

For DSOM students

Romans 1-4, 7-8

A collection of notes in rough draft form

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7/27/2009

The notes that follow are not in final format and need a great deal of editing. Some of these notes were transcribed using voice recognition software (because the author is a lousy and slow typist!) and therefore contain "sound errors" – using context should help you figure out what is meant... if all else fails, pray for the interpretation!!! May God bless you as you share in the heritage that was given to me by Professor Hobart Grazier and I hope you all find a copy of Godet for your very own!

Rich Catapano

Romans 1

1 ¶ Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

Romans 1:1 (NOTES)

Introduction vs. 1-7

Servant - doulos - Carries connotation of ownership and required service. True of all Christians (1Cor.12:22) (Godet pg.74). Servant in contrast to saint - vs. 7.

Note: "the called" - vs. 1 - called an apostle
vs. 6 - called by Jesus Christ
vs. 7 - called as saints

"set apart" - not predestined, but rather as according to Gal. 1:15 - "But when He who had set me apart, even from my mother's womb, and called me through His grace, was pleased" - set apart/called, here in Romans, he ascends from call to selection of his ministry.

**2 which He promised beforehand through His prophets in the holy Scriptures,
3 concerning His Son, who was born of a descendant of David according to the flesh,**

Romans 1:3 (NOTES)

Son of David/Son of God -- this is an important distinction for Paul to make since the Son of David belonged only to Israel, while the Son of God (Vs4) belonged to the whole world, including the Gentiles! (Godet, pg. 12)

4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

Romans 1:4 (NOTES)

Godet (pg. 80) Declared = Established -- Jesus, thru the Resurrection, was re-established in His Heavenly and Eternal role - having competed the role as the son of David, He now gains the title as Son of God, empowered thru the Resurrection. The Holy Spirit was part of this also (see 8:11) and placed the seal of consecration on the servanthood of Christ - "spirit (breath) of Holiness".

The focus here is not on the Inward/outward (spirit/flesh) nor on the divine/human (Spirit/flesh), that would leave the intent - The important thing is the contrast between the Davidic, Jewish appearance and the new form as "Jesus Christ our Lord - Messiah of both Jew and Gentile! Jesus entered the Jewish messiahship thru birth - He attains the new thru re-birth! He has left the "Jewish wrappings" behind in the tomb to enter into a new and universal work for all mankind (Mt. 15:24). Jesus is established from the beginning of the epistle as the savior of the world, with a new and open relationship with all of mankind. (Godet pg. 81)

5 through whom we have received grace and apostleship to bring about *the* obedience of faith among all the Gentiles, for His name's sake,

Romans 1:5 (NOTES)

"we have received grace and apostleship" - 'we' should be understood as a general term to hide Paul as an individual and focus on the work itself - preaching the gospel. Grace - for Paul or for preaching? Apostleship - his calling and passion. (Godet pg. 82)

"obedience of faith" - "the obedience that consists of faith itself. By faith man performs an act of obedience to the divine manifestation which demands of him submission and co-operation." (Godet pg. 82) to refuse faith is called disobedience (see 10:3). Paul's calling and focus is to bring "obedience" to all gentiles, nations, Roman Christians...

"for His name" - "to exalt the glory of that name by extending the sphere of his action, and increasing the number of those who invoke it as the name of their Lord" (Godet pg. 83) see Acts 9:15,16! Thru Paul "he purposed to break the national wrapping within which the kingdom of God had till then been enclosed; and to spread the glory of His name to the very ends of the earth". (Godet pg. 83)

6 among whom you also are the called of Jesus Christ;

Romans 1:6 (NOTES)

"you are the called of Jesus in the midst of the Gentiles" Paul is enclosing these Christians as the "sheep of his fold". "called of Jesus Christ" (genitive of cause, not possession - 'called ones whose calling comes from Jesus Christ' - the calling was from Jesus, He acted on them to make believers as he did on Paul to make an apostle) is directed back to verse 1 "called as an apostle". (Godet pg. 83,84)

called - " an outward solicitation by preaching, and an inward and simultaneous drawing(stimulation) by the Holy Spirit" (Godet pg. 84) - neither of these acts are irresistible and

faith remains an act of freedom...

7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Romans 1:7 (NOTES)

"beloved of God" - "All men are in a sense loved of God (john 3:16); but apart from faith, this love of God can only be that of compassion. It becomes an intimate love, like that of a father and child, only thru the reconciliation granted to faith." (Godet pg. 84)

"called as saints" - they are really saints - not by hereditary or rite (circumcision) - but by the new economy which involves the consecration of the will, and so the entire life - not outward but inward - real holiness! (Godet pg. 84)

Intro to the prayer(8-15) - Grace (charis) "denotes the love of God manifested in the form of pardon toward sinful man; peace (eirene {i-ray'-nay}), the feeling of profound calm or inward quiet which is communicated to the heart by the possession of reconciliation." (Godet pg. 84) the "beloved of God" have these things, but they must be renewed and required each day by "new acts of faith and prayer".

from God - Father / Lord Jesus Christ - distinct and different loves!

8 ¶ First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

Romans 1:8 (NOTES)

Grazier - their faith is known throughout the world. Praying and a burden for others - a good practice.

No greater proof of sincere affection than intercession!

focus of faith! - (not signs, powers, miracles, etc...) compare with 1Thess 1:8.

9 For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness as to how unceasingly I make mention of you,

10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

Romans 1:10 (NOTES)

Grazier - 10-15 - Paul longs to see them, to have fellowship, strength, mutual power. He is ready to preach, prepared.

Note the progression - thanks, prayers, requests. (vs. 8-10)

"The words: "by the will of God", tells us; favorable circumstances are the work of the all-powerful hand" (Godet pg. 87)

11 For I long to see you in order that I may impart some spiritual gift to you, that you may be established;

Romans 1:11 (NOTES)

He longed to see them to bring something of his Gifts (charisma {khar'-is-mah}) 'a concrete manifestation of charis'. "spiritual shows the nature and the source of the gifts - pneuma.

His goal is to see them established - sterizo {stay-rid'-zo} 1) to make stable, place firmly, set fast, fix, 2) to strengthen, make firm, 3) to render constant, confirm, one's mind

12 that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

Romans 1:12 (NOTES)

Note his attitude of humility - 'encouraged together with you' - he wanted to share their gifts also. To share faith and grow thereby...one upon the other, one added to the other. (Godet pg. 88)

encouraged - sumparakaleo {soom-par-ak-al-eh'-o} AV - comfort together 1; 1 1) to call upon or invite or exhort at the same time or together 2) to strengthen (comfort) with others

13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.

Romans 1:13 (NOTES)

Paul had been an apostle for 20 years and had not had the opportunity to get to Rome yet. He was in Corinth and had been to Ephesus - good fruit in both places - {That I might have some fruit} (hina tina karpon schô). Second aorist (ingressive), active of |echô|, to have, and here means "might get (ingressive aorist) some fruit." (Robertson) "To secure fruit, like a husbandman who garners a harvest" (Godet pg. 89)

14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

Romans 1:14 (NOTES)

"Greeks and Barbarians" emphasis here is probably on language/nationality; " Wise and ignorant" has an emphasis on culture. Rome had built itself on many other groups as it conquered. (Godet pg. 89) The diversity of education and background was not to limit the Gospel.

Robertson - On {debtor} (|opheiletês|) see Ga 5:3.{A debtor} (|opheiletês|). Common word from |opheilô|, to owe for one who has assumed an obligation. {Both to Greeks and to Barbarians} (|Hellêsîn te kai barbarois|). The whole human race from the Greek point of view, Jews coming under |barbarois|. On this word see Ac 18:2,4; 1Co 4:11; Col 3:11 (only N.T. instances). The Greeks called all others barbarians and the Jews termed all others Gentiles. Did Paul consider the Romans as Greeks? They had absorbed the Greek language and culture.

15 Thus, for my part, I am eager to preach the gospel to you also who are in Rome.

Romans 1:15 (NOTES)

preach - euaggelizo {yoo-ang-ghel-id'-zo}; evangelize. Paul hoped to go far beyond the saints to the unsaved! As far as it was in his power, he was ready! Focus is the Gospel and hence the transition to the Treatise...

16 ¶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 1:16 (NOTES)

Main Thesis Statement - 16,17, (18 - anti-thesis)

Grazier - Jew First then the Greek -Priority? More deserving? No partiality is involved, priority to Jews is based on the fact of the Jews historically being first to receive the oracles from God (Ch. 3). They were orientated and aquatinted with salvation from the past.

Were there other 'apostles' who were ashamed of the Gospel?(men-pleasers, etc...) Perhaps due to the death of Jesus so central to the message. Romans would not be particularly interested in a relationship with a crucified Jew...

gospel, vv. 1,9 - the act of preaching. "it is the mighty arm of God rescuing the world from perdition, and bringing it salvation. Mankind are, as it were, at the bottom of an abyss; the preaching of the gospel is the power from above which raises out of it. (Godet pg. 91)

power - dunamis "the character of the action rather than the action itself" (Godet pg. 91)
Hoffman - "Power, for the gospel can do something; power of God, for it can do all that it promises" (ibid.).

Salvation - 2 ideas: 1)deliverance from evil, perdition; 2)communication of blessing, eternal life in communion with God. This is not only the purpose of the divine work, but also the result. It is based on the condition of faith. "every one who believes - universal efficacy, and statement of

the freeness of the act. (Godet pg. 92) "Salvation would not be for all, if it demanded from man anything else than faith. To make work or merit a condition in the least degree, would be to exclude certain individuals. Its universal destination thus rests on its entire freeness at the time when man is called to enter into it. The apostle adds the word believing...; the word means each individual, provided he believes. As the offer is universal, so the act of faith by which man accepts is individual..." "Faith, in Paul's sense, is something extremely simple, such that it does not in the least impair the freeness of salvation. God says: I give thee; the heart answers: I accept, such is faith" "active receptivity. (faith) brings nothing, but takes what God gives;" "the preaching of free salvation is the act by which God lays hold of man, faith is the act by which man lets himself be laid hold of."

first - not in preference, but rather in priority of time. First the lost sheep of the house of Israel (Mt 10:6; 15:24) but later to All the world (Acts 1:8).

17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."

Romans 1:17 (NOTES)

Robertson - Every word is important: |sôtêrian| (salvation), |euaggelion| (gospel), |apokaluptetai|(is revealed), |dikaiosunê theou| (righteousness of God), |pistis| (faith) and |pisteuonti| (believing). He grounds his position on Hab 2:4 (quoted also in Ga 3:11). By "righteousness" we shall see that Paul means both "justification" and "sanctification." It is important to get a clear idea of Paul's use of |dikaiosunê| here for it controls the thought throughout the Epistle. Jesus set up a higher standard of righteousness (|dikaiosunê|) in the Sermon on the Mount than the Scribes and Pharisees taught and practiced (Mt 5:20) and proves it in various items. Here Paul claims that in the gospel, taught by Jesus and by himself there is revealed a God kind of righteousness with two ideas in it (the righteousness that God has and that he bestows). It is an old word for quality from |dikaios|, a righteous man, and that from |dikê|, right or justice (called a goddess in Ac 28:4), and that allied with |deiknumi|, to show, to point out. Other allied words are |dikaioô|, to declare or make |dikaios| (Ro 3:24,26), |dikaiôma|, that which is deemed |dikaios| (sentence or ordinance as in 1:32; 2:26; 8:4), |dikaiôsis|, the act of declaring |dikaios| (only twice in N.T., 4:25; 5:18). |Dikaiosunê| and |dikaioô| are easy to render into English, though we use justice in distinction from righteousness and sanctification for the result that comes after justification (the setting one right with God). Paul is consistent and usually clear in his use of these great words.

Grazier - Righteousness of God. Attribute of God? He does what he should do! dikaiosune {dik-ah-yos-oo'-nay}

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
- 1a) the doctrine concerning the way in which man may attain a state approved of God
- 1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting
- 2) in a narrower sense, justice or the virtue which gives each his due

We know that He is a righteous God and this is revealed now. This is already known. A

condition bestowed upon man-imputation of God's right-ness to the human race. "just shall live by faith" - righteousness of God is made known to man and bestowed on an individual - made available to the human race. Given a state of righteousness; it proceeds from God and is a condition given to man when he believes the gospel. When we accept Him, we are made just by faith. Are we in reality, NO! We are righteous only by faith, by exercising faith we are made as we should be.

The Gospel is the power of God unto salvation - in this preaching the concept of acceptance by faith is revealed. This concept was foreign to the O.T. - not emphasized. Rather, the Mosaic law and code were stressed. After we sin, we can no longer keep it ever - we cannot keep the Law! As Adam's sin became our sin (Rom 5), we now can receive Christ's righteousness - for He kept the Law.

We are all Adam, we all sin and so we are all lost. If we can switch and be born into another...we will receive that man's righteousness. This act of faith is what is important, this is how we receive the gift in Him. This is what He has revealed, it is open to all mankind. We can make the switch!

"From Faith to Faith" - this new economy is now revealed in contrast to the law economy where we had to live a certain way to try to earn merit thru conduct which has already failed! One break and your out! Is this weak to strong faith? NO! every time we exercise faith we are justified (Rom 5:1,2) It is made known to us again, revealed - the Righteousness of God! every time we renew faith, put it in the fore-front, it is god's Righteousness revealed. 3rd element of faith is to keep it! Committed to the end...The faith keeps us going and the righteousness of God follows along with us...

just - dikaios {dik'-ah-yos} doing what you should do! He lives by faith...Justified and life by faith! We don't keep a code...or do we...wait and see... Habakkuk, Romans, Galatians, Hebrews...just live by faith. Hab - people had been in captivity, bondage, seven rulers...He went to the tower and asked why the people were being persecuted "we are your people when will it be over?" Ch. 2- appointed time for the release though the answer to prayer escapes you, the just man lives by his commitment, no matter the circumstances. Your commitment keeps you until the appointed time...

