means to remain, be steadfast, abide, preserve, endure. The idea is both position and relationship. It is a picture of a person who is remaining and abiding in the house of God's goodness.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. The Gentile believer must know that Israel's restoration is a probable event.

1. The restoration of Israel is conditional. Note the word "if"-- "*if they abide not still in unbelief.*" No person comes to God unless he believes in His Son Jesus Christ.
2. God is able to graft the Jews back into the olive tree. Two things are meant by this.
 - a. God is able because of His enormous love. God will accept any person who approaches Him through His Son Jesus Christ.
 - b. God is able because of His enormous knowledge and power.

11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?—

3. The grafting in the natural branches (the Jews) is much more likely than the calling of the Gentiles was. In the words "*much more*", Paul is confident that God is not only able, but God is willing to graft the Jews back into the olive tree. Paul proclaims that the Jews will turn to Christ and be restored into a right relationship with God. If He was able to graft a wild branch into the tree, how much more can He graft the natural branch?

SUMMARY:

Paul presents the question of whether Israel had stumbled to utter ruin. Then he qualifies the answer to that question with God forbid. But through their fall salvation came to the Gentiles. It opened the door for others to come to Christ, and thereby, it could provoke them to jealousy. So, if their stumble means riches for the world and their failure means riches for the Gentiles, how much more shall their restoration; how much greater a blessing the world will share when the Jews finally accept Christ (**11:11-12**).

Paul speaks to the Gentiles being God's primary minister to the Gentiles honoring his office by magnifying it by any means that he may provoke those of his flesh to jealousy to save some of them (Jews). If the Jews' rejection of Christ meant that they had to be cast aside to bring about the reconciliation of the world, what

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will their restoration; their being received back be? It would be that they were dead and now they live. So, Paul concluded that if the firstfruit is holy, then the lump is holy. And if the root is holy the branches are also holy. But, if some of the branches are broken off, and the Gentiles, a wild olive tree, was grafted in among the holy branches, and became with them partake of the root and fatness of the olive tree, do not boast against those branches that have been broken off. The Gentile believer has no right to elevate himself over the Jews. Every Gentile believer owes a debt to the Jewish people. The Gentiles are not holding up the root, but the root is holding them up. And if Gentiles are going around saying that the branches were broken off so that they might be grafted in, well, don't get so haughty, but stand in faith, for the Jews had unbelief and were broken off. If God spared not those branches, He won't spare the Gentile branches either. God is both kind and severe. Severity had fallen on those (branches; a portion of Jews) who fell and did not believe, but goodness had fallen on the Gentiles. Only, if they continue in His goodness, otherwise they would in turn be cut off. And then again, those who will leave their unbelief, though broken off, God is still able to graft them in again. Finally, since the Gentiles wild by nature were cut out of the olive tree and were grafted into the good olive tree, how much more shall God be ready to graft the Jews back in again into their own olive tree (**11:13-24**).

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12:1 I beseech you therefore, brethren, by the mercies of God,— In the last eleven chapters of Romans, Paul has taken his readers through heavy doctrine. But, doctrine is never taught in the Bible as an end in itself. It is always taught in order that doctrine may be translated into practice. It is now Paul's purpose to tie together all the doctrinal material he has presented as he urges, pleads (**I beseech**), appeals with them to hear him; to get in line with God to living the perfect will of God. To bring all this together he says the word "**therefore**" (and so the message of God is addressed to, "**brethren**" (fellow Christians). He addresses them and wants them to know that they are all Christians whether Jews or Gentiles **by the mercies of God**—(all those gracious, extravagant, divine graces we have because we are in Christ Jesus). Now, what does Paul want them to do?

1. Give God your body (**12:1**)
2. Give God your service (**12:2b**)
3. Give God your mind (**12:1C**)
4. Think soberly (**12:3**).

12:1b ...that ye present your bodies a living sacrifice,— This is where the practice comes to fruition. You see under the Old Testament, God accepted the sacrifices of dead animals, but because of Christ's ultimate sacrifice, the Old Testament sacrifices are no longer of any effect. There are no more dead sacrifices. But our physical bodies will be presented as a sacrifice that's alive unto God. *"Know ye not that your bodies are the members of Christ?..."* 1 Corinthians 6:15. We must *"yield the members of our bodies as instruments of righteousness"* (Rom.6:13). One example is Isaac. God told Abraham to take his only son Isaac whom he loved and offer him. Isaac may have wondered where the sacrifice was, but he willingly laid on the altar as his father bound him. The other example is Jesus Christ as the father gave His Son and the Son willingly gave His life on the cross. As we willingly follow our example of Christ and give our body as a living sacrifice, our speech, our walk, our way of life will change; will be holy and acceptable to Him. For those in Christ, the only acceptable worship is to offer ourselves completely to the Lord.

