

## The Essence of Paul's Roman Letter

(Prepared for Fairview Memorial's winter Bible study 2/14/2017 by J. A. Reynolds)

1:16 The "good message" ("gospel") is enabling power from God unto eternal salvation to Jews and also all nations (Gentiles). ***"Therein, is rightness with God (righteousness) revealed from faith to faith."***

1:18 *"The wrath (seasoned anger) of God is revealed from Heaven against all ungodliness and unrighteousness" of mankind*

1:20 *"The invisible things of Him (God) from (by means of) the creation of the world are clearly seen, being understood by (means of) the things that are made (that is, the things God created), even His eternal (omnipotent and everlasting) power and Godhead" (the fact that He is God!), leaving all men "without excuse" (for not seeking God until they find and know him.- harmonize this with Acts 17:30, Paul proclaiming to the Athenians that God "now commands all men everywhere to repent" of not knowing God)*

1:21-32 Describes the steady natural downward corrupting of the tribes of mankind, turning farther and farther away from God's will into an increasingly degraded moral and social and idolatrous state.

1:32 Describes the ultimate degradation of humanity into not only **practicing all behaviors abominable to God, but taking pleasure in maligning as many others as they can** by seducing them to do likewise.

2:1-3 SURPRISE!: All other human beings judging (**desiring condemnation of**) such wicked fellow men are *"inexcusable,"* because their sinful nature is revealed to be the same, although that innate potential has yet to sink them to that level. God is the only proper judge of all of us!

2:4 You who so judge as to *"despise God's goodness, forbearance, and longsuffering"* toward one's grossly degraded fellow men are not considering that *"God's goodness"* also *"leads you to repentance"* without which no one can be justified (declared righteous) by faith.

2:7&10 Eternal life with "glory, honor, and peace" from God will be given to all those, Jews and Gentiles, *"who by patient continuance in well-doing **SEEK FOR** glory and honor and immortality."* (harmonize with *"that honor that comes from God only" - John 5:44*)

2:8-9 God's *"indignation"* with *"wrath, tribulation, and anguish"* is reserved for all people (Jews and Gentiles = all other nations) who remain *"contentious" against His truth, who "obey unrighteousness"* instead of God's truth.

2:11 **"For there is no respect of persons with God!"** (but respect for submission and obedience)

2:12-16 Sinners ***"without law will also perish without law!"*** Sinners *"in the law shall be judged by the law!"* (There is no mercy in the law. *"Mercy rejoices against judgment," ← James 2:13* - which is according to law!)

2:13-15 Real *"doers of the law,"* and not hearers only, *"shall be justified (declared right) before God."* When Gentiles (people not Jews, outside the Mosaic Law) *"do by nature the things contained in the Law ... they show the work of the law written in their hearts ..."* (which nature? That of an unregenerate Gentile, or that of a Gentile having become a new creature?) (Harmonize with Hebrews 8:10 & 10:16-17 & Jeremiah 31:33-34)

4:2 *"If Abraham were justified by works, he has something to boast about, but not before God."* (James 2:21-24 indicated that Abraham was "justified (declared righteous) by works," but before men, who cannot see true faith in the heart as God can, but can judge works which flow from faith. God, who reads all hearts, does not need to see visible works to know that faith is genuine and pure and to declare men right with Himself on that basis alone.)

4:4-5 Abraham's faith, God "counted for righteousness." He "believed God," and good works flowed from his faith.

4:6-8 *"David also described (Psalm 32:1-7) the blessedness of the man (himself included) unto whom God imputes righteousness without works..."* (These following verses, 3-7, appear to be David' salvation experience, that is, how he came to acquire this blessedness of his "transgression forgiven," his "sin covered," his "iniquity not imputed to him" (but to Jesus), and a "guileless spirit" (wholly without deceptiveness!)

4:9-12 Abraham's God counted him righteous in view of faith he already had before he received circumcision, which became a "sign" of the faith he had already acquired, and a "seal of the righteousness of that faith... that he might be the father of all of them that believe ..."

4:13 God's promise that Abraham would "be the heir of the world was not to Abraham or his seed (descendants) through the Law, but through the righteousness of faith."