Faith

1. mental assent - agree with it
2. Commitment to - dependence, reliance upon
3. Follow thru - lasts till the end "seek ye first..."

This economy goes beyond codes, rules or failures. It doesn't mean we will never sin again, sin doesn't break the commitment right away...but it can effect the commitment later on! As long as you stay committed, accepting His gift, God's righteousness is continually revealed. The thing which counts is the heart of the Christian that buys or accepts this philosophy (and practice) of Christ's substitution...God wants us to believe...let it burn in us! "God, you did that for me - I'll take it! That's mine! I'll accept this, it will be enough for me, I'll live by it."

Godet - "gospel as in vs.1& 9 - the act of preaching "it (the gospel) is the mighty arm of God

rescuing the world from perdition and bringing salvation." (Godet pg. 91)

power, *dynamis* - "serves to bring out the character of the action rather than the action itself. Hoffman says: 'power, for the gospel can do something; of God, for it can do all that it promises'." (Godet pg. 91)

This is an "immediate and certain result, wherever the human condition is fulfilled. This condition is faith, 'to everyone that believeth'...Salvation would not be for all, if it demanded from man anything else than faith." "God says: I give thee; the heart answers: I accept, such is faith...It brings nothing, but it takes what God gives; (Godet pg. 92)

Jewish people had a right to priority - gospel was to them first - Acts bears this out...

Righteousness of God - not an attribute here (neither His perfect moral purity nor His retributive justice) "strictly designates the moral position of a man who has fully met all his obligations (6:13,16; Eph 5:9; Matt. 5:17)..of God (adds) a more particular sense: the relation to God in which a man would naturally be placed by his righteousness, if he were righteous, and which God bestows on him of grace on account of his faith...well stated by Calvin: 'some think the righteousness consists not merely in the free pardon of sins, but partly also in the grace of regeneration. for my part' he adds 'I take the meaning to be that we are restored to life, because God freely reconciles us to Himself'." (Godet pg. 93)

Romans 1

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Romans 1:18 (NOTES)

1:18 - 3:20 the whole World is under a different revelation - Wrath!

Wrath of God on the Gentiles 1:18-32

Graizer - vs.18 ff anti-thesis -wrath of God is revealed against all sin, now being revealed, present tense. Both are being revealed - righteousness to those in faith; wrath to those in sin! The rest of the chapter shows man's deteriorated state of being!

19 ¶ because that which is known about God is evident within them; for God made it evident to them.

20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Romans 1:20 (NOTES)

Robertson - The attributes of God's nature defined here as "his everlasting power and divinity" (|hê te aidios autou dynamis kai theiotês|). |Aidios| is for |aidios| from |aei| (always), old word, in N.T. only here and Jude 1:6, common in Philo (|zôê aidios|), elsewhere |aiônios|. |Theiotês| from |theios| (from |theos|) quality of |theos| and corresponds more to Latin *divinitas* from *divus*, divine. In Col 2:9 Paul uses |theotês| (Latin *deitas* from *deus*) {deity}, both old words and nowhere else in the N.T. |Theotês| Divine Personality, |theiotês|, Divine Nature and

properties (Sanday and Headlam).

Grazier - invisible things - His attributes, not physical form. Godhead theotes - sum of all the divinity, perfect, totality of all the attributes that make Him up. theiotes - Divinity, attribute theotes - DIety, person of God Things have been manifested (phaneros) to the gentile world - We can see what He does, but not what He is - His divinity. WE can see His characteristics thru nature - we can see His theiotes. They knew He was God and they could determine His characteristics, for these were manifested unto man. The gentiles recieved natural revelation - they were given a light to see Him by. HE is revealed to them in nature and they are without excuse! Those who saw by faith were saved - there is no valid reason for not believing - or excusing faith.

21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

Romans 1:21 (NOTES)

Grazier - Instead of developing what they had, they questioned and rebelled against the truth, they withdrew from it. The heart should have responded to this revelation, but they did not...

22 Professing to be wise, they became fools,

23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Romans 1:23 (NOTES)

Grazier - They changed the image of the glory to God into error-birds, animals, bugs. Their minds did not accept the truth and sought to act on the something else. From the beginning, they refused what they knew about God. Is there a substitute for truth-No! God planned one way and He will permit no other. Rejection of truth = idolatry! When we don't seek truth and don't take pains to see what God has said - whenever action we take will be wrong. Futility of thought in man shows his folly-what good did Socrates do? Plato, Buddha, Aristotle... What is a scheme that is wrong? We must accept His truth-what He gave us-we must seek what He has said.

Order of deterioration-worship man, then animals, then bugs. This is the order that anthropologist's have found in religious deterioration.

We cannot afford to base or believe anything that does not have its roots in God's truth! The human mind's product is useless to us... Emphasize the word of God you'll have no time for any other. We must all study His word completely and honestly.

24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

Romans 1:24 (NOTES)

Grazier - 24,25,28 Reprobate mind-not standing the test, unqualified, worthless or base. Cannot properly distinguish right and wrong. (a dokimon - un approved) when they can't coaxed in, God lets them go the way they want to. He can't bring man in, due to his rejection, therefore they go

to their destruction. God has no choice in the matter...

Godet - "God gave them over" -- this is not saying that God caused them to sin but rather that He removed His hand from them -- Acts 14:16 - "suffered the Gentiles..." Even as the Prodigal Son's father let him go his own way... (Godet pg. 107)

25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Romans 1:25 (NOTES)

Godet -- "truth of God" the true notion of His being. This has been exchanged for a lie (idolatry). You are still going to serve somebody!

worship sebazomai seb-ad' -zom-ahee AV-worship 1; 1

- 1) to fear, be afraid
- 2) to honour religiously, to worship

Serve - latreuw latreuo lat-ryoo' -o from latris (a hired menial); AV-serve 16, worship 3, do the service 1, worshipper 1; 21

- 1) to serve for hire
- 2) to serve, minister to, either to the gods or men and used alike of slaves and freemen
 - 2a) in the NT, to render religious service or homage, to worship
 - 2b) to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship
 - 2b1) of priests, to officiate, to discharge the sacred office

A short doxology is here to cleanse the insult to God made by this attitude of heathenism (Godet pg. 108)

26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

Romans 1:26 (NOTES)

Godet - "passions" here has something even more ignoble in it than lusts(24) -- it contains a more pronounced idea of moral passivity and shameful bondage. (Godet pg 109)

27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips,

Romans 1:29 (NOTES)

Grazier-list of their degeneration this is the result of accepting another philosophy, idolatry. When the cup of wrath is full, judgment comes-Noah, Sodom and Gomorrah, Babel, Jerusalem (70 A.D.)-this will be true of the whole human race also. A picture of the deterioration of the Gentiles world. Relates in that these idols were laws to them-the law revealed in nature was not heeded by the Gentiles. none can keep the law in himself, all have sin-none to keep the law of which in his own heart. Justification by faith-since every other method has failed. Gentiles had the law by revelation, they rejected it. They failed-another method must be sought-no code can work. Justification can only come through faith-the Gentiles must through faith since they failed to keep their own code based on the knowledge nature-they rebel and God gave the up! We must be on our guard never to depart from truth. Emphasize his word and toward His truth into our Being-go beyond $2 + 2 = 4!$

Godet - (pg 110) first four are a group of what we do to others:

1. Unrighteousness - general term embraces the whole of what will be stated. *perverseness (porneia) - not is best manuscripts*
2. wickedness - poneria pon-ay-ree' -ah -denotes bad instinct of heart
3. Covetousness pleonexia pleh-on-ex-ee' -ah 1) greedy desire to have more, covetousness, avarice -- passion for money.
4. Maliciousness -- kakia kak-ee' -ah
 - 1) malignity, malice, ill-will, desire to injure
 - 2) wickedness, depravity
 - 2a) wickedness that is not ashamed to break laws
 - 3) evil, trouble

Next group of 5 comprise a list where by our neighbors person is injured

1. Full of envy -- literally - stuffed with -- phthonos fthon' -os
2. Murder -- phonos fon' -os 3.strife -- eris er' -is AV-strife 4, debate 2, contention 2, variance 1; 9 1) contention, strife, wrangling
4. Deceit - dolos dol' -os from an obsolete primary verb, dello (probably meant to decoy; cf 1185); n m AV-guile 7, subtility 2, deceit 2, craft 1; 12
5. Malignity kakoetheia kak -o-ay' -thi-ah 1) bad character, depravity of heart and life 2) malignant subtlety, malicious craftiness

Whispers - see next group...

30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

Romans 1:30 (NOTES)

6 terms which are centered in pride:

1. Whispers/gossips -psithuristes psith-oo-ris-tace' secret slanderer, detractor -pours poison into the ears
2. slanderers- katalalos kat-al' -al-os AV-backbiter 1; 1 1) a defamer, evil speaker
3. haters of God-theostuges theh-os-too-gace' AV-hater of God 1; 1
 - 1) hateful to God, exceptionally impious and wicked 4.Insolent -hubristes hoo-bris-

tace'AVdespiteful 1, injurious 1; 2

- 1) an insolent man
- 2) one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong
5. arrogant - huperephanos hoop-er-ay' -fan-os AVproud 5; 5
 - 1) showing one's self above others, overtopping, conspicuous above others, pre-eminent
 - 2) with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty
6. boastful-alazon al-ad-zone' AV-boaster 2; 2 1) an empty pretender, a boaster

Last group of 6 - shows an extinction of human feeling and humanity 1.inventors of evil - kakos kak-os'

- 1) of a bad nature
 - 1a) not such as it ought to be
 - 2) of a mode of thinking, feeling, acting
 - 2a) base, wrong, wicked
 - 3) troublesome, injurious, pernicious, destructive, baneful
2. disobedient to parents- apeithes ap -i-thace' - not compliant, disobedient,
- 3.wo/understandingasunetos as-oon' -ay-tos AV-without understanding 3, foolish 2; 5
 - 1) unintelligent, without understanding, stupid
4. untrustworthy - asunthetos as-oon' -thet-os AV-covenant breaker 1; 1
 - 1) uncompounded, simple
 - 2) covenant breaking, faithless
5. unloving- astorgos as' -tor-gos AV-without natural affection 2; 2 from 1 (as a negative particle) and a presumed derivative of stergo (to cherish affectionately);; adj
 - 1) without natural affection, unsociable(Ro 1:31 marg.), inhuman(2Ti 3:3 RSV), unloving(2Ti 3:3 NKJV)
6. unmerciful - aneleemon an-eleh-ay' -mone AV-unmerciful 1; 1
 - 1) without mercy, merciless

31 without understanding, untrustworthy, unloving, unmerciful;

32 and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Romans 2

1 ¶ Therefore you are without excuse, every man *of you* who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

Romans 2:1 (NOTES)

Grazier - Who is Paul addressing her? Gentile magistrates? Christians? everyone in general but the Jewish nation in particular. All are inexcusable who judge and yet do the same things! To the Jew impartial...is this the Jews toward the Gentiles? toward themselves??

Godet - "the apostle see one who like a judge from the height of his tribunal sends a stern look over the corrupt mass, condemning the evil which reigns in it and applauding the wrath of God which punishes it..." (Godet pg. 113) This person does not suppress the truth but rather proclaims it! He contents himself by applying it to others!!! Verse 17 names him -- Jew. Paul is bringing to judgement those who think they can accuse all others - This is a true parallel to 1:18-32...This is the trial of the Jewish world following the trial of the Gentile world...Verse 1&2 are the theme...

Outline: 1-16 - God's True and Impartial Judgement

1-5 favors received

6-12 Divine sentence rests on Works

13-16 Not on Knowledge!

17-29 - Application to the Jewish Nation

17-24 shows the relative difference between the Jewish and Gentile lifestyles

2 And we know that the judgment of God rightly falls upon those who practice such things.

Romans 2:2 (NOTES)

Grazier - God's truth makes all of us less than perfect - we all have sinned and He has no favorites. Jews are not so special as to be beyond sin, and perhaps worse off because they had the light and did not heed it! The Jewish nation condemned the Gentiles, yet they did the same things even though they had the light of God's word (ch. 4)

Godet - It is not the fact of judgement that is in view here, but rather the impartiality and truth of that judgement that Paul is emphasizing.

3 And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God?

Romans 2:3 (NOTES)

Grazier - you have no special privilege before God because you are a Jew -- Judgement!

Godet -- "Do you reason"...Jewish thinking was that since the gentile sin was so great, God would spare the Jewish people and "Give every one who is circumcised a part in the kingdom to come." This is a false calculation perhaps based in a problem of an evil heart (4,5) (Godet 115)

4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

Romans 2:4 (NOTES)

Grazier -- All of God's care, goodness, gifts love, suffering, patience -- Riches of His goodness. The Jewish nation constantly fell and was restored by the forbearance of a God -- This should have led to repentance -- It should always lead to repentance! All of His dealing with us are designed to bring us to a state of repentance... "not knowing" -- agnoeo - to be ignorant, ignoring, they know "A" but not "B" we do not see what we do not care to see!

