



Teaching Romans

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “dividing” is: ***'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'***. However, while most people understand that ***'there is one interpretation but many applications of the word of God'***, they fail to separate the procedures of each. And, as a result, they fail to separate the ***'one interpretation of the word of God'*** from the ***'many applications of the word of God'***. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to

understand God's preserved "word of God". And, the basics of God's way is to understand His preserved "word of God" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible

references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of Romans

Epistle Theme: Basic Doctrine for Christian Living

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

A summary of each chapter of this epistle is presented below and after those summaries is a summary of the entire epistle. The epistle summary follows the chapter summaries so that the reader can see that the epistle summary is derived from the chapter summaries. This is to show that this entire epistle presents a unified message which consists of many detailed parts that support the whole.

This epistle was written to tell the saved person how to live their life after they make their initial profession. Everything found in this epistle supports that purpose.

Prior to the Chapter-by-Chapter Summary are some notes on words which are used throughout this epistle -- to provide structure to the epistle and to connect one part of the epistle to all that precedes it and to all that follows it. The consideration of structural elements within this epistle is critical because it proves that context is an important part of proper interpretation and true Biblical doctrine.

As part of the chapter summaries, a summary of each sentence is provided so that the reader can verify that the Chapter Summary comes directly from the sentence summaries. And, each sentence summary has a link to the detail Study where the reader can verify the accuracy of each sentence summary.

The detail Study examines the structure of the whole sentence and explains the contextual considerations which affect the true interpretation of the sentence. Then, the structure of the sentence is explained and that structure is based upon the consistent usage of punctuation marks throughout the Bible. Finally, each sentence note provides word definitions for every doctrinally important word along with links to deeper Word Studies. This is important because most commentaries ignore these things which are critical to getting a true interpretation of “*the word of God*”. Each punctuation mark (one jot or one tittle) has a consistent usage throughout the Bible. And, each word used in “*the word of God*” has a consistent and single definition and no two words within the Bible have the same Biblical definition.

Some people might think that I am being a little '*too fanatical*' about the absolute requirement of interpretation using precise rules related to context, sentence structure, punctuation and Biblical word definitions. So, please consider that God uses buildings in the Bible in many places. You cannot put the roof on a 16-story building before digging the foundation. You cannot put the next story on the building before you build the lower story first. As such, the epistle to the Romans is built with one chapter built upon all prior chapters and has to support all chapters that come after it just like each story of a 16-story building must do. We see this connection and dependence even between sentences and within sentences. Thus, a lot of well-meaning people teach error because they do not consider the structure and dependencies within the structure of Romans.

Now, I normally do not provide all that was written prior to this point. Everything already written is covered in more detail in my book called: [How to Study the Word of God](#). And, that book has far more evidences presented here and also includes more points related to the subject. I normally only present a

couple of summary sentences and a link to the more detailed Study. However, this book is: '[The Basic Doctrine for Christian Living](#)'. And, as a result, Satan has many people publishing doctrinal error about this book in order to confuse the children of God. I felt that it was necessary to provide a high-level set of instructions on how to separate doctrinal error from truth. And, the reader who actually uses God's way to verify the doctrine that they accept will be far more solid and unmoving in their doctrine than the person who believes any appealing doctrine without verifying what they choose to believe.

Taking things out of context is the way of Satan while maintaining consideration of context is God's way. With that in mind, we find several words which are essential in understanding the contextual considerations. Some of those are listed below.

1. "[Now](#)" occurs 35 times in this epistle and each time, Paul is telling the reader what they need to understand after considering what has been said before the "[now](#)". Obviously, if we try to consider the conclusion while refusing to consider what we are told needs to be considered first, we are subject to believing error. If nothing else, the reader who refuses to consider the meaning of "[Now](#)" is saying (by their actions) that God made an error when He had Paul include that word. One of the main things that this epistle teaches is that our "[walk](#)" has to match out "[talk](#)" or we are liars. If we say that we believe we have an inerrant, God breathed, God preserved Bible where God says that "[every word](#)" ([Deuteronomy 8:3](#); Proverbs [30:5](#); [Matthew 4:4](#); [Matthew 18:8](#); [Luke 4:4](#); [2Corinthians 13:1](#)) is required for us to have life, then we have to accept that God included each of these occurrences of "[Now](#)" in this epistle. If we say we believe it and wish to avoid proving ourselves to be liars, then we have to act upon each "[Now](#)" and consider what preceded each occurrence when we interpret what follows the "[Now](#)".
2. "[For](#)" occurs 218 times in Romans and "[because](#)" occurs 18 times. They both give us the reason for something. "[For](#)" tells us a future result. "[Because](#)" tells us the "[cause](#)" of the result and usually that "[cause](#)" is in the past or currently exists ("[be](#)"). Many doctrinal errors are the result of people ignoring what the Bible tells us is a doctrinal "[cause](#)" and '[result](#)' relationship.
3. "[Therefore](#)" and "[wherefore](#)" gives us a result based upon what came before the "[Therefore](#)" or "[wherefore](#)". Most people understand that in these cases context is critical. Unfortunately, many of the same people ignore context when it goes against their current beliefs. "[Therefore](#)" occurs 27 times in Romans. "[Wherefore](#)" occurs 7 times in Romans. What was said about how the word "[now](#)" is used in the Bible (in the point above) also applies to these words.

"[Therefore](#)" tells us that this result ("[for](#)") is "[there](#)" (at this one location which is specified before the "[therefore](#)") with the result following the "[therefore](#)". For example, [Romans 2:1](#) says: "[Therefore thou art inexcusable, of man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things](#)" as a direct result of what Paul said in the first chapter and that condemnation can only be applied to those people who do the action Paul describes after considering what was said in chapter 1. The functional definition is: '[what follows the therefore is a future result that is based upon what came before the therefore and only seen "there" and only seen "there"](#)'.

If we look at, [Romans 1:24](#) we read: "[Wherefore God also gave them up to uncleanness through the lusts of their own hearts. . .](#)" and we can see this result '[where ever you look](#)' and see someone who "[changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things](#)". The functional definition is: '[what follows the wherefore is a future result that is based upon what came before the wherefore and seen wherever you look](#)'.

4. "[If](#)" tells us a conditional statement whereby we receive the results only when we meet the condition specified and we receive the "[otherwise/else/but/etc](#)" when we do not meet the condition specified. "[If](#)" occurs 55 times in Romans and as with the note for "[Now](#)", doctrinal error results when we refuse to consider the proper interpretation of an "[If](#)". Also, (the proof is too long to include here) the Biblical use of "[If](#)" matches the use found in computer programming and not what is commonly used by men in conversations. That is, the results are absolutely related to the specified condition and not just "[sorta, kinda, sometimes](#)" related.

5. "And" occurs 258 times. Take two books, one in each hand and go to any second-grader. Show them the books and have them agree that 1 + 1 = 2. Then throw away one of the two books and ask them if you still have your conclusion of "two" if you rant and rave and jump up and down and scream and holler about the book you have for an hour. This is what several people call "preaching". Plain and simple, if you ignore either part of an "And", you are not interpreting your Bible correctly when you "claim" the results of that statement which includes an "and", but you ignore either side of the "and".
6. "But" occurs 127 times in 121 verses and connects the subject of what follows the "But" to the subject of what preceded it while going in a different direction. In every instance that I have found within the Bible (after detailed study of over 5,000 verses), a colon or a period followed by a "But" shows us that follows the "But" is the polar opposite of what preceded the "But". Think of a picture (positive image) and the matching negative. (You kids go ask some old timer or search the internet)
7. There are 89 questions in the epistle to the Romans with the answer following these questions. Obviously, considering the question while ignoring the answer or considering the answer while ignoring the question will lead to doctrinal error. (Please follow [this link](#) to all of the Questions that Paul asks in this epistle.)
8. The phrase "God forbid" occurs 10 times and just like the question and answer, considering what led to the "God forbid" while ignoring the response or considering the response while ignoring what led to the "God forbid" will lead to doctrinal error.
9. In addition to connecting pronouns, such as we have been dealing with, we have the '*personal pronouns*' which God's people have been taught to interpret wrongly. Religion tries to steal our personal relationship with God and replace it with ceremony. As part of that effort, it has taught people to complain about the KJV1611 because it has words like "ye", "thee" and "thine". Yet people accept more confusing replacement words in their '*versions*'. The fact is that '*good Godly Bible believing fundamental Baptist doctrine*' has embraced the same errors. "Ye" means '*each and every one of you personally*'. "Thee" means '*you personally*'. "Thine" means '*your personal*'. If God's people would use the proper interpretation of these words, and put the word '*personal*' back to where it belongs, they would find a dramatic change in their understanding of the Bible. This Study tries to bring out the doctrinal significance of these '*personal pronouns*' whenever possible.
10. Moving on, we have [Relational Prepositions](#) which describe aspects of our personal relationship with God. When words like "in", "of", "by", etc. are combined with a name of God, we have a doctrinally significant phrase about our personal relationship. For example, [Reformers Unanimous](#) publishes a book teaching about how our having [Christ in](#) us is not guaranteed even for saved people but has additional requirements such as '*Stop your sinning*'. When you see the [Relational Prepositions](#) link, following it will take you to a Study where there are links to many more places in the Bible where we are taught about that aspect of our personal relationship with God. (This Study is still '*under construction*'.) Since our personal relationship with God is a very doctrinally significant part of the Book of Romans, this Study is very important to show that similar things are shown elsewhere within the Bible.

While I could go on with other important contextual words, it should be obvious that proper interpretation of this epistle requires careful consideration of context. Many people forget that "*the word of God*" contains the Law of God. Many forget that salvation is a covenant (spiritual contract) agreement with God whereby we agree to accept Him as our personal "Lord". Many forget that we will personally meet Him and give and answer for "*every word*" that we say ([Matthew 4:4](#); [18:16](#); [Luke 4:4](#); [2Corinthians 13:1](#)). Many forget that God promised to make us "*ashamed*" if we are not continuously "*rightly dividing the word of truth*" and that shame will last at least until the "*Great White Throne*" judgment ([Revelation 20:11](#)) if not for eternity. '*God said what he meant and meant what he said*' and we will each be sorry if we claim that our opinion is God's Word.

The epistle to the Romans is well known for teaching doctrine. It is organized in an orderly fashion. "*Christ*" occurs most often in Romans at 68 times. "*Lord*" occurs 39 times and "*Jesus*" occurs 38 times.

"Son" occurs 8 times. "King" does not occur while "*the kingdom of God*" is in [14:17](#). "Saviour" and "Lamb" do not occur in Romans.

People use this epistle for showing someone how to be saved, and that is quite proper. However, both "*Christ*" and "*Lord*" are roles used by the Son of God to tell us how to live and how to act after we become a child of God, while "*Saviour*" and "*Lamb*" are more involved in our initial salvation. Therefore, while Romans does teach us how to get saved it is **far** more concerned with telling us how to live and how to act after we become a child of God. While I could show this point with lots of verses, the usage of the names of the Son of God in this epistle show us how God is relating to us in this epistle. The statistically significant numbers, for how often each role is mentioned in this epistle, should be sufficient to show that the Son of God deals with the saved different ways dependent upon which role He is using.

The proper interpretation, of this epistle, is completely dependent upon a proper understanding of the structure of the epistle itself. That structure shows us how one chapter is built upon the prior and how one sentence is added to the prior. Therefore, as explained, the connecting words found throughout this epistle are critical. While it is important to show how this epistle is consistent from beginning to end, it is also important to show that the doctrines of this epistle are consistent with what is the same all across "*the word of God*". Therefore, the Addendum has extras such as the Section called: '[Question and Answer](#)' and what the epistle says about "*God the Father*" in various places. Those deal mainly with doctrines which are found in this epistle and in other places of the Bible. They show the consistency across the Bible.

Finally, this epistle names several people who had a testimony of living a life which matches the doctrine of this epistle. If people who lived at the time this epistle was written disagreed with the doctrine found here, the testimony of their lives would not match the doctrine found here. That is why the critics of the true doctrine ignore the God-given testimonies which support the doctrine.

Our epistle starts with Paul's qualifications. In Chapter 16, we have God, through Paul, who recognized people who are walking with God. Indications are that most of those mentioned, and certainly includes Phebe, were not preachers. (Some of their testimonies can be found elsewhere in the Bible and some must be found in books of history.) Thus, we see Biblical Evidence that God recognizes what each person does within the ministry of the church and not just what they do in their personal life.

While it is necessary to have theoretical doctrine presented, we also need to have instructions in applying it and also need living examples of successful applications of God's Word. Certainly, one of the most important lessons of Romans 16 has been lost in our day. The preachers mentioned here are not lifted up way above other church members but are treated like any other church member. (Notice that they are not all mentioned first but are mentioned mixed among the non-preachers of the church.) In addition, and what is more important for today, is that these missionaries are not all preachers or members of a preacher's family. One of the reasons that the high percentage of our church members remain spiritual babies is because the preachers have stolen one of the most important God-given motivations for spiritual growth. Today, our churches teach that someone has to go to formal Bible School and be '[Ordained](#)' in order to be a God-approved missionary. However, that teaching goes directly against the teaching of Romans 16.

All of this book built up to the message of Romans 16. The ordinary non-ordained church member is to have a spiritual walk with God that would qualify them to be sent to the foreign mission field and be a leader in building a new church. This epistle was not written to the preachers with the expectation that they would use special training to be able to understand it and explain it to '*ordinary pew-sitting church members*'. This epistle was written to non-preachers who were treated as equals with preachers with the expectation that they would have an equal personal walk with the preachers. It was written to say that all church members have an equal chance for a walk with God and an equal chance for reward from God.

God gives different gifts and different jobs to different people within the church. One of the major lessons of this epistle is that religion tends to pass judgments which go against the judgments from God. Our reward is based upon God's judgment -- not that of our religion or that of **any** other person in the church. If I am obedient to God as a diaper changer then I will have greater eternal reward than a disobedient head pastor of a church with millions of members.

We will each personally stand before our God and answer for the deeds that we personally do in this flesh. God will not hear our claims about what someone else told us or about the position he gave us or any other excuse. He will judge us based upon how well we personally obeyed His personal commands to us and how well we personally fulfilled His plan for our personal life.

Chapter Themes of Romans

| | |
|----|-------------------------------|
| 1 | Foundation |
| 2 | Don't be a Hypocrite |
| 3 | Religion Does Not Save |
| 4 | Justified By Faith |
| 5 | Changed Life |
| 6 | Resurrected Life Is Righteous |
| 7 | Free From Religious Law |
| 8 | Walk After God's Spirit |
| 9 | God's Way Versus Man's Way |
| 10 | Law of Salvation |
| 11 | Can't Fight God's Way |
| 12 | Live Your Faith |
| 13 | Submit To God |
| 14 | Don't Judge Your Brother |
| 15 | Help Others |
| 16 | Honor All Who Serve God |

Overview of Chapter 1

Verse to Sentence cross-reference:

[Chapter Start](#) , [C1-S1](#) (Verse 1-7), [C1-S2](#) (Verse 8), [C1-S3](#) (Verse 9-10), [C1-S4](#)(Verse 11-12), [C1-S5](#) (Verse 13), [C1-S6](#) (Verse 14), [C1-S7](#) (Verse 15), [C1-S8](#)(Verse 16), [C1-S9](#) (Verse 17), [C1-S10](#) (Verse 18-19), [C1-S11](#) (Verse 20-21), [C1-S12](#) (Verse 22-23), [C1-S13](#) (Verse 24-25), [C1-S14](#) (Verse 25), [C1-S15](#) (Verse 26-27), [C1-S16](#) (Verse 28-32).

Our chapter theme is: “*Foundation*”.

In this first chapter we are told the difference between the truly saved and liars who claim to be saved but who live a life which shows that they are still lost.

Everything in this epistle is built upon the power and authority which is identified in the opening sentence. That is the power and authority of God and of “the word of God”, and of the God appointed man who was the true “apostle to the Gentiles” (highest human authority and ambassador for Heaven). Many people lie and claim to have the authority that Paul had, but they can not do the miracles done by Paul nor can they produce the God-specified requirements to prove that they are a true apostle. In our sentence, Paul states that he is “a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God”. The critics can not do the miracles done by “Jesus Christ” nor can they resurrect themselves from the dead. (“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead”). Therefore, when they dispute doctrines which are in this epistle, they prove themselves to be liars and servants of Satan because they do not have the power, nor the authority which is required to dispute anything in this epistle.

In the first sentence, Paul introduces himself as the man used by God to write this epistle and gives his authority to speak for God the Father and “his Son Jesus Christ our Lord”, which is based upon “scripture”. (Proper doctrine is always based upon “scripture”.) He then says that this epistle was written “for obedience to the faith among all nations” and to those people who were “called of Jesus Christ to be saints”. (Notice that this is not written to preachers only but the ‘*person in the pew*’.) He also said that his desire was to “impart unto you some spiritual gift, to the end ye (each and every one of you personally) may be established”. In order to do this, he would preach the gospel of Christ, which is preached “unto salvation to every one that believeth”. Lots of people claim to believe God’s Word. This is actually increasing the spiritual life in the saved by causing them to mature spiritually.

Lots of people claim to believe God’s Word. However, Paul tells us that we prove it in our actions and those people who really don’t believe prove their lack of faith by their actions and receive the “wrath of God”. God judges our actions, our motivations behind those actions, and if those motivations are from our heart. The chapter ends with the last two sentences telling us how to identify people who “did not like to retain God in their knowledge”.

In addition, a lot of people make the mistake of believing that many of these sentences only identify lost people. However, as the detail notes point out, these sentences also apply to saved people who “did not like to retain God in their knowledge”. These sentences also lead directly into the next chapter where Paul specifically deals with people who claim to be saved while living for Hell. This first chapter shows these things in general and is foundational to all the teachings of Paul throughout this epistle.

Paul was “called to be an apostle” (‘the highest human authority in the church’). The epistle of Romans was written to those people who were “called of Jesus Christ to be saints”. The gospel of Christ is preached “unto salvation to every one that believeth”. Those who really don’t believe prove their lack of faith by their actions and receive the “wrath of God”. Many people claim to be saved and to be Christians but

the real proof is in their actions, their motivations behind those actions, and God's judgment of our actions and motivations (from our heart). Among other things, this epistle (along with other epistles) teaches us that there are saved people who do not live up to the Biblical definition of "Christian". Therefore, someone who does not live up to the Biblical definition of "Christian" does not necessarily prove that they are lost. In fact, God's judgment in this life is more often a sign of a saved, but disobedient, child of God. And, God tries to correct His children with "mercy" before He uses punishment.

Moving on, being saved also does not guarantee all of the blessings of God, as Paul teaches in this epistle. We must fulfill God's requirements (not the requirements of religion), if we want to receive God's conditional blessings. This first chapter shows these things in general and is foundational to all that Paul teaches throughout this epistle.

The most used non-prepositional word in this chapter is "God" with 22 occurrences. (Please see [this table](#) for all of the sentences within Romans which refer to "God".) The second and third most used non-prepositional words in this chapter are "Christ" and "faith" with 6 occurrences each. Then comes "Jesus" with 4 occurrences. Thus, we have a strong indication that the theme of this chapter is "God", the Son of God and our "faith".

Below are summaries of each sentence and, below them, is a chapter summary based upon the sentence summary. After [1:16](#), the rest of the sentences in this chapter talk about [God](#). Please follow the link to see that table of the references to God. Below is a sentence-by-sentence outline of this chapter. It is the foundation of this entire epistle.

1. [1:1-7](#) is a single sentence which opens this epistle. It tells us that it was written by Paul: "To all that be in Rome, beloved of God, called to be saints". It also tells us that this epistle is based upon scripture and has the power and authority of God backing it. Not only were the readers called to be "saints" but it tells us that Paul was "a servant of Jesus Christ, called to be an apostle". We are to be "saints" in the same way that Paul was "an apostle" and we are to be "a servant" in the same way as Paul was. Paul tells us some additional things about the "Son of God" and that God gives us "grace" and our position as saved people "for obedience to the faith among all nations, for his name". That is, we are expected to respond to our salvation with "obedience to the faith among all nations" and with bringing glory to "his name". As Paul will detail later, we are not to act like the lost while claiming to be saved.

Please notice that this sentence covers seven (7) verses. A sentence is the expression of a single thought. Devil motivated men chopped "the word of God" into sentences in order to encourage people to take parts of God's word out of context like Satan did while tempting Jesus. If someone verifies that what they want to preach matches the message of the entire sentence, and matches the context, then there is no problem with preaching on part of a sentence. However, if someone preaches a message based upon sentences which are taken out of context, then they are using the way of Satan to preach doctrinal error.

In addition to the other things found in this opening sentence, we find four (4) different combinations of the roles of the Son of God. Each of those references tell us different doctrinal truths about our relationship with the Son of God. This is consistent with what is found everywhere in the Bible with different roles of the Son of God teaching us different doctrines about our relationship with Him. Thus, the people who read one role in "the word of God", and teach based upon a different role, are teaching doctrinal error.

- a. The phrase: "a servant of Jesus Christ" tells us that Paul was a "servant" to those two roles. That means that 'Paul was a preacher and teacher of how people received true salvation and how they mature spiritually after they became a child of God. He showed how "Jesus" is our example for how to live in the flesh and how "Christ" provides blessings to saved people who maintain their ongoing personal relationship with God'.

- b. The phrase: “Concerning his Son Jesus Christ our Lord” tells us the purpose of this epistle. This epistle tells us how we must deal with each of these roles of the “Son of God”.
- c. The phrase: “declared to be the Son of God with power” tells us His main role and that He manifested the “power of God” as evidence to back His claims.
- d. The phrase: “Among whom are ye also the called of Jesus Christ” means we are to accept everything that Paul taught. (See above for those details).
- e. The phrase: “Grace to you and peace from God our Father, and the Lord Jesus Christ” means: 'Grace and peace come from God the Father and from God the Son but that we must have a proper relationship with each of these roles of God the Son in order to receive the grace and peace'.

There is much more doctrine in this sentence and that doctrine is explained in the note for the sentence within the Detailed Study.

- 2. [1:8](#) tells us that Paul thanks God for their testimony, not just have an empty profession. It is critical that we back our claimed beliefs by the way we live because living what we claim to believe is one of the best ways to encourage a true pastor from God.
- 3. [1:9-10](#) tells us that Paul says that he wanted to go to them for a long time. He prayed for the opportunity to go but did not because he was waiting for God's will. It is important that God's people pray for each other but it is also important that God's people wait until God gives the permission before they do anything. When God says 'wait' or 'no', we can always pray for people and situations.
- 4. [1:11-12](#) says that Paul wanted this “that I may impart unto you some spiritual gift” and “that I may be comforted together with you by the mutual faith both of you and me”. Two of the main purposes, of a saved person's life, should be helping others to mature spiritually and encouraging other saved people in the true faith toward God.
- 5. [1:13](#) says that Paul was prevented from making the trip. Sometimes, we need to testify that we can not do what we want to do. While God controls everything in the life of a saved person, God allows Satan to cause us trouble so that we can prove that we trust and obey God regardless of the circumstances of life
- 6. [1:14](#) says that Paul was a “debtor” (for having received grace from God after preaching) to all kinds of men. It is easy to look at what we do for others and think that they owe us. However, Paul wrote that he owed the people he ministered to because God gave him greater everlasting rewards in Heaven. Paul ended up with a spiritual profit, which is why he said that he was a “debtor”.
- 7. [1:15](#) says that Paul was ready to preach the [gospel](#) at Rome. The detail Study tells us what Paul did to prepare for this ministry. That is an example to all who would like to do a ministry.
- 8. [1:16](#) says that Paul preached the [gospel of Christ](#), which is the same as other Biblical gospels but with a different emphasis. Please see the Word Study on Gospels, which explains the 11 different Gospels in the Bible. Please also see the additional notes in the [Lord Jesus Christ Study](#) and the [Relational Prepositions Study](#) about what is taught about our ongoing personal relationship with “Christ”.
- 9. [1:17](#) says that “the righteousness of God [is] revealed” in our obedience to the [gospel of Christ](#). God saves us so that he can change us and display His “righteousness” in our life. If we do not “live by faith” then we are not “just” even though we are saved.
- 10. [1:18-19](#) is a single sentence that says, “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men”. This is a direct contrast with the prior sentence. And, our sentence makes it clear that men who do “ungodliness and unrighteousness” choose be against the truth that God reveals to them. This sentence is not limited to lost people, like many preach. The Detail Study explains how it also applies to saved, but carnal, people.
- 11. [1:20-21](#) is a single sentence that explains why (“For”) “the wrath of God is revealed” (in the prior sentence). Basically, men choose to ignore revealed truth and choose to believe a lie in order to satisfy a sinful flesh. When they do so, they receive “the wrath of God”.
- 12. [1:22-23](#) is a single sentence where Paul tells us that “ungodly and unrighteous men” were “Professing themselves to be wise” but “they became fools” and engaged in idolatry. Thus, we see that idolatry results from sinful pride. Again, the Detail Study explains much more of the doctrine of this sentence.

13. [1:24-25](#) tells us God's response to these men was to let them “dishonour their own bodies between themselves” and lifted man, and other creatures, above God. While this “dishonour their own bodies” includes sodomy, it is not limited to it. We also see that the reaction of “unclean” people is greater idolatry.
14. [1:26-27](#) tells us that God's response to the increased idolatry was to removed His control and then these people turned to “vile affections” which included sodomy and other sex acts that are “against nature”. The result of these sins was that they “received in themselves that recompence of their error which was meet”. This means that a lot of sickness and inherited physical problems are due to sin affecting our flesh. The note in the Detail Study provides links to several examples, of this truth, found in the Old Testament.
15. [1:28-32](#) tells us God's reaction to men who “did not like to retain God in their knowledge” was to “give them over to a reprobate mind”. The note in the Detail Study provides the word definitions to all of the words found in this sentence.) This sentence lists several sins which are evidence of a “reprobate mind”. It also tells us that people who do these sins are “worthy of death”, even though they don't get it. Finally, our sentence and chapter end by telling us that people who do these sins “have pleasure in them that do them” (those sins). That means that they encourage others to join them in their sins. For example, sodomites can not reproduce physically so they try to get the government to force people to accept their sinful lifestyle.

So, we see in this opening chapter that a clear distinction is drawn between those people who serve Jesus Christ and God the Father, as opposed to those people who serve self or others and who fight against God. We also see the judgment that God brings upon those who do not serve Him. While most people are convinced that the second half of [Romans 1](#) is talking about the lost people, it is actually written about those “*who hold the truth in unrighteousness*”. Therefore, they ignore the warnings because they refuse to believe that the warning could apply to them. Unfortunately, many who claim to be saved also fit this category and receive God's wrath.

In addition to what these sentences literally tell us, they show us how to build a ministry. Please consider the following application that is based upon what these sentences tell us.

- [C1-S1](#) We are to base our ministry on scripture, with a primary purpose of revealing Jesus Christ and stick to the authority and position that God gives us.
- [C1-S2](#) Thank God for those people whom He gives to you for the ministry.
- [C1-S3](#) Go after the people in every way that you can.
- [C1-S4](#) Seek to “*impart unto (them) some spiritual gift*”.
- [C1-S5](#) Seek to have further fruits as they introduce you to their friends.
- [C1-S6](#) Keep your attitude as a “*debtor*” to everyone that you minister to because you receive greater eternal rewards than any cost to you due to the ministry.
- [C1-S7](#) Be always “*ready to preach the gospel*”.
- [C1-S8](#) Never be ashamed of the ministry.
- [C1-S9](#) Always seek to increase peoples' faith so that they have increased “*righteousness*”.
- [C1-S10](#) Warn the sinner about God's “*wrath*”.
- [C1-S11](#) Show people how “*foolish*” it is to go against the truth of God.
- [C1-S12](#) Warn people that refusing the witness of God and turning to idolatry makes a person a Biblical “*fool*”. It also warns us that these people will be “*idolaters*”. Therefore, we need to be very careful about the claim of ‘*experts*’ who tell us their thoughts about God without backing their claims from the Bible.
- [C1-S13](#) Warn people that when they do that, then God removes His restraints and allows them to fulfill their lusts and “*dishonour their own bodies between themselves*”, which results in idolatry.
- [C1-S15](#) Warn people that idolatry leads to sodomy and other sex acts which are “*against nature*”, and those result in personal physical destruction.
- [C1-S16](#) Warns people that continuously rejecting God's truth leads to a “*reprobate mind*” and which causes people to do things which leads other people to turn against them even while they try to get other people to do their sins with them.

Overview of Chapter 2

Verse to Sentence cross-reference:

[Chapter Start](#) , [C2-S1](#) (Verse 1), [C2-S2](#) (Verse 2), [C2-S3](#) (Verse 3), [C2-S4](#) (Verse 4), [C2-S5](#) (Verse 5-11), [C2-S6](#) (Verse 12-16), [C2-S7](#) (Verse 17-20), [C2-S8](#) (Verse 21), [C2-S9](#) (Verse 21), [C2-S10](#) (Verse 22), [C2-S11](#) (Verse 22), [C2-S12](#) (Verse 23), [C2-S13](#) (Verse 24), [C2-S14](#) (Verse 25), [C2-S15](#) (Verse 26), [C2-S16](#) (Verse 27), [C2-S17](#) (Verse 28-29).

Our chapter theme is: ***“Do Not be a Hypocrite”***.

Paul starts his second chapter with: “Therefore thou art inexcusable, of man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things”.

The “Therefore” tells us that Chapter 2 is based upon Chapter 1. (Please see the explanation of connecting words at the start of this Study.) Paul then goes on to explain how “God...will render to every man according to his deeds” and no excuse from religion will get someone, or anyone, an exemption from God's just judgment. Paul asks one of his many questions when he writes: “Thou therefore which teachest another, teachest thou not thyself?” (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) Being a religious leader and teacher does not exempt us from the consequence of sin but increases those consequences. Paul concludes this chapter with a statement that a true relationship with God is not in the flesh but is “of the heart, in the spirit, and not in the letter”.

The conclusion of our chapter is: “For not the hearers of the law are just before God, but the doers of the law shall be justified” ([Romans 2:13](#)). The religious man who claims to know the will and the word of God while doing sin will be judged just like the sinner who doesn't claim to know the will and the word of God. “For there is no respect of persons with God” ([Romans 2:11](#)).

The most used non-prepositional word in this chapter is “Law” with 21 occurrences. The second most used non-prepositional word in this chapter is “God” with 11 occurrences. The third most used non-prepositional word in this chapter is “man” with 7 occurrences. Then comes “circumcision” with 6 occurrences. This chapter teaches us about how “God” deals with “man” through His “Law”.

1. [2:1](#) says that we are “inexcusable, of man, whosoever thou art that judgest” based upon what was said in Chapter 1. When we judge another person, we prove that we know that what they did was wrong. Then, when we do the same thing, we do it deliberately where the other person might be able to claim ignorance. That does not make their sin wrong, just less offensive than the deliberate sin.
2. [2:2](#) “But we are sure that the judgment of God is according to truth against them which commit such things”. Some religions claim that God will weigh our ‘good deeds’ against our ‘bad deeds’ using the religious claims of what is ‘good’ or ‘bad’. However, our sentence says that God will measure our deeds against “truth” and “truth” is defined by “the word of God”.
3. [2:3](#) says, ‘Hello!! Is the brain connected?’ If you condemn based upon God's judgment and then do what you condemn, you prove that you are deliberately sinning and flagrantly daring God to judge you! No one will escape the judgment of God.
4. [2:4](#) says Are you despising God's “goodness and forbearance” which is supposed to lead to “repentance”? Our refusal to truly Biblically “repent” proves that we despise (hold at low esteem) the “goodness and forbearance” of God.
5. [2:5-11](#) is a single sentence which says that God “will render to every man according to his deeds”, regardless of any relationship claimed because “there is no respect of persons with God”. We will reap good things only if we do good things. And if we sow sin, we will reap “Tribulation and anguish”, even if

- we are saved and going to the "Judgment Seat of Christ" (Please see the notes for [Romans 14:10](#) and [2Corinthians 5:10-11](#)). An important truth that many people miss is that God deals with us on a personal level through His roles as "Jesus" and "Christ". However, God ignores personal considerations when He deals with us through His role as "Lord". And, God uses His role as "Lord" for anything dealing with law, government and judgment. Therefore, even though we have an ongoing personal relationship with God, that relationship will be ignored when we are judged.
6. [2:12-16](#) is a complex single sentence which contains a separate sentence within the included part. It says that "God shall judge the secrets of men by" [Jesus Christ](#) under whatever legal system they are under (with or without Mosaic Law). However, regardless of the Law used for judgment, those liars who are "hearers of the law" and not "doers of the law" will be condemned while the "doers of the law shall be justified". Paul also includes the evidence that God will judge this way. Our sentence also tells us that God puts a conscience in everyone to let them know what is right and wrong. Therefore, no one can claim that God never let them know about future judgment.
 7. [2:17-20](#) is a single sentence which says that the Jews made their "boast of God" and considered themselves to be "an instructor of the foolish, a teacher of babes". When someone claims to be an expert in a subject, they have less excuse for not obeying because an expert can not claim ignorance on the subject.
 8. [2:21-24](#) is a series of questions which show how ridiculous it is for the Jews to do the very sins that they condemn in Gentiles. (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) This series is concluded with: "For the name of God is blasphemed among the Gentiles through you, as it is written. " They claim to be the best representatives of God and, yet, lead a life of sin. This causes others to conclude that God approves their sin and God is blamed ("the name of God is blasphemed") for their sin.
 9. [2:25](#) says that "circumcision verily profiteth" but only for those that keep the Law but those that break the Law are treated like they were of the "uncircumcision". In our epistle and especially in this chapter, the word "circumcision" is used symbolically for keeping religious rules. And, the phrase "the law" is used for the commandments of God. Therefore, our sentence tells us that keeping religious rules "profiteth", but only if doing so also keeps God's commandments.
 10. [2:26](#) says that those of the "uncircumcision" who keep the Law are treated as if they were the "circumcision". That is: people who are not part of your religion and don't keep your religious rules, but who do obey God's commandments, are judged by God as being righteous ("his uncircumcision be counted for circumcision").
 11. [2:27](#) says that those of the "uncircumcision" who keep the Law will judge those of the "circumcision" who do not keep the Law. We are warned that we are judged by the truly righteous when we brag about our religious rules while living a life of sin.
 12. [2:28-29](#) is a single sentence which says that being a "Jew" and of the "circumcision" is judged by the heart and obedience and not by what "is outward in the flesh".

Overview of Chapter 3

Verse to Sentence cross-reference:

[Chapter Start](#), [C3-S1](#) (Verse 1), [C3-S2](#) (Verse 1), [C3-S3](#) (Verse 2), [C3-S4](#) (Verse 3), [C3-S5](#) (Verse 3), [C3-S6](#) (Verse 4), [C3-S7](#) (Verse 5), [C3-S8](#) (Verse 5), [C3-S9](#) (Verse 6), [C3-S10](#) (Verse 7), [C3-S11](#) (Verse 8), [C3-S12](#) (Verse 8), [C3-S13](#) (Verse 9), [C3-S14](#) (Verse 9), [C3-S15](#) (Verse 9-11), [C3-S16](#) (Verse 12), [C3-S17](#) (Verse 13-18), [C3-S18](#) (Verse 19), [C3-S19](#) (Verse 20), [C3-S20](#) (Verse 21-26), [C3-S21](#) (Verse 27), [C3-S22](#) (Verse 27), [C3-S23](#) (Verse 27), [C3-S24](#) (Verse 27), [C3-S25](#) (Verse 27), [C3-S26](#) (Verse 28), [C3-S27](#) (Verse 29), [C3-S28](#) (Verse 29), [C3-S29](#) (Verse 29-30), [C3-S30](#) (Verse 31), [C3-S31](#) (Verse 31)'.

Our chapter theme is: “*Religion Does Not Save*”.

In Chapter 3, Paul deals with several foolish arguments from religious people who try to justify their sinful lifestyles. Paul anticipates the arguments that he is eliminating the Law when he is actually eliminating their usage of the Law to excuse their sin. Paul ends the chapter with “*we establish the law*”. Basically, this chapter establishes that God's Law does not provide any excuse for any sin done by any one. God's Law condemns all sin and it does not matter what position someone has nor what excuse someone might claim.

Paul concludes this chapter with: “*Therefore we conclude that a man is justified by faith without the deeds of the law*” ([Romans 3:28](#)). The Jews had the advantage of knowing the Law and knowing what God called sin. They knew what to not do while the Gentiles did not, yet both were judged the same. God demanded “*faith*” from all men.

The most used non-prepositional word in this chapter is “*God*” with 20 occurrences. The second most used non-prepositional word in this chapter is “*Law*” with 11 occurrences. The third most used non-prepositional word in this chapter is “*faith*” with 8 occurrences. Then comes “*righteousness*” with 5 occurrences. This chapter could be called '*Law meets God's righteousness*'. In this chapter we find that “*God*” is greater than the “*Law*”. We also find out that the “*law*” does not provide “*righteousness*” but “*faith*” in “*God*” does get us God's “*righteousness*”.

Below are summaries of each sentence and, below them, is a chapter summary based upon the sentence summary.

1. Based upon the ending of [Chapter 2, Romans 3:1](#) asks two questions and the sentences that follow answer the questions. (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) Please notice that this chapter is built upon the prior chapter and can not be properly understood if taken out of context. In our sentence Paul asks: “*What advantage then hath the Jew? or what profit is there of circumcision?*” His answers point to the spiritual things brought by these two things. The problem that people had then, and that people still have, is that they look only at the physical for things which have a spiritual significance. While God emphasizes the spiritual, most men ignore the spiritual.
2. [3:2](#) says that being a physical “*Jew*” has the “*advantage*” of “*unto them were committed the oracles of God*”. It is a lot easier to keep a Law you know than to keep a Law that you don't know. However, beyond that, the word “*oracle*” speaks of a law with spiritual significance. Thus, we see that the “*Jews*” were given spiritual truth even if they chose to ignore all spiritual lessons.

3. [3:3](#) says that the “unbelief” of some does not “make the faith of God without effect” (‘not able to cause a change’). God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)) and when God created this world, He made certain laws, such as the rules of Math and the laws of true science, which never change no matter what circumstances occur. Likewise, God put laws into His word which never change no matter what circumstances occur. If someone cannot jump off a cliff or building, with nothing between them and the ground and suffer no damage because they put aside the Law of Gravity with their own will, then they can not put aside any precept of “the word of God” by refusing to believe
4. [3:4](#) starts out with the phrase: “God forbid”. This means: ‘There is absolutely no way that God will allow this claim’. The reader should study every place in Romans where we read the phrase: “God forbid”. Our sentence continues and tells us “let God be true”. That thou [God] “mightest be justified in thy sayings, and mightest overcome when thou art judged”. That is: God would not “be justified in thy sayings, and overcome when thou art judged” (prove that God is always right when people disagree with God). When people claim that God isn’t fair or something else like that, God’s Word proves that He did exactly what He said. When people try to “judge” God, He “overcomes” them with the truth that He said what would happen and He did exactly what He said He would do. Thus, “let God be true”.
5. [3:5](#) starts with the word “But”, which connects it to the subject of the prior sentence while going in a different direction. In context with the surrounding sentences, it is (essentially) saying: “if our unrighteousness commend [shows the value of] the righteousness of God”, “Is God unrighteous who taketh vengeance?” Basically, people were saying that their sin showed (“commend”) how “the righteousness of God” was so much better than what men did. That is, people might not notice “the righteousness of God” except for the fact that these other people were so bad that people started looking for the opposite. They then claimed that since their evil is what made people notice “the righteousness of God”, God owed them and would be “unrighteous” to punish them (“taketh vengeance”) for their sin. Paul is basically asking who would be so foolish as to believe that convoluted erroneous so-called ‘logic’?
6. [3:6](#) says, “God forbid: for then how shall God judge the world?” This error is the basis of a popular heresy today that claims that “God understands” and that “everyone will be saved after they do a little time in Purgatory” and similar lies. If God does not “judge the world” and “taketh vengeance” then God would be “unrighteous” because He allows tribulation to happen to those people that try to do right.
7. [3:7](#) asks, “why yet am I also judged as a sinner” if my lie causes “the truth of God” to abound. After all, God wants His truth to abound and He shouldn’t be condemning those that causes “the truth of God” to abound. However, the truth is that our lies do not causes “the truth of God” to abound and those who claim that their lie causes “the truth of God” to abound are lying about that claim.
8. [3:8](#) basically says what I said above and concludes that the liars mentioned above have a “damnation” that “is just”.
9. [3:9](#) says that while the hypocrites of the last few sentences are sinners for their doctrinal lies and errors, Paul has already shown us that we are all sinners. Therefore, we are not better than they are and pointing out someone else’s sin does not excuse our sin.
10. [3:10-11](#) are well quoted and all that Paul has proven to this point shows that what God wrote in His Word (“As it is written”) is truth, as Paul argued in [3:4](#).
11. [3:12-18](#) is a continuation of the quotes that Paul started in [3:10](#). Please see the detail notes for the links to the Old Testament text that [Romans 3:10-18](#) is quoting.
12. [3:19](#) says, “Now” (based upon all said so far and the sentences quoted), the Bible show that the Law condemns those under the Law “that every mouth may be stopped, and all the world may become guilty before God”. Nobody is going to claim that they are righteous or that God didn’t warn them about the Law that condemns them. Then our sentence adds: “and all the world may become guilty before God”. This tells us the same thing as 3:10 (“There is none righteous, no, not one”); only says it in a different way.
13. [3:20](#) says, “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”. The only possible conclusion (“Therefore”) is that the Law teaches us about our sin and does not justify us.
14. [3:21-26](#) is a complex sentence that tells us that “the righteousness of God” and “redemption” and “propitiation” and “the remission of sins” and “the forbearance of God” and “justification” are only in the person of “Christ Jesus” and he gives us these things as we “believeth in Jesus”. (have a lifestyle “belief in Jesus”).

- a. First, we are told that “the righteousness of God without the law is manifested” (revealed in every possible way). Therefore, we can have God’s “righteousness without the law”.
 - b. Next, we are told that it is “by faith of Jesus Christ”. That is, the faith that belongs to (“of”) “Jesus Christ” is what gets us God’s “righteousness without the law”. “Jesus Christ” died with the “faith” that He could change all truly saved people and give them God’s “righteousness”. However, this is only done “upon all them that believe”.
 - c. Next, we are told: “For all have sinned, and come short of the glory of God”. Notice that this is not an independent sentence even though people quote it as if it were. In fact, it is part of the larger sentence and tells us why “Jesus Christ” died with the “faith” that He could change all truly saved people.
 - d. Next, we are told that we are “justified freely by his grace through the redemption that is in Christ Jesus”. That is, we must enter into (“through”) “the redemption” (He paid for our sins so that we can be freed from the sins and stop our sinning).
 - e. Next, we are told that His “propitiation” is “for the remission of sins that are past”. Notice that this does not include future sins in spite of what people claim. Please see the detail Study for more of an explanation of this truth.
 - f. Finally, we are told that “Jesus Christ” did this “that he might be just, and the justifier of him which believeth in Jesus”. That is: “Jesus Christ” makes us ‘just as if we never sinned’ when we are first saved and he continues to make us ‘just as if we never sinned’ for sins that we do after our initial salvation but only if we continue to “believeth in Jesus” (makes us ‘have a life-style of believing that we need to follow the example of Jesus for how to live in the flesh’).
15. [3:27](#) has five (5) sentences which tell us that “boasting” is “excluded” by “the law of faith”. Please see the note for this sentence, in the Detail Study, for all Bible references to the word “boast” and for how we are to “boast” about things done by the “Lord” but not about anything else.
 16. [3:28](#) tells us that the only possible conclusion is “that a man is justified by faith without the deeds of the law”.
 17. [3:29-30](#) has three sentences that tell us that God is the God of the Jews and of the Gentiles and that He will “justify” both.
 18. [3:31](#) concludes the chapter with “we establish the law”.
 19. Our first chapter gave us the basis for building a ministry. The second chapter told us ‘*Don’t be a hypocrite!*’. Or, said another way: ‘*Live the message that you preach!*’. Our third chapter is about the Jews but can be applied to any religion. People claim that they can serve God at home just as well as they can do in church. However, our chapter tells us otherwise. People who don’t go to church think they are fine with God when they are actually not. [2Timothy 3:16](#) says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”. None of these (“doctrine, reproof, correction, instruction in righteousness”) can a person provide for themselves and that is the basic message of our chapter. The Jews, and many religious people, believe that their religious activities make them “righteous” before God. However, those activities don’t do that. Going to church is supposed to teach us the truths of the Bible (“chiefly, because that unto them were committed the oracles of God”). With “the oracles of God”, we learn about our sin and God’s plan for resolving the problems that are the result of our being sinners. Without the church to teach us about our sin and need for salvation, which includes ongoing sanctification, we would miss the blessings of God, and even suffer the “wrath”, which we have already been warned about. Our chapter tells us that we are sinners who are not “justified” before God and the advantage of church is that it is to deliver this message to a world full of people who are heading towards Hell while they believe that they are okay.

Overview of Chapter 4

Verse to Sentence cross-reference:

[Chapter Start](#), [C4-S1](#) (Verse 1), [C4-S2](#) (Verse 2), [C4-S3](#) (Verse 3), [C4-S4](#) (Verse 3), [C4-S5](#) (Verse 4), [C4-S6](#) (Verse 5), [C4-S7](#) (Verse 6-7), [C4-S8](#) (Verse 8), [C4-S9](#) (Verse 9), [C4-S10](#) (Verse 9), [C4-S11](#) (Verse 10), [C4-S12](#) (Verse 10), [C4-S13](#) (Verse 10), [C4-S14](#) (Verse 11-12), [C4-S15](#) (Verse 13), [C4-S16](#) (Verse 14-15), [C4-S17](#) (Verse 16-17), [C4-S18](#) (Verse 18), [C4-S19](#) (Verse 19-21), [C4-S20](#) (Verse 22), [C4-S21](#) (Verse 23-25)'.

Our chapter theme is: "*Justified By Faith*".

We, like Abraham, are justified by faith and not by works, Law or religion. (See [5:1](#) which is based upon chapter 4 [*Therefore being justified by faith*].)

After Paul eliminated the claim that people were "justified" by keeping a law, he then eliminates claims of being "justified" by relationship to a "just" man or by acting like him (keeping religious rules). Paul uses Abraham and David as examples and shows that "righteousness" is not "through the law" but is "by grace" which is "of faith" and is "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".

Thus, Paul has shown that we will all be judged by God for the things we do in this life and those people who deny the coming judgment are fools. He then went on to show that people who were trusting in religion to get their sin past the judgment were also fools. After that, he eliminated all claims that law or relationship provided justification for sin. He has led us to the conclusion that the only thing left to "justify" us is "faith". God promised to give us "grace" and to count it for "righteousness" if we act in the "faith of Abraham". Faith does not make us "righteous" but God's "grace" does. Our "faith" only "justifies" God giving "grace" to us while refusing it to others.

The most used non-prepositional word in this chapter is "faith" with 10 occurrences. The second most used non-prepositional word in this chapter is "righteousness" with 8 occurrences. The third and fourth most used non-prepositional words in this chapter are "Abraham" and "father" with 7 occurrences each. This chapter could be called: *The faith of Abraham produces righteousness and he is our father only if we live his faith*'.

In addition, this chapter teaches us another important doctrine. "Imputed" occurs 4 times. "Impute" occurs once and "imputeth" occurs once. That gives us 6 occurrences of the different forms of the word "impute". When we look at how often a word occurs, we need to check all forms of the word. In Romans 4, "impute" is the legal concept that God uses to give some people "righteousness" while denying it to others.

Below are summaries of each sentence and, below them, is a chapter summary based upon the sentence summary.

1. [4:1-3](#) hold four related sentences. The second and third sentences start with "For", which means they give the reason for the first sentence. These sentences tell us that if Abraham was justified by works, "he hath whereof to glory" but no one can also "glory before God". Therefore, "Abraham" was not "justified by works" but, as "saith the scripture", "Abraham believed God, and it was counted unto him for righteousness". Our chapter starts by telling us how scripture says that "Abraham" was "justified". And, since God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)), this is also how we are "justified".

2. [4:4](#) tells us that when we work, someone owes us and they give us pay out of "debt" and not out of "grace". The devil has convinced many people of the lie that there is a conflict between "grace" and "works". However, there is no true Biblical conflict. God gives us His "grace", and an attached spiritual gift. We can not earn either of them. Only after we have God's "grace", and the attached spiritual gift, can we do the "works" of God. Thus, God's "grace" enables us to do the "works" and the "works" are the result of receiving God's "grace". Therefore, it is impossible for there to be a conflict between the two.
3. [4:5](#) says God is "righteous" and all who want to be in His heaven also must be "righteous" ([Psalms 1:5](#)). This sentence tells us how to be counted "righteous" by God so that we can go to heaven. Notice that this sentence starts with "But", which gives it the same subject as the prior sentence while going in a different direction. That sentence told us what we get when we "worketh" and this sentence tells us what we get when we "worketh not, but believeth on him that justifieth the ungodly". God is not a man whom we can put into our "debt" by working for Him. Since we need God to count us as "righteous" in order to get into Heaven, and we can not put God into "debt" where He owes us a place in heaven, we must get God to count us "righteous" another way. This sentence gives us this '*other way*'.
4. [4:6-8](#) says that David said the same thing in [Psalm 32:1-2](#). These sentences use the word "impute", which is to bring a legal charge. [1John 3:4](#) tells us, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law". Many people misunderstand [1John 3](#), especially [1John 3:9](#) which tells us "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God". However, [1John 3](#) is not saying that we do not do the deed of sins (which [1John 1](#) says we are guilty of doing) but that when the saved do the deeds of sin, God does not "impute" them to us. That is, God deals with the saved as His children and does not bring a legal charge against them in His legal system. [1John 3](#) is a detailed explanation of this word "impute" that is used here.
5. [4:10](#) has two questions and a statement. [4:11-12](#) follows with a more detailed explanation of that statement. Basically, God "reckoned righteousness" ([4:1-8](#)) to "Abraham" while "Abraham" was still in "uncircumcision". Therefore, "circumcision" does not provide "righteousness" but is done as a sign of the "righteousness" received after the "righteousness" is received. Today we are baptized instead of being "circumcision" and "baptism" is done after we receive "righteousness" by being saved and not before.
6. [4:13](#) gives the reason ("For") of Paul's prior sentence and does not provide all of the detail given elsewhere. Therefore, it is easy for people to miss the depth that is behind this summary type of statement. This sentence tells us how "the promise" was given. It says it was not given "through the law, but through the righteousness of faith" and that is the main point of this sentence. However, it also says that it was not given "to Abraham, or to his seed". This phrase is explained more in [Galatians 3:13-18](#) which tells us that "the promise" was not given to "Abraham" and all of his physical legal ("through the law") "seed" (Jews), but it was given to a particular "seed" which is "Christ". [Hebrews 10](#) explains how "Christ" did not receive "the promise" through keeping the Law but by faith. [Galatians 2:16](#) and [Philippians 3:9](#) tell us that we are "justified by the faith of Christ". A car starter switch does not carry all of the power required by a car starter motor but actually carries the small amount of power required to give the solenoid permission to carry all of the power that is truly required by the starter motor. In the same way, our faith is not enough to save us. Our faith is only sufficient to give "Christ" the permission to apply His faith and it is His faith that actually saves us. If people understood that, there would be far less need to have assurance of salvation. It not only is His faith that actually saves us but it is also His faith that keeps us saved. So when we return to this sentence and read that "the promise" would be fulfilled "through the righteousness of faith", we need to understand that the "faith" which fulfills this promise is not our own but that of "Christ". Our faith only gives "Christ" the permission to apply His faith to our life and it is His faith that gives us the results of "the promise". All of this is explained further by the next sentence which is in [4:14-15](#).
7. [4:14-15](#) has three Equivalent Sections. The middle section tells us "the law worketh wrath". God sends people to Hell and the "Lake of Fire" ([Revelation 19:20](#); [20:10](#), [14-15](#)) because they violate the Law ([1John 3:4](#)). The last Equivalent Section tells us "for where no law is, there is no transgression". Until there is a law saying that people can't murder, the government can't punish

people for committing murder. Before the Law, God dealt with people (like He dealt with Abraham) on a personal basis. God did not formally charge them with violating a law but they still did not get to go live in His home called Heaven unless they received His grace. (How God dealt with those sinners is not part of this sentence.) The first Equivalent Section of this sentence tells us the main thing that Paul is saying in this sentence which the second and third Equivalent Sections explain. In the first part, we are told that "faith is made void" and God's "promise made of none effect" (is useless) "if they which are of the law be heirs". (If people could demand that God let them into heaven by keeping a Law, then they would not have to live by faith and God wasted His breath speaking a promise that is already guaranteed by Law.) The only thing that the Law can do is increase your punishments after you are put into the Lake of Fire.

