The Book of Romans

**Chapter One**

“The Just and the Unjust”

# THE AUTHOR OF THIS LETTER

The playwright once asked, “What’s in a name?” In the first verse of Romans chapter one the author is identified with the name “Paul.” In this name is a wonderful testimony of the matchless and powerful name of Jesus. The author was once known as “Saul of Tarsus” who was a man of great education and emotion. Saul was on his way to Damascus with papers authorizing him to imprison and harm Christians, but on that road a light shined bright from Heaven and Jesus revealed himself to Saul and shortly after that Saul’s name was changed to Paul. Paul means: *("pause"); to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end:--cease, leave, refrain.* Saul was headed 180 degrees full speed in the wrong direction and Jesus brought his threatenings and hatred against the people of God to an abrupt pause and in that moment Paul yielded to the Lord and was never the same again: in name and nature.

1. A servant Of Jesus Christ

The word servant in this verse is the Greek word *doulos* meaning: *bondservant (one bound by honorable ties), a servant of choice,a slave by reason of love*. The writers of the New Testament used the title “servant” often as a name by which they expected to be known. Christ commanded His disciples in Mark 10:44, *“And whosoever of you will be the chiefest, shall be servant of all.”* Paul’s writing of Romans was with great authority not because of his credentials, but because of His Master Whose ambassador he was. Paul made his plea known based on Christ’s Lordship and the blessing of the Believer’s voluntary service to Him. Paul’s heart and spirit rang in trueness with John the Baptist’s declaration and was a world apart from the theologians and “Doctors of Divinity” who strive for masteries. John the Baptist declared speaking of Christ in John 3:30, *“He must increase, but I must decrease.”* The heart of a true servant exalts its Lord and not itself.

1. Called to be an apostle

My pastor has often declared that as a man called to preach the Gospel of Jesus Christ to be elected President of the United States would be a demotion and disappointment. An apostle is a messenger and an ambassador of God Almighty.

1. Separated Unto the Gospel of God

Absolute consecration is spoken of in these words. Paul was set apart to preach one message only one message. Paul did not declare a message that exalted himself nor did he do a work to further his position in the eyes of men. Paul declares the he as a believer and therefore so should we be only for the Lord’s use and not for our own petty causes.

# THE SUBJECT OF THIS LETTER

The next 5 verses speak of the “Gospel.” The Gospel is not something new but has been promised afore by God’s prophets. God has given us a promise by His prophets. This promise has been recorded in the Holy Scriptures. This promise which is the Gospel is concerning God’s Son, Jesus Christ our Lord. The Gospel or *Good News* is in its entirety a message concerned with Christ.

Paul declares three things concerning this Christ of the Gospel:

1. He was made of the seed of David according to the flesh.
2. He was declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead.
3. By Him we have received both GRACE and APOSTLESHIP. John 1:17 echo’s part of the fact, “For the law was given by Moses, but grace and truth came by Jesus Christ.
   1. The purpose of these gifts is not for the exalting of the flesh, but for the exalting of God’s name: “for obedience to the faith among all nations, for His name.” God has bestowed grace and called us that many more might come to Christ and glorify God.
   2. In verse six, Paul reaffirms two facts: We are AMONG all nations and we also as Paul declared he was, the CALLED of Jesus Christ. Though we live IN this world, we are not OF it. We must live as strangers and sojourning pilgrims whose home is beyond the mortal bounds of this earth.

# THE ADDRESSEES AND SALUTATION OF THIS LETTER

Paul addresses this letter to:

1. ALL that be in Rome
2. Beloved of God (dearly loved)
3. Called *to be* Saints (notice the italics in this clause. We could properly render this clause “called saints.”)

These are no strangers to Paul, but people near to His heart. Paul thanks God for these for their faith is renowned in the whole world and also Paul prays for them without ceasing with a desire that he might one day be able to come to them. (vv.8-10)

“Grace to you and Peace from God our Father and the Lord Jesus Christ.” This salutation is a trademark of sorts of Paul’s. Compare with: I Corinthians 1:3; II Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; I Thessalonians 1:1; II Thessalonians 1:2; I Timothy 1:2; II Timothy 1:2; Titus 1:4; Philemon 1:3. Peter and John in their writings also use this greeting.

## THE BODY OF THIS LETTER BEGINS

Verses 10-13 Paul speaks of his request to God. Paul’s desire in visiting them is for the purpose of imparting unto them spiritual gifts that they may be ESTABLISHED. Paul did not push others down to exalt himself a little higher, but he sought and worked for there to be MUTUAL faith, equal experience, in and with God for Paul knew it was not a one man show. If they were to excel they could be a great comfort to him and to others in the faith as workers together. Many times Paul planned on visiting Rome, but each time he was prevented. Though hindered over and over, Paul’s desire was that he might have fruit among his brethren according to the flesh as he had among the Gentiles.

Verses 14,15 Paul acknowledges the divisions in the hearts of the people of his day with the terms ‘You AND the Gentiles,’ yet, he makes no distinction when it comes to for whom the Gospel is determined and to whom he must preach the glad tidings. He says it matters not Greek, Jew, Barbarian, wise, or even unwise, but that he, Paul, is ready to preach to them. Paul was indebted to Greek and Jew, there was no difference because the Gospel makes no difference, but is for both the Greek and the Jew.

In Verses 16,17,18, Paul addresses:

1. The Power of God v.16

Paul is ready to preach to whosoever unashamed because he knows beyond all doubt that the GOSPEL OF CHRIST is the POWER of God unto salvation to the Jew first and also to the Greek. There is salvation by no other, but in that holy name, Jesus. (Acts 4:12)

1. The Righteousness of God v.17

In that Gospel is revealed the righteousness of God from faith to faith: as it is written the just shall live by faith. The revelation of God’s character and nature is not something apart and separate from the Gospel, but is bound up in the Gospel that we as hearers may LIVE. This life and righteousness is not received all at once, but is revealed to us from faith to faith. As we obey and do as we have received, God gives us more and this continual progression in righteousness is the path of life of the JUST. The key to maintaining our experience with God is progression. Paul declares in Hebrews 6:1, “Let us go on.”