Godet -- worse than illusion, is there contempt?

1. Riches of goodness - special election, consecutive revelations, constant care, even the Messiah
2. forbearance - denotes the feeling awakened in the benefactor when his goodness is put to the proof by ingratitude (killing of Messiah)
3. patience (longsuffering) - the incomprehensible prolongation of Israel's existence. 30 years of Gospel preaching and the nation was still far from God!

Note "lead" -- this implies a response on the part of man to God's call. If man could not resist, he would not be judged for this failure! AT Robertson -- {Leadeth thee to repentance} (eij metanoian se agei). The very kindness (to chreston, the kindly quality) of God is trying to lead (conative present agei) thee to a right-about face, a change of mind and attitude (metanoian) instead of a complacent self-satisfaction and pride of race and privilege.

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

Romans 2:5 (NOTES)

Grazier - hardness, insensitivity to divine favor. They did not respond to God's warnings. Impenitent - absence of change when goodness used toward them. Why should they judge the Gentiles after all this failure in their own history. They had no room to talk. They had stored up wrath (see 1:18!) and judgement as a nation. Because of their hardness and impenitence! Wrath on the Gentile world because they did not heed and suppressed truth -- calamity on the Jews because of their sins. -- To Jews, yes!, but also to us! We should not treat God's movings lightly! To let it become routine is gross error! Discriminate, yes! But don't take it lightly -- it is geared to move us to repentance! If His moving doesn't change us, if we don't go beyond the 2 + 2 = 4; no strengthening of commitment or devotion and it is all worthless, wasted effort! We waste God's works -- In Pentecost we must be careful here!!!

Godet - instead of the desired course leading to repentance, they followed their own pathway! "hardness relates to insensibility of heart to divine favors; impenitence, to the absence of that change of views which such goodness should have produced." (Godet pg 116) evil has come instead! Just judgement (based on truth) is coming: based on the moral life (vs.6-12) not on the fact of being a hearer of the law (13-16)

6 who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS:

Romans 2:6 (NOTES)

Grazier -- Does God render according to our deeds? Ps 62:12; Eccl 12:14; Rev. 22:12; Ezk 7:8,9; Prov 21:3; 24:12; Jer 17:10; 51:49; 50:15,16; Col 3:25 Reconcile this with Justification by faith..... James also works with this concept -- after we are saved and our sins are forgiven us by the Blood, should we continue to sin??? NO WAY (ch5)! After our commitment to the Lord, we seek what He wants us to do -- you produce what you are. Works which spring out of what you are committed to -- justification by faith! Works are evident in the life of a Christian, not meritorious, rather evidence of what is inside us pushing something out! "I will serve you, because I love you..." Our motive is not what we can gain- rather because of what He is inside us! If we have to do something it must be for God and only for that reason! Serve for the love of God no matter what goes along with it...don't seek prestige, reward, serve because you love.

Godet -- no external circumstances but that which governed the moral action. "Justification by faith alone applies the entrance into salvation through the free pardon of sin, but not the time of judgement... He asks nothing of him except faith; but from that moment the believer enter on a wholly new responsibility; God demands from him, as the recipient of grace, the fruits of grace." (Godet pg. 118) Matt 3:10

7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

Romans 2:7 (NOTES)

Grazier - Eternal life is given to these who patiently seek Him.

8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

Romans 2:8 (NOTES)

Grazier - Truth -not a code! Adjust to things, rules... do or I don't have to. I don't care! Insisting upon doing something is bondage to that thing.

(7,8,) Godet - Jews separated man into the circumcised (saved) and the uncircumcised (damned). But here is a new classification! This is based solely on a moral aim. "patient continuance in well-doing" corresponds to "seek" "glory" - an existence without defilement "honor" - from God, which forms the eternal honor of the object "immortality" (incorruptibility) - the absolute impossibility of any wound or interruption or end to this state of being This leads us to the "pearl of great price - eternal life" (accusative case) (Godet pg. 118-119) This is not to suggest salvation by works, but rather an attitude of hungering after God leading to faith in the Gospel and the attaining of life in Christ. (John 3:21) But, Paul is emphasizing the needed power of self-mastery" that is needed to keep us on the righteous way.

The other calls of men is in verse 8 - "those who are under the dominion of the spirit of contention" Self-interest rather than truth. "unrighteousness" (selfish passions, vain ambitions, unrighteous prejudices) in contrast with truth this leads to the closing of the eyes to the light and results in unbelief. (John 3:19,20) "wrath and indignation" (nominative case) an exclamation - "for them, wrath! Indignation! indignation - internal emotion wrath - external manifestation

9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

10 but glory and honor and peace to every man who does good, to the Jew first and also to the Greek.

Romans 2:10 (NOTES)

Grazier - Conclusion of this section on Jewish guilt. Goodness and peace to Jew and Gentile to the extent that they obey the truth. To the extent that we seek truth we accumulate His blessings. But to the extent that we do not come across with God and obey the truth to that same extent we accumulate wrath - this must be dealt out - no sin ever pays!

Godet - antithesis of vs.7 "yes! Tribulation and distress!" Emphatic. Tribulation is the punishment itself Anguish is the wringing of the heart which punishment produces. "every soul of man" - no distinguishing here! Soul is the seat of feelings here. There is a sense of preference here as to judgment and salvation - Jew First and then Greek -- Advantage goes both ways -- good and bad!

vs.10 - glory and honor from 7 -- add peace -- outcome of eternal life!

11 For there is no partiality with God.

Romans 2:11 (NOTES)

Short statement on judgement (vs. 11-16)

12 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law;

Romans 2:12 (NOTES)

Grazier - Sin without Law - Gentiles will perish and be judged according to what they know -- Jews will be judged according to the Law. We are also responsible for the truth we hear and we will be judged according to what we know. We must make every effort to "come across with God", to seek Him in all that we can do! Slowness in applying what we have learned will not bring wrath but He will chasten to bring us around - God's methods will become more severe to help us along. God has to get rough with some of us to get the good out of us!

Godet - This was a truism to the rabbi's and a character quality of God - that judgement would

come on any sinner - with or without the Law! Deut 10:17; 1Sam 26:7; 2Chron 19:7; Job 24:19 - no Jew would dispute this. "no partiality" -- "accept the countenance" opposite of just judgement which looks only at the moral worth, character or actions. "with God" this is the focus. Gentiles are not judged for not having the Law. "the want of the law no more destroys the one than its possession saves the other." (Godet pg. 121) "sinned" aorist tense - transport us to the point in time of sin as a completed act - thus the hour of judgement. "The very thing the apostle wishes is by this antithesis to emphasize the idea that the Jews alone shall be, strictly speaking, subjected to a judgement, a detailed inquiry, such as arises from applying the particular articles of the code. The Gentiles shall perish simply in consequence of their moral corruption...The Jews, far from being exempted from judgement by their possession of the Law, shall, on the contrary, be the only people judged (in the strict sense of the word)." (ibid.)

Explanation in vs. 13 -- demonstration in 14-16

13 for not the hearers of the Law are just before God, but the doers of the Law will be justified.

Romans 2:13 (NOTES)

poietes poy-ay-tace' AV-doer 5, poet 1; 6 1) a maker, a producer, author
2) a doer, performer 2a) one who obeys or fulfils the law 3) a poet

Godet - doers, not possessors or even hearers (Law was read in the Synagogue) will be pronounced just before God (not men!). Day of Judgement. - future tense

14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

Romans 2:15 (NOTES)

Grazier - 14 - Gentiles which do the law by nature or conscience. We create a law unto ourselves. He is then obliged to follow the law which he has set up! (we don't even do that!)...Can Christ's righteousness be imparted to such that keep the code they know - but no man has kept even his own law enough to reach God. "works of the Law" - such that man can accomplish under that dispensation, what he can do only with the Laws help -- but no help comes from the Law!!! 15 - They show the work, conduct required by the Law - conscience - excuse or accuses on the basis of your conduct. Moral law within the one who judges the Gentile - could have a false idea of God. He will keep the law in spots...but has not fulfilled the law, a desire to keep the spirit of the law.

Godet -- law on their hearts -- "The heart is always in Scripture the source of the instinctive feelings from which those impulses go forth which govern the exercise of the understanding and will." "their hearts..thoughts" -- each man is responsible for his own response. Paul's purpose is "to demonstrate that he (Gentiles) hear it (the law), just as the Jew heard it at Sinai". (Godet pg 124) Even as the Jew does, the Gentile "discusses the data of the moral instinct which serves as

his guide. His conscience joins its approving testimony". Similar to what Rabbi's did in their discussions! Conscience - to know within one's self - understanding applied to the distinction of good and evil. Conscience works with or against the heart...not only a hearing but even a judging! (maybe an amen!, just like in a synagogue or church!) the heart that was so sinful in chapter 1 is still capable of this intriguing dialogue within itself!

16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

Romans 2:16 (NOTES)

Godet -- from verse 6, the thought closes in judgement...note vs 29 - this is what God will be looking for! Holiness of heart! Jesus "will not be satisfied with a parade of external righteousness, and that He will demand a holiness like that which He realized Himself, which, taking its origin in consecration of heart, extends over a whole life. (Godet pg. 126-127) The next section will apply the principles that have been here laid down...

Romans 2

17 ¶ But if you bear the name "Jew," and rely upon the Law, and boast in God,

Romans 2:17 (NOTES)

Perils of Self-Righteousness 17-24

Grazier - Particular focus on the Jew here, boasts of knowing what God has said.

Godet - Application of principals set down in the first part of the chapter. 17-24 - advantages of which the Jew boasts

1. The gifts of God (17)
 2. Superior capabilities of the gifts (18)
 3. the part they think (pretentiously) they are called to play (19,20)
- 21-24 - iniquities of his conduct

Jews have more than a good name - Jehoudah - "praised one", but also the Law itself. Note in this verse - Jew, Law, God and the verbs --to bear, rely, boast (to call oneself, to rest, to glory)

18 and know *His* will, and approve the things that are essential, being instructed out of the Law,

Romans 2:18 (NOTES)

Grazier - They had His oracles, the Law. They knew His ways..."approvest" - carrying thru something, the more excellent things of God. He knew well the things which God had said because he had often gone thru them. Looked at the Law academically. He knew the hairline distinctions between the Do's and Don'ts.

Godet - 2 capabilities that distinguish the Jew - 1) knowing God's will - a great gift
2) discern & appreciate the most delicate shades of moral life thru this knowledge. "instructed"
-- katecheo kat-ay-kheh' -o - to be penetrated by a sound

19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

Romans 2:19 (NOTES)

Grazier - You can guide the blind, gentiles - you have the light, the truth! You are the only ones that can be the light you have it! (Sarcasm - they did none of this!)

Godet - first of 4 term which set forth moral treatment which the Jew as the "physician of mankind" can use to cure the "sick" Gentiles... 1) guide of blind - takes his hand to show him the way 2) light to those in darkness - dispels the darkness by the light of revelation

20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

Romans 2:20 (NOTES)

Grazier - you can teach and show others....

Godet -

- 3) instructor/corrector (paideutes pahee-dyoo-tace' AV-instructor 1, which corrected 1; 2
a) an instructor, preceptor, teacher
b) a chastiser 4) teacher (didaskalos did-as' -kal-os) of infants (one who cannot speak, jews so called proselyets)

they had truth and knowledge in a "precise formula"

21 you, therefore, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal?

Romans 2:21 (NOTES)

Grazier -- Since you can teach others....Do you teach yourself? Do you steal? Yet you preach no to steal...you who preach Law -- do you keep it???

Godet -- Possession of the Law is one thing, but what of its practice? first 2 statements are from "the second tablet of the Law"... Theft and adultery! (22)

22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

Romans 2:22 (NOTES)

Grazier - Do you commit adultery? "you cast the first stone..."if you are perfect. Yet you preach it. You accuse - but what about what you do?

Godet - Note the next 2 sins from "the first tablet of the Law! idols - forbidden yet they took them for their value!

23 You who boast in the Law, through your breaking the Law, do you dishonor God?

Romans 2:23 (NOTES)

Grazier - to break the Law at any point is to dishonor God! Self Righteous looks at what he does and rests on what he does as being right and proper. "I'll help you just as soon as I lean to do the same thing myself." Our righteousness, at its best, is filthy rags. The Jewish Nation was guilty of disobeying the Law, even though they had it all. They got around the Law when they needed to - it wasn't in their hearts...

24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

Romans 2:24 (NOTES)

Isa 52:5; Ezek.36:20

25 For indeed circumcision is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

Romans 2:25 (NOTES)

Grazier - vs 25-28 -- Circumcision is a symbol of the special covenant, but it is useless if you don't keep the Law! Circumcision was the outward sign of what should be within!

[Baptism in Water is an outward sign also, baptized into His death and resurrection - this happened at our salvation, no value in the dunking without the fact of Salvation and commitment...Communion is the same thing, it applies the same way drink and eat all you want! Apart from the heart really seeking to drink and eat of the Spirit, the symbol is no good!!! Circumcision was meant to be the outward sign of what was to have occurred inside the heart in order to be worth something... Jews prided themselves on what they did- outward signs and rituals which they could do in their own strength and which could be seen of men -- the is self-righteousness! What about Pentecostal Phenomena??? Is it a result of what is inside of you??? Do you praise the Lord when you say "Praise the Lord?? --

3 kinds of praise

a)spontaneous - comes from the heart, can't contain it.

b) routine - told to.. because everyone else is, you know how to do it

c)"sacrifice of praise" - when thongs are going haywire, you don't feel like

it, no feeling of His moving or presence - when it is hard, and yet "you are worthy God!"