8. **4:16-17** is a single sentence. It holds an included sentence and includes several parts which need to be individually understood before we combine all of them so that we can understand the whole sentence.
 - a. The first part of our sentence says: "Therefore it is of faith, that it might be by grace". God wants all men to understand that they get into His personal home called Heaven by God's "grace". And, in order to receive God's "grace", we must go to God by "faith".
 - b. The included part says, "As it is written, I have made thee a father of many nations". Thus, we see that what Paul is writing here is based upon scripture. Some (most) of the Jews excluded Gentiles and hid the Law from them. They believed that by doing this, they excluded the Gentiles from Heaven. They also believed that their actions made the Jews better than the Gentiles. However, the Bible that gave the Law to the Jews also said that Abraham would be "a father of many nations". (The word "many" means more than just the Jews.) Therefore, those Jews were wrong to try to exclude Gentiles, which were the "many nations" that Abraham was promised to be "a father of".
 - c. In order to give us more than we could earn by keeping a law, God made salvation "of faith". He also made it to "be by grace" so that He could excuse people who did not meet all of the standards of a Law. Someone whose brain stays at the level of a two-year-old should not be excluded because he was not able to meet the standard that he did not have the capacity to meet. That's why Paul says, "to the end the promise might be sure to all the seed". (To all people who fulfilled God's requirement to receive the promise.)
 - d. God knew how some Jews would hide the Law from Gentiles and so God made sure that the Gentiles could still receive "the promise" in spite of the wrong actions by some Jews ("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").
 - e. Going on, we read, "before him whom he believed, even God". That is, Abraham "believed before" God.
 - f. Further, we are told that God "quickeneth the dead, and calleth those things which be not as though they were". That is, God is not limited by our rules or the laws of nature or by what Satan did to man or anything else outside of His own promises.
 - g. Putting it all together, we know that "the promise" of salvation is given by God's "grace" to those who "believe" God's "promise" and to those who live by "faith" in order to receive God's "promise". It does not matter what Satan or Jews do, God is not restricted by anyone or anything and He will give salvation to "all the seed" who "believe" His "promise".
9. **4:18** gives an example of how Abraham "believed" God's "promise" and lived by "faith". It says that Abraham "against hope believed in hope, that he might become the father of many nations". God spoke a promise to Abraham and Abraham lived a life showing that he believed God's promise and God said, "So shall thy seed be". This is explained in the next sentence, which is added to this one.
10. **4:19-21** is a single sentence which is added ("And") to **4:18**.
 - a. The first Equivalent Section of this sentence says that Abraham refused to consider the physical condition of his body or of his wife's body and was "not weak in faith".
 - b. The Second Equivalent Section, of this sentence, gives us the details which prove that Abraham was "not weak in faith". First, he "staggered not at the promise of God through unbelief". This means that he wasn't one of these people who claim to believe God's promise while they worry and fret about how God will do it or when God's going to do it or

about anything else about the promise. Abraham truly believed '*God said it. I believe it. That settles it.*'

- c. The second evidence of Abraham's "faith" is that he "was strong in faith, giving glory to God". Lots of people claim to be "strong in faith" but you hardly ever hear them "giving glory to God", especially when their "faith" is challenged by an unbeliever or a detractor.
 - d. Finally, Abraham was "fully persuaded that, what he had promised, he was able also to perform". Lots of people claim that they are this way but this is the conclusion (result) of the first two parts. Anyone who is worrying, fretting or even failing to often give "glory to God" is not really "fully persuaded" that God can and will keep His promise.
 - e. One real simple test is this: What percentage of your gross income do you put into God's work based upon His promise to provide for your needs? The couple of examples in the Bible where Abraham "staggered" was over food. You try to only "staggered" twice in over 100 years.
11. [4:22](#) tells us that Abraham actually proved his "faith" to devil-loving neighbors. Therefore, because of how he showed his "faith" in action, it was "imputed to him for righteousness". Abraham did not earn "righteousness" and while God did not have to count Abraham's faith as "righteousness", especially in consideration of his sin, God decided to personally take care of Abraham's sin record ("imputed") because Abraham proved he believed God's "promise" by his "faith".
12. [4:23-25](#) is a single sentence which starts with "Now" and lets us know that this is the conclusion (result) of all that Paul has been teaching. This conclusion has three steps.
- a. In the First Step, we are told that it is "not written for his sake alone" but was written for our sake. God put His word into writing so that we could verify claims about God because any claim about God, which does not match "the word of God", is a lie.
 - b. This truth is also directly said in the Second Step. That step says, "But for us also, to whom it shall be imputed". We can also have "righteousness imputed" to our sin account "if we believe on him that raised up Jesus our Lord from the dead".
 - c. The Third Step tells us how God "imputes righteousness" to our sin account. [Romans 6](#) explains that we need to live differently than we did before our salvation and that this difference is due to the fact that "Jesus our Lord was delivered for our offences, and was raised again for our justification". If we do not let Him change our life after we are saved, then we are not "justified" and we will meet our sins at the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10-11](#)).

This chapter basically tells us that everything related to salvation is based upon our acting in "faith" which is based upon the "promises" of God. Nothing of salvation is earned by keeping religious works. Our religious acts are in obedience to God and are done after we have a personal relationship to him through salvation. Religious acts, such as going to church, are done mainly for the benefit of men, as explained in the prior chapter. However, receiving the blessings of God, including salvation and further blessings after our initial profession, requires "faith".

As our chapter explains, acts of "faith" are not "reckoned of. . . debt". We can not say that God 'owes' us as a result of an act of "faith". We can not demand that God give us something when we want and the how we want it. However, true "faith" believes that God will keep His promise and that God solely determines when and how He does so. "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". "Grace" can not be earned nor demanded. When we obey in order to receive God's promise, even when we know that God might not keep the promise in this life, God counts "imputes to (us) for righteousness". (See [4:22-25](#) for the details.)

Overview of Chapter 5

Verse to Sentence cross-reference:

[Chapter Start](#), [C5-S1](#) (Verse 1-2), [C5-S2](#) (Verse 3-5), [C5-S3](#) (Verse 6), [C5-S4](#) (Verse 7), [C5-S5](#) (Verse 8), [C5-S6](#) (Verse 9), [C5-S7](#) (Verse 10), [C5-S8](#) (Verse 11), [C5-S9](#) (Verse 12-17), [C5-S10](#) (Verse 18), [C5-S11](#) (Verse 19), [C5-S12](#) (Verse 20-21)'.

Our chapter theme is: "*Changed Life*".

In this chapter we find out that we have "peace" and "grace with God through our Lord Jesus Christ".

This chapter starts with "Therefore" because it is based upon what came before, especially in [Romans 4](#). In addition, Paul writes "being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God". Notice that he does not write that we have unconditional "grace", nor unconditional "peace", nor unconditional "rejoicing", nor unconditional "hope". We are only promised to "have access by faith" and that "faith" must be "through our Lord Jesus Christ". Thus, we must continue to act in "faith" in order to continue receiving "this grace wherein we stand".

In this chapter, Paul tells us that God's "peace" and "grace" are "through our Lord Jesus Christ". He is the One Who provided all that we receive from God. The "peace" and "grace" are not bestowed one time but are continually received ("through our Lord Jesus Christ"). That is, it is through the ongoing personal relationship that we have true salvation experience. Therefore, we need to maintain our relationship with Him if we want to continue to receive the "peace" and "grace" from God. (Please see the note for [Romans 5:21](#) about this doctrine. Please see the Study called [Relational Prepositions](#) which shows us all of the places that the Bible tells us about relationship that is "through our Lord Jesus Christ".)

Our chapter ends with: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" ([Romans 5:21](#)). The message of that sentence, and this chapter, is that grace "might" (not guaranteed) "reign" (ongoing rule) "through righteousness" (through our ongoing righteous living) "unto eternal life" (in every moment of our physical lives until we get to Heaven) "by" (it is all of His doing) "Jesus Christ" (in the lives of all saved as they are spiritually matured) "our Lord" (with judgment: reward for obedience and punishment for disobedience). Our chapter tells us that one of the reasons that God saves us is to give us His "grace". However, God's "grace" becomes a reality within our life only if we choose to "access" it by using our own free will.

In this chapter, the word counts don't really help us because we have several important non-prepositional words with similar numbers. For example: "Christ" occurs 7 times, "God" 7 times, "death" 6 times, "gift" 6 times, "grace" 6 times, "sin" 6 times, "Jesus" 5 times, "offence" 5 times, "life" 4 times, "man" 4 times, and we could continue from there. While word counts can be useful, they do not always point out a central theme within a chapter. (For the sentences which use "God", please follow [this link](#). For the sentences which use the names of the Son of God, such as "Christ", please see the note for [Lord Jesus Christ](#) Study for Chapter 5.)

Below are summaries of each sentence and, below them, is a chapter summary based upon the sentence summary.

1. [5:1-2](#) is a single sentence which starts with the word "Therefore" and it lets us know that what follows it is a result of what preceded it. In addition, this sentence is divided into two Equivalent Sections by the colon at the end of [5:1](#). There is a difference between '*positional justification*'

and '*actual justification*' and people failing to understand this difference are led into doctrinal error. Misunderstanding the true meaning of this sentence is often used as a cause of this particular doctrinal error. This sentence is definitely talking about '*actual justification*' and the people who preach it as '*positional justification*' are in error. Please see the note for [5:1](#) under [Lord Jesus Christ](#) for more details.

2. [5:3-5](#) is a single sentence which starts with "And". The "And" adds it onto the sentence in [5:1-2](#). More than one preacher has preached series of messages on the definitions and consequences of the words in this sentence, and I will not get into that level of detail here. However, there is absolutely no way that the items in this sentence are '*positional*', which means that this sentence provides further evidence that the "being justified by faith" of [5:1-2](#) is '*actual justification*'.
3. [5:6](#) starts with "For" and gives the reason that we have all of the items mentioned in the prior sentence. Receiving every one of those items requires an ongoing relationship with the Son of God in His role as "Christ". Furthermore, not all saved receive every one of those items and the saved who do receive them receive them in varying amounts, which is why this sentence uses "Christ" by itself. Please see the note for [5:6](#) under [Christ](#).
4. [5:7](#) and [5:8](#) are two sentences which are joined by the "But" of [5:8](#). In addition, [5:7-8](#) is a restatement of the reason given in [5:6](#) because both [5:6](#) and [5:7-8](#) are telling us about why "Christ died for the ungodly /us". [5:7-8](#) explains how extremely different were the actions of "Christ" when compared to the actions of men. Please see the note for [5:8](#) under [Christ](#).
5. [5:9](#) tells us that "Much more then, being now justified by his blood, we shall be saved from wrath through him". The "Much more" then adds this sentence to what was said in [5:7-8](#), which means it is also part of the reason which was started in [5:6](#). Everything said by Paul in this chapter is said as present-day actions and can not be considered to be '*positional*' in any fashion. So when Paul writes "Much more then", he is definitely talking about "Much more" action that comes after ("then") what is done in our lives as a result of the first eight (8) sentences in this chapter. He is talking about right now, in this present life, that we "shall be saved from wrath" (for our sins done after our profession). {Being "saved from wrath" is in addition to becoming a child of God. } And, we receive this blessing "through him" ("through" is an ongoing verb used for the personal relationship that occurs after our initial profession). But, this being "saved from wrath through him" requires our ongoing "justified by his blood". He applies "his blood" to the stain of our ongoing sins and removes those stains. We provide the "justification" by showing the world (ongoing present-day action) a life that is no longer stained and controlled by sin. However, as Paul teaches in [Romans 6](#), if we continue to stain our souls with sin, then He is wasting "his blood" to apply it to a stain that we will not allow Him to remove. Please see the note for [5:10](#) under [Son](#).
6. [5:10](#) starts with the word "For" and gives us the reason that we have the promise of [5:9](#) and also is giving us another reason for what was said in the first 5 sentences of this chapter. Our sentence tells us: "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." The phrase "shall be saved" is future tense and is adding this "salvation" to our initial becoming a child of God. Also, since the word "life" speaks of an ongoing action, our being "saved by his life" is an ongoing action which is added to our initial "salvation". Please see the note for [5:10](#) under [Son](#).
7. Every verse/sentence since the start of this chapter have been directly linked. The second sentence is added to the first (with an "And") and every sentence has been linked together giving the reasons for what was said in the first two sentences ([5:1-5](#)). Please see the note for [5:10](#) under [Son](#).
8. [5:11](#) starts with "And" which adds it to [5:10](#) and makes it part of the reasons for what was said in the first two sentences ([5:1-5](#)). [5:11](#) gives another blessing ("atonement") that we have from "our Lord Jesus Christ" and our proper reaction ("joy in God") to that blessing. However, we don't realize how great a blessing this is when we first get saved. It is "through" our ongoing personal relationship with the Son of God in His every role as "Lord" and "Jesus" and "Christ" that we increase in our awareness and "joy" of this blessing. Please see the note for [5:11](#) under [Lord Jesus Christ](#).
9. [5:12-18](#) is a complex sentence with [5:13-17](#) included within it (inside parenthesis). This sentence starts with the word: "Wherefore" (a result which is seen where ever we look), and is telling us

what we have as a result of what was said in the first two sentences (5:1-5) along with the supporting reasons provided in the following sentences (5:6-11)]. As can be seen by the grammar and use of linking words starting each sentence, all of these sentences in chapter 5 are directly connected together into a single argument and can not be properly interpreted out of the context of this chapter. Our sentence tells us:

- a. "as by one man [Adam] sin entered into the world". Many people discount their sin and call it a 'little thing'. But Adam only had one 'little' act of disobedience and all of the ongoing results of sin followed. Adam knew some of the consequences of his sin but He did not understand all of those consequences. Even so, none of us understand all of the consequences of our own sin.
 - b. Next, we are told: "and death by sin". Yes, God told Adam "thou shalt surely die" (Genesis 2:17). However, it is highly doubtful that Adam understood the death and suffering which would follow. Likewise, we do not understand all future consequences of our own sin. This is why we need to believe the warning from God even when we do not understand.
 - c. Next, we are told: "and so death passed upon all men, for that all have sinned". People believe, and preach, that Adam only died spiritually (was separated from God). However, in "the word of God", "death" is not just a one-time event but it also includes the ongoing process which leads to that one-time event. Adam "died" physically and that the ongoing physical process called aging started right then. Adam's soul "died" as his thinking, emotions and will were also corrupted. That is why we all inherit a sin nature and, as a result, "all have sinned". (Please see the Message called: [Body, Soul and Spirit Salvation](#)) for more details on this truth.
 - d. Next, skipping over the included section, we are told: "Therefore as by the offence of one judgment came upon all men to condemnation". Adam only opened the door to sin but we each sinned and earned our own "condemnation".
 - e. Next, we are told: "even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life". When we receive "the righteousness of one [Jesus Christ]" and allow His "righteousness" to change our life, then we end up with the "justification of life". However, if we do not allow His "righteousness" to change our life, then we do not end up with the "justification of life".
 - f. Everything in the included section explains this relationship and is part of the doctrine which explains why the Son of God had to become a human man in order to pay for our sin. However, that included section needs to be examined in detail in order to understand it and a true understanding is not possible in a summary. Therefore, please see the notes for that section, in the detailed Study, in order to truly understand this doctrinal truth.
 - g. Please see the notes for 5:15 and 5:17 under [Jesus Christ](#). Basically, the main part of this complex sentence (5:12-18) says that: "as by one man [Adam] sin entered into the world, and death by sin even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life." Everything in between explains this relationship and is part of the doctrine which explains why the Son of God had to become a human man in order to pay for our sin.
10. 5:19 starts with the word "For" and gives us another reason for why the Son of God had to become a human man in order to pay for our sin. (Please see the Doctrinal Study called: [What Did Jesus Do?](#)). And, as seen all through this chapter, it is all part of a single logical argument.
 11. 5:20-21 hold two sentences, they just didn't divide the sentences at the end of the sentence. They start with "Moreover" which tells us that these sentences tell us more about what was said previously and increase what was said. That is, the "reign" of "grace" far exceeds the "reign" of "sin". This "grace" is only "through" (not one-time but part of an ongoing personal relationship) "righteousness unto eternal life" (all of our lives until we get to Heaven) "by Jesus Christ our Lord". Note: this is not just "by Jesus Christ" but is "by Jesus Christ our Lord" which emphasizes the requirement of our obedience and His judgment (reward / punishment) of that obedience. Please see the note for 5:21 under [Lord Jesus Christ](#). This entire chapter is a single argument that started with a declaration that "we have peace with God through our Lord Jesus Christ" and ends with "even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord". It all

starts and ends with Him working through all three of His main roles and our acceptance of what He is doing and how He decides to do it

12. Our first chapter gave us the basis for building a ministry. The second chapter told us '*Don't be a hypocrite!*'. Or, said another way: '*Live the message that you preach!*'. Our third chapter is about the Jews but can be applied to any religion. People claim that they can serve God at home just as well as they can do in church. However, our chapter tells us otherwise. Our third chapter warned us about sins that will bring "the wrath of God" upon us and told us that we will not realize that we are doing these things without the warning that only comes from attending church. Thus, church is for the good of God's people and is to show them how to get God's blessings and how to avoid God's "wrath".
13. From that basis, we entered the fourth chapter which explained that God's entire blessings are based upon the "promises of God" and our acting in "faith" is based upon those "promises". (If there is no action then we only have a "belief" and not true Biblical "faith".) Now, we come into our fifth chapter, which assumes that people have understood and obeyed the first four chapters and received God's "salvation" that is by "faith". With that basis, our current sentence explains how truly Biblically saved people will "have peace with God through our Lord Jesus Christ" and, as a result, will "glory in tribulations...because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". Our chapter explains how the life of a saved person is different from the life of a lost person because of their relationship with God and that the true life of a saved person is aimed at receiving "grace" so that it "might...reign through righteousness unto eternal life by Jesus Christ our Lord".
14. As pointed out at the start of this chapter summary, we are only promised that we **might** receive God's "grace". Our chapter tells us: God's "grace" becomes a reality within our life only if we choose to "access" it by using our own free will to do the acts of true Biblical "faith". Saved people miss out on God's "grace" only because of their own failure to act in true Biblical "faith".

Overview of Chapter 6

Verse to Sentence cross-reference:

[Chapter Start](#), [C6-S1](#) (Verse 1), [C6-S2](#) (Verse 1), [C6-S3](#) (Verse 2), [C6-S4](#) (Verse 2), [C6-S5](#) (Verse 3), [C6-S6](#) (Verse 4), [C6-S7](#) (Verse 5-6), [C6-S8](#) (Verse 7), [C6-S9](#) (Verse 8-9), [C6-S10](#) (Verse 10), [C6-S11](#) (Verse 11), [C6-S12](#) (Verse 12), [C6-S13](#) (Verse 13), [C6-S14](#) (Verse 14), [C6-S15](#) (Verse 15), [C6-S16](#) (Verse 15), [C6-S17](#) (Verse 15), [C6-S18](#) (Verse 16), [C6-S19](#) (Verse 17), [C6-S20](#) (Verse 18), [C6-S21](#) (Verse 19), [C6-S22](#) (Verse 20), [C6-S23](#) (Verse 21), [C6-S24](#) (Verse 21), [C6-S25](#) (Verse 22), [C6-S26](#) (Verse 23)'.

Our chapter theme is: "*Who do you Serve?*".

We are identified ("baptized into Jesus Christ") with the death of "Jesus Christ" because we are to be "dead to sin" and "walk in newness of life through Jesus Christ our Lord". We are to not live in sin but yield to righteousness because "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" ([Romans 6:16](#)). We are to do this because ("For") "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" [Romans 6:23](#)).

Paul has shown that the blessings which we receive from God are by His "grace" and that we first received God's "grace" while still in our sin. Now, Paul is eliminating another bit of foolishness before moving on with teaching meatier doctrine. He starts this chapter with the question: "What shall we say then? Shall we continue in sin, that grace may abound?" He then says "God forbid" and goes on to answer this question. Thus, we see Paul building his argument based upon prior chapters and using the '*Question and Answer Format*'. (Please follow [this link](#) to all of the Questions that Paul asks in this epistle.)

As mentioned before, everytime we see the phrase "God forbid", we are being warned about a doctrinal lie taught by men but which God will never allow under any circumstance. We see this phrase ten (10) times in this epistle and twice in this chapter (here and [6:15](#)). Both instances need to be considered together at a minimum.

In the answer to the question that started this chapter, Paul explains that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" and goes on to explain that his sentence means "that henceforth we should not serve sin". He further explains that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness". Therefore, we are to be "the servants of righteousness" and stop being "the servants of sin". Paul ends this chapter with an explanation of why we need to have this change in our lives when he says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". Even though we are saved but we continue to sin, we earn "wages" / "death".

Please pay attention to the phrase: "whether of sin unto death, or of obedience unto righteousness". This sentence and phrase are telling us that there are only two results for our life-style actions. And, "death" can be physical or spiritual (end up in "the lake of fire"). Because we are responsible for our descendants and followers, they can suffer the "death" up to the third and fourth generation. That is, if we refuse to "obey" God to the point that His "righteousness" is displayed in our life, we can cause our descendants or followers to believe and follow doctrinal error. Our descendants or followers can follow a more corrupt doctrine until one generation end up serving devils and going to "the lake of fire". With that in mind, please see the notes for [6:16](#), in the detailed Study, for more about this doctrinal truth.

Continuing on with the chapter summary, we have to deal with a doctrinal error that is taught and is believed by many people. People believe *'I received eternal life at salvation and that is all there is to it!'* A quadriplegic also has physical life but few people would want that *'quality of life'*. The *'quality of eternal life'* which we receive at salvation can be considered to be at the level of a quadriplegic. The increase of our *'quality of eternal life'* is directly proportional to the quality of our relationship with "Jesus Christ our Lord", while we are in this physical life because this chapter tells us that our "eternal life" is received "through" Him.

The third most used word in this chapter is "ye" (after "the" and "of") with 18 occurrences. While it is a prepositional word, it is doctrinally important. Many people confuse "ye" with "you", but these words have totally different meanings in the Bible. While "you" is general and non-personal, "ye" means *'each and every one of you personally'*. It is important for us to recognize when God is dealing with our personal relationship with Him. Where Paul has been dealing with general doctrinal concepts, he is now getting into personal application of those doctrines.

The most used non-prepositional word in this chapter is "sin" with 17 occurrences. That is only one less than the number of occurrences of "ye". This chapter deals with our personal "sin". The second most used non-prepositional word in this chapter is "God" with 9 occurrences. Please note the significant drop in the number of occurrences. "Dead" and "death" add up to 14 occurrences. These are the result of our personal "sin", which is the main theme of this chapter. The third most used non-prepositional word in this chapter is "servants" with 8 occurrences. We are supposed to be the "servants" of "God" and not of "sin". Then comes "Christ" with 6 occurrences and "righteousness" with 5 occurrences. This chapter tells us how "Christ" gives us His "righteousness". The prior chapter told us that the truly saved are to have a changed life. This chapter tells us that who we truly serve indicates if we are displaying evidence of being saved.

Below are summaries of each sentence and, below them, is a chapter summary based upon the sentence summary.

1. [6:1](#) starts out with "What shall we say then?" The word "then" means *'after we have reached the conclusion of everything said from Romans 1:1 through the end of Romans 5'*. People get led into doctrinal error by trying to justify some religious theory that is based upon some *'positional'* concept which only assures the "unjust" that they will be in heaven with as much reward as the godly. Romans [6](#) is telling us to not provide support for this doctrinal error. The phrase "God forbid" occurs 124 times in the Bible, of which 15 times are in the New Testament, of which 10 times are in Romans and one is in [Romans 6:2](#). More than that, we saw this phrase 3 times in [Romans 3](#) and every one of those times say "God forbid" that we should agree with a doctrine that supports the "unjust". Reading [Romans 6](#) teaches us to not sin. Reading [Romans 6](#) after considering all that it is based upon makes those arguments considerably stronger
2. [6:1-2](#) contain three (3) questions and one sentence that is simply "God forbid". They introduce the subject of this chapter and I'm amazed at the number of people who claim to be mature Christians and yet tell me that I'm "too hard" or "too strong" on my doctrinal stand for the subject of this chapter. If anyone knows of any stronger phrase in the Bible than "God forbid", I'd like to know what it is and why you believe your phrase is stronger. Paul spent Chapter 5 in telling us how that sin had an ongoing "reign" in our lives because we were "in Adam" and how grace is to have an ongoing "reign" in our lives since we are supposed to be *in Christ*. In these first two (2) sentences, Paul is essentially saying *'How can people possibly claim that the results which only come from an ongoing "reign" of "Jesus Christ our Lord" is actually coming from sin?'* If in fact "grace did abound" because of sin, then God murdered His only begotten Son for no reason at all. Such a doctrine is of the devil and these sentences are introducing a chapter that tells us to not have anything to do with any doctrine that supports such devilish error
3. [6:3](#) introduces the phrase "baptized into Jesus Christ" which means identified with ("baptized") an ongoing personal relationship ("into") with "Jesus Christ". In addition, our sentence tells us that we were "baptized into his death". A "dead" person does not respond to anything done to their flesh.

Thus, our sentence is telling us that we are to stop responding to temptations to our flesh. When we stop those responses, we will stop our sinning. Please see the note for [6:3](#) to know more about this doctrinal truth.

4. [6:4](#) teaches us that true Biblical "baptism" is equivalent to "even so we also should walk in newness of life". That is, just as "Jesus" acted differently after His resurrection, so also should we act differently after receiving true Biblical salvation. Please see the note for [6:3](#) under [Christ](#)
5. [6:5-6](#) is a single sentence which tells us "we have been planted together in the likeness of his death. . . that the body of sin might be destroyed". That is, if we allow ("might") God to "destroy" sin in our lives then "sin" can not "reign" over our lives. The result is that "henceforth we should not serve sin". God wants us to stop our sinning but that will happen only if we allow God to destroy the sin. In the Bible, we see that something that is "dead" no longer responds to being poked. We have this promise from God only if we stop responding when "sin" pokes us with a temptation
6. [6:7](#) gives us the reason ("For") why we are to stop responding to temptations when it says "he that is dead is freed from sin". It takes time but as we stop responding to temptations, by using the power of "Jesus Christ", we will be freed from the control of sin.
7. [6:8-9](#) is a single sentence that is based upon ("Now") what came before. The prior sentences talked about our being "dead to sin", which means we stopped responding to the promptings from sin. "Now" (based upon that instruction from God), our sentence has a conditional ("if") blessing from God. It tells us that we "shall also live with him [Christ]", if we stop responding to temptations from sin ("if we be dead with Christ"). Our sentence also says that "death" will lose its "dominion". In addition, to what is within the detailed notes, we have two notes (for [6:8](#) and [6:9](#)) in the Lord Jesus Christ Study
8. [6:10](#) gives us the reason why [6:8-9](#) is true (by starting with the word: "For").
 - a. Our sentence makes the phrase: "in that he died, he died unto sin once" equivalent to the phrase: "but in that he liveth, he liveth unto God". That is, the only reason to die was to eliminate all influence and control of sin in His life so that He could have an ongoing life ("liveth")..."unto God".
 - b. In addition, the next sentence starts with "Likewise" which means that we are to act the same way for the same reasons. Notice that it was a one-time death that opened the way for an eternal life "freed from sin".
 - c. Some people might say that sin had no influence on "Jesus Christ" but they would be wrong. He had a literal physical body like ours which was subject to corruption and physical death, just like our body is. He received a new "unblemished spiritual body" with His resurrection, just like the sentences and associated notes of [1Corinthians 15](#) explain.
 - d. Further, [Hebrews 4:15](#) tells us that He was in "all points tempted like as we are, yet without sin". Please also see the sentences and associated notes for [Hebrews 4](#).
9. [6:11](#) starts with "Likewise" which means just like [6:10](#) told us what "Jesus Christ" did, so also are we to do. However, [6:11](#) also adds in "through Jesus Christ our Lord". We again see Romans telling us that these instructions can only be obeyed if that obedience is "through" our ongoing personal relationship with the Son of God in each and every role of His known as "Lord" and "Jesus" and "Christ". Please see the note for [6:11](#) under [Lord Jesus Christ](#).
10. [6:12](#) starts with "Let not" which is a command and not just a suggestion. The word "let" is the action verb used in creation. If we really consider all that preceded this command we will have no doubt about it being a command. If we obey this command and stop the "reign" of "sin in your mortal body" then we will not "obey it in the lusts thereof". Lots of people say that they can stop sin any time they want, such as stopping smoking or pornography. God says 'put up or shut up'. Tell God you want to stop your "lusts" based upon your own power without the help of God and dare Him to prove that you can not do it without His help. Or, just be wise and admit your dependency from the start :-).
11. [6:13](#) starts with "Neither" and tells us a similar thing to the commandment that we just read in [6:12](#). Where [6:12](#) told us not to let "sin" control ("reign in") our "mortal body", [6:13](#) tells us to not let even a small part of our body give into the temptation of "sin". "Sin" always starts out by giving us pleasure and it promises us that we will always be in control. It then sneaks control while we aren't paying attention and becomes a demanding monster after it gets us hooked. [6:13](#) is a recognition that the best way to deal with "sin" is to avoid it. The colon tells us how to avoid "sin".

There is a true saying that '*Nature abhors a vacuum*'. The same is true in the spiritual realm. We may avoid sin for a while, but if we do not "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God", then "sin" will sneak in and take control. While much could be said about this verse, I will move on after two short comments.

- a. First, [1Corinthians 12:27](#) tells us that body parts (eye, ear) are "members". [Colossians 3:5](#) lists "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness" as part of our "members". With these and other sentences, we know that our mind, our will and our emotions are part of the "members" that we are to "yield...as instruments of righteousness unto God". What must come from our mind, will, emotions, tongue, and the use of every body part will be God's "righteousness" if we want to avoid control by "sin".
 - b. As a last note, the phrase "as those that are alive from the dead" has been shown in many places in this study to mean '*responding to the promptings of the Holy Spirit in ways that we did not respond when we were lost*'.
12. [6:14](#) starts with "For" and gives us the reason for the commandment of the prior two sentences. It tells us "sin shall not have dominion over you" and makes that equivalent to "ye are not under the law, but under grace". People who were "under the law" did not have the indwelling Holy Spirit to give them help (extra "grace") every time they had trouble with "sin". We can ask for, and receive, help (extra "grace") every time we have trouble with "sin". They had "sin" ruling their lives to prove that they could not avoid violating the Law. God has given us "grace" so that we can prove that it is possible to live "righteously" with God's help in a personal relationship.
 13. [6:15](#) gives us another "God forbid" which means there is absolutely, positively no way that we should be claiming or living according to the questions in this verse. We should never use "grace" and the fact that "we are not under the law" as an excuse to "sin". The next verse is also part of this "God forbid".
 14. [6:16](#) is said as an independent statement that is not dependent upon what precedes it but is brought into this discussion to support what is being taught.
 - a. This is one of the few sentences in the Bible that is self-evident and not dependent upon context for proper interpretation. It is divided by a semi-colon because we have a two-step process described in it.
 - b. We choose whom we will personally ("ye") "yield ourselves servants to obey". We do not choose if we "yield ourselves servants to obey", only to whom we "yield" (see use of "whether" in this verse).
 - c. If we choose to obey God, then we reap "righteousness" ("obedience unto righteousness").
 - d. However, if we do not obey God, then we "yield ourselves servants to obey" sin ([James 4:17](#)). When we refuse to obey God and "yield ourselves servants to obey" sin, this verse says that we will reap "death".
 - e. However, we need to notice that it says "unto death". That is, we don't die immediately but the inevitable end result is "death" unless we get God to intervene, and often not even then.
 15. [6:17](#) starts out with "But", which tells us this sentence has the same subject as the previous while going in a different direction. While [6:16](#) was stated as a general principle, [6:17](#) makes that principle personal.
 - a. From [6:1](#) through [6:15](#) Paul was talking about people being ruled by "sin". Here, he says "ye were the servants of sin" that is "each and every one of you were personally ruled by sin".
 - b. He goes on with "but ye have obeyed from the heart that form of doctrine which was delivered you". That is, "but" (same subject, different direction) "ye" (each and every one of you personally) "have obeyed from the heart that form of doctrine which was delivered you" (applied the principle of [6:16](#) to end the rule of sin in your own life).
 - c. Because it is only through the power of God in our lives that we get free from sin ([6:16](#) and [Ephesians 2:10](#)), Paul starts out this verse with "God be thanked".
 - d. God will make us free from sin but we must "obey from the heart that form of doctrine which was delivered you".

- e. Since "obeyed" is past tense in this verse, it lets us know that we do not get free from sin until our (constant) obedience is past tense. However, it also assures that God will honor faithful obedience.
 - f. God does not take away our free will like sin and Satan do. If we choose to obey Him, He will make us free ([John 8:32, 36](#)). However, He will not make us free unless we choose to obey with our own free will.
16. [6:18](#) says "Being then" (after each personally "obey from the heart that form of doctrine which was delivered you") "made free from sin" (by the power of God working through an ongoing personal relationship) "ye" (each and every one of you personally) "became the servants of righteousness" (served the God who made you free ["righteousness"] out of gratitude [\[6:17\]](#) and so that God would continue to work in your life and keep you free from being ruled by sin).
17. [6:19](#) starts with: "I speak after the manner of men because of the infirmity of your flesh".
- a. In the First Equivalent Section of this sentence, Paul explains that he speaks in the way that natural men speak ("speak after the manner of men"). That is: he gives a plain and simple commandment without explanation. He also tells us, in the First Equivalent Section, that he does this "because of the infirmity of your flesh". It is because fleshly carnal saved people can't understand ("infirmity") the spiritual reasoning that Paul has given.
 - b. What Paul says in the Second Equivalent Section can be understood by the natural man and does not require the Spirit of God to understand. The colon lets us know that the Second Equivalent Section is what Paul means when he says, "I speak after the manner of men".
 - c. In the Second Equivalent Section we read: "for as" (in the same way as you used to) "ye" (each and every one of you personally) "have yielded your members" (used your various parts ["members"] including your mind, will and emotions) as "servants to uncleanness" (in obedience to sin that left you corrupted in soul, spirit and body) "and to iniquity unto iniquity" (and went from one addictive sin to worse and more destructive addictive sins) "even so" (in that same way of acting and living) "now yield your members" (now let God use your various body parts ["members"] including your mind, will and emotions) as "servants to righteousness" (to help produce right things done the right way) "unto holiness" (which will end up generating "holiness" in you and others).
18. [6:20](#) says, "For" (Here's why) "when ye were the servants of sin, ye were free from righteousness" (when you were a slave to sin you did not, and could not, produce "righteousness").
19. [6:21](#) says, "What fruit had ye then in those things whereof ye are now ashamed?" (What was the end result of living a life addicted to various sins? What did each and every one of you personally experience? Did you have uncontrollable or barely controllable rages? Did you find yourself doing things that you knew would cause you problems? Did you find yourself doing things (eating, talking, etc.) beyond the point where they produced good and ended up with problems from excess? What other personal problems did you experience in a sin-controlled life?) Paul concludes this verse with "for" (Here's why) "the end of those things is death" (such sinful acts always let corruption into us and that corruption eventually kills us).
20. [6:22](#) starts with "But now" which lets us know that it is still talking about the same subject as the previous sentence while going a different direction based upon conclusions arrived at ("now") from prior discussions.
- a.
 - i. As with much of the epistle to the Romans, context is critical for a proper understanding of what is being said. The "now" means after we personally have been "made free from sin, and become servants to God". We do not have the "fruit unto holiness, and the end everlasting life" without first making the two requirements ("made free from sin" and "become servants to God") part of our personal lives ("ye").
 - ii. We must make those requirements part of our personal lives ("ye"). I am not saying that people who never become "free from sin" or who never "become servants to God" will not have "everlasting life", but this verse makes it clear that such people will not have "fruit unto holiness". In addition, many sentences studied in this study have shown that if we do have "everlasting life" but do not

have "fruit unto holiness", we are going to be really really sorry at the "judgment seat of Christ" and will personally experience the "terror of the Lord" that [2Corinthians 5:11](#) says is one of the possible results from the "judgment seat of Christ" ([2Corinthians 5:10](#)).

- iii. The reason for this verse is given in the next verse. However, it is critical that people consider the entire context of at least [Romans 6](#) (preferably the entire epistle) or they will be led into the doctrinal error that says the requirements of this verse are '*positional*' and not "*experienced*" or some other lie from the devil to 'water-down' this verse.
 - iv. All of [Romans 6](#) has made it clear that certain things are to be part of our life before we meet our Savior. These things, in [Romans 6](#), are to be personally experienced in this life and be truly evident to the lost world around us.
 - v. The summary of [Romans 6](#) is that we are to have "fruit unto holiness" that others can see in our lives because we personally experience "*being made free from sin*" and personally experience "*becoming servants to God*". "Fruit" takes time to produce and only comes from a living source. "Holiness" only comes from God's life. We can only have "*fruit unto holiness*" if we let God's life flow through our life.
- b. [6:23](#) is often quoted by soul-winners to lead people to salvation, which it should. However, many make the doctrinal error of believing and presenting this verse as a one-time experience when it is an ongoing lifestyle experience. Please see the note for [6:23](#) under [Lord Jesus Christ](#).

The sentence summary of the prior chapter showed how Paul was changing subjects of each chapter. He also showed how each subject was based upon our understanding and accepting the doctrine of prior chapters. By the end of Chapter 4, we had enough for people to get saved and Chapter 5 tells us how to get God's "*grace*" after we make our initial profession. However, that chapter also explained that we will have "*tribulations*", but our flesh doesn't like that. Since God had to give us "*grace*" for our initial salvation, our flesh tells us that we don't have to suffer "*tribulations*" because God will go on giving us "*grace*" anyway. That is why our current chapter starts with: "*What shall we say then? Shall we continue in sin, that grace may abound? God forbid.*" From this start, we are told why we should "*become servants to God, (and) have your fruit unto holiness, and the end everlasting life*". Our chapter explains the results that saved people have when they choose to do sin and the results that saved people have when they live in "*obedience unto righteousness*".

Overview of Chapter 7

Verse to Sentence cross-reference:

[Chapter Start](#), [C7-S1](#) (Verse 1), [C7-S2](#) (Verse 2), [C7-S3](#) (Verse 3), [C7-S4](#) (Verse 4), [C7-S5](#) (Verse 5), [C7-S6](#) (Verse 6), [C7-S7](#) (Verse 7), [C7-S8](#) (Verse 7), [C7-S9](#) (Verse 7), [C7-S10](#) (Verse 7), [C7-S11](#) (Verse 8), [C7-S12](#) (Verse 8), [C7-S13](#) (Verse 9), [C7-S14](#) (Verse 10), [C7-S15](#) (Verse 11), [C7-S16](#) (Verse 12), [C7-S17](#) (Verse 13), [C7-S18](#) (Verse 13), [C7-S19](#) (Verse 13), [C7-S20](#) (Verse 14), [C7-S21](#) (Verse 15), [C7-S22](#) (Verse 16), [C7-S23](#) (Verse 17), [C7-S24](#) (Verse 18), [C7-S25](#) (Verse 19), [C7-S26](#) (Verse 20), [C7-S27](#) (Verse 21), [C7-S28](#) (Verse 22-23), [C7-S29](#) (Verse 24), [C7-S30](#) (Verse 24), [C7-S31](#) (Verse 25), [C7-S32](#) (Verse 25)'.

Our chapter theme is: "*Free From Religious Law*".

What Paul just concluded in Chapter 6 is going to cause all kinds of objections from religious people (Jews and other) who believe in salvation and sanctification by keeping the Mosaic Law. It will also bring objections from saved religious people (Jews and other) who believe in salvation by grace coupled with sanctification by keeping the Law. Paul is going to deal with how grace is better than keeping the Law, but first he is going to deal with general principles about the Law and limits of it. That is what this chapter is dealing with.

The main problem with the Law, which Paul tells us about in this chapter, is that sin used the Law to work death in us. So as long as we were under the Law, sin had dominion over us. However, Christ freed us from the Law "that we should bring forth fruit unto God". Paul's arguments are somewhat confusing but end up clear enough. His conclusion is: "So then with the mind I myself serve the law of God; but with the flesh the law of sin". People who want to be under religious Law end up under "the law of sin". Those people who let "Jesus Christ our Lord" live through them find that they are "delivered...from the body of this death" and "serve the law of God".

Paul has been talking about several things, all of which led up to [Romans 6](#) where he told us that we were to have "fruit unto holiness" which will cause us to end up with "everlasting life". Paul also said that God had two requirements which were our being "made free from sin" and our "become servants to God". Well, this argument is going to cause all kinds of objections from religious people (Jews and other) who believe in salvation and sanctification by keeping the Mosaic Law. It will also bring objections from saved religious people (Jews and other) who believe in salvation by grace coupled with sanctification by keeping the Law. Paul is going to deal with how grace is better than keeping the Law, but first he is going to deal with general principles about the Law and limits of it. That is what this chapter is dealing with.

Paul has three subsets of sentences (verses) within this chapter and then presents his conclusion. Each subset of sentences deals with a different aspect of how God took care of "sin" using the "law" to hurt us. The first subset is in [7:1](#) through [7:6](#). There Paul explained that "the law hath dominion over a man as long as he liveth". And, "ye also are become dead to the law by the body of Christ" so that "we are delivered from the law".

In the second subset ([7:7](#) through [7:12](#)), Paul explained why God made us spiritually "dead to the law" and goes on to explain "I had not known sin, but by the law". Paul further explains that "sin, taking occasion by the commandment, deceived me, and by it slew me". He then explains that since "sin" was using it to hurt us, God made us "dead to the law by the body of Christ" so that "sin" could no longer use the "law" to hurt us.

In the third subset ([7:13](#) through [7:20](#)), Paul explains how "sin" is addictive and how it controls us through that addiction. He also explains how sin makes us do things that we don't want to do and keeps us from doing things that we want to do. Then, in his conclusion, Paul tells us God's solution to our problem, which leads into the next chapter where Paul explains God's solution in greater detail.

The most used non-prepositional word in this chapter is "Law" with 23 occurrences. The second most used non-prepositional word in this chapter is "sin" with 14 occurrences. The third most used non-prepositional word in this chapter is "good" with 8 occurrences. "Dead" and "death" combine to form 11 occurrences. Then comes "commandment", "God", and "husband" with 6 occurrences each. As already stated, this chapter is about how "sin" uses the "Law". All of the other words point to important sub-topics, but all fit under the main topic of this chapter.

Below are summaries of each sentence and, below them, is a chapter summary based upon the sentence summary.

1. [7:1](#) Paul is introducing a new subject that he will tie back into previous arguments after he lays out the foundation. This new subject is that "the law hath dominion over a man as long as he liveth". God is always righteous and even God will not violate principles that He has established. For example, in the Gospel of John, which presents "Jesus" as the "Son of God", "Jesus" submitted to demands that he produce "witnesses" for His claims ([Deuteronomy 17:6](#); [19:15](#); [Ruth 4:11](#); [Matthew 18:16](#); [Matthew 26:60](#); [2Corinthians 13:1](#); [1Timothy 5:19](#); [Hebrews 10:28](#); [Revelation 11:3](#)). "Jesus" refused to answer challenges to His authority, but submitted to demands that He obeyed the principles found in the word of God, even though He is the "Son of God". So when Paul states this principle about all law, and states it as a principle found in the word of God, there is no getting around it. Because of this, Paul is going to show how God made us "dead to the law" ([7:2-4](#), [Romans 6, 8](#)) so that he could free us from the restrictions of the Law and allow us to live under "grace" ([Romans 8](#)).
2. [7:2](#) is the start of an illustration of the principle that he stated in [7:1](#). Paul is using marriage as his illustration. Unfortunately, too many people who claim to be Christians ignore what is plainly stated in this verse. Stop and think: The Pharisees picked several doctrinal fights with "Jesus" and in every case the Pharisees were wrong and "Jesus" was right. One of those doctrinal fights was over divorce and remarriage with the Pharisees believing that God approved remarriage. In [Matthew 19](#) and [Mark 10](#) "Jesus" said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so...and whoso marrieth her which is put away doth commit adultery". We have the other extreme with preachers claiming that "God is always against divorce" while Isaiah and Jeremiah both tell us that God divorced the Jews. Other sentences make it clear that God cut the Jews off from His provision in this life while (spiritually) keeping them as His people. That is the difference between being divorced and being divorced-and-remarried. This verse clearly states, "For the woman which hath an husband is bound by the law to her husband so long as he liveth". It does not say '*so long as they are not divorced*' (see [7:3](#)). What the Bible really teaches is that if you get divorced you are not free to go marry someone else as long as that mate is alive. You also do not incur the judgment of God that most preachers claim just for being divorced. The Bible teaches that the true judgment from God (as opposed to judgment by religion) comes at remarriage. This verse also tells us, "but if the husband be dead, she is loosed from the law of her husband". The principle that Paul is going to use in this chapter is that death frees us from the boundaries of Law. Divorce does not free us and God, who is always "righteous", does not violate the principles that He established. He did not violate the Law but established it and accomplished His will in spite of the limitations of the Mosaic Law.
3. [7:3](#) continues the illustration that Paul started in [7:2](#). He starts with "So then" which means '*as a consequence of the principles stated in 7:1 and 7:2*'. Based upon these principles, Paul gives us a conditional ("if") statement divided by a colon. Before the colon is the results of getting married "while her husband liveth" and after the colon are the results of getting married "while her husband...be dead". Notice that "divorce" isn't even mentioned. According to God's Word, the different results are due exclusively to whether the mate is alive or not. In most cases, if a

woman is getting married "while her husband liveth", the courts demand a legally accepted divorce to have occurred. Therefore, in most cases, Paul is saying that if a divorced person gets married while their spouse is still alive, then "she (he) shall be called an adulteress (adulterer)". But, if their spouse "be dead, she (he) is free from that law". Please notice that this difference is determined by God's spiritual law and not by the court of men.

4. [7:4](#) tells us:
 - a. It starts with the word: "Wherefore". (we are here because of the arguments and principles already stated).
 - b. Next, comes the phrase: "my brethren". (That is: you saved people who are "beloved of God, called to be saints"). This is not written to the lost nor to the carnal.
 - c. Next, comes the word: "ye" (each and every one of you personally) "also" (in addition to your positional salvation received at your initial profession).
 - d. Next, comes the phrase: "are become dead to the law" (are free from the bounds of the Mosaic Law and can stop responding to the demands from it ["dead"]) "by the body of Christ" (Please see the note for [7:4](#) under [Christ](#)). Here is how God makes us free.
 - e. Next, comes the word: "that". (here's why "Christ" gave His body to set you free).
 - f. Next, comes the word: "ye". (each and every one of you in a personal way).
 - g. Next, comes the word: "should". (not guaranteed) "be married" (have this personal intimate union which God intended when He created marriage).
 - h. Next, comes the phrase: "to another". (not to a bunch of cold dead rules).
 - i. Next, comes the word: "even to". (equal to) "him who is raised from the dead" ("Christ").
 - j. Next, comes the word: "that". (here's why we have the personal intimate relationship known as salvation and illustrated by marriage).
 - k. Next, comes the phrase: "we should bring forth fruit unto God". The word "fruit" is used, symbolically, in "the word of God" for 'new life'. A person who never leads another to true salvation and never helps others to mature spiritually has failed to fulfil God's purpose in saving them. Please see the note for [7:4](#) under [Christ](#).
5. [7:5](#) tells us:
 - a. It starts with the word: "For". (Here's why)
 - b. Next, comes the phrase: "when we were in the flesh". (we are not supposed to be "in the flesh" after our profession of salvation). This phrase is used when we were lost or were carnal.
 - c. Next, comes the phrase: "the motions of sins". (lying, theft, hatred, trusting religion, etc)
 - d. Next, comes the phrase: "which were by the law". (by religious rules)
 - e. Next, comes the phrase: "did work in our members to bring forth fruit unto death". (religion kills spiritually, soul-wise and physically. Biblically, physical death is the entire process of physical corruption and not just the event of our soul and spirit separating from our body).
6. [7:6](#) tells us that we were "dead wherein we were held". And we "were held" in sin and religious rules which caused us to "serve...in the oldness of the letter". God didn't want that. If He did, then there would be no reason to put away the Mosaic Law. However, God wanted a personal intimate relationship with us (go figure ☺). So [7:6](#) also tells us, "But now we are delivered from the law that we should serve in newness of spirit". If we aren't willing to "serve in newness of spirit" then God has no reason for freeing us from the Mosaic Law. As [7:4](#) and the next chapter explain, God made us "dead to the law by the body of Christ" so that we would "bring forth fruit unto God". If we don't personally "bring forth fruit unto God" then we prove the Devil's claim that God wasted His salvation on us.
7. [7:7](#) has another "God forbid". It tells us that there is absolutely, positively no way that "the law" is "sin".
8. I understand what Paul is saying here. Many times, I have made a statement and had a listener attach their own assumption to my statement. They then started accusing me of heresy when my statement alone is not heresy and is Biblically true. Rather, the heresy is from their own assumption. Some people don't realize when they do this -- attaching two separate thoughts and treating them as a single thought. They do these thoughts because they have been taught that the two separate thoughts are always attached.

Other people do this deliberately so that if you agree with the truth, they can accuse you of supporting the error. If you disagree with the error, they can then accuse you of disagreeing with the truth. They put people in a no-win situation. (This is one way that the devil suppresses the truth.)

Paul is warning the reader to not assume things and to not claim that he said more or less than what he actually said. Paul gives the first part of his detailed answer in the rest of this verse. He continues his detailed answer in the sentences which follow this verse and go through [7:12](#). (Please read all of these sentences and associated notes together.)

Here, Paul says "Nay, I had not known sin, but by the law". The Law tells us to not do certain things that we would not have thought of doing on our own. However, once people get a certain thought in their head, they often find it hard to forget it. Think of the times that you have had some song or jingle that kept playing in your mind. You couldn't stop thinking about it unless you replaced it with another song or jingle. The same is true about the Mosaic Law and sin. They are two different things but some people have locked the two together in their minds. Just the mention of the Law forbidding something is enough to give some people the desire to do the forbidden thing and they can't stop thinking about it on their own.

Now some people might say that the Law shouldn't even mention these sins so that people aren't tempted. However, a court can not enforce an unwritten law and still be righteous, and God is righteous. As Paul explains in this chapter, the Mosaic Law is not bad but our own sin nature that we inherited at birth corrupts us and makes us want to do forbidden things no matter what it is or what the consequence is for doing the forbidden thing.

The world uses this fact of our sin nature for what is called '*Reverse Psychology*'. The person in charge deliberately says '*don't do*' what they want another person to do when they realize that the second person is controlled by a sin nature. Thus, the Law and sin are two different things that some people (erroneously) always lock together. They see the Law forbidding what can not be done in our own ability and (erroneously) conclude that God is unrighteous in making the Law instead of correctly understanding that we have to get help beyond our own abilities in order to keep the Law.

- a. The second Equivalent Section of this sentence (after the colon) gives us a basic illustration of this principle when it says "for" (Here's why) "I had not known lust, except the law had said, Thou shalt not covet". [James 1](#) and [James 4](#) tell us that our own "lust" is what tempts us and causes us to sin and to fight and to kill and even to have wars within ourselves. "Lust" is like the desire we have when our bellies are full yet we still want another bite of some food that we don't need. Try it. Interrupt a small child (who has learned very little control) that is playing and not paying attention to you. Tell them to not take their favorite cookie from an open package that you leave within their reach and then leave the room. While some will resist, most will give into their own "lust" and take the forbidden cookie that they would not have taken if it was not brought to their attention.
9. [7:8](#) continues what Paul started in [7:7](#) and continues through [7:12](#). This sentence starts with "But" which lets us know that he is talking about the same subject while going on a different direction. Here, Paul says that "sin" used "the commandment" to make my soul (mind will and emotions) to dwell upon some forbidden thing until I had an overwhelming lust ("concupiscence") for the forbidden thing. He goes on to say, "For without the law sin was dead". That is, until "the law" made us think about the forbidden thing, "sin" had no power to make us lust it. A rebel can't rebel against an establishment that doesn't exist. Creating the establishment doesn't force the rebel to act the way he does, but enables his own sin nature to act against the establishment. Please also see the note above for the prior verse.
10. [7:9](#) has two Equivalent Sections divided by a colon and tells us more about what Paul started in [7:7](#).
 - a. The First Equivalent Section tells us "For" (Here's why) "I was alive" (I was responding to the desires of God) "without the law once" (before the Law put a limit upon my actions).