4:14 *If they which are of the Law be heirs, faith is made void (nullified), and the promise made of no effect."*

4:15 *"Because the Law works wrath; for where no law is, there is no transgression."*

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 (promised descendants); 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." (who are the truly faithful!)*

4:18 Abraham *"against hope, believed in hope..."* ("Hope" which Paul identified here is defined as certain expectation of a trusted promise, rather than something any way doubtful.)

4:22-24 Abraham's believing God was "imputed (credited) unto him for righteousness (rightness with God), and so will such faith be imputed to all people who believe in God as Abraham did.

5:1 *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"*

5:8-9 Because Christ died for us sinners, "being now justified by his blood we shall be saved from wrath through Him."

5:10-11 *"...reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life ... by whom we have now received the atonement (or, reconciliation)"*

5:13-14 *"Sin was in the world" before the Mosaic Law was dispensed, but "sin is not imputed (credited) when there is no law, Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, ..." (← who is Paul referring to?)*

5:18-19 *"By the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (right with God!)*

THE PERPETUAL STRUGGLE:

6:1-2 *"Let it not be" that "we continue in sin that grace may abound. For how shall we that are dead to sin live any longer therein?"*

2:24 "It is written, the name of God is blasphemed among the Gentiles (other nations) through you." - (Perhaps the very best scriptural reference for this quote is what God said to David regarding his adultery and attempted cover-up, "by this deed you have given great occasion to the enemies of the LORD to blaspheme!" (2nd Samuel 12:14)

2:25-29 The true identity of a real Jew (one of God's true chosen or elect people) is not the outward lineage of Abraham, Isaac, and Israel, but rather having experienced the inward Spiritual operation of God's circumcision of his or her heart.

3:1-2 The Jew's advantage in coming to God is "much every way, but chiefly because into them were committed the oracles (utterances) of God," referring to the inspired scriptures. (This was a great advantage as long as they considered them a guide to achieving reconciliation to, and intimate communion with, their living God, rather than these oracles being all that can be known of God.

3:4 "Let God be true but every man a liar, as it is written ..." (Paul follows this with a quote from David's prayer of repentance in Psalm 51, indicating that even David, of whom from his youth God testified that He had found him "a man after my own heart, which shall fulfil all my will," proved himself "a liar" during that transgression.

3:5-7 Sometimes our unrighteousness may commend God's righteousness, but "the truth of God" will never "abound" because of "my lie," but rather, by God's grace, in spite of it, (if at all).

3:8 But Paul (and us today also) was sometimes accused of thus teaching "Let us do evil that good may come!" because we teach justifying grace and faith apart from works, and the eternal security of God's declaration of rightness with Himself.

3:9 "Are we (us who are natural Jews) better than they?" (other nationalities) "No Way!" All are "under sin!"

3:10-18 Paul gives a composite of Old Testament quotes to prove verse nine from: Psalm 14:1-3, Psalm 5:9, Psalm 140:3, Psalm 10:7, Proverbs 1:16, ?, Isaiah 59:7, and Psalm 36:1. It was always so!

3:19-20 While the Jewish Law speaks only to those who are exposed to it, its message declares "all the world (all human beings) guilty before God." Therefore, deeds of law justify no one in God's sight. Rather, by the Law sin becomes known to men.

3:21-22 In Jesus and His gospel, rightness with God apart from deeds of law is revealed, as "witnessed (prophesied) by both Law and prophets" in Old Testament scripture, to all true believers; "for there is no difference" (between Jews and Gentiles = other nations) in God's sight.

3:23-26 Jesus wrought our redemption by becoming an acceptable "propitiation" (appeasement) of God's wrath for us sinners, "through faith (trust) in His blood..." Jesus is both "just (right with God through His sinless human life) and the justifier of true believers" (declaring them right with God!)

3:27 "Boasting is excluded" by this "law of faith."

3:28 Men are "justified (declared right with God by God Himself) by faith without consideration of deeds of law," whether Jews of Gentiles (other nationalities).

3:31 This "law" of justifying faith does not "void," but rather "establishes the Law."