What we have is more than the Jew had - we must be examples to the world by the reality of the Joy and Peace.

Serve because you love, not out of routine performance - no matter what - even if no one ever know what you do]

Godet - remember the Rabbinical adage - "all the circumcised have a part in the world to come" what God intended for this sign was not what it had become. (Godet pg. 129)

26 If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

Romans 2:26 (NOTES)

Godet - 26,27 transformation of the Gentile see Rom 4:4 for a sense of this verse...Gentiles who by faith are keeping the requirements of the Law...even though uncircumcised in their flesh. (Gal 6:16) Abstract terms of the principal, not the means, which will be discussed later...

27 And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

Romans 2:27 (NOTES)

Godet -- is it the Gentiles or the "fulfillment of the law in faith" that will judge the circumcised Jew???

28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

Romans 2:28 (NOTES)

Grazier - vs. 28,29 The real circumcision is that of the heart, the true inner movement of our being toward God's Spirit - the outward sign is useless without the inward dedication to God that must go with it...Being! Doing without being is useless to everyone and anyone!

Godet - Circumcision of the heart, not the flesh -- inward not outward, by the Holy Spirit, no the dead letter of Law "The Spirit is the superior force which, by transforming the feelings of the heart, produces the true inward purification. The letter, on the contrary, in an outward rule which does not change wither the heart or the will." (Godet pg. 131)

29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

Grazier – circumcision is one thing, but where is our praise from? From whom do we seek it?

Romans 3

1 ¶ Then what advantage has the Jew? Or what is the benefit of circumcision?

Romans 3:1 (NOTES)

Grazier - Chapter 3 - Objections Met - series of questions that would arise to the Jewish mind. First Question - a natural response to the statements of Chapter 2 - what advantage is there in being a Jew? What advantage the symbol of the covenant?

Godet - Difficult section to follow ... Question 1 - what advantage if all are going to be judged? Rabbi's taught that Jews would not be judged due to the "sign of the covenant", but Paul has already discounted this in Chapter 2. Similar in our modern day nominal Christian, denominational affiliation but no relation! Aren't creed, baptism, membership, (even Speaking in tongues???) they enough...

2 Great in every respect. First of all, that they were entrusted with the oracles of God.

Romans 3:2 (NOTES)

Grazier - Answer...to the Jew was given the "oracles of God", this was the most important of their advantages, there were others (9:14). Paul does not deal with them here - just this main one. all the others, grew from this one - prophets of the OT, etc...

Godet - Jewish advantage is not exemption from judgement - "much" means numerous...; "very way" shows variety;

"entrusted" from pisteuo - a depository oracles - logion - log' -ee-on AV-oracle 4; 4

1) a brief utterance, a divine oracle (doubtless because oracles were generally brief)

1a) in the NT, the words or utterances of God

1b) of the contents of the Mosaic law

This would include all of the OT including the Messianic promises

3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

Romans 3:3 (NOTES)

Grazier - Question 2 - What if they, Jews, did not believe? Does the lack of faith destroy the validity of the oracle? Is the faith of God without effect? We didn't keep our part, will he keep His part of the Covenant?? Some Jews believed: David, Daniel, Jeremiah, Elijah...But Jews as a whole rejected the Messiah - Will that stop the fulfillment of the promises?

Godet -

"did not believe" - aorist tense, refers to a particular historical fact rather than a state of things refers to the rejection of the Messiah and the Apostolic teaching/preaching.

"nullify" (without effect, KJV) katargeo kat-arg-eh' -o AV-destroy 5, do away 3, abolish 3, cumber 1, loose 1, cease 1, fall 1, deliver 1, misc 11; 27

- 1) to render idle, unemployed, inactivate, inoperative
 - 1a) to cause a person or thing to have no further efficiency
 - 1b) to deprive of force, influence, power
- 2) to cause to cease, put an end to, do away with, annul, abolish
 - 2a) to cease, to pass away, be done away
 - 2b) to be severed from, separated from, discharged from, loosed from any one
 - 2c) to terminate all intercourse with one

"From the fact that Israel has rejected the Messianic salvation, does it follow that God will not fulfill all His promises to them in the future? By no means; His faithfulness will find a means in the very unbelief of His people of magnifying itself." (Godet pg.134)

4 May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, "THAT THOU MIGHTEST BE JUSTIFIED IN THY WORDS, AND MIGHTEST PREVAIL WHEN THOU ART JUDGED."

Romans 3:4 (NOTES)

Grazier - Answer: God is true! Ps 51:4 (context of David's failure before God - is this a parallel?); Ps 89: 27-37 (note 30-33ff) God will keep His people; He will not quit being the God He is! Ps 89:38ff - God will use necessary chastisement to bring them back to Himself. We cannot wear out the faithfulness of God, He will keep His word. God's faithfulness is forever, you will never "out sin" Him. He will always be there to take you back -- IF -- you come with a repentant heart, broken spirit... Nothing can make faith in God of no effect. He can meet all our needs, He can give us all a place - if we want to be used!

Godet - This was the anticipated answer. "let God be true, man is the liar". "The veracity of God becomes, is revealed more and more in history by the new effects it produces. But this growing realization of the true God run parallel with another realization, that of human falsehood, which more and more displays mans perversity." (Godet pg. 134) Note here - "all men" not just the Jews are to be declared liars!

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)

Romans 3:5 (NOTES)

Grazier - 3 - If we are unrighteous, and this commends God as righteous, if our evil makes God look good, -- why then does he chasten us? If He gets Glory from my sin, if He is praised because of it, -- why His vengeance and wrath???

Godet - Does God will the sin of man for His glory? If so, He would have no right to judge or punish, since He reaps an advantage! "our unrighteousness" - man in general, not just Jewish...

6 May it never be! For otherwise how will God judge the world?

Romans 3:6 (NOTES)

Grazier - If that statement were true, God would not be able to judge anyone! It would prevent God's Judgement and Justice!

Godet - "No final judgement is any longer possible if the beneficial consequences of sin, human or Jewish, justify the sinner. This idea is exactly that which is expounded in the two following verses." (Godet pg. 137)

7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

Romans 3:8 (NOTES)

Grazier - 7,8 If truth abounds thru a lie, to His glory, why are you judged as a sinner? Do evil that good can come? If God can turn my sin to His glory - shall we continue in evil?? NO! He would rather get glory from our righteousness - He gets no glory from a lie! He keeps His promise and receives glory inspite of us and our actions! There is no excuse for us not to play the part of the Christian, we are under observation -- Can God say of you - "Hast thou considered my servant (Job) who does thus and so???" The bible is not something you merely memorize, but rather put on. It must go beyond the academics -- it must reach your heart, soften it, remake it.

Godet - This focus is on "how does God still judge me?" "truth of God" returns to vs 3,4 -- our lie ... "This lie consists in voluntary ignorance of goodness, to escape the obligation of doing it. The verb (perisseuo per-is-syoo' -o) "hath abounded", strictly: flowed over, denoted the surplus of glory which God's moral perfection extracts from human wickedness in each case" (Godet pg 137)

verse 8 pushes the idea even further (seemed to be an accusation by some) -- sin that God may get glory!!!

Damnation (krima kree' -mah) is all that Paul has to say for such ideas...

A fuller explanation of this will be found in chapter 11

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

Romans 3:9 (NOTES)

New Section 3:9-20 - Scriptural Support of Universal Condemnation 9-18 scripture quotes
19,20 formal conclusion of the matter

Grazier - Since the Jews has some advantages over the Gentiles are they better? NO! Jew and Gentile are all under sin - having the law or no, they are all sinners and breakers of God's law...

"under sin" later "under law" & "under grace" think on this.... a yoke which breaks and crushes those who carry it.

Godet-"are we better" might be better translated "are we sheltered" denoting a moral point of view, rather than an idea of superiority. This is the usual view in classic Greek. "We cannot flatter ourselves that we have a refuge because of our Jewishness". "In point of fact, God's wrath is not based solely on trespasses committed, which have something external and accidental in their character; it is founded, above all, on the permanent state of human nature as is about to be described by Scripture." (Godet pg. 140,141)

10 as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

Romans 3:10 (NOTES)

Grazier - Ps 141:3 - righteousness does not depend on just having the law! It depends on much more - all are under the power of sin and deserve judgement-judgement based on God's character.

11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

Romans 3:12 (NOTES)

Godet-vs. 10-12 6 sentences taken from Psalms 14:1-3. At first glance, this Psalms seems to be depicting the wickedness of the Gentiles only, but compare with verse for "the eat up my people" my people denotes the true people of God. Note verse 6 "the afflicted" and also verse 10. Verse 11-2 terms-what is related to understanding, the knowledge of the creator and His works; the other refers to the will. "Mankind resembles a carrot and which has straight, and is moving in the direction opposite to the right one, and these members can do nothing to help one another in the common misery (do good)." (Godet p. 141)

**13 "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS";
14 "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";**

Romans 3:14 (NOTES)

Godet-vs. 13,14 the second group of Scriptures described human wickedness manifested itself in the form of speech. Note 4 propositions which refer to different organs of speech: throat, tongues, lips, mouth. Each of these have a power to hurt others while under the domination of sin. Throat equals a tomb. Tongue is used for continual deceit (imperfect, active, indicative) lips and infuse poison mouth full of bitterness and hatred (Godet p. 141-142)

**15 "THEIR FEET ARE SWIFT TO SHED BLOOD,
16 DESTRUCTION AND MISERY ARE IN THEIR PATHS,
17 AND THE PATH OF PEACE HAVE THEY NOT KNOWN."
18 "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."**

Romans 3:18 (NOTES)

Grazier - 11-18 - scriptural affirmatives of his conclusion -- necessary to a Jewish mind and thinking. None seek after God - Jew or Gentile - none have followed thru. We are all sinners and therefore under the Law.

Godet-15-18 4 propositions, the first three from Isaiah 59:7,8-context of the corruption of Israel. Feet-an emblem of walking, without regard for neighbor. Destruction-suntrimma soon-trim' - mah AV-destruction 1; 1

- 1) that which is broken or shattered, a fracture
- 2) calamity, ruin, destruction Misery-talaiporia tal-ahee-po-ree' -ah AV-misery 2; 2
- 1) hardship, trouble, calamity, misery no peace-this can never exist in the heart of such men. "Fear of God" a term usually an expression of a tender heart, is absent from their point of view (eyes). With the strokes of his pen, all is paving the picture of the state of man, declaring this as the reason that divine condemnation and judgment is suspended over the human race. (Godet p. 142)

Romans 3

19 ¶ Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

Romans 3:19 (NOTES)

Grazier - Law is an economy...we must follow the Law where we are: Nation, State, School, Job...and all become guilty before God because of the Law.

Godet- In vs. 19, Paul appeals common sense of his readers. All old Testament sayings were written and uttered for them, even if they were not to them. The goal is so that every mouth,

even Jewish, will be stopped. All mankind, both Jew and Gentile, will be under the stroke of justice (accountable-like one whom the judge has declared guilty, and who owes satisfaction to the law he has violated). This is a judicial term, and corresponds with verse 9.

20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Romans 3:20 (NOTES)

Grazier - Guilt is established and no man can be justified through the law. None are justified by deeds or ways of the law-the law teaches us. Every mouth is stopped, all are condemned by the law. Works of the Law-such work that man can accomplish under a dispensation; no other help than that of that particular dispensation- Law-what you accomplish when you try to keep law-you do what you're enabled to do-and that isn't anything! The commands carry no help if on how to keep them. The code is here to show us that it cannot be kept. Law exposes sin-shows our inability. The corruption of our nature in Adam took away our capability to keep the law. Law shows us that we cannot do it-we cannot keep the code of living-we must be justified by faith and by faith alone! Nothing is wrong with the law, it is Holy! Who keeps the law? Not to only keep the letter. They wanted to steal, to kill, to hate, to worship idols... Spirit of law is necessary to do enter keep the law! Law is not just the code-behind it is something worth while, something Holy, we keep what we aren't harmony with it. Mechanical performance is not harmony with what is behind the law. Doing is a sign of the commitment of faith!

"Knowledge of sin"-this is what tells you "what you did was sin". The awareness of your inability to keep the law-why you sin-the reason why you can't keep the law. The Law tells us we are sinners. Exposes our nature and our lack of love for God!

Law does not give us that means to keep it (Galatians 3: 21-24). If a law was sufficient, Christ would not have died. He came and completed the law. What ever help us, or communicates to us, or aids us in keeping the law is what we should pursue! The dependence or trust in keeping the code as a means of betterment is what fails us. The economy of the old Testament has failed and therefore a new one must come and penetrate our very Being. "Code keeping" is the self righteousness of man. (Job is an example of keeping the code-but he justified himself) don't boast of what you did! Boast of God not how you keep a code! The law is kept in the heart not the vocal cords or the hands or the feet or any other part of us!

Godet-"all the world" includes the Jew. Ritualistic and moral work did not merit special treatment. "No Flesh", no human creature. First use of the phrase "works of a law" (3:28, 9:32; Galatians 2:16, 3:2,5,10). This could mean a work exactly conformed to the law, but more naturally refers to "works such as man can do when he has no other help than the law-pays to say, in fact, in his own strength." (Godet p. 143) note Galatians 3:21-the law does not communicate the Spirit of God and through him the life of love which is the fulfillment of the law (Romans 13:10). That which meets the letter of the law, does not meet the intended desire of God: the fruit of the Spirit. Law was not given to sinful man to furnish them with a means of justification, rather, it was given to help them in discerning the sin reigns over him. In chapter 7, Paul considers himself as a power in its relation to the law.