- b. The second (equivalent) part tells us "but when the commandment came" (but when the Law put a limit upon my actions) "sin revived" (my inherited rebellious nature made me desire to go beyond the limits and dwell on how "green the grass was on the other side") "and I died" (I stopped responding to God's promptings and direction for my life).
11. [7:10](#) continues what Paul started in [7:7](#) and continues through [7:12](#). It starts with "And" which lets us know that it is added to the prior sentence and gives the reason ("For") what Paul said in [7:8](#). That is, "the commandment" (the limits that God put upon our life and behaviour) "was ordained to life" (was established by God to keep me from things that would corrupt and destroy my life) "I found to be unto death" (I found to actually increase my corruption and self-destruction because of my own rebellious sin nature).
12. [7:11](#) continues what Paul started in [7:7](#) and continues through [7:12](#). It gives us another reason ("For") for what Paul said and tells us the same thing as I wrote only in different (and fewer) words when it says "sin, taking occasion by the commandment, deceived me, and by it slew me".
13. [7:12](#) concludes what Paul started in [7:7](#) when it starts with the word "Wherefore".
- That is: it gives us a conclusion of what has been said.
 - Next, comes the phrase: "the law is holy, and the commandment holy, and just, and good". That is, the Law didn't make me sin but my own rebellious sinful nature did.
 - We can't blame God's commandment for our reaction to it. As mentioned in the note for [7:7](#), people attach two different things together and claim that one always leads to the other.
 - Here, Paul is dividing God's "commandment" from our reaction to it and tells us that we can't blame God or His "commandment" for our own rebellious sinful reaction.
14. [7:13](#) gives us another "God forbid" which means there is absolutely, positively no way that we should be claiming or living according to the questions in this verse. (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.)
- We should never claim that "that which is good" (what is from God) is "made death unto me". God never brings death but always brings life.
 - Paul goes on and tells us that "sin" is used "that which is good" to "work death in me". It is one thing for an open enemy to try to destroy you and it is another thing to find out that what should be on your side to be turned against you.
 - God allows this "that sin by the commandment might become exceeding sinful". That is, "sin" corrupts everything that it can, but it also lies about its nature. "Sin" presents itself as something good and pleasant and tries to blame anything else for the corruption that it brings. However, when "sin" corrupts "that which is good", it can not blame what God provided for the corruption.
 - Therefore, the corruptive ("death") nature of "sin" is revealed ("that it might appear sin"). Paul also gives us more of an explanation of this in the next few verses.
15. [7:14](#) starts with "For" and tells us why the corruptive ("death") nature of "sin" is revealed when it uses "that which is good" to "work death in me".
- First, this sentence tells us "we know that the law is spiritual". Many people think that all laws are part of this physical world but that causes people to ignore the spiritual consequences of obeying, or of disobeying, the law.
 - Then this sentence is divided by a colon followed by "but", which gives us the opposite of the first part of this sentence. This opposite part tells us, "I am carnal, sold under sin". Our "carnal" (physical) nature is controlled by "sin" ("sold under sin") because we are all born with the sin nature passed to all men by Adam and Original Sin.
 - Since "the law is spiritual", it is not controlled by our "carnal" sinful nature. Instead of following the "spiritual" Law, we follow carnal religious activities (emotion-stirring ceremonies, etc) and think such activities are sufficient to meet the "spiritual" requirements of the Law.
 - When the Law points out that we failed, because the "carnal" can never accomplish the requirements of the "spiritual", we are condemned.
 - "Sin" uses the Law to bring us condemnation by convincing us that we can meet "spiritual" requirements in our flesh, which is what the next verse essentially says.

16. [7:15](#) starts with "For" and gives another reason for what was said in [7:13-14](#). The key to understanding this verse is remembering that the context is the difference between the "spiritual" and the "carnal". In the first part of this sentence, Paul says "that which I do I allow not". What we "do" is done physically ("carnally") and what we "allow not" is done "spiritually" according to the "spiritual" Law. Our actions do not match what we know to be right ("spiritually"). Paul says essentially the same thing, only a different way, in [7:22-23](#). The second half of this sentence says the same thing another way when it says, "what I would, that do I not; but what I hate, that do I". All of us have asked ourselves why we did something so stupid as what we did. When we sin, we give control to sin and after a while we are addicted and can no longer stop ourselves.
17. [7:16](#) essentially says that when we do things that we don't want to do, (and we want to do what the Law tells us to do), then we "consent unto the law that it is good".
18. [7:17](#) essentially tells us that we are addicted to "sin" and it controls us (that is what addiction is). God never takes away our free will but Satan does through "sin". Since "sin dwelleth in me", it has an ongoing control of us, once we let it in. The "Now" that opens this sentence lets us know that the control by "sin" was not there in the beginning (how God created us) but took over control (took away our free will) once we let it in.
19. [7:18](#) starts with "For" and gives the reason for what was said in [7:17](#). In this verse, Paul uses "flesh" for a major part of what the Bible considers to be "carnal". In [7:17](#), Paul pointed out the distinction between what we want to do and what "sin" is making us do. Now, in this sentence, we see how to separate the two sources of motivation within us. We see that "sin" has corrupted our "flesh". Thus, when we have two different desires and we aren't sure which we should do, if we figure out which will satisfy our "flesh" more, and do the opposite, we will 'starve sin in our life' and reduce the controlling influence of "sin" in our life.
20. In [7:19](#), Paul explains further ("For") when he says "the good [godly deeds] that I would I do not" (because the corruption from "sin" prevents it). The second (opposite equivalent because of the colon and "but") part of this sentence tells us "the evil which I would not [sin controlled acts], that I do".
21. [7:20](#) gives us a conclusion ("Now") of these sentences while also starting the next phase of this building logical argument. Notice that we have a conditional ("if") where Paul is saying it is "sin that dwelleth in me" which has control when I do things that I don't want to do. Paul is doing all he can to make us understand that when we mess with "sin" we may have pleasure for a little while, but we end up controlled by that "sin". People don't understand that all "sin" ends in slavery and death.
22. In [7:21](#), Paul starts with "I find then a law". That means that what he is going to say is as reliable as the Law of Gravity. That is, "when I would do good, evil is present with me". Every time we decide to do something for God, there is a part of us that immediately tries to fight our decision one way or another. We find ourselves delaying, having unreasonable fear or shyness, or our mind wandering to other things that stop us from doing what God wants. That is what Paul means when he says, "when I would do good, evil is present with me".
23. [7:22-23](#) is a single sentence where Paul says he has "the law of God" in his "mind" and that "the law of God" causes him to "delight. . . after the inward man" but at the same time (colon) he sees "another law in my members [flesh]" which "brings me into captivity to the law of sin".
24. [7:24](#) summarizes Paul's feelings quite well. Notice that he calls his "sin" controlled "flesh" a "body of this death". He is not physically dead, but the ongoing and ever expanding corruption from "sin" is what he calls a "body of this death". That supports my claim that in the Bible, physical "death" is not just when the soul and spirit abandon the body but it is the entire process of corruption which leads the soul and spirit eventually abandoning the body.
25. [7:25](#) summarizes this chapter on the Mosaic Law and how "sin" is used that Law to enslave and addict us into a helpless position. It tells us that our only hope is in "Jesus Christ our Lord". Please see the note on [7:25](#) under [Lord Jesus Christ](#).

As these summaries have shown for each of the prior chapters, this chapter is built upon the doctrine established within the chapters which preceded it.

- Chapter 1 is the foundation of this epistle and gave us a step-by-step method for winning the lost and getting them to mature.
- Chapter 2 through Chapter 4 told us how to win the lost.
- Chapter 5 tells us how to get God's "grace" after we make our initial profession.
- Chapter 6 warned us that if we continue to live in sin, after our initial profession, then we would suffer the consequences.

Now our current chapter answers the question: *'Well, what about the Mosaic law? Why get rid of the Law?'* Our chapter explains that so long as we have the Mosaic Law, it controls our actions and we are not free to have a personal relationship with "Christ". (C7-S4 tells us "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ") The Mosaic Law did not keep us from sinning and let us "bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. " Our chapter goes on to explain that "sin" is part of our "flesh" and we serve the Law in our "flesh", which causes us to sin. However, when we obey Christ through our spirit then He overcomes that sin. (C7-S28 tells us "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ") (Galatians 3:19 tells us "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. ") That is, the Law was added to show us how sinful our fleshly nature is and to bring us to the point that we would willingly accept "Christ", Who will "make us free" (John 8:32, 36).

Overview of Chapter 8

Verse to Sentence cross-reference:

[Chapter Start](#), [C8-S1](#) (Verse 1), [C8-S2](#) (Verse 2), [C8-S3](#) (Verse 3-4), [C8-S4](#) (Verse 5), [C8-S5](#) (Verse 6), [C8-S6](#) (Verse 7), [C8-S7](#) (Verse 8), [C8-S8](#) (Verse 9), [C8-S9](#) (Verse 9), [C8-S10](#) (Verse 10), [C8-S11](#) (Verse 11), [C8-S12](#) (Verse 12), [C8-S13](#) (Verse 13), [C8-S14](#) (Verse 14), [C8-S15](#) (Verse 15), [C8-S16](#) (Verse 16-17), [C8-S17](#) (Verse 18), [C8-S18](#) (Verse 19), [C8-S19](#) (Verse 20-21), [C8-S20](#) (Verse 22), [C8-S21](#) (Verse 23), [C8-S22](#) (Verse 24), [C8-S23](#) (Verse 25), [C8-S24](#) (Verse 26), [C8-S25](#) (Verse 27), [C8-S26](#) (Verse 28), [C8-S27](#) (Verse 29), [C8-S28](#) (Verse 30), [C8-S29](#) (Verse 31), [C8-S30](#) (Verse 31), [C8-S31](#) (Verse 32), [C8-S32](#) (Verse 33), [C8-S33](#) (Verse 33), [C8-S34](#) (Verse 34), [C8-S35](#) (Verse 34), [C8-S36](#) (Verse 35), [C8-S37](#) (Verse 35), [C8-S38](#) (Verse 36), [C8-S39](#) (Verse 37), [C8-S40](#) (Verse 38-39)'.

Our chapter theme is: "*Walk After God's Spirit*".

This chapter is one of the most quoted chapters of Romans and those quotes are quite often taken completely out of context. It starts with "There is therefore now", which means it is based upon what came before. Then, in the first sentence Paul says "to them. . . who walk not after the flesh, but after the Spirit". This chapter explains "walking after the Spirit" and what is in this chapter is based upon what came earlier in this epistle.

Since this chapter is based upon what came before, a quick review of the main message of those chapters will help us to understand the message of this chapter.

- Chapters 1 starts out by telling us that it is written to those people who are "called of Jesus Christ to be saints" and tells us about the condemnation of God upon those who refuse to be "saints" and act as sinners act. So, starting in Chapter 1 we read about how our actions prove or disprove our claims. Paul also said that he preached [gospel of Christ](#) which tells saved people how to spiritually mature in "Christ" and requires them to act like "Christ".
- Chapter 2 could be summarized with [2:13](#) ("For not the hearers of the law are just before God, but the doers of the law shall be justified"). Again, we see "doers".
- Chapter 3 could be summarized with [3:28](#) ("Therefore we conclude that a man is justified by faith without the deeds of the law"). We see "doers" qualified to certain reasons ("faith") for the "deeds".
- Chapter 4 tells us how Abraham was "justified by faith" which was proved by the way he "walked" (like we are told to "walk" in this chapter). Of course, "walk" is a continuously repeated "deed" (steps).
- Chapter 5 can be summarized by [5:2](#) which tells us that we have "peace" and "grace with God through our Lord Jesus Christ". "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God". That is, we do the "walking" and "our Lord Jesus Christ" takes care of our "standing".
- Chapter 6 tells us we are identified ("baptized into Jesus Christ") with the death of "Jesus Christ" because we are to be "dead to sin" and "walk in newness of life through Jesus Christ our Lord". ("Baptized" is also a public acknowledgment of our "standing" in "our Lord Jesus Christ"). Chapter 6 is summarized in [6:23](#) which tells us, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord". That is, "deeds" of "faith" that are "through Jesus Christ our Lord" received "eternal life" and all other "deeds" earn "death". All through these chapters we see Paul making many different distinctions between those who live "through Jesus Christ our Lord" and those who do not.

- Chapter 7 dealt with precepts of the Law and our deeds according to it. This is because the religious man thinks that he is saved and/or sanctified by keeping the deeds of his religious law and Paul shows that even keeping the Law from God doesn't make us sanctified. In this chapter, Paul will show that our obedience to God's Spirit, in a personal relationship, is what makes us sanctified. Paul gives us principles about the Law in Chapter 7 and shows that the Law can not make us righteous but can only condemn us after sin uses the Law to get our flesh to do sin. Chapter 7 ends with the declaration that our freedom comes only "through Jesus Christ our Lord".

In all of these chapters we see Paul building a logical argument that leads to this chapter where we are told to "walk. . . after the Spirit". That is, we are to live our lives ("walk") following ("after") the personal directions that come from "Christ Jesus" (8:2) through "the Spirit" (Holy Ghost).

In Chapter 8, Paul brings all that he has shown us in the first six (6) chapters together with his conclusion from Chapter 7. He tells us that we can not rely upon keeping any religious laws (not even the Mosaic Law) for anything godly but must rely upon "Jesus Christ our Lord" while we walk by faith. In the Bible, "faith" is an action verb and anyone who claims a "faith" which is not backed up by the way they live is a liar, as Paul points out in this chapter.

Chapter 8 starts and ends the chapter talking about the "walk" of saved people "which are in Christ Jesus". It teaches that those who are "in Christ Jesus our Lord" have all of the blessings promised in this chapter while those who are saved but do not "walk" in "Christ Jesus" do not have these promises. I know that claim goes against a lot of religious preaching, but that preaching ignores the context of what Chapter 8 actually says and it ignores the context of the first seven chapters that Chapter 8 rests upon. The God of the Bible says to 'put up or shut up'. When we 'put up', God promises us blessings that He denies to those who do not 'put up'. This chapter tells us about the blessings so that we will be motivated to "walk" in "Christ Jesus". If these blessings were provided to all saved, even when they refused to "walk" in "Christ Jesus", then there would be no motivation to "walk" in "Christ Jesus".

In this chapter, we find that "Spirit" is used 21 times. If the reader looks at the verbs within the sentences that use "Spirit", they will find that most are action verbs which describe how God's "Spirit" is supposed to guide our walk / life. The problem that people have is that they ignore the context and all that led up to this chapter, especially what was said in the prior chapter and that the first sentence of this chapter explicitly said was the basis of this chapter. Having ignored the true Biblical basis, they then assume that Paul is talking about lost people when he says "they that are after the flesh" and when he says "they that are in the flesh". However, even within the sentences that use those phrases we read "For to be carnally minded" and "the carnal mind is enmity against God". Thus, people are led into doctrinal error by taking what Paul is saying about a "carnally minded" saved person and insisting that he is talking about a lost person. Further, they not only mess up the doctrine of this chapter but they mess up the doctrine of further chapters which are based upon the proper understanding of the doctrine in this chapter.

The prior chapter told us about the difference between what religious rules (Law) and the "Law of God" could give us. Now this chapter applies the principles of the prior chapter and tells us the difference between what saved people receive if they serve "the law of sin" or if they serve "the law of the Spirit of life in Christ Jesus". Lots of people like to come to this chapter and 'claim the promises' and then believe that they will receive those Promises some time in the future because they are not receiving them now. However, the truth of this chapter is that these Promises are for now but are only given to those saved people "who walk not after the flesh, but after the Spirit". A "carnally minded" saved person does not receive these promises.

The most used non-prepositional word in this chapter is "Spirit" with 21 occurrences. The second most used non-prepositional word in this chapter is "God" with 17 occurrences. The third most used non-prepositional word in this chapter is "flesh" with 12 occurrences. Please note the significant drops in

these counts. Then comes "Christ" with 9 occurrences and "ye" with 7 occurrences. This entire chapter is about the "Spirit" that we are following with that "Spirit" either coming from "God" or from our "Flesh". Please also see the Word Study on [Spirit](#).

Below are summaries of each sentence which support the chapter summary that was just read.

- [8:1](#) starts this chapter by telling us: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit".
 - Notice that the main verb of this sentence and of this chapter is "walk". Please see the note for this sentence under [Christ Jesus](#). How we "walk" determines if we receive "condemnation" or not. The word "walk" means '*our every-day small repeated actions*'.
 - In addition, our sentence tells us that our "walk" needs to be controlled by our personal relationship with Christ Jesus. (Please see the Study called [Relational Prepositions](#) for sentences which use "in Christ Jesus" and which show the unique way that the Bible uses the word "in" when it comes to our personal relationship with God.)
 - The first phrase is: "There is therefore". This means that "no condemnation" is based upon what was written in the prior chapters. The word "now" means '*after we understand what was written earlier*'. That is, everything that was written earlier was written to convince us that we are to let our ongoing personal relationship, that is "in Christ Jesus", control even the smallest part of our every-day life if we want "no condemnation".
 - Next, we are told that we must "walk not after the flesh, but after the Spirit". The word "Spirit" is capitalized and means God's "Holy Spirit". The phrase "walk after" means to follow. Our "flesh" is the source of lusts and other sinful desires. God's "Holy Spirit" delivers personal commands to us from "Christ Jesus".
 - Our every-day life is to prove that we follow the personal commands from "Christ Jesus" and that we are not trying to fulfil sinful desires of our "flesh" if we want "no condemnation".
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:2](#) tells us that there is a "law of the Spirit of life in Christ Jesus".
 - People tell us that there are no laws in the New Testament, but this sentence proves them wrong.
 - Since this is a "law" in the Bible, it has been established by God and is more reliable than the '*Law of Gravity*'. And, as a "law" in the Bible, it will be used to judge us.
 - Since this "law" is "of" ('belongs to') "the Spirit of life" ('God's "Holy Spirit" giving us increased spiritual life'), we will be judged for how we follow God's "Holy Spirit" and increase our spiritual "life" ('how much we spiritually mature').
 - In addition, this sentence starts with "For" and it is giving us the reason for what Paul claimed in [8:1](#).
 - This sentence also tells us that there is a "law of sin and death" and the only way to get out from the "law of sin and death" is to get into "Christ Jesus" and obey the "law of the Spirit of life in Christ Jesus".
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
 - Please see the note for this sentence under [Christ Jesus](#).
- [8:3-4](#) is a single sentence that tells us that what the Mosaic Law could not do, God's "Son" did. However, we have to "walk not after the flesh, but after the Spirit" if we want those results in our personal life. This is the exact wording as God used in [8:1](#). There we were told that doing that required us to be "in Christ Jesus". Therefore, God's plan for replacing the Mosaic Law includes a requirement for us to remain "in Christ Jesus".
 - Our sentence starts with the phrase: "For what the law could not do". The religious man trusts in obeying "the law" in order to get spiritual blessings. However, our phrase tells us

that it "could not do". In addition, our phrase and sentence starts with the word "For", which means it is telling us why the prior sentence is true. Thus, our opening phrase is telling us that God replaced "the law" because it "could not do" and God's replacement "could do". That is: "the law of the Spirit of life in Christ Jesus" "could do" what "the law could not do".

- Next, our sentence uses the phrase: "in that it was weak through the flesh". This phrase tells us why "the law could not do". The problem is that it was "weak through the flesh". That is: "the law" was kept "through the flesh" but our "flesh" is "weak" and sinful. Therefore, anything that is done "through the flesh" will be "weak" and sinful.
- Next, our sentence uses the phrase: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh". God's Son had to live a sinless life "in the likeness of sinful flesh" in order to do "what the law could not do". Please see the note, for this sentence, in the detailed Study, for more about this doctrinal truth.
- Next, our sentence uses the phrase: "That the righteousness of the law might be fulfilled in us". Here is why God did what He did. However, our next phrase limits this result to only those people who fulfill the next phase.
- Next, our sentence uses the phrase: "who walk not after the flesh, but after the Spirit". Please notice that this is the exact wording as God used in 8:1. Thus, this fulfills the requirement to be a law of God which will be used to judge us. There we were told that doing that required us to be "in Christ Jesus". Therefore, God's plan for replacing the Mosaic Law includes a requirement for us to remain "in Christ Jesus". Only the saved people who fulfill this requirement will receive the promise.
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:5](#) tells us "they that are after" (walk "after" or follow) "the flesh do mind the things of the flesh".
 - The word "Mind" means 'think about and obey'. As RU teaches, *'Before I ever done it I think it'*.
 - Next, our sentence continues with the phrase: "but they that are after the Spirit the things of the Spirit". The word "but" means that this phrase is continuing the same subject while changing direction. Our sentence makes it clear that these are two different actions. When we claim one thing and do something else, we are liars (James 2). People who claim to be spiritual, while spending all of their time worrying about keeping fleshly religious rules, are liars even if they don't realize it.
 - The question to ask is: *'When it comes to God, do you think about religious rules or do you think about the character of Jesus Christ and what He would do?'*
- [8:6](#) gives us another reason why ("For") there is "no condemnation to them which are in Christ Jesus" and for why God created a replacement for the Mosaic "law".
 - 8:3-4 told us what "the law could not do" and what God's replacement could do. Therefore, we need the replacement. And our current sentence gives us another reason why we need a replacement.
 - Next, our sentence tells us that we can determine what someone "walks after" by what they "mind" ([8:5](#)).
 - Next, our sentence tells us that what we "mind", and what we "walks after" determines the results that we get. (Preachers call this *'The Law of Sowing and Reaping'*. The world calls this *'The Law of Cause and Effect'*.)
 - Notice that each of the reasons, given in different sentences, are progressive in that each provides another reason for every sentence that preceded it in this chapter.
 - In addition, the next sentence provides further explanation.
 - This sentence shows us why the real spiritual war starts in our "mind". It also tells us the difference between saved people who are "carnally minded" and saved people who are "spiritually minded".
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.

- **8:7** is like the other sentences from the beginning of this chapter in that it provides a reason for every sentence in the chapter which precedes it. However, where the others gave a future reason ("For"), this sentence gives a past cause ("Because"). This sentence (and **8:6**) supports the **RU** claim of '*Before I ever done it I think it*'.
 - Our sentence starts with the phrase: "Because the carnal mind is enmity against God". Our natural thinking is what is called "the carnal mind". The things that we think naturally go against God. God provides "life". Therefore, our natural thinking ("the carnal mind") provides "death".
 - Next, our sentence gives the phrase: "for it is not subject to the law of God". Our natural thinking refuses to "be subject to the law of God".
 - Next, our sentence gives the phrase: "neither indeed can be". Our natural thinking "can not be subject to the law of God".
- **8:8** gives the result ("So then") of what Paul has said since the beginning of the chapter and really is a one sentence conclusion of all that Paul has taught in the first seven chapters. In addition, this sentence and the next sentence form a transition into a series of connected sentences which take the opposite point of view.
 - Please notice that our current sentence talks about "they that are in the flesh" while the next sentence starts with "But ye are not in the flesh". Obviously, these are opposite perspectives.
 - Next, our sentence gives the phrase: "cannot please God". With our next sentence starting with the word "But", it is telling us how to "please God". Thus, we see Paul switching from one perspective to the opposite perspective.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
 - After our next sentence, we have several sentences which start with connecting words like "Now", "And", "But", "Therefore", "For", etc. Thus, our current sentence concludes the current perspective with the intention of introducing another perspective.
- **8:9** tells us the difference between "the Spirit of God" and "the Spirit of Christ". Simply put: the saved, but "carnal", person does not have the "Spirit of Christ", even though they do have the "Spirit of God". These saved, but "carnal", people do not receive the blessings which follow this sentence within this chapter because they are eliminated from consideration by this sentence. This verse has two sentences in it.
 - Our first sentence says: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you". This means: '*You are not lost ("not in the flesh") but are saved ("but in the Spirit") if you have God's Holy Spirit dwelling in you*'.
 - Our second sentence says: "Now if any man have not the Spirit of Christ, he is none of his".
 - The word "Now" means: 'After you understand what was just said'. That is: this next sentence is directed to saved people and not to lost people.
 - Next, our sentence gives the phrase: "if any man have not the Spirit of Christ". Notice that this is a different "Spirit". Also notice that this conditional ("if") statement is said to saved people.
 - Next, our sentence gives the phrase: "he is none of his". A saved person who "has not the Spirit of Christ" is "carnal" and not a true Biblical "Christian". Please keep in mind that this entire chapter is talking about the difference between the "carnal" saved person and the "godly" saved person. The people who insist that this verse is speaking about a lost person is using the way of Satan to ignore the context and deliberately pervert what "the word of God" truly says.
 - Our next sentence tells us the truth about a saved person who is also a true Biblical "Christian".
- **8:10** is added to the prior sentence by starting with "And".
 - This sentence essentially starts with "if Christ be in you". This, of course, matches all people who have not already been eliminated. Within it we have a two-step process which tells us additional ways to tell if "Christ be in you". First Step: You stop your sinning. Second Step: "Righteousness" is added to your life.

- Our sentence starts with the phrase: "And if Christ be in you". This means: '*Since you are saved and walking after God's Spirit as directed by Christ*'. The word "if" is a conditional which means the condition must be fulfilled in order to have the result. The word "be" is a verb of ongoing existence. Thus, the reader should understand the meaning that I have provided.
- Next, our sentence gives the phrase: "the body is dead because of sin". This means: '*Such people do not respond to promptings of sin from their body*'.
- Next, our sentence gives the word: "but". This means it is still speaking about the same subject while changing directions.
- Next, our sentence gives the phrase: "the Spirit is life because of righteousness". This means that a true Biblical "Christian" will follow directions from God's "Spirit" in order to receive increases spiritual "life" and "righteousness".
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:11](#) tells us the doctrinal difference between what we get from the resurrection of "Jesus" and the resurrection of "Christ". As explained in the [Overview of the Lord Jesus Christ Study](#), the Bible uses "Jesus" to identify a literal physical man and the Bible uses "Christ" to identify a role that he fulfills. And in certain cases, such as in "law" and in "doctrine" we have to keep in mind the distinction between a role and the person who fulfills the role. This is especially true where the Bible is teaching us the difference between the two and we have already seen some of these differences in the context of this chapter and in the sentences leading up to this sentence.
 - Our sentence starts with the phrase: "But if the Spirit of him that raised up Jesus from the dead dwell in you". Based upon the prior sentences of this chapter, especially the immediate prior sentence, we can say that this phrase means: '*If you are truly saved*'.
 - Next, our sentence gives the phrase: "he that raised up Christ from the dead shall also quicken your mortal bodies". The "he" of this phrase is God the Father. God the Father provides the power and plan for spiritual things and God the Son and God the Holy Spirit carry them out. In this phrase, we see that God the Son works through God the Holy Spirit to make saved people spiritually alive ("shall also quicken") in "your mortal bodies". That is: God changes the true Biblical "Christian" so that God can do spiritual work through their "mortal bodies".
 - Next, our sentence gives the phrase: "by his Spirit that dwelleth in you". Therefore, only saved can be true Biblical "Christians" and only the saved people who are letting "his Spirit that dwelleth in you" to work through their "mortal bodies" will do true spiritual works ("quicken").
- [8:12](#) gives us a conclusion ("Therefore") of all that was said so far and, in particular, of what was said in [8:8-11](#). That conclusion is because of all of the pain, corruption and death brought by sin in our "flesh", we don't owe the "flesh" anything and do not have "to live after the flesh" (live following the demands and desires of the "flesh").
- [8:13](#) gives us the reason that we don't want "to live after the flesh". Again, we see a conditional statement where we will receive the results if we meet the condition and we will not receive the results only if we do not meet the conditions. Many people are led into doctrinal error by believing that these conditional statements are less than absolute.
 - In the First Equivalent Section of this sentence, we are told that each and every one of us personally ("ye") "shall die" if we personally ("ye") "live after the flesh". So, the first thing that we see about this absolute conditional statement is that it applies at a personal level. Judgment for my sin doesn't apply to you and judgment for your sin doesn't apply to me.
 - In addition, we have seen all throughout this epistle that "death" is used for the entire process of corruption that results in the soul and spirit abandoning the flesh and not just the abandonment. Therefore, the first part of this sentence is telling us on a personal level that every act of "living after the flesh" results in personal corruption which ultimately results in our soul and spirit abandoning our "flesh".

- Next, notice that both parts of our sentence use the word: "ye". This means that everything said in this sentence applies to *'each and every one of us personally'*.
- The Second Equivalent Section, of this sentence, starts with the word "but". This means it is the opposite of the First Equivalent Section.
- Next, our sentence gives the phrase: "if ye through the Spirit". This tells us that we can not do this in our own strength but we must use the power of God's "Holy Spirit" in order to do the last phrase.
- Next, our sentence gives the phrase: "do mortify the deeds of the body".
- Next, our last phrase says: "ye shall live". This promise is only applied to those saved people who fulfill the requirement to receive the promise ("if ye through the Spirit do mortify the deeds of the body").
- **8:14** starts with "For" (Here's why) and tells us that "as many as are led by the Spirit of God, they are the sons of God". It provides another reason for what Paul concluded in **8:12**.
 - As seen throughout this Study, the word "For" gives us a future reason. This means that we have to follow ("are led by") "the Spirit of God" in order to become one of the "sons of God".
 - Since this sentence uses a conditional phrase ("as many as are"), our being "sons of God" is not guaranteed simply because we are saved. In fact, John 1:12 makes it clear that "becoming a son of God" is something that is added to our life after we "receive him". At our initial salvation, God gives us "power to become the sons of God", but we must access that "power" in order to "become a son of God". And, that "power" belongs to "Jesus Christ" (**Matthew 28:18**).
 - Next, our sentence gives the phrase "led by the Spirit of God" for the conditional requirement to "become a son of God". Unless we are actually following, and thereby allowing our character to be changed to become like God's character, we are not truly being "led by the Spirit of God", nor are we truly "becoming a son of God".
 - Next, our sentence gives the phrase: "they are the sons of God". The word "are" is a plural form of an ongoing verb of existence. As long as we continue to be "led by the Spirit of God", we will continue to be "a son of God". However, when we stop being "led by the Spirit of God", our natural sinful character tries to take over again and, as that happens, we become less of "a son of God".
 - Please see the Study called **Significant Events in the New Testament** for references to promises made in the New Testament outside of the Gospels.
- **8:15** starts with "For" (Here's why) and provides another reason for what Paul concluded in **8:12**.
 - Our sentence starts with the phrase: "For ye have not received the spirit of bondage again to fear". Where "sin" operates through "the flesh" to bring us into "bondage again to fear", the "Spirit of God" does not do that.
 - Next, our sentence gives the phrase: "but ye have received the Spirit of adoption". The "Spirit of God" is also a "Spirit of adoption" (which made us "sons of God" [8:14]). A person adopts a child to teach that child how to be like the parent (become a "son"). In addition, a natural child can be legally disowned but an adopted child can not be disowned. Therefore, as an adopted child, we have another assurance of everlasting salvation.
 - Next, our sentence gives the phrase: "whereby we cry, Abba, Father". We can personally cry to God the Father for help because we have an actual ongoing personal relationship with God the Father as "sons of God".
 - This right is not based upon some *'positional'* thing. Ask any grandfather what his personal response would be to someone who has spent years hurting his children and grandchildren. Then, that person came to him and claimed that the grandfather is "technically" his father and must, therefore, give him everything that the grandfather gives to his real children even while this "technical son" goes on trying to kill all of the real children and grandchildren. That is how people act who are relying upon their being a *'positional'* son instead of acting like a true "son of God". The promise provided in this

sentence applies to the real "sons of God" and not to any devil and flesh-serving person who claims to be a '*positional*' "son of God".

- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:16 and 8:17](#) are a single sentence that is separated into two Equivalent Sections by a colon. While this sentence is not connected to prior sentences by a connecting word, it is providing another series of sentences which give us further evidence that Paul's claims in this chapter are true.
 - In the first Equivalent Section of this sentence, we are told that we know "that we are the children of God" because "The Spirit itself beareth witness with our spirit". People who doubt their salvation either don't personally have the "witness" from "the Spirit" or they aren't listening to "the Spirit". Good godly people try to assure these people by with other Bible references that promise us "everlasting life" and other '*positional*' attributes. However, those sentences can't take away the witness from their own "spirit" that those references do not have the "witness" from "the Spirit (of God)".
 - All of the sentences in the Bible won't help them overcome the Holy "Spirit" refusing to "witness with their spirit". The main thing that they need is the "witness" from "the Spirit (of God)". That's where the Second Equivalent Section of this sentence comes in.
 - This Second Equivalent Section tells us that we are "heirs of God" if we are truly "the children of God" and if we "suffer with him (Christ)". A person can't be an "heir of God" without a salvation that makes them real "sons of God" and takes them to Heaven. So, if they are assured of their status as "heirs of God", their doubt of salvation will go away. However, people who are sure that they are a "child of God" are not necessarily assured of any inheritance beyond getting into Heaven.
 - According to the remainder of this sentence, the way to be assured that you are an "heir of God" is to be assured that you are a "joint-heirs with Christ". That assurance comes when "we suffer with him". Some people, that aren't sure of their salvation, had that assurance taken away because they refuse to "suffer with him (Christ)". All the sentences in the Bible are not going to make God give them that assurance before they meet God's requirement to have that assurance.
 - The last phrase, of our sentence, says: "that we may be also glorified together". Our sentence tells us that we need to "suffer with him (Christ)" if ("that") we want to "be also glorified together". Unfortunately, most people do not consider this requirement while they '*claim*' the promise. They want to '*claim*' to promise of a "crown". They want to '*claim*' to promise of a "mansion". However, at the same time they refuse to "suffer with him (Christ)". And, the true Biblical context of those promises matches the requirement that we see here.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:18](#) is a sentence that lots of people like to quote while ignoring the "For" which starts the sentence. They want to talk about "the glory which shall be revealed in us" while down-playing or ignoring "the sufferings of this present time". They don't like that requirement so they ignore or deny it. However, even those who do talk about "the sufferings of this present time", often (directly or indirectly) allow people to include the just punishment for their sins as part of "the sufferings of this present time". And, by starting this sentence with the word "For", God is telling us that this sentence is the "why" of the prior sentence. That prior sentence told us that we must "suffer with him (Christ)". Our current sentence continues with the phrase: "the sufferings of this present time". Therefore, our sentence truly states requirements which many people ignore or deny.
 - "Christ" did not suffer because of His own sins but He suffered because of the sins of others and because He brought the truth of the [gospel](#) to people. In particular, we have seen in this study that the [gospel of Christ](#) is a gospel that is taught to the saved people in order to bring spiritual maturity. Anyone who has truly preached the [gospel of Christ](#) knows of the suffering that can come from God's people who wish to remain spiritual infant while they '*claim*' the reward of being a fully mature spiritual leader. The

promise of this sentence can not be '*claimed*' unless we include the contextual requirement to "suffer with him (Christ)" by doing His ministry in this world.

- Our sentence starts with the phrase: "For I reckon that the sufferings of this present time". We dealt with most of this phrase earlier. However, we need to recognize that the "sufferings" are limited to "this present time".
- Next, our sentence gives the phrase: "are not worthy to be compared with the glory which shall be revealed in us".
 - First, this promise is future tense ("which shall be"). People need to realize that this is not a promise for the present time but is a promise for after we get to Heaven. Thus, we must act upon it by true Biblical "faith".
 - Next, the phrase "revealed in us" means that this will be our own personal "glory". However, the Bible makes it clear that the amount of our own personal "glory", which we will receive, is directly proportional to the amount of spiritual profit that we bring to God. Therefore, saved people who do not bring spiritual profit to God will have no personal "glory".
 - Next, the phrase "are not worthy to be compared" means that the personal "glory", which we will receive, will be far in excess of what we earned. This is because we must earn that "glory" by true Biblical "faith" and God rewards true Biblical "faith".
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:19](#) starts with "For" and [8:20-21](#) also starts with "For" with [8:20-21](#) explaining [8:19](#). Basically, all of the creatures on this earth are waiting "for the manifestation of the sons of God" when "Christ" returns to rule this Earth "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God".
 - These sentences are prophecy and the explanation does not belong in a simple summary of the sentences. Please see the note, for this sentence, in the detailed Study, for more about this doctrinal truth.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:20-21](#) is a single sentence as explained above. Please see the note for [8:19](#) under [Son](#) for more details on this.
- [8:22](#) starts with "For" and gives another reason for what was said back in [8:16-17](#). In fact, everything from [8:18](#) through [8:25](#) gives reasons to believe what was said back in [8:16-17](#). All of this is explained in the note for [8:19](#) under [Son](#).
- [8:23](#) starts with "And", which adds it to the prior sentence. It tells us that even though we have "the firstfruits of the Spirit", we will still receive more as "the sons of God". In particular, we will receive "the redemption of our body". (Please see [1Corinthians 15](#) and the Study called [Significant Events in the New Testament](#) about this promise).
- [8:24](#) is a doctrinally-critical sentence which tells us "For we are saved by hope". Many believe that '*we are saved by faith*', where '*faith*' is a one-time action. However, that is not Biblical. [Ephesians 2:8](#) tell us "by grace are ye saved through faith", but notice that it is not '*by faith*' but is "by grace". In addition, it is not '*by faith*' but is "through faith". There is much that can be said about this but basically when something is "by" it is how we get from the starting point to the end point.
 - True Biblical "hope" is in the person and not in anything else. Our "hope" must be in the Person of "Jesus Christ". And, our sentence continues by telling us that, even though we do not see "Jesus Christ", we must still put our "hope" in Him as a Person. We only need God to see our "hope" one time and then He provides the "grace" for our salvation even if we fail to maintain our "hope".
 - However, when something is "through" it is ongoing and continues to be connected to the source. Our "faith" must be ongoing actions (we live by "faith") and is not a one-time event that causes things to continue without ongoing faith. That's why true

saving "faith" is not our "faith" but "the faith of the Son of God" because He keeps it going.

- The Second Equivalent Section tells us: "but hope that is seen is not hope". Since this is separated from the First Equivalent Section by a colon followed by a but, we know that it is the opposite of the First Equivalent Section. That is, true saving "hope" is not seen before it is realized but then it must be seen by others after God gives us the desire of our hope. I have claimed, in several places within this study, that the main difference between "faith" and "hope" is that "faith" is based upon the promise of God while "hope" is based upon the character of God. Another difference is that "hope" is realized and stops being "hope" but causes us to "hope" for even more that we received. Where "faith" is an ongoing lifestyle, "hope" is an ever-increasing series of events that can appear to be continuous.
- In this sentence we see how "faith" and "hope" are similar in that both require action before any evidence is seen. Indeed, we get that from the Third Equivalent Section of this sentence which tells us: "for what a man seeth, why doth he yet hope for?" "hope" requires our action before we "seeth".
- The next sentence is also attached to this one.
- **8:25** starts with "But", which means it has the same subject as the prior sentence while going in a different direction. This sentence says "if we hope for that we see not, then do we with patience wait for it". It implies that those who claim to "hope for that they see not" but do not "with patience wait for it", then their claim of "hope" is false. "Hope" requires "patience", according to this verse, and it requires action before results are seen, according to the last verse. The reader should see the similarity between "hope" and "faith" in that both require our ongoing action while we wait for the results to come from God.
- **8:26** starts with "Likewise", which tells us that we are starting a new subject that can be thought of ("wise") in the same way ("Like") as we thought about the main subject of the prior sentences.
 - Back in **8:16**, we were told "The Spirit itself beareth witness with our spirit, that we are the children of God" and goes on to explain how what we will be has not yet been revealed. This logic continues through 8:24 which tells us that "we are saved by hope". We don't know what "the redemption of our body" will be like because that has not been revealed. However, our "hope" is based upon the character of God because we don't have a promise and don't know what God is going to give us and yet we still act based upon our belief in God.
 - Now Paul starts on the different subject of prayer (different from actions) that are "Likewise" in that we pray even though "we know not what we should pray for as we ought". We pray based upon the "hope" that "the Spirit also helpeth our infirmities" and "the Spirit itself maketh intercession for us".
 - The three sections of this sentence are all equivalent and each gives us a different way that "the Spirit" helps our prayers. We pray for what we believe is best and "hope" that "the Spirit" will take the desires of our heart and present them to God the Father "with groanings which cannot be uttered" but which can properly convey the heart of our prayer. We see this claim in the next sentence, which is added to this sentence by an "And".
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- **8:27** is added to the prior sentence with an "And". It tells us that "he that searcheth the hearts knoweth what is the mind of the Spirit" and "the will of God". It is based upon our "hearts" and "the mind of the Spirit" and "the will of God maketh intercession for the saints". We don't know any of these three items properly but pray in "hope" that God will grant us what our heart's desire is which lines up with the "mind" and "will of God".
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- **8:28** also starts with the word: "And". It adds it to what was already said. Many people preach this sentence while ignoring this "And", which starts this sentence. They are ignoring God's

contextual considerations. Then people wonder what's wrong with them or what's wrong with God that they don't get what is preached as the promise of this sentence.

- What this sentence is added onto is our acknowledgment of our own "infirmities", which is acknowledging that "we know not what we should pray for" but we "hope" that God will grant us what our heart's desire really is which also aligns with the "mind" and "will of God" (8:26-27).
- The people who do not have this reality settled in their "heart" (8:27) can not add ("And") this sentence to what has not been settled. Then when they are told that "all things work together for good", they have trouble figuring out how these things that God is doing are for their "good". The problem is that God is not acting the way they think God should act. However, when we acknowledge that we don't know how to get what is "good", and don't even know how to identify what is "good", then we have no reason to question anything that God does. Instead, people expect God to work in a way that is not how God wants to work.
- Not only that, but people who settle 8:26-27 in their heart before approaching 8:28 don't expect God to accomplish their purpose but expect God to call them and then reveal His purpose. These people truly are: "them that love God, to them who are the called according to his purpose". These are the people who meet all of the qualifications of this sentence and have no problem knowing that "all things work together for good to them that love God, to them who are the called according to his purpose".
- I was riding my motorcycle at over 70 mph when the drive-train (not brakes) locked up. I put it into a slide and then it flipped and I hit the pavement a dozen times at 70 mph or more. Several doctors who said they didn't believe in God told me that I had a miracle to even live and there were several other things that happened which made lost people acknowledge God's working in my life. Even when I was in so much pain that I literally couldn't see the end of my bed, I didn't question that this would "work together for (my) good". I'm sure that those who haven't been there would question the sincerity of this claim while those who have been there will acknowledge the truth of this claim. The true understanding of this sentence only comes after experiencing it and that experience will only come when it can be added on top of 8:26-27 being true in a person's life.
- Our sentence starts with the phrase: "And we know that all things work together for good". Everyone loves this phrase even though most people use a non-Biblical definition for the word "good".
- Next, our sentence gives the phrase: "to them that love God". Everyone likes to claim that they fulfill this requirement. However, John 14:15 tells us that "Jesus" said, "If ye love me, keep my commandments." A lot of people who claim that they fulfill this requirement do not fulfill what "Jesus" said was required in order to fulfill this requirement.
- Next, our sentence gives the phrase: "to them who are the called according to his purpose". Implied in this phrase is the requirement to answer the "call" in the way that "Jesus Christ" demands.
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:29](#) gives us the reason ("For") for God making sure that "things work together for good to them that love God" and meet the other requirements for [8:28](#). This sentence gives us a general principle that applies to many people and events and is used here as the reason for the promise of [8:28](#). It uses "predestinate", which many people mess up doctrinally. Please see the note for [8:29](#) under [Son](#) for more details.
 - Our sentence starts with the phrase: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son".
 - Before anything began ("fore"), God knew that some people would come to Him His way. These are the people "whom he did foreknow". God did not "foreknow" certain individuals and set their destiny to heaven and other individuals He set their destiny to Hell. That is a doctrine of Hell. 1Timothy 2:4 tells us: "Who (God) will have all men to be saved, and to come unto the knowledge of

the truth.” Therefore, as written, God knew that some people would come to Him His way and they are the people that God did “foreknow”.

- Our phrase continues with: “whom he did foreknow, he also did predestinate”. The true meaning of the word “predestinate” is: *‘set the ending place before starting a trip’*. Please notice that where God “did predestinate” these people was: “to be conformed to the image of his Son”. This is not the ending place that the deceivers claim. And, in keeping with the context of the rest of our chapter, this is where God wants everyone to end up.
- Next, our sentence gives the phrase: “that he might be the firstborn among many brethren”. The word “that” tells us that this is why God “did predestinate to be conformed to the image of his Son”. The indication is that, while we might be a child of God, if we are not “conformed to the image of his Son” then God may not consider us to be His “brethren”.
- Please see the note, for this sentence in the detailed Study, for more details on this sentence.
- Please see the Study called [Significant Events in the New Testament](#) for references to the promises made in the New Testament outside of the Gospels.
- [8:30](#) gives us more about “predestinate” when it starts with “Moreover” ‘added to the prior sentence while providing additional results’. Our sentence is providing several steps which must be done in the order stated by the sentence. Many people want to ‘claim’ the end result while skipping prior steps but our sentence does not allow for that to happen. Please see the note for [8:29](#) under [Son](#) for more details.
 - Our sentence starts with the phrase: “Moreover whom he did predestinate, them he also called”. We already dealt with the word “Moreover”. This phrase tells us that God “called” everyone who came God’s way (“predestinate”). However, not everyone who is “called” is also “chosen”.
 - Next, our sentence gives the phrase: “and whom he called, them he also justified”. All who are saved are also “justified” by their initial salvation. However, we sin after being saved and we need to be “justified” for those additional sins. Paul already dealt with this doctrine earlier in this epistle. Some saved people are not “justified” for sins done after they become a child of God.
 - Next, our sentence gives the phrase: “and whom he justified, them he also glorified”. This phrase is limited to saved people who are “justified” after becoming a child of God. Those saved people are also “glorified” while the people who are not “justified”, after becoming a child of God, are not “glorified”.
 - Please see the note, for this sentence in the detailed Study, for more details on this sentence.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:31](#) is a call to action where Paul is essentially asking why those who claim to be Christians are not acting upon their claims. All through each sentence from [8:1](#) we have seen Paul giving argument after argument about how our “walk” reveals what we really believe and how those who say one thing and do another are liars. If we are honestly admitting our own helplessness and wanting God to work through our lives and are honestly willing to do whatever “Christ” wants us to do, God will take care of any opposition. This is shown in the next sentence which essentially promises that. Please see the note for [8:32](#) under [Son](#).
 - All through each sentence from 8:1 we have seen Paul giving argument after argument about how our “walk” reveals what we really believe and how those who say one thing and do another are liars. If we are honestly admitting our own helplessness and wanting God to work through our lives and are honestly willing to do whatever “Christ” wants us to do, God will take care of any opposition. This is shown in the second sentence of our verse.
 - Our first sentence says: “What shall we then say to these things?”. The phrase: “these things” is referring to the “things” of the immediately prior sentences where we saw that only a few of saved people also received the end result (being “glorified”). Therefore,

what follows this sentence does not apply to all saved even though all saved want to '*claim*' the promises which follow this sentence.

- Our second sentence says: "If God be for us, who can be against us?". This is a conditional ("If") where the resulting protection from God ("who can be against us?") is only promised to those saved people who fulfill the requirements which were written before this sentence.
- Please see the notes, for these sentences in the detailed Study, for more details on this sentence.
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:32](#) is another sentence that is often taken out of context. People think this sentence promises "all things" to everyone who claims to be saved no matter how they are live and no matter why they want these "things". Such thoughts obviously goes against [James 4:1-10](#). When Paul says "us" he is limiting this promise to those who meet the qualifications found since [8:1](#), which is not everyone who claims to be saved. Those who meet Paul's qualifications have also done what James tells people to do in [James 4:1-10](#). Please see the note for [8:32](#) under [Son](#) for more details.
 - Our sentence starts with the phrase: "He that spared not his own Son". The "He" is obviously God the Father. And, while most people do not think about it, God the Father also suffered when "He spared not his own Son". God the Father had to turn His back on "his own Son" when He became sin for us. While there is a lot more to this doctrine, we see that God the Father was willing to suffer whatever it took in order to save us.
 - Next, our sentence gives the phrase: "but delivered him up for us all". This includes the people who reject God's salvation and end up in "the lake of fire".
 - Next, our sentence gives the phrase: "how shall he not with him also freely give us all things". Please pay attention to the phrase: "with him". The lost are not "with him" and, therefore, can not '*claim*' this promise. The carnal are not "with him" and, therefore, can not '*claim*' this promise.
 - Please see the notes, for these sentences in the detailed Study, for more details on this sentence.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:33](#) asks "Who shall lay any thing to the charge of God's elect?" and people go on to claim that all saved are "God's elect". But this directly follows [8:32](#) where we saw that many (most?) people who claim to be saved don't meet the qualifications found in Romans leading up to here. Neither can many (most?) people who claim to be saved claim to have done [James 4:1-10](#) which is also required. Please also see the note for [8:32](#) under [Son](#) and the note for [8:34](#) under [Christ](#) for related details.
 - The first problem with such a '*claim*' is that not all saved are "God's elect".
 - Next, this directly follows [8:32](#) where we saw that carnal people also do not meet the qualifications. Neither can many people who claim to be saved claim to have done James 4:1-10, which is also required.
 - Next, many make the mistake of misinterpreting the second sentence of this sentence which says "It is God that justifieth". People whom God has not "justifieth", after they become a child of God, also do not fulfill the requirements. (Please remember and review the note for Romans 8:1.)
 - Next, the entire chapter was talking about the same thing: the "walk" of the saved. People who do not have the required "walk" do not fulfill the requirements.
 - Next, we also saw that there is a "condemnation" for some saved people. They also do not fulfill the requirements.
 - Paul has been writing since [8:16](#) about "the children of God" who have "The Spirit itself bearing witness with our spirit". We have seen that this is not all who claim to be saved but is those who are truly trying to serve God. Just as Satan tries to bring false accusations against such before God, he also will have people bring false accusations against such to

try to discourage them and make them stop serving God. Satan doesn't bother with false accusations against those who claim to be saved but live for sin because he doesn't need the false accusations. Further, Satan doesn't want to discourage them from their current lifestyle which teaches the lost world that '*Christianity*' is a lie.

- This sentence is only about those who are truly trying to serve God and receive lies and false accusations as a result. Paul is telling such to not worry about the false accusations and don't even worry about the small true accusations because "It is God that justifieth".
- Please see the notes, for these sentences in the detailed Study, for more details on this sentence.
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:34](#) is a continuation of the argument that Paul started in [8:16](#) and that we have seen that it is not applied to all who claim to be saved but is limited to those who have "The Spirit itself bearing witness with our spirit, that we are the children of God". Please see the note for [8:34](#) under [Christ](#) for more details.
 - As noted several times, there are qualifications which limit those who will receive the promises of these sentences. As we have seen consistently throughout the Bible, "Christ" is used by itself (not "Jesus Christ" or "Christ Jesus" or anything else) when the Bible is talking about a blessing that only some of the saved receive. This consistent use of "Christ" is exactly in line with the limits found in the context of these sentences.
 - Our first sentence says: "Who is he that condemneth?". The answer to this sentence is: "Satan" (Revelation 12:10). Our second sentence says: "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". Sounds great if you ignore Mark 8:38 and Luke 9:26. If we are "ashamed of me (Jesus Christ) and of my words, him also shall the Son of man be ashamed". So, saved people who do not truly belong to "Christ" ([8:9](#)), will not have Him "maketh intercession for" them when "Satan" "condemneth" them before God the Father.
 - Our sentence starts with the phrase: "It is Christ that died, yea rather, that is risen again". And, 14:9 tells us: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living". Therefore, if we do not let "Christ" be "Lord" in our personal life, then we have not met the requirement to receive this promise that he will be our personal "intercessor".
 - Next, our sentence gives the phrases: "who is even at the right hand of God, who also maketh intercession for us". The application of these phrases was explained above. The "us", in this phrase, is limited to those saved people who are truly trying to serve God.
 - Please see the notes, for these sentences in the detailed Study, for more details on this sentence.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:35](#) has two (2) sentences and, again, uses "Christ" in the same way as [8:34](#). The consistent use of "Christ" throughout the Bible is exactly in line with the limits found in the context of these verses. Saved people who are holding onto their sin cling to this sentence and believe the religious claim that they are "positionally in Christ" even though all of the evidence from God says they are not. Look at the next (related) sentence that says "for thy sake we are killed all the day long; we are accounted as sheep for the slaughter". Saved people who do not fit this sentence have the love of "Jesus" but can not claim "the love of Christ". Please see the note for [8:35](#) under [Christ](#) for more details on this statement.
 - Our First sentence says: "Who shall separate us from the love of Christ?". People misquote this sentence by changing "Christ" to "God". However, this doctrinal error denies the doctrine of the Trinity. Our chapter and epistle also make the doctrinal distinction between the two persons of the Trinity. Therefore, this change ignores contextual considerations. And, in particular, the prior sentence made this distinction doctrinally clear and anyone who ignores this distinction is lying, even if they have been deceived and failed to verify their doctrine before passing it on.