4:2 "If Abraham were justified by works, he has something to boast about, but not before God." (James 2:21-24 indicated that Abraham was "justified (declared righteous) by works," but before men, who cannot see true faith in the heart as God can, but can judge works which flow from faith. God, who reads all hearts, does not need to see visible works to know that faith is genuine and pure and to declare men right with Himself on that basis alone.)

according to) the Spirit." (This present victory over the sinful outward man by the regenerated human spirit enforced by the indwelling Holy Spirit of God is one of the main themes of this epistle!)

8:5-7 They who live according to the flesh mind the things of the flesh, and so to be "*carnally minded is death*," while they who live according to the Spirit mind the things of the Spirit and being thus Spiritually minded they obtain "*life and peace*." (This is not referencing either natural death or eternal death, but rather **the produce of our lives is death if we live according to our fleshly mind while the produce is "life" if we live according to the Holy Spirit.**)

8:7-8 Since the "*fleshly mind is enmity* (hatred or cause of hatred) *against God*," it cannot be subject to the law of God, and such attitude and subjection to it "*cannot please God*."

8:9 The Holy Spirit dwells within the saved soul to help the man prevent fleshly subjection; "If any man have not this (indwelling) Spirit of God, he is none of His."

8:10 If Christ so indwells you, although "*the body is dead (mortal) because of sin*," the (Holy) Spirit is life, because of righteousness" (= God's justification)

8:11 God, by His indwelling Holy Spirit will also quicken (make alive) your mortal (dead) bodies by His Spirit which dwells (abides) in you."

8:12-13 You are not debtors to live according to the flesh, for in so doing "*you shall die*" (your lives will be dead, and produce death) but "if you *through the* (Holy) Spirit do mortify (put to death) the *deeds of the body*, you shall live."

8:14 "*For as many as are led by the Spirit of God, they are the Sons of God*." This was meant to identify the children of God, not to exclude the possibility of lost sinners being led or drawn to Jesus Christ and eternal salvation by God's reproving (convicting) Spirit.)

8:15-17 This Spirit of adoption makes for us intimate fellowship with our Heavenly father, "*the (Holy) Spirit himself witnessing with our spirit, that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with Him that we may be also glorified together*."

8:18 Present sufferings "*are not worthy to be compared with the glory which shall be revealed in us*."

8:19-21 "*For the earnest expectation* (hope) *of the creature* (created thing) *waits for the manifestation of the sons of God*. *For the creature* (created thing) *was made subject to vanity* (worthlessness), *not willingly, but by reason of Him who has subjected the same in hope*, *Because the creature* (or creation?) *itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God*."

8:22 "*For we know that the whole creation groans and travails in pain together until now*."

8:23 "... *ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to know* (by experience) *the redemption of our body*." (Our spirits only are children of God by the birth from above, while our bodies are His children by "*adoption*," which will not be entirely completed until the future bodily resurrection.)

8:26 "*Likewise the (Holy) Spirit also helps our infirmities* (weaknesses): *for we know not what we should pray for as we ought* (or need to): *but the (Holy) Spirit Himself makes intercession for us with groanings which cannot be uttered*."

6:13-14 *"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.*

6:15 *"What then? shall we sin, because we are not under the law, but under grace? Let it not be!*

6:17-18 *"you were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness."*

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

7:1-6 Just as surely as a wife is set free from the bondage of her husband by his death, so we Jews are set free from the bondage of the Mosaic law by the death of that one and only flawless sinless human law-keeper, Jesus Christ. **We are now free to be bound to the resurrected Jesus in Spirit rather than to the letter of the Mosaic law.**

7:7 Paul said that he did not recognize ("know") sin in himself "except through law" until the Law said to him, "thou shalt not lust!"

7:8 **Sin was exposed by the Law (but not cured!)**

7:9 I lived, or *"I was alive* (was innocent and unaccountable), *without the law once*" until the commandment came (to me). Then, *"sin came* (or appeared?) *alive, and I died.*" (sensed I was a sinner estranged from God.) **(Paul then lacked conviction, or accountability, or both?)**

7:10 Then *"the commandment unto life"* was discovered to be *"death"* (to me.)