12:1c ...holy, acceptable unto God, which is your reasonable service. As we present our bodies to God, Paul stresses two ways our bodies are to appear before God to give Him service. **1. Holy**—consecrated, without blemish and **2. Acceptable**—pleasing to God. 1 Corinthians 6:19 *"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"* We are living sacrifices. There is no other way to live when you're in Christ. Our reasonable service for all He has already done for us is our spiritual service; our spiritual worship unto God. This is a commitment we make daily to God with the help of the Holy Spirit.

12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. "You" is understood in this scripture. You have to want to be transformed, so as not to be conformed to the world's way (system); beliefs and values. And it's all in the mind. Paul just dealt with the outward part—the body, now he's dealing with the inward part—our minds. Transforming the mind has to be renewed because of old habits. It's only done by you yielding to the power of the Holy Spirit. It's nothing we're capable of doing on our own. God will always give us the help; the tools in order to complete His purpose. He wants us to "prove; discern what is the perfect Will of God because the perfect Will of God is good, and acceptable.

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12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. As Paul speaks through the grace given to him, he first warns every man among them, not to think of themselves more highly than they ought to because they would become puffed up with their own... importance; ability; popularity; title; position; education; looks; opinions, etc. But, he gives them another alternative, and that is to think soberly. The word means to be balanced, sane, in one's right mind. Therefore, the exhortation is to think of oneself wisely and accurately, making a sane and well-balanced evaluation of one's person and abilities. So, we don't want to be known for the opposite, which would be insane and imbalanced judgments. Thinking too highly of oneself is thinking that we are more important than someone else which is entertaining insane thoughts or behavior. Every believer needs to work toward being humble because what we are and have has all come from God. And that includes faith. Faith is a gift from God and it comes by hearing and hearing the Word of God, so no one can boast; no one can think too highly of himself, for God has only dealt (given) to every man a measure of faith. Nothing comes from man himself accept for presumptions—thinking too highly of himself. Therefore, no person has a full measure. Ephesians 4:7 says *"But unto every one of us is given grace according to the measure of the gift of Christ."*

12:4 For as we have many members in one body, and all members have not the same office:— Believers (the spiritual building) can be compared to the human body (the physical building). The human body (physical) has many parts or members, and no two members have the same function or office. So it is with believers (spiritual). We are part of one body and no member is a lone ranger; no one member leads. The one body must always be in unity with the rest. Our head is Christ!

12:5 So we, being many, are one body in Christ, and every one members one of another. There are many believers operating as one body in Christ, and every one is mutually dependent upon another to work together because we would need one another. The believer's connection is our relationship in Christ.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;— The word "gift" means the very special ability given to the believer by God. It is not a natural talent, but, it is a spiritual gift given by the Spirit of God for spiritual purposes. Whatever the gift, it differs according to the grace given to us according to the proportion of our faith. The prophet must first know Jesus Christ before he can proclaim the Good News about Jesus Christ. If it is the gift of prophesy, he is to give inspired utterance proclaiming the Will of God. The Spirit of God does sometimes give believers a glimpse into coming events in order to prepare and strengthen them to face the events. Therefore, it includes both prediction and proclamation according to the proportion of our faith

12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;— Or if it's the gift of ministry, he is to wait on his ministry, for it deals with serving others. Or if it is to teach, he is to labor in teaching. There are no shortcuts. The passion may be there, but the timing may be wrong. It is good to wait on God, than to go before God!

12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Or if it's the *gift of exhortation*, which is where one has the ability to excite, motivate, advise, encourage, comfort, and warn people. Those who have the *gift of giving*, has the ability to give of one's earthly possessions such as money, clothing, and food, is to be done with simplicity

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(ease) having a generous heart. He that has the *gift of ruling*, he rules with diligence (with the ability of leadership, authority, administration and government). And he that has the *gift of showing mercy* has the ability of forgiveness and compassion as they show it cheerfully (gladly). Having these gifts is by the grace of God.