- The notes for the prior sentence explain that there are saved people who have left their ongoing personal relationship with "Christ". Therefore, no one else has "separated them from the love of Christ" but they did it to themselves.
- Our verse continues with: "shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?".
- Notice that we now see actions done by others instead of people, or classes of people.
- Please see the notes, for these sentences in the detailed Study, for more details on this sentence on each of these words.
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:36](#) is a quote of [Psalm 44:22](#) and is given to support what Paul said in earlier verses. Please see the notes for [8:34](#) and [8:35](#) under [Christ](#) for more details.
- [8:37](#) starts with "Nay". Starting in [8:31](#) Paul presents seven questions and here he is denying all of them. [8:37-39](#) is Paul's answer to each and every one of these questions. (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.)
 - Back in [8:16-17](#) Paul started talking about "the children of God" and what that really means. Religious men claim that we are '*positionally*' "the children of God" but what Paul talks about from 8:16 through the end of Romans 8 does not match the actual experience of those who are '*positionally*' "the children of God" while living for Hell.
 - Next, the consistent use of "Christ" (by itself) throughout the Bible is that "Christ" (by itself) is used for blessings that are given to some saved people while those blessings are denied to other saved people. In particular, these blessings are denied to those who are '*positionally*' "the children of God" while living for Hell.
 - Next, the use of "Christ" (by itself) from [8:16](#) through [8:39](#) matches the Biblical use of the title of "Christ" (by itself) throughout the Bible. The blessings in this section are only experienced by some of the people who claim to be saved. All these blessings are given here to encourage all saved people to abide in Christ.
 - Paul ends this section with [8:39](#) where he tells us about "the love of God, which is in Christ Jesus our Lord". He uses the phrase "Christ Jesus our Lord" specifically to let us know that the only way that we will experience "the love of God" is if we are saved and concentrating on spiritual maturity after our initial profession ("Christ Jesus") and we are obeying without question "our Lord". Also, this experience is available to all saved people ("Christ Jesus") but only if they do it God's way.
 - There may be some who disagree with what I have just written but all who disagree should take an honest interpretation of the entire sentence. Those people who claim to be '*positionally saved*' ("the children of God") while they live for Hell do not experience being "more than conquerors through him that loved us".
 - What's more, it is impossible for those people to experience being "more than conquerors" because it is "through him". No one can get something "through" a person that they have no relationship with. On the other hand, it should be obvious to everyone that the better relationship that you have with a person, the more that you will get "through" them.
 - There is absolutely no way that anyone can honestly interpret this sentence (and section) while claiming that these blessings are given from God to people who claim to be '*positionally saved*' while they live for Hell and refuse to abide in Christ.
 - Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.
- [8:38-39](#) is a single sentence that starts with "For". It gives the reason for what Paul said in the prior sentence and for what Paul has claimed from [8:16](#). Please see the note for [8:39](#) under [Lord Jesus Christ](#) for more details.
 - Our sentence starts with the phrase: "For I am persuaded". Many people fail to separate the definition of "persuaded" from the definition of "prove". Paul can't give absolute laws, which never change, and which "prove" that this is true. However, he

is "persuaded" because of his personal experiences, some of which he put into his personal testimony.

- Next, our sentence gives the phrase: "that neither death, nor life, nor angels, nor principelities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature". Please see the notes, for these sentences in the detailed Study, for more details on this sentence on each of these words.
- Next, our sentence gives the phrase: "shall be able to separate us from the love of God". Please notice that Paul deliberately separates "the love of God", in this sentence, from "the love of Christ" found in 8:35. And, where 8:35 listed actions by men, our current sentence lists more powerful beings and things.
- Next, our sentence gives the phrase: "which is in Christ Jesus our Lord". This combination of titles, in this order, is very significant doctrinally and the notes for this sentence explains that significance.
- Please see the notes, for these sentences in the detailed Study, for more details on this sentence.
- Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.

Overview of Chapter 9

Verse to Sentence cross-reference:

[Chapter Start](#), [C9-S1](#) (Verse 1-2), [C9-S2](#) (Verse 3-5), [C9-S3](#) (Verse 5), [C9-S4](#) (Verse 6), [C9-S5](#) (Verse 6-7), [C9-S6](#) (Verse 8), [C9-S7](#) (Verse 9), [C9-S8](#) (Verse 10-12), [C9-S9](#) (Verse 13), [C9-S10](#) (Verse 14), [C9-S11](#) (Verse 14), [C9-S12](#) (Verse 14), [C9-S13](#) (Verse 15), [C9-S14](#) (Verse 16), [C9-S15](#) (Verse 17), [C9-S16](#) (Verse 18), [C9-S17](#) (Verse 19), [C9-S18](#) (Verse 19), [C9-S19](#) (Verse 20), [C9-S20](#) (Verse 20), [C9-S21](#) (Verse 21), [C9-S22](#) (Verse 22-24), [C9-S23](#) (Verse 25), [C9-S24](#) (Verse 26), [C9-S25](#) (Verse 27-28), [C9-S26](#) (Verse 29), [C9-S27](#) (Verse 30), [C9-S28](#) (Verse 30), [C9-S29](#) (Verse 31), [C9-S30](#) (Verse 32), [C9-S31](#) (Verse 32), [C9-S32](#) (Verse 32-33)'.

Our chapter theme is: "*God's Way Versus Man's Way*".

The most important sentence of this chapter is: "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. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" ([Romans 9:15-16](#)). It is all about how God chooses to work. We can not force God to do our will or to accept what we think makes us acceptable. God chooses those who come by faith and rejects those who seek righteousness by works. [Chapter 9](#) follows [Chapter 8](#) where Paul was telling about the difference between those that "are in Christ Jesus, who walk not after the flesh, but after the Spirit" and those who claim to be '*positionally saved*' while they "walk after the flesh". Now in [Chapter 9](#) Paul uses the Jews, who are "positionally" the "children of God" to show us what God is going to do to those who claim to be '*positionally saved*' while they "walk after the flesh". (See the notes for [9:24](#) and [9:32-22](#).)

People wonder '*Why can't I get the promises of chapter 8?*' when they misunderstand, or ignore, how God chooses to work. As we saw in the notes above, for the prior chapter, God rejects a "*carnally minded*" person while He gives promises to people who "walk by faith". In this chapter, Paul tells us that God treated the Jews the same way as he treats us and there is nothing he can do to change how God judges people. Paul explains here how God's people thought they were "righteous" when, in fact, they were sinning. They thought they could demand the promises of God when no one can demand things like "mercy". God gives things like "mercy" to those that He chooses to give it to in order to show His character but no one can demand it. God gives His "righteousness" to all who "seek it by faith" while denying it to all who seek it "by the works of the law".

The most used non-prepositional word in this chapter is "God" with 11 occurrences. The second most used non-prepositional word in this chapter is "children" with 7 occurrences. "Mercy" and "righteousness" both have 6 occurrences. This chapter tells us how "God" deals with people who are truly His "children".

Below are summaries of each sentence which supports the chapter summary which was just given.

1. [9:1-2](#) is a single sentence that opens the subject of this chapter and not only expresses Paul's "great heaviness and continual sorrow in my heart" but also that of "Christ". This "continual sorrow [of] heart" was because God wanted to give His children (the Jews) great blessings but could not because they refused to receive them the way that God made them available. That is, the blessings were made available "through" a personal relationship with God. Since they

insisted in trusting in a '*positional*' relationship and refused the personal relationship, they missed all the blessings that God wanted to give them.

- a. Our sentence starts with the phrase: "I say the truth in Christ". "Truth" is defined by God. However, there are so many convincing liars in the world that we will find "truth" only if we maintain our personal relationship "in Christ".
 - b. Next, our sentence gives the phrase: "I lie not". This is a rephrasing of the prior phrase. That makes what follows part of the law of God which will be used to judge us.
 - c. Next, our sentence gives the phrase: "my conscience also bearing me witness in the Holy Ghost". Here we see that God's "Holy Ghost" uses our "conscience" to let us know what is right and wrong. In addition, Paul is writing that what he will write is not just his own feelings but it also comes from God.
 - d. Next, our sentence gives the phrase: "That I have great heaviness and continual sorrow in my heart". Now, Paul was feeling these things, and he felt them as "a servant of Jesus Christ" so that he could express what "Jesus Christ" felt. However, the truly important doctrine is not the feelings but is the cause of the feelings, which is stated in the sentences which follow this sentence.
 - e. Please see the note for [9:1](#) in the Lord Jesus Christ Study for details on how "Christ" adds these blessings to the lives of saved people after their first profession. Please also see the Study called [Relational Prepositions](#) for details on how saved people must stay "in Christ" in order to continue receiving these blessings.
2. [9:3-5](#) is a single complex sentence that is explained in the notes for [9:3](#) and [9:5](#) under [Christ](#) for more details. The Jews have always had a special relationship with God and always will even though they are currently "divorced" from God.
- a. Our sentence starts with the word: "for". This means that it is telling why the prior sentence is true.
 - b. Next, our sentence gives the phrase: "I could wish that myself were accursed from Christ". Please note that Paul writes "accursed from Christ" and not "accursed from God". "Christ" is the role used by the Son of God to teach us how to mature spiritually after we become children of God. And, there are many blessings given to those people who maintain their ongoing personal relationship "in Christ" and many blessings are denied to those people who fail to maintain their ongoing personal relationship "in Christ". Therefore, Paul is not writing that he "could wish" himself lost. He is writing that he "could wish" himself cut off from the additional blessings.
 - c. Next, our sentence gives the phrase: "for my brethren, my kinsmen according to the flesh". Here Paul is identifying whom he has these feelings for. Most people have greater feelings for family than for strangers. And, even though Paul was sent to the Gentiles, he still cared for his own people.
 - d. Next, our sentence gives the phrase: "Who are Israelites". This name is used for the Jews when God is emphasizing their relationship to God. Even though they had this relationship, they did not receive the blessings that were available through the relationship because they abused the relationship.
 - e. Next, our sentence gives the phrase: "to whom pertaineth the adoption". None of us are natural children of God. We are all born natural children of the Devil. However, God offers everyone "adoption" but they have to accept the proper relationship with God which includes learning His character. (Anyone who adopts a child does so with the intent to teach that child what type of person to be.) The "Israelites" were offered this relationship so that they could be used by God to offer the relationship to everyone else. Instead, they refused to let God teach them His character and, instead, became proud.
 - f. Next, our sentence gives the phrase: "and the glory". They were to bring "glory" to God by getting others saved. And, as a result, they would receive personal salvation and "glory" in Heaven.
 - g. Next, our sentence gives the phrase: "and the covenants". "Covenants" are spiritual contracts which are enforced by the court of God. In the case of this sentence, Paul is writing about "covenants" which God made with all men. However, instead of telling others about the "covenants", the Jews hid their existence from other men. They

- particularly lied about God promising Abraham that he would be "a father of many nations" ([Genesis 17:4-57](#); [Romans 4:17-18](#)).
- h. Next, our sentence gives the phrase: "[and the giving of the law](#)". The purpose of the law was to reveal sin (Romans 3:20). Instead, the Jews claimed that it made them sanctified.
 - i. Next, our sentence gives the phrase: "[and the service of God](#)". They were given "[the service of God](#)" but throughout the Old Testament we read that they despised and profaned this "[service](#)". And, like many religious people of today, they claimed that God was to "[serve](#)" them.
 - j. Next, our sentence gives the phrase: "[and the promises](#)". Every blessing that man receives from God is based upon a "[promise](#)". But, like many religious people of today, they claimed that God had to give them the blessings based even while doing the sinful desires of their flesh and refusing to fulfil the requirements in order to receive the blessings. Please see the Study called Significant Events in the New Testament for references to promises made in the New Testament outside of the Gospels.
 - k. Next, our sentence gives the phrase: "[Whose are the fathers](#)". All throughout the Gospels, we read about the Jews claiming that Abraham was their "[father](#)" and that, as a result, they received the promises of God. However, "[Jesus](#)" denied their claim because they did not do the things which Abraham did ((John 8:39-41).
 - l. Next, our sentence gives the phrase: "[and of whom as concerning the flesh Christ came](#)". "[Jesus Christ](#)" was a physical Jew. Please see the Study called Significant Gospel Events for references to prophecies about "[Christ](#)".
 - m. Next, our sentence gives the phrase: "[who is over all](#)". This is another way of saying that "[Jesus Christ](#)" is "[Lord of lords and King of kings](#)".
 - n. Next, our sentence gives the phrase: "[God blessed for ever](#)". This says that "[Jesus Christ](#)" is "[God blessed for ever](#)".
 - o. Next, our sentence gives the phrase: "[Amen](#)". This doubles the prior sentence and makes it part of God's law. We will be judged for how we accept or reject the truth of the prior sentence.
3. [9:6-7](#) hold two sentences with the first half of the second sentence being in [9:6](#). The first sentence is a double-negative that essentially says that "[the word of God hath \[some\] effect](#)". True: it had little or no effect for most Jews but it had good "[effect](#)" with some Jews. The second sentence starts with "[For](#)" and gives us the reason why Paul says that "[the word of God hath \[some\] effect](#)". This second sentence tells us that not everyone who is a physical descendant "[of Israel](#)" is counted as "[Israel](#)" by God. [9:8](#) which restates this sentence and all of the sentences through [9:13](#) are continuations of what Paul says here.
 - a. Our first sentence says: "[Not as though the word of God hath taken none effect](#)". The word "[effect](#)" means: '[cause a change](#)'. (Please see the note for 8:10 about how the Jewish religious traditions caused "[the commandment of God of \(to have\) none effect](#)".) In our current sentence, we read that "[the word of God hath taken effect](#)" but that was with few Jews and they had to reject the Jewish religious traditions. Likewise, very few religious people of today have a changed life because they believe religious traditions which go against the true word of God.
 - b. Our second sentence starts with the phrase: "[For they are not all Israel, which are of Israel](#)".
 - i. The word "[For](#)" means that this sentence is telling us why the prior sentence is true.
 - ii. The phrase "[of Israel](#)" is used for the physical descendants of Jacob / Israel.
 - iii. The phrase "[they are not all Israel](#)" is used to mean that they do not all have a spiritual relationship with God.
 - iv. Thus, our phrase is telling us that many Jews do not have a spiritual relationship with God. And, that is why the prior sentence is true. Only those Jews who had a spiritual relationship with God were considered to be "[Israel](#)", by God, and all of those Jews let "[the word of God \(to\) taken effect](#)" and cause them to have a changed life.
 - c. Next, our sentence gives the phrase: "[Neither, because they are the seed of Abraham, are they all children](#)". As already written, the Jews claimed to be "[the seed of](#)

- Abraham" and "Jesus" disputed their claim because they did not do the things that "Abraham" did. This is a second evidence, in our current sentence, that God rejects claims of receiving spiritual blessings based upon some physical positional basis.
- d. Next, our sentence gives the phrase: "but, In Isaac shall thy seed be called". The Bible reports that "Isaac" had the submissive character of "Abraham" and had a similar relationship with God as "Abraham" had. Ishmael is reported to be totally different. And, we are not told about the other sons of "Abraham". Our sentence says "In Isaac shall thy seed be called" because "Isaac" had the relationship with God that God demands.
 - e. Please see the note for [9:9](#) under [Son](#) for more details.
4. [9:8](#) states what was said in [9:6-7](#) ("That is") another way. All of the sentences through [9:13](#) are continuations of what Paul says in [9:6-7](#). This sentence tells us that not everyone who is a physical descendant "of Israel" is counted as "Israel" by God.
 - a. Our sentence starts with the phrase: "That is, They which are the children of the flesh, these are not the children of God". The phrase: "That is" tells us that this sentence is saying the same thing as the prior sentence but only says it in a different way. The doctrine of the entire phrase is explained in the note above.
 - b. Next, our sentence gives the phrase: "but the children of the promise are counted for the seed". The word "seed" is used, symbolically, for "heirs". Not only were the Jews who trusted in God's "promise" made "heirs", but anyone, today, who also trusts in God's "promise" is also made an "heir" ([8:16-17](#)).
 - c. Please see the note for this sentence, in the detailed Study, for more details on this sentence.
 - d. Please see the Study called Significant Events in the New Testament for references to promises made in the New Testament outside of the Gospels.
 - e. Please see the note for [9:9](#) under [Son](#) for more details.
 5. [9:9](#) starts with "For" and gives us the reason for what Paul said in the prior sentences. There Paul; said that not all of "the children of the flesh" were accepted by God but only "the children of the promise". In his reason provided in this sentence, Paul says, "At this time will I come, and Sara shall have a son". The "son" of "Sara" was the "child of the promise" that God accepted and Abraham's other sons were "the children of the flesh" that God rejected. All sentences through [9:13](#) are continuations of what Paul says in [9:6-7](#).
 - a. Our sentence starts with the phrase: "For this is the word of promise". Here we see that "the word of promise" is written in God's word. If we can not find a Bible reference then it is not a true "word of promise".
 - b. Next, our sentence gives the phrase: "At this time will I come, and Sara shall have a son". The "son" of "Sara" was the "child of the promise" that God accepted and Abraham's other sons were "the children of the flesh" which God rejected.
 - c. Please see the note for [9:9](#) under [Son](#) for more details.
 6. [9:10-12](#) is a single complex sentence. All sentences through [9:13](#) are continuations of what Paul says in [9:6-7](#). This sentence tells us that Rebecca conceived by the promise of God and that promise included positions for her sons that would show "election".
 - a. Our sentence starts with the phrase: "And not only this". Our current sentence is added to the message of the prior sentences.
 - b. Next, our sentence gives the phrase: "but when Rebecca also had conceived by one, even by our father Isaac". At first, "Rebecca" could not "conceive" until after "Isaac intreated the LORD for his wife" ([Genesis 25:21](#)). Thus, we see that God answers prayers of His children where He, often, does not do so for the lost.
 - c. The last phrase, of our sentence says: "It was said unto her, The elder shall serve the younger". Here we see God directly saying His plan. However, Esau rejected God's plan, which is why he received the results that he received. He was rich in this world but, apparently, died lost.
 - d. In between the first phrase and the last phrase, of our sentence, we have the included part. The first two phrases, of the included part, are: "For the children being not yet born, neither having done any good or evil". Thus, we see that they did nothing to affect God's

choice. The doctrine of this included part is explained in the next few sentences of our chapter.

- e. Next, our sentence gives the phrase: "that the purpose of God according to election might stand". Here we see why God did what He did. God wanted to reveal "the purpose of God according to election". And, our included part makes it clear that God's "purpose of election" has nothing to do with what we do or do not do. God "elects" a way for us to receive promises from God. God does not "elect" people. The people who accept "the purpose of God according to election" are God's "elect".
 - f. The last phrases, of our included part, are: "not of works, but of him that calleth". Again, we see that "election" is "not of works" but is by our answering God's "call" the way that God tells us to answer it.
 - g. Please see the note for [9:9](#) under [Son](#) for more details.
7. [9:13](#) concludes the subsection that Paul started in [9:6-7](#).
- a. Our sentence starts with the phrase: "As it is written". Paul is giving us doctrine based upon scripture. Please always see the related note, in the Book Study, for Old Testament references.
 - b. Next, our sentence gives the phrase: "Jacob have I loved, but Esau have I hated". Again, it is easy to misinterpret these phrases. God "hated" Esau because Esau rejected God's "election" but God "loved" Jacob because Jacob accepted God's "election".
 - c. Please see the note for [9:9](#) under [Son](#) for more details.
8. [9:14](#) has another "God forbid". That tells us that there is absolutely positively no way that "there unrighteousness with God". This immediately follows Paul talking about "election" and the religious people object to God's "election" and try to claim that God is "unrighteous" because of His "election". Paul explains how the principles God's "election" work in the sentences through [9:21](#). Then in [9:22](#) through [9:29](#), Paul applies the principles of "election" to Jews and Gentiles.
- a. Our sentence tells us that tells us that it is absolutely positively no way that "there is unrighteousness with God".
 - b. The first sentence of our verse says: "What shall we say then?". Basically, Paul is asking if we think that we should agree with devil led lost people. And, of course, his answer is: "God forbid".
 - c. The first sentence of our verse says: "Is there unrighteousness with God?" This is the claim of devil led lost people, which we are to always reject strongly.
9. [9:15](#) is a quote of [Exodus 33:19](#) and [Exodus 34:6-7](#) where God essentially said that He decides whom He has "mercy on" and whom He has "compassion on".
- a. This is the start of Paul's explanation of "election". A lot of people pervert this doctrine to claim that it means something other than what Paul explains here and what Peter explains in [2Peter](#)
 - i. [2Peter 1:1-4](#) tells us that "ye might be partakers of the divine nature".
 - ii. Then in [1:5-7](#) he gives specific attributes of "the divine nature".
 - iii. Then in [1:8-9](#) Peter tells us "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins".
 - iv. Peter concludes these statements ("Wherefore") with "brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall".
 - v. We "make your calling and election sure" by "doing these things" that are part of "the divine nature".
 - vi. EVERYONE who has "the divine nature" has God's "election" and "mercy" and "compassion". God gives these things to those who believe His promise and are willing to receive whatever position God gives them.
 - b. We also see this doctrine said another way in the next verse.
 - c. Our sentence starts with the word: "For". That means that this sentence is explaining why God is not "unrighteous" when he decides to love those who come to Him through His

promise and accept the position that God gives to them. It also is explaining why God is not "unrighteous" when he decides to "hate" those who try to make Him accept their religious 'position' and those who refuse to accept the position that God gives to them (like Esau).

- d. Next, our sentence gives the phrase: "he saith to Moses". Thus, we see that Paul is referencing scripture as the basis of this doctrine.
 - e. Next, our sentence gives the phrase: "I will have mercy on whom I will have mercy". "Mercy" is defined as: 'not getting punishment which we earned'. No one can demand "mercy".
 - f. Next, our sentence gives the phrase: "I will have compassion on whom I will have compassion". "Compassion" is a sharing ("com") of feelings ("passion"). No one can demand "compassion".
10. [9:16](#) Gives us the conclusion of what came before.
- a. Our sentence starts with the phrase: "So then". This means that our current sentence is a result of God's "election".
 - b. Next, our sentence gives the phrase: "it is not of him that willeth". [John 1:12-13](#) explains that this phrase means that God's "election" is not according to someone's religious desires.
 - c. Next, our sentence gives the phrase: "nor of him that runneth". This means that God's "election" is not according to our religious works.
 - d. Next, our sentence gives the phrase: "but of God that sheweth mercy". It is by "mercy" that God gives us salvation and God gives this to everyone who comes the way that God "elects" for us to come.
11. [9:17](#) quotes [Exodus 9:16](#) and in [Exodus 9:13-26](#) we read the story where judgment came upon those that refused to believe the promise of God and those that believed and obeyed escaped judgment. So our Biblical example shows that God "elects" to give mercy to those that believed and obey and that God "elects" to refuse mercy to those that refuse to believe or refuse to obey.
- a. Our sentence starts with the word: "For". This means that our current sentence is telling us why the prior sentence, about God's "election", is true.
 - b. Next, our sentence gives the phrase: "the scripture saith unto Pharaoh". Thus, we see that this sentence is based upon "scripture" and the reference to "Pharaoh" lets us know what part of the "scripture" is being referenced.
 - c. Next, our sentence gives the phrase: "Even for this same purpose have I raised thee up, that I might shew my power in thee". Here we see that God has a purpose for evil rulers. And, we should not pray for God to remove the ruler but should pray for God's protection from them and for God to reveal His purpose to us so that we can understand the working of God.
 - d. Next, our sentence gives the phrase: "and that my name might be declared throughout all the earth". When God shows His "power", He expects His people to "declare it throughout all the earth".
12. [9:18](#) tells us conclusion of the doctrine that Paul has written about.
- a. Our sentence starts with the word: "Therefore" and gives us the result of God's plan of "election".
 - b. Next, our sentence gives the phrase: "hath he mercy on whom he will have mercy". God chooses whom He will give "mercy" to and scripture promises "mercy" to those people who believed and obey.
 - c. Next, our sentence gives the phrase: "and whom he will he hardeneth". Those people who that refuse to believe or refuse to obey receive and ever increasing "hardening". and find it even harder to believe and obey the next time that they have a choice. This disproves the lie that people can get saved any time that they want. If God "hardeneth" someone, then they will still be physically alive but will go to Hell with no more chances to truly Biblically repent.
13. In [9:19](#) Paul voices the objection of people who like to blame everyone else for their own sins and faults.

- a. The first sentence, of our verse, says: People are blaming God for their own decisions to sin. God does not "hardeneth" anyone until they have "hardened" their own heart first and, usually, have done so several times. Therefore, when God "hardeneth", God only confirms the decision that they have made repeatedly.
 - b. Our second sentence, of our verse, says: "Why doth he (God) yet find fault?". Paul answers this objection in the next few sentences and points out that we have neither the power, nor the authority, to question God. However, aside from that answer, God "finds fault" for the free-will decisions which they made before God "hardeneth" their heart.
14. In [9:20](#) Paul gives the answer that fits any complaint against how God set things up. This verse has two sentences in it.
- a. In the first sentence we read: "Nay but, O man, who art thou that repliest against God?". As Paul will show in the next sentences, we do not have the power, nor the authority, to "repliest against God". And, yes, we do read about God's prophets "replying against God", but they only did it once. They did not make it a life-style like the word "repliest" indicates. Remember that 2:4 told us: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?". God gives us "longsuffering" so that we have a chance to truly Biblically repent. And, if we refuse to do that, then God has records of our attitudes and actions which will justify God condemning us. The person who "repliest against God" does not realize that they are building a record that will justify their own condemnation. Their acts do nothing to hurt God.
 - b. In the second sentence we read: "Shall the thing formed say to him that formed it, Why hast thou made me thus?". Our next few sentences illustrate how foolish this attitude and action is. The "thing formed" has no power over "him that formed it". However, as Paul will shortly explain, God has the power to "destroy" us. Therefore, wisdom dictates our keeping a proper attitude of respect and worship towards God.
15. [9:21](#) continues the illustration started in [9:20](#) and dealt with in the note above. Our current sentence provides an illustration to teach the doctrine which was said in the prior sentence.
- a. In his illustration "the potter" has to make a serving dish and a chamber pot. The serving dish is a "vessel unto honour" and the chamber pot is a "vessel . . . unto dishonour". The "lump" of "clay" has no say about which one it becomes. If the chamber pot serves its function while the serving dish does not then the chamber pot will be saved while the serving dish is discarded.
 - b. Men want to tell God how to use them. That's God's choice just like "the potter" decides the function of the "lump" of "clay". We decide how functional we are within the role that God gives us. Our reward or punishment is dependent upon how functional we are within the role that God gives us. It is not dependent upon the role.
 - c. Our sentence starts with the phrase: "Hath not the potter power over the clay". And, while Paul's sentence continues, this phrase can be considered to be a question all on its own. And, the obvious answer is: 'Yes'. Therefore, the application is: "God has power over us".
 - d. Next, our sentence gives the phrase: "of the same lump to make one vessel unto honour". This phrase is qualifying the prior phrase and brings the application of "power" to the choice of what purpose ("honour or dishonour") the "lump" has. Therefore, the application is: "God has power and right to choose what purpose our life has".
 - e. Next, the last phrase is: "and another unto dishonour". This phrase only contrasts one purpose with another purpose and the application of it was already presented.
16. [9:22-24](#) is a single sentence which starts out with the phrase: "What if". Paul then names an incident which our Bible reports to have actually happened more than once. Paul gives us a reason why God did this with the phrase: "that he might make known the riches of his glory on the vessels of mercy". He provides an application to us. Therefore, the "What if" does not really apply to what God did, because there is no question about God doing that thing. No, the "What if" is actually applied to the reason, which Paul gives, for God doing what God did. Hence, this sentence is really all about helping us to understand why God acts like God does.
- a. I can best explain this motivation of God with examples. Jeremiah was chosen to be God's prophet at a time that God brought destruction upon His people. He is even called

- 'the weeping prophet'. Hosea was chosen to take a dishonorable wife to illustrate God's message. God also choose Solomon for glory. If anything, Jeremiah and Hosea served God's purpose better than Solomon did. Now, with the understanding that God chose the purpose in life for each of His men, we can understand that Paul is saying, "So what if God choose you for honor or dishonor?". What matters is not if we have "honor or dishonor" in this life but how well we fulfill the purpose that God gives us. The person who completely fulfills God's purpose of "dishonor", in this life, will have more "glory" in eternity that the person who has "honor" in this life but fails to fulfill God purpose for their life.
- b. Paul is also saying that God choose "Gentiles" for various roles of honor and dishonor. God did not only deal with "Jews" and the "Jews" are wrong to claim that they will have a greater reward because of the position that God gave them. We see this in the next few verses where Paul quotes Old Testament references.
 - c. Our sentence starts with the phrase: "What if God, willing to shew his wrath, and to make his power known". This phrase, past the "What if God", lets us know the first purpose, which Paul is identifying, for God doing what God does.
 - d. Next, our sentence gives the phrase: "endured with much longsuffering the vessels of wrath fitted to destruction". Here we see that God doesn't just do what pleases Him but God is willing to have "longsuffering" in order to accomplish His purpose.
 - e. Next, our sentence gives the phrase: "And that he might make known the riches of his glory on the vessels of mercy". This phrase lets us know the second purpose, which Paul is identifying, for God doing what God does.
 - f. Next, our sentence gives the phrase: "which he had afore prepared unto glory". Our phrase, combined with the prior phrase, tells us that "the vessels of mercy" (us) were "afore prepared unto glory". It is not about if we were prepared for "honor or dishonor" in this life but about us receiving God's "mercy".
 - g. The last phrases, of our sentence say: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles". Here we see Paul give the application of this doctrine.
17. [9:25](#) refers to [Hosea 1:1-2](#) and [Hosea 2:23](#). [1Peter 2:10](#) also refers to the same lesson in Hosea. Basically, just because the "Gentiles" were not God's people this did not mean that they would never be God's people. In fact, God had foretold of His making the "Gentiles" His people in Hosea. The Jews were wrong to claim that their '*position*' made them better than the "Gentiles" when God clearly said that he would give the "Gentiles" the same position.
 18. [9:26](#) completes what Paul started in [9:25](#). Please see the note above. The Jews didn't see the coming of the Church Age, even though it was foretold because they were relying upon their '*position*' with God instead of a personal relationship with Him. They also didn't see their own destruction coming. Gentiles who rely upon being '*positionally saved*' instead of a personal relationship are going to suffer the same blindness.
 19. [9:27-28](#) is a single sentence divided into three Equivalent Sections by colons. In the first part Paul quotes [Isaiah 10:20-23](#) although it also matches [Zechariah 13:9](#). Isaiah relates the many Gentiles being saved to only a remnant of the Jews being saved. In the Second Equivalent Section of this sentence Paul starts with "For" ('here's why'). Paul continues with: "he (God) will finish the work, and cut it short in righteousness". Isaiah prophesied of the destruction of the Jews because they relied upon their '*position*' and refused to be "righteous". At the same time, Isaiah prophesied of God saving Gentiles who were "righteous". In the Third Equivalent Section, we are told "because a short work will the Lord make upon the earth". This is a prophecy of the future when "the Lord" will bring the "Great Tribulation upon the earth" because all men turn to "unrighteousness".
 20. [9:29](#) finishes Paul's quotes of Old Testament scriptures on this subject with a quote of [Isaiah 1:9](#). Isaiah prophesied during a time of great religious activity that was all formalized and had very little personal relationship with God. The people who rely upon being '*positionally saved*' are acting the same way today and God tells us about what happened to the Jews so that we can avoid their mistakes and subsequent judgment. Please see the note for [9:29](#) under [Lord](#) for more details.
 21. [9:30](#) starts Paul's conclusion of this chapter that goes through [9:33](#). We know that it is Paul's conclusion because he says "What shall we say then?" or '*What is our conclusion from all that has*

- been said?*. His first conclusion is: "That the Gentiles, which followed not after righteousness" (righteousness from the Jewish Law which is positional righteousness and/or rule-keeping righteousness) "have attained to righteousness, even the righteousness which is of faith". The "righteousness which is of faith" is the "righteousness" that Abraham had ([Galatians 3:1-14](#)). This "righteousness" believes the promise of God and then goes on living a lifestyle which shows that belief. This is not a one-time "faith" that '*says a prayer to Jesus*' to get some '*positional righteousness*' and then goes on living for Hell like the Jews did and were rejected for doing so.
22. [9:31](#) continues Paul's conclusions with "But". This lets us know that this sentence is continuing the subject of the last sentence while going in a different direction. Paul says "Israel, which followed after the law of righteousness" (walked behind "the law of righteousness") hath not attained to the "law of righteousness" (never caught up because the true "law of righteousness" was not evident in their personal lives like it was in the lives of "the Gentiles" as Paul said in the previous verse).
 23. [9:32-33](#) is a single sentence that starts with "Wherefore?" (Why were the Jews in this position?) "Because they sought it not by faith, but as it were by the works of the law. " (This can not be put any plainer although the epistle to the Galatians says the same thing in greater detail.) "For" (Here's why) "they stumbled at that stumblingstone" (they stumbled at having a personal relationship with "Christ" [[Matthew 21:42-45](#); [Mark 12:10-12](#); [Luke 20:17-20](#); [Acts 4:10-12](#); [Ephesians 2:19-22](#); [1Peter 2:1-8](#)]).
 24. [9:33](#) finishes the sentence which was started in [9:32](#) by quoting a combination of [Psalms 118:22](#) and [Isaiah 8:14](#) and [Isaiah 28:16](#). This combined quote is broken into two Equivalent Sections by the colon. In the Second Equivalent Section we read "whosoever believeth on him", which lets us know that it is belief on a person and not on some religious activity such as saying some prayer or keeping a bunch of religious laws. This is a personal relationship. The First Equivalent Section of this combined quote tells us that what God "lay in Sion" was "a stumblingstone" and a "rock of offence". Please also see the Study called [Significant Gospel Events](#) and do a search for the word "Christ" for links to places in all of the Bible where we are told about "Christ". Please also see [John 1:42-LJC](#) for a detailed analysis of every Bible reference which, symbolically or directly, tells us that "Rock is Christ". There is considerable number of new insight to be gained by studying each and every one of these sentences in their context while realizing that they are talking about "Christ". Once we understand that the "rock of offence" is "Christ", which is the role that the Son of God uses for our personal relationship with Him, it should be easy to see how that role causes religious legalists to "stumble". Neither those depending upon their '*position*' nor those depending upon their "works" for their salvation can handle God's requirements for a personal relationship through "Christ".
 25. Chapter 9 is using the Jews to illustrate the lesson taught in Chapter 8. We are to have a "walk" that proves our personal relationship with "Christ". The Jews relied upon their '*position*' and their religious '*works*' and ended up "stumbling" on the personal relationship with God through His role as "Christ". If we do the same as the Jews did, this chapter warns us that we will have the same results. Paul goes on in the next chapter to show us this very thing.

Overview of Chapter 10

Verse to Sentence cross-reference:

[Chapter Start](#), [C10-S1](#) (Verse 1), [C10-S2](#) (Verse 2), [C10-S3](#) (Verse 3), [C10-S4](#) (Verse 4), [C10-S5](#) (Verse 5), [C10-S6](#) (Verse 6), [C10-S7](#) (Verse 6-7), [C10-S8](#) (Verse 7), [C10-S9](#) (Verse 8), [C10-S10](#) (Verse 8-9), [C10-S11](#) (Verse 10), [C10-S12](#) (Verse 11), [C10-S13](#) (Verse 12), [C10-S14](#) (Verse 13), [C10-S15](#) (Verse 14), [C10-S16](#) (Verse 14), [C10-S17](#) (Verse 14), [C10-S18](#) (Verse 15), [C10-S19](#) (Verse 15), [C10-S20](#) (Verse 16), [C10-S21](#) (Verse 16), [C10-S22](#) (Verse 17), [C10-S23](#) (Verse 18), [C10-S24](#) (Verse 18), [C10-S25](#) (Verse 19), [C10-S26](#) (Verse 19), [C10-S27](#) (Verse 20), [C10-S28](#) (Verse 21)'.

Our chapter theme is: "*Law of Salvation*".

In this chapter Paul continues to explain how God's people (the Jews) missed being "saved". Paul says "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" ([Romans 10:3-4](#)).

Unfortunately, many people who claim to be God's people today are also "ignorant of God's righteousness" and are doing the same thing that the Jews did as the Bible tells us. They don't know, or don't understand this simple doctrinal statement of: "**For Christ is the end of the law for righteousness to every one that believeth**". We **can not** be "righteous" by keeping religious rules ("Laws"). This chapter goes on to explain what is meant by: "Whosoever believeth on him shall not be ashamed". It is "believing on" / "faith in" the **person** of "Jesus Christ" and not in anything about ourselves or our actions. Paul ends this chapter with a quote where God calls these self-righteous people "a disobedient and gainsaying people".

The righteousness that God accepts for salvation is by faith in the Lord which is based upon the word of God.

- "For whosoever shall call upon the name of the Lord shall be saved" ([Romans 10:13](#)).
- "So then faith cometh by hearing, and hearing by the word of God" ([Romans 10:17](#)).

Many people quote this sentence while ignoring the context. The context in [10:2-3](#) was that the people of God ("Israel") had "a zeal for God, but not according to knowledge". They were sure that they knew "the word of God" but, in fact, were ignorant (lacked knowledge) of what "the word of God" truly said. So the true context of this chapter is that the people of God were believing their preachers who claimed to be teaching them a "the word of God" but were, in fact, teaching religious doctrine as "the word of God". The true contextual meaning of this chapter is that we should take everything taught to us as coming from "the word of God" and verify that it truly is in "the word of God". Also, we should verify that what was taught is what is really meant by "the word of God". Therefore, we need to consider the true meaning according to the context and the rules of proper interpretation. Just as Peter had to be "withstood. . . to the face" for teaching doctrinal error that he received from other '*good godly men*', so also is it possible for '*good godly men*' to lead us into doctrinal error if we believe their preaching without verifying that preaching against what is actually in "the word of God".

Here Paul is plainly saying that everyone who is relying upon being '*positionally saved*' probably needs to "be saved". I know that this goes against a whole lot of religious doctrine but Chapter 10 is based upon Chapter 9 where Paul pointed out the difference between those who were trusting in what religion said as opposed to those who were trusting in what is really said in "the word of God" (Please see the note for [9:6-7](#) for more details). He also distinguished religion from the "word of promise" ([9:9](#)). Further in this chapter,

Paul explains the "word of faith" and at [10:17](#) he comes back to "the word of God" and makes a distinction between "word of God" and the word of religious leaders.

The most used non-prepositional word in this chapter is "righteousness" with 7 occurrences and the second most used non-prepositional word in this chapter is "God" with only 5 occurrences. This chapter is all about true "righteousness" (from God) versus false "righteousness" from religion.

Below are summaries of each sentence which supports the chapter summary which was just given.

- [10:1](#) tells us that Paul's "heart's desire and prayer to God for Israel is, that they might be saved". Remember that Paul just finished talking about how "Israel" was "positionally" the "children of God". He also spent all of Chapter 9 using "Israel" as an example to church members who are relying upon the fact that they are '*positionally saved*'. Chapter 9 is Paul's illustration of his teaching in Chapter 8 that we need to have a "walk" to support our claims of true salvation. Yes, there is a '*positional*' aspect of our salvation, but only those who have the "walk" can also be sure that they have the '*positional*'. Paul is teaching that those who claim the '*positional*' without the "walk" don't really have a basis to claim the '*positional*'.
 - Our sentence starts with the word: "Brethren". Paul is writing this epistle and this chapter to the saved.
 - Next, our sentence gives the phrase: "my heart's desire and prayer to God for Israel is". Paul prayed about many things but this chapter tells us about his "prayer to God for Israel". God had Paul write this chapter to let us know about God's concern for the religious lost people who have been deceived into believing that they are saved.
 - Next, our sentence gives the phrase: "that they might be saved". Here Paul writes their true need even though they would deny this need.
- [10:2](#) starts with "For" and gives Paul's reason for what he said in [10:1](#). Paul says here, "I bear them record that they have a zeal of God, but not according to knowledge". Lots of people think that God has to reward "zeal". If that is true then these religious suicide bombers are all going to heaven even while they murder God's people. The truth is that we must first have "knowledge" of God's way and then direct our "zeal according to knowledge".
 - Our sentence starts with the phrase: "For I bear them record that they have a zeal of God". Notice that Paul tells them what they do right before he writes about their error.
 - Next, our sentence gives the phrase: "but not according to knowledge". How many people claim to be saved but can't tell someone else how to get saved? How many can't even say where the Bible tells us how to be saved? What about other doctrines that people claim but can't find where "the word of God" tells us about that doctrine? These questions are just an indicator of how many people of today are just like the condition which Paul describes.
 - [10:3](#) starts with "For" and gives us the reason for Paul saying the Jews were not acting "according to knowledge". He says, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God". In other words, there is "God's righteousness" and there is religion's "righteousness" and if we are "ignorant" (lack "knowledge") then we will "not submit ourselves unto the righteousness of God" but will "go about to establish our own righteousness".
- [10:4](#) also starts with "For" and explains that if we have a personal relationship with God through His role as "Christ" then we will rely upon His "righteousness" and not try to create our own from keeping a religious "law".
 - Our sentence starts with the phrase: "For they being ignorant of God's righteousness". "Ignorance" is '*lack of knowledge*'. One modern Jew from America claimed that the Jewish Elders taught that God was bored with creation and no longer cared what we do. Another modern Jew from Israel claimed that the Jewish Elders taught that God was watching for people to sin so that He could punish them for the least infraction. These are modern examples of "being ignorant of God's righteousness". They knew the Mosaic Law but most never tried to know the character of God. A few, like king

David, got to know God but most didn't and the ones who didn't are the ones that Paul is writing about. You must get to know God in order to truly know His "righteousness".

- Next, our sentence gives the phrase: "and going about to establish their own righteousness". This is what all religions try to do unless they stick strictly with "the word of God". Even those religions have traditions creep in over time. It was over "their own righteousness" that the Pharisees fought "Jesus" and the apostles.
- Next, our sentence gives the phrase: "have not submitted themselves unto the righteousness of God". This is the result of "ignorance". All people understand that rules are needed to guide the behavior of people, especially of the young. When people know rules but do not understand why those rules exist ("being ignorant of God's righteousness"), they try to add their own understanding ("go about to establish their own righteousness"). Over time, their own understanding becomes more important to them, even, or especially, when it is proven to be wrong.
- Please see the note for [10:4](#) under [Christ](#) for more details.
- [10:5](#) starts with "For" and explains why "Christ is the end of the law for righteousness to every one that believeth". This sentence adds another reason why the Jews went "about to establish their own righteousness". It, and the sentences which follow, explain the personal attitude and right relationship with God that we need to have in order to rely upon His "righteousness" and not try to create our own righteousness from keeping a religious "law". This sentence quotes [Leviticus 18:5](#) which was also quoted, and explained, in [Nehemiah 9:29](#), [Ezekiel 20:11, 13](#) and [20:21](#). As God told the Jews through these prophets, they did not keep "the law" and did not achieve "righteousness". Then in [Luke 10:25](#) we read that "a certain lawyer stood up, and tempted him (Jesus), saying, Master, what shall I do to inherit eternal life?". "Jesus" asked him what the law said and then gave the parable of the "good Samaritan" to show that the Jews didn't really keep "the law for righteousness". We also have this difference explained in [Galatians 3](#). So Paul's reason that we need the personal relationship with God through His role as "Christ" is because God said that we had to keep "the law for righteousness". But all throughout history no one has been able to do that except for "Jesus". Since we can not keep "the law for righteousness", we need to receive "righteousness" in another way if we want to go the heaven. Thus, we need the "righteousness" that comes from an ongoing personal relationship with "Christ".
 - Our sentence starts with the word: "For" and gives us another reason why the majority of the Jews were not saved.
 - Next, our sentence gives the phrase: "Moses describeth the righteousness which is of the law". In this phrase, "Moses" not only speaks about the man but also speaks about his writings and, probably, even represents the additions made by Jewish religious leaders. The rest of this phrase is contrasted with the next sentence.
 - Next, our sentence gives the phrase: "That the man which doeth those things shall live by them". This is very clear. They could not "live by them" and, instead of accepting this truth, they reduced the true meaning of the Mosaic Law to something that they thought they could keep. The Jews refused to accept that "for by the law is the knowledge of sin" (Romans 3:20). Therefore, instead of accepting that they were sinners, they kept reducing what they claimed that the Mosaic Law required until they reduced "Thou shalt not kill" (Exodus 20:13; Deuteronomy 5:17, Romans 13:9) to be: "You should not murder" instead of, as "Jesus" said, "whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:22).
- [10:6-7](#) has two questions, a sentence and a partial sentence that is ended with a colon and lets us know that [10:6](#) is equivalent to [10:7](#).
 - Our first sentence starts with the phrase: "But the righteousness which is of faith speaketh on this wise". The "righteousness which is of faith" comes only from an ongoing personal relationship with "Christ" (10:4).
 - Our phrase, and sentence, both start with the word "But". This means that our sentence is continuing the subject of the prior sentence while changing direction.

- The prior sentence told about "the righteousness which is of the law" while our current sentence speaks about "the righteousness which is of faith speaketh". Therefore, these are two different forms of "righteousness".
- Each of these two give us different rules to follow ("speaketh") and each of them produce different results according to "the word of God". (The "righteousness which is of faith" gets us saved and rewards in Heaven while the "righteousness which is of the law" sends us to the "lake of fire".)
- The phrase "speaketh on this wise" means it is telling us what to do. The rules which we follow in this life prove what we truly believe and trust.
- Next, our sentence gives the phrase: "Say not in thine heart". A 'head belief' tells us what we think is true and can be easily replaced by another thought. A "heart" belief causes us to act and is very hard to change.
- Next, our sentence gives the phrase: "Who shall ascend into heaven? (that is, to bring Christ down from above:)". It is easy to miss what this actually means if we do not pay attention to the context. The context is the difference between the "righteousness which is of the law" (obeying the rules of religion), and "the righteousness which is of faith" (obeying our ongoing personal relationship with "Christ".) And, both sets of rules claim to make us "righteous" before God. Therefore, our question becomes: 'What man, who made a religion, can "ascend into heaven" and "to bring Christ down from above?"'. The context contrasts this with "the righteousness which is of faith" which tells us that 'Christ came down by His own choice so that He could give us His "righteousness"'.
 - Our second sentence says: "Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)".
 - This sentence starts with the word "Or" and gives us an alternative scenario. Therefore, this question deals with the same things as the prior question.
 - So, instead of asking "Who shall ascend into heaven", it asks: "Who shall descend into the deep" (and return). This action would require them raising themselves from the dead like "Christ" did ("to bring up Christ again from the dead").
 - In addition, "Christ" had to defeat and bind Satan and all of his devils, had to take the Old Testament saints from Paradise to Heaven, and had to raise dead Old Testament saints to go into the streets of Jerusalem and testify of resurrection. So, Paul is testifying that "Christ" did all of these and more. Based upon this testimony, he is asking who else can do this or what religion can do this. If they can not match the proven power and authority of "Christ", then they can not provide a better "righteousness".
 - Please see the notes for [10:6](#) and [10:7](#) under [Christ](#) for more details.
- [10:8-9](#) have two sentences where 10:8 has a question and the start of the second sentence and 10:9 has the rest of the second sentence. The second sentence is Paul's answer to the question asked in the start of 10:8.
 - With the second sentence chopped up into two verses and the first part of that sentence put in the same verse as the prior question, it should be obvious that the verse format was deliberately imposed to cause confusion and to support perversion of "the word of God". Hopefully, the reader understands that there was no logical reason to divide these verses like this after they original document was written in sentences. Devil motivated men only wanted to encourage people to take what the "word of God" said out of context.
 - Our first sentence asks: "But what saith it?". The "it" is referring to the "righteousness" of the prior sentences, and, in particular, "the righteousness which is of faith". And, the answer to this question ('What does this righteousness saith keeps on saying') is in the sentence which follows this question.
 - Next, our second sentence starts with the phrase: "The word is nigh thee". And, a further phrase, of this sentence, says: "that is, the word of faith, which we preach". Therefore, the "word" that "is nigh thee" is "the word of God". ("So then faith cometh by hearing, and hearing by the word of God").
 - Next, our sentence gives the phrase: "even in thy mouth, and in thy heart". Paul is writing to saved people who have heard "the word of God". That is why it is "in thy mouth, and in thy

- heart". This means that God expects His people to speak ("the word of God") that is "in thy mouth" and to live by ("the word of God") that is "in thy heart".
- Next, our sentence gives the phrase: "that is, the word of faith, which we preach". As written above, this phrase qualifies what is meant by "The word is nigh thee" and what is to be "even in thy mouth, and in thy heart". Even today, religious people try to replace "the word of God" with their religious rules and try to keep people from understanding what is truly written from God. In addition, we see that a true "man of God" will "preach" the true "the word of God" and nothing else.
 - Next, our sentence gives the phrase: "That if thou shalt confess with thy mouth the Lord Jesus". This is the first requirement, in this sentence, for us to fulfill if we want to receive the promise of: "thou shalt be saved".
 - Many churches and people claim that someone can get saved while never saying anything about it. That claim makes this phrase a lie.
 - In addition, our next sentence says: "believeth unto righteousness; and with the mouth confession is made unto salvation". They claim that you only have to "believe". But that goes directly against what our chapter says in two sentences.
 - The word "confession" is talking about how we live in addition to what we say. The role of "Jesus" shows us how to live in the flesh. (Please see the Doctrinal Study called [What Did Jesus Do?](#)) The role of "Lord" deals with laws, government and judgment. Therefore, the phrase: "if thou shalt confess with thy mouth the Lord Jesus" means: 'If you will follow the example of Jesus for how to live in the flesh with the expectation of being judged for your level of obedience'. Just as "the Lord Jesus" lived and spoke as a servant of God, so also are we to do according to this phrase.
 - Next, our sentence gives the phrase: "and shalt believe in thine heart that God hath raised him from the dead".
 - The word "and" adds this requirement to the prior requirement in order to receive the promise of: "thou shalt be saved".
 - The phrase: "shalt believe in thine heart" speaks of an ongoing belief which controls our attitudes and actions.
 - The phrase: "that God hath raised him from the dead" speaks of our own hope for resurrection. We must "believe in thine heart" that this is the evidence that we base our belief of resurrection upon.
 - Next, our sentence gives the phrase: "thou shalt be saved". This is the promise which is dependent upon our fulfillment of the requirements stated before this phrase which are in this sentence. (Please see the Study called [Significant Events in the New Testament](#) for references to promises made in the New Testament outside of the Gospels.)
 - Please see the notes for these sentences, in the Book Study, for more details.
 - Please see the note for [10:9](#) under [Lord Jesus](#) for more details.
 - [10:10](#) This sentence tells us that true Biblical salvation requires us to act upon our belief.
 - Our sentence starts with "For" and gives us the reason for what Paul said in [10:9](#). This is a favorite sentence used by soul winners. While most understand it correctly, many do not consider the additional depth involved in the contextual considerations. God requires us to support our claim and a person who claims one thing while living something else is a liar. If we "confess with our mouth" then we are also expected to obey the "Lord Jesus" as the prior sentence said. The person who wants to be saved without obeying will want to "believe" without a "confession".
 - Next, our sentence gives the phrase: "with the heart man believeth unto righteousness". The word "believeth" is a life-style belief that motivates us to act. As our sentence makes it clear, this motivation is separate from the action but it precedes it. And, as our phrase says, when we "believeth", God gives us His "righteousness" and His "righteousness" is what motivates us to act.
 - Next, our sentence gives the phrase: "and with the mouth confession is made unto salvation". Here we see the action which results from the motivation of the prior phrase. If someone

refuses to do this action, then their motivation appears to be from their flesh or from a devil and we need to be hesitant to accept their claim of salvation.