7:11 Not the Law, but **"Sin deceived me"** through (using?) the Law's commandments.

7:12-13 So the *"holy, right, and good"* Law was used to *"work out death to me through that which is good"* so that *"sin might appear* (to me) *to be exceedingly sinful.*" (When and where did this acute perception occur?)

7:14 While the Law is spiritual, **"I am fleshly, a slave to sin."**

7:15-23 **Paul lamented his residual sinful nature as he described at length the conflict a saved person has between the regenerated human spirit and the unchanged outward man.**

7:24-25 His exclamatory question in summary, *"O wretched man that I am, who shall deliver me from this body of death?"* is answered in the next verse: *"I thank God through Jesus Christ our Lord,"* and he concludes resigned to this perpetual state. *"So then with the mind I myself serve the law of God, but with the flesh the law of sin."*

8:1-4 Paul makes it clear that the deliverance from his *"body of death"* which he desired and found in Jesus was not referencing the future bodily resurrection as some might presume, but rather the Spiritual way God has designed for us to overcome our residual sinfulness during this life, saying, *"the law of the spirit of life in Christ Jesus has made me free* (past tense) *from the law of sin and death."* *"There is therefore now no condemnation* (present tense) *to them who are in Christ Jesus, who walk not after the flesh but after the Spirit."* All this, *"that the righteousness* (rightness with God) *of the Law might be fulfilled in us who walk not after (or according to) the flesh, but after (or according to) the Spirit."* **(This present victory over the sinful outward man by the regenerated human spirit enforced by the indwelling Holy Spirit of God is one of the main themes of this epistle!)**

8:5-7 They who live according to the flesh mind the things of the flesh, and so to be *"carnally minded is death,"* while they who live according to the Spirit mind the things of the Spirit and being thus Spiritually minded they

9:15-16 God said to Moses "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, and Paul added to this quote, "So then it is not of him that wills, nor of him that runs, but of God that shows mercy." **These words cannot mean that God's will selects people to whom He grants mercy arbitrarily, or that no one can ever perceive His reasons for His choices,** as some insist on interpreting this. Mercy depends solely on God's will, not on man's will or man's efforts, but God always has valid reasons for how and when he dispenses His mercy, although it is never entirely deserved by those whom He blesses with it.

9:17-21 "For the scripture said unto Pharaoh, **Even for this same purpose have I raised you up, that I might show my power in you, and that my name might be declared throughout all the earth.**" Some people read this as if God said to Pharaoh that he was **born predestined to reject God's command or predestined to be hardened by God so that he would remain disobedient,** that he might be damned in eternity. **God raised up that particular man to become the Pharaoh,** knowing all things before what he would do, that he would not obey God or surrender to His will, so as to use him for an example for all people of all times to come. Like Judas, if that man had been one who would at some point repent, submit, and obey, then God, who foreknows all events and actions, would have found it necessary to **raise up** a different man! Numerous times Pharaoh hardened his hard heart, and sometimes God helped him! Paul then essentially repeated what he said before in verses 15 & 16 with, "Therefore has He mercy on whom He will have mercy. and whom He will he hardens." None of this is ever done without reason or without more mercy than is deserved. But many men will characteristically respond to this as Paul wrote, "You will say then unto me, Why does He yet find fault? For who has resisted his will?" Paul never once said that men could never resist the will of God, for they do so commonly by His allowance. For better or for worse understanding, Paul accused such responders of "replying against God," "the clay" of accusing the potter, and he could have added, "accusing Him falsely." **God does not willingly make men sin and do wickedly,** or even willingly allow them to do so, for God said "I have no pleasure in the death of the wicked." (Ezekiel 33:11) and Peter wrote that God "is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (2nd Peter 3:9) **God is not the author of sin,** which is the cause of all death! **God does not make a person a "vessel unto dishonor" in order to make him sin,** but rather because he will not seek repentance, submission, and obedience necessary for God to honor him by making him a "vessel unto honor."