12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Christlike affections is the love given by God through Christ to man. It was shown by Jonathan and David, and shown by God giving His Son on the cross for man. Now, our godly love is to be sincere without dissimulation (without hypocrisy or insincerity). We must genuinely love one another and abhor (despise) evil; and cleave (cling) to that which is good (right). Three words that stand out in this verse: love, abhor, and cleave. This lets us know how we are to demonstrate love:

1. The believer is to love without pretense or falseness. Loving others surely takes a move of God in our lives, for we are never to be pretenders. If we are pretending to love someone, we need to go to God so we can follow His way because He has shown forgiveness many times to us and still loves us in spite of ourselves. Ask God to re-connect that love needed in our spirit to love someone else. Christ is our example!
2. The believer is to love by hating evil. We should not expect God to remove sin from us until we actually hate it, and have it rooted out of our transformed lives any secret love that we still hold for that which is evil.
3. The believer is to love by cleaving to that which is good. When we join and fasten, and glue to that which is good, we're able to do good to all men, *especially of the household of faith* (Gal.6:10).

12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;—

4. The believer is also to love by loving his brothers in Christ, by being kind and affectionate toward them. This charge is dealing with the Christian family, the brother and sisters within the church. We are a family of children who have actually been adopted by God as His sons and daughters. Therefore, we are to live as a family in love.
5. The believer is to love showing honor meaning reverence, respect, and esteem by preferring one another. We are to take the lead in esteeming and honoring others as a true picture of love and care. This is needed in the church and among believers because so many are overlooked – not thanked – not recognized – not given a position – not given a place or shown appreciation.

Remember, there is no dissension or divisiveness in love. The church is to live in love, and living in love is peace.

12:11 Not slothful in business; fervent in spirit; serving the Lord;— This is how we serve the Lord:

1. Do not be slothful (lazy, sluggish, lethargic, complacent); in the business of serving the Lord. Do not lag in zeal (tenacious passion) in your business (diligence). The world is reeling in pain with millions starving and suffering due to man's selfishness and sin, hoarding, disease, war, death, and the list could go on and on. The believer must not give in to sluggishness and complacency. That's why we go to the nursing homes, the church building having meetings, the hospitals, the grocery stores, our workplaces, *etc.* to serve the Lord and not saying I have too much to do or I'm tired. We should never be too this or that to serve the Lord by serving others.
2. But be fervent (hot; set aflame for Christ) in the spirit of serving the Lord. This would be a holy zeal for Christ. Why? – Because the world is reeling under the weight of desperate need and dying without Christ and being doomed to an eternity separated from God.

We live in order to serve Him; that is our very purpose for being on earth. We minister for Him and His kingdom by serving others.

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12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;— While on earth, the believer will face problems, difficulties, troubles, trials, tests, tribulations, traumas, ordeals, sufferings, and pain. Nevertheless, the believer has an overcoming resource. He can conquer the trials of life by doing three critical things:

1. The believer is to rejoice in hope. The believer is the eternal optimist—no situation is hopeless for his hope is in the eternal God. Therefore, he not only hopes in the delivering power of God, he joys and rejoices in the hope God has given him.
2. The believer is to endure trials; being patient in tribulation. The word "*endure*" means to remain, persevere, abide, and bear up bravely. He actually experiences a surge of fortitude from Christ when trials confront him. The believer knows that God will do one of two things: either remove the trial or deliver him through the trial.
3. The believer is to continue in prayer. The word "*continuing instant*" means to give constant attention to; to be devoted and attentive to; to give increasing care to; to wait steadfastly upon, to persevere. Very simply, the believer overcomes trials by giving constant attention to God and waiting upon His delivering power—staying in constant communion with the Lord, depending upon Him to supply the strength to walk through the trials of daily living.

12:13 Distributing to the necessity of saints; given to hospitality. The believer is to meet the needs of people unselfishly.

4. The believer is to give generously to share with those in need. He is to distribute, that is, to give and share in order to meet their needs. We need a genuine concern for those who are poor and needy
5. The believer is to be given to hospitality. He is to open the door of his home to believers who are in need. Our hospitality must extend to them as automatically as did Abraham extended to the three strangers.