1. The Wrath of God v.17

The revelation of God’s wrath is upon those that hold the truth in unrighteousness.

The conclusion of this chapter continues on describing this people who are guilty and worthy of the wrath of God. They are without excuse because 1) God has manifested Himself to them (v.19), 2) Creation itself clearly declares the things of God (v.20), and 3) they once knew God but did not glorify Him as God (v.21). The great good they once had is now turned to great corruption. Their corruption and guilt is clear and the judgment is set. “…They which commit such things are worthy of death...”

**Chapter Two**

“Knowledge of the Law”

The man that condemns another for breaking the law while at the same time he as well breaks the law is without a defense. This man condemns himself with the words he intends to condemn another. We see here the inconsistency of human judgment and man’s biased decision-making, but in verse two it is declared that God’s judgment is according to truth against not just this group or that group, but against those that commit “such things.” God’s judgment is according to truth, unbiased, and absolute. A man may feel self-confident and sure of his own place at the time he judges another, but without a doubt he is without a defense--inexcusable--when the judgment of God comes.

Men too often respond so vainfully to the mercy of God. When God does not bring instantaneous judgment men often imagine they have escaped and have “gotten away” with it, but in so doing they despise God’s goodness, forbearance, and longsuffering patience. They are without a flicker of understanding that the reprieve they enjoy is the goodness of God to lead them to and provide space for REPENTANCE. God is not interested in simply destroying men in anger, but His desire is that men would be saved and that could mean for some by as it were fire.

Paul clearly explains that while the hard and impenitent heart imagines vainly that he has escaped instead of taking advantage of the mercy and goodness of God he to the opposite effect stores up, treasures up, against himself the wrath of God. In a time when pardon is provided, the hard hearted and impenitent store up only more wrath and condemnation. They heap up treasures of destruction over a promise of treasures of righteousness. For God is not blind and neither has He gone soft. God is longsuffering, but He also will judge righteously EVERY man according to HIS DEEDS.

The righteous judgment of God will reward the obedient with eternal life, but will judge the disobedient with tribulation and anguish. Again, we see here were Paul emphasises that there is no difference between Jew or Greek in regards to God. God will not judge the Jew one way and the Greek another, but will judge every MAN (Jew or Gentile) ACCORDING TO HIS DEEDS for “there is no respect of persons with God.”

Paul presents a truth in verse twelve that he later explains in his letter. Those that have not the law will die without the law, but the law will judge those that have sinned in the law. It is not enough to know about the law, but you must DO it. Does this mean that a Gentile cannot be justified because he has not been given the law that he may obey it as the Jews have? Absolutely not. The Gentile may do by nature the things contained in the law without ever having it because God has placed in every man a conscience whereas long as men guard it and keep it are a law unto themselves in the proper and true sense of the phrase. This law is written in their HEARTS and their conscience bears witness to it.

The Jew that boasts in the law because he knows so much and is confident as a guide for the blind is blind himself. That is, he believes he knows the way, and no one else does. He stands in this place of great self-confidence because he KNOWS the law, but THERE IS NO RIGHTEOUSNESS IN KNOWING THE LAW. Paul speaks directly to emphasize his point, “Thou that preachest a man should not steal, dost thou steal?” Paul is clearly presenting that just as the Gentile is guilty because he DOES NOT the law and not that because he has not the law as the Jews do, so also are the Jews not pardoned from their guilt because they have and know the law, but they as well are judged for not DOING the law. Their self-confidence is fool hearty for they are as the blind leading the blind. They who are known in the world abroad as God’s chosen people bring their God dishonor and the Gentiles blaspheme God through them. Their testimony is evil for they boast in KNOWING the law, but dishonor God in BREAKING the law. The issue for justification is not over if a man was born Jew or Gentile, whether he has been circumcised or not, or if he has the law or not, but has his HEART been circumcised? Has the hardness, impenitence, and sin been cut out of his heart?

In conclusion, the Jew that boasts in the Law and condemns the Gentile is without a defense for he has broken the law himself. For he is not a Jew which is one OUTWARDLY (born of the seed and line of Abraham), but he is a Jew which is one INWARDLY whose circumcision is that of the heart and whose praise is not of men, but of God. Here we can see how that a Gentile may be grafted in, not as an earthly Jew, but as a spiritual Jew who is a DOER and not a hearer only. We as well see how that a Jew’s justification rests not in his bloodline or knowledge of the law, but he as well must be a DOER of the law. Every Jew needs to add to his physical circumcision a circumcision of the heart through repentance and a changed life.

**Chapter Three**

“The Law Explained”

**I. The Advantage of the Law vv. 1-2**

With two opening questions Paul balances his argument. He has thoroughly presented the side that in God’s eyes the Jew is guilty for not obeying the law and not justified simply for knowing it. Now, a person hearing this might begin to question, “Then is there no advantage to being a Jew or of circumcision?” The Jews advantage is this: unto them were committed the oracles (or, *utterance*) of God. God’s revealed and written will was given to Israel by God through His prophets. This awesome privilege is their advantage. The measure of this advantage is understood better later when Paul presents the purpose and scope of effect of the law.

**II. The Absoluteness of the Law vv. 3-8**

1. Man’s unbelief does not make the faith of God without effect.

2. God is true though every man be a liar.

3. God is righteous in His judgment while man is unrighteous.

**III. The Authority of the Law vv. 9-19**

The law’s authority is over them that have broken it. It is over them that are UNDER sin. All men are guilty and under the law. The law silences any defense for all men are guilty before God and under the law. The law rules and speaks UNBENDING as an iron rod declaring man’s guilt.

**IV. The Apex of the Law vv. 20-30**

We see in these verses the true purpose and effect of the Law and the excelling of another law—faith. The Law reaches its maximum potential and capacity in its judgment on sin. It is unable to justify or to make righteous, but is limited to the effect of bringing the KNOWLEDGE OF SIN.