9:22-24 "What if God, willing to show His wrath, and to make his power known, **endured with much longsuffering the vessels of wrath fitted to destruction:** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he has called (to sainthood), **not of the Jews only, but also of the Gentiles?"** (Peter had much to say about God's "longsuffering" in 1st Peter 3:20 and 2nd Peter 3:9-15, clearly indicating in all that he wrote that the eternal salvation of those God suffered long with was God's goal. In 2nd Peter 3:15-16 Peter instructed the churches to "**account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him has written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**" How could we account God's longsuffering with wicked impenitent mankind as "salvation," except that these people are not already in Hell, coupled with our hope that they might yet be saved from it? Is that not God's reason for His longsuffering? Peter cited Paul's epistles as agreeing with him on this subject, although his words are "hard to be understood" and are often twisted by the unlearned and unstable even to their own destruction. When we search Paul's epistles for his discussions of the longsuffering of God we find Romans 2:1-4 where Paul was clearly agreeing with Peter, while condemning as "inexcusable" all men who harshly judge the wickedest of previously described sinners while forgetting that themselves also being sinners are in need of God's "goodness, forbearance, and longsuffering," which also leads them to repentance. The other passage from Paul on "longsuffering" is this one, **Romans 9:22,** where he asks, "What if God, willing to show His wrath, and to make his power known, **endured with much longsuffering the vessels of wrath fitted to destruction ...?"** Are we to suppose, as some do from these Chapters 8-11 of Romans that this **longsuffering** wait was not at all toward the end of changing the destiny of some of those whom God was waiting on, by means of His gracious redemption, which includes

8:29-30 *"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. Moreover whom he did (so) predestinate, them he also called (NOT to repentance, but to sainthood, that is, to become a "holy people," after their regeneration experience) and whom he called ("to be saints"- as in Romans 1:7 & 1st Corinthians 1:2), them he also justified (declared right with Himself): and whom he justified, them he also glorified."* (brightened? and enlightened?) A crucial mistake of the Calvinists is misinterpreting this "calling" to mean God's Holy Spirit's call to repentance, and concluding from this misinterpretation that all who are called to repentance by the Holy Spirit must submit to God and become one of his saved "elect" (= chosen). God's real call to repentance was repeated twice by Jesus as recorded in Matthew 20:16 & 22:14, as "many are called, but few are chosen" = elected, which seems to clearly reveal the very opposite of this Calvinistic interpretation of Romans 8:29-30. This *"hard to be understood"* verse which they prize so highly would undo their deterministic theory if they correctly understood it. If the only souls ultimately going to Heaven were defined by this Calvinistic interpretation of God's "call" in this verse as some special "effectual call," then no dying infants whom they admit are incapable of being "effectually called" would be eternally saved. Thus the necessity for their proponents to invent such terminology as "elect infants" and "non-elect infants" in their many commentaries! It is worthy of notice that this group of theological theorists have made quite a habit of **inserting adjectives to modify scriptural nouns**: Examples: effectual "calling," unconditional "election," irresistible "grace," elect and non-elect "infants," sovereign "grace," etc., etc. **None of these adjective modifiers are necessary to define the true salvation doctrine of Jesus.**

8:31-33 *"... If God be for us, who can be against us? ... Who shall lay any thing to the charge of God's elect (chosen)? It is God that justifies."* (declares men righteous)

8:34 *"Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us."* (In addition to God's Holy Spirit here on Earth! = two Divine intercessors!)

8:38-39 Absolutely nothing (Paul included everything in this list!) *"shall be able to separate us (God's elect) from the love of God, which is in Christ Jesus our Lord."*

9:1-5 Paul declared that his burden for the Jews who rejected Jesus and His gospel was so intense that he *"could wish himself accursed from Christ,"* if that would save them!

MAIN THEME:

9:6-8 These natural seed (descendants) of Abraham, Isaac, and Israel who rejected faith in Jesus were not and are not God's children which He promised Abraham, *"for they are not all Israel which are of Israel."* So *"the children of the promise (having true faith) are counted for the (promised) seed."* (from all nations)

9:12-13 God's prophecy to Rebecca concerning yet unborn Esau and Jacob, *"the elder shall serve the younger"* (Genesis 25:23) while referring also to the *"two nations"* which these two patriarchs would beget, and the scriptural quote from the prophet Malachi, *"Jacob have I loved and Esau have I hated..."* (Malachi 1:2-3) were separated by nearly 1500 years. The latter statement about God hating Esau was not prophecy at all, but rather God's declaration with historical hindsight to the Jews about 400 B.C. who were not perceiving God's special favor toward them. This much deserved hatred by God clearly applied not only to the man Esau but to his persistently wicked descendants also. Some misinterpret this to make it sound like God hated Esau before he was born, and so predestined him to be wicked.