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Romans 3:21 (NOTES)

Grazier - "Righteousness of God"-this is a return to chapter 1 verse 17! The state of reconciliation with God in which man is placed by imputed righteousness which is given to man when we stand by faith. This is a part from and with no reference to the law block had nothing to do with the imputed righteousness which came through faith by grace! Righteousness by another economy-why keep the old which could not save you in the first place? Our commitment, faith, tells us that when He speaks we must observe what He says. Listen to the Person not to the code seek to please the One who died for you. We are under Him not code! Why quibble about the law? Obey Him out of love, faith! Don't be bound to the things of the law, rather, the bound to Him. The righteousness of God will be imputed to us, given to us apart from any involvement with any law!

Godet-3:21-26 The Fact Justification by Faith "righteousness of God is manifested" this connects this phrase with the thesis statement in 1:17. The phrase "without the law" stands with emphasis. "Under the old dispensation, righteousness came to man through the thousand channels of legalism; in the new, righteousness is given him without the least cooperation of what can be called a law." (Godet p. 146)

"Manifest"-phaneroo fan-er -o' -o-to put in the light AV-make manifest 19, appear 12, manifest 9, show 3, be manifest 2, show (one's) self 2, manifestly declare 1, manifest forth 1; 49

(this is different from the word used in 1:17 apokalupto ap-ok-al-oo' -to AV-reveal 26; 26) this word applies to object which was hidden by a veil and is made known by withdrawing a veil while the word used in 1:17, refers to an object placed in shadow and on which rays of light are let fall. The most important difference is that "the verb in 1:17 is in the present tense, denoting permanent revelation of the gospel by means of evangelical preaching; while here, (3:21) the form is in the perfect, because it refers, as Morrison says, "to the fact itself, which that preaching proclaims"." (Godet p. 146) verses 25, 26 will expand the thought.

22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

Romans 3:22 (NOTES)

Grazier - The righteousness of God comes by faith to us through Jesus Christ. Faith which has Christ as the object of its faith (objective genitive). All who exercise this faith are given righteousness and there will be no difference-Jew or Gentile. The Jew is a center with Law; the Gentile is a sinner without Law-the point is both are sinners! No difference in the way you are saved. You must come by faith to justification-no other way-Jew and Gentile must come by the same route, faith!

Godet-instead of legal work, this new righteousness is conferred through "faith in Jesus Christ".

Note that "righteousness" has no article, "which serves to indicate the category: righteousness of divine origin, opposition to the legal dispensation, in which righteousness proceeds from human work." (Godet p. 147) it therefore falls to faith which has no merit, as opposed to works, the very thing the new dispensation wishes to exclude. Righteousness is now and object of faith. "Faith, indeed, as we have seen, plays a double part in justification. It is the disposition which God accepts, and which He imputed as righteousness; and is at the same time the instrument whereby everyone may appropriate for his own personal advantage this righteousness of faith." (Godet p. 147)

23 for all have sinned and fall short of the glory of God,

Romans 3:23 (NOTES)

Grazier - Since all have sinned, you must be justified by faith. This verse is an excellent definition of sin and refutes those who claim to have no sin in their lives, where then is God's glory?

Godet-(22b, 23) "for there is no difference: for all have sinned, and are deprived of the glory of God." This state and shows "there are not two ways by which men can be justified, the one that of works, the other of faith." The Greek text clearly places this phrase with verse 23, it was separated in order to make it a parentheses, rather than a statement of fact. "Have committed sin" aorist tense, "no account is taken of the question whether they have done so once or a hundred times. Once suffices to deprive us of the title of righteous and thereby the glory of God." (Godet p. 148) This "glory of God" is not: glory in God sight, the act of glorying in God or to glory by God. The only meaning that makes sense is "the divine splendor which shines forth from God Himself, and which He communicates to all that live in union with Him. (Godet p. 148,149) God can communicate this glory, because He possesses it Himself, and it belongs His nature. By Sinning, man lost both what he had received of it and what he was yet to obtain from it.

24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Romans 3:24 (NOTES)

Grazier - Grace-(charis) an unmerited favor, a kind act to a servant, the loving act of God toward His enemies, totally undeserved, free justification in spite of our failures and sin. God is good to us in spite of what we have done, he gives us a gift and makes us "just as we should be" how can we earn what comes as a gift? There is no gift, love, grace, if you try to earn or merit the gift in any way.

"Grace through the redemption" think of an article in pawnbroker's shop-another redeems it for you, pays your debt for you. "Debt" Ransom from a kidnapping. Gets back what was lost. We sinned against His Holiness, we were in bondage, Christ paid the debt and pardoned us from death. He paid the price for us, we could not. The Law demanded death, so Christ became Flesh, died in our place, and redeems us. This is God's gift! The death of His Son so we could be "as we should be" by exercising faith in Jesus Christ. The basis for justification by faith in Jesus-His death for us! God's Holiness demanded that all who sinned should die! We are now

dead through Christ! God's grace is justified through Christ's death. His motive? His love for us!

Godet-"Being justified" history appears from verses 21,22, and in the present participle, refers to every moment in the history of mankind when a sinner comes to believe. "Being justified" is qualifying in three directions: mode, origin, means.

Mode is expressed by the adverb *dorean do-reh-an'* AV-freely 6, without a cause 1, in vain 1, for nought 1; 9

1) freely, undeservedly -is not a matter of wages it is a free gift.

Origin-His grace, God's free goodwill inclining Him to sinful man to bestow on him a favor. (charis) "There is no blind necessity here: we are face-to-face with a generous inspiration of divine love."

Means - Deliverance wrought in Jesus Christ. *apolutrosis ap-ol-oo' -tro-sis* AV-redemption 9, deliverance 1; 10

1) a releasing effected by payment of ransom

1a) redemption, deliverance

1b) liberation procured by the payment of a ransom this is a deliverance by way of purchase, ransom.

25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

Romans 3:25 (NOTES)

hilasterion hil-as-tay' -ree-on AV-propitiation 1, mercyseat 1; 2

1) relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation

1a) used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated); hence the lid of expiation, the propitiatory

1b) an expiatory sacrifice

1c) a expiatory victim

Grazier-Propitiation-to appease, to be the Atoning force for someone, satisfaction. "Remission of sins" passing by as not noticing it all. Pardon past transgressions, to overlook it. God sent Him forth to be our substitute: through faith, we receive the forgiveness of sins past. This declared His righteous character. Justification cost Christ something. For Christ to Ransom us, he needed to become the perfect satisfaction set forth by God. This led to the forgiving sins. 1 Corinthians 6: 20; Matthew 20:28 God Holiness demanded death which Christ paid. God set forth for Himself (middle voice in Greek) the One who held the claims satisfied the claim! He satisfied Himself! He provided in became the Atonement, the one who was robbed paid the

debt; the one who was sinned against paid the penalty; he was sinned against and yet bore the sins to the cross-double shock! We cannot earn justification. With God expects of us-He did! Then He builds into us the capability to live for Him-We all God our love, heart, commitment-"to serve because we love" how is Christ's death a manifestation of God's justice? All are called to die for his sins. A substitution was necessary because none could do it for anyone else, we must each die for our own sin. God came and did not sent and therefore could be a substitute for us. Sin must be paid for and He paid the price. Hebrews 10: 3,4 every attempt to be Holy is self effort-under law-and no one can satisfy the Law of God. We cannot pile up merit by doing! Our life is completed in Christ's death! Adam's sin came to the human race, we are all sinful, we must realize this-our corrupt nature. In Christ, we can say we are righteous and deserving of heaven-this is a gift that cannot be earned any work or action which we attempt to do. In Christ, we are sinless, spotless, heaven is assured. This is more true then our corrupt nature and guaranteed destruction in Adam. Grace is a free gift and we are now more in Christ than in Adam. We should not wait to give of ourselves because of the glorious things he has done for us - He is worthy of our praise!

Godet-quite long here, 150-162

vs. 25,26 "the marrow of theology" Calvin "there is not probably in the whole Bible a passage which sets forth more profoundly the righteousness of God in Christ." God Himself, is to the regarded as the author of the whole work of redemption. (2 Corinthians 5:18; John 3:16) "The fundamental idea of the passage is the contrast between the time of God's forbearance in regard to sin, and the decisive moment when it once He carried out the universal expiation. It is natural in this order of ideas to emphasize the fact that God had foreseen this final moment, and provided Himself before hand with the victim by means of which the expiation was to be accomplished." (Godet p. 151) note "to set forth before hand" contrasts with "at the present time" (verse 26) Old Testament concept of propitiation, portrayed on the Ark of the Covenant, the lid, the propitiatory. Day of Atonement. "Divine love manifest itself in the gift of the Son, that it may be able afterward to diffuse itself in the heart by the gift of the spirit."

"by faith"-faith in its very idea, in opposition to works. The means of the pardon has been determined by God, but He has stipulated that the condition on which this means becomes available to each individual must be faith, neither more nor less. (Godet p. 152)

Leviticus 17:11 the soul of man, the principal of life, is in the blood. The blood flowing forth is life exhaling. There are two qualifications of the means a propitiation indicated hereby the apostle: 1. The judgment of God on sin by the shedding of blood; two. Inherent of the guilty to this judgment by faith.

"Demonstrate" endeixij endeixis en' -dike-sis AV-to declare+1519 1, to declare+4214 1, proof 1, evident token 1; 4

1) demonstration, proof

1a) manifestation made by act

1b) sign, evidence This is remarkable, in that he doesn't suggest payment for compensation, or else he would have said for the satisfaction on His justice. Note what is demonstrated, His righteousness-the righteousness of God. "This particularly refers to He is justice, whereby God maintains the right of every Being, and consequently order throughout the whole moral

universe, blessing him who has respect to this order, visiting the punishment he who violates it. The essence of God is the absolute love of good, His Holiness (Isaiah 6:3)" (Godet p. 154) note verses on the justice of God: John 17:25; 2 Thessalonians 1:5; 2 Timothy 4:8; Revelation 16:15; 19:2,11, etc..

How was the cross the manifestation of the justice of God?

1. By the very fact of Christ's suffering and bloody death-2 Corinthians 5: 21; Galatians 3:13 God is here revealed as one against whom no creature can revolt without merit in death; and a center is here put in his place in the dust as the one who was worthy of death. Such is the objective manifestation of righteousness.
2. This would be incomplete without the subjective war moral manifestation which accompanies it. Every sinner might be called to die on a cross. Only Jesus could die a death for others though undeserved - in this death the sin of mankind was therefore doubly judged, and a righteousness of God doubly manifested-by the external fact of this painful and ignominious punishment, and by the inward act of Christ's conscience, which ratified this dealing of which sin was the object in His person.

"Forbearance" anoche an-okh-ay' AV-forbearance 2; 2

1) toleration, forbearance this is not to be confused with pardon. Acts 17: 30,31

26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

Romans 3:26 (NOTES)

Grazier - Righteousness-His attribute, He does what He should do-He is just and justifier!

Godet-Verse should begin "during the forbearance of God", and therefore is closely connected with verse 25. The statement of 25 is repeated at the beginning verse 26. Why? "The moral necessity of such a manifestation had been demonstrated by the tolerance of God in the past; for a had thrown a veil over the righteousness of God. But the explanation was not complete. The object to be gained in the future by this demonstration must also be indicated." (Godet p. 158) "at this time"-brings out the full power of the present time marked by this unique appearance, pre-ordained and in a sense awaited for by God Himself. See Hebrews 9:26. To what end? "That He might be just and justifying"-that while being and remaining just, God might justify. Gess-"a judge who hates evil, but does not judge it, is not just: if the righteousness of God did not show itself, it would not exist." God tolerance toward sinned in times past, had to give way toward manifestation of justice or justice itself would have been annihilated.

"Men must not imagined, as they might easily do, especially with pardon before them, that the justice of God is somehow completely absorbed in His grace through the act of justifying. There is in the firm and immovable will of God to maintain right and order in the universe-His justice, that is to say-the principal of justification of the levers no doubt, but not less certainly that of the judgment of the impenitent." (Godet p. 159)

Christ, after having secured His righteousness, is able to justify the unjust-for He has, the means

of justifying them justly. "The cross re-establishes order by putting each in his place, the Holy God on his thrown, rebellious man in the dust... Sin is thus judged in his conscience, as it was in that of the dying Jesus-that is to say, as it is by the Holiness of God Himself, and as it never could have been by the ever imperfect repentance of a sinner." (Godet p. 159)

The name of Jesus closes this section, has no other praise could or should.

27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

Romans 3:27 (NOTES)

Grazier - Boasting, glorying, is now excluded because it is all by faith. None can boast because it is not of anyone's work or through the Law. We receive our salvation through faith and commitment to Him. The exercise of faith does away with merit in justification.

Godet-verses 27-31- How this mode of justification harmonizes with a true meaning of the law. Boasting- kauchesis kow' -khay-sis AV-boasting 6, rejoicing 4, glorying 1, whereof I may glory 1; 12

- 1) the act of glorying this term denotes not the object boasted of, but the act of self-glorification. An article proceeds the word, making it a specific boasting primarily of the Jews. Woe to any who would justify themselves by their own works instead of deriving the righteousness from the work of Christ. This has been forever excluded by verses 24-26. The remains nothing else from man to do, whether Jew or Gentile, then to lay hold of it by faith.