The righteousness of God is manifested without the law by a law that excels the old law. The righteousness of God is by faith of Jesus Christ unto all them that believe. This law makes no difference between the Jew and Gentile. As under the law ALL are guilty, so by grace through faith ALL may be made righteous. This provision is not cheap or simply a “free love”, but was purchased, REDEEMED, by the shed blood and laid down life of Christ. God set Christ in our place to die and we by faith receive the righteousness of God and the remission of sins that are past. As God is righteous in taking vengeance upon those under the law, He is equally righteous in justifying those that believe in Jesus for Jesus took their place, become their ‘propitiation’ (the price of atonement.) All men, Jews and Gentiles, Circumcision and Uncircumcision are justified through faith and not by the deeds of the law. There is ONE God Who justifies only ONE way—by faith.

**V. The Affirming of the Law v.31**

The excelling of the law of faith does not make the law useless or void, but establishes it. Faith is not a removing or destroying of the law, but is truly a work that excels the law, a great pillar built upon the law. The law brings the knowledge of sin to a man, and that man who has recognized his condition may be justified by faith. Without the law that man would have no knowledge of sin, and therefore would see no need for justification, redemption, or atonement. The law which was once broken is established through faith in the substitutionary work of Christ for it has been SATISFIED.

**Chapter Four**

“The Righteousness of Faith”

*Question:*

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? v.1

*Answer:*

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. v.13

Verse two is in response to the question found in chapter 3 verse 27, “Where is boasting then?” If Abraham was justified by works, his keeping of the law, then he would have grounds to boast. For, he could rightly glory in the fact that his good works had saved him. Did Abraham have grounds to boast in himself of his salvation?

“What saith the Scripture?” (Also used in Galatians 4:30.) This is not merely a question, but is and should be the answer to all questions individuals might have. Truth is not open to debate, or to be compromised to meet the fancy of some group, but is absolute and permanent in its independence of man’s preferences. Simply, Truth is “stand alone.” Truth belongs to no particular denomination, club, or assembly. Truth is fixed and the precious treasure for which we sell all to possess. Man affixes himself to truth, and does not mold truth to him. Also, the Word of God is that by which all will be judged (Deut. 31:26; Rev. 20:15). Therefore, as the unchanging, unerring, and eternal standard by which all is weighed every answer may be wisely and properly found in asking the question, “What saith the Scripture?”

The Scripture declares concerning Abraham and his justification:

Genesis 15:6 “And he believed in the LORD and He counted it to him for righteousness. “

2 Chronicles 20:7 “Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?”

Isaiah 41:8 “But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.”

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

What saith the Scripture? “Abraham **believed God** and it was counted unto him for righteousness.”

Verse 4. A man cannot be justified by grace and by his works simultaneously. If a man were to attempt to earn justification by his works then he could find no justification, which is by FAITH.

Verses 5. To him that does not work to earn his justification, but who believes on Him that justifies the ungodly, is granted the blessedness of imputed righteousness.

Verses 6-8. Paul quotes Psalm 32:1,2, which describes the BLESSEDNESS of the man unto who God imputeth righteousness WITHOUT works.

1. Imputed Righteousness

*Impute* to take inventory; estimate; reckon; the attributing of any action or word as belonging to a person. For example: Adam’s sin was imputed to all his descendants. In other words, Adam’s sin is considered the sin of every one born after him and is attributed to each individual as his own.

In his sinful state, man is devoid of righteousness. He is without any proper standing with God and incapable of dealing with God in any measure. Therefore, Christ, who was perfectly righteous and knew no sin, took upon himself our sin, put our sin to his account, and paid our debt. By the imputing of our sin on Him, we may receive the imputing of His righteousness to our account. Good works will never justify, therefore, man in his own right was and is incapable of ever having peace with God. Jesus in His mercy and love took our place, paid our debt, that he may in turn impute to the account of whosover that believes on His name righteousness for He satisfied the law by His death.

1. Acquired Righteousness

Paul does not include this facet of truth, in this context, but for the sake of balance in our study we must include the Bible doctrine of “acquired righteousness, at least in passing.

There at least two kinds of righteousness taught in the Scripture:

1. dikaiosune (*Strong’s* 1343) from 1342; equity (of character or act); specially (Christian) justification:--righteousness. (Matthew 5:6; 5:20; 6:33; Luke 1:75; Acts 10:35; Romans 9:30.) This righteousness is that which is to apprehended, received, imputed, and not earned

2. dikaioma (*Strong’s* 1345) from 1344; an equitable deed; by implication, a statute or decision:--judgment, justification, ordinance, righteousness. (Luke 1:6; Romans 1:32; 2:26; 5:18; 8:4; Revelation 19:8.) This righteousness is that acquired or earned by action. This implies righteous ACTS, righteousness that is PERFORMED.

Our responsibility to God in response to the imputation of His righteousness to our account is that we continue on walking holily before him.1 Having RECEIVED righteousness, we are commanded to DO righteousness, or *righteously*. 2 We do not earn justification in this way, but we continue on as good stewards of that which He has given us by trading and building upon it by walking in righteousness. 3 We are absolutely saved solely by grace through faith, but our experience of peace with God and justification is maintained only by our faithful obedience to his commands. 4 (1Ephesians 2:10; 2Hebrews 5:9; 3I Peter 4:10; Matthew 25:27-30; 4 Matthew 7:21; John 9:31; 15:10; I John 2:17,29; 3:7; 3 John 11)

Verses 9-17a. Abraham received the sign of circumcision while he was yet uncircumcised. Abraham believed God and to him was imputed righteousness before he ever kept the law. The blessedness of imputed righteous was upon Abraham by faith. Abraham became the father of all them that believe, though they as well not having been circumcised may have the same blessedness. He is the father not just of the circumcision, or of the Jew, but also of the uncircumcision that walk in the same steps of faith of Abraham. If only they that are of the law, having been circumcised, be heirs then is faith made void for then justification would be by works and not faith. The promise would have been made of none effect as well for Abraham was yet uncircumcised. The promise was not through the law, but through the righteousness of faith, imputed righteousness making Abraham the father of MANY nations and making justification available to WHOSOEVER, JEW AND GENTILE.

Verses 17b-21 These are the STEPS OF THE FAITH OF ABRAHAM.