9:15-16 God said to Moses *"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, and Paul added to this quote, "So then it is not of him that wills, nor of him that runs, but of God that shows mercy."* These words cannot mean that God's will selects people to whom He grants mercy arbitrarily, or that no one can ever perceive His reasons for His choices, as some insist on interpreting this.

*scattered abroad went everywhere evangelizing.*" (Acts 8:4) (The translators inserted the word "preaching" in place of the original!) These are a series of rhetorical questions which Paul did not answer because they answer themselves for his intended purpose. Back to verse 1:16-17, the "**gospel (Greek →evangel ="good message") of Christ**" is enabling "**power unto salvation**" for all true believers regardless of ethnicity, for **rightness with God is revealed therein**, from faith to faith! He was opening their minds to the necessity of them **sending the gospel proclamation to everyone everywhere!** When **churches** become zealous to execute this duty, they will **always send a "preacher,"** who is a God-called "proclaimer" or "herald" of that message. "*So then faith comes by hearing, and hearing by the word of God.*"

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.*" It is interesting that this quote comes from Psalm 19:4 where verses 1-4 tell us in the words of David, "**The heavens declare the glory of God; and the firmament shows his handywork. Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.**" Men still need the "good message" of the gospel to be saved, but Paul already declared that the **evidence in nature (Romans 1:18 & Psalm 19:1-6)** leaves all accountable humans "**without excuse**" for not seeking God until they find Him.

10:19-21 Paul then asked, "*Did not Israel know?*" Know what? That the Gentiles could and would find God and many also be saved? Paul referred all the way back to a prophecy of Moses in which God predicted that He would someday "**move them to jealousy** (= "emulation" →see Romans 11:14) *with those which are not a people; I will provoke them to anger with a foolish nation.*" (Deuteronomy 32:21) Paul then added **one of Isaiah's many prophetic utterances about the future grafting in of the seeking Gentiles,** "*I was found of them that sought me not; I was made manifest unto them that asked not after me*" (Isaiah 65:1)

11:1-4 Paul opens with a Rhetorical question: "**Has God cast away His people? "Forbid the thought!"** he answers! "*For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*" "*God has not cast away His people which He foreknew!*" (in the sense of Romans 8:29) **After claiming himself as one of the remnant of the whole which God has always known as His true people, Paul referred to the 7000 worshipers whom God claimed, as he revealed their hidden faithfulness to Elijah, the lone prophet of the Northern Kingdom of "Israel" when he thought he was all that was left. These were the true Israel, even in that idolatrous Samaritan monarchy.**

11:5 "**Even so then at this present time also there is a remnant according to the election of grace.**"

11:6 Paul emphasized, almost to absurdity, the truth that the election is of grace (God's favor) and therefore cannot depend on works: "*And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*"

11:7 "*What then? Israel has not obtained that which he is seeking for; but the election (chosen of Israel) has obtained it, and the rest were blinded.*"

11:11-14 "*I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles," WHY? "for to provoke them to jealousy." My purpose in magnifying my apostleship to the Gentiles is that "*by any means I may provoke to emulation (= jealousy and rivalry) them which are my flesh, and might save some of them.*"*

11:17-21 "*if some of the branches (of unbelieving Israelites) be broken off, and you, being a wild olive tree were grafted in among them (in their place) ...boast not ... because of unbelief they were broken off, and you stand by faith ... Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not you!"* (This he said to the churches comprised of both Jews and Gentiles made one people by the will and works of God.)