Verses 9-20 were intended to shut amount of all men, and of the Jews in particular, before God, by giving them the knowledge of sin. "It followed that the mode of justification which best agreed with the law was that which traced the origins of righteousness not to the works of the law, by means of which man thinks that he can justify himself, but to faith; for, like the law itself, the righteousness to faith brings all boasting to silence, so that the righteousness of works, which lays a foundation for boasting, is contrary to the law, while that of faith, which excludes it, is alone in harmony with a law." (Godet p. 163) The questions of verse 27, were designed to show that the glory which man derives from his self righteousness, and which the law had already foreclosed, has been finally excluded. All that remains now, is the "rule" of faith. (Godet p. 163)

28 For we maintain that a man is justified by faith apart from works of the Law.

Romans 3:28 (NOTES)

Grazier-Paul is bringing his point to conclusion. Man is justified by faith. "Deeds of the law"-ability to do with the law demands/provides-which was 0. Earn by the works of the law? No one can! The law gives no help! Doing out of necessity-our heart is not in it-is all worthless.

Godet-relation between this verse and verse 27 rests in contrast between the idea of boasting and the idea of being justified by faith. "We exclude boasting in proportion as we affirm

justification by faith." There is no longer any participation in the "works of the law".

29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

Romans 3:30 (NOTES)

Grazier-God of the Jews only? No, but of the Gentiles also-for both are justified by faith in Christ this is the only route which we must all come to God by.

Godet-to respond in the negative to the question of first 29 would violate the Monotheism so dear to the Jews, and in which they glory. There is no article before "Jews", therefore it denotes a category. The entire Old Testament calls for Him to be the God of all. (Jeremiah 10: 7) if indeed God is One, it follows, that He is the one who will justify. "The harmony between the mosaic law and justification by faith has been demonstrated from two points of view: one. That of the universal humiliation (exclusion of all boasting), which results from the former and constitute the basis of the latter (vs. 27,28). 2. That of the unity of God which is the basis of the Israelitish Mosaism and prophetism, as well as that of evangelical Universalism (vs. 29,30). Thereafter nothing more natural than the conclusion drawn in verse 31. (Godet p. 166)

31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

Romans 3:31 (NOTES)

Establish- histemi his' -tay-mee AV-stand 116, set 11, establish 5, stand still 4, stand by 3, misc 17, vr stand 2; 158

1) to cause or make to stand, to place, put, set

1a) to bid to stand by, *set up*

1a1) in the presence of others, in the midst, before judges, before members of the Sanhedrin;

1a2) to place

1b) to make firm, fix establish

1b1) to cause a person or a thing to keep his or its place

1b2) to stand, be kept intact (of family, a kingdom), to escape in safety

1b3) to establish a thing, cause it to stand

1b31) to uphold or sustain the authority or force of anything

1c) to set or place in a balance

Grazier-do we make the law useless? No! We should not get rid of the law-Christ came to fulfilled and establish the law, not to destroy. Rather, through this process of faith, we establish the law-we fulfilled a law exercising faith. When there is an act that arises out of faith, it is of the same Spirit that prompted God to give the law. Similarity of Spirit. The Spirit of the Law is what must be kept-when faith is allowed to have its way, it produces a conduct in harmony with

the Spirit of the Law. What law is here mentioned? "Thou shall not..." No! "Thou shall love the Lord thy God..." with all your Being, love others, love yourself! This is the real Spirit of the Law-keep to keep this in all your Being. The willingness to do this comes out of your love for God. The lot is not a list of do's and don'ts-those our regulations to show the proper conduct that God thinks is proper, Holy, just, and right. It's what God wants us to be. Faith establishes the harmony between ourselves and God's intent when he made the Law-we do what God wants: Jeremiah 24:7; 30: 33-34; 32: 38-41 a covenant with in the hearts of His people, they would want to do what is written. Harmony between God and us.

Which restricts us more? Law or grace? Grace gives the capability to keep the Law to heart wants to keep within the circle of grace and that keeps us within the letter of a law. In dealing with things of the law, the solution is written not on a tablet but on our hearts in faith, love, and grace. God goal was not a mechanical code or solution that would put us back under the law. Grace carries with it a special relationship with God. Let the peace of God be the umpire in all your decisions. Seek God for wisdom and guidance. What best approach because of Christ? We can ask for God guidance in sticky matters! He would give the answers.

Godet-"Paul's gospel was accused of making void the law by setting aside legal works as a means of justification; but he is just proved his adversaries that it is his teaching, on the contrary, which harmonizes the true meaning of the law, while the opposite teaching over turns it, by keeping up the vain glory of man, which the law was meant to destroy, and by violating monotheism on which it is based." (Godet p. 166)

Romans 4

1 ¶ What then shall we say that Abraham, our forefather according to the flesh, has found?

Romans 4:1 (NOTES)

Grazier-did Abraham come to God through his own power? No! His belief in God is that which was reckoned to him as righteousness. As pertaining to the Flesh-

1. Our father
2. What did he find according to the Flesh? We are all ancestors of Abraham, our earthly father, what did he find?

Godet-outline: vs. 1-8, Abraham justified by faith
vs. 9-12 Abraham justified by faith alone

This is one question not 2. "What shall we say then that Abraham our first father has found according to the Flesh?" "Flesh denotes here human activity in its state of isolation from the influence of God" (Godet in p. 168) "our" refers to Christians in general, whether Jewish or Gentile in background.

2 For if Abraham was justified by works, he has something to boast about; but not before

God.

Romans 4:2 (NOTES)

Grazier-justified by works-obedience to the Law completely. Any effort of man that could reach God would give us cause to boast. But no man can do this. We cannot glory except in what God has done for us!

Godet-the expression "by works" replaces "according to the flesh"; and "was justified" replaces "having found".

"Boast",kauchema kow' -khay-mah AV-rejoicing 4, to glory 3, glorying 2, boasting 1, rejoice 1; 11

- 1) that of which one glories or can glory, matter or ground of glorying
- 2) a glorying or boasting "before God"-in relation to God what may appear before men to be a cause for glorying, instantly disappears when placed before God. (Godet p. 170)

3 For what does the Scripture say? "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS."

Romans 4:3 (NOTES)

Grazier-Abraham's faith was counted as his righteousness, not his works. Imputed righteousness-we must believe what God says is true, we cannot give Him anything, He asks that we believe Him, this is all we can accomplish. What can you add to God? Nothing! You can't help or do anything for God, we must believe and depend on what He says-we must trust Him to help us live the Christian life.

When we do as we should do-faith-we are what we should be!

Let God do what He is supposed to do-just believe Him! Even the ability to believe is His gift-relaxed in His love and care! We need to have the same response as Abraham-our object is God and His substitution for our sin through Jesus Christ. Quality is the same for us and Abraham. Abraham was counted righteous through his faith. This belief, was counted as his righteousness, not his works. Abraham believe God-not the promise!

1. Believe God for a thing. Or
2. Believe God! Object for which we have faith is just for the moment, but to put faith upon God is for ever and what is important. Our emphasis should not be on the thing but upon the Giver! Seek Him in the gift will follow (Matthew 6: 33) not my will but Thine be done. Keep the object in mind but seek what He wants for you.

logizomai log-id'-zom-ahee AV-think 9, impute 8, reckon 6, count 5, account 4, suppose 2, reason 1, number 1, misc 5; 41

- 1) to reckon, count, compute, calculate, count over
 - 1a) to take into account, to make an account of
 - 1a1) metaph. to pass to one's account, to impute
 - 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to

something, as having the like force and weight

1b) to number among, reckon with

1c) to reckon or account

2) to reckon inward, count up or weigh the reasons, to deliberate

3) by reckoning up all the reasons, to gather or infer

3a) to consider, take into account, weigh, meditate on

3b) to suppose, deem, judge

3c) to determine, purpose, decide

++++ This word deals with reality. If I "logizomai" or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions. (A. T. Robertson)

logizomai -to take into one's account for someone else-God paid our debt to clear our account. What is there in faith that gives it such importance? Nothing-for it is not on any works. The object of the faith is God and this is the important factor.

Godet-quote from Genesis 15:6 "faith consists in holding the divine promise for the reality itself; and then it happens that what the believer has done in regard to the promise of God, God intern does in regard to his faith: He holds it for righteousness itself." "The object of his faith, when he embraced the promise, was God Himself-His truth, His faithful this, His Holiness, His goodness, His wisdom, His power, His eternity." (Godet p. 170)

"This word righteousness here denotes perfect obedience to the will of God, in virtue of which Abraham would necessarily have been declared righteous by God as being so, if he had possessed it. As he did not process it, God put his faith to his account as in equivalent." This is based on the moral power of faith itself-"simple receptivity, and it would be strange to fall back on the sphere of meritorious work when explaining the very word which are to exclude all merit." (Godet p. 171)

4 Now to the one who works, his wage is not reckoned as a favor, but as what is due.

Romans 4:4 (NOTES)

Grazier-not those that work according to the law but the re-ward goes to those who believe God-faith. If you work for what you get, it's not grace-grace is a free gift-undeserved. We have not worked for it-nor can we work for grace. It would make God inferior to something to anyone-the debtor is less than the one that gives it. God owes no one anything-it is a free gift of His love. God will not be at the mercy of anyone else-legalism or merit in our own righteousness goes down the drain-it is all worthless. What is not of faith is sin! When we brag of what we do, it is not of faith-it is sin! Conduct is not the criteria for righteousness.

5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

Romans 4:5 (NOTES)

Grazier-he that believes shall be justified-we cannot merit because:

1. God created us out of nothing.
2. He gives the power to do what we have to
3. He influences and assists in the service itself. It all comes from God-how can we glory in its? He is not obligated to give every ward since He ultimately does it all Himself. Out of grace He rewards us for our obedience-His covenant and Word. The whole package is from Him-any good in a man is his putting his trust in God for all things.

Godet-4,5-Paul analyzes the statement of Scripture concerning Abraham's righteousness. "This analysis proves that Abraham was justified not in the way of a man who had done works (verse 4), but in the way of a man who has not done them (verse 5); which demonstrates the truth of the affirmation of verse 2." (Godet p. 171) The hired workman performs his task receives reward as a debt, not a favor (verse 4). The other workmen (verse 5)-in the moral sense-who does not labor satisfactorily, and nevertheless places his confidence in God who pardons, his faith is reckoned for righteousness. The statement of Moses shows Abraham not as a good workman, but rather a bad workman! Note "justifies the ungodly"-Paul chooses a more forceful Tom men just sinned, to designate the evil of sin so that no category of sinners, even the most criminal, may think himself excluded from the privilege of being justified by their faith.

6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

Romans 4:8 (NOTES)

Grazier-vs. 6-8 David-righteousness not in works-"blessed is he who the Lord will not account his sin." Emphasis on Abraham and David-both of whom were justified by faith. Negative approach-not imputing sin makes us blessed. Therefore righteousness is imputed to us-we get one or the other! Adam sin taken off the record; Christ righteousness put on the record.

Godet-Paul places a second example side-by-side with Abraham. Your return to the unique position of the patriarch in a moment. Psalm 32-note the expressions:

transgressions/lawless deeds anomia an-om-ee' -ah

- 1) the condition of without law
 - 1a) because ignorant of it
 - 1b) because of violating it
- 2) contempt and violation of law, iniquity, wickedness

sins (pl)- harmatia/covered - epikalupto ep-ee-kal-ooop' -to to cover

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9 ¶ Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS."

10 How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

Romans 4:12 (NOTES)

Grazier-question of blessings to the Jews only-Abraham received by faith. When did he receive the promise? When he was uncircumcised, 14 years before receiving the seal of circumcision. Circumcision is a sign, a seal of the righteousness of faith. Abraham was an example of how the Gentile could be saved! He was uncircumcised! Anyone following Abraham's example-faith then conduct-could be saved. Note the connection between vs. 12 through 17.

Godet-vs. 9,10 in Genesis chapter 15 we find Abraham justified by faith: is in chapter 17,14 years later that he receives the ordinance of circumcision. Abraham, prior to circumcision, is an example to the Gentile. During this time period, he was justified by faith-and so are we!

Vs. 11,12-circumcision appears in Genesis 17:11 as the sign of the covenant between God and His people. Circumcision, therefore, was the mark and consequently the effect of Abraham's justification. Abraham, therefore, becomes the father of all who believe, not just the circumcised. "There is a desire in the faith. It seeks reconciliation with God, and consequently justification." (Godet p. 173) first 12 denotes one class of persons designated by two distinct attributes- the first is circumcision the second is faith like Abraham's this is not to set the two groups apart, but rather to place "those walking by faith", both circumcised and uncircumcised side-by-side. The common attribute is faith. (Godet p. 174) "Abraham is not only the first example of faith for the advent other believers before him (Hebrews 11); but in him there was founded for ever the community of faith." Paul has succeeded in finding the common ground for all believers, whether Jew or Gentile, and establishing the foundation of the church on this principal.

Romans 4

13 For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.

Romans 4:13 (NOTES)

Grazier-second subdivision of this chapter. Vs. 13-16 showing that the promise to Abraham was not by law but by faith and faith alone. The promise is to Abraham for a large seed-this came not through law, the through his faith in God.

Godet-"heir of the world"-this may be understood 3 ways:

1. The land of Canaan-emblem of the sanctified earth.
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14 For if those who are of the Law are heirs, faith is made void and the promise is nullified;

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15 for the Law brings about wrath, but where there is no law, neither is there violation.