1. Believed God Who quickeneth the dead and calleth those things which be not as though they were.
2. Against hope believed in hope of that which was spoken, “So SHALL they seed be.”
3. Being NOT WEAK IN FAITH.
4. Considered not his own body now dead.
5. Staggered not at the promise of God through unbelief.
6. Was strong in faith, giving glory to God.
7. Was FULLY PERSUADED that which God had promised He was able also to perform.

Verses 22-25 This is the summary and conclusion of the chapter:

A. Therefore, it was imputed to him for righteousness. Justification is by the righteousness of Faith and not the Law.

B. It was not written for Abraham’s sake alone, but for us also. The provision of Justification (making Abraham the father of many nations) is available to the Gentile as well as the Jew because it is by faith. The law excluded the Gentile, but justification by grace through faith is all-inclusive.

**Chapter Five**

“The Abounding of Grace”

v. 1 Having established to this point that we are justified by faith, Paul continues on that in being justified we have peace with God through our Lord Jesus Christ. Justification brings peace. Therefore, in reverse, peace with God is an evidence of justification. Having justification as the reward for faith and peace as the result of justification, we may also observe that peace is an indication that faith is working.

v.2 Christ has not only made peace with God through justification possible, but also through Him we have access by faith into this grace wherein we stand. Faith being man’s part and grace being God’s part of the relationship. Grace is “unmerited favor”, or also defined as “God’s Riches At Christ’s Expense.” The position and standing of grace is entered into, 1) by man’s faith in God’s Provision and 2)Christ’s Atoning death. We were shut out by the law in its judgment on sin, but access to God, into the standing of grace, has been gained by faith in Jesus Christ.

vv. 1-5 By the Formula: Man’s Faith in God plus Christ’s Atonement we have been provided with many wonderful things:

1. Justified
2. Peace with God
3. Access into Grace
4. Joy in the Hope of the Glory of God
5. Joy in Tribulations

For we know that:

1.) Tribulation Works Patience

2.) Patience Works Experience

3.) Experience Works Hope

1. Hope Does not Make Ashamed
2. Because the Love of God is Shed Abroad in our Hearts
3. By the Holy Ghost which is Given unto Us

v. 6 All of the preceding are possible because, “When we were yet without strength, in due time Christ died for the ungodly.”

v.7,8 Man’s “love” so self concerned and limited. A man will go only so far in his willingness to help. For those that are religious and do good things you might find some to die for. Those that are kind to others and generous, you might have an easier time finding someone to die for. Christ died not for those who appeared to have value and worth, but he died for the worst, he died for the offenders, trespassers. He died for SINNERS. This is GRACE.

1. Scarcely for a Righteous Man Will One Die

This word depicts coldness.

II. Peradventure for a God Man Some would even Dare to Die

This word depicts warmth.

III. Christ Died for SINNERS

This word depicts those that have offended and have erred.

vv. 9-11 We Have Reason to Joy and it is in Jesus Christ:

1. We are justified by His blood
2. Saved from Wrath through him
3. Reconciled to God by His death
4. Saved by His Life
5. Atonement is by Him

vv. 12-19 Death has reigned by Adam’s sin throughout history, but now by Christ grace has abounded toward us Just as death was brought by one that sinned, so is the gift by ONE through His obedience.

v. 20 The LAW came that the offense might abound, but where sin abounded GRACE did much more abound.

v.21 As sin has reigned UNTO DEATH, so might GRACE reign through righteousness unto ETERNAL LIFE by Jesus Christ our Lord.

1. Just as sin reigns unto death, Grace reigns unto eternal LIFE.
2. Just as the Law has power over those that break the law, so Grace has power over the righteous. (They have received this position of righteousness by the abounding of God’s grace.)

Contrasts in this Chapter:

Sin’s Effect Christ’s Provision

Sin Righteousness

Death Life

Law Grace

Enemies Reconciled

Disobedience Obedience

Judgment Justification

Condemnation Justification of Life

Wrath Peace

Sinners Saved

Sin’s Reign Grace Abounding

**Chapter Six**

“Servants”

V.1

Chapter 5 left us showing the extensiveness of God’s grace. Paul begins chapter six dealing with the other side of the coin—the individual’s responsibility as a servant or steward of God’s grace. *Shall we continue in sin, that grace may abound*? The answer is most demonstrative, *God forbid*. Paul clearly presents to us that though God’s grace reaches farther than sin, it is not a free ticket to sin. It isn’t an indulgence or license. Grace is the strength of God extended to us to enable us to do what we cannot do for ourselves. We cannot come to God because we are born in sin, but through faith in Jesus Christ we gain access into His grace. Our day is overrun by philosophies and doctrines of man that distort and abuse the grace of God. We don’t continue in our sin in the folly that God’s grace is just always going to go farther than our sin, and we will always find forgiveness. *Grace reigns through righteousness*. God’s grace doesn’t help us serve sin, but enables us to serve God. God’s servants are to be sanctified—separated from sin and separated unto God.

Vs.2-11

*How shall we, that are dead to sin, live any longer therein*? Paul presents to us the picture of death and draws the parallel between Christ’s death and resurrection and the spiritual death and resurrection of the Believer. Let us consider death itself.

1. Dead men don’t react.

People grab a hold of concepts such as the Believer’s death to sin and run with it. They say, “I am dead,” but when the heat is turned on and the pressure increases beyond reason heard are the cries of self and the flesh. If we are dead then we shouldn’t feel anything in regards to the temptation of sin, and shouldn’t react hotly to pressure situations. Dead men don’t react and don’t have any feeling.

1. Dead men don’t feed their flesh.

A dead man has no need for pizza, hamburger, or even vegetables. These are sources of sustenance, and a dead man has no life to sustain. The living man eats with the purpose of maintaining life. If we are crucifying the flesh, why would we at the same time fight to keep him alive? Starve that old nature to death, and feed the spirit man.