- Please see the note for [10:9](#) under [Lord Jesus](#) for more details.
- [10:11](#) gives us the scriptural basis for what Paul just wrote. This sentence quotes a combination of [Isaiah 28:16](#) and [49:23](#) and [Jeremiah 17:7](#) which also references [Psalms 1](#). These sentences are also explained by Peter in [1Peter 2](#).
 - As with other Bible references, we see that the only valid claim of "righteousness" is a claim which is supported by a matching lifestyle.
 - Our sentence starts with the word: "For" and it gives us the second reason why the sentences of [10:8-9](#) are true. This sentence gives us the reason why the prior sentence is true.
 - Next, our sentence gives the phrase: "the scripture saith". This tells us that Paul is quoting the Old Testament. And, as is usually true, when the Old Testament is quoted in the New Testament, the writer expects the reader to know that they should consider the entire section quoted and not just the little bit that is in the quote. Bible writers expect their readers to understand that things must be kept within their context in order for the true meaning to be understood.
 - Next, our sentence gives the phrase: "Whosoever believeth on him shall not be ashamed". This is the Old Testament reference. Paul expects his readers to find it in the Old Testament and consider the full context of what he is referring to.
- [10:12](#) tells us that God does not accept the distinctions made by men which are designed to claim that they are better than other men.
 - Our sentence starts with the word: "For". This sentence gives us the third reason why the sentences of [10:8-9](#) are true. This sentence also gives us the reason why the prior sentence is true and it sentence explains the "Whosoever" of the prior sentence.
 - Next, our sentence gives the phrase: "there is no difference between the Jew and the Greek". In this phrase and sentence, the word "Greek" is used, symbolically, for everyone that "the Jew" felt were lower-class people. This not only included "Gentiles", but also included Greek speaking Jews who lived outside of the land of Judah.
 - Next, our sentence gives the phrase: "for the same Lord over all is rich unto all that call upon him".
 - This phrase explains why the prior phrase is true (by starting with the word; "for").
 - Next, the phrase "is rich unto all" is a symbolic way of saying that God will give generously.
 - Next, the phrase "unto all that call upon him" means that we must trust in His power and authority ("call upon").
 - Next, the phrase "the same Lord" means that there is only one "Lord" for all of mankind. He does not belong to an exclusive group of people. And, as "Lord" we do not dictate to Him but we are to obey Him without question.
 - Please see the note for [10:12](#) under [Lord](#) for more details.
- [10:13](#) also starts with "For" and quotes [Joel 2:32](#) and [Acts 2:21](#). As Peter preached in Acts, the prophecy in Joel was about the start of the Church Age and we are currently in the Church Age.
 - Our sentence starts with the word: "For". This sentence gives us the fourth reason why the sentences of [10:8-9](#) are true.
 - Next, our sentence gives the phrase: "whosoever shall call upon the name of the Lord shall be saved". The word "whosoever" means that anyone who fulfills this requirement "shall be saved". In addition, this sentence is based upon the prior sentence which disproved the doctrine of the Jews which excluded most people from salvation.
 - Next, the phrase: "call upon the name" means: 'trust in the power and authority which is represented by the name'. Only a government can make a foreigner a citizen of that country. Likewise, only "the Lord" can make someone a citizen of Heaven and a child of God.
 - Next, the phrase: "the Lord" speaks of the role of the Son of God which He uses for everything related to law, government and judgment. Changing citizenship is a legal

process. Adoption is also a legal process and when we are "saved" we become the adopted children of God.

- Next, the phrase: "call upon the name of the Lord" means that we are doing something spiritual which is equivalent to changing our country of our citizenship. To do that, in this world, a person must: go the correct authority, at the time that they specify. They must swear an oath. They must accept the right of the new of the new country to make laws telling them how to act. They must accept the right of the new of the new country to judge their obedience and to punish any disobedience. When their former country is an enemy of their new country, they must give up their citizenship in the former country and cut any ties which are in a conflict with the new country. Now, devil-motivated liars claim that someone can change their spiritual citizenship and that God will not require them to do any of the things just mentioned. Anyone who does not see that such a claim is a lie has turned off their brain or they are deliberately being a minister of Satan.
- Next, the phrase: "shall be saved" is the promise that will absolutely happen. In almost every place where "the word of God" uses this phrase for spiritual salvation, the direct sentence or the context let us know that God / "the Lord" do the saving. There is NO place in "the word of God" that tells us the ask "Jesus", or "Christ", to be our savior. In addition, many people who ask "Jesus", or "Christ", to be their savior end up believing a doctrinal error and have no God-given evidence of true Biblical salvation. Therefore, it is critical that God's people quote the actual message from "the word of God" and not repeat doctrinal error from religion.
- Please see the note for [10:13](#) under [Lord](#) for more details.
- [10:14](#) has a question followed by a scripture quote which asks two more questions. Unfortunately, some people completely miss, or misunderstand, the connection between the first question and the quote. These meant to motivate God's people to "Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)). The quote gives us God's view of the people who obey this command.
 - Unfortunately, some people err and believe that people can't get saved unless a preacher (usually one of their particular belief) preaches the message. But that isn't what this is teaching. The Jews had the word of God but weren't spreading it to the world and were deliberately were hiding it. The fact is that many parts of the world now have the word of God in print readily available and there are many people who believe because the Holy Spirit can show the truth to someone who sincerely seeks the truth when they read the Bible. That's how I received salvation and how some (very few) others also received salvation. However, the number of people who receive salvation this way is so small that it does not lessen our responsibility to "Go ye into all the world, and preach the gospel to every creature". It only proves the error in the claim that people can't get saved unless a preacher (of a particular belief) preaches to them.
 - Our first question asks: "How then shall they call on him in whom they have not believed?". It is the job of God's people to "preach the gospel to every creature". This gets "the gospel" into their head and it is God's job to, get the Gospel into their heart and change their life. God has determined that He will use His people during the '*Church Age*'. If we don't do our part then God can't do His part.
 - Next, the phrase: "they call on him" means: they "call on him" to accept an ongoing personal relationship with them. They must accept "Jesus Christ" as their personal "Lord" and "call on him" to use them in His kingdom so that they end up as children of God with assurances of going to Heaven and so that they can have rewards in Heaven when they get there.
 - Our second question asks: "and how shall they believe in him of whom they have not heard?". This question is emphasizing the need for all of God's people need to "preach the gospel to every creature". In order for them to "believe", they must first "hear the gospel". They must understand what they need to do and why they need to do it. Again, this gets "the gospel" into their head. It is God's job to, then, get it into their heart and change their life.

God has determined that He will use His people during the '*Church Age*'. If we don't do our part then God can't do His part.

- Our third question asks: "and how shall they hear without a preacher?". This is not emphasizing an ordained "preacher" who has been to Bible School. Most people are saved through work by God's people who are not ordained "preachers".
- [10:15](#) continues what the prior sentence says since it starts with "And". It gives us another question designed to motivate us to "Go ye into all the world, and preach the [gospel to every creature](#)" and then quotes [Isaiah 52:7](#) and [Nahum 1:15](#) where God's people are given other motivations too take the [gospel](#) to the world.
 - The emphasis that is usually preached is that people need to be "sent" in order to support giving to missions. And while this is good, the way that it is often preached makes people believe that they can not "go" unless they raise financial support first. In addition, this is often coupled with the religious belief, which is not Biblical, that people must first go to Bible School and be ordained and have a mission board for people to send their support through. Therefore, this method of preaching does not accomplish God's purpose of getting more of His people involved in actual mission work. Instead, it restricts most of God's people as they believe that they are not '*called*' to be a missionary.
 - Unfortunately, in addition to the prior mistake, some people err and preach that people can't get saved unless an ordained preacher (usually one of their particular religious belief) preaches the message. But that isn't what this is teaching. The Jews had "[the word of God](#)" but weren't spreading it to the world and were deliberately hiding it. The fact is that many parts of the world now have "[the word of God](#)" in print readily available and there are many people who believe because the Holy Spirit can show the truth to someone who sincerely seeks the truth when they read the Bible. That's how I received salvation and how some (very few) others also received salvation. However, the number of people who receive salvation this way is so small that it does not lessen our responsibility to "[Go ye into all the world, and preach the gospel to every creature](#)". It only proves the error in the claim that people can't get saved unless a preacher (of a particular belief) preaches to them.
 - Our question in our first sentence says: "[And how shall they preach, except they be sent?](#)". This particular question is usually preached correctly with the error coming from a wrong emphasis on the next sentence. So, yes, this question is emphasizing our need to support missions. We can not take anything from this world when we leave (1Timothy 6:7). And, Philippians 4:15-18 tells us that we can "[lay up treasure in Heaven](#)" by supporting mission efforts. Hence, this question is usually preached correctly.
 - Our second sentence starts with the phrase: "[as it is written](#)". This lets us know that what follows is a quote from the Bible. However, in most cases where the Old Testament is quoted, the speaker / writer expects the listener / reader to consider the quote within the context where it is found and understand the true message of the quote.
 - Next, our sentence gives a quote of Isaiah 52:7, Isaiah 52:19-21 and Nahum 1:15. These references tell us God's view of people who obey His command to "[Go ye into all the world, and preach the gospel to every creature](#)".
 - Next, our sentence gives the phrase: "[How beautiful are the feet of them that preach the gospel of peace](#)". The "[peace with God](#)" and the "[peace of God](#)" are two different things but they are both part of "[the gospel of peace](#)". Please see the Word index, in the main menu of [ljc1611kjv.com](#), for the details on these two kinds of "peace".
 - Next, our sentence gives the phrase: "[and bring glad tidings of good things!](#)". By starting this phrase with the word: "and", Paul is emphasizing a second type of message that God wants His people to take to the world. The message of "peace" is one that people want, and need, to hear when they are in trouble. On the other hand, the message of "[glad tidings of good things](#)" is one that people want, and need, to hear when things seem to be going well in their life and they are looking for more. By putting these two phrases together, God is having Paul write that His people are to take the message that God can bless them no matter what circumstances of life they are in.

- **10:16** starts with "But" which lets us know that this sentence is speaking about the same subject while going in a different direction. It also has two sentences in it.
 - Our first sentence says "they have not all obeyed the" **gospel**. Since this statement starts with the word: "But", we can know that the prophet did what God commanded but the people did not receive God's blessings because "they have not all obeyed the" **gospel**. Thus, we see that God's people must "obey" in order to receive the blessings. Unfortunately, too many people believe the Devil's lie that they can 'claim' the blessing, while refusing to fulfill God's requirement for receiving the blessing, and, thereby, force God to give them the blessing.
 - This verse definitely links "obeyed" to "believed" and those who claim to have "believed" but have not "obeyed" are prov to be liars. These liars are preaching a false gospel, which is why this verse is linked to the prior verses with a "But". The prior verses were about preaching the true **gospel** and this verse is about people preaching a **false gospel** because their life does not back their message.
 - Next, our sentence gives the phrase: "For Esaias saith, Lord, who hath believed our report?" (**Isaiah 53:1**) with references to **Isaiah 52** and all of **Isaiah 53**. This sentence definitely links "obeyed" to "believed" and those who claim to have "believed" but have not "obeyed" are proven to be liars. These liars are preaching a **false gospel**, which is why this sentence is linked to the prior sentences with a "But". The prior sentences were about preaching the true **gospel** and this verse is about people preaching a **false gospel** because their life does not back their message.
 - Please see the note for **10:16** under **Lord** for more details.
- **10:17** gives us the conclusion of the last few sentences when it starts with "So then".
 - The conclusion is: "faith cometh by hearing, and hearing by the word of God". However, many people preach this verse in error. True Biblical "faith" is an action verb that speaks of an ongoing, enduring action and not just some "belief" that is not supported by a matching lifestyle. This claim is shown because this verse is started with "So then", which means it is based upon the prior sentences where "believed" was definitely linked to "obeyed". Hence, those who preached a 'gospel' of 'belief without works' were shown to be preaching **another gospel** (**2Corinthians 11:4; Galatians 1**).
 - Next, our sentence gives the phrase: "and hearing by the word of God ". The word: "and" adds this phrase by using the Mathematical function of addition. If you throw away either side of an addition problem then you change the answer. Likewise, when people ignore either side of the word: "and", when it is found in the "word of God", then they pervert the message from the "word of God".
 - Next, as already written, many people quote this verse then preach their religious traditions instead of preaching the "word of God". When they do this and wonder why God does not bless them, they need to verify if what they are doing is exactly what God commanded.
 - Please see the note for this sentence, in the Book Study, for all of the Bible references to "the word of God ", and a short note saying what each reference tells us.
- **10:18** starts with "But" and asks "Have they not heard?". and answers this question. Then, in a second sentence, Paul answers this question.
 - Paul asks this question because some people give the excuse about people not hearing the **true gospel**. Many times when a soul winner tells someone that they will go to Hell if they don't believe the **true gospel**, and if they do not want to obey the truth, they ask '*What about the person in Africa?*' or some other place. They assume that there is someone who has not heard the **true gospel**. The reasoning is that if God sends them to Hell when they have not been given a chance to believe then God can't be righteous. Since God is righteous, God can't send someone to Hell just because they don't believe. However, this argument is based upon a false premise. (See below about this truth.)
 - So, as Paul answers in this verse, "Yes verily, their sound went into all the earth, and their words unto the ends of the world".

- Bottom line, don't believe or fall for the line that God is unrighteous because there is someone somewhere who had no chance to hear the true gospel.
- Our first sentence asks the question: "But I say, Have they not heard?" Please see above about this question.
- Next, our second sentence gives the answer of: "Yes verily, their sound went into all the earth, and their words unto the ends of the world". The word: "verily" means that Paul has verified this answer and that we are expected to also verify the answer. Paul is dealing with religious doctrinal error that God's people believe because they trusted what their religious leaders told them and failed to verify what they were told. So, Paul is dealing with the assumed objection of: '*But we never heard*'. And, Paul's answer is: "Yes (you did)". It is coupled with the answer from God that is in scripture and that Paul actually verified it instead of just believing popular religious doctrinal error.
- In [Acts 2:5](#) we are told "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven". So God sent the gospel to "every nation under heaven" at Pentecost. In addition, [Psalms 19](#) tells us that, "The heavens declare the glory of God; and the firmament sheweth his handywork. " And "There is no speech nor language, where their voice is not heard". Every person knows in their heart that they need to find the truth about God and God's word promises that if someone truly seeks Him, He will be found. We've all heard of stories about missionaries who were shipwrecked on the way to their intended field and who were not rescued until after they delivered the gospel where God put them. So, as Paul answers in this verse, "Yes verily, their sound went into all the earth, and their words unto the ends of the world". Bottom line, don't believe or fall for the line that God is unrighteous because there is someone somewhere who had no chance to hear the [true gospel](#).
- [10:19](#) asks and answers a question similar to [10:18](#) except it is about "Israel" instead of the world at large. Again, this verse starts with the word: "But", which disagrees with the next assumed objection from religious disbelievers. In a second sentence, Paul answers this question.
 - Our first sentence asks: "But I say, Did not Israel know?". This question is in response to the assumed objection of: '*But we did not know!*' Thus, Paul gives this question and then provides the answer in the remainder of this chapter.
 - Our second sentence gives the first answer, to the prior question, and starts with the phrase: "First Moses saith". The word: "First" lets us know that Paul is going to quote other references from "the word of God". With "two or three witnesses", God lets us know that this answer will be used by God when we are judged by God.
 - Next, our sentence gives the phrase: "Moses saith". It tells us what part of the Old Testament Paul is referencing.
 - Next, our sentence gives the phrase: "I will provoke you to jealousy by them that are no people". The Jews took a lot of pride in their national identity. They were sure that they had God's salvation and blessings because of that national identity. Therefore, God using "them that are no people", instead of another nation, was the greatest insult that God could give to their pride. Since God had the prophet say: "I will provoke you to jealousy", God was warning the Jews that God would give His salvation and blessings to "them that are no people" because the Jews thought these things belonged to them exclusively.
 - Next, our sentence gives the phrase: "and by a foolish nation I will anger you". The word: "and" tells us that God added this insult to the prior insult. I can not identify a specific nation which fulfills this prophecy. Nor can I disagree with the commentators who point out verses which call idolators "foolish" and say that this prophecy was fulfilled by all of the idolatrous nations which God used to punish the Jews and by things like God sending God's true gospel to the idolatrous Gentiles.
- [10:20](#) says that it quotes Isaiah and appears to be a combination of [Isaiah 49:6](#); [52:15](#); [55:4-5](#) and [58:1](#). Earlier sentences tell us that God has made His gospel available to everyone who sought it. These also tell us that even when people weren't seeking God's [true gospel](#), God still sent them a witness and made them know that they needed to find the truth.

- Our sentence starts with the phrase: "But Esaias is very bold, and saith". Here we are told which prophet gave the following quote.
- Next, our sentence gives the phrase: "I was found of them that sought me not". Romans 3:10-11 says: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. ". This section of Romans explains that God comes to us and offers salvation even while we are fighting against God.
- Next, our sentence gives the phrase: "I was made manifest unto them that asked not after me". This is another quote (see above for references) which says the same message as the prior phrase but says it in another way.
- **10:21** gives us the contrast to the prior sentence. Where the prior sentence tells us what type of people God will seek to save, this sentence tells us the type of people whom God will refuse to save. That is: God will refuse to save the religious and self-righteous who refuse to submit to God.
 - Our sentence starts with the word: "But" which lets us know that it is dealing with the same subject as the last sentence while going to another direction. The prior sentence says that God sent His **true gospel** to all people and even sent them witnesses so that they would know their need to seek the truth.
 - Next, our sentence gives the phrase: "to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people". Please notice the emphasis on the attitude of heart within the people whom God rejects. Notice that God uses the prophet to say that they were: "a disobedient and gainsaying people".
 - God didn't just send them a message or two but He sent them messages "All day long" and He did this in spite of the fact that they were "a disobedient and gainsaying people". However, just as "Israel" will have no excuse for refusing to obey the **true gospel**, those who claim "positional salvation" while refusing to obey will also have no excuse when they face a righteous God in judgment.
 - Lastly, we see the phrase: "I have stretched forth my hands". God does not owe anyone anything. Yet, God does everything that He can to save the lost except take away their free will.

Overview of Chapter 11

Verse to Sentence cross-reference:

[Chapter Start](#), [C11-S1](#) (Verse 1), [C11-S2](#) (Verse 1), [C11-S3](#) (Verse 1), [C11-S4](#) (Verse 2), [C11-S5](#) (Verse 2), [C11-S6](#) (Verse 2-3), [C11-S7](#) (Verse 4), [C11-S8](#) (Verse 4), [C11-S9](#) (Verse 5), [C11-S10](#) (Verse 6), [C11-S11](#) (Verse 6), [C11-S12](#) (Verse 7), [C11-S13](#) (Verse 7-8), [C11-S14](#) (Verse 9-10), [C11-S15](#) (Verse 11), [C11-S16](#) (Verse 11), [C11-S17](#) (Verse 12), [C11-S18](#) (Verse 13-14), [C11-S19](#) (Verse 15), [C11-S20](#) (Verse 16), [C11-S21](#) (Verse 17-18), [C11-S22](#) (Verse 18), [C11-S23](#) (Verse 19), [C11-S24](#) (Verse 20), [C11-S25](#) (Verse 20-21), [C11-S26](#) (Verse 22), [C11-S27](#) (Verse 23), [C11-S28](#) (Verse 24), [C11-S29](#) (Verse 25), [C11-S30](#) (Verse 26-27), [C11-S31](#) (Verse 28), [C11-S32](#) (Verse 29), [C11-S33](#) (Verse 30-31), [C11-S34](#) (Verse 32), [C11-S35](#) (Verse 33), [C11-S36](#) (Verse 33), [C11-S37](#) (Verse 34), [C11-S38](#) (Verse 34), [C11-S39](#) (Verse 35), [C11-S40](#) (Verse 36), [C11-S41](#) (Verse 36)'.

Our chapter theme is: "*Can't Fight God's Way*".

God cut out the Jews and grafted in the Church because of the unbelief of the Jews. God did not "cast away" all of His people but kept a remnant while He set aside the majority. He set them aside in order to deal with the Gentiles and because they insisted upon a '*positional*' relationship instead of a personal relationship. Paul ends the chapter with the warning that if we live in unbelief (trusting in a "*positional salvation*" while not living our professed belief), we also will be cut out like how God cut out the Jews. Since Chapter 12 is based upon this chapter ("*I beseech you therefore*"), we need to properly understand this chapter as the foundation of the next chapter.

The most used non-prepositional word in this chapter is "God" with 14 occurrences. The second most used non-prepositional word in this chapter is "branches" with 6 occurrences and it gets less from there. The "branches" are part of Paul's illustration of the doctrine that he is teaching. Basically Paul is telling us that "God" judges based upon attitudes and actions and not on claims out of our mouth which are not backed by the way we live (lies). "God" cut out the Jews for believing this lie from the devil and He will do the same to us.

Below are summaries of each sentence which supports the chapter summary which was just given.

- [11:1](#) has three sentences with the first asking a question and the second saying "God forbid" which tells us that there is absolutely, positively no way that "God hath cast away his people". The third sentence is the answer to his question in the first sentence. Obviously, there were (are) people who believed and claimed this lie, that is: they claim that God did "cast away his people". The reader needs to realize that such a claim is a claim that there is an error in "the word of God". Such a claim also says that we can not be sure of our salvation since, if there is one error, that there could also be an error in the promise of salvation.
 - Our sentence starts with the question: "I say then, Hath God cast away his people?". (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) This is Paul's teaching method with the answer following the question.
 - Next, our sentence gives the phrase: "God forbid". This tells us that there is absolutely, positively no way that "God hath cast away his people". Obviously, there were (are) people who believed and claimed this untruth. And, the third sentence, of our verse, is Paul's reason for saying God forbid.

- Next, our sentence gives the answer: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin". Here, Paul makes it very clear that he is a Jew, which is what is meant by the phrase: "His (God's) people". Paul, obviously, was not "cast away" and, since he is part of God's people, his own testimony disproves this claim from a devil. Paul goes on in the next few verses to explain that just because God cut off most, God has kept a remnant and, therefore, has not cast away [all of] his people.
- [11:2-6](#) gets us back into this Biblical doctrine that people distort into error. It says, "God hath not cast away his people which he foreknew". We see Paul's answer in these sentences and we also see another answer which Paul is quoting from scripture. We also see this in Paul's answer from scripture that goes through [11:6](#).
 - Our first sentence says: "God hath not cast away his people which he foreknew". "Foreknow" has a similar meaning to "predestined" and "elect" (with some minor differences in the actual definitions of each word). As we have seen everywhere else that this doctrine has come up, God did not "predestine" or "foreknow" individuals but God "predestined" a way to get saved and God "foreknew" that some would follow His way of salvation while others would reject His way of salvation. Those of His people, like Paul, God hath "foreknow" that they would follow His way and get saved.
 - Next, our sentence gives the phrase: "Wot ye not what the scripture saith of Elias?". This prophet was upset and prayed against God's people. The scripture which tells us to not do that was not written at the time that he did this. However, that is not the important doctrine. The important doctrine was that God had people serving Him whom the prophet did not know about. And, the truth is that none of us know all that God is doing. Further, none of us know the entire future consequences from our decisions. Therefore, we need to trust God especially when what God is doing seems wrong to us.
 - Next, our sentence gives the phrase: "how he maketh intercession to God against Israel". This is what he did. Our next phrase tells us the details of his prayer and the next few sentences tell us the answer from God. Unless we stay close to God, He will not answer our prayers and God does not always answer our prayers in a way that we know about. That is why we need faith in God no matter what happens around us.
 - Next, our sentence gives the phrase: "saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life". This is the details of his prayer and the note for the prior phrase explains these phrases.
 - Please see the note for [11:3](#) under [Lord](#), and the note below for [11:7-8](#), for more details on these sentences.
- [11:4](#) has two sentences with the first sentence telling us how God answered and the second sentence giving us the details of the answer from God.
 - Our first sentence asks: "But what saith the answer of God unto him?". (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) As we see elsewhere in this epistle, Paul asks a question in order to give the answer. This is the teaching method used by Paul.
 - Our second sentence starts with the phrase: "I have reserved to myself seven thousand men". Here we see God answer that the prophet does not know everything. He had little of the revealed "word of God" that we have and [Romans 14](#) reminds us to not judge our brother.
 - Next, our sentence gives the phrase: "who have not bowed the knee to the image of Baal". This lets the prophet, and us, know that there were people serving God whom he / we were not aware of.
- [11:5](#) says: "Even so then at this present time also there is a remnant according to the election of grace".
 - The phrase "according to the election of grace" means that these people came God's way ("election") to receive God's gift ("grace") and it kept them from "bowing the knee to the image of Baal" (prior sentence).
 - The phrase "Even so" means: 'In the same way and of the same importance'.
 - Next, our sentence gives the phrase "at this present time" which means: 'at the time of Paul and also at the time that we read this epistle'.

- Next, our sentence gives the phrase: "also there is a remnant" means: 'God always has a few who are true to God no matter how bad it seems to us'.
- [11:6](#) has two sentences which explain how the phrase: "according to the election of grace" (prior verse) works.
 - Our first sentence starts with the phrase: "And if by grace". This can also be thought of saying: "Since it is by grace". The "according to the election of grace" only works by "grace".
 - Next, our sentence gives the phrase: "then is it no more of works". This should be obvious but, even in Paul's time, devils used people to teach confusion about the interaction of "grace" and "works". The truth is that we can not produce spiritual "works" unless God gives us His "grace" first because it is God's "grace" which gives us the ability to produce spiritual "works". However, God gives us His "grace" so that we can, and will, produce spiritual "works". If we waste God's "grace", and do not produce spiritual "works", then God may not give us any more "grace". While the two things are related, they are totally separate from each other.
 - Next, our sentence gives the phrase: "otherwise grace is no more grace". This tells us that "grace" and "works" can not be the same. In addition, what is less clearly taught, is that they can not be in conflict.
 - Our second sentence starts with the phrase: "But if it be of works". In this sentence, Paul is dealing with those people who claim that they receive salvation and other spiritual blessings, from God, due to their "works".
 - Next, our sentence gives the phrase: "then is it no more grace". Between this phrase, and the next phrase, Paul clearly tells us that "grace" and "works" are totally different and separate. And, because "grace" and "works" each produce a result, the results from each must be totally different and separate.
 - Next, our sentence gives the phrase: "otherwise work is no more work". (Please see just above.)
- [11:7-8](#) has two sentences and an included part. The first sentence asks a question and the second sentence gives us the answer from God. And, the included part gives us a better understanding of the answer.
 - Our first sentence asks: "What then?" (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) This question asks: 'What explanation do we have left after you eliminate what appeared to be the only answer?'
 - Next, our sentence gives the phrase: "Israel hath not obtained that which he seeketh for". Paul's answer is that "Israel hath not obtained" the righteousness and salvation that was sought by works.
 - Next, our sentence gives the phrase: "but the election hath obtained it". Our phrase starts with the word: "but". This means it is continuing the subject of the prior phrase while changing directions. And, the comparison was dealt with above. However, it is important that the reader use the correct doctrine for the word: "election" because religious men teach error about it. God's "election" is God's way to obtain God's "grace". He does not "elect" people. The "elect / election" are the people who go to God using God's way.
 - Next, our sentence finishes with the phrase: "and the rest were blinded unto this day". This phrase tells us the result of rejecting God's way. Such people were "blinded" and can no longer find God's way. This, like other statements in this epistle, tell us that people can not keep rejecting God and then go to God whenever they want. God promises everyone one chance for salvation but does not promise more than one.
 - Our included part starts with the phrase: "According as it is written". This lets us know that Paul is quoting Old Testament and He is quoting [Isaiah 29:10](#).
 - Next, our sentence gives the phrase: "God hath given them the spirit of slumber". God gave them "the spirit of slumber" because they kept closing their own mind to God's truth. Please see the notes for this sentence, in the Book Study, for links to many places in the Bible which describe a closed mind.
 - Next, our sentence completes the quote of: "eyes that they should not see, and ears that they should not hear". There is a saying of: 'There are none so blind as those who will not see

and none so deaf as those who will not hear'. Also, the fool says in his heart: 'I know what I believe, don't confuse me with the facts'. The fact is that most people are intellectually lazy. God wants us to use our mind and verify things before accepting them. In the time of Isaiah and Elijah, most of the people did what the religious leaders said and were too lazy to verify what they were told. However, as our chapter tells us, God told the prophet that he had a remnant. Likewise, today, it may seem like everyone is serving the devil, but God keeps some to the pure worship of the true God.

- [11:9-10](#) is a single sentence that quotes [Psalms 69:22-23](#) and supports saying that God would "harden" people in the error that they insist upon following.
- [11:11](#) has another question and answer.
 - The first sentence asks the question: "I say then, Have they stumbled that they should fall?". (Please follow this [link](#) to all of the Questions that Paul asks in this epistle.) This question asks: 'Has this devil worship caused all of God's people to be condemned without hope of redemption?'. The rest of our chapter is dedicated to answering this question in detail.
 - Our answer sentence starts with the phrase: "God forbid". This tells us that there is absolutely, positively no way that God would let all of His be beyond redemption. Since they insisted upon following and error that they should fall, God used their fall for two purposes. The first is that salvation is come unto the Gentiles and the second is to provoke the Jews to jealousy. When the Jews see that salvation is come unto the Gentiles, after they tried to keep salvation from the Gentiles, and when the Jews see that they don't have the salvation that the Gentiles, have, some will be jealous. God planned to use that jealousy, to lead those Jews to His true plan of salvation and away from their religious error.
 - Next, our sentence gives the phrase: "but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy". Here we see that when men, or devils, think that they have trapped God into doing what they want because they have removed other options, God proves that He is wiser and shows us an option which we never thought of. Satan thought he had assured that all Gentiles would go to Hell because he got the Jews to refuse to take the Gospel to the Gentiles. Then he thought he sent the Jews to hell by getting them to worship Baal. And, when he was sure that he won, God goes around all of his plans to offer true salvation to everyone.
- [11:12](#) asks: "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?"
 - This question should be easily understandable. It is designed to provoke us to seek the salvation of the Jews. If we received "riches" because of their fall, Paul challenges us to imagine the increased "riches" we will receive if we cause God's people (the Jews) to get truly saved.
- [11:13-14](#) also presents Paul's challenge for us to seek the salvation of the Jews.
 - Our sentence starts with the phrase: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office". Here Paul is reminding us of his God-given position and authority.
 - Next, our sentence gives the phrase: "If by any means I may provoke to emulation them which are my flesh, and might save some of them". Paul is writing here that he hopes that, when the Jews see the Gentiles receiving blessings which they are denied, some will leave their religious traditions and follow the true relationship with God. This is why it is important for the saved to live right, receive the blessings of God, and testify that God blesses anyone who comes to God in God's way.
- [11:15](#) also presents Paul's challenge for us to seek the salvation of the Jews.
 - Our sentence says: "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?". The Jews are still God the Father's wife. Paul is asking us to consider the blessings which we can receive if we restore some Jews to a proper relationship with God.
- [11:16](#) says: "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches".

- Our sentence starts with the word: "For". In this sentence Paul is giving us the spiritual principle, which is the basis of the doctrine which he will present. And the doctrine, which Paul presents, is why ("For") the prior sentence is true.
- Next, our sentence gives the phrase: "if the firstfruit be holy, the lump is also holy". Here Paul is referring back to his illustration of the potter and the clay (9:21). The "firstfruit" is "Christ" (1Corinthians 15:20-23). Therefore, our phrase is, symbolically, saying: 'If the basis of our relationship with God is Christ, then we will be holy'.
- Next, our sentence gives the phrase: "and if the root be holy, so are the branches". This is leading into the sentence which follow. The "branches" get their nutrition from the "root". Therefore, Paul is writing that, if the source of our spiritual nutrition is "holy", then our life will also be holy.
- In the following sentences, Paul writes about grafting plants. Many people don't understand what is involved. But I hope that the true example, which follows, will help with the understanding.
- The following story about a rose is real and not made up. I bought a house that had a rose vine which was covered with medium sized pink roses. I moved the plant and watered it and fed it. After a couple of years, it bloomed with small red roses, large white roses and medium pink roses. When I asked an expert, he told me that a hybrid large white rose had been grafted onto the root of a small red rose vine. The white hybrid was not as hardy as the root stock but someone wanted larger flowers of a different color than the hardy root produced. Therefore, they grafted a different rose plant onto the root. This, supposedly, was an extremely rare case of a graft failing because the root stock usually never loses its influence on all flowers / fruit grown on a grafted plant. The white roses were on branches where the grafted plant was refusing the influence of the root. The small red roses were the result of the root eliminating the influence of the grafted plant and the medium pink ones were the intended mix.
- In Paul's example God took a wild vine and trained it to go where He wanted it to go. (This is like what I did when I moved my rose and gave it a trellis.) The branches that went where He didn't want them were trimmed. When none of the branches went where He did want them, He grafted in another type of vine that would go where he wanted it to go. Someone might do this if they had a vine where one variety liked direct sunlight and another variety liked shade but they wanted the vine in direct sunlight and in shade but wanted only one root for the whole vine.
- In my rose example of Paul's illustration, the Jews weren't producing medium pink flowers like God wanted. Therefore, God grafted in another type of rose to produce what He wanted. We are supposed to be the pink roses. God does not want any red roses (type of natural sinful men) and God refuses to save them. God will not take away our free will (like sin or a devil will with addiction). However, God rejects those people who reject His influence in their life.
- God will only work through the church while the church is on earth. If there are any large white roses, those represent the people who claim to be holy without the influence of the church. Such are false. They truly rejected God's influence in their lives because they are trying to be holy outside God's plan (the church).
- As we have read in many places in the Bible including this chapter, God will cut out the grafted branches that went wild (grafted branches which have rejected the influence of the root). This chapter ends with a warning that we also will be cut out if we reject the influence of our root, which is Christ Jesus working through His church on this Earth.
- [11:17-24](#) teaches the principles that I applied to my rose in the note above. God wants to see the influence of Christ Jesus in our lives (pink roses) and if we go back to our unbelief (white roses) God will cut us off from His vine (Christ Jesus).
- [11:25](#) gives us a warning based upon what Paul just showed about how the Jews lost their relationship with God and the blessings which only come through such a relationship.
 - Our sentence starts with the word: "For". This sentence explains why God cut out the Jews and grafted us in. They weren't showing God's love to the world. They weren't

taking the gospel to the world but were relying upon formalized religion instead of building a personal relationship with God. Paul is warning that we will get the same reaction from God as the Jews received when we all start acting like the Jews did.

- Next, our sentence gives the phrase: "[I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits](#)". This is the warning and tells us the result that we will have if we ignore this warning.
- Next, our sentence gives the phrase: "[that blindness in part is happened to Israel, until the fulness of the Gentiles be come in](#)". Here we see that the 'Church Age' will end some time and then God will return to deal with the Jews. That future time is called "[the great tribulation](#)" and that time will start with the rapture of the church.
- [11:26-27](#) is a single sentence that is talking about the return of the "[Lord Jesus Christ](#)" to end the "[Great Tribulation](#)". This place in Romans, and other places in the Bible, say that all Jews living on the Earth at that time will accept Him as their "[Messiah](#)" and "[so all Israel shall be saved](#)". We find prophecies of this event in ([Psalms 14:7](#); [106:47](#); [Isaiah 11:11-16](#); [45:17](#); [54:6-10](#); [59:20](#); [Jeremiah 3:17-23](#); [30:17-22](#); [31:31-37](#); [32:37-41](#); [33:24-26](#); [Ezekiel 34:22-31](#); [37:21-28](#); [39:25-29](#); [40-48](#); [Hosea 3:5](#); [Joel 3:16-21](#); [Amos 9:14-15](#); [Micah 7:15-20](#); [Zephaniah 3:12-20](#); [Zechariah 10:6-12](#)).
- [11:28](#) applies a Biblical principle that God applies in several circumstances. While it applies about "[election](#)", it also applies to marriage.
 - Most people don't understand how this principle applies to marriage. However, using marriage, as the illustration, actually makes this principle easier to understand. When two saved people get married, they sign a marriage contract that is enforced by man's laws and they swear an oath before God, which is a covenant (spiritual contract) enforced by God's law. It is God's Law that requires "[until death do we part](#)".
 - According to the Bible, there is a difference between being divorced and being divorced and remarried. Men's law may say that the marriage is over, but that does not mean that God's Law agrees. When Hosea was divorced from Gomer, he didn't seek another wife but cut her off from all of his provision, in this world.
 - [Hosea 1:2](#) tells us that Hosea was to take a wife that illustrated how Israel was dealing with God. Israel is called the wife of God. Just as Hosea cut off Gomer during their divorce, so also does [Isaiah 50:1](#) and [Jeremiah 3:8](#) warns that God would divorce Israel. God has cut off Israel from His blessings in this Earth during the time of the Gentiles, but Israel is still God's wife.
 - That truth is what this verse means when it says: "[but as touching the election, they are beloved for the fathers' sakes](#)". "[Election](#)" is a way for us to receive spiritual blessings. But because Israel refused to do the job as God's wife (As concerning the gospel), God divorced them ([Isaiah 50:1](#) and [Jeremiah 3:8](#)). Like many divorced woman, the Jews are jealous of the 'new woman' in God's life ([Romans 10:19](#); [Romans 11:11](#)) and instead of '[making up](#)' with God, they attack the '[new woman](#)' ("they are enemies for your sakes"). This is what we also see with people who are '[positionally saved](#)' but refuse to act like they are '[actually saved](#)'. They become jealous and attack the doctrine of those who say we need to live a life which shows that we are '[actually saved](#)'. Those who are relying upon being '[positionally saved](#)' try to '[spiritualize](#)' actual blessings because they don't have them. They also accuse those who have an '[actual salvation](#)' of being '[legalists](#)' when they say that your life has to match your mouth or you prove yourself to be a liar.
- [11:29](#) also contains a verse that people like to quote but have a hard time explaining why it doesn't work out in peoples' lives like it is preached.
 - Our sentence starts with the phrase: "[For](#)". It tells us why the prior sentence is true. Since many people misunderstand that verse, they also misunderstand this verse which gives the reason for that verse.
 - The rest of our sentence says: "[the gifts and calling of God are without repentance](#)". This means that God will not take away anything spiritual which He has already given to someone. Just as the Jews remained God's people, spiritually, while they lost the

- blessings in this present world, so also will someone keep "the gifts and calling of God" spiritually. They will keep them even while they lose the blessings in this world.
- People don't understand this principle and think that they lose "the gifts and calling of God" simply because they lost the Earthly blessings. Thus, a man who was a pastor and ends up divorced still has God's "calling" to preach even though he can no longer keep the office of a pastor.
 - In the context of this chapter, Paul is using this precept to say that even though God has put aside the Jews on this Earth, they will never stop being His people spiritually. As a result, those people, who teach that the church has replaced the Jews, are doctrinally wrong. The Jews are the wife of the Father while the church is the bride of the Son of God ([John 3:29](#); [Revelation 21:2, 9; 22:17](#)),
 - [11:30-31](#) is a single sentence which tells us the principle that we are to use when considering the Jews and what they received from God.
 - When we look at [11:31](#), we see the '*law of sowing and reaping*' put into effect. The Jews hid the [gospel](#) from the Gentiles and used it to claim religious superiority. In the process, they Sowed "unbelief". Therefore, because of the '*law of sowing and reaping*', they also reaped "unbelief".
 - The equivalent part of that truth is in the first Section of the sentence. It tells us: "ye in times past have not believed God" (because with the gospel hid the Gentiles did not have an option of believing God). Then the sentence continues with: "yet have now obtained mercy through their unbelief" (yet God gave the Gentiles a chance for "mercy"). God did this when He took the [gospel](#) from the Jews ("through their unbelief") and gave it to the church. God gave the [gospel](#) to the church, and gave the Gentiles a chance for mercy and says: "that through your mercy they also may obtain mercy". That is, we have salvation and the [gospel](#) (our "mercy") so that the Jews might also obtain salvation and the [gospel](#) ("they also may obtain mercy") "through your mercy" (through our taking the [gospel](#) back to the Jews).
 - [11:32](#) gives the final reason ("For") why God did all that He did when it says "God hath concluded them all in unbelief, that he might have mercy upon all".
 - Our sentence starts with the word: "For". This is giving us another reason why the prior sentences are true.
 - The rest of our sentence says: "God hath concluded them all in unbelief, that he might have mercy upon all". God wanted to "might have mercy upon all". Therefore, God eliminated the Jewish prejudice and put us all into the same spiritual category of "unbelief".
 - [11:33-35](#) is Paul's expression of worship to God for all that He has done in planning the salvation of both the Jews and the Gentiles.
 - Our first sentence says: "O the depth of the riches both of the wisdom and knowledge of God!". True worship starts with our recognition of the attributes of God which are far beyond any man.
 - Our next sentence says: "how unsearchable are his judgments, and his ways past finding out!". Next, we need to acknowledge that we have absolutely no chance of challenging God or His ways.
 - Our next sentence says: "For who hath known the mind of the Lord?". Millions of men have spent thousands of years trying to figure out creation and can not do so even with creation to examine. And, one of the main problems is that such men usually concentrate on the physical and deny the spiritual while the spiritual is the basis of the physical. When it comes to the spiritual, our corrupt minds can not think in that way of thinking. Therefore, if we can not do even the basic, then there is no way that we can "know the mind of the Lord".
 - Our next sentence says: "or who hath been his counsellor?". No one was around at creation to be God's "counsellor". The same is true for God's plan of salvation and for all of God's plans.
 - Our next sentence of worship says: "Or who hath first given to him, and it shall be recompensed unto him again?". We can only give God the things which He first gives to us.

This is the basic error of 'Lordship Salvation'. It claims that we must give God a work before God gives us the ability to do spiritual work. The same error applies to 'Lordship Sanctification'. Basically, as our sentence is pointing out, those doctrines claim that we can put God into our debt (claim that God must "recompense" us for our work), which is totally wrong.

- [11:36](#) is the conclusion of this worship. .
 - Our sentence of worship says: "For of him". The word: "For" lets us know that this sentence is why the prior sentences are true. The word: "of" means: 'belongs to'. Since everything belongs to God, He deserves worship for everything that He gives to us.
 - Next, our sentence gives the phrase: "and through him". This means that we must enter our ongoing personal relationship with God, and continue in that relationship, if we want to continue receiving the blessings of God,
 - Next, our sentence gives the phrase: "and to him are all things". Everything was created for God's pleasure. Therefore, we are to do everything to please God and this is how we fulfill the purpose of our own creation.
 - Next, our sentence gives the phrase: "to whom be glory for ever". When we give "glory" to God we are only recognizing the great difference between Him and us. And, we are to do this so that we are not filled with pride and cause God to punish us. After all, our sinful flesh wants to be filled with pride and refuse to acknowledge the true differences between God and us.
 - Our final sentence of worship says: "Amen". This doubles the prior sentences and lets us know that we will be judged for how well we obey those sentences.

Overview of Chapter 12

Verse to Sentence cross-reference:

[Chapter Start](#), [C12-S1](#) (Verse 1), [C12-S2](#) (Verse 2), [C12-S3](#) (Verse 3), [C12-S4](#) (Verse 4-5), [C12-S5](#) (Verse 6-8), [C12-S6](#) (Verse 9), [C12-S7](#) (Verse 9), [C12-S8](#) (Verse 10-13), [C12-S9](#) (Verse 14), [C12-S10](#) (Verse 15), [C12-S11](#) (Verse 16), [C12-S12](#) (Verse 16), [C12-S13](#) (Verse 16), [C12-S14](#) (Verse 17), [C12-S15](#) (Verse 17), [C12-S16](#) (Verse 18), [C12-S17](#) (Verse 19), [C12-S18](#) (Verse 20), [C12-S19](#) (Verse 21)'.

Our chapter theme is: "*Live Your Faith*".

1. [12:1](#) opens this chapter with "I beseech you therefore, brethren". This is a well-known and well preached verse. And, while many good things are preached based upon this verse, the fact is that it is the opening sentence and foundation of this chapter. Therefore, the application of this verse, by Paul, is in the rest of the chapter and the application from others is often not the same as the application from Paul.
 - a. The word: "therefore" means that what this chapter says is based upon what the prior chapter said. And, the prior chapter told us how God deals differently with people who believe Him, and come to Him His way, from those people who do not. Therefore, this chapter is giving us practical instructions on how to get God's blessings by going to God using God's way.
 - b. In Chapter 11, Paul explains that God cut the Jews out of the vine because they refused to have a spiritual relationship with God which would have included their taking the [gospel](#) to all of the world. Instead, they turned the spiritual into religious laws ([Romans 7:14](#)) and instead of doing their God-given spiritual task, they excluded the world (Gentiles) and looked down with their collective noses to all who didn't have their religion. The Jews were sure of their religious superiority with their ceremonies and positional salvation. Paul ends that chapter with a warning that God will also cut us out of the vine if we act like the Jews and get religiously smug and turn our personal relationship (that is true Biblical salvation) into a formalized religion with positional salvation and, especially, if we refuse to take the [gospel](#) to the world. In addition, (as explained in the note for [11:34](#)) Paul quotes from [Isaiah 40](#) as part of his conclusion of [Romans 11](#). [Isaiah 40](#) ends with: "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint". The phrase: "they that wait upon the LORD" is directly tied into [12:1](#). This isn't just because we owe God our service but it is also because God promises the rewards of [Isaiah 40:31](#) to those who serve Him.
 - c. Next, our sentence starts with the phrase: "I beseech you". The word "beseech" means 'beg'. Paul is willing to do whatever it takes to get God's people to do what is required of them in order to get God's blessings. And, a person who is truly serving God will have the same attitude.
 - d. Next, our sentence gives the word: "brethren". Paul is not writing to the lost nor to the carnal but he is writing to those people who are truly trying to serve God.
 - e. Next, our sentence gives the phrase: "by the mercies of God". The word "by" means: 'how you get from no blessings to receiving blessings from God'. The word "mercies" means: 'not getting the punishment that you deserve'. Back in [Romans 9:15-16](#) we were told: "For he (God) saith to Moses, I will have mercy on whom I will have mercy". And, that chapter told us how to receive "the mercies of God". Therefore, our phrase is telling us to do what that chapter told us to do in order to receive "the mercies of God". We not only are to serve but we are to serve in God's ("holy, acceptable unto God") way. We are to provide

the "reasonable" service, and this service is the only reason that God created the church and gave the gospel to the church (according to Chapter 11). That is, we are to take the gospel to the world. At the end of Chapter 11, we were told that God put the Jews aside and opened to gospel to the Gentiles because God wanted to extend His mercies to us and to the entire world through us. If we do not take the gospel to the entire world, then we prove that God wasted His effort to cut out the Jews and to graft us into His vine. We are to bear the fruit and that God working to produce through our physical lives.

- f. Next, our sentence gives the phrase: "that ye present your bodies a living sacrifice, holy, acceptable unto God". This phrase is telling us what to do and how to do it. Of course, this phrase means that we are to physically do to spreading of the gospel while we are in this life. Please see the note for this sentence, in the Book Study, for more details on this phrase.
 - g. Our sentence ends with the phrase: "which is your reasonable service". A person who is "reasonable" is 'reason able'. That is: they are able to give a reason why they believe and act like they do and they are able to change their belief and action if a better reason is presented to them. And, Paul gave lots of reasons, in the prior chapter, for us to serve God. There is no greater reason to not serve God since all such reasons only give us things in this world which we will leave behind when we die. Again, please see the note for this sentence, in the Book Study, for more details on this phrase.
2. 12:2 adds to the prior sentence by starting with the word: "And". We must do everything that both sentences tell us to do if we want the blessings and "the mercies of God".
- a. The things in this verse are added unto 12:1 because these things are required in order for us to do what is required by 12:1. There have been very many good messages preached from these two sentences that I could never match in this study, but I feel that I must at least provide a surface level look at some of the aspects of these verses.
 - b. Our sentence is divided into two Equivalent Sections by a colon with the Second Equivalent Section starting with the word: "but". That makes the two Equivalent Sections exact opposites with the First Equivalent Section telling us what to not do and the Second Equivalent Section telling us what to do.
 - c. Our sentence starts with the phrase: "And be not conformed to this world". That is: *'Do not let "this world" tell you what shape your life is to take ("conformed")'*. This world tells us to spend our life pursuing the things of this world such as money or power or fame or happiness or similar things which we will all leave behind when we die. That is a wasted life and our phrase tells us to not waste it.
 - d. The simplest explanation of the phrase: "be not conformed to this world" is *'stop your sinning'*. There are 203 sentences just in the New Testament that mention "world". There are 23 mentions (in 17 verses) of "world" in 1John but one of the most important verse for understanding this verse is 1John 2:16 which says "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". If we are to avoid being "conformed to the lust of the flesh, and the lust of the eyes, and the pride of life" then we must *'stop our sinning'*. Further, *'stopping our sinning'* is what is required to be "holy, acceptable unto God", which 12:1 says is the way that we are to serve Him. Of course, saying to *'stop your sinning'* sounds great but as Paul said in Chapter 7, especially 7:18, doing it is a whole lot harder than talking about doing it. Well, the second (equivalent) part of this sentence gives us some practical things to do in order to *'stop our sinning'* and any so-called method that does not include the aspects of the second part of this sentence will not work.
 - e. Next, our sentence gives the phrase: "but be ye transformed by the renewing of your mind". As already written, this phrase starts instructions which are the exact opposite of the prior phrase. Therefore, the phrase: "the renewing of your mind" is telling us to make our "mind" "new" by thinking in the opposite from what "this world" tells us to think. As we see later, changing how we think is the first step in changing our life-style attitudes and actions.
 - f. Webster's 1828 dictionary defines the word "transform" as: *'Changed in form or external appearance; metamorphosed; transmuted; renewed'*. The 'form', in this sentence, being

how we think. Our life is to have a change that people can see. If we are not willing to have a visible change in our life, then we will not '*stop our sinning*'. However, the only change that works is one that is the result ("by") of "*the renewing of your mind*". As many have preached, the first step is to change our thinking by making our thinking match the "*mind*" of "*Christ*". There is a whole lot of preaching that is supposed to give us the "*mind*" of "*Christ*" but which does not include the requirement of this verse of letting us "*prove what is that good, and acceptable, and perfect, will of God*". If we can't *prove* it, we won't stick to it and it won't "*renew our mind*". We need to use the spiritual gift of "*understanding*" to *prove* the word of God. The devil uses the word of God and his "*ministers*" ([2Corinthians 11:12-15](#)) also uses the word of God. The only way to "*prove what is that good, and acceptable, and perfect, will of God*" is to not just use the word of God but to use it the way that God tells us to use it.

- g. We find Paul talking about the "*mind*" (just in this epistle) in [1:28](#); [7:23, 25](#); [8:5, 7, 27](#); [11:34](#); [12:2, 16](#); [14:5](#); [15:6, 15](#). He makes a very definite difference between the "*reprobate mind*" / "*carnal mind*" and "*the mind of the Lord*". The reader is urged to review the verses mentioned here in order to understand what Paul means by the renewing of your mind in this sentence.
- h. Next, our sentence gives the phrase: "*that ye may prove*". A major source of doctrinal error, and a reason why God allows the world to do a lot which is done, is because God's people refuse to make the distinction between the procedures which "*prove*" and those which "*persuade*". For example, abortion is justified because people are "*persuaded*" that it is OK. God will not teach the world to make the distinction between these two procedures until God's people make the distinction for spiritual matters. Again, the note for this sentence, in the Book Study, provides more details on this truth. Please also see the Word Study on [Prove](#).
- i. Next, our sentence gives the phrase: "*what is that good, and acceptable, and perfect, will of God*". Now, there is a famous message which claims that these are three different "*wills of God*". However, the context and the punctuation make it clear that there is only one "*will of God*" with three attributes. In addition, our sentence literally tells us that there is only one "*will of God*". The problem is that many people fail to do what this sentence commands because they believe they are doing the "*good...will of God*", and that is sufficient when they are falling far short of "*that good, and acceptable, and perfect, will of God*". They definitely do not "*prove*" what God commands them to "*prove*". We can not "*prove what is that good, and acceptable, and perfect, will of God*" as long as we are following religious doctrine (like the Jews did). In truth, we need that personal relationship with "*Jesus Christ*" ([7:25](#)) in order to do this.
- j. Based upon these sentences, Paul starts talking about spiritual gifts and how they differ one from another. There are three spiritual gifts that deal with the word of God and they all act differently. The gift of "*understanding*" follows the rules of '*pure logic*', as has been shown elsewhere, and that is the gift which we are to use when we "*prove what is that good, and acceptable, and perfect, will of God*". When Galileo was alive he used the Scientific Method (which follows the rules of '*pure logic*') to prove that the world was a globe that went around the sun. The other so-called scientists and the '*church*' used "*man's wisdom*" ([1Corinthians 2:13](#)) and "proved" that the world was flat and that the sun went around it. When all else failed, they ended the argument with Galileo by marching him to a gallows and putting a rope around his neck. History has proven them to be fools just like God is going to prove that a lot of what is preached as the "*that good, and acceptable, and perfect, will of God*" is foolishness from "*man's wisdom*". This study is an example of using the spiritual gift of "*understanding*" when it looks at the complete context and interprets the word of God by sentence structure instead of by verse. Just following these two rules eliminates over 95% of doctrinal error.
- k. There is much more that could be said about these sentences but I am going to move on with only this surface-level dealing with the interpretation of this sentence.