12:14 Bless them which persecute you: bless, and curse not. Attitudes are how we respond. Therefore, Chrilsike attitudes develop when we follow Him. We have to respond in the godly way. The word "*bless*" means to speak well of. Paul is a good example of one who lived up to this admonition. Treat enemies as if they were your friends (WOW!). Therefore, the believer is charged to do something that could be most difficult: to speak well of those who persecute you; one who verbally and physically attacks you, mistreated, insulted, by-passed, overlooked, slandered, abused, injured, and even cursed you; not only speak well of (bless), but also speak well about, pray for, and do good to them! If we are a believer, we are not to curse them, but pray that God will bless him. Can we do that in persecution?

12:15 Rejoice with them that do rejoice, and weep with them that weep. Two particular acts mentioned:

1. We are to rejoice with them that rejoice. What it means is that we are to rejoice with our neighbors and friends and acquaintances when something good happens to them. Sometimes we have a difficult time in rejoicing over another person's success and have a tendency to become envious or feel disappointed, or act indifferent. However, the believer is to lay aside every weight. The success of another's joy may be yours someday, so if we think in that way, we can show that joy by congratulating and joining them in their moment of joy when they...

- have a new baby • an achievement • a promotion • a new purchase • an honor

God rejoices in the prosperity of His people (Ps.35:27b).

2. We are to weep with them that weep. This of course refers to our family and friends, and those fellow men

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you don't even know of, but you know that they are going through a trial, hurt, loss or suffering that will cause your sensitive and compassionate heart to weep with them in their hardship, and to pray.

Jesus Christ rejoiced at the marriage feast with those who rejoiced (Jh.2:1-12). And He wept at the gravesite of Lazarus with those who wept (Jh.11:1-44). We need to be so sensitive with the lives of other believers, that we know their joys and their sorrows, and can identify with each.

12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Although we may not always see eye to eye with other believers, nevertheless Paul is saying this to preserve the unity of belief, and practice what characterized the early church.

1. The believer is to be of the same mind toward others. This refers primarily to our attitude and behavior toward others and their lot in life. Sometimes there are some things underneath that we don't know about. So, the believer is to try to understand the other person to such a degree that he can identify and feel with the person. How? – By having an impartial mind and having empathy (understanding).
2. The believer is not to mind high things, but to condescend to men of low estate. The believer's attitude is to seek harmony and be ready to mix with lowly humble people. This is the base of humility. High things refer to seeking the things of preeminence, honor, privilege, and recognition. We are not to be snobbish, not to allow our minds to roam around in the high things of this world, and not to be above the lowly of this world. He is not to neglect, ignore, separate, criticize, or despise the lowly.
3. The believer is not to be wise in his own conceits (excessive pride in oneself). Proverbs 3:7 says *"Be not wise in thine own eyes..."* He has to stop talking about himself in a prideful manner; having too high an opinion of himself, as though he is above and better than the lowly. What is it that makes people conceited; that makes them feel above or better than others? Well it could be clothes, social group, position, cars, job, recognition, honor, or wealth. The list could go on and on, but note how weak a foundation each of these provides to human life.

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

1. The believer is not to react; he is not to return; compensate nor reward evil for evil to anyone. When we are wronged our natural insight is to fight to assert ourselves and right the wrong. In the believer's life there is no room for retaliation. God is our vindicator.
2. The believer is to demonstrate good behavior in the sight of all men. The word *"provide"* means to think before acting; take thought of things. The idea is when someone does evil against the believer, the believer is to think before he acts. He is to think and pray through his behavior, so that he can respond in the right and proper way. And in doing so, everyone can see that he can do the honorable thing. This would be a strong testimony of God's love in the sight of all men.

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

- If it is possible, the believer is to live at peace with all men.
- As much as possible, the believer is to live at peace with all men.

Paul says if it's possible, for some have no interest in living at peace. There are some troublemakers: grumblers, complainers, splitters, fighters, self-centered leaders, or image-seekers. However, in so far as; as much as possible (it is convenient) with our obedience, the believer is not to give up, not as long as there is hope to live for some degree of peace with all men.

12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is

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mine; I will repay, saith the Lord. Paul says "*dear friends*" never avenge yourselves, for the day of God's wrath is coming, so give place to God's wrath. "*It is written, Vengeance is mine; I will repay, saith the Lord.*" This means that vengeance belongs to God, not man.