1. Dead men don’t have life.

This third observation may appear oversimplified, but bear with me. A man may live a full life filled with drunkenness and all kinds of selfishness and sin, but when he dies, his spirit leaves his body and that body no longer contains life. There rests the same hands that raised the bottle, the same feet that ran quickly to mischief, but now being dead and the spirit gone it is emptied of all evidence of life good or bad. The Believer’s situation is similar, but not exact. The Believer’s situation is similar in that in being crucified with Christ, he no longer contains that old life (2 Cor. 4:7). All things have become new, as an infant child just born, perfect. The Believer’s situation extends beyond the condition of natural death in that he is dead to sin, but alive to righteousness. This is a dual condition where an individual’s flesh is crucified and his spirit is made alive to walk in newness of life. If we are dead to sin and alive to Christ then our life now has no properties similar to our old life. A magnet cannot attract aluminum because their properties are such there is no possible way for the two to interact.

Vs. 12-20

“Old habits die hard,” or so the saying goes. Having changed our object of servitude from sin and self to God, we must be vigilant in our effort to serve our Master faithfully. We are instructed to do some things.

1. Reckon yourself dead to sin, but alive to God.
2. Let not sin reign in your mortal body.
3. Yield not your members to sin—not even the smallest member. Do not volunteer the slightest aid to promoting the devil’s cause.
4. Yield yourselves unto God—sanctify yourself wholly to God.

Vs.21-23

*What fruit had ye*? What is the value of your service? It is the wage you earn. You may serve sin unto death, or serve God unto eternal life. The Christian ought to be ashamed of his old life and service to sin, for sin makes a mockery of every man. We may joy in God, being now cleansed, for we shall receive an incorruptible reward.

**Chapter Seven**

“The Dominion of the Law”

The apostle having, in the preceding chapter, shown the converted Gentiles the obligations they were under to live a holy life, addresses himself here to the Jews who might hesitate to embrace the Gospel; lest, by this means, they should renounce the law, which might appear to them as a renunciation of their allegiance to God. As they rested in the law, as sufficient for justification and sanctification, it was necessary to convince them of their mistake. That the law was insufficient for their justification the apostle had proved, in chapters iii., iv., and v.; that it is insufficient for their sanctification he shows in this chapter; and introduces his discourse by showing that a believing Jew is discharged from his obligations to the law, and is at liberty to come under another and much happier constitution, viz. that of the Gospel of Christ, Ro 7:1-4. In Ro 7:5 he gives a general description of the state of a Jew, in servitude to sin, considered as under mere law. In Ro 7:6 he gives a summary account of the state of a Christian, or believing Jew, and the advantages he enjoys under the Gospel—Adam Clarke.

Paul now moves from the law of sin and draws illustration from the Mosaic Law. As a man is bound to is wife so long as they both live, so does the law having binding power over a person as long as they live in the flesh. Death looses a man or wife from their spouse and so death of the flesh looses an individual from the law of sin. We cannot serve God while in the flesh for we are bound by the law of nature to sin. The flesh is the enemy of God and cannot be made subservient to Him. The only freedom from sin is to be found in death of the carnal man. When he dies then are we free to marry another.

Paul completes the chapter with a personal testimony to illustrate the same principle. This is not Paul the Apostle’s testimony per se but Saul of Tarsus’ testimony. He was a man that was blameless concerning the law, but yet found sin to be his master. The things he would like to do he could not, and the things that he did not want to do he did. Paul isn’t presenting this as the condition of the Believer where we just have to sin a little every day. No! Paul cries out in testimony for deliverance. *O wretched man that I am! who shall* ***deliver*** *me from the body of this death?* That is he sees beyond this weak condition a promise of something better.

Adam Clarke speaks concerning this twenty-fourth verse an interesting note. “…there seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life!” Paul is painting a startling picture in order to awaken his readers to the reality of the gruesomeness of sin. This picture of a dead body bound to a man is the parallel to verse 25, *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin*. For so is the condition of the regenerated man however good his intentions may be.

**Chapter Eight**

“The Law of the Spirit of Life”

The deliverance Paul cried for in 7:24 has arrived in 8:1. The quality of life before regeneration of the religious has gruesome parallels, but the new man in Christ experiences great liberty. No longer condemned to die as the man bound to the corpse, for *there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit*. The law of sin brought bondage, but the Law of the Spirit of life in Christ Jesus has worked great liberty!

Let us look at the nature of the “Law of the Spirit of Life.”

1. Provides justification where the old law only condemned.
2. Works liberty where the old law only worked bondage.
3. It is a stronger law doing what the old law could not do in its weakness.
4. It has been made flesh and identified with sinful; the old law could only stand from a distance as a school master with pointed finger.
5. This law works righteousness in the Believer; the old law could only identify unrighteousness.
6. This life is subject to the law of God, whereas the flesh is not and cannot be for it is the enemy of God.

Let us look at the fulfilling of this “Life.”

1. It is fulfilled in the one that walks not after the flesh, but after the Spirit.
2. Also, in those that mind the things of the Spirit, and not the things of the flesh. *For to be carnally minded is death, but to be spiritually minded is life and peace.*
3. It is pleasing to God, but they that are in the flesh cannot please God.
4. If the Spirit of God dwell in you then is that life fulfilled for you are no longer in the flesh, but have the Spirit of Christ.
5. This life is not your own, but is Christ’s life. Galatians 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me*.
6. The fruit of this Life is righteousness. Christ in you makes your body dead because of sin, but the Spirit is life because of righteousness.
7. This Life is not debtor to the flesh, but to God to serve Him and obey Him.
8. This Life is fulfilled in mortifying the deeds of the body.

Vs. 14-30 Adoption

We are introduced here to a deeper concept which is adoption and the manifestation of the sons of God. We understand that every man is BORN into the family of God, so what is this adoption all about? Adoption has to do with the placing of sons. Sons are mature and fully developed. This thought combined with the *manifestation of the sons of God* speak of God’s ultimate plan in salvation. He is desirous to have many sons like His only Son. We often refer to this plan as *End Time Salvation.* The following page explains this truth in further detail:

End Time Salvation





*End Time Salvation* is God’s plan of salvation in its totality, salvation to the uttermost, of the whole man—body, soul, and spirit—which in time past was not an available provision because of the appropriateness of time. It is now made available to us living in the end times (or, *the time of the end*).