3. [12:3](#) tells us that if we don't do as commanded then we will be filled with pride and that will result in God "[resisting](#)" us and whatever we ask God to do for.
 - a. Our sentence starts with the word: "[For](#)". It tells us why we need to do what the two prior sentences commanded us to do.
 - b. Next, our sentence gives the phrase: "[For I say, through the grace given unto me](#)". Here we see that Paul is backing this with his own personal testimony of receiving God's "[grace](#)". He is not just writing about what some religious person said and he is not writing about what he believes based upon what he read. He found the promise of God, he obeyed the requirement of God, he received the promise of God's "[grace](#)", and he is writing based upon a testimony of personal experience.
 - c. Next, our sentence gives the phrase: "[to every man that is among you, not to think of himself more highly than he ought to think](#)". We may have some spiritual gift from God but that does not make us better than others. The basis that God uses for judgment is how much we let God work through that gift to produce spiritual results. God doesn't give us gifts according to something found in us ([7:18](#)). Therefore, any help that others get from a gift of God working in us is due to the gift and not because of something in us. Therefore, we are God's tools and it does not make us "[more high](#)" than being just a tool when God uses us.
 - d. Next, our sentence gives the phrase: "[but to think soberly](#)". This means to have honest and realistic thoughts about yourself and about how valuable you truly are to God and God's work.
 - e. The last phrase, of our sentence, says: "[according as God hath dealt to every man the measure of faith](#)". Please notice that it is God who "[hath dealt to every man the measure of faith](#)". Therefore, our level of true Biblical "[faith](#)" is based upon what God gives us and not based upon our own personal value. Our reward is based upon how much we use the "[faith](#)" that God gives us but the "[faith](#)", itself, comes from God. As we have seen repeatedly in this study, true Biblical "[faith](#)" is a verb of ongoing continuous action. God gives us the ability to act in a certain way ("[the measure of faith](#)") for His service. It is God Who gives us the ability to act and His spiritual gifts do not give us the right to be proud or to be a '[lord](#)' over someone who doesn't have our gift of doesn't have it in the same measure as we do. With that in mind, Paul continues, in this chapter, and writes that we need to use God's gifts for the good of His church because God expects a return from His investment as taught by the parable of the talents, the parable of the pounds, and many other places in the Bible.
4. [12:4-5](#) is a single sentence divided into two Equivalent Sections by the colon separating the two verses.
 - a. Our sentence starts with the word: "[For](#)". It tells us why we need to have the attitude which Paul described in the prior sentence.
 - b. Next, our sentence gives the phrase: "[For as we have many members in one body, and all members have not the same office](#)". The word "[office](#)" speaks about the position and the job that each has in the church ("[body of Christ](#)"). Paul dealt with this concept, in a different way, in 1Corinthians 12 where he writes: "[And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another](#)". Each part of our body has a different purpose from other parts and the only part that can be said to be more important than others is the head. And, "[Christ](#)" is the head.
 - c. Next, our sentence gives the phrase: "[So we, being many, are one body in Christ, and every one members one of another](#)". Try thinking about a bad tooth ache or a broken bone or severe diarrhea. The fact is that when one part of our body hurts, the entire body is affected. That is what Paul meant when he writes: "[and every one members one of another](#)".
 - d. Please see the detail note within this Study and the note within the [Lord Jesus Christ Study](#) for more details on this sentence.

5. [12:6-8](#) is a single sentence that is divided into three Equivalent Sections by two colons. It lists several different spiritual gifts divided into three groups that are supposed to provide blessings to the church in three different ways.
 - a. Please see the note in the detailed portion of this Study on how this sentence is actually saying differently from what most people think. As often happens, the source of the problem is people not paying attention to the structure of the sentence in spite of the fact that Jesus said, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" ([Matthew 5:18](#) and [Luke 16:17](#)). Of course, "jot" and "tittle" refer to punctuation marks.
 - b. Our sentence starts with the phrase: "Having then gifts differing according to the grace that is given to us". Please notice that God decides what "grace that is given to us". And, as we read in Romans 9 with Jacob and Esau, we have no intrinsic value upon which God based His choice for which "grace" we personally receive. Therefore, our value to God is not in what "office" we receive, nor in which "grace" we receive, but in how much God can use us where He puts us.
 - c. The rest of our sentence says: "whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 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". Now, there is a lot of detail in this sentence and those details are dealt with in the Book Study. However, one of the things to pay attention to is that Paul is naming several spiritual gifts here. In context, he is writing that none of these gifts is more important than another gift and that having a particular spiritual gift does not make it more important than another "member in the body of Christ". That is what the world thinks and what our sinful flesh wants us to think. But we are clearly told to not think that way.
6. [12:9](#) starts instructions which go through the end of the chapter and are to be obeyed by everyone regardless of their position in the church. It has two simple sentences which tell us the spirit that should control every action of our life.
 - a. Our first sentence says: "Let love be without dissimulation". The word "dissimulation" means: "hiding under a false appearance". We are to have a real "love rejoicing in hope" for God's church. Many people claim that 1Corinthians 13 is the "love chapter", but that chapter is actually speaking about "charity" and "charity" is different from "love". The true "love chapter" is [1John 4](#).
 - b. Our second sentence says: "Abhor that which is evil; cleave to that which is good". It should be obvious, from our sentence, that "evil" and "good" are opposites, according to "the word of God". People would think that this instruction should be obvious to everyone but there is much "evil" which is done in the name of God and many excuses for people not "cleaving to that which is good".
7. [12:10-13](#) is a single sentence that gives us specific steps for everyone to do. Where the prior sentence dealt with a general attitude and actions, this sentence deals with more specific attitudes and actions which implement the prior sentence.
 - a. Our sentence starts with the phrase: "Be kindly affectioned one to another with brotherly love". This is telling us the attitude and related actions which we are to have "one to another".
 - b. Next, our sentence gives the phrase: "in honour preferring one another". Our natural sinful flesh wants to have all, or at least the most, "honour".
 - c. Next, our sentence gives the phrase: "Not slothful in business". Most people consider this command as if it was not in the context where we find it. But the fact is that how we do "business" affects the reputation of our church and of all Christians.
 - d. Next, our sentence gives the phrase: "fervent in spirit". I am working on a Message / Study called "Three is not Two". Many people claim that there are two types of people: saved and lost. And, while this is true from a spiritual perspective, it is very hard for us to truly have, and use, the spiritual perspective. The truth is that most of the time, we use the physical perspective which gives us three categories. They

- are "hot", "cold", and "lukewarm". They are also called "godly", "ungodly", and "unjust". Our phrase is telling us to be "hot" and "godly".
- e. Next, our sentence gives the phrase: "serving the Lord". This is to be the main focus of our life.
 - f. Next, our sentence gives the phrase: "Rejoicing in hope". As explained elsewhere, "hope" is an action word like "faith". But, where "faith" is based upon a promise of God and found in "the word of God", "hope" is based upon the person of God. Therefore, this phrase commands us to always be "Rejoicing in" our ongoing personal relationship with God.
 - g. Next, our sentence gives the phrase: "patient in tribulation". It is easy to preach and hard to do.
 - h. Next, our sentence gives the phrase: "continuing instant in prayer". How often do we forget to pray 'Lord help' when a problem suddenly appears?
 - i. Next, our sentence gives the phrase: "Distributing to the necessity of saints". Lots of people who don't have resources try to tell those who do have resources that they should share everything that the Lord gave them, even when the beggar does not have a "need" and when the beggar is not a true Biblical "saint".
 - j. Next, our sentence gives the phrase: "given to hospitality". 3John deals with this command. Gaius obeyed it while his pastor told him to disobey this command.
 - k. These are commands from our "Lord", as explained in the note for this sentence within the [Lord Jesus Christ Study](#).
8. [12:14](#) has a very clear sentence that is impossible to do without spiritual maturity and the help of the indwelling Holy Spirit. It says: "Bless them which persecute you: bless, and curse not". Please see the notes for this sentence, in the Book Study, for more details on this sentence.
 9. [12:15](#) sounds a whole lot easier to do than it really is. We have to feel what others are going through, to "Rejoice with them that do rejoice" even though we personally feel like cursing and weeping. The same is true about "weep with them that weep" when what they "weep" about is makes us personally want to rejoice or even when we just aren't personally involved with whatever is going on.
 10. [12:16](#) has three very clear sentences which basically say to not be prejudice and tells us how our thinking is to be if we want to 'Stop Our Sinning' and start "serving the Lord". Those who are the worst violators of these commands are usually sure that they are completely innocent.
 - a. Our first sentence says: "Be of the same mind one toward another". We naturally think better of those people whom we agree with and think less of people that we regard as stupid. Thus, our sentence is telling us to stop thinking naturally, and to have "the mind of Christ" ([1Corinthians 2:16](#)), especially about other saved people.
 - b. Our second sentence says: "Mind not high things, but condescend to men of low estate". The "high things" are what this world says are important and "men of low estate" are men whom the world says are poor. James 2:5 says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Thus, we are to "condescend" to men who are "rich in faith, and heirs of the kingdom".
 - c. Our third sentence says: "Be not wise in your own conceits". Please see the notes for this sentence, in the Book Study, about the word "conceit".
 11. [12:17](#) has two sentences that are clear on their surface but which our flesh hates to obey.
 - a. Our first sentence says: "Recompense to no man evil for evil". In two more sentences ([12:19](#)), Paul gives us the Bible quote and reason why we are to obey this command. Basically, God can hurt others far more than we can. He knows when it is better to give mercy to the other person and to give us a greater reward in Heaven than what we suffered from that "evil". Therefore, we can lose our reward, and even suffer punishment from God, if we disobey this command.
 - b. Our second sentence says: "Provide things honest in the sight of all men". This is how we have a true testimony for "Christ". He gets the true Christian to trust Him for their needs and to not take advantage of others even when they can.
 12. [12:18](#) says: "If it be possible, as much as lieth in you, live peaceably with all men".

- a. This is a sentence that many people use as an excuse to war with others while claiming that peace is not possible. King David could not live at peace with the enemies of God but he allowed others to attack him personally and even slander his personal name even while he was king. A lot of those people whom we call the enemies of God are in fact the enemies of our flesh and are being used by God to humble us so that he can bless us. Many of us miss the blessings of God because we are making excuses for disobeying this command.
 - b. Please see the note for this sentence, in the Book Study, for many Bible references to "peace".
13. [12:19](#) quotes scripture to tell us how to deal with one of our strongest sinful emotions: "wrath".
- a. Our sentence starts with the phrase: "Dearly beloved". God uses Paul to remind the saved that they are "dearly beloved" of God. It does not seem this way when God is letting people hurt and even kill us and our loved ones. But when we don't understand why God allows us to be hurt, we need to remember this truth about our relationship with God and trust that He will do what is best for our eternal good.
 - b. Next, our sentence gives the phrase: "avenge not yourselves". This is a command that is easy to preach and hard to do, especially when we find it hard to believe that we are the "dearly beloved" of God. When God lets other to hurt us, our flesh wants to do the opposite of this command.
 - c. Next, our sentence gives the phrase: "but rather give place unto wrath". This tells us what to do instead of the prior phrase and the rest of the sentence tells us why.
 - d. The rest of our sentence says: "for it is written, Vengeance is mine; I will repay, saith the Lord". As the saying goes: "This is where the rubber meets the road". When someone continues to hurt you publicly mock you and dares you to respond, and you can put him in his place, and you know that you can put him in his place, but do not do so because you are trusting God to work, that is when you truly build a testimony of trusting God.
 - e. The note for this sentence, in the Book Study, has lots of links to where the Bible deals with these subjects.
 - f. The note in the detail section has lots of links to where the Bible deals with these subjects and the note in the [Lord Jesus Christ Study](#) explains that this is a commandment from our "Lord".
14. [12:20](#) tells us what to do with our "wrath" It says "thou shalt heap coals of fire on his head". However, the proper interpretation of this sentence is different from what is often preached.
- a. Our sentence starts with the word: "Therefore". This means that this sentence is a result of the prior sentence where we are told "avenge not yourselves".
 - b. Next, our sentence gives the phrase: "if thine enemy hunger, feed him; if he thirst, give him drink". This is the opposite of what we want to do when God commands us to "avenge not yourselves". It is one thing to not get even but another thing to actively help the person who is trying to hurt us.
 - c. Next, our sentence gives the phrase: "for in so doing thou shalt heap coals of fire on his head". This is preached as if we are dumping live (burning) "coals of fire on his head". However, the active verb of this phrase is "heap". That is: put the "coals of fire on his head" into a container that they can use to carry (on their head) to their house and get their own fire going after it has gone out. This is the true meaning as understood in the culture where Paul wrote it and as fitting in the context. We are commanded to display God's love and not our own sinful nature. Thereby, we might lead them to true salvation by God.
15. [12:21](#) summarizes the instructions of this chapter and, especially, the last few sentences. It says "Be not overcome of evil, but overcome evil with good".

Overview of Chapter 13

Verse to Sentence cross-reference:

[Chapter Start](#), [C13-S1](#) (Verse 1), [C13-S2](#) (Verse 1), [C13-S3](#) (Verse 2), [C13-S4](#) (Verse 3), [C13-S5](#) (Verse 3), [C13-S6](#) (Verse 3-4), [C13-S7](#) (Verse 4), [C13-S8](#) (Verse 5), [C13-S9](#) (Verse 6), [C13-S10](#) (Verse 7), [C13-S11](#) (Verse 8), [C13-S12](#) (Verse 9), [C13-S13](#) (Verse 10), [C13-S14](#) (Verse 11), [C13-S15](#) (Verse 12), [C13-S16](#) (Verse 13), [C13-S17](#) (Verse 14)'.

Our chapter theme is: "*Submit To God*".

This chapter is about the practical and visible parts of our salvation that is to be seen in our everyday life. It tells us how to deal with government and Law. These also are general rules for all to follow.

In this chapter, we are told to submit to government officials because they are the ministers of God. Give everything due (honor, tribute, etc) to anyone who holds a position which entitles them to the item. We are told to do it because that is what God said and it goes against our flesh, which we need to control with the Spirit. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" ([Romans 13:14](#)).

The most used doctrinally significant word in this chapter is "thou" with 9 occurrences. "Thou" means 'you personally' and this chapter is about commands from God to each of us personally. The second most used non-prepositional word in this chapter is "God" with 5 occurrences. (Please see [this table](#) for all of the sentences within Romans which refer to "God".) The third most used non-prepositional word in this chapter is "love" with 4 occurrences and the word count is negligible after that. Basically, this chapter is telling us how to live our salvation in every day life. Here is how we are to personally act in order to experience God's "love" in our personal lives. It all comes down to: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" ([Romans 13:14](#)).

Below are summaries of each sentence which supports the chapter summary which was just given.

1. [13:1](#) has two sentences which tell us to "be subject unto the higher [government] powers" because they "are ordained of God".
 - a. Our first sentence starts says: "Let every soul be subject unto the higher powers". This sentence is introducing the subject of this chapter. The phrase "higher powers" is used for anyone who has a position in government. Yes, people in government can abuse their position and power and "Jesus" and Peter experienced this as reported in: [Matthew 17:24-27](#). That report shows us the proper way to obey the instructions of this chapter.
 - b. Our second sentence says: "For there is no power but of God: the powers that be are ordained of God". Our chapter goes on to explain why Paul wrote what he did in these first two sentences. Therefore, it is important to consider the entire chapter as a single unit. Here, we are reminded that it is important to remember that God even puts evil rulers in place. It is not our job to protect everyone from evil rulers but to lead our families and followers so that they show faith in the protection of God during evil times.
2. [13:2](#) tells us that resisting the government is resisting "the ordinance of God" and those people who do "shall receive to themselves damnation".
 - a. Our sentence starts with the phrase: "Whosoever therefore".
 - i. This is a "Whosoever" verse which includes saved people. There are those who think that there is no condemnation of any type that comes to people who have made a profession of salvation, but that isn't true as evidenced here. There

- are "judgments" and "damnations" in the Bible other than going to "Hell" and the "Lake of Fire".
- ii. The "therefore", of our phrase and sentence, tells us that what follows is a direct result of the prior verse (two sentences). In addition, this chapter follows the prior chapter and the spiritual message of this chapter is another application of the spiritual message given in the prior chapter.
 - b. Next, our sentence continues with the phrase: "resisteth the power, resisteth the ordinance of God". Here we read that we are not just "resisting" the person in the government position but we are "resisting" God. God's people are to never do that.
 - c. Next, our sentence continues with the phrase: "and they that resist shall receive to themselves damnation". This tells us why we do not want to "resist" God. Instead, we are to look to God for instructions on how to protect the people that He gave to us to minister to even while not "resisting" God.
3. [13:3-4](#) has four (4) sentences with the third split between the two verses. Together they explain how government works and say literally what has been found to be the way that the "Lord" also judges the saved. Governments reward "good works" and punish "evil". So long as we do "good works" we have no reason to be afraid of the government but should fear the government as God's ministers when we do "evil".
 - a. Peter also teaches this concept.
 - b. Our first sentence says: "For rulers are not a terror to good works, but to the evil". Governments reward "good works" and punishes "evil works". As long as we do "good works", we have no reason to be afraid of the government. But we should fear the government as God's ministers when we do "evil".
 - c. Our second sentence says: "Wilt thou then not be afraid of the power?". I have heard of many people who complain about how they were punished for something they didn't do. But if pushed, they also admit that they were not punished for many things that they did do and sometimes others were punished for things they did. And so while they might have some complaint against humans about how their punishment 'isn't fair' when matched to some specific action they supposedly didn't do, they in fact do not have a complaint against God Who considers all of the "evil" that we do. God uses ythat basis when He decides to have the government act as His agent and punish us. No criminal can say that their punishment is unjust if they honestly consider all of the "evil" that they have done in their life and consider the government as only the agent of God Who assigns punishment for all of the "evil" that we do. Even when righteous people (like Paul) are unjustly punished, God can get glory out of it (and we get eternal rewards) if we use it to bring glory to God.
 - d. Our third sentence says: "do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good". Governments which do not reward "good" will soon see the "good" people leaving to go live somewhere else. When you see governments trying to keep people from leaving, you can be sure that they are abusing their "good" citizens and supporting the "evil" citizens. And, you can be sure that such a government will lose power within a generation or two. (So, don't go there regardless of the physical things that you can get because you will sell your children for those physical things.)
 - e. Our fourth sentence says: "But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil". Even when "evil" people seem to prosper, [Proverbs 2](#) reminds us of their end. Ultimately, we will each face the judgment of God after we die. We will receive reward, if we are "good" and we will receive bad if we are "evil". And, to resist God is "evil", as our chapter warns us to not do.
 4. [13:5](#) gives us a second reason to obey the commands of this chapter.
 - a. Our sentence starts with the word: "Wherefore". This is a conclusion of what was already written in this chapter.
 - b. Next, our sentence continues with the phrase: "ye must needs be subject". Please see the note for this sentence, in the Book Study, for references to where the Bible uses the

- phrase: "must needs". This is a "need" which can not be refused ("must"). Our next phrase tells us why we can not refuse this "need".
- c. Next, our sentence continues with the phrase: "not only for wrath, but also for conscience sake". Our sentence is telling us that, beyond the fear of the "wrath" from government officials, we each have a God-given "conscience". God gave each of us a "conscience", which is part of our inner-person and teaches us the consequence of sin. We can listen to our "conscience" or sear it or make it "evil". However, if we do anything other than listen to our "conscience", we will not receive the warnings which are designed to help us avoid the "punishment" from God for doing "evil".
5. [13:6](#) tells us '*Here's why we are to pay tribute*'. The first reason is based upon context and is required to maintain our "conscience" so that it can continue to warn us against things which will bring "punishment" from God. The second reason is so that the government will control the "evil" done by others.
 - a. Our sentence starts with: "For for this cause pay ye tribute also". This phrase tells us why we are to "pay ye tribute also".
 - b. Next, our sentence continues with the phrase: "for they are God's ministers". This phrase was separated from the first phrase by a colon. That makes the two phrases equivalent. Thus, our "paying tribute" is part of our duty to God. We pay taxes ("tribute") so that the government will control true "evil" that exists in some people.
 - c. Next, our sentence continues with the phrase: "attending continually upon this very thing". This is their God-given job. If they don't do their job then they will answer to God. It is not our place to do God's job.
 6. [13:7](#) tells us of our responsibilities in detail. By obeying this sentence, we encourage others to do the same and thereby enable the government to do their job. Without the support of the people, the government can't do their job and, according to God's Word, the alternative would be far worse than the government.
 - a. Our sentence starts with the phrase: "Render therefore to all their dues". Please notice the colon which makes the rest of this sentence equivalent to this first phrase. Thus, God commands us to "Render" more than just "tribute". Please pay attention to all of the rest of this sentence for the details of what we are commanded to do.
 - b. Next, our sentence continues with the phrase: "tribute to whom tribute is due". This was already dealt with and it means taxes. People who fight paying taxes are ignoring the lesson from [Matthew 17:24-27](#). They are wasting their time on the trivial things and are not doing their duty to serve God and the kingdom of God.
 - c. Next, our sentence continues with the phrase: "custom to whom custom". This is the same as the prior phrase except that "custom" is a tax that you pay as you cross a border.
 - d. Next, our sentence continues with the phrase: "fear to whom fear". This is speaking about all people in a position of enforcement. This category includes police, judges and jailers but it also includes parents and leaders such as pastors.
 - e. Next, our sentence continues with the phrase: "honour to whom honour". This category includes leaders of any type.
 7. [13:8](#) tells us to not borrow money or anything else because we can't "love one another" when we owe them something. When we try to express love, they believe that we are paying the debt or are trying to manipulate them into agreeing that we do not pay the debt.
 - a. For over 20 years, I've heard people say that that the Bible teaches how it's acceptable to borrow enough money to buy a car and a house, and then people find reasons to include other things. Preachers say '*that it's acceptable so long as you make enough to make all of your payments and still give something to the Lord*'. However, that is not obeying the commandment to "Owe no man any thing". A lot of people are now experiencing (or are expecting to experience) what I already went through. I had every reason to believe there would always be plenty of demand for my skills when I lost my job unexpectedly and was out of work more than I worked for more than 5 years. It gets real hard to keep a good financial testimony and give to the Lord when we make excuses for disobeying this commandment to "Owe no man any thing".

- b. Our sentence starts with the phrase: "Owe no man any thing". This is a very simple and clear command. Yet, lots of people who claim to be 'good godly fundamental KJV only Christians' make lots of excuses for why it is okay to disobey this command. Then they wonder why other people claim that they have excuses for refusing to obey other commands found in "the word of God". [Romans 2](#) tells us to not be that type of hypocrite.
 - c. Next, our sentence continues with the phrase: "but to love one another". Since our phrase starts with the word "but", it is continuing the subject of the prior phrase while changing directions. We not only are told what not to do but are told what to do. In addition, the wording of this sentence makes it clear that we can not do both at the same time. Further, since "God is love" ([1John 4:8](#), [1John 4:16](#)), and we are commanded to display the character of God, as "sons of God" ([John 1:12-13](#); [Romans 8:14](#), [Romans 8:19](#); [Philippians 2:15](#); [1John 3:1-2](#)), we can not do our basic job to someone that we "owe".
 - d. Next, our sentence continues with the phrase: "for he that loveth another hath fulfilled the law". Now, this phrase might confuse some people unless they understand that "the law" is not referencing the Mosaic Law but is speaking about all righteous laws, especially "the law" from God. And, when God's people what is commanded in this chapter, God can be expected to protect them until they go to Heaven.
8. [13:9](#) names 5 of the '[10 Commandments](#)' and tells us: "if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself". (the second greatest commandment) {[Matthew 22:37-40](#)}. This thought is continued in the next couple of verses.
- a. Our sentence starts with "For this". This phrase, basically, tells us that people will stop loving their neighbor as themselves and start breaking God's Law when they let their debts put them in circumstances where they can't meet their obligations. This is a reminder of the answer that "Jesus" gave the rich ruler in [Matthew 19:16-24](#), [Mark 10:17-25](#) and [Luke 18:18-25](#) when the ruler asked "Jesus Good Master, what shall I do to inherit eternal life?" "Jesus" told him what is required and he answered back, "All these have I kept from my youth up". "Jesus" replied, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Obviously, what this ruler (and all men naturally) think is the requirement of these commandments and what "Jesus" said was implied in them is two different things. The story tells us that when the ruler left "he was very sorrowful: for he was very rich" and "Jesus" concluded the lesson with "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" What many people miss is that it is not money that is "the root of all evil" but "the love of money is the root of all evil" ([1Timothy 6:10](#)). People in debt have a "love of money" and the love of things that money can buy.
 - b. Next, our sentence continues with the phrase: "Thou shalt not commit adultery". This is not what is commonly preached. Please see the [Word Studies](#), for the true Biblical definition of this word.
 - c. Next, our sentence continues with the phrase: "Thou shalt not kill". Religion reduces this to: 'don't commit murder'. [1John 3:15](#) says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him".
 - d. Next, our sentence continues with the phrase: "Thou shalt not steal". And, in keeping with the context, this means don't cheat another person and don't take advantage of them even when you can. We are to help others in order to display God's "love" and trust God to provide for our needs. Violating this commandment proves that we really don't trust God to supply all of our needs.
 - e. Next, our sentence continues with the phrase: "Thou shalt not bear false witness". This is not just about lying but also a commandment to not be a gossip and a commandment to open our mouth and tell the truth when we know that someone else is lying.
 - f. Next, our sentence continues with the phrase: "Thou shalt not covet". People really need to study the true meaning of this word. They also need to realize that this is such a tempting sin that more than one, of the '[10 Commandments](#)', is about this sin.

- g. Next, our sentence continues with the phrase: "and if there be any other commandment, it is briefly comprehended in this saying, namely". Here we see the summary of all the "commandments" from God. The rest of this sentence gives us the spiritual basis of all other "commandments" from God.
- h. Next, our sentence continues with the phrase: "Thou shalt love thy neighbour as thyself".
- 9. **13:10** tells us a true application of "love".
 - a. Our sentence starts with the phrase: "Love worketh no ill to his neighbour" and makes that equivalent to (by the colon) "therefore love is the fulfilling of the law". Implied in this sentence is that "worketh no ill" includes helping that "neighbour" to avoid "ill" (**1Corinthians 13:4-7**). In addition, when opportunity presents itself, helping that "neighbour" so that you have the opportunity to present the gospel (**Luke 10:27-37**).
 - b. **John 3:16** tells us that God loved us so much that He didn't leave us in our sinful condemned state but did unimaginable things to save us because of "love". The Son of God became man (out of "love") and lived as a weak human man by the Power of the Holy Ghost in order to show us how to live in this flesh and "fulfill the law". Basically, when it comes to our duty to our "neighbour", there is some real consideration that should be put into that saying which the world has made trite: **What Did Jesus Do?**
 - c. Next, our sentence continues with the phrase: "therefore love is the fulfilling of the law". This gives us the conclusion ("therefore") of our first phrase in this sentence. As "the fulfilling of the law", doing "love" will get us a good result when we are judged by God.
- 10. **13:11** adds another reason to obey the commands of this chapter. Each of us is getting older and closer to the time of our own death and judgment by God. This means that each of us have less time to earn eternal rewards.
 - a. Our sentence starts with the word: "And". This means that this sentence is added to the prior sentence.
 - b. Next, our sentence continues with the phrase: "knowing the time, that now it is high time to awake out of sleep". The Bible uses the word "sleep" for people who are spiritually alive but physically dead. Our phrase is telling us to stop acting like we are dead and to get busy doing the spiritual work that God commands us to do. It is also telling us that now it is the high time to awake out of our sleep. This 'wake up' is made equivalent to "for now is our salvation nearer than when we believed". This, of course, is a reference to the rapture and "Great Tribulation" such as we read in **1Thessalonians 5:1-3**. While these things are drawing nigh, the "Judgment Seat of Christ" is also drawing nigh where we will give an answer for the type of watchman that we were. The "awake out of sleep" means we need to give the alarm to people who are heading to judgment. **Ezekiel 33** teaches us this and that alarm isn't just for the lost but is also for the saved sinful person.
 - c. Next, our sentence continues with the phrase: "for now is our salvation nearer than when we believed". That is, we have less time to earn eternal rewards.
 - d. Basically, our own pending judgment should remind us to warn others.
- 11. All of these fit the chapter on dealing with government because many think that these instructions from God on how to deal with the government are wrong. The same people are going to find out that their own judgment is different from what they expected. We see this in the conclusion of this chapter, which is in the last three verses.
- 12. **13:12** says things which are similar to **1John 2:6-11**. If we are busy fighting with our neighbors and the government about things in this world ("the works of darkness"), we're not going to be spending the time spreading the **gospel**. Yes, we need people to protect our interests in government, but those people will make their career and be a God-given missionary in bringing the **gospel** to government. Most of us aren't going to make a full-time career of these things. We who aren't in it as a full-time ministry need to leave such fights to those who are and instead concentrate upon our duty to "put on the armour of light" and fight the forces of darkness with the **gospel**.
 - a. Our sentence starts with the phrase: "The night is far spent, the day is at hand". This is symbolic language for: *'you don't have a lot of time left to serve God'*.
 - b. Next, our sentence continues with the phrase: "let us therefore cast off the works of darkness". This is symbolic language for: *'Stop serving the flesh, the world and devils'*.

- c. Next, our sentence continues with the phrase: "and let us put on the armour of light". This is symbolic language for: '*Put on God's armor of the Gospel and get ready to go to war with the things which oppose God*'.
 - d. Please see the note for this sentence, in the Book Study, for more details on this symbolic sentence.
13. [13:13](#) clearly and in detail says what I put in the note above and it gives practical detail to the general message of [13:12](#). It says: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying". Please see the note for this sentence, in the Book Study, for more details on the various words of this sentence.
14. [13:14](#) ends this chapter with the most basic thing that we need to do when dealing with government and to prepare for our own judgment by God.
- a. Our sentence starts with the word: "But". This is continuing the subject of the last few sentences while going in a different direction. Those sentences told us what to do in this world. This sentence tells us how to get personal spiritual guidance for our life in this world.
 - b. Next, our sentence continues with the phrase: "put ye on the Lord Jesus Christ". This is telling us what to do in our personal ("ye") life. Please do a search of the Word Index for the phrase: "put on". You will find several notes which deal with this doctrine. Basically, our phrase is telling us: '*Let everyone who looks at your life only see "the Lord Jesus Christ"*'.
 - c. Next, our sentence continues with the phrase: "and make not provision for the flesh, to fulfil the lusts thereof". The main reason that people fall into the temptations of the flesh is that they keep "making provision for the flesh".
 - d. Next, our sentence continues with the phrase: "making provision to fulfil the lusts thereof".
 - e. Please see the note for [13:14](#) under [Lord Jesus Christ](#) for more details.

Overview of Chapter 14

Verse to Sentence cross-reference:

[Chapter Start](#), [C14-S1](#) (Verse 1), [C14-S2](#) (Verse 2), [C14-S3](#) (Verse 3), [C14-S4](#) (Verse 4), [C14-S5](#) (Verse 4), [C14-S6](#) (Verse 4), [C14-S7](#) (Verse 5), [C14-S8](#) (Verse 5), [C14-S9](#) (Verse 6), [C14-S10](#) (Verse 6), [C14-S11](#) (Verse 7), [C14-S12](#) (Verse 8), [C14-S13](#) (Verse 9), [C14-S14](#) (Verse 10), [C14-S15](#) (Verse 10), [C14-S16](#) (Verse 10), [C14-S17](#) (Verse 11), [C14-S18](#) (Verse 12), [C14-S19](#) (Verse 13), [C14-S20](#) (Verse 14), [C14-S21](#) (Verse 15), [C14-S22](#) (Verse 15), [C14-S23](#) (Verse 16-17), [C14-S24](#) (Verse 18), [C14-S25](#) (Verse 19), [C14-S26](#) (Verse 20), [C14-S27](#) (Verse 20), [C14-S28](#) (Verse 21), [C14-S29](#) (Verse 22), [C14-S30](#) (Verse 22), [C14-S31](#) (Verse 22), [C14-S32](#) (Verse 23)'.

Our chapter theme is: *"Don't Judge Your Brother"*.

This chapter tells us about the practical and visible parts of our salvation that is to be seen in our everyday life and that will be paramount at the "judgment seat of Christ". Our chapter tells us how to deal with religious disputes and those of other churches. These also are general rules for all to follow. This chapter tells us to not fight over religion but each person is to serve the "Lord" as he is "fully persuaded in his own mind". "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way". "Let us therefore follow after the things which make for peace, and things wherewith one may edify another". This chapter tells us how to get along with our brethren [in Christ](#) based upon the fact that we will answer for how we treat our brethren when we face our "Lord".

This chapter has the "judgment seat of Christ" ([Romans 14:10](#) and [2Corinthians 5:10-11](#)) in it. It is called the "judgment seat of Christ" because those souls that belong to "Christ" go there to be judged. When they go there they are not going to meet "Christ" but will be judged by our "Lord". And, when a child goes to 'Kiddy Court' he doesn't face another kid as his judge but has a real adult judge. Similarly, we will not face "Christ", Who has a personal relationship with all saved, but we will face our "Lord", and "For there is no respect of persons with God" ([Leviticus 19:15](#); [2Chronicles 19:7](#); [Acts 10:34](#); [Romans 2:11](#); [2Corinthians 3:10](#); [Ephesians 6:9](#); [Colossians 2:16](#); [Colossians 3:25](#); [James 2:1](#)).

Now, when it comes to the "judgment seat of Christ", many people have been taught doctrinal error and are not "rightly dividing the word of truth" for this doctrine. [2Timothy 2:15](#) Says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". When God says that His children need something, He will make sure that they get it. Saved people who are not "rightly dividing" will be made "ashamed" at the "judgment seat of Christ" if it does not happen before that. And, what happens at the "judgment seat of Christ" will be remembered by all of Heaven forever. So, we need to be "rightly dividing". That is: 'a Mathematical function which separates items according to precise rules in order to obtain precise results'. And, one of the most basic things which God's children need to be "rightly dividing" is the 'single interpretation' from the 'many applications'. God's word tells us that anything which is the 'single interpretation' is written in "the word of God" at least twice and written literally. Further, the 'single interpretation' is what God will use to judge everyone. However, anything which is in "the word of God", but is not the 'single interpretation', is one of the 'many applications'. How to handle the 'many applications' is what our chapter is explaining.

The role of "Lord" appears 10 times in this chapter and the prior chapter ended with (set the foundation of this chapter with) "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts

thereof. This chapter tells us how our "Lord" will judge us if we "fulfil the lusts" of our flesh, especially in regard to our "brethren in Christ". In this chapter, "Christ" is used only 4 times and one of these is for the "judgment seat of Christ", where we will meet our "Lord", and another says "For to this end Christ both died, and rose, and revived, that he might be Lord..." The only use of "Jesus" is in the phrase "Lord Jesus". The only use of "king" is in the phrase "the kingdom of God", which represents the laws that the Holy Ghost makes available to all saved inside of them and that will be used at the "judgment seat of Christ" to eliminate any claim of *'I didn't know'*.

In this chapter, "Lord" is used more than "Jesus" or "Christ" is used because it deals with judgment and follows chapter 13 where we were instructed to submit to worldly authorities as ministers of God. Chapter 13 was summarized with the instructions for us to "put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof". Those who have not personally "put on the Lord Jesus Christ" are making "provision for the flesh, to fulfil the lusts thereof". Religion likes to tell us that instructions like these are a "good idea" but not mandatory. This chapter is telling us what will happen when we meet our "Lord" if we believe the lie of religion and treat His commandments as *'optional'*.

In this chapter, we are told to not fight over religion but each person is to serve the "Lord" as he is "fully persuaded in his own mind". "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" ([Romans 14:13](#)). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" ([Romans 14:19](#)). This chapter tells us how to get along with our brethren [in Christ](#) based upon the fact that we will answer for how we treat our brethren when we face our "Lord".

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The most used non-prepositional word in this chapter is "eateth" with 11 occurrences. The second most used non-prepositional word in this chapter is "God" with 10 occurrences. (Please see [this table](#) for all of the sentences within Romans which refer to "God".) The third most used non-prepositional word in this chapter is "Lord" with 9 occurrences.

People were making doctrinal religious rules about what other people ate. In this chapter Paul tells us what "God" and our "Lord" had to say about people make up doctrine in their name. The argument about what we "eat" was not limited to just that one action but represented all such arguments within the church. It is used as a 'type' (model) within this chapter and the method Paul gives us for handling the dispute offer what people "ate" is to be used for all disputes within the church.

Below are summaries of each sentence which supports the chapter summary which was just given.

1. [14:1](#) starts a new subject when it tells us that each and every one of us are to personally ("ye") "receive" ('accept, help, encourage and love') a weaker brother but we should not argue ("not to doubtful disputations") about things that he lacks faith about.
 - a. Our sentence starts with the phrase: "Him that is weak in the faith receive ye". The phrase "weak in the faith" is speaking about someone who is spiritually immature. They may have been a child of God for a long time but have not increased their true

- Biblical "faith". And, the phrase "receive ye" is a commandment to each and every one of us personally. We are to not ignore them but are to help them to mature spiritually.
- b. Next, our sentence continues with the phrase: "but not to doubtful disputations". A good parent doesn't let their child continue to argue after the parent has explained why things need to go the parent's way and that the child does not rule the house. Likewise, the church is ruled by "Christ" (He is "the head") When someone, who is "weak in the faith" wants to argue, we are to explain what "Christ" says to do but we are to discontinue arguing ("disputations" If such a person continues to argue, it is the pastor's job to correct them and, if necessary, put them out of the church. In addition, if this person is causing "doubts", it is especially important to end their influence before they cause someone else to stumble spiritually.
2. [14:2](#) starts an illustration which Paul uses to explain the doctrine in more detail.
 - a. Notice that the descriptions of these two types of people, in our sentence, are separated by a colon. That makes the two types equivalent (of equal importance while being different). As we will see in this chapter, each saved person answers to God and God accepts differences as long as we are concentrating on serving God. He leads us personally and we are not to cause arguments over our differences. If each person is following God as God leads them, then we should not interfere with what God is doing.
 - b. Our sentence starts with the word: "For". Starting in this sentence Paul is going to give us the reason why he commanded what he did in the first sentence.
 - c. Next, our sentence continues with the phrase: "one believeth that he may eat all things". This is the description of one type of person in Paul's illustration.
 - d. Next, our sentence continues with the phrase: "another, who is weak, eateth herbs".
 - i. This is the description of the other type of person in Paul's illustration.
 - ii. Notice that Paul describes this person as "weak" and he uses this term for spiritually "weak", as seen further in the chapter. In addition, since there is a colon dividing the descriptions of the two types of people, the first person is not spiritually "weak".
 - iii. Next, we see that these two types of people "eat" different things. Now, since this is an illustration, the word "eat" can be replaced by any type of behavior where there is a division based upon religious beliefs. That is, as long as "the word of God" does not literally tell how to act in at least two places.
 3. [14:3-18](#) teaches things that are related to [Acts 15:29](#), [1Corinthians 8](#) and [1Timothy 4:3](#). [1Corinthians 8](#) tells us "an idol is nothing in the world" and what is really important is our brother's "conscience". If a "weak brother" sees us doing something that his "conscience" says is wrong, and he follows our example, he sins against his own "conscience".
 - a. The truth is that we are all individuals with our own needs. God gives each of us personal rules that meet our own needs. I raised four (4) girls. If two of them ate like one did, they would have been over 200 pounds each within a year and would have kept gaining. Those two needed diet restrictions which the other didn't need. On the other hand, that one needed 8-10 hours of sleep every night or she became totally unreasonable, while the other two could get away with staying up all night. The one needed sleep restrictions that the other two didn't need. If I caught the one eating in front of the other two, she couldn't sit down for a day. If I caught the other two teasing the one about going to bed, they wouldn't be able to sit for a day. And, God does the same to His children.
 - b. Paul is teaching the same thing in the combination of all the verses within this chapter. Salvation is a personal relationship with God. God gives each of us restrictions and liberties based upon our own needs and abilities. However, none of these differences, given by God, in religious restrictions or liberties go against basic Bible doctrines. Now, there have been several fights and splits caused in churches when one person or group take what is meant to be a personal restriction or liberty and try to put it on everyone else. I don't know that I can write a teaching on this subject that will be understood by all. I suggest that the reader pray for God's guidance and then read all of the passages identified along with any others that the Holy Ghost points out.

- c. God's way of separating the single interpretation from the many applications is to have at least two places that clearly and literally say the doctrine is true before declaring it to be something that everyone must obey. (That is: have at least two or three witnesses from the literal interpretation of Bible verses). If I don't have that much Biblical support, I write it off to personal religious differences and let it go.
 - d. In all of these sections Paul is saying that eating or not eating meat is a personal religious restriction or liberty and each of us is to follow the rule that we personally get from God. What is wrong is trying to make others live with a restriction or liberty that God gave to us personally to be observed on a personal basis. We are not to "despise" or "judge" our brother who does not have what God gave to us for our own personal relationship with Him.
 - e. Please see the notes for [14:6, 8, 11](#) under [Lord](#) and [14:9, 15, 18](#) under [Christ](#) and [14:10](#) under [Lord and Christ](#) and [14:14](#) under [Lord Jesus](#) for individual details.
4. [14:3](#) uses the example of their dispute over what to eat to teach how to handle differences of opinion related to the various applications of "the word of God".
- a. Our sentence starts with the phrase: "Let not him that eateth despise him that eateth not". Notice that Paul starts with the spiritually stronger person when he gives this command.
 - b. Next, our sentence continues with the phrase: "and let not him which eateth not judge him that eateth". Paul deals with the spiritually "weaker" person. Thus, Paul is dealing with both sides of this dispute.
 - c. Next, notice that the spiritually stronger person was commanded to not take a certain attitude ("despise"), while the spiritually "weaker" person is commanded to not take a certain action. There are differences in the type of instructions which should be given to the mature as opposed to the immature.
 - d. Next, our sentence continues with the phrase: "for God hath received him". In this phrase, we see the reason why each type of person was given the commandment that they were given. If "God hath received him", with what he believes to be the right application, who are you to correct God and say that God was wrong when He "received him", with what he believes to be the right application?
 - e. [2Timothy 2:15](#) tells us: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The person who does not separate ("rightly dividing") the single interpretation, of "the word of God", from the many applications, "the word of God", is not "rightly dividing the word of truth" and God will make him "ashamed", at the "judgment seat of Christ", if not before then. Our example, and chapter, is dealing with the many applications and the dispute is because people are trying to apply the rules for the single interpretation to the many applications. We must keep these two things, and God's rules for each, separated in order to avoid doctrinal error and disputes.
5. [14:4](#) has three sentences in it which correct the attitude of many people who think they can tell other saved people what to do.
- a. Our first sentence says: "Who art thou that judgest another man's servant?". Saved people are not our "servant" but they are the "servant of Jesus Christ". You start telling His "servant" to disobey Him in order to obey you and you are daring Him to hurry you. Please see the note for this sentence, in the Book Study, for the many references, in Romans, to the word "servant".
 - b. Our second sentence says: "to his own master he standeth or falleth". If the other saved person is wrong, then "Jesus Christ" will correct him. Now, it should be obvious that this is not written to a pastor who has "Jesus Christ" directing him on what to do with this person and how to deal with them. For everyone else, the command is to keep your nose out of the business of our "Lord".
 - c. Our third sentence says: "Yea, he shall be holden up: for God is able to make him stand". I believe that every person who ever did a great work for God had religious people telling them that they were crazy and should not try to do what God told them to do. You are

- not truly doing a true work for God unless God is working through you to do what is impossible for any man to do in the power of the flesh.
6. [14:5](#) has two sentences and gives us another illustration of differences in applying "the word of God" in our lives.
 - a. Our first sentence starts with the phrase: "One man esteemeth one day above another". This is speaking about people who consider Sunday, Sabbath, or other 'holy days' to be more important than work days or rest days.
 - b. Next, our sentence continues with the phrase: "another esteemeth every day alike". This is referencing the person who believes that every day should be spent serving our "Lord".
 - c. Our second sentence says: "Let every man be fully persuaded in his own mind".
 - i. First, the phrase "every man" allows for differences of opinion in each "man".
 - ii. Next, the word "persuaded" is a different procedure from the word "prove". Each of those procedures produce different results. The procedure called "prove" is used to produce the single interpretation. The procedure called "persuade" is used to produce the many applications. Much doctrinal error is caused by people not "rightly dividing" these two procedures and their purposes and their results.
 - iii. Next, the word "fully" means that "every man" needs to pray and search "the word of God" and seek the will of God for himself, his family, and his followers. He needs to continue to do these things until no one can change his mind about what the will of God is for him personally. As Paul went to Jerusalem for the last time, people kept telling him that he was heading to tribulation and bonds. Yet, none of those messages changed his opinion of what God wanted him to do. If he had changed, then we would not have a lot of the Pauline Epistles.
 - iv. Next, the phrase "in his own mind" means that this is personal. This is not speaking about the single interpretation which applies to everyone but is speaking about the personal application of God's truth in their own life.
 7. [14:6](#) has two sentences which show that the principle, which Paul is teaching, applies to both circumstances and to other similar circumstances. In these sentences, Paul is showing how two people can disagree on the application and still both be serving "the Lord".
 - a. Our first sentence says: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it".
 - b. Our sentence says: "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks".
 8. [14:7](#) explains why the examples, of the prior two sentences, are true.
 - a. Our sentence starts with the word: "For". This means: 'Here's why'.
 - b. Next, our sentence continues with the phrase: "For none of us liveth to himself, and no man dieth to himself". All of our life, and the way that we die, influences others. Therefore, the most important thing is not what we do but the influence that we have on others. In the prior two sentences, we read that it did not matter what the person did so long as he did it "to the Lord". Therefore, what is most important is that people see you living your life "to the Lord".
 9. [14:8](#) gives us a reason why the prior sentence is true and adds another reason why the sentences before that were true.
 - a. Our sentence starts with the word: "For". This means: 'Here's why'.
 - b. Next, our sentence continues with the phrase: "whether we live, we live unto the Lord". This says that our life is to be dedicated to the service to "the Lord".
 - c. Next, our sentence continues with the phrase: "and whether we die, we die unto the Lord". Our funeral service should lead others to salvation. In addition, people should hear that we had no fear of death because "For to me to live is Christ, and to die is gain." ([Philippians 1:21](#)).
 - d. Next, our sentence continues with the phrase: "whether we live therefore, or die, we are the Lord's". This is a restatement of the prior two phrases in this sentence. This makes it a second statement and a precept which will be used to judge our obedience.
 10. [14:9](#) gives us a reason why the prior sentence is true and adds another reason why the sentences before that were true.

- a. Our sentence starts with the word: "For". This means: 'Here's why'.
 - b. Next, our sentence continues with the phrase: "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living". The doctrine of this sentence is not simple. Please see the note for this sentence, in the Book Study, in order to understand the doctrine. Basically, "Christ" deals with the saved person in order to cause them to mature spiritually. We will be judged, by the "Lord", for how well we obey the personal commands which "Christ" gives to each of us. In addition, "Christ" will be "Lord" of the whole Earth during the 1,000 years reign of "Christ". He "died, and rose, and revived" in order to pay the cost to take ownership of this world from Satan, after Satan tricked Adam into giving ownership to Satan.
11. [14:10](#) has three sentences which tell us that we are not "Christ". Therefore, we do not have the right to be the "Lord" of our brother.
 - a. Our first sentence starts with the word: "But". This means that our sentence is continuing the subject of the prior sentences while going in a different direction.
 - b. Next, our sentence continues with the question: "why dost thou judge thy brother?". Only the "Lord" has that right. If we stick our nose into His position, we are daring Him to hurt us and prove the differences between his position and our position.
 - c. Our second sentence adds: "or why dost thou set at nought thy brother?" This is another way that people stick their nose into the position of the "Lord".
 - d. Our third sentence tells us why we should seriously avoid doing the prior two things.
 - i. Our sentence starts with the word: "for". This means: 'Here's why'.
 - ii. Next, our sentence continues with the phrase: "we shall all stand before the judgment seat of Christ". Each of us will be personally judged for our attitudes, our actions, and our influences on others. Unfortunately, many believe the lies of Satan that there will be 'no tears in heaven' and that 'we will all get a mansion no matter how we live'. Please see the Messages called: [Loss of Everlasting Rewards](#) and [Reward According to His Own Labour](#) and [Saved but Cursed](#) for more on this doctrine.
 12. [14:11](#) quotes scripture to show that this doctrine comes from "the word of God" and not just from Paul. It says: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God". This is a quote of [Isaiah 45:23](#). Please see the note for this verse, in the Book Study, for more on the application of this quote.
 13. [14:12](#) gives us the doctrinal conclusion from our quote. It says: "So then every one of us shall give account of himself to God".
 14. [14:13](#) gives us the application conclusion from the prior sentences.
 - a. Our sentence starts with the phrase: "Let us not therefore judge one another any more". It tells us what we are to not do as opposed to the rest of the sentence which tells us what we are to do.
 - b. Next, our sentence continues with the phrase: "but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way".
 15. [14:14](#) tells us the doctrine for applying the lesson of this chapter in our lives.
 - a. Our sentence starts with the phrase: "I know, and am persuaded by the Lord Jesus". The "word of God" uses the title of: "Lord Jesus" to tell us how to act in the flesh ("Jesus") with the knowledge that we will be judged ("Lord") for our obedience. Please see the Doctrinal Study called: [What Did Jesus Do?](#) for more on how we are to act in the flesh.
 - b. Next, our sentence continues with the phrase: "that there is nothing unclean of itself". The Biblical word: "unclean" is speaking about being spiritually "unclean". Nothing physical "is unclean of itself".
 - c. Next, our sentence continues with the phrase: "but to him that esteemeth any thing to be unclean, to him it is unclean". This explains that, while nothing physical "is unclean of itself", how we regard something and the spiritual influence of the thing, can make it "unclean".
 16. [14:15](#) has two sentences which explain how the concept of "unclean" applies to our influence upon others. .