12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. This talks about feeding your enemy and giving him a drink as all being apart of doing good and being kind, for in doing such things you heap coals of fire on the enemy's head. This means at least two things:

1. Kindness will shame and cause anguish for an enemy. In his lonely moments his thoughts will focus upon his evil treatment of believers and cause him to think and wonder about God. And there is some chance the enemy might repent and be converted.
2. Kindness will store up wrath against the evil against the evil doer in the Day of Judgment. If the evil doer represses his thoughts of God and hardens himself more and more and continues in his wicked treatment of God's people, then he stores up more and more wrath against himself in the terrible Day of Judgment (Rom.2:5).

12:21 Be not overcome of evil, but overcome evil with good. The believer is to conquer evil, never allowing evil to conquer him. And he does that by doing good toward those who mistreat and abuse him.

SUMMARY:

Paul makes a plea by the mercies of God to the brethren to present their bodies as a living sacrifice to be holy and acceptable unto God which would be their reasonable service. They are not to be conformed to the world's ways but they are to be transformed by the renewing of their mind, to prove what's good and acceptable and perfect will of God. Paul speaks through the grace given to him, he first warns every man among them, not to think of themselves more highly than they ought to because they would become puffed up. And that includes faith, so no one can boast; no one can think too highly of himself, for God has only dealt (given) to every man a measure of faith. The human body (physical) is compared to the spiritual having many parts or members, and no two members have the same function or office. The one body must always be in unity with the rest. Our head is Christ! There are many believers operating as one body in Christ, and every one is mutually dependent upon another to work together because we would need one another. Our spiritual gifts given by the Spirit of God are for spiritual purposes. Whatever the gift, it differs according to the grace given to us according to the proportion of our faith whether it be the gift of prophesy or the gift of ministry or the gift of teaching where God's Good News is proclaimed. Whatever the gift, it differs according to the grace given to us according to the proportion of our faith. Or if it's the gift of exhortation, the gift of giving, the gift of ruling, or showing mercy, it is to be done with simplicity, diligence, and with cheerfulness (**12:1-8**).

OUTLINE: 12:9-21

¹⁹Our Christianity should affect the following:
Our character (12:9)
Our contacts (12:10)
Our conduct (12:11)
Our convictions (12:12)
Our concern (12:13)

When dealing with non-Christians, we are:
To discern him (12:14) - By speaking well of him
To discover him (12:15) - By building bridges
When dealing with Christians we are:
Not to be partial (12:16a) - But considerate and compassionate
Not to be proud (12:16b) - But lowly and meek

¹⁹ <http://www.family-times.net/commentary/romans-129/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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²⁰Four Biblical principles on how to treat our fellow men, no matter how they may treat us.

Recompense to no man evil for evil" (12:17a).

Provide things honest in the sight of all men" (12:17b).

Live peaceably with all men" (12:18).

Avenge not yourselves" (12:19).

Three reasons we are to not take revenge:

Vengeance belongs to God and not to us (12:19).

We are to treat men with kindness (12:20).

Evil can never be conquered by evil (12:21).

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²⁰ <http://www.family-times.net/commentary/romans-1217/>
<http://www.pitwm.net/pitwm-versebyverse.html>

13:8 **Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.** An inward mind of Christ changes our inward lifestyle of love. Your body will show it; your mind will repeat it; your service toward others will exemplify it. This verse comes at the heel of verse 7 about "*paying one's taxes to whom taxes is owed, revenue to whom revenue is owed, respect to whom respect is owed, and honor to whom honor is owed.*" We know those things are a test in the Christian life, so, Paul gets down to the second commandment of "*loving your neighbor as you love yourself.*" You know a lot of people don't love themselves which makes it impossible to love or treat others well, accept you first put the first commandment into play. God will show us how to love others without us putting a guard up first. God will show us how to pay our taxes without being shady. God will show us how to not squander our revenue. God will show us how to respect others and not be antagonistic. God will show us how to honor others by putting them first. God put His Son first. He gave Him to the world. Loving Him with all our heart, soul, body, and mind is the first step. Owing no man anything except to love him is what Christ did. It was a catch twenty-two for the Jews because Paul says you have fulfilled the law. He knew they knew the law. So if you want to fulfill the law, they have to fulfill loving one another.