It is communicated throughout Scripture through many different thoughts. Listed below are some of the thoughts included in *End Time Salvation*:

End Time Deliverance

Apolutrosis: Complete State of Release

Adoption: The Placing of Sons

One Hundred Fold Christian

Manifestation of the Sons of God

Fully Mature Sons of God

Perfect Man

The Bride of Christ

Overcomer

Completeness of Personality

Complete Sanctification

Salvation to the Uttermost

Ephesians 4:13

“Till we all come in the unity of the faith, and of the knowledge of the Son of God,

unto a perfect man, unto the measure of the stature of the fulness of Christ:”

*OTHER REFERENCES*: Matthew 6:33; Mark 4:20; Romans 8:15-23; Ephesians 1:13,14; Colossians 1:22; Hebrews 7:25; Rev. 3:21; 19:7.





I Peter 1:5 “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” (*The signs surround us; we are in the “last time*.”)

I Corinthians 2:10 “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”

I Peter 1:10-12 “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

Hebrews 11:39,40 “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”

Luke 21:28 “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (*Apolutrosis*)

**Chapter Nine**

“Israel’s Stumbling Stone”

Paul has experienced great heaviness in sorrowing over Israel’s condition as a whole. Paul comes to the place that he would even be willing to be accursed from Christ that his brethren might be found in Christ. This is a selfless declaration, but the proposition is not even possible. The sinner’s light in their darkness is the justified, sanctified, holy life of Believers that walk consistently in Christ.

Paul’s proclamation is reminiscent of Moses in Exodus 32:32,33: *…Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.* Only Christ was qualified to atone for man’s sin.

The majority of Israel has missed the point. Chirst is the fulfillment of the law, but Israel stumbles over him as if a stone and hold to their laws and religion. They think they are the children of God because they are the children of Isaac and that they are the ones the law was revealed to. Not everyone that is born a part of the nationality of Israel are a part of that spiritual Israel. The children of the Israel are only children of the flesh, but the children of the promise are the children of God. The Word of promise is this, *At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated*. Paul clearly define the children of promise. We see that both Jacob and Esau were children of Isaac. Both were of the flesh, Israel. They are separated here by, *Jacob have I loved, but Esau have I hated*.

Predestination is mentioned in verse eleven. While the boys were in the womb, before they did any good or any evil, the prophecy was given that the elder would serve the younger. This was to the purpose that the election of God might stand by God’s calling and not by works of men. Predestination is not an unrighteous act for God may justify whom He may and condemn whom he desires. All the good works of men cannot make them children of the promise, but that condition is dependent upon God showing mercy. It is important to make remark concerning how predestination works. Predestination and election is based upon God’s foreknowledge. He knows the end from the beginning He knows who will receive and who will reject before they are even born. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren*—Romans 8:29. William Branham was a man of God and a tent preacher in the mid 1900’s. He was preaching one evening in the tent and a woman came to him near the closing of the service. She said, “Brother Branham, my husband has threatened to kill me if I came to your meetings, again. He is sitting right now in his car in the parking lot holding a shotgun.” Branham went out to the vehicle pulled open the passenger side door and sat down in the front seat. He plead with man concerning his soul for an hour or more. Branham, observing no change in the man, asked one final question. “Do you any intention that at any time in the future you may serve God?” The man arrogantly sounded a resounding, “No!” Branham told him that he saw no reason for him to continue living then, and snapped his fingers and the man died instantly in the driver’s seat. Some are given 100 years and others only a few. It is man’s responsibility to respond in the time of mercy for turning to God cannot happen just on a man’s whim, but he must be drawn by the Father. *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day*—John 6:44.

**Chapter Ten**

“Israel’s Salvation”

v. 1. Paul intercedes for the salvation of Israel. Paul is not spending his prayer time trying to heap up treasures for himself, but he is a man with a burden for others and especially here for Israel. There is a great need in our day for people to recognize the serious and destitute condition of others and do their part to reach them for Christ. When Jerusalem would be besieged each family was being responsible to defend a portion of the wall. As casualties occurred, throughout the course of the battle, some sections would be seriously depleted of defense or even completely removed of it. It is in this setting that Ezekiel 22:30 makes its plea for people to recognize the need and step in where others have fallen and make up the gap in the walll. *And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.* The Lord found none in Ezekiel’s day. Will he find one in ours? There is a great price to pay. This kind of life is a crucified life and not governed by the self-will, but the very heartbeat must be the heartbeat of God. The heartbeat of God is for the salvation of the lost. Let us stand in the gap and intercede for our people and then for all people. *…Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth*—Acts 1:8. The progression from Jerusalem to ultimately the uttermost part of the earth is very key. How can we effectively carry a burden for someone we have never met, if we are calloused and without concern for the spiritual condition of those immediately close to us?

v. 2-4. Paul clearly perceives their spiritual condition.

1. Have a zeal for God, but not according t knowledge. (*epignosis*—full discernment; acknowledgement.)
2. Ignorant of God’s righteousness for they go about trying to establish their own righteousness. Christ is the end of law for righteousness to everyone that BELIEVETH.
3. Have not submitted themselves unto the righteousness of God.

v. 5-13. Paul contrasts the righteousness of the law and the righteousness which is by faith. The righteousness which is by faith is directly connected with the Word of God and its revelation.

v.14,15. Paul expounds on the need for the preaching of the Word. For their to be a salvation, their must be a declaration of the Word of God.

v.16-21. Paul as if in spiral combines the thoughts of Israel’s spiritual condition, the importance of the word in connection with righteousness and faith, and then concludes with the Lord’s tireless intercession for and reaching out to Israel for their salvation.

**Chapter Eleven**

“Israel’s Fall”

There are eleven questions posed in this chapter:

1. Hath God cast away His people? v. 1

Absolutely not is the answer. Paul points to the fact that he has communion with God and is of Israel a Benjamite. Israel whom God foreknow is not cast way and utterly forsaken by Him. She has turned her back on Him.

1. Wot ye not what the Scripture saith of Elias? v. 2

Elijah makes a different kind of intercession from Paul’s in Romans ten. In I Kings 19:10, Elijah testifies against Israel saying that they all were evil and none righteous remained but himself. Even God’s prophet didn’t see any hope of revival and was ready to cast them off.