9:25-29 In these verses Paul uses the prophecies of Hosea and Isaiah (Ref. -"The people of God" @ 1985 OUBMS) to show that **God never did continue to recognize the children of Jacob as His chosen people who obstinately refused to submit to Him and to know him.** After times of great longsuffering, God repeatedly cut off many of them by various means to die in their coveted sins, and **reclaimed only the remnants who returned to Him with repentance, faith and whole hearts. This he prophesied that he would do even as he first dispensed his law to them in the wilderness.** Only the faithful "*remnant*" prevented Judah and Jerusalem from suffering the same fate as *Sodom and Gomorrah*, (*Isaiah 1:8-9*) Only the faithful few, there identified as "*the daughter of Zion left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city,*" were being honored and recognized by God as His reason for not destroying the whole nation. What Paul was preparing to teach is that **Jesus the Messiah did come as promised to the Jerusalem and Israel which he recognized, and the "rest were blinded"** and would be utterly destroyed as the prophets predicted. Many Gentiles would come to the light and experience the circumcised heart to be recognized as God's chosen as they were grafted in to the stock of Israel while the unbelieving natural Jews would be cut off. **The Messiah came as promised to faithful Israelites like Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, the shepherds of Judea, John the Baptist and his disciples, the men who became apostles, and many others,** while most of the scribes and Pharisees, Sadducees, priests, etc. were rejected and finally cut off for their impenitence. **All that were of Israel, were not Israel.** Chapters 10-11 would establish this firmly.

9:30-33 While many Gentiles (other nationalities) came to Jesus and "*attained unto righteousness*" in the sight of God, through faith, many natural Israelites who "*followed after the law of righteousness*" failed to "*attain to the law of righteousness. Why? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumblingstone ...*" That stumblingstone was Jesus, who came not as they expected, but as a meek and lowly common man, outwardly much like the faithful few of Israel, except without sin. Those who already knew their God before HE met them in the flesh recognized who the Messiah was. Others who repented at the preaching of the gospel did also. The rest did not.

10:1-4 Paul begins chapter 10 reminding his readers of his intense prayer burden for the salvation of the Israelites which had thus far rejected their Messiah, writing, "*Brothers, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believes.*" Again he gives the reason they remain lost as their failure to submit themselves unto God's righteous Savior.

10:10-13 "*For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. For the scripture says, Whosoever believes on Him shall not be ashamed. (or "*be confounded*" or "*make haste*"). 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. For whosoever shall call upon the name of the Lord shall be saved.* Paul again repeats a main theme of this epistle, "*there is no difference,*" but "*calling upon God*" with heartfelt "*faith*" can obtain grace unto salvation for any repentant sinner.

10:14-17 Paul at this point asked the Roman Christians, "*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? And how shall they preach, except they be sent?...*" It is certain that Paul did not intend to confine all carriers of the gospel to God-called "*preachers*" as some have interpreted this. "*The persecution which arose about Stephen*" and his martyrdom (Acts 11:19) scattered the Jerusalem church members so that "*they all were scattered abroad throughout the regions of Judea and Samaria, except the Apostles.*" (Acts 8:1) "*They that were scattered abroad went everywhere evangelizing.*" (Acts 8:4) (The translators inserted the word "preaching" in place of the original!) These are a series of rhetorical questions which Paul did not answer because they answer themselves for his intended purpose. Back to verse 1:16-17, the "*gospel* (Greek → *evangel* = "good message") of

image of Christ be powerfully impressed upon the spiritually dead citizens of a lost and Hell-bound world. This is the liberty or freedom Paul spoke of when he said *"the law of the Spirit of Life in Christ Jesus has made me free from the law of sin and death."* (Romans 8:2)

12:1-2 Now that all of this has been explained, Paul continued, *"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God."* PARAPHRASE OF PAUL: → In view of the lessons of these first 11 Chapters, I beg you Roman church members, by the mercies of God (that being the only way you can do this!) that you present your bodies a **living sacrifice, holy, acceptable unto God, which is your reasonable service.** This is what God left you here for, already inwardly conformed to the image of Jesus, with the only means before you to become much more conformed outwardly also. **It is your reasonable service to present to God a living body** which God can use for his glory, rather than a mortal one. **Also, avoid conformance to this world,** for the world and natural love for it militates against the ready quickening of the your bodies for this kind of powerfully effective use as instruments in the Master's hands. The Holy Spirit which indwells each of you does so to transform you by the *"renewing of your minds,"* again and again, so that time and again you can be made able to *"prove what is that good, and acceptable, and perfect will of God."* In the purpose of God, that is why you are left here.