- a. Our first sentence says: "But if thy brother be grieved with thy meat, now walkest thou not charitably".
 - i. Our sentence starts with the word: "But". This means it is continuing the subject of the prior sentence, about the concept of spiritual "unclean", while changing directions.
 - ii. Next, our sentence continues with the phrase: "if thy brother be grieved with thy meat". This is a conditional phrase which brings into consideration the influence we have upon others. We are no longer considering only our personal relationship with God.
 - iii. Next, our sentence continues with the phrase: "now walkest thou not charitably". The word: "now" means when the prior conditional clause is fulfilled. Please see the note for this sentence, in the Book Study, for the words "walkest" and "charitably".
 - b. Our second sentence says: "Destroy not him with thy meat, for whom Christ died". This is our command. Nothing in this physical world should be so important to us that we are willing to cause another saved person to disobey "Christ" in their personal relationship with him.
17. [14:16-17](#) are two verses but only one sentence and we are told to understand "the word of God" by sentence.
- a. Our sentence starts with the phrase: "Let not then your good be evil spoken of". The phrase "Let not then" means: 'after what the prior sentence said to not do'. If we understand that we can do something ("your good") that our "brother" is not allowed to do, and he gets into trouble by following our example, then "our good (will) be evil spoken of".
 - b. Next, our sentence continues with the phrase: "For the kingdom of God is not meat and drink". The physical things are not part of "the kingdom of God". Therefore, we should not make having physical things more important than having the things of "the kingdom of God". We can lose having the things of "the kingdom of God" if we do what our prior phrase and prior sentence told us to not do.
 - c. Next, our sentence continues with the phrase: "but righteousness, and peace, and joy in the Holy Ghost". When we do these things, instead of the prior which we are told to not do, then we increase our reward in "the kingdom of God" and we increase the influence of "the kingdom of God" in this world. And, we also see this truth in the next sentence which starts with the word: "for".
18. [14:18](#) tells us why to do the prior sentences.
- a. Our sentence starts with the word: "for". This means: 'Here's why the prior sentence is true'.
 - b. Next, our sentence continues with the phrase: "For he that in these things serveth Christ is acceptable to God, and approved of men".
 - i. Please notice that our phrase says that we "in these things serveth Christ". This is how we mature spiritually and how we help others to mature spiritually.
 - ii. Next, we are promised rewards here in this life ("approved of men") and in eternity ("acceptable to God").
 - c. Please see the Doctrinal Study called [Significant Events in the New Testament](#) for links to promises made in the New Testament outside of the Gospels.
19. [14:19](#) tells us what to do as a result of the prior several sentences. We are commanded to do the opposite of disputing over things that God gave to individuals to do. When we are with each other, do the things of peace and of edification. That means that each of us is to do our part to help everyone else. We need to keep the attitude that we are not different because we are better than others but we are different in order to do a different job.
- a. Our sentence starts with the phrase: "Let us therefore follow after the things which make for peace". The word "therefore" means: as a result of what was taught in [14:1-18](#).
 - b. Next, our sentence continues with the phrase: "and things wherewith one may edify another". Not only are we to be a "peacemaker", but we are to build up each other in the "Lord". This means we are to do the opposite of disputing over things that God gave to

- individuals to be practiced in the personal relationship. When we are with each other, we are to do the things of "peace" and of "edification".
20. [14:20](#) has two sentences which tell us the right attitude to have with regards to the doctrinal differences over matters where God allows multiple applications.
 - a. He ends this verse with: "All things indeed are pure; but it is evil for that man who eateth with offence". Nothing in this physical world is evil in and of itself ("All things indeed are pure"). It is the effect it has upon our "conscience" ("but it is evil for that man who eateth with offence"). As said in [1Corinthians 8](#) and [1Corinthians 10](#), our primary concern is to be the "conscience" of our brother and not winning a religious argument.
 - b. Our first sentence says: "For meat destroy not the work of God". Paul says "meat" but that is just the item of his illustration and it can be substituted for any religious item that we argue about. We need to have God's priorities and that is why "the work of God" is far more important than some religious argument. Something like "the blood of Christ" occurs 19 times in the Bible and is of doctrinal significance. Where Cain got his wife or if a woman is allowed to wear pants in the privacy of her own home is not of doctrinal significance. Paul clearly says don't "destroy the work of God" in someone else's life just so you can win an argument about the right application of something in the Bible when God allows multiple applications.
 - c. Our second starts with the phrase: "All things indeed are pure". Nothing in this physical world is "impure" spiritually by itself. However, we need to keep this phrase in context with the rest of the sentence.
 - d. Next, our sentence continues with the phrase: "but it is evil for that man who eateth with offence". Notice that it is the attitude of the heart which makes something to be "evil".
 21. [14:21](#) finishes what has been said in earlier notes. It gives us a general rule to follow when applying "the word of God" to the lives of people. It says: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak". Basically, what we allow, in this world, should not cause another saved person to mess up their relationship with God. And, as this chapter taught, we should aim the things which help our brother with their relationship to God. If God gave you the liberty in some area that others have religious restrictions on, enjoy it in private and don't get into an argument with others about your liberty. That is because you can, thereby, bring condemnation upon yourself.
 22. [14:22](#) asks a question and then instructs us how to act if the answer is yes and then Paul explains why we should obey.
 - a. Our first sentence asks: "Hast thou faith?" Lots of people claim they have "faith" even while their life testifies otherwise.
 - b. Our second sentence says: "have it to thyself before God". The people who have true "faith" are to do this. For example, God provides all I need and an abundance. Many people want me to pay for things that they lust because they see my abundance. However, I need to handle the money as God tells me to or I will lose the abundance. Therefore, when God gives me extra, I can testify to people who don't want me to fulfill their lusts but can't tell people who would immediately tell me to buy something for them.
 - c. Our third sentence says: "Happy is he that condemneth not himself in that thing which he alloweth". Here is how we can be "happy" even while living by true Biblical "faith".
 23. [14:23](#) concludes the matter that if someone else is doing something that God told you to not do, then you are "damned" if you disobey God: "for whatsoever is not of faith is sin". It is not what we do or don't do but it is about if we obey God or not in our own personal life
 - a. Our sentence starts with the phrase: "And he that doubteth is damned if he eat, because he eateth not of faith". Thus, what truly matters is if we live our life "of faith". That is: does true Biblical "faith" dictate all that we do?
 - b. Next, our sentence continues with the phrase: "for whatsoever is not of faith is sin". This tells us why the prior phrase is true. This is the main doctrine when it comes to applying "the work of God" to our own life or when advising others how to apply it to their life.

Overview of Chapter 15

Verse to Sentence cross-reference:

[Chapter Start](#) , [C15-S1](#) (Verse 1), [C15-S2](#) (Verse 2), [C15-S3](#) (Verse 3), [C15-S4](#) (Verse 4), [C15-S5](#) (Verse 5-6), [C15-S6](#) (Verse 7), [C15-S7](#) (Verse 8-9), [C15-S8](#) (Verse 10), [C15-S9](#) (Verse 11), [C15-S10](#) (Verse 12), [C15-S11](#) (Verse 13), [C15-S12](#) (Verse 14), [C15-S13](#) (Verse 15-16), [C15-S14](#) (Verse 17), [C15-S15](#) (Verse 18-19), [C15-S16](#) (Verse 20-21), [C15-S17](#) (Verse 22), [C15-S18](#) (Verse 23-24), [C15-S19](#) (Verse 25), [C15-S20](#) (Verse 26), [C15-S21](#) (Verse 27), [C15-S22](#) (Verse 27), [C15-S23](#) (Verse 28), [C15-S24](#) (Verse 29), [C15-S25](#) (Verse 30-32), [C15-S26](#) (Verse 33), [C15-S27](#) (Verse 33)'.

Our chapter theme is: "*Help Others*".

This chapter is about the practical and visible parts of our salvation that is to be seen in our everyday life. It tells us how to maintain our personal testimony. We are to bear one another's burdens to bring glory to God and to follow the example of Christ. We should also follow Paul's example and strive to admonish each other and to reach new people with the [gospel](#). We are also to provide "[carnal things](#)" (money) to those who have ministered to us in "[spiritual things](#)".

This chapter follows Chapter 14 where we were told about the difference between the "[strong](#)" saved person and the "[weak](#)" saved person. And, our flesh causes almost everyone to claim that they are the "[strong](#)" saved person. Now this chapter tells us the responsibilities of the "[strong](#)" saved person.

The most used non-prepositional word in this chapter is "[God](#)" with 13 occurrences. The second most used non-prepositional word in this chapter is "[Christ](#)" with 11 occurrences. The third most used non-prepositional word in this chapter is "[Gentiles](#)" with 10 occurrences. "[Christ](#)" is the one Who teaches us how to live like "[God](#)" wants us to live and to not live like other "[Gentiles](#)" (lost people) live.

In this chapter we find "[then](#)" in [15:1](#) and we find "[Now](#)" in [15:5](#), [8](#), [13](#), [23](#), [25](#), [30](#) and [33](#) and we find "[when](#)" in [15:28](#) and [29](#). Paul starts this chapter telling us that what he is going to say comes after what has been said ("[then](#)") in Chapter 14 and is the basis for future plans ("[when](#)") but along the way he tells us what we need to deal with the "[Now](#)".

Below are summaries of each sentence which supports the chapter summary which was just given.

1. [15:1](#) introduces the theme of this chapter and tells us that the "[We then that are strong ought to bear the infirmities of the weak, and not to please ourselves](#)". We are to do this in order to show the character of "[Christ](#)". The next sentence adds instruction to the message of this sentence and the sentence after that ([15:3](#)) tells us that "[Christ](#)" gave us the example to follow. Paul continues with how "[Jesus Christ](#)" gave us an example and followed that truth with how his own life was also an example of following "[Jesus Christ](#)" in this doctrine. Paul ends the chapter with a prayer request that they also "[strive together with me in your prayers to God for me](#)". Thus, everything in this chapter is instructions on how we are to do the message of our first sentence.
2. [15:2](#) says "[Let every one of us please his neighbour](#)" but look at the reason which is "[for his good to edification](#)". This is our first instruction on how to obey the prior sentence. This instruction isn't just about being a nice person and have the "[neighbour](#)" like you. This isn't a command to be a doormat to be walked on. The "[to edification](#)" means to teach them how to be godly. Yes, we

need to put up with "The reproaches of them that reproached thee" as this next sentence tells us to. However, there is a limit and if our action is not causing the neighbor to become more like "Christ" ("to edification"), then we do not have to continue with what we are trying to do to help them.

3. God brought punishment upon the Jews after they kept refusing His message and kept trying to destroy His church. God has destroyed several cultures after the people kept refusing to hear His message. [Matthew 10:14](#) and [Mark 6:11](#) and [Luke 9:5](#) tell us that "Jesus" said, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet". There are people who say that we should never give up on people but while we are wasting our time trying to reach someone who refuses to listen, we aren't finding the person who will listen.
4. One of the reasons that [15:3](#) uses "Christ" is because we need the personal guidance of "Christ" to know when to give up on people. If someone refuses to hear the message that God is trying to give them then, at some point, we need to move on to someone who will listen and leave them with their troubles until they get an attitude adjustment. It's one thing to help the enemy after he stops trying to kill you but it's something else to help the enemy why he is still actively trying to destroy your side. That's called being a traitor. Yes, we need to "Please our neighbour" but we also need to keep in mind the qualification of God which is: "for his good to edification". If we can't give "our neighbour" godly "edification" then we need to find another "neighbour" who will receive godly "edification".
5. [15:3](#) gives us the reason for helping our "neighbour" and bearing the "infirmities of the weak".
 - a. Our sentence starts with the word: "For". This means: 'Here's why the prior sentences are true'.
 - b. Next, our sentence continues with the phrase: "even Christ pleased not himself".
 - i. The word: "even" means: 'what we do has equal weight to what Christ did'. People see what we do and until they are saved and have some spiritual maturity, they do not see what "Christ" did. Therefore, our attitudes and actions are very important to building the "kingdom of God".
 - ii. Our phrase uses "Christ" because this is the role that the Son of God uses to bring spiritual maturity and to interact with the spiritually mature. Saved people can not follow these instructions until after they gain some spiritual maturity.
 - c. Next, our sentence continues with the phrase: "but, as it is written". This tells us that this doctrine comes from the Old Testament and that Paul did not come up with it on his own.
 - d. Next, our sentence continues with the phrase: "The reproaches of them that reproached thee fell on me". This sentence quotes [Psalms 69:9](#).
 - e. Please see the note for [15:3](#) under [Christ](#) for more details.
6. [15:4](#) tells us why "Christ pleased not himself".
 - a. Our sentence starts with the word: "For". This means 'Here's why Christ pleased not himself'.
 - b. Next, our sentence continues with the phrase: "For whatsoever things were written aforetime were written for our learning". Even though we do not do the things found in the religious part of the Mosaic law, we can still learn from what God's character is like and know the right attitude to have when we worship God. However, if we do not study "whatsoever things were written aforetime", then we will not "learn".
 - c. Next, our sentence continues with the phrase: "that we through patience and comfort of the scriptures might have hope". This phrase tells us that, if we will act as God wants us to act, then blessings will come after our actions. In addition, the character of God ("hope") gives us the assurance that blessing will come as promised. However, we must have "patience" because God acts in His own time and in His own way. We are also to have "comfort of the scriptures" because of the promises found there.
7. [15:5-6](#) is a single sentence that we are to obey [15:1-4](#) so that we can receive the blessings of [15:4](#). And, after receiving the blessings, we are to "glorify God" the way that God wants us to do.
 - a. Our sentence starts with the word: "Now". This means: 'After you understand what came before this sentence'.

- b. Next, our sentence continues with the phrase: "the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus".
 - i. The word "according" means: 'Harmonizing with the attitudes and actions of Christ Jesus'.
 - ii. The title of "Christ Jesus" is used to let us know that this is available to all saved but requires spiritual maturing before we can do what is required and, thereby, receive the blessings.
 - iii. The phrase "the God of patience and consolation" tells us that these attributes come from God. However, the word "grant" means that God may, or may not, "grant" these attributes to us. It depends on how we are "likeminded one toward another according to Christ Jesus". God will "grant" these attributes to us if we use them to accomplish His purpose ("likeminded one toward another"). However, if we refuse to use them to accomplish God's purpose then God has no reason to "grant" these attributes to us.
- c. Next, our sentence continues with the phrase: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ".
 - i. This phrase tells us why ("That ye may") God will "grant" these attributes to some saved people.
 - ii. We are not going to have "one mind and one mouth to glorify God" unless we are willing to become "likeminded one toward another according to Christ Jesus".
 - iii. The phrase: "the Father of our Lord Jesus Christ" tells us that "our Lord Jesus Christ" had the same character as God the Father.
 - iv. The word "even" lets us know that it is just as important for the saved to receive the same character as God the Father. This is how we "glorify God" and it is also how we receive the promises which are part of our being able to "cry, Abba, Father" (8:15). Those saved people who refuse to fulfill these requirements are refused, by God, when they seek to promises.
- d. Please see the notes for 15:5 under Christ Jesus and for 15:6 under Lord Jesus Christ for more details.
- 8. 15:7 tells us what to do in order to receive the promise.
 - a. Our sentence starts with the word: "Wherefore". This means that we will see the promise fulfilled everywhere we find saved people fulfilling the requirements of this sentence.
 - b. Next, our sentence continues with the phrase: "receive ye one another, as Christ also received us to the glory of God".
 - i. The word "as" means: 'in the same way'. This qualifies the phrase: "as Christ also received us".
 - ii. Next, we are to "receive ye (each and every one of you personally) one another" in the same way that "Christ also received us" However, since "Christ" only deals with the spiritually mature, we are to apply the lessons of Chapter 14 to this command.
 - iii. The phrase: "to the glory of God" tells us that this is a way to show "the glory of God".
 - c. Please see the note for 15:7 under Christ for more details.
- 9. 15:8-9 is a single sentence which tells us about the "ministry" of "Jesus Christ".
 - a. Our sentence starts with the word: "Now" This means: 'After you understand what came before this sentence'.
 - b. Next, our sentence continues with the phrase: "I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" That is: "Jesus Christ" was a Jew ("minister of the circumcision") and He "confirmed the promises made unto the fathers" However, the Jews were not willing to receive those "promises" according to "the truth of God" Therefore, they did not receive those "promises".
 - c. Next, our sentence continues with the phrase: "And that the Gentiles might glorify God for his mercy". That is: "Jesus Christ was a minister...for the truth of God" "that the Gentiles might glorify God for his mercy". We are to accept the "ministry" of "Jesus Christ" and we are to "glorify God for his mercy" if we want to receive the "promises".

- d. Next, our sentence continues with the phrase: "as it is written". This lets us know that what follows is a quote from the Bible. However, in most cases where the Old Testament is quoted, the speaker / writer expects the listener / reader to consider the quote within the context where it is found and understand the true message of the quote.
 - e. Next, our sentence continues with the phrase: "For this cause I will confess to thee among the Gentiles, and sing unto thy name". This fulfils the prophecy of [2Samuel 22:50](#) and [Psalms 18:49](#). Please see the note for [15:8](#) under [Jesus Christ](#) for more details.
10. [15:10](#) adds a quote of several Old Testament verses to what was said in the prior sentence.
- a. The quotes are: [Deuteronomy 32:43](#); [Psalms 66:1-4](#); [67:3](#); [68:32](#); [97:1](#); [98:3](#); [138:4-5](#); [Isaiah 24:14-16](#) and [42:10-12](#).
 - b. Please see the note for [15:8](#) for more details on how these quotes support the doctrine of this chapter.
11. [15:11](#) adds a quote of [Psalms 117:1](#) to what was said in [15:8-9](#). Please see the note for [15:8](#) under [Jesus Christ](#) for more details.
- a.
12. [15:12](#) adds a quote of [Genesis 49:10](#); [Psalms 2:4-12](#); [22:27](#); [72:8-10](#), [17](#); [Isaiah 11:1](#), [10](#); [42:1-4](#); [49:6](#); [Daniel 2:44](#); [7:14](#); [Micah 4:1-3](#); [5:4](#) [Jeremiah 16:19](#); [17:5-7](#) to what was said in [15:8-9](#). Please see the note for [15:8](#) under [Jesus Christ](#) for more details.
- a.
13. [15:13](#) continues with promises from "the God of hope". Please see the Doctrinal Study called Significant Events in the New Testament for links made in the New Testament outside of the Gospels.
- a. Our sentence starts with the word: "Now". This means: 'After reviewing the promise of God told to us in the prior references'.
 - b. Next, our sentence continues with the phrase: "the God of hope". This is Who will fulfill these promises.
 - c. Next, our sentence continues with the phrase: "fill you with all joy and peace in believing". This phrase gives us the promise ("fill you with all joy and peace") and the requirement in receiving the promise ("believing"). True Biblical "believing" requires that our ongoing continuous action support our claimed "belief".
 - d. Our sentence continues with the phrase: "that ye may abound in hope, through the power of the Holy Ghost" That is, each and every one of us personally ("ye") "may abound in hope, through the power of the Holy Ghost". Obviously, this is done "through the power of the Holy Ghost". If we do not maintain our ongoing personal relationship with God, we lose access to "the power of the Holy Ghost". In addition, our phrase started with the word "that". This means that God will "fill you with all joy and peace in believing" so that we will increase our belief in receiving blessings from God strictly because it is God's character to bless His obedient children.
 - e. Please see the note for [15:8](#) under [Jesus Christ](#) for more details.
14. [15:14](#) tells us that Paul was persuaded of their spiritual maturity.
- a. Our sentence starts with the word: "And". This means it is added to the prior sentence.
 - b. Next, our sentence continues with the phrase: "I myself also am persuaded of you, my brethren". Paul was completely convinced of their salvation because of the witness of their life which was spoken of in other parts of the Roman Empire.
 - c. Next, our sentence continues with the phrase: "that ye also are full of goodness". This means that they had a God-changed life that others could see.
 - d. Next, our sentence continues with the phrase: "filled with all knowledge" They knew and obeyed "the word of God" Some "knowledge" only comes from personal experience such as how to ride a bicycle. Since they were "filled with all knowledge", that included "knowledge" comes from personal experience. And, since Paul is writing about "knowledge" of "the word of God", they also had the "knowledge" which only comes from obeying "the word of God".
 - e. Next, our sentence continues with the phrase: "able also to admonish one another". This phrase is given after the prior phrases because only people who have fulfilled the prior phrases can do this phrase.

- f. Please see the note for [15:8](#) under [Jesus Christ](#) for more details.
15. [15:15-16](#) is a single sentence which explains why Paul wrote to them in spite of knowing their testimony and spiritual "knowledge".
- Our sentence starts with the phrase: "Nevertheless, brethren". This means: 'Even though you are able to admonish one another'.
 - Next, our sentence continues with the phrase: "I have written the more boldly unto you in some sort". This means that Paul wrote more directly from God than what others in their church might talk to them. That is: Paul was directed to write this letter of doctrine so that they, and us, would have a clear, and written, set of instructions on how to make "the offering up of the Gentiles (to) be acceptable (to God), being sanctified by the Holy Ghost". In other words, obeying the doctrines of this epistle will make our life "acceptable to God" and will make us "sanctified by the Holy Ghost".
 - Next, our sentence continues with the phrase: "as putting you in mind". This means to make them, and us, think about the things written because our memory is not reliable. Try to remember a sermon that you heard a month ago. While some sermons might stick with us, most won't. However, we do not lose the written and preserved "word of God" Therefore, Paul wrote this epistle for the exact reason why it is taught today.
 - Next, our sentence continues with the phrase: "because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles". Paul was the apostle to the Gentiles and he was the highest human authority from God to us. Therefore, God used Paul to give us this epistle of doctrine and tell us to retain and obey it.
 - Next, our sentence continues with the phrase: "ministering the gospel of God". This is what Paul dedicated his life to do and it is what God wants each of us to do.
 - Next, our sentence continues with the phrase: "that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost". This phrase was already dealt with. This is why Paul dedicated his life to the service of God and it was why God had Paul write this epistle.
 - Please see the note for [15:16](#) under [Jesus Christ](#) for more details.
16. [15:17](#) says, "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God".
- First, notice that Paul wrote: "I may glory...in those things which pertain to God". He did not "glory" in anything related to the world, such as position, fame, his flesh, or some physical prowess. The only things which we should "glory in" are "things which pertain to God".
 - Next, notice that Paul wrote that he did "glory through Jesus Christ". That is: he personally entered into his relationship with "Jesus Christ", and remained in that relationship, so that "those things which pertain to God" could be done "through" that relationship.
 - Finally, Paul wrote: "I have therefore". He had this relationship, and "those things which pertain to God", because God gave him his position and he did what God wanted him to do with his position. This is in spite of all that he was required to suffer. Likewise, if we do what God wants us to do, within the position that God gave to each of us, then we also might "glory...in those things which pertain to God".
 - Please see the note for [15:17](#) under [Jesus Christ](#) for more details.
17. [15:18-19](#) is a single sentence which tells us that Paul did not dare boast of the things which would make him look good to sinful men.
- Our sentence starts with the word "For" and says: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple". Paul goes on to write that he did not dare to write about the miracles or other things because then people would look at Paul instead of looking to God. Yes, we read about these things in the Book of Acts, but that was written by Luke. Good luck finding such in Paul's writing. Yes, he did write such things but he worded it as "I knew a man" and did not directly name himself.
 - Next, our sentence continues with the phrase: "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, Through mighty signs and wonders, by the power of the Spirit of God". Yes, Paul is acknowledging that

- God did these things "by me", but he is not giving any details. And, he is writing these things only to explain the rest of our sentence.
- c. The rest of our sentence says: "so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" . This tells us everywhere Paul went and what he did everywhere he went. His doing this is why God gave Paul the position that God gave to him. Likewise, God gives each of us a position and spiritual gifts to do the job that God assigns to us.
 - d. Next, please note that what Paul preached was the gospel of Christ). This is 'the good news that Christ can spiritually mature the child of God'. Yes, the epistles which mainly give us the gospel of Christ contains how to be saved, but that truth is presented as: 'this is how God saved you and He saved you with the intention of your spiritual growth'. Too many churches are mainly spiritual nurseries with most people who are not spiritual babies being lost and ministers of devils. The question should be: 'What percentage of the church members are actively engaged in building the kingdom of God?'
 - e. Please see the notes for 15:18 and 15:19 under Christ for more details.
18. 15:20-21 tells us how Paul did his job. It also tells us how we are supposed to do our God-given jobs.
- a. Our sentence starts with the phrase: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" . Very few people who claim to be saved want to dedicate their life to the service of God. And, most of those few want to go to someone's ministry and get a staff position working themselves up through various positions and ministries until they are the head preacher of a large work which was "another man's foundation". That is not what God wants for most of His people. Yes, after Bible School, people need to take a staff position to get experience. Even Paul worked as a staff at Antioch. However, as clearly written in this sentence, that was not the end goal of Paul and too many of God's ministers miss God's plan for their life by accepting such a 'safe' position.
 - b. Next, our sentence continues with the phrase: "But as it is written". This lets us know that what follows is a quote from the Bible. However, in most cases where the Old Testament is quoted, the speaker / writer expects the listener / reader to consider the quote within the context where it is found and understand the true message of the quote.
 - c. Next, our sentence continues with the phrase: "To whom he was not spoken of, they shall see: and they that have not heard shall understand". This is a reference to Isaiah 52:15 where God promised that the gospel would go to the Gentiles as a result of the crucifixion. It is also a reference to Isaiah 65:1 where God says that the Gentiles would seek Him after the Jews turned to a perverted religion.
 - d. Please see the note for 15:20 for more details.
19. 15:22 tells us why Paul had been much hindered from going to them.
- a. "For" (Here's why) "I have been much hindered from coming to you".
 - b. These people were already saved and serving God. Satan wanted to prevent Paul from going to them and preaching the gospel of Christ because it would help them to mature spiritually and have a firm foundation for their doctrine and religion. Satan doesn't like people getting saved but he really doesn't like saved people to receive the gospel of Christ because they then start taking sound doctrine to others. They multiply where immature saved people don't multiply or produce spiritual "bastards" (Hebrews 12:8).
20. 15:23-24 is a single sentence that tells us how Paul had determined to visit them and what his future plans were. As all of our plans should be, Paul's were subject to change by God and Paul made it to Rome, just not the way he planned.
- a. Our sentence starts with the phrase: "But now having no more place in these parts, and having a great desire these many years to come unto you". The things which hindered Paul's plans were removed.
 - b. Next, our sentence continues with the phrase: "Whensoever I take my journey into Spain, I will come to you". Paul is telling them his plan. Unfortunately, things don't always go as we plan. Still, we need to make plans for how best serve God.

- c. Next, our sentence continues with the phrase: "for I trust to see you in my journey, and to be brought on my way thitherward by you". Paul expected financial support, fellowship and prayer as a missionary. All missionaries should be able to rely upon God's people for these things.
 - d. Next, our sentence continues with the phrase: "if first I be somewhat filled with your company". This is Paul's plan for fellowship.
21. [15:25](#) continues Paul's plans that he started telling about in [15:23](#). Our sentence says: "But now I go unto Jerusalem to minister unto the saints". Paul did make it to Rome, but not the way that he planned. He also was unable to go to Spain.
 22. [15:26](#) tells us why Paul was going to Jerusalem. Our sentence says: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem". The saved in Jerusalem were being punished by God because they refused to let God change their doctrine even though God had made it clear, to the church, three times that their doctrine was wrong. Now, mission works are trying to help them and they refused to be thankful but, instead, blamed Paul for their trouble. Here we see typical sinful human reaction. Instead of being thankful for help and getting right with God, they blamed their problems on Paul.
 23. [15:27](#) has two sentences which tell us that the people in the mission work responded in a godly way. We should provide money (and other "carnal things") to those people who provide us with "spiritual things" such as how to get saved and how to grow spiritually. This verse tells us that others were doing what God taught was the right thing to do. When we're in trouble or our loved ones are in trouble, we want to go to the preacher and have him tell us what the word of God says to do and have him pray for us. Why? Because he can get answers from God when we can't. He can because he spends time in prayer and in Bible study that we don't. We don't spend time raising crops or butchering animals and we have no problem paying those people who do the work to make food available at the store. That's the basic idea of trade. They pay us for what we do that they don't and we pay them for what they do that we don't. Even so we are to pay those who spend time doing spiritual things for us that we don't or can't. (Please see [Acts 11:27-30](#); [1Corinthians 9:11](#); [2Corinthians 8:1-15](#); [Galatians 6:6-10](#); [Philemon 1:19](#) and associated notes for more details on this verse and principles.)
 - a. Our first sentence starts with the phrase: "It hath pleased them verily". That is: "them of Macedonia and Achaia" were "pleased" with the chance to help the mother church.
 - b. Next, our sentence continues with the phrase: "and their debtors they are" This phrase adds why "them of Macedonia and Achaia" were "pleased" with the chance to help the mother church.
 - c. Our second sentence starts with the phrase: "For if the Gentiles have been made partakers of their spiritual things". It explains why they were "debtors". They had "been made partakers of their (the Jerusalem church) spiritual things". What most people fail to realize is that "spiritual things" are far more valuable than "carnal things". Therefore, people who exchange "carnal things" for "spiritual things" end up being "debtors".
 - d. Next, our sentence continues with the phrase: "their duty is also to minister unto them in carnal things". This was their God-given way to repay their "debt".
 24. [15:28](#) continues Paul's statement of His plans to go to Spain after he takes the monetary help from missionary churches to Jerusalem.
 - a. Our sentence says: "When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain". Here we see Paul's plan to start a mission work in Spain after he went to Jerusalem. And, even though the work at Rome was still a mission work, he expected the spiritually mature leaders of that work to support his mission effort.
 - b. The word: "fruit" is best understood based upon Philippians 4:17 ("Not because I desire a gift: but I desire fruit that may abound to your account"). We get "fruit" added to our Heavenly account when we support missions work, but only if those works are producing true results for the "kingdom of God".
 - c. This is something that we all need to think about. The U. S. has been sending missionaries to many fields around the world for 150 years or more. These fields still need our missionaries and our money. When the first century church started missions, they were sending out their own missionaries and help was sent back to the mother

church in the same generation as the first missionary reached them. In other words, the mission works had people who were spiritually mature enough to support further mission works. The people at Rome, whom this letter was written to, were expected to support Paul going further to start another mission work

- d. We are to be 'fruit inspectors' and verify that the mission works are producing true godly "fruit" True godly "fruit" is promised to remain.
25. [15:29](#) is explained in the note for this verse under [Christ](#).
26. [15:30-32](#) is a single sentence and is Paul's last instructions in this epistle and a summary of all that was written earlier in the epistle.
- a. Our sentence starts with the word: "Now". This means: 'After understanding what was written prior to this'.
 - b. Next, our sentence continues with the phrase: "I beseech you, brethren". Paul is begging them, as spiritually mature saved people, to do what he can not order them to do.
 - c. Next, our sentence continues with the phrase: "for the Lord Jesus Christ's sake, and for the love of the Spirit". Here we read why they should do as asked. The "Lord Jesus Christ" and the "Spirit" are two different members of the Trinity and each has a different relationship to the saved. Paul is begging based upon each of these relationships which they have.
 - d. Next, our sentence continues with the phrase: "that ye strive together with me in your prayers to God for me". There is more power in communal prayer than there is in prayer by an individual. Paul had many prophets telling him that tribulation and bonds awaited him at Jerusalem. They told him to not go and, yet, he went because that was God's will for his life. We would not have the prison epistles if Paul did not go.
 - e. Next, our sentence continues with the phrase: "That I may be delivered from them that do not believe in Judaea". Notice that Paul did not write that he would be lost. He wanted to "be delivered from" the saved people who refused to "believe" the truth of "the word of God" which corrected their religious traditions.
 - f. Next, our sentence continues with the phrase: "and that my service which I have for Jerusalem may be accepted of the saints".
 - g. When Paul got there ([Acts 21:17-40](#)), he reported how God blessed the work in the mission field and he presented the money from the new converts.
 - h. The elders dismissed all of the work of God and reported that "many thousands of Jews there are which believe; and they are all zealous of the law" (they were "all zealous" for their religious traditions which went against "the word of God").
 - i. Their concern was that: "the multitude must needs come together". They were not interested in correcting doctrinal error but they wanted to compromise with unhappy lost people and carnal believers who did not want to accept true doctrine which corrected their errors.
 - j. The "service which I(Paul) had for Jerusalem" was not "accepted of the saints" because they preferred to compromise with unbelievers ("them that do not believe in Judaea") over submitting to "the will of God".
 - k. Next, our sentence continues with the phrase: "That I may come unto you with joy by the will of God, and may with you be refreshed". This was the end result what Paul desired. He did not receive it because it was not "the will of God". However, instead of being upset, Paul accepted "the will of God" and did what he could to continue to build "the kingdom of God".
27. [15:33](#) tells us Paul's conclusion on the subject of this chapter.
- a. Our first sentence says: "Now the God of peace be with you all".
 - i. Some people can expect "the God of peace" to be with them and those churches which follow "Christ" can expect "the God of peace" to be with the church even if some members are too spiritually immature to truly follow "Christ" However, those (people and churches) who refuse to follow "Christ", as Paul specifies in this epistle, can not expect "the God of peace" to be with them.
 - ii. Our sentence starts with the word: "Now" This means: 'After you do what was requested to help build the kingdom of God'. God may not answer our prayers as we request, but if we pray, as requested, and are sincere in our efforts to

build "the kingdom of God", then we can have "peace" because we did what we could.

- iii. Next, our sentence continues with the phrase: "the God of peace be with you all". If we are doing all that we can to obey the doctrine of this epistle, especially if we are obeying the doctrine of this chapter, then we should have "the peace of God" and should have "peace with God" (Please see the notes for these phrases in the Word Studies.) If we do not have these types of "peace" then we are being disobedient or we lack true Biblical "faith" because worry and upset are the opposite of true Biblical "faith" And, quite often, this lack of "peace" is because people are fighting over things that this chapter tells us to not fight over.
- b. Our second sentence, in this verse, says: "Amen". This doubles the prior sentence.

Overview of Chapter 16

Verse to Sentence cross-reference:

[Chapter Start](#), [C16-S1](#) (Verse 1-2), [C16-S2](#) (Verse 3-4), [C16-S3](#) (Verse 5), [C16-S4](#) (Verse 5), [C16-S5](#) (Verse 6), [C16-S6](#) (Verse 7), [C16-S7](#) (Verse 8), [C16-S8](#) (Verse 9), [C16-S9](#) (Verse 10), [C16-S10](#) (Verse 10), [C16-S11](#) (Verse 11), [C16-S12](#) (Verse 11), [C16-S13](#) (Verse 12), [C16-S14](#) (Verse 12), [C16-S15](#) (Verse 13), [C16-S16](#) (Verse 14), [C16-S17](#) (Verse 15), [C16-S18](#) (Verse 16), [C16-S19](#) (Verse 16), [C16-S20](#) (Verse 17), [C16-S21](#) (Verse 18), [C16-S22](#) (Verse 19), [C16-S23](#) (Verse 19), [C16-S24](#) (Verse 20), [C16-S25](#) (Verse 20), [C16-S26](#) (Verse 20), [C16-S27](#) (Verse 21), [C16-S28](#) (Verse 22), [C16-S29](#) (Verse 23), [C16-S30](#) (Verse 23), [C16-S31](#) (Verse 24), [C16-S32](#) (Verse 24), [C16-S33](#) (Verse 25-27), [C16-S34](#) (Verse 27)'.

Our chapter theme is: *"Honor All Who Serve God"*.

This chapter is about the practical and visible parts of our salvation that is to be seen in our everyday life. It tells us how to deal with missionaries and strangers from other lands and has it Paul's closing remarks. Many people named here are not named elsewhere. While men might not recognize our works, God does and uses this chapter to assure us of His record.

Please see the book called: [SbS-Non-Preacher Missionaries](#), about many of the people named in this chapter, along with other similar people, who did missionary work even though they were not preachers.

Paul says to help Phebe with her business because she is the missionary delivering this epistle. "Salute" and "greet" those that Paul knows who have helped in the ministry. Love and encourage each other. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." ([Romans 16:17-18](#)). While we are to love and encourage all who serve God, we are also to separate from people "which cause divisions and offences contrary to the (true) doctrine of God".

In this chapter, we see people who were not preachers but who were doing the work of missionaries. God recognizes and rewards them by putting their names in the everlasting "word of God". This chapter also names several preachers, but they are coauthors with Paul. This lets us know that the doctrine of this epistle was not just from Paul but was shared by all godly preachers and churches of that day.

This chapter has greetings from Paul and from people where Paul is at. He says may "the grace of our Lord Jesus Christ be with you", and may God "stablish you" and give praise and "glory" to God "through Jesus Christ".

The most used non-prepositional word in this chapter is "salute" with 15 occurrences. The second most used non-prepositional word in this chapter is "Christ" with 11 occurrences. The third most used non-prepositional word in this chapter is "Lord" with 10 occurrences. Basically, this chapter is God using Paul to acknowledge ("salute") people who were significant helpers in his ministry.

Below are summaries of each sentence which supports the chapter summary which was just given.

1. [16:1-2](#) is a single sentence that tells us about Phebe.
 - a. This sentence uses "Lord" because they do not know Phebe but she is on the same side in this spiritual warfare and is a citizen of the "Lord's" kingdom. Paul is telling the Romans that Phebe isn't just saved but is serving the same "Lord" and they recognized that how they treat her is a direct reflection of their "Lord". According to history, at the time of this letter, it was rare for women to own and run their own businesses. While their culture would teach them to take advantage of her and to treat her worse than they would a man, Paul is using "Lord" here to remind them that they will face judgment for their treatment of her. That judgment will be according to the "Lord's" standards and not according to their cultural prejudices.
 - b. Our sentence starts with the phrase: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea".
 - i. Paul "commends" (To represent as worthy of notice, regard, or kindness; to speak in favor of; to recommend') Phebe because they don't know her and he wants the people in Rome to treat her properly.
 - ii. Paul writes that she is "a servant of the church which is at Cenchrea". Later in this sentence he makes it clear that she is a business woman and her job is to earn money to support the ministry. She could be "a servant of the church" only if she gave at least 50% of her income to the "Lord's" work. With all of the emphasis on preachers, most saved people don't realize that they can also be "a servant of the church" by financially supporting the ministry.
 - c. Next, our sentence continues with the phrase: "That ye receive her in the Lord, as becometh saints". Here is how they were to "receive her" as a church.
 - d. Next, our sentence continues with the phrase: "and that ye assist her in whatsoever business she hath need of you". This is commanding them to help her earn money.
 - e. Next, our sentence continues with the phrase: "for she hath been a succourer of many, and of myself also".
 - i. The word: "for" means that this phrase is telling them, and us, why they should obey the command of the prior phrase.
 - ii. The word: "succourer" is defined as: 'helper'. She used her money to help Paul, and many others, to do the ministry.
 - iii. Please see the note for [16:2](#) for more details.
2. [16:3-4](#) is a single sentence that tells us about a non-preacher couple who helped start at least three churches, according to the Bible.
 - a. Our sentence starts with the phrase: "Greet Priscilla and Aquila my helpers in Christ Jesus". Among other things, they helped others to mature spiritually ("helpers in Christ Jesus") after those people became a child of God.
 - b. Next, our sentence continues with the phrase: "Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles". This tells us more than we read in other Bible references. God recognizes the sacrifices that all of His people make for the ministry.
 - c. Please see the note for [16:3](#) under [Christ Jesus](#).
3. [16:5](#) has two sentences
 - a. Our first sentence says: "Likewise greet the church that is in their house". This is the true Biblical 'house church'. Saved people started Bible Study and worship services in their own house. When the group could afford a separate building, they then moved to the separate building. The current practice of rejecting the authority of a pastor, which is called a 'house church', is not Biblical.
 - b. Our second sentence says: "Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ". Notice that this person was doing mission work in a foreign country. That is what it means to be "the firstfruits unto Christ".
 - c. Please see the note for [16:5](#) under [Lord](#).
4. [16:6-15](#) has greeting to several people. Please see the notes for these sentences, in the Book Study, for more details on these people.
5. [16:16](#) has two sentences which tell us how to deal with other godly people.

- a. Our first sentence says: "Salute one another with an holy kiss". Please notice the word "holy". This is not sexual but a culturally accepted way of expressing family love. This commandment is to be adjusted for customs in different cultures which accomplish the same purpose.
 - b. Our second sentence says: "The churches of Christ salute you". We are not to 'break fellowship' over trivial issues but are to encourage other churches which are truly teaching people to mature spiritually ("churches of Christ").
 - c. Please see the note for [16:16](#) under [Christ](#).
6. [16:17](#) gives us a warning about people who do the opposite of the people that Paul just sent greetings to.
 - a. Our sentence starts with the word: "Now". This means: '*after saluting all of these people that are in "Christ" or in the "Lord"*'.
 - b. Next, our sentence continues with the phrase: "I beseech you, brethren". Paul is begging the save to do this so that the church will not be destroyed.
 - c. Next, our sentence continues with the phrase: "mark them which cause divisions and offences contrary to the doctrine which ye have learned" (*'not those who cause divisions from the popular people and not those who cause divisions from religious doctrine but from Bible doctrine'*) "and avoid them" (Paul writes to not try and convert them.). This phrase identifies the type of people that Paul is writing about and how the church is to deal with such people.
7. [16:18](#) tells us why we are to obey the command of the prior sentence.
8. Our sentence starts with the word: "for". This means that the current sentence tells us why we are to obey the command of the prior sentence.
 - a. Our sentence starts with the word: "for". This means that the current sentence tells us why we are to obey the command of the prior sentence.
 - b. Next, our sentence continues with the phrase: "they that are such serve not our Lord Jesus Christ". "Jesus" said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" ([Matthew 12:30](#); [Luke 11:23](#)).
 - c. Next, our sentence continues with the phrase: "but their own belly". This is what they serve instead. This is symbolic language for any pursuit of the lusts of the flesh or desires from the world.
 - d. Next, our sentence continues with the phrase: "and by good words and fair speeches deceive the hearts of the simple". This warns us about how these people operate.
 - e. Please see the note for [16:18](#) under [Lord Jesus Christ](#).
9. [16:19](#) has two sentences which tells us of the "obedience" of the saved people in Rome.
 - a. Our first sentence says: "For your obedience is come abroad unto all men". Their "obedience" caused them to have a testimony.
 - b. Our second sentence starts with the phrase: "I am glad therefore on your behalf". Their testimony was something to be proud of and was something that God would reward.
 - c. Next, our sentence continues with the phrase: "but yet I would have you wise unto that which is good, and simple concerning evil". That is: know lots of ways to do "that which is good" but only know how to avoid "that which is evil".
10. [16:20](#) has three sentences which are, effectively, the last sentences of the body of this epistle. This sentence says "Amen", which doubles what came before it and makes it part of the law of God.
 - a. Our first sentence says: "And the God of peace shall bruise Satan under your feet shortly". This promise is only made to saved people who are truly serving God's kingdom. God does this when we let "Jesus Christ" work through our life to do spiritual work.
 - b. Please see the Doctrinal Study called [Significant Events in the New Testament](#) for links to promises made in the New Testament outside of the Gospels.
 - c. Our second sentence says: "The grace of our Lord Jesus Christ be with you". It is through His "grace" that the prior sentence is accomplished. In addition, we receive blessings in this world and everlasting blessings in heaven when we let Him work through our life.
 - d. Please see the note for [16:20](#) Please see under [Lord Jesus Christ](#).

11. [16:21](#) names four saved people who were with Paul and also sent their "salute". At least one was a preacher and agreed with the doctrine of this epistle. I assume that they also prayed regularly for these saved people at Rome.
12. [16:22](#) is a greeting from the scribe.
 - a. Paul used saved people to do the work of God.
 - b. Please see the note for [16:22](#) under [Lord](#).
13. [16:23](#) names three saved people who were with Paul and who also sent their "salute". All of these people were involved in mission work but none were preachers.
14. [16:24](#) says: "The grace of our Lord Jesus Christ be with you all. Amen". This is Paul's standard closing of his epistles. We should always wish other saved people to have blessings when we leave them.
15. [16:25-27](#) is a complex sentence which recognizes that God is all powerful and recognizes how we can trust this truth. This truth is the basis of all that is in this epistle.
 - a. Our sentence starts with the word: "Now". This means: 'After you consider all that is in this epistle, acknowledge and praise God'.
 - b. Next, our sentence continues with the phrase: "to him that is of power to stablish you according to my gospel".
 - i. When Paul writes "according to my gospel", he is writing about all that he taught and that is in all of his epistles, including this epistle.
 - ii. When Paul writes "to him that is of power", he is acknowledging God, Who has all "power".
 - iii. When Paul writes "to stablish you", he is telling us how to have a "stablished" life which is unshakeable. That is: believe and act on the "gospel" is a way that lets God work through your personal life.
 - c. Next, our sentence continues with the phrase: "and the preaching of Jesus Christ". This is added to the prior phrase. This is the main thing that God wants us to do.
 - d. Next, our sentence continues with the phrase: "according to the revelation of the mystery, which was kept secret since the world began". This is referencing the indwelling "Holy Spirit", which is the main blessing of the New Testament and His ongoing presence is how God directs our personal life.
 - e. Next, our sentence continues with the phrase: "But now is made manifest, and by the scriptures of the prophets". The New Testament is revealed in every possible way and fulfills prophecy.
 - f. Next, our sentence continues with the phrase: "according to the commandment of the everlasting God". God is the Being Who gives all prophecy and God is the Being Who fulfills all prophecy.
 - g. Next, our sentence continues with the phrase: "made known to all nations for the obedience of faith". This is why God gives and fulfills prophecy. And, it is why God reveals "the word of God" to "all nations". It is so that we can know that "the word of God" comes from the most powerful Being who exists anywhere.
 - h. Please see the Doctrinal Study called [Significant Events in the New Testament](#) for links to Prophecies, and Prophecies Fulfilled made in the New Testament outside of the Gospels.
 - i. Next, our sentence continues with the phrase: "To God only wise". We are to recognize that God is the only source of true wisdom.
 - j. Next, our sentence continues with the phrase: "be glory through Jesus Christ for ever". We give God "glory" by entering our ongoing personal relationship with "Jesus Christ" and continuing to do our part to maintain the relationship so that he can work through our live. And, we are to do this "for ever".
 - k. Our second sentence says: "Amen". This doubles the worship of the prior sentence.
 - l. Please see the note for [16:25](#) under [Jesus Christ](#) and the note for [16:27](#) under [Lord Jesus Christ](#).

Addendum:

God in Romans

| | |
|--|---|
| God is: | |
| God is my witness | 1:9 |
| God is revealed | 1:18 |
| God is manifest | 1:19 ; |
| God is able | 11:23 ; 14:4 |
| God of | |
| God of the Jews | 3:29 ; |
| God of patience | 15:5 ; |
| God of consolation | 15:5 ; |
| God of hope | 15:13 ; |
| God of peace | 15:33 ; 16:20 ; |
| God gave | |
| God gave them up to uncleanness | 1:24 ; |
| God gave them up to vile affections | 1:26 ; |
| God gave them. . . a reprobate mind | 1:28 ; |
| God forbid | |
| their unbelief make the faith of God without effect? | 3:4 ; |
| Is God unrighteous who taketh vengeance? | 3:6 ; |
| Do we then make void the law through faith? | 3:31 ; |

| | |
|--|---|
| Shall we continue in sin, that grace may abound? | 6:1 , 2 ; |
| Shall we sin? | 6:15 ; |
| Is the law sin? | 7:7 ; |
| Was then that which is good made death unto me? | 7:13 ; |
| Is there unrighteousness with God? | 9:14 ; |
| Hath God cast away his people? | 11:1 ; |
| Have they stumbled that they should fall? | 11:11 ; |
| God hath not cast away his people | 11:2 ; |
| God judge | |
| God shall judge the secrets of men | 2:16 ; |
| then how shall God judge the world | 3:6 ; |
| God imputeth righteousness without works | 4:6 ; |
| For God hath concluded them all in unbelief | 11:32 ; |
| Judge not: for God hath received him | 14:3 ; |
| of God | |
| gospel of God | 1:1 ; 15:16 ; |
| Son of God | 1:4 ; |
| beloved of God | 1:7 ; |
| will of God | 1:10 ; 8:27 ; 12:2 ; 15:32 ; |
| power of God | 1:16 ; 13:1 ; |
| righteousness of God | 1:17 ; 3:5 , 21 , 22 ; 10:3 ; |
| wrath of God | 1:18 ; |
| wrath of God | 1:18 ; |
| known of God | 1:19 ; |
| truth of God | 1:25 ; 3:7 ; 15:8 ; |
| haters of God | 1:30 ; |
| judgment of God | 1:32 ; 2:2 , 3 , 5 ; |
| goodness of God | 2:4 ; |
| boast of God | 2:17 ; |
| name of God | 2:24 ; |
| praise of God | 2:29 ; |
| oracles of God | 3:2 ; |
| faith of God | 3:3 ; |
| fear of God | 3:18 ; |
| glory of God | 1:23 ; 3:23 ; 5:2 ; 15:7 ; |
| forbearance of God | 3:31 ; |

| | |
|---|--|
| Abraham believed God | 4:3 ; |
| if thou. . . shalt believe in thine heart that God | 10:9 ; |
| ye in times past have not believed God | 11:30 ; |
| believe / not believe (indirectly) in God | 3:3 , 22 ; 4:11 , 17 , 18 , 24 ; 6:8 ; 10:14 , 16 ; 11:31 ; 13:11 ; 15:31 ; |
| from God our Father | 1:7 ; |
| my God | 1:8 ; |
| knew God | 1:21 , 28 ; |
| dishonourest thou God? | 2:23 ; |
| let God | 3:4 ; |
| there is none that seeketh after God. | 3:11 ; |
| Seeing it is one God, | 3:30 ; |
| But God commendeth his love toward us | 5:8 ; |
| we also joy in God through our Lord Jesus Christ | 5:11 ; |
| God sending his own Son in the likeness of sinful flesh | 8:3 ; |
| the carnal mind is enmity against God | 8:7 ; |
| they that are in the flesh cannot please God | 8:8 ; |
| God blessed for ever | 9:5 ; |
| who art thou that repliest against God? | 9:20 ; |
| be called the children of the living God. | 9:26 ; |
| God hath given them the spirit of slumber | 11:8 ; |
| as God hath dealt to every man | 12:3 ; |
| according to the commandment of the everlasting God | 16:26 |

Questions found in Romans

1. [Romans 2:3](#) O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. 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?
2. [Romans 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
3. [Romans 2:21](#) Thou therefore which teachest another, teachest thou not thyself?
4. [Romans 2:21](#) thou that preachest a man should not steal, dost thou steal?
5. [Romans 2:22](#) Thou that sayest a man should not commit adultery, dost thou commit adultery?
6. [Romans 2:22](#) Thou that abhorrest idols, dost thou commit sacrilege?
7. [Romans 2:23](#) Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
8. [Romans 2:26](#) Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
9. [Romans 2:27](#) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
10. [Romans 3:1](#) What advantage then hath the Jew?
11. [Romans 3:1](#) or what profit is there of circumcision?
12. [Romans 3:3](#) Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe?
13. [Romans 3:3](#) shall their unbelief make the faith of God without effect?
14. [Romans 3:5](#) But if our unrighteousness commend the righteousness of God, what shall we say?
15. [Romans 3:5](#) Is God unrighteous who taketh vengeance? (I speak as a man)
16. [Romans 3:6](#) God forbid: for then how shall God judge the world?
17. [Romans 3:7](#) For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
18. [Romans 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?
19. [Romans 3:9](#) What then? are we better than they?
20. [Romans 3:27](#) Where is boasting then? It is excluded.
21. [Romans 3:27](#) By what law? of works?
22. [Romans 3:29](#) Is he the God of the Jews only?
23. [Romans 3:29](#) is he not also of the Gentiles?
24. [Romans 4:1](#) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
25. [Romans 4:2](#) For what saith the scripture?
26. [Romans 4:9](#) Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?
27. [Romans 4:10](#) How was it then reckoned? when he was in circumcision, or in uncircumcision?
28. [Romans 6:1](#) What shall we say then? Shall we continue in sin, that grace may abound?
29. [Romans 6:2](#) How shall we, that are dead to sin, live any longer therein?
30. [Romans 6:3](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
31. [Romans 6:15](#) What then? shall we sin, because we are not under the law, but under grace?
32. [Romans 6:16](#) God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
33. [Romans 6:21](#) What fruit had ye then in those things whereof ye are now ashamed?
34. [Romans 7:1](#) Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
35. [Romans 7:7](#) What shall we say then?
36. [Romans 7:7](#) Is the law sin?
37. [Romans 7:13](#) Was then that which is good made death unto me?
38. [Romans 7:24](#) O wretched man that I am! who shall deliver me from the body of this death?
39. [Romans 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
40. [Romans 8:31](#) What shall we then say to these things?

41. [Romans 8:31](#) If God be for us, who can be against us?
42. [Romans 8:32](#) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
43. [Romans 8:33](#) Who shall lay any thing to the charge of God's elect?
44. [Romans 8:34](#) It is God that justifieth. Who is he that condemneth?
45. [Romans 8:35](#) Who shall separate us from the love of Christ?
46. [Romans 8:35](#) shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
47. [Romans 9:14](#) What shall we say then?
48. [Romans 9:14](#) Is there unrighteousness with God?
49. [Romans 9:19](#) Why doth he yet find fault?
50. [Romans 9:19](#) For who hath resisted his will?
51. [Romans 9:20](#) Nay but, O man, who art thou that repliest against God?
52. [Romans 9:20](#) Shall the thing formed say to him that formed it, Why hast thou made me thus?
53. [Romans 9:21](#) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
54. [Romans 9:22-23](#) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 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 hath called, not of the Jews only, but also of the Gentiles?
55. [Romans 9:30](#) What shall we say then?
56. [Romans 9:30-32](#) That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore?
57. [Romans 10:6](#) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
58. [Romans 10:7](#) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
59. [Romans 10:8](#) But what saith it?
60. [Romans 10:14](#) How then shall they call on him in whom they have not believed?
61. [Romans 10:14](#) and how shall they believe in him of whom they have not heard?
62. [Romans 10:14](#) and how shall they hear without a preacher?
63. [Romans 10:15](#) And how shall they preach, except they be sent?
64. [Romans 10:16](#) For Esaias saith, Lord, who hath believed our report?
65. [Romans 10:18](#) But I say, Have they not heard?
66. [Romans 10:19](#) But I say, Did not Israel know?
67. [Romans 11:1](#) I say then, Hath God cast away his people?
68. [Romans 11:2](#) Wot ye not what the scripture saith of Elias?
69. [Romans 11:4](#) But what saith the answer of God unto him?
70. [Romans 11:7](#) What then?
71. [Romans 11:11](#) I say then, Have they stumbled that they should fall?
72. [Romans 11:12](#) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
73. [Romans 11:15](#) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

74. [Romans 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?
75. [Romans 11:34](#) For who hath known the mind of the Lord?
76. [Romans 11:34](#) or who hath been his counsellor?
77. [Romans 11:35](#) Or who hath first given to him, and it shall be recompensed unto him again?
78. [Romans 13:3](#) Wilt thou then not be afraid of the power?
79. [Romans 14:4](#) Who art thou that judgest another man's servant?
80. [Romans 14:10](#) But why dost thou judge thy brother?
81. [Romans 14:10](#) or why dost thou set at nought thy brother?
82. [Romans 14:22](#) Hast thou faith?