13:9 **For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.** Paul completes the fulfillment of the law by citing five of the Ten Commandments dealing with human relations and ties them in with an overlapping New Testament command (Gal.5:14). He quotes 1.) don't commit adultery, 2.) no killing, 3.) no stealing, 4.) no bearing false witness, 5.) no coveting, and any other commandment say it this way—"love your neighbor as yourself" (Gal.5:14). Such love is produced by the Holy Spirit.

13:10 **Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.** In love there is no ill-will toward his neighbor. No man will commit adultery, murder, or theft, bear false witness, or covet his neighbor if the love of Christ motivates his heart. Therefore, the fulfillment of the law is LOVE! Love transcends borders, regions, atmospheres, dialects, human will etc. John 13:35 says "*By this shall all men know that ye are my disciples, if ye have love one to another*", not how you quarrel, criticize, and backbite. This makes us free to serve one another.

SUMMARY:

Romans So, owe no man anything except to love him. This is what Christ did, for He loved others and thereby, satisfied the law. Paul cites five of the Ten Commandments dealing with human relations, and then sums it up with "*love for their neighbor as they would love themselves.*" Knowing the great love that God has for us should give us the incentive to also love our neighbor(13:8-10).

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INTRODUCTION:

15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Paul makes it a point to acknowledge the commendable qualities of the Roman believers. He first called them "*brethren*." And he goes further to lay down a most needed encouragement toward these believers. He was persuaded, satisfied, and convinced that they were:

- full of goodness; kindness and helpfulness.
- filled with all knowledge; spiritual insight, and perception; knowledge of Christ, and the Holy Spirit.
- able to admonish one another; well able to teach, to implant the truth, guide, correct and instruct.

Paul had never visited the Roman church, but he had met a few of the Roman believers in his travels over the Mediterranean world. Therefore, his writings are of things he had heard about of them, and at the beginning of the chapter he stressed that "*those who were strong ought to bear the infirmities of the weak and not please themselves*" 15:1. He didn't look at himself as being superior to other believers. He knew that all believers needed encouragement from time to time. His spirit was gracious as he acknowledged their commendable qualities.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,— In Paul's letters, he was bold in reminding the people of the great truths of the gospel, because of the grace that's been given to him of God.

15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. The grace given Paul was that he was put in trust by God with the gospel for the Gentiles. God had made Paul the special minister or messenger of the gospel of God to the Gentiles. This gospel of God is proclaimed through the ministry of preaching under the influence of the Holy Spirit. He was to present and include the Roman Gentiles of the church as an acceptable offering to the Lord God. The word "*acceptable*" meant that the offering of a human life is only through the proclamation of the gospel of God; the good news, and that person accepts God's Son, Jesus, then he is sanctified not by circumcision, but by something much better: sanctified (set apart to God) by the Holy Spirit. God wanted Paul to bring people to Him. This is the task of ministers: to offer the lives of men, women, boys, and girls to God.

15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

1. When Paul talked, he praised the Lord only in those things which pertained to God; wrought through Jesus Christ. Paul was proud of what God had done through him. Being proud of God's work through you or through others is not a sin. You are simply putting God on display, not yourself. He was privileged to write these letters to encourage them; privileged to minister the gospel to the Gentiles, and privileged to offer them that they might be acceptable to be sanctified by the Holy Ghost.

15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,—

2. When Paul talked, he glorified the obedience of the converts, but he also made it known that the Gentile <http://www.pitwm.net/pitwm-versebyverse.html>

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converts were wrought by Christ, not by Paul. Christ used Paul's words and deeds to reach the converts, but it was Christ who worked in their hearts to convict and convert them.

15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

3. When Paul talked, he glorified the mighty signs and wonders by the Holy Spirit—wonderful miracles wrought by God. Apparently, Paul had an extensive ministry of both evangelism and healing among people, but it was all wrought by the power of the Spirit of God.
4. When Paul talked, he glorified in the fact that he had been given the privilege to fully preach the gospel of Christ all around throughout the world: from Jerusalem through Macedonia to the area round about Illyricum, the Roman province bordering the eastern shore of Adriatic Sea. Paul was only the instrument that God used, and this gives him vindication for writing to a church he had never visited.

15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:— Paul strived to reach those who had never heard about Christ. He was the first of God's chosen vessels to carry the message to the Gentiles. He made it his ministerial ambition to go where no one has ever been before to break up fallow ground with the gospel of Christ, rather than where a church has already been started by someone else. He didn't want to continue the work other people had started. He was like a builder who lays a good foundation (base for a building).