"be ye **transformed**": the original Greek word here is the same word translated **"transfigured"** describing Jesus when His true Spiritual glory shined through his earthly body on the mount of transfiguration, and is also the same word translated **"changed"** in 2nd Corinthians 3:18: *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."* That word is μεταμορφωω → transliterated **metamorphosis** in English.

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."* Don't ever think that you can do this on your own power and by your own will, or dare to go beyond the *"measure of faith"* dealt to you by God.

12:3 - 15:33 The remainder of the Roman epistle dwells on many instructions regarding Christian duties such as Paul has written to other churches, and ends with some plans he hopes to carry out of visiting Rome on his way to a planned future journey to Spain.

16:1- 27 This chapter begins with introducing and recommending Phoebe, a church member from a suburb of Corinth who is carrying this epistle to Rome, and is filled with greetings, salutations and private words to certain acquaintances previously known by Paul in other places who were now in Rome. It is evident that there had already been a lot of missionaries from other fields moving there carrying the gospel, and that churches were operating there prior of Paul's first visit to that capital city of the Roman Empire.

11:25 (a mystery revealed →) "... **blindness in part is happened to Israel, until the fullness of the Gentiles be come in.**" (The blinded "part" comprised the vast majority of natural Israelites, all those who did not recognize their Messiah, and so they rejected Him.) **What will happen after the fullness of the Gentiles (other nations) are brought in, PAUL DOES NOT SAY!**

11:26-27 Paul suddenly reverts to his main theme: "And so all Israel shall be saved: as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.*" **(Paul quoted from Isaiah 59:20-21 to back up his assurance that all of Israel which God recognized as His would be saved at the first coming of Christ to this world: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the LORD. As for me, this is my covenant with them ....")**

11:28-29 "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are **beloved for the fathers' sakes.** For the gifts and calling of God are without repentance." (God know what he is doing, and makes no mistakes, and so He has never repudiated true Israel.) .)

11:30-32 "For as you (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: **Even so have these also now not believed, that through your mercy they also may obtain mercy.** For God has concluded them all in unbelief, **that He might have mercy upon all.**

11:33-34 "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counsellor?" Despite the inability of Paul and all the rest of us, even His closest saints, to understand all of God's ways and judgments, Paul was praising God for this rather than lamenting! **It has long been the common reaction of misinterpreters of these "hard to be understood" writings of Paul to flee into the "depths" when they need to dodge a relevant question which undermines their interpretations.** It appears to me that Paul understood much more than he was able to adequately explain, especially to those less than Spiritually minded. I find that even when I know that I am repeatedly seeing through and perceiving the essence of what he is teaching, and how consistently he proves it, that I have difficulty retaining what I understood the time before well enough to adequately explain it again. This same writer protested to the carnal Corinthians: "But as it is written, (quoting Isaiah 64:4) 'Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' He then added, "**But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.** For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judges (or discerns) all things, yet he himself is judged (discerned) of no man. For who has known the mind of the Lord, that he may instruct him? **But we have the mind of Christ.** (1st Corinthians 2:9-16) Note that his last question here was the same question Paul asked he asked in Romans 11:34 without answering it. Here he responded, "**But we have the mind of Christ.**" He had already explained it well enough, that without the Holy Spirit's activity, the carnal mind cannot comprehend or retain it.

Romans, Chapters 1-11 contains the essence of this complete unique lesson of Paul's. Defining the makeup of the real people of God! That it has always been so! Grace unto salvation and fitting for sainthood is a unique work of the Holy Spirit on each chosen person. Conformance to the image of God's only begotten Son is God's predestined purpose and is what makes each sinner into a saint who is "called" to be one. Saints in this life retain a component of carnality in the outward man which is mortal, or dead, so far as projecting the aura of eternal life to others. Only by the quickening (enlivening) of these dead carnal bodies of saints whose spirits are regenerated (born again) can the