Q&A for Romans Class

Overview

1. In Paul's opening sentence he names the main subject ("concerning") of his epistle. Name that subject.
 - a. "Concerning his Son Jesus Christ our Lord"
2. In the same opening sentence, Paul gives two reasons why he wrote this epistle. Name them.
 - a. "for obedience to the faith among all nations"
 - b. "for his name"
3. In the opening sentence he gives a general description of who he is writing to and in Chapter 16 he names them. What type of people was this epistle written to?
 - a. Non-preachers
4. In Chapter 16 Paul names several co-authors of this epistle. What type of people were they?
 - a. preachers
5. What is the main thing that this epistle gives to us, which makes it unique in the New Testament?
 - a. The basic doctrines for living a Christian life
6. What type of words are: "ye", "thee", "thy", and "thine". What has religion taught us to ignore about these words that we need to deliberately add back into our reading and study of the Bible if we want to correctly interpret what God says?
 - a. These are personal pronouns. We need to add the word "personal" back into the text when we see them because religion has taught us to drop this critical Bible doctrine.
7. Why does religion teach us doctrinal error about these words? What is the critical doctrine that God uses these words to tell us about?
 - a. Religion wants to replace our personal relationship with God and these pronouns show us where the Bible is telling us about our personal relationship with God.
8. When we see the words "in", "of", "by", "through" associated with an identifier of God, what are these words telling us about?
 - a. These are **Relational Prepositions Study**. There is a separate study on ljc1611kiv.com which identifies many of the verses which use these. When associated with an identifier of God, they tell us about our relationship with Him, what is available in that relationship, what is required from us to receive the blessings and more.
9. What does the Bible use the following words for: "and", "or", "but", "for", "therefore", "wherefore", "now" and "if"?
 - a. These are connecting words which tell us that what is said before and after these words must be kept within context if we are to properly interpret our Bible.
10. What is the doctrine that comes from Deuteronomy, was quoted by Jesus in two of the Gospels, and is critical for separating true Biblical doctrine from doctrinal error which claims to come from the Bible?
 - a. *"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"* (Deuteronomy 8:3; Matthew 4:4; Luke 4:4).

Chapter 1

1. In Chapter 1, the word “gospel” occurs 4 times and names 3 different “gospel”. Name them and for extra points, tell how they are different and how they are the same.
 - a. “gospel of God”, “gospel of His Son”, and “gospel of Christ”
 - b. (extra) These are three different views of the same basic 'Good News'.
 - b.i. The “gospel of God” is the 'Good News' that God wants a personal relationship with us just like what He had with Adam and Eve; before they sinned and caused each of us to inherit our sin nature. This “gospel” explains all the points of the “gospel” from nature and is used with people who don't know the basics from the Bible that other “gospel” presentations depend upon.
 - b.ii. The “gospel of His Son” is the 'Good News' that Jesus Christ shows us the nature of God and lets us know that we also can become “the sons of God” (John 1:12) if we allow God to make us to be like His Son. This “gospel” explains all the points of the “gospel” with the emphasis on our changed nature which results from our new personal relationship with God's Son.
 - b.iii. The “gospel of Christ” is the 'Good News' that we can have an ongoing personal relationship that is spiritual in nature and continues to provide us with greater blessings from God as we mature spiritually. This “gospel” explains all the points of the “gospel” with the emphasis on our relationship. This relationship starts with our initial profession and continues to grow and change us after that initial profession.
2. Paul gives us two evidences (“declared to be”) which show us that his subject is what he claims. What are the two evidences? For extra credit, explain them.
 - a. The subject of this epistle is “his Son Jesus Christ our Lord”. The first evidence to back this claim is “power”. He received this “power” “according to the spirit of holiness”. Devils also have “power” and we must verify the presence of “the spirit of holiness” in order to separate God's “power” from a devil's “power”. Jesus Christ was “declared to be the Son of God with power” and we must also have evidence of God's “power” in our life in order to prove that we are the “sons of God” (John 1:12).
 - b. The second evidence, provided by Paul, is “by the resurrection from the dead”. Jesus Christ is the only person with evidence that He rose from the dead without God using any other person to raise Him. The Bible tells us of 6 other people who were raised from the dead - - in the Old Testament, and others in the New Testament, but God worked through another human being to do the resurrection. In addition, there are so many evidences of the resurrection of Jesus Christ that anyone who denies it is either a liar or a willful ignorant of the truth. No other human being in all of history, besides the 7 mentioned here, has any evidence of resurrection.
3. What does Paul say is God's “call” to the people reading this epistle? For extra credit, explain the difference between these words: “lost”, “believer”, “disciple” and “Christian”.
 - a. They were “called to be saints”.
 - b. The definition of these words is:
 - b.i. A “lost” person does not have the Spirit of God and cannot let God work through their life.
 - b.ii. A “believer” has “called upon the name of the Lord” and has received God's Holy Spirit to indwell within them for ever.
 - b.iii. A “disciple” is a believer who has a disciplined prayer and study life and uses the results of that life to witness and lead others to become “believers”. He is also an active church member who is in subjection to his God-given authority as part of his “discipline”.
 - b.iv. A true Biblical “Christian” is a “disciple” whose life greatly displays the changes brought about by “Christ” that even the lost cannot deny the change. They change “believers” into “disciples” and concentrate upon the spiritual growth of saved people.

- b.v. A “saint” is a true Biblical “Christian” who is so active in missions and doing the ministry throughout the world that his reputation and testimony is known in several places. He is actively doing **ALL** of the 'Great Commission'.
4. Why did Paul say, “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise,” in Romans 1:14?
 - a. Because the spiritual profit that he received in Heaven far exceeded any cost to him in doing the 'Great Commission'. Since he received more than he gave, he called that a “debt”. In addition, he 'owed' all of these people the gospel since God sent him to all of them. These reasons also apply to all saved.
 5. **Romans 1:17** says, “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. ” Explain the phrase “faith to faith” and how this phrase reveals “the righteousness of God.”
 - a. We receive “the faith of our Lord Jesus Christ” when we first get saved (James 1:1). We are to “grow” that “faith” within our life by adding to our “belief” with more “belief” (1John 5:13) and then obeying to the Spirit of God and “the word of God” in “faith”. This is how we go “from (our current) faith to (a new level of) faith”. Our increased “faith” reveals that God was “righteous” to save us in the first place while God refused to save someone who would refuse to “live by faith”.
 6. Why does God reveal His “wrath”?
 - a. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. ” (Romans 1:18-19).
 7. Who receives “the wrath of God”?
 - a. Everyone, saved and lost alike, receives the “wrath of God” if they “hold the truth in unrighteousness” and act in “ungodliness and unrighteousness”. Elsewhere, the Bible calls saved people, who act like this, the “children of disobedience”.
 8. What do we call the sin of Romans 1:26-27?
 - a. Homosexual sin or sodomy
 9. What is the first sin, mentioned by Paul, that led to this sin?
 - a. “Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. ” (**Romans 1:22-23**). They claimed that their opinion, or that of their religious group, was able to correct “the word of God”. In addition, **Romans 1:28** says, “And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind”.
 10. Name the sins listed in Romans 1 which show and reveal that a person, saved or lost, that they are Biblical “fools”.
 - a. “All unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful”.

Chapter 2

1. What is the theme of Chapter 2?
 - a. *Don't be a Hypocrite* - "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. "
2. What is the basis of God when judging the saved?
 - a. Our deeds - "The righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. "
3. What was the condemnation that was brought against the Jews but which applies to all saved people?
 - a. They taught and preached against sins which they themselves did.
4. What was the consequence, reported in this chapter, of their hypocrisy?
 - a. "For the name of God is blasphemed among the Gentiles through you"
5. What was the effect of their religious acts, as represented by "circumcision", when they did not keep the "law"?
 - a. "Thy circumcision is made uncircumcision". That is, their religious acts had no value.
6. Who does this chapter say will judge the religious hypocrite?
 - a. The non-religious people who did right, as represented by the word "uncircumcision".
7. In the conclusion of this chapter, who is counted right before God, the person with outward religious signs or the person who does right in "the heart, in the spirit"?
 - a. The person who does right in "the heart, in the spirit"
8. According to the conclusion of our chapter, whose "praise" are we to seek?
 - a. God's
9. If we break God's law, which is called sin in 1John 3, what does Romans 2 say that we do to God?
 - a. "Dishonourest thou God"
10. What does our chapter say that God will give to all, saved or lost, who "do not obey the truth, but obey unrighteousness"?
 - a. "indignation and wrath, tribulation and anguish"

Chapter 3

1. What does our chapter say is the purpose of the law?
 - a. "by the law is the knowledge of sin"
2. What verse starts the sentence which includes 3:25? What verse ends the sentence?
 - a. Start at 3:21
 - b. End at 3:26
3. What sins does 3:25 say received "remission"?
 - a. "sins that are past"
4. What excludes "boasting"?
 - a. "the law of faith"
5. How does our chapter tell us that we are "justified"?
 - a. "a man is justified by faith without the deeds of the law"
6. What is Paul's conclusion about "the law" at the end of this chapter?
 - a. "we establish the law"
7. This chapter says "God forbid" 3 times. What verses are they in? For an extra point, what does Paul write "God forbid" about?
 - a. 3:4 "shall their unbelief make the faith of God without effect"
 - b. 3:6 "Is God unrighteous who taketh vengeance?"
 - c. 3:31 "Do we then make void the law through faith?"
8. What is the "witness" of the "the righteousness of God without the law" which our chapter names?
 - a. "the law and the prophets": The Old Testament
9. Where does this chapter say is our "redemption"?
 - a. "in Christ Jesus"
10. What does our chapter say is true about all people in 3:9-10?
 - a. "they are all under sin, As it is written, There is none righteous, no, not one"

Chapter 4

1. How was Abraham justified?
 - a. "Abraham believed God, and it was counted unto him for righteousness"
2. How does our chapter say that Abraham's faith applies to us?
 - a. He is our example - "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. "
3. What is the difference between "circumcision" and "uncircumcision" when applied to people today?
 - a. "Circumcision" identifies people who trust in religious works and outward religious signs to get them approval by God and into Heaven. "Uncircumcision" identifies people who don't have that trust. Of them, those who have faith in the Lord Jesus Christ are Biblically saved.
4. Why was "faith was reckoned to Abraham"?
 - a. "for righteousness" - The word "for" means 'here's why'. Abraham did "righteousness" and God counted that as proof of Abraham's "faith".
5. Did this happen to Abraham before or after he was circumcised? Why is this important to us today?
 - a. "And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised". "That he might be the father of all them that believe... who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised"
6. What was the basis for the promise that Abraham would be "the heir of the world"? This is the same basis by which we receive the promise of God today.
 - a. "not...through the law, but through the righteousness of faith". "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".
7. What is the Biblical evidence that Abraham "staggered not at the promise of God through unbelief"?
 - a. "he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb"
8. What did God use as the basis for "imputing righteousness" to Abraham?
 - a. The evidence of his faith. When there is no evidence, the person has a belief but not a true faith according to Hebrews 1.
9. Why is this so important to us that God had it written in the Bible?
 - a. "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; Who was delivered for our offences, and was raised again for our justification. "
10. What is the main theme of Chapter 4?
 - a. We are Justified by Faith in "Jesus our Lord" and not by religious works. Works are the evidence, and result of faith, and are NOT the source.

Chapter 5

1. What does our start of the chapter tell us that we have as a result of being “justified by faith”?
 - a. “peace with God through our Lord Jesus Christ” and “access by faith into this grace wherein we stand”
2. Why should we “glory in tribulations”?
 - a. “tribulation worketh patience” and a lot more “because the love of God is shed abroad in our hearts by the Holy Ghost”
3. Who did Christ die for?
 - a. “the ungodly”
4. How shall we “be saved from wrath”?
 - a. “through him (Christ)”
5. Who was the “one man” who brought “sin into the world”?
 - a. Adam, not Eve
6. Who can receive the “justification of life”?
 - a. “all men”
7. How is “grace” to “reign”?
 - a. “through righteousness unto eternal life by Jesus Christ our Lord”
8. Why did God let the law enter the world?
 - a. So that the same method (“even so”) could be used to let “grace reign through righteousness unto eternal life by Jesus Christ our Lord”.
9. How does this chapter tell us that we are “justified”?
 - a. “by his (Christ) blood”
10. Who gave us “the atonement”?
 - a. “our Lord Jesus Christ”

Chapter 6

1. What are the two places where this chapter says “God forbid” and what is this phrase applied to?
 - a. 6:1-2 God forbid that we “continue in sin, that grace may abound”.
 - b. 6:15 God forbid that we “sin, because we are not under the law, but under grace”.
2. What is the main message of these two “God forbid”?
 - a. There is absolutely positively no way that saved people can justify continuing to sin.
3. What is the main thing that baptism shows for the saved and how is it to affect their life?
 - a. We “were baptized into his death...that...we also should walk in newness of life”.
4. What is the conditional requirement of our being “in the likeness of his resurrection”?
 - a. “If we have been planted together in the likeness of his death”. That is, if we “should walk in newness of life”
5. How does our chapter tell us to live?
 - a. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”.
6. What are the three things that we are to stop sin from doing in our life?
 - a. “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof”.
 - b. “Neither yield ye your members as instruments of unrighteousness unto sin”.
 - c. “Sin shall not have dominion over you”.
 - d. These tell us to say no to “reign”, “use” or “dominion” by sin.
7. What is the “sin unto death”?
 - a. “Yielding yourselves servants (long-term service) to obey” any doctrine (teaching) which claims that you can live in “disobedience unto righteousness”. That is: you can live a long time and people still cannot see God’s “righteousness” in your life. You can be someone who claims to be saved for several years and yet have associates, or people closer to you, who do not know of your claimed salvation.
8. What is our evidence that we have “yielded yourselves servants to obey righteousness”?
 - a. “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you”.
9. What is the result of someone truly “yielding yourselves servants to obey righteousness”?
 - a. “Being then made free from sin, ye became the servants of righteousness. ” They are continually doing more to stop doing sins in their life and they are continually doing more to serve God’s cause of “righteousness”.
10. What are the two types of “fruit” mentioned in this chapter and what are we to do about each?
 - a. “Fruit had ye then in those things whereof ye are now ashamed” - We are to remove this from our life.
 - b. “Fruit unto holiness” - We are to increase this to “the end” (purpose) that we have it in our “everlasting life”.

Chapter 7

1. What has “**dominion**” over us so long as we live?
 - a. “**the law**”
2. In the beginning of this chapter, Paul uses the phrase “**the law**” in a general sense that incorporates all forms of laws. Later in this chapter, he uses the phrase “**the law**” for the Mosaic Law. Where do we see this switch and how do we know that Paul made this switch?
 - a. In the first three verses, Paul uses the phrase “**the law**” in a general sense because his illustration is “**the law**” which applies to marriage and we find this the phrase “**law**” held by all societies throughout all time. However, in 7:4 Paul writes “**ye also are become dead to the law by the body of Christ**” and continues with a spiritual application when he writes “**that ye should be married to another, even to him who is raised from the dead**”. He is no longer writing about physical marriage and no longer talking about “**law**” made and enforced by man but is now talking about “**law**” made and enforced spiritually.
3. What is the difference in our “**service**” that our chapter tells us to have?
 - a. “**we should serve in newness of spirit, and not in the oldness of the letter**”. That is, we should “**serve**” in a life that is personally led by the Spirit of God and not in keeping religious rules (“**not in the oldness of the letter**”).
4. What is the result of obeying “**the law**” (religious rules) while we are “**in the flesh**”?
 - a. “**The motions of sins, which were (allowed) by the law, did work in our members to bring forth fruit unto death**”.
5. What are the two places where this chapter says “**God forbid**” and what is this phrase applied to?
 - a. 7:7 “**Is the law sin?**”
 - b. 7:13 “**Was then that which is good made death unto me?**” That is: did God’s Law and God’s commandment cause my death?
6. What is the relationship between “**sin**” and the Mosaic Law?
 - a. “**I had not known sin, but by the law**”. That is, the Mosaic Law tells us what is “**sin**”.
7. How did “**sin, taking occasion by the commandment, deceived me**”?
 - a. It used the Mosaic Law to say that only part of what God meant was sin and, therefore, other parts of what God meant as sin were actually okay. For example, the ‘**Ten Commandments**’ say “**Thou shalt not kill,**” (Exodus 20:13; Deuteronomy 5:17). Jesus explained this to mean “**whosoever is angry with his brother without a cause**” (Matthew 5:21-22) while “**sin**” claims that it only means premeditated murder.
8. Why did God let “**sin**” use the Mosaic Law?
 - a. “**sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful**”. Adam thought his “**minor act**” of disobedience wasn’t so bad but we now see all of the suffering and death which resulted. People today say that things like ‘a little white lie’ really isn’t ‘all that bad’ but we see the results of religious ways. God wants us to understand the truly terrible consequences of things that “**sin**” and our flesh claim aren’t really ‘**all that bad**’.
9. What is Paul’s conclusion about trusting and following the desires of our flesh?
 - a. “**For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.** ”
10. What does Paul say in this chapter which matches the “**double minded man**” mentioned in James?
 - a. “**For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.** ”
 - b. “**So then with the mind I myself serve the law of God; but with the flesh the law of sin.** ”

Chapter 8

1. What is the most used word in Romans 8?
 - a. "Spirit"
2. What is the theme message of Romans 8?
 - a. Walk after God's Spirit
3. What is the main message of Romans 8?
 - a. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit". It is talking about our "walk" -- if it is "after the flesh" or if it is "after the Spirit".
4. What has "made me free"?
 - a. "The law of the Spirit of life in Christ Jesus" made us free.
5. Can I ignore all laws and claim that the Bible says that none apply? Or must I obey some laws and accept that the only "law" which the New Testament says that I don't obey is the religious part of the Mosaic Law?
 - a. Our chapter says that we will be "made free" only if we obey "the law of the Spirit of life in Christ Jesus". Elsewhere (Galatians 6:2) we are told that we will be judged by "the law of Christ". We also cannot ignore natural laws such as the 'law of gravity'. In fact, there are about 14 types of laws that still apply to the saved.
6. What is the difference between "Spirit of God" and "Spirit of Christ"? What is our chapter telling us about our relationship to these two different "Spirits"?
 - a. The "Spirit of God" is the third member of the Trinity and we are saved if we have "Spirit of God". The doctrine of "eternal security" assures that all saved will never lose "Spirit of God" once they get saved. However, the "Spirit of Christ" belongs to the second member of the Trinity. The phrase "Now if any man have not the Spirit of Christ, he is none of his" lets us know that having the "Spirit of Christ" is conditional, even for the saved and that any saved who does not have the "Spirit of Christ" is not a true Biblical "Christian" even though they are saved. Refusal to acknowledge the difference between these two "Spirits" is a denial of the Trinity.
7. What is the result of our having the "Spirit of Christ" that is in addition to being saved?
 - a. "the body is dead because of sin; but the Spirit is life because of righteousness". Since "the body is dead", true Biblical Christians no longer "walk not after the flesh". In addition, since "the Spirit is life because of righteousness", true Biblical Christians "walk...after the Spirit" and have "righteousness" that can be seen in their life.
8. What are the two kinds of "mind" mentioned in our chapter? What does each follow? What is the result of having each "mind"?
 - a. The "carnally minded" does "mind the things of the flesh" and is "enmity against God" and refuses to be "subject to the law of God" and results in "death".
 - b. The "spiritually minded" are "after (God's Holy) Spirit", they "mind the things of (God's Holy) Spirit" and the result is "life and peace".
9. What is the evidence that we are "the sons of God"?
 - a. "as many as are led by the Spirit of God".
10. What are the saved "predestinated" to?
 - a. "To be conformed to the image of his Son".
11. Where is "the love of God" found which provides for us and protects us?
 - a. "in Christ Jesus our Lord".

Chapter 9

1. Why did Paul say he could wish that he was “[accursed from Christ](#)”? (Note: this means separated from everything that God provides through the personal relationship that the Bible calls “[Christ](#)”. Paul is **NOT** saying that he could wish himself to go to Hell and the Lake of fire for eternity.)
 - a. Because [his] “my brethren (and) my kinsmen according to the flesh” believed doctrinal error that sent some to Hell and the Lake of fire for eternity and even kept the saved from receiving all of the blessings that God wanted to give them.
2. Why did some Jews end up lost and some missed the blessings of God?
 - a. “[the word of God](#)” hath taken none effect with some of them. They chose to believe their religious traditions which went against “[the word of God](#)”
3. Who was “[counted for the seed](#)” and considered to be “[the children of God](#)”?
 - a. “[The children of the promise](#)”. That is: not those who were “[the children of the flesh](#)” but those who trusted in the “[promise](#)”.
4. Many claim that God does not, and even cannot “[hate](#)”. However, our chapter says “[Jacob have I loved, but Esau have I hated](#)”. Why does it tell us this?
 - a. “[Jacob](#)” chose to value the things of God, such as the “[birthright](#)”, above the things of the flesh and of this world. “[Esau](#)” valued his stomach and the things of this world above the things of God.
5. Who determines who receives the “[compassion](#)” and “[mercy](#)” of God? Can our religious rules force God to provide either to anyone?
 - a. God determines both and no, we cannot demand either from God. “[I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion](#)”.
6. Why did God “[raise up Pharaoh](#)”?
 - a. “[that I might shew my power in thee, and that my name might be declared throughout all the earth](#)”
7. Why does God cause other evil men to be “[raised up](#)”?
 - a. “[God \(is\) willing to shew his wrath, and to make his power known, \(and\) endured with much longsuffering the vessels of wrath fitted to destruction: \(so\) that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory](#)”. God allows evil to have all of the advantages of this world, and allows His people to suffer all of the disadvantages of this world so that when God puts down evil men and lifts up those chosen for mercy, there is no question about the power coming from God and not from man or any other power in this world.
8. Why would God save only “[a remnant](#)” of His children “[Though the number of the children of Israel be as the sand of the sea](#)”?
 - a. Because only “[a remnant](#)” would believe the “[promise](#)” while the majority trusted in being the physical “[seed of Abraham](#)”.
9. What “[law](#)” did “[Israel](#)” follow which “[the Gentiles](#)” did not follow and what was the result of each? Why did they get these results?
 - a. “[the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness... Because they sought it not by faith, but as it were by the works of the law](#)”.
10. Who is the “[stumblingstone and rock of offence](#)”?
 - a. Christ

Chapter 10

1. Why, with all of their “zeal of God” were the Jews lost?
 - a. Their “zeal of God (was) not according to knowledge”.
2. The word “ignorant” means ‘lacking knowledge’. What was the specific thing that the Jews were “ignorant” of and what do we need to be positive that we are not “ignorant” of?
 - a. “God's righteousness”
3. Our chapter says “Christ is the end of the law for righteousness to every one that believeth”. How do we prove that we have received what is promised through “Christ”?
 - a. “if thou (you personally) shalt confess with thy mouth the Lord Jesus”. That is, publicly say that “the Lord Jesus” commands you how to live in this flesh and He will judge your obedience and reward or punish that obedience.
 - b. “...and shalt believe in thine heart that God hath raised him from the dead”. That is, in your “heart” (which is how you think and how you react emotionally to circumstances and how you make decisions in the short-term), you personally believe that “God hath raised him from the dead” and changed Him. Therefore, “like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”. That is: our “heart” belief must change how we live after we are “saved”.
 - c. These changes are what give us “righteousness” which goes beyond the salvation of our initial profession.
4. What does the Bible mean by “call upon the name of the Lord”?
 - a. We are to “call” upon the power and authority of “the Lord”. This means that we are changing sides in the middle of a spiritual war. We are personally accepting the “Lord Jesus Christ” as our personal “Lord”, we are agreeing to obey His commands, we agree to accept what He decides we need, we are agreeing to accept His judgment of our obedience or disobedience and we agree to accept His reward or punishment for our obedience or disobedience.
5. Does everyone believe and obey? What is the consequence of their choice?
 - a. Only those who prove their belief by their obedience receive the promise of salvation. Obedience does **NOT** provide salvation but is the result and proof of true belief because we cannot see someone else’s heart and what they truly “believe” in their “heart”.
6. What is the basis of true “faith”?
 - a. “the word of God”
7. What does our chapter say about the claim that some people never had a chance to hear and, therefore, never had a chance to get saved?
 - a. “Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. ” Everyone has, at least, the witness of nature and the responsibility to seek God. Jeremiah 29:12-14 says “I will be found of you” for people who truly seek for God... with all your heart”.
8. What does “Esaiahs” say about people who supposedly did not hear the Bible?
 - a. “Esaiahs 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. ”
9. Why did God reject Israel?
 - a. “All day long I have stretched forth my hands unto a disobedient and gainsaying people”.
10. What is the theme of this chapter?
 - a. The Law of Salvation

Chapter 11

1. Did God reject all Jews because of how the majority acted?
 - a. “God forbid”. Paul uses his personal testimony to prove this claim is in error.
2. Where is the second “God forbid” in this chapter and what is it for?
 - a. 11:11 - The Jews did not “*stumbled that they should fall*”. That is: they did not all “fall” from grace but God made sure that, “*Even so then at this present time also there is a remnant according to the election of grace*”.
3. Why did God allow most of Israel to “fall”?
 - a. “*through their fall salvation is come unto the Gentiles, for to provoke them to jealousy*”. Also, “*Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded*”. In the Bible we see that God “elects” those who believe His promise and respond to it by faith. Our chapter says that most of Israel “fell” because they tried to obtain the promise through “works” instead of through “faith”.
4. What is the theme of our chapter?
 - a. We can't fight God's way - People only receive the promise of God through “faith”. People who insist on coming to God through “works”, He “breaks off”. But if they come back through “faith” then God is able to “graft” them back in.
5. What is the main warning of our chapter?
 - a. “*Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.* ”
6. What is the current status of Israel?
 - a. “*As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.* ”
7. How are we to deal with the Jews today?
 - a. “*For as ye 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.* ” We are to do all we can to witness to them.
8. What is the future promise from God the Jews after the “time of the Gentiles”?
 - a. “*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.* ”
9. What is required of us to prevent God from “cutting us off”?
 - a. “*Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness*”. We must continue to respond to God by “faith” and not trust in our “works. ”
10. What makes us “holy”?
 - a. Being “grafted” into the “root”, which is Jesus Christ.

Chapter 12

1. What is the basis of the message in Chapter 12?
 - a. Its message is that of Chapter 11 because Chapter 12 starts with a “therefore”. All of Chapter 12 is based upon our understanding the difference between “faith” and “works” and that we will continue to receive the “goodness of God” only if we continue to deal with God by “faith”.
2. What must be “transformed” in order for us to know and prove what God’s will is for our life?
 - a. Our mind
3. What must happen before we can have this “transformation” and why is this true?
 - a. We must personally “present our body a living sacrifice (as) our reasonable service”. Until we ‘trust and obey’ we cannot have our thinking changed. The “transformation” is added (“and”) to our “service” and we cannot add the “transformation” until the “service” already exists.
4. What does God give all saved which differs from one person to another, according to our chapter?
 - a. Spiritual gifts
5. Why are these things different and what does the chapter give as an example of why there are differences?
 - a. Because different people have different jobs within the church just like different parts of your body have different functions within the body
6. Are the commands of this chapter ones which can be obeyed in our flesh?
 - a. No. They require the help of God’s Holy Spirit.
7. List twelve spiritual attitudes and actions that our chapter tells us to have.
 - a. What we do for God is “our reasonable service”
 - b. “be ye transformed by the renewing of your mind”
 - c. “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”
 - d. Use the gift God gave you to do your own job within the church.
 - e. “Let love be without dissimulation”
 - f. “Be kindly affectioned one to another with brotherly love”
 - g. “in honour preferring one another”
 - h. “Distributing to the necessity of saints”
 - i. “given to hospitality”
 - j. “Rejoice with them that do rejoice”
 - k. “weep with them that weep”
 - l. “Be of the same mind one toward another”
8. Based on our chapter, list four ways on how we are to treat people who do us wrong.
 - a. “Bless them which persecute you: bless, and curse not”
 - b. “avenge not yourselves, but rather give place unto wrath”
 - c. “if thine enemy hunger, feed him; if he thirst, give him drink”
 - d. “Be not overcome of evil, but overcome evil with good”
9. Based on our chapter, list three on how we are to treat all people.
 - a. “Not slothful in business”
 - b. “Mind not high things, but condescend to men of low estate”
 - c. “If it be possible, as much as lieth in you, live peaceably with all men. ”
10. What is the conclusion of our chapter?
 - a. “Be not overcome of evil, but overcome evil with good”

Chapter 13

1. What is the majority of this chapter, especially the beginning, telling us to do?
 - a. Obey anyone in authority in this world and give them what is due in their position.
2. Who puts evil men into positions of power?
 - a. God
3. What do all men, saved or lost, receive if they “resisteth the power”?
 - a. “they that resist shall receive to themselves damnation”
4. Does God expect us to obey men in power when they order us to disobey God and the Bible?
 - a. No. Our chapter says “the powers that be are ordained of God”. However, when they go against God, they are going beyond their God-given authority. That said, we are to accept any punishment that they give and let God deal with them for their actions.
5. What principle is to guide our obedience beyond fear of punishment?
 - a. “also for conscience sake”
6. What clear command does our chapter give us about debt?
 - a. “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law”.
7. Why are we to avoid ALL debt?
 - a. Proverbs 22:7 says, “The rich ruleth over the poor, and the borrower is servant to the lender. ” When we are in debt, the lender can command us not to do things to show love and help others such as go to their help or go to a mission field. They can command that we stay where we are and work to pay our debt. Many mission fields and ministries are neglected because God’s people are ‘entangled’ (Galatians 5:1; 2Timothy 2:4).
8. Which of the ‘Ten Commandments’ are repeated here and what is the ‘Golden Rule’ that they are part of?
 - a. “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” that supports the ‘Golden Rule’.
 - b. The ‘Golden Rule’ is: “Thou shalt love thy neighbour as thyself”.
9. What is the time factor mentioned in our chapter and why is it important?
 - a. “now it is high time to awake out of sleep: for now is our salvation nearer than when we believed”. Basically, we have very little time left in this life to serve God and lay up treasure in Heaven.
10. If we “make provision for the flesh, to fulfil the lusts thereof”, what command have we failed to obey?
 - a. “Let us walk honestly, as in the day...But put ye (each and every one of you personally) on the Lord Jesus Christ”

Chapter 14

1. What is the theme of this chapter?
 - a. Don't judge your brother.
2. Who will judge all saved people and when?
 - a. "the Lord" at "the judgment seat of Christ"
3. What will we each be judged for?
 - a. Our attitudes and actions while in the flesh ("every one of us shall give account of himself to God").
4. What are we to avoid doing?
 - a. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way".
5. What is the main way that saved people do this?
 - a. Doing things that God says are okay but which other saved people really think is wrong before God and that their own conscious will be bothered if they do the same thing.
6. What is the limit to how much we need to accommodate a "weaker brother"?
 - a. "but not to doubtful disputations". When the "weaker brother" wants to "dispute" what the Bible literally says and his beliefs cause others to "doubt" the promises, goodness and character of God, do **NOT** allow him to continue and lead others into doctrinal error.
7. Our chapter says "Let every man be fully persuaded in his own mind". How does this happen?
 - a. Each must take the guidance that they receive from more spiritually mature brethren and must pray for God's guidance (James 1:5) and search the scriptures for themselves with the guidance of God's Holy Spirit. No one will be "fully persuaded in his own mind" while his belief is based upon what men say, even if that person is 'the man of God'. However, the "Word of God", as revealed by the "Spirit of God", will make "every man be fully persuaded in his own mind". That said, 1Corinthians teaches that "babes" cannot handle "the meat of the Word". Therefore, there will be differences due to levels of spiritual maturity. But, just as children are not to argue with adults, so also are spiritual children to argue to the point of "doubtful disputations".
8. What is the primary basis for all religious decisions on how we are to act?
 - a. We are to do all "to the Lord". If we are trying to bring glory and honor "to the Lord" and are not in disobedience to a command, that applies to us, found within the Bible, we are doing right and others are wrong to interfere. We are also right if we are not trying to impose our belief on others but only seeking to serve "the Lord" in our own life.
9. What is meant by this sentence: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living"?
 - a. "Christ" deals with each saved person in a personal way in order to tell them how to deal with God spiritually. For "Christ" to be "Lord", He must control and judge, each person's personal spiritual relationship with God. Anyone who interferes with the direct instruction from "Christ" is trying to take His position as "Lord" in that saved person's personal life.
10. What is the main message of this chapter to the spiritually mature saved person?
 - a. Don't interfere with what "Christ" is doing in the life of a less spiritually mature person. If what that less spiritually mature person is doing does not go directly against what the Bible says, even if they are not doing all that the Bible says to do, leave them alone unless you have a God-given position of helping that other person.

Chapter 15

1. Our first two sentences tell us to care for others but they also specify limits to that care. What are these limits?
 - a. “the infirmities of the weak”: This does not mean do for others what they can do for themselves. Our doing what they can do for themselves actually will make them weaker.
 - b. “for his good to edification”: means to bring godly things into the life of others. We are not to help satisfy the lusts of their flesh even though that may “please” them.
2. What did “Christ” accept for us?
 - a. “The reproaches of them that reproached thee fell on me (Christ)”.
3. What is the stated purpose of “the scriptures”?
 - a. “that we through patience and comfort of the scriptures might have hope”
4. How does God give us “hope”?
 - a. He fills us “with all joy and peace in believing...through the power of the Holy Ghost”.
5. The word “gospel” occurs 4 times in this chapter. The word “of” means ‘belongs to’ and this chapter names two different “gospel of” which ‘belongs to’ two different beings. What verses use the word “gospel” and what are the two different “gospel of” and what is the differences between them?
 - a. 15:16 has “the gospel of God”. This is ‘the good news’ that God wants a personal relationship with people like He had with Adam and Eve before they sinned. This is used with people who are not familiar with the Bible.
 - b. 15:19 and 15:29 specify “the gospel of Christ”. This is ‘the good news that God can change your life after getting saved to make you more like God’. It does specify how people get saved but only lightly, with the main emphasis on the spiritual maturity which is to happen after we receive God’s life.
 - c. 15:20 only says “gospel” without any qualifier. Paul presented God’s message of salvation, which includes spiritual growth after receiving God’s life, to everyone who would receive the message. He used different methods to get the single message across because different people understand different ways. He uses the unqualified “gospel” in this sentence because he used them all depending upon the needs of his audience.
6. What did Paul “glory” in?
 - a. “Those things which pertain to God” and he did it “through Jesus Christ”.
7. What kept Paul from visiting the believers in Rome before he wrote this epistle?
 - a. He was busy giving the gospel to other people.
8. What did Paul say that he planned on doing next which gives us an idea of when he wrote this letter?
 - a. “But now I go unto Jerusalem to minister unto the saints”.
9. Why was he doing that?
 - a. “For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ”
10. What was Paul’s main prayer request in this chapter?
 - a. “That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed”.

Chapter 16

1. What missionary delivered this letter and how were the people at Rome to help in their ministry and why?
 - a. It was delivered by “Phebe our sister” and they were to “assist her in whatsoever business she hath need of you”. The reason was “for she hath been a succourer of many, and of myself also”. This means that she earned money to help the churches and pay expenses of missionaries.
2. In the first 15 verses, Paul names many people who were at Rome helping to start churches there. What type of people were they?
 - a. They were all non-preachers.
3. Between 16:21 and the end of the chapter, many people are named. What type of people were they?
 - a. With the possible exception of the scribe, all were leaders of the church and most were preachers.
4. What is the main lesson on the differences between these two groups of people?
 - a. All saved people are called to do the ‘Great Commission’ including being missionaries. A missionary does not have to fulfill the qualifications to be a pastor nor do they have to be ordained. Also, God often sends non-preachers to mission fields before God can get a preacher to go there and supervise the work and organize the existing believers into a church.
5. What was the main warning and command that Paul gives in this chapter?
 - a. “Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them”. Missionaries are not to go around trying to convert people who believe doctrinal error but are to concentrate on bringing the gospel to people who have not heard God’s truth.
6. What is the main desire that Paul had for these missionaries?
 - a. “I would have you wise unto that which is good, and simple concerning evil”.
7. What was God’s promise through Paul that depended upon these missionaries being what God wanted them to be?
 - a. “And the God of peace shall bruise Satan under your feet shortly”.
8. What blessing was wished upon these missionaries twice?
 - a. “The grace of our Lord Jesus Christ be with you all”.
9. Who has the “power to stablish” us and is to receive “glory through Jesus Christ for ever” as a result?
 - a. God
10. Be sure to put your name on your test before turning it in. ☺

Questions for Romans Class

Overview

1. In Paul's opening sentence, he names the main subject ("concerning") of his epistle. Name that subject.
 - a.
2. In the same opening sentence, he gives two reasons why he wrote this epistle. Name them.
 - a.
 - b.
3. In the opening sentence he gives a general description of who he is writing to and in Chapter 16 he names them. What type of people was this epistle written to?
 - a.
4. In Chapter 16, Paul names several co-authors of this epistle. What type of people were they?
 - a.
5. What is the main thing that this epistle gives to us, which makes it unique in the New Testament?
 - a.
6. What type of words are: "ye", "thee", "thy", and "thine". What has religion taught us to ignore about these words that we need to deliberately add back into our reading and study of the Bible if we want to correctly interpret what God says?
 - a.
7. Why does religion teach us doctrinal error about these words? What is the critical doctrine that God uses these words to tell us about?
 - a.
8. When we see the words "in", "of", "by", "through" associated with an identifier of God, what are these words telling us about?
 - a.
9. What does the Bible use the following words for: "and", "or", "but", "for", "therefore", "wherefore", "now" and "if"?
 - a.
10. What is the doctrine that comes from Deuteronomy, was quoted by Jesus in two of the Gospels, and is critical for separating true Biblical doctrine from doctrinal error which claims to come from the Bible?
 - a.

Chapter 1

1. In Chapter 1, the word “gospel” occurs 4 times and names 3 different “gospels”. Name them. For extra points, tell how they are different and how they are the same.
 - a.
 - b. (extra for same/difference)
2. Paul gives us two evidences (“declared to be”) which show us that his subject is what he claims. What are the two evidences? For extra credit, explain them.
 - a.
 - b.
3. What does Paul say is God's “call” to the people reading this epistle? For extra credit, explain the difference between the words “lost”, “believer”, “disciple” and “Christian”.
 - a.
 - b. The definition of these words is:
 - b.i. A “lost” person
 - b.ii. A “believer”
 - b.iii. A “disciple”
 - b.iv. A true Biblical “Christian”
 - b.v. A “saint”
4. Why did Paul say, “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise,” in Romans 1:14?
 - a.
5. Romans 1:17 says, “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. ” Explain the phrase “faith to faith” and how this reveals “the righteousness of God.”
 - a.
6. Why does God reveal His “wrath”?
 - a.
7. Who receives “the wrath of God”?
 - a.
8. What do we call the sin of Romans 1:26-27.
 - a.
9. What is the first sin, mentioned by Paul, that led to this sin?
 - a.
10. Name the sins listed in Romans 1 which show that a person, saved or lost, does to reveal that they are Biblical “fools”.
 - a.

Chapter 2

1. What is the theme of Chapter 2?
 - a.
2. What will God use as basis when judging the saved?
 - a.
3. What was the condemnation that was brought against the Jews but also applies to all saved people?
 - a.
4. What was the consequence, reported in this chapter, of their hypocrisy?
 - a.
5. What was the effect of their religious acts, as represented by “circumcision”, when they did not keep the “law”?
 - a.
6. Who does this chapter say will judge the religious hypocrite?
 - a.
7. In the conclusion of this chapter, who is counted right before God -- the person with outward religious signs or the person who does right in “the heart, in the spirit”?
 - a.
8. According to the conclusion of our chapter, whose “praise” are we to seek?
 - a.
9. If we break God’s law, which is called sin in 1John 3, what does Romans 2 say that we do to God?
 - a.
10. What does our chapter say that God will give to all, saved or lost, who “do not obey the truth, but obey unrighteousness”?
 - a.

Chapter 3

1. What does our chapter say is the purpose of the law?
 - a.
2. What verse starts the sentence which includes 3:25? What verse ends the sentence?
 - a. Start
 - b. End
3. What sins does 3:25 say received “remission”?
 - a.
4. What excludes “boasting”?
 - a.
5. How does our chapter tell us that we are “justified”?
 - a.
6. What is Paul’s conclusion about “the law” at the end of this chapter?
 - a.
7. This chapter says “God forbid” 3 times. What verses are they in? For an extra point, what does Paul write “God forbid” about?
 - a.
 - b.
 - c.
8. What does our chapter name as the “witness” of the “the righteousness of God without the law”?
 - a.
9. Where does this chapter say is our “redemption”?
 - a.
10. What does our chapter say is true about all people in 3:9-10?
 - a.

Chapter 4

1. How was Abraham justified?
 - a.
2. How does our chapter say that Abraham's faith apply to us?
 - a.
3. What is the difference between "circumcision" and "uncircumcision" when applied to people today?
 - a.
4. Why was "faith was reckoned to Abraham"?
 - a.
5. Did this happen to Abraham before or after he was circumcised? Why is this important to us today?
 - a.
6. What was the basis for the promise that Abraham would be "the heir of the world"? This is the same basis by which we receive the promise of God today.
 - a.
7. What is the Biblical evidence that Abraham "staggered not at the promise of God through unbelief"?
 - a.
8. What did God use as the basis for "imputing righteousness" to Abraham?
 - a.
9. Why is this so important to us that God had it written in the Bible?
 - a.
10. What is the main theme of Chapter 4?
 - a.

Chapter 5

1. What does our start of the chapter tell us that we have as a result of being “justified by faith”?
 - a.
2. Why should we “glory in tribulations”?
 - a.
3. Who did Christ die for?
 - a.
4. How shall we “be saved from wrath”?
 - a.
5. Who was the “one man” who brought “sin into the world”?
 - a.
6. Who can receive the “justification of life”?
 - a.
7. How is “grace” to “reign”?
 - a.
8. Why did God let the law enter the world?
 - a.
9. How does this chapter tell us that we are “justified”?
 - a.
10. Who gave us “the atonement”?
 - a.

Chapter 6

1. What are the two places where this chapter says “God forbid” and what is this phrase applied to?
 - a.
 - b.
2. What is the main message of these two “God forbid”?
 - a.
3. What is the main thing that baptism shows for the saved and how is it to affect their life?
 - a.
4. What is the conditional requirement of our being “*in the likeness of his resurrection*”?
 - a.
5. How does our chapter tell us to live?
 - a.
6. What are three things that we are to stop sin from doing in our life?
 - a.
 - b.
 - c.
7. What is the “sin unto death”?
 - a.
8. What is our evidence that we have “yielded yourselves servants to obey righteousness”?
 - a.
9. What is the result of someone who truly “yielded yourselves servants to obey righteousness”?
 - a.
10. What are the two types of “fruit” mentioned in this chapter and what are we to do about each?
 - a.
 - b.

Chapter 7

1. What has “**dominion**” over us so long as we live?
 - a.
2. In the beginning of this chapter, Paul uses the phrase “**the law**” in a general sense that incorporates all forms of laws. Later in this chapter he uses the phrase “**the law**” for the Mosaic Law. Where do we see this switch and how do we know that Paul made this switch?
 - a.
3. What is the difference in our “**service**” that our chapter tells us to have?
 - a.
4. What is the result of obeying “**the law**” (religious rules) while we are “**in the flesh**”?
 - a.
5. What are the two places where this chapter says “**God forbid**” and what is this phrase applied to?
 - a.
 - b.
6. What is the relationship between “**sin**” and the Mosaic Law?
 - a.
7. How did “**sin, taking occasion by the commandment, deceived me**”?
 - a.
8. Why did God let “**sin**” use the Mosaic Law?
 - a.
9. What is Paul’s conclusion about trusting and following the desires of our flesh?
 - a.
10. What does Paul say in this chapter which matches the “**double minded man**” mentioned in James?
 - a.
 - b.

Chapter 8

1. What is the most used word in Romans 8?
 - a.
2. What is the theme / main message of Romans 8?
 - a.
3. What has “made me free”?
 - a.
4. Can I ignore all laws and claim that the Bible says that none apply or must I obey some laws and accept that the only “law” which the New Testament says that I don’t obey is the religious part of the Mosaic Law?
 - a.
5. What is the difference between “Spirit of God” and “Spirit of Christ”? What is our chapter telling us about our relationship to these two different “Spirit”?
 - a.
6. What is the result of having the “Spirit of Christ” that is in addition to being saved?
 - a.
7. What are the two kinds of “mind” mentioned in our chapter? What does each follow? What is the result of having each “mind”?
 - a.
 - b.
8. What is the evidence that we are “the sons of God”?
 - a.
9. What are the saved “predestinated” to?
 - a.
10. Where is “the love of God” found which provides for us and protects us?
 - a.

Chapter 9

1. Why did Paul say he could wish that he was “**accursed from Christ**”? (Note: this means separated from everything that God provides through the personal relationship that the Bible calls “**Christ**”. Paul is **NOT** saying that he could wish himself to go to Hell and the Lake of fire for eternity.)
 - a.
2. Why did some Jews end up lost and some missed the blessings of God?
 - a.
3. Who was “**counted for the seed**” and considered to be “**the children of God**”?
 - a.
4. Many claim that God does not, and even cannot “**hate**”. However, our chapter says “**Jacob have I loved, but Esau have I hated**”. Why does it tell us this?
 - a.
5. Who determines who receives the “**compassion**” and “**mercy**” of God? Can our religious rules force God to provide either to anyone?
 - a.
6. Why did God “**raise up Pharaoh**”?
 - a.
7. Why does God cause other evil men to be “**raised up**”?
 - a.
8. Why would God save only “**a remnant**” of His children “**Though the number of the children of Israel be as the sand of the sea**”?
 - a.
9. What “**law**” did “**Israel**” follow which “**the Gentiles**” did not follow and what was the result of each? Why did they get these results?
 - a.
10. Who is the “**stumblingstone and rock of offence**”?
 - a.

Chapter 10

1. Why, with all of their “zeal of God”, were the Jews lost?
 - a.
2. The word “ignorant” means ‘lacking knowledge’. What was the specific thing that the Jews were “ignorant” of and what do we need to be positive that we are not “ignorant” of?
 - a.
3. Our chapter says “Christ is the end of the law for righteousness to every one that believeth”. How do we prove that we have received what is promised through “Christ”?
 - a.
 - b.
 - c.
4. What does the Bible mean by “call upon the name of the Lord”?
 - a.
5. Does everyone believe and obey? What is the consequence of their choice?
 - a.
6. What is the basis of true “faith”?
 - a.
7. What does our chapter say about the claim that some people never had a chance to hear and, therefore, never had a chance to get saved?
 - a.
8. What does “Esaiahs” say about people who supposedly did not hear the Bible?
 - a.
9. Why did God reject Israel?
 - a.
10. What is the theme of this chapter?
 - a.

Chapter 11

1. Did God reject all Jews because of how the majority acted?
 - a.
2. Where is the second “God forbid” in this chapter and what is it for?
 - a.
3. Why did God allow most of Israel to “fall”?
 - a.
4. What is the theme of our chapter?
 - a.
5. What is the main warning of our chapter?
 - a.
6. What is the current status of Israel?
 - a.
7. How are we to deal with the Jews today?
 - a.
8. What is the future promise from God the Jews after the “time of the Gentiles”?
 - a.
9. What is required of us to prevent God from “cutting us off”?
 - a.
10. What makes us “holy”?
 - a.

Chapter 12

1. What is the basis of the message in Chapter 12?
 - a.
2. What must be “transformed” in order for us to know and prove what God’s will is for our life?
 - a.
3. What must happen before we can have this “transformation” and why is this true?
 - a.
4. What does God give all saved which differs from one person to another, according to our chapter?
 - a.
5. Why are these things different and what does the chapter give as an example of why there are differences?
 - a.
6. Are the commands of this chapter ones which can be obeyed in our flesh?
 - a.
7. List twelve spiritual attitudes and actions that our chapter tells us to have.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
8. List four ways that our chapter tells us how are we to treat people who do us wrong.
 - a.
 - b.
 - c.
 - d.
9. List three ways that our chapter tells us how are we to treat all people.
 - a.
 - b.
 - c.
10. What is the conclusion of our chapter?
 - a.

Chapter 13

1. What is the majority of this chapter, especially the beginning, telling us to do?
 - a.
2. Who puts evil men into positions of power?
 - a.
3. What do all men, saved or lost, receive if they “*resisteth the power*”?
 - a.
4. Does God expect us to obey men in power when they order us to disobey God and the Bible?
 - a.
5. What principle is to guide our obedience beyond fear of punishment?
 - a.
6. What clear command does our chapter give us about debt?
 - a.
7. Why are we to avoid ALL debt?
 - a.
8. Which of the ‘*Ten Commandments*’ are repeated here and what is the ‘*Golden Rule*’ that they are part of?
 - a.
 - b.
9. What is the time factor mentioned in our chapter and why is it important?
 - a.
10. If we “*make provision for the flesh, to fulfil the lusts thereof*” what command have we failed to obey?
 - a.

Chapter 14

1. What is the theme of this chapter?
 - a.
2. Who will judge all saved people and when will it be?
 - a.
3. What will we each be judged for?
 - a.
4. What are we to avoid doing?
 - a.
5. What is the main way that saved people do this?
 - a.
6. What is the limit to how much we need to accommodate a “weaker brother”?
 - a.
7. Our chapter says “Let every man be fully persuaded in his own mind”. How does this happen?
 - a.
8. What is the primary basis for all religious decisions on how we are to act?
 - a.
9. What is meant by this sentence: “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living”?
 - a.
10. What is the main message of this chapter to the spiritually mature saved person?
 - a.

Chapter 15

1. Our first two sentences tell us to care for others but they also specify limits to that care. What are these limits?
 - a.
 - b.
2. What did “Christ” accept for us?
 - a.
3. What is the stated purpose of “the scriptures”?
 - a.
4. How does God give us “hope”?
 - a.
5. The word “gospel” occurs 4 times in this chapter. The word “of” means ‘belongs to’ and this chapter names two different “gospel of” which ‘belongs to’ two different beings. What verses use the word “gospel” and what are the two different “gospel of” and what is the differences between them?
 - a.
 - b.
 - c.
6. What did Paul “glory” in?
 - a.
7. What kept Paul from visiting the believers in Rome before he wrote this epistle?
 - a.
8. What did Paul say that he planned on doing next which gives us an idea of when he wrote this letter?
 - a.
9. Why was he doing that?
 - a.
10. What was Paul’s main prayer request in this chapter?
 - a.

Chapter 16

1. What missionary delivered this letter and how were the people at Rome to help in their ministry and why?
 - a.
2. In the first 15 verses, Paul names many people who were at Rome helping to start churches there. What type of people were they?
 - a.
3. Between 16:21 and the end of the chapter, many people are named. What type of people were they?
 - a.
4. What is the main lesson on the differences between these two groups of people?
 - a.
5. What was the main warning and command that Paul gives in this chapter?
 - a.
6. What is the main desire that Paul had for these missionaries?
 - a.
7. What was God's promise through Paul that depended upon these missionaries being what God wanted them to be?
 - a.
8. What blessing was wished upon these missionaries twice?
 - a.
9. Who has the "power to stablish" us and is to receive "glory through Jesus Christ for ever" as a result?
 - a.
10. Be sure to put your name on your test before turning it in. ☺