1. But What saith the answer of God unto him? v. 4

The answer is that Elijah was not alone. GOD ALWAYS HAS HIS REMNANT. Paul parallels that with his day saying that there was yet a remnant according to the election of grace. There are those Jews whom the Lord in His foreknowledge knows have not yet returned, but they will in due time. God knowing some will answer the call, for the sake of that some, God has not forsaken His people.

1. What then? v. 7

If it were by works then Israel should be forsaken by God, but this election is by grace. Therefore, Israel has not obtained what they look for, but the election hath obtained it. This evidences the fact that God is still dealing with His people even though Israel as a whole is blinded.

1. Have they stumbled that they should fall? v.11

“The failure of the Jews has led to the opening of the door to the Gentiles.”—James Thompson. The salvation of Gentiles in return is a spur to the Jews to get it right. Though they have failed, Israel may return and is not without hope. (They must come by the way of grace, and not the law.)

1. 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? v.12

The Gentiles should glory in that they have been engrafted, but not in the fact that Israel has fallen. As the Gentiles have benefited from their fall, they would much more benefit now by their repentance and return to God.

1. 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? v.15

The Jewish people are the greatest testimony of the reality of the Gospel. They are living evidence of the accuracy of Scripture.

1. How much more shall these, which be the natural branches, be graffed into their own olive tree? v. 24

It is not impossible for Israel to be graffed in again for God is able to restore Israel which is cut off from the branch if He has graffed in a foreign branch to the olive tree—the Gentiles.

1. For who hath known the mind of the Lord?

How unsearchable are his judgments and His ways past finding out!

1. Who hath been his counsellor? v. 34

*If thou be righteous, what givest thou him?* Job 35:7a Who is man to question God? He has no place. Not only hasn’t God asked for our advice, but also He doesn’t need it.

1. Who hath first given to him, and it shall be recompensed unto him again? v. 35

*or what receiveth he of thine hand*? Job 35:7b All things have their beginning in God. The story goes about the evolutionists who requested a showdown with God. They argued that man has evolved and advanced to such a point that he doesn’t need God, but can do anything God can. The competition was agreed to that God would make a man and the evolutionists would make a man. As the evolutionists began they reached down and gathered a hand full of dirt. God points at them and says, “ Get your own dirt.”

**Chapter Twelve**

“A Living Sacrifice”

Romans twelve can involve a lifetime of study, and therefore my comments on this chapter will not be exhaustive. My study of this chapter is ongoing.

Often times words lose their value with us with overuse. Let us look more closely at the vocabulary of the first two verses of this chapter that we may gain a deeper understanding of it:

**Beseech** – This has the ideas of *to call near and intreat.* This is a plea in earnest.

**Therefore** – What is it THERE FOR? All of Chapter eleven expresses what grace has brought about. The outcast has been included. Therefore, we must do….

**Brethren** – He speaks to those that have been blood bought and born again. Not, the Israel of Isaac of the spiritual Israel.

**Mercies of God** – It is by the mercy of God that we would be hearing such a plea. Had it not been for God’s mercy shown on the road to Damascus, Paul could not make such a plea. He does not make the plea because he is better than everyone, but because of God’s mercy is he qualified to make such a plea.

**Bodies** – In the mortal body we must glorify God. Not just someday and for now do the best that we can. …We should live soberly, righteously, and godly, in this present world.—Titus 2:12

**Living Sacrifice** – The flesh must be crucified. Our will must be crucified. We offer alive, but God thoroughly will purge us as long as we remain on the altar.

**Holy** – Our lives ought to be light to those that wander in the darkness.

**Acceptable unto God** – *fully agreeable; well pleasing* In this age full of men pleasers, we must seek our approval from God. What does He think about a direction you take? To be accepted by this world is to be rejected by Him. We cannot be agreeable with the flesh and this world and at the same time be agreeable to God. There must be a clear line of alliance defined. Who will you side with?

**Reasonable service** – His yoke is easy, but any requirement God could make of us would pale in greatness to what He has provided for us.

**Conformed** – *Conform to the same pattern; fashion self according to*;

**Transformed** – *metamorphosis; change*; This is the miraculous work ofGod.

**Renewing of your Mind** – Our mind is made new by the Word. Replace our carnal thoughts with *What saith the Lord*.

**Good, Acceptable, & Perfect Will of God** – This is not God’s three wills, but three adjectives of God’s one sovereign will. He is not double-minded.

The following instructions are given for the Believer to follow. Again, a lifetime could be devoted to their study. This chapter is rich, but I will be content for now to simply list the different thought presented. They are categorized respectively, God’s gifts to man, and man’s return responsibility to God for what God has given.

GOD HAS GIVEN SO MUCH TO HIS PEOPLE:

Grace Given

Dealt to every man the measure of faith

One Body in Christ

Gifts

Prophecy

Proportion of Faith

Ministry

Teaching

Exhorting

GOD’s PEOPLE ARE RESPONSIBLE TO ACT ACCORDINGLY:

Think Soberly

Giving with Simplicity

Ruling with Diligence

Show mercy with Cheerfulness

Let Love be without Dissimulation

Abhor that which is evil

Cleave to that which is good

Kindly Affectioned

Brotherly Love

In Honor Preferring one Another

Slothful in Business

Fervent in Spirit

Serving the Lord.

Rejoicing in hope

Patient in Tribulation

Continuing Instant in Prayer

Distributing to the necessity of Saints

Given to Hospitality

Bless them which Persecute You; Bless and Curse Not

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another.

**Chapter Thirteen**

“A Soul Subjected”

James Strong defines *subject* this way: to subordinate; reflexively, to obey:--be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

If we are to receive of the promise of Psalm 47:3 (He shall subdue the people under us, and the nations under our feet.) then we are going to have to learn to be in subjection our selves—to God and to his delegated authorities.

Let us explore “A Soul Subjected” in Romans chapter thirteen.

**1. The Bounds of Our Subjection**

Having concluded our responsibility to our fellow man in light of our responsibility to God, Paul introduces the importance of subjection to authority. All power belongs unto God, and no man can do anything unless God allows it. The Powers that be are ordained of God.

1. **The Temptation of Our Subjection**

The constant temptation of subordination is to resist authority. The carnal mind doesn’t like being told what to do, but we must *put it under* our “higher powers” and ultimately the will of God.