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- 1) anger, the natural disposition, temper, character
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16 For this reason *it is* by faith, that *it might be* in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

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Godet-note the connection between the last words of verse 13: "by the righteousness of faith" to "it is by faith" therefore not by law! An important part of this verse is the statement of the intent of God-"there was a positive intention of God's part, when He made the gift of inheritance depends solely on faith. For He knew well that this was the only way to render the promise sure (the opposite of being made void, vs. 14)." (Godet p. 178) faith therefore is the sola condition of the promise and also the sole characteristic of those in whom the promise will be realized. Abraham is therefore the sole stem from which proceed those two branches (Jews and Gentiles) which form in him one of the same spiritual organism. (Ibid)

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Third division of this chapter- vs. 17-21, showing that even the birth of Isaac, the heir of the promise, was a work of faith.

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Godet-general the father without Abraham relation to all believers, Jew or Gentile is affirmed by a quotation from Genesis 17: 5. "Father of many nations" cannot be confined to the tribes in Israel. Note the phrase "have I made you" in the eyes of God, the patriarch is already what he shall become. Even before the birth of Isaac! God's 2 great qualities:

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- 2) His calling/creation express a permanent attribute, which is the essence of the subject.

"The passage thus understood admirably teaches wherein faith consists. God shows us by His promise not only what He wills to exist for us, but what He wills us to become and already are in His sight." (Godet p. 180) God has spoken! His promise is assigned to us! We respond, "I am so."

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18 In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."

Romans 4:18 (NOTES)

Grazier-hold against hope-promises of God made to Abraham. Logically, a brand could not fulfilled what Godhead said/demanded, yet Abraham believed that God could go be on his place currently and fulfill the promise that was made. {In hope believed against hope} (par elpida ep elpidi episteusen). "Past hope in (upon) hope he trusted." Graphic picture. Where there was no hope at all, Abraham had faith and hope on the basis of what God had said and promised. Believed in God, not the object-the object (Isaac) looked impossible!

Godet-hope is used in two different senses: one subjective, hope as a feeling: and the other objective, hope to denote the motive for hoping. "Without finding in the domain of sense or reason the least ground for hoping, he nevertheless believed, and that by an effort of hope proceeding from a fact which the I did not see nor the reason comprehend, God and His promise." "His faith burst forth in the form of hope, and that in a situation which presented no ground for hope." The following vs. will develop 2 notions: 1) against hope (verse 19) and 2) in hope (verse 20,21) (Godet p. 181)

19 And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

Romans 4:19 (NOTES)

Textual problem here-"considered (not) his own body) two of the three families of manuscripts, Greko-Latin and the Byzantine insert a negative. This would render the phrase "because he was not weak in faith, he considered not..." if this reading is correct, the meaning is still good for the look of faith would be fixed upon the promise and prevented the look upon circumstances which might have made him stagger. (Godet p. 181)

Grazier-Abraham considered his body and he believed God even though it looked, in the physical, impossible. The fact is Abraham believed God! Text may be unsure but the meaning is clear. Abraham lived by the promise God made to him. This is the proper attitude-trust God no matter what the circumstances of life! We must do things the way He said, the fruit phone no matter how dark, even unto death! Trust Him no matter what-follow God, do it His way!

Godet-Abraham is represented in this passage as placed between two opposite forces that of sight which looks at externals (verse 19) and that of faith, which holds firmly to the promise (verse 20). The correct reading is in the NASV, and the NIV.

20 yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God,

Romans 4:20 (NOTES)

Grazier-was Abraham Strong in faith, or, in faith did he give glory to God? Not much difference here, Abraham gave glory to God in faith-this is harder-you have no evidence! Paul had already said the Abraham had Strong faith, therefore his faith prompted him to give glory to God-not the poor outlook of what was supposed to come! Praise God by faith no matter what the outlook may be! God wants the commitment in faith. Don't let the circumstances bother or changed you. Prosperity is not the sign of spirituality! Serve God regardless of anything that happens-God will test us!

Godet-"yet/but" denotes the contrast to the possible and natural result of this consideration. The focal point here is the promise of God. Note "waiver in un belief"-this means to be parted, or to be divided into two men: one affirming the other denying. In regard to God's promise, there was no division in him. Rather than this, Abraham grew in strength and gave glory to God. Man was created to glorify God!

21 and being fully assured that what He had promised, He was able also to perform.

22 Therefore also IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.

Romans 4:22 (NOTES)

plerophoreo play-rof-or-eh' -o (passive tense-leaves no room for doubt!) Godet

AV-be fully persuaded 2, be most surely believed 1, be fully known 1, make full proof of 1; 5

- 1) to bear or bring full, to make full
 - 1a) to cause a thing to be shown to the full
 - 1a1) to fulfil the ministry in every part
 - 1b) to carry through to the end, accomplish
 - 1b1) things that have been accomplished
 - 1c) to fill one with any thought, conviction, or inclination
 - 1c1) to make one certain, to persuade, convince one
 - 1c2) to be persuaded, persuaded, fully convinced or assured
 - 1c3) to render inclined or bent on

Grazier-whenver God promises He is able to do. Abraham trusted in this and this was imputed to him as righteousness.

Godet-God's power is always up to His promise. The final sum up for this section is made here. Abraham put confidence in God and God counted it to him as imputed righteousness. All now moves on to the fourth division dealing with application to the existing believers vs. 23-25. (Godet p. 183)

**23 ¶ Now not for his sake only was it written, that it was reckoned to him,
24 but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead,**

Romans 4:24 (NOTES)

Grazier-it was written for us, for if we believe like Abraham believe we will be saved-for us. Keep the commitment!

Godet-the apostle takes the permanent principal and now applies to us. What has happened to Abraham, in history, will also happened to us. "Every time this condition shall be fulfilled, the same imputation will certainly take place". The faith can only have one object. Abraham looked lowered to an event in hope, holding on to God's power and promise. We look at accomplished fact which show God's power and promise. God and His manifestation is the focal point: to Abraham, the birth of Isaac; to us, the resurrection of Jesus! Note the focus is not the resurrection of Jesus but rather "we believe in God who raised Jesus". Colossians 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.

25 He who was delivered up because of our transgressions, and was raised because of our justification.

Romans 4:25 (NOTES)

Greater-who was delivered-Jesus. Delivered for/because of our offenses raised for our justification Our offenses caused Christ to go to the cross-on account of our offenses, He was raised for (dia) our justification/on account of justification-He was raised (for) on account of our justification.

The Old Testament never required the resurrection of animal in order for sin's to be forgiven. Justification is not produced by resurrection. Death is the price force in, this is what God required. At a most temporary until man could die for himself/Christ for us! When Christ died we were justified, now that we are justified, "why keep the man who paid the debt in jail?" We were justified by His death, we are free, why keep Him in the grave? If the debt is paid (1 Corinthians 15:17) the man can go free. The resurrection was prove that all was finished/consummated-in He stayed in grave, he would have died for himself! The empty tomb is proof of God acceptance. He is raised on account of our justification, He becomes our intercessor. We have a new relationship to sin now. There are no stages or degrees of justification, we are as we should be! Sanctification however takes time!

Thoughts at the end of chapter 4- How can righteousness be imputed? How can mere believing be a substitute for what should be in reality?

- 1) if Adams sin was imputed to us, we were not really involved-we've received Adam's sin-Christ's sinlessness can just in the same way beginning to us.
- 2) but how can faith be a substitute in God's eyes for the law?
 - a) Faith grabs hold of righteousness-it is a safeguard and security.
 - b) faith is an ardent and enthusiastic glue to a person who was without sin-our love for him creates commitment.
 - c) faith carries with it an assimilation of the character of Christ-it opens the pipeline
 - d) faith allows a pipeline to come from Christ to us by which we can live a Christian life-help in Christ. Reliance on Him who promised to aid us opens the way for Him to aid us!
 - e) help, assistance and devotion which come from Christ is certainly better than mechanical performance of rules. Personal devotion and commitment give Him opportunity to work in us. Service coming from real love and devotion is far better than forced deeds-service out a lot of, you desire to return in the same way. The Law could not bring devotion-faith can develop the proper channel for the development of devotion. We don't discard righteousness-faith lays hold on a better righteousness-faith is a commitment of all of us, not just our action, but our love, praise. This is much better than mechanical performance actions with no devotion in our Spirit. Faith becomes trust and devotion to God-we want to rely on His love and serve Him. Because of his love, we want to be in harmony with what He wants us to do. All our Being is committed to God. Faith is love-love is faith! Without wonder is not the other Faith enables God to work on us so that we will want to do His will. The Law could not cause this kind of love. Thousands upon thousands have died because of their devotion to God-Job "though he slay me, yet well I trust him!) The Law could not produce this-only faith! The agency of faith brings devotion-this is a famed far beyond $2+2=4$. Ask God to take you there!

Godet-2 symmetrical clauses - was delivered on account about offenses; was raised again on account of our justification. Jesus was delivered over to death for us (Isaiah 53: 12) every sinner sees this and says "see what I deserve". Our sin killed him; our justification raised him again. When someone who owes at debt has no way to pay it, he is thrown into prison. But if the debt is paid, the debtor is legally set free. (Godet p. 184) Jesus had no debt of his own. The harmony

between the revelation of the Old Testament and justification by faith revealed in the gospel has now been made. One question remains: Will this justification by faith, which saves us at present, hold good in the future? Will it last, or will it to, be replaced?

I am sorry, but chapters 5 & 6 are in a different format and not available at this time in email-able condition... in time, I hope to have them at least as hard copies...

Romans 7

1 ¶ Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

Romans 7:2 (NOTES)

Grazier-we're set free from the law and sin in Christ's death-we have no obligation to keep the law. Whenever a law was imposed, it was to reveal our inability to keep a law and our sin. This leads to frustration. But, what is the power of a lot-why should we divorce ourselves from the law? Do you know the law? Mosaic law, the content of the law. You think you can get rid of this old monster? You can! Paul set up a parallel-you can't live with a foot in both camps! Divorce yourself from the wall-any imposition on any weight of living to act thus and so-love draws us and we want to do the correct things, to please God. Serve because you love! We can make a law out of every action: praying, singing, preaching, ministry, etc. you merit nothing by these things-seek God out of love, because He deserves it. Jesus kept the letter of all because He had the power of the spirit of the law! Verse 2-when one mate dies the other is free to re-marry. The same lot that binds marriage is released upon the death of one of the parties.

MAN	LAW	
		(CHRIST)
WOMAN -- NEW MAN	BELIEVER -- GRACE	

When the man dies, the wife-hood dies! She is free to marry another person if she wishes.

Godet-p. 263-note the use of the word "brethren" this has not occurred since chapter 1:13. The grammatical structure proves the apostles is addressing the whole church of Rome, not just Jewish brethren. "Or, if you are afraid, in the work of your sanctification, to yield yourselves solely to this new master, Grace, and think that you cannot dispense with an external rule like that of the law, no ye not that..." the point in question is the believers freedom from the external walk through faith in Christ's death. "The law has only power over the man as long as he continues in his own life, in his natural state of sin: from the time he renounced to it to enter into union with Christ, he is set free from the law." Verse 2-the same law which renders the woman inseparable from the man as long as he lives, sets her free from this subjection as soon as he dies. Deuteronomy 24:1-only allowed a husband to get a writ of divorce. When one mate died, the conjugal bond is broken. It is interesting to note that Paul uses the case of the woman remarrying, and not the man. The reason for this lies in Paul's desire to show the new relationship with the new "husband". Christ could only be represented by a husband, not a wife.

3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Romans 7:3 (NOTES)

Grazier-as long as her former husband is living, if she marries another man, she is called an adulteress. Along ties them together as long as the other man is still alive. Man is bound to the law as the woman is bound to her first husband. Law must die for one to serve Christ? No way the law will last forever! Something else must die...

Godet-this verse is not a repetition of verse 2, the serves to draw a conclusion-the legitimacy of the second marriage!

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

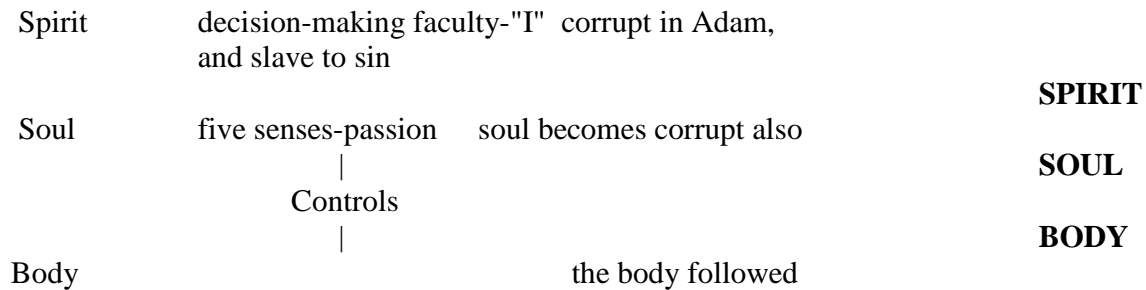
Romans 7:4 (NOTES)

Grazier-the believer dies! And is thus made free from the law to marry another. The emphasis is not the death of the believer, the strong point is the union between the believer and Grace (Christ). Emphasis is placed on this new union, whereby death is the requirement. The believers are dead to the law and the bondage of sin and therefore free to choose another-not to the death of the law. The law did not die! The Spirit of the law will never die. Necessity to keep the letter of the law brings us under that government or economy-this is what needs to be broken-acting thus and so won't merit you anything (besides guilty, because you can't keep the law). Christ died to the law and sin-read it also-we are free to be part of a new economy!