15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. Paul goes back to what was written in scripture of Isaiah 52:15c *"...that which had not been told them shall they see; and that which they had not heard shall they consider."* So therefore, Paul says he's following the scripture that was written that would come to pass. It would be to whom nobody had spoken of, (Christ), they will see, and have never heard about, (Christ) they will understand. That's the power of the ministry.

15:22 For which cause also I have been much hindered from coming to you. Paul wanted to visit the church in Rome, but he had been much hindered; delayed because it was important for him to preach the gospel in areas that had not yet heard the good news, rather than go to those that were doing well on their own.

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;— But now Paul was saying that he had completed his task and finished his assignment, he now after many years has the desire to come to them. We see that...

- Paul did want to go elsewhere, but he had no more places to go.
- What problems Paul needed to handle, he stayed and fully completed his ministry.

15:24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

- Paul had a world-wide vision. He longed and ached to reach the outer limits of the world. In Paul's days, the western borders of Spain were considered the outposts of the civilized world. He knew that if he could, the gospel would spread out into the uncivilized world.
- Paul had a strong expectation to have the help and fellowship and support of other believers in his attempt to reach the world; provide for his journey; helped on his way. In the task of reaching the world for Christ, there are those who go forth to preach, and there are those who prayerfully and financially

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support the preachers. Both are absolutely essential.

15:25 **But now I go unto Jerusalem to minister unto the saints.** Paul cannot immediately embark on his way to Rome for he must travel first to Jerusalem. Proverbs 19:21 says "*Many plans are in a man's heart, but the counsel of the Lord shall stand.*" Proverbs 16:9 "*The mind of man plans his way, but the Lord directs his steps.*"

15:26 **For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.** Saints of God all throughout Judea were suffering from deep poverty, no doubt some of them had lost their jobs because of their witness for Christ, and the land had apparently suffered a famine of some sort. Whatever the cause, many of God's people were hungry, unclothed, and unsheltered. They needed help, and it was the minister's (Paul's) task to help them. For this reason, Paul had taken a special offering from all the churches in Macedonia and Achaia, for it had pleased them to help the poor saints in Jerusalem.

15:27 **It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.** Paul said that the Gentile churches were debtors to the poor saints in Jerusalem. Why? Because it was from the Jerusalem believers that the gospel had spread. Since they had ministered the spiritual gift of salvation to the Gentile churches, the Gentile churches were now in debt to help the Jerusalem believers in their physical need (material things). Our task is to always meet the needs (true needs) of local saints before we move out to meet the needs of those in other nations. If we do not meet the needs of our brothers who live next door, how can we expect God to bless us in trying to meet the needs of those in other countries?

SUMMARY:

Paul was bold in reminding the people of the great truths of the gospel because of the grace that's been given to him of God. It is the ministry of preaching the gospel under the influence of the Holy Spirit. When Paul talked, he praised the Lord only in those things which pertained to God; wrought through Jesus Christ (**10:15-17**).

When Paul talked, he glorified the obedience of the converts. When Paul talked, he glorified the mighty signs and wonders by the Holy Spirit—wonderful miracles wrought by God. When Paul talked, he glorified in the fact that he had been given the privilege to fully preach the gospel of Christ all around throughout the world: from Jerusalem and round about Illyricum. Paul strived to reach those who had never heard about Christ. He was the first of God's chosen vessels to carry the message to the Gentiles. Paul goes back to what was written in scripture of Isaiah 52:15c. Paul says he's following the scripture that was written that to whom nobody had spoken of Christ, they will see, and have never heard about Christ, they will understand (**10:18-21**).

Paul wanted to visit the church in Rome, but he had been much hindered to come. But now Paul was saying that he had completed his task and finished his work having the desire after many years to come to them. He's saying whenever he takes the journey to Spain, he hoped to come to them while passing through, and to be helped on his way there after he has enjoyed their company. But Paul cannot immediately embark on his way to Rome for he must travel first to Jerusalem, for it pleased Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem. Paul said that the Gentile churches were debtors to the poor saints in Jerusalem because it was from the Jerusalem believers that the gospel had spread. They owe it to the Jews to share with them their material blessings (**10:22-27**).

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