1. **The Terror of Our Subjection**

Rebellion has a great price. Damnation is what Paul presents as rebellion’s cost. This same Greek word, “krima” , is also translated “condemnation” and “judgment” throughout the New Testament. Rulers bear a sword, but not for the subject but for the evil.

1. **The Reason of Our Subjection**
   1. Authorities are designed for our own good and protection. Without leadership only disorder and chaos can arise.
   2. Avoid the wrath of their sword. The sword speaks of judgment.
   3. Not only for wrath, but also for conscience sake should we be subject.
2. **The Objects of Our Subjection**
   1. God’s Ministers – They do not act of their own, but represent God and his authority.
   2. The Law and Love- Love fulfills the law. Being subject to love is to fulfill the law. Jesus said in John 14:15, “If ye love me, keep my commandments.”
   3. The Lord Jesus Christ – Ultimately all authority must give account and subjection to the Lord, Master, Jesus Christ. He is over all.
3. **The Urgency of Our Subjection**

The night is far spent and the day is at hand. We are running out of time. The Lord promises to return, but when He comes will He find faith in the earth? (Luke 18:8)

1. **The Quality of Our Subjection**

Honestly as in the Day and it is not us that live, but it is Christ that liveth in us. We must put on the Lord Jesus Christ. Clothe ourselves with His righteousness. This must mean death to the flesh; making no provision for it.

**Chapter Fourteen**

“A Receiver of the Weak”

Paul instructs how to receive a weak brother. There is a need for grace in our hearts to the weak, and often we must make a space of mercy for the ignorant. Let us consider a weak brother from Romans chapter fourteen.

* + - 1. Weak Brother in Codex
      2. Weak Brother in Context
      3. Weak Brother in Contrast

**Weak Brother in Codex.** It carries the very ideas of disease and impotence. Those weak in faith are likened to a lame man needing a crutch, a blind needing a guide, or a paralyzed man needing help with every necessity of daily life. Disease ultimately will snuff out life if it is not cured. This weakness of faith is as a sickness that must be understood and handled with grace, but also must be administered healing. Weakness must not be left alone, but must be strengthened.

**Weak Brother in Context**.

Eating – for meat destroy not the work of God! v. 20 In I Corinthians 8 Paul had to deal with the same issue with the Corinthian church. This may sound trivial and non-religious of a dispute to the modern Christian, but The Layman’s Bible Commentary gives insight into this controversy.

It was a different kind of religious question in the Roman Empire. The fact is in a Roman market you could hardly find a steak or a roast or any kind of meat that had not come from some animal slaughtered in a heathen temple. The animal would be killed as a sacrifice; then the priests (who, numerous though they were, could not possibly eat all the animals the people offered) would sell the meat through retail outlets. This being the major source of meats on the market, the Christian shopper was faced with a problem: in buying and eating this meat, am I or am I not helping out the heathen worship?

Servants – Who are you to judge another man’s servant?

Judgment – Every man must give account to God and not to another.

Days – The spirit of the law questions not did you remember the day, but whether or not you did or did not as unto the Lord?

Brothers – Let us not be a reason for someone else’s failure. Let us be encouragers of their faith.

**Weak Brother in Contrast**

Finally contrasted here is weakness and faith. Weakness looks at the letter of the law, but faith can also see the spirit of the law.

**Chapter Fifteen**

“A Call for Unity Amongst the Jewish and Gentile Believers”

The fifteenth chapter of Romans has a strong feeling of conclusion. As is Paul’s style in this book, he repeats concepts already presented but more directly and personally. He prescribes the following instructions to his readers:

* The Strong ought to bear the infirmities of the weak.
* Please our neighbor to their good and edification.
* Bearing toward another the mind of Christ. That ye may with ONE mind and ONE mouth glorify God.
* Jesus is a minister to the Jew and Gentile.
* The Gentiles have reason to rejoice and are commanded to do so in the Scripture.
* Joy and Peace through the Holy Ghost are prerequisites to abounding in hope.
* Being full of goodness, admonish one another.
* Paul explains that he is called to minister the Gospel especially to the Gentiles.

v. 23-23 Paul restates again his desire and intention to visit the church at Rome and his itinerary. He must first go to Spain and collect an offering for the saints at Jerusalem. He would then bring the offering to Jerusalem, after which he intends to visit Roman.

It is interesting to note that there is somewhat a controversy over Romans 15:14—16:27. The question is as follows, “Where did Romans originally end.” Many old manuscripts do not contain this passage, and at the same time most do in one way or another. Some have it placed at the end of chapter fourteen and others both at the end of chapter fourteen and at the end of the book. This bears no influence of compromising the texts integrity, but can be logically in a hypothetical manner explained. Someone copying the letter and desiring to disperse it amongst many different churches could have left off the parts personal to the church at Rome.

**Chapter Sixteen**

“Closing Salutations and Challenge”

In this final chapter is shown to us the personal side of Paul. He speaks as one does to friends and not only a leader or pastor.

Paul recommends a sister:

Phebe, our sister, which is a servant of the church at Cenchrea

Paul Salutes those at Rome:

* Priscilla and Aquila, my helpers in Christ
* The House Church of Priscilla and Aquila
* Epaenetus, my well-beloved, the first fruits unto Christ of Achaia
* Mary, who bestowed much labor on us
* Adronicus and Junia my kinsmen, and my fellow prisoners, of the apostles, were in Christ before Paul
* Amplias, my beloved in the Lord
* Urbane, our helper in Christ
* Stachys, my beloved
* Apelles approved in Christ
* Those in Aristobulus’ household
* Herodian, my kinsman
* Those of the household of Narcissus, which are in the Lord
* Tryphena and Tryphosa, labor in the Lord
* Ro 16:12 Salute Tryphena and Tryphosa, who labour in the Lord.
* Persis, beloved, which laboured much in the Lord.
* Rufus chosen in the Lord, and his mother and mine.
* Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
* Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

*Salute one another with an holy kiss. The churches of Christ salute you.* v.16

Paul follows with some pastoral guidance and instruction.

Paul ends with a HALELUJAH.

*To God only wise, be glory through Jesus Christ for ever. Amen.*