There is a sense in which the lot is dead... since we died to it-it is dead to us but God still expects us to follow certain things (Sermon on the Mount). Spiritual adultery-this is involved whenever we go back to the process of law! How are we dead? Dead with Christ-we kept the law in Christ. Another man kept the law for us and we no longer have to pay the penalty of the law. We are totally dead-completely-to the law. It is ridiculous for us to hold onto the law, we are free to go to the new relationship/union in Christ. Why more and forever over a dead husband? You are free! ("You've got a good sermon there, Brother Catapano.-Brother Grazier")

If we go back we involve ourselves in a spiritual adultery. We are now obligated to Christ-to serve Him because we love Him-all that we do must arise out of our love for Him. We cannot take any credit for acting thus and so. If we do so, we offend Christ and we commit spiritual adultery. We must be delighted to serve Him when the praise and also in our actions and conduct-all of this comes out of love. Yielded to Him and His love. We keep rules because we love God-"I'll do it-I will oblige-I will never quibble over it!" Worry about your attitude-do you love God? The breaking of the rule is not the sin-to obey is the beauty of Holiness. Do it all for the love of God. We're not to question with criticism, do it in a lonely way, seek to bring glory

to the entire system, the attitude in our hearts is what is important! Love out of duty is worthless who would want that kind of mate? Serve out of love always! Christ is free from legal status to law-so are we free from legal status to that law.



(Use Watchman Nee's Circle here... "Release of the Spirit")

When we're saved the Spirit is re-generated and then it must be worked out between your will and God.

1. Appeals to our will
2. Causes circumstances that will get us to obey Him

Satan's aim is at the soul - he makes it loom large-are desired-tax this portion to get us to change our commitment. But if we keep the commitment God will work out the rest. Satan can't change our commitment!

Conclusion-versus 1-4 we died to the law, we had to keep the law or die. We did not keep the law-Christ died and his death was imputed to a through faith. He met the claims, so we are now free from the law. Our principle of government is now in our own hearts-we are free to enter the new economy. Follow by principal not rules-obligation to a person, allow Him to enter our being in his spiritual way. Creates into us the same desire He (Christ) had-our life is not our own but is His! To go back is adultery to Christ! He can create a change in us-if we stay committed...

Godet-the new union because of the death in view here. Jesus draws all believers via our way into communion with Him and His sufferings-participation in His death, allows participation in: 1. His resurrection; 2. A new relationship. "The believer who appropriate this death appropriates also the glorious Liberty which in the case of Christ was its consequence." (Page 266) we were made to die to the law so that we might be joined to another-not to be free to do our own thing. We're joined to him who has been raised from the dead!

The object of this new union-to bring forth fruit unto God! "Activity rich in Holy works wrought in the service of God." This is not waiting for the resurrection-it is dependent on the union of the believer with the Risen One, and has for its goal to giving birth to life of good works. (Ephesians 2:10) note the intimacy "my brethren" you became dead that you should belong-that you should bear fruit!

5 For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death.

Romans 7:5 (NOTES)

Grazier-Flesh, living in sin, unsaved. Sinful passions through the law of death, law is the instrument that is used to put the penalty on their sinful actions. The law says don't! We do... and sin has an occasion to show itself up. Satan latches on to the "don'ts"-and tries to get you to do them! He will attack these very areas for he wants sin to abound.

Godet-Flesh, the whole natural man, insofar as it is under the Dominion of the love of pleasure and fear of pain, the tendency to self-satisfaction. (Page 268) these aroused areas, excited by the law, are put into a collision course and buy in citing evil, there fruit for death instead of for God. (James 1:14,15)

6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

Romans 7:6 (NOTES)

Grazier-"released/delivered" discharged from the law, we no longer have to Godet. We are free. "Newness of Spirit" (remember 6:4)-"the new state into which the Holy Spirit introduce is the believer when he establishes a full harmony between the inclination of the heart and the moral obligation." (Godet page 269!) legalists practice the law-they keep the letter of the law but now the Spirit of the law, the righteous demands of the law upon us, can be kept by the new work of God. Newness of Spirit is a new state were the inclination of my heart is in harmony with what God wants me to do. You must have the newness of Spirit before you can keep the Spirit of the law! "Oldness of letter"-state of obligation to the law.

Godet-major contrast in the "but now" our new service must not tend toward a license to do as we please! We have a new servitude, which alone deserves the name of true liberty. "Newness of Spirit"-see page 269.

Conclusion - the gospel has the power to sanctify, and therefore putting and to the rain of sin and law which was powerless to sanctify. The next section 7: 7-25 will show the powerlessness of the law to sanctify man.

Romans 7

7 ¶ What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."

Romans 7:7 (NOTES)

Outline chapter 7: 7-25

- I. 7-13-the law involved a man in death
- II. 14-23-the law leaves man to struggle and death, does nothing to help him. III.
- 24,25-a sigh for deliverance

Grazier-Who is this "I/Me"? When was "he" without the law? How did he die? When did the commandment come? There are many questions and many opinions about who is being spoken up here. Keep in mind Paul stealing with sanctification by faith (same method as justification), not through law. "I" could be a:

1. The whole of mankind
2. The Jewish nation
3. A legalistic Jew
4. a convert Christian
5. Call as a Christian, personal, not for me
6. His problem in going back to the law

Is the law sin? No! We would not know sin experimentally without the law to tell us. Show us the thing within us that cannot keep the law. The sin in costs is what causes the sin-not the law. The law merely reveals the sin in our nature. We need to be changed inside. The motion of the soul toward objects which can satisfy is natural as can be. We would not know our sin without the law being around-helpless to realize our lost condition. It reveals the revolt in our being against God-we need a newness of Spirit! Don't blame the law for your sin.

Godet-note page 271 for Godet's view on who this might be:

1. The whole race of mankind
2. The Jewish nation
3. Paul as a legal Jew
4. The convert Christian (Augustine, Reformers, Hodge)
5. Paul himself

It seemed to follow, from Paul's previous argument, that law and sin were identical or inseparable united. This would be an " impious consequence". Is the law something bad in itself, contrary to the essence and will God, and consequently malignant? The law does not produce sin but it is the law which reveals it! It is the law that unveils sin in its reality. Paul makes a statement of fact: "I did not learn about sin except by the means of law." He did not see the sin principal in himself, the presence of an evil instinct of sin, until law came. Paul might have remained ignorant forever of the state of sin in which his heart had sunk if he had not gotten to the tenth commandment! "This motion of the soul of the objects which can satisfy it is so natural to the human heart, that it would be absolutely lost in the general current of life, and would not fall specially under the eye of conscience, unless the Law said: Thou shall not coveted. This prohibition is needed to bring man to fix his attention on the spontaneous movement of the soul, and discover in this fact the symptom of an inward revolt against the Divine will." Godet page 273 The tenth commandment touch or all Paul's self righteousness and under this ray of Divine Holiness, he was compelled to pass sentence of condemnation upon himself! (Luke 18: 18 - 22)

8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

Romans 7:8 (NOTES)

Grazier-sin wrought, taking occasion of the commandment wrought all manner of sin in me. The presence of the proclamation/prohibition aroused is the things in our own soul and wanted to break the law. But, where there is no law-sin is there but it is dead as a force-its potential is not seen-it's not active and breaking anything-your doing what you're allowed to do, no guilt is involved. The law had many commandments and was able to bring about many sins. Our nature is an opposition to the law naturally.

Godet-the law itself intensified in him the force of this evil principal, after revealing the presence of sin in him. The law "made use of this means to enkindle desire for the forbidden objects." (Page 274) Sin "trades upon the commandment for its own profit." "Dead"-neka - " in active, dead, dormant state.

9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died;

Romans 7:9 (NOTES)

Grazier-without law, he was alive. (Who? When?) When the commandment came-our nature brought up the potential of the sin-we now have the guilt, we're aware of the sin that caused us to break the law. Then he died (physically or to sin?) Read Murray, and the end of chapter 7 Murray-before Paul was a Christian-as a Pharisee-the law had not focused itself on Paul in a meaningful way. He did not realize the need to keep the "Spirit of the law" not the letter only. The "commandment came" when he realized he was not matching up to God's ways. Then sin revived, Paul died. He was alive- self complacent, un-caring, no conviction of the law. There was no law to labor with. When he became aware that he was not keeping the law, sin revived, he died in that his rest full, complacent condition was disturbed-could not cope-content was gone. Question of time factor-before Damascus, after being a Pharisee? But, doesn't this also applied to the Christian who suddenly realizes that he is not keeping the "Spirit of the law"?

Godet-Calvin-"the death of sin is the life of man; and, on the contrary, the life of sin is the death of man." Could a Pharisee, like Paul was, say that he was apart from the law? Unlikely! To discover a period in Paul's life in which the words "formerly when I was under the law", really apply, we must go back to the days which preceded the awakening of his moral conscience in the operation of law. (Page 275) A Jewish child comes under the law at the age of 12. "It refers here to the state of the young impious Jewish child, trained in the knowledge and love of Jehovah, pacing by faith in the promises of his word the blessings of the covenant, a waking going to sleep in the arms of the God of his fathers, and seeking onto this please him in his conduct. In the midst of this the law comes to life! And Paul died. Note the use of the term commandment instead of law-this refers to the 10th commandment, which awakened the awareness of sin in Paul. Sin goes from inactive state, passive, to an active state. Perhaps Paul is thinking of sin as it had lived in his parents before reviving in him. It appears natural to so in this verse refers to the time when his moral conscience was first developed and to hold that this state was gradually increasing during the whole time of his Pharisaism. (Page 276)

10 and this commandment, which was to result in life, proved to result in death for me;

Romans 7:10 (NOTES)

Grazier-the law was the instrument which led Paul to death. The commandment was not because of his death, but the sin existed within him. Note the intent of the commandment was to bring life, but instead, because of sin, death resulted.

Godet-the transition of sin from its passive state to that of an active force was to Saul a mortal stroke.

11 for sin, taking opportunity through the commandment, deceived me, and through it killed me.

Romans 7:11 (NOTES)

Grazier-as above, the law made Paul aware of his sin. It should have helped but only made him more miserable. He knew he was unable to keep the law.

Godet-as in verse 8, sin is the key author and the cause of Paul's state. Sin is the true culprit! Not the law "it is this depraved instinct which the commandment encountered and calls the latter to be diametrically opposed to that for which it was given." (Page 277) As in verse 8-sin took opportunity-the commandment raises a barrier between objects and on and makes them appear much more desirable. We buy into the idea that God wants to take pleasure from us. This is the deception of sin. (See Genesis 3) deceived-causing to deviate from the right road killed-internal revolt or external disobedience both bring death. conclusion to the matter will be shown in 12, 13

12 So then, the Law is holy, and the commandment is holy and righteous and good.

13 Therefore did that which is good become a cause of death for me? May it never be!

Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.

Romans 7:13 (NOTES)

Grazier-12-the law is Holy on the basis of what Paul has just said (9-11). How does prove the law is Holy? Because anything that would bring a bad understanding of sin and leader person into justification by faith is Holy! It is therefore God's instrument. 13-sin brings the death into us through the law-the main thought is at the end of the verse: "that sin might become utterly sinful". KJV "the exceeding sinfulness of sin". The reason and prove that the law is Holy is that through it sin becomes exposed for what it is. The answer has to be found not through law rather through justification by faith. It is totally apart from any action or doing that we try-respond by believing, resting, and trusting in Him to do it all.

Godet-nothing shall invalidate the character of Holiness pertaining to the law. The law demands a voluntary consecration to God, was one essence is Holiness. Each commandment calls us back to that consecration. 13-Paul interrupts himself, needing to fully state the matter. "Sin caused my death by a good thing, that it might appear so much more sin." "But sin, that it might appear sin, turned to working might death by what was good." All of this was necessary to manifest

completely the evil nature of sin, even though it infected death on us, not by something that was evil (the commandment), but rather by that which was good, and in being good, showed the full extent of evil.

Romans 7

14 ¶ For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin.

Romans 7:14 (NOTES)

Prelude-academic problem-who is Paul describing? What doesn't mean to us? Shedd page 189, excellent here, clue to meaning-problem of conflict is between his mind and his conscience. Re-generate has conflict in the will, new principal of grace, challenging the old ways. Part of us has changed-Spirit, inner man, has been transformed-the place where commitment in worship resides. When temptation goes against our commitment, then the conflict of Romans 7 occurs. How and when shall we be delivered from this conflict-it fills the soul with amazement. Augustine-the new will which began in me whereby I love God, fights against the old will. This struggle ripped his soul, he himself was on both sides of the argument! The law is perfect and binds a man to a non-sinful state. The battle may be difficult but the victory will come in Christ at last! Hatred toward sin and love for the Lord is what defines the real victory.

Grazier-law is spiritual and Holy, it is the means of exposing sin. Sold under sin? Carnal? A Christian?! This is his nature, sinful, carnal-but not so much his nature as his soul (mind). Note verse 23 another principal, law in his members which is warring against his new nature from God-a conflict is set up because we are going contrary to our nature. Paul carnal-is being which is in conflict with his new nature. Satan does not attacked your Spirit-"stop serving God, give up your Faith!" Rather he bombarded the carnal side of our nature, Flesh-our will is attacked! As much as we say no... we are spiritual, but to the degree that we fall to temptation, we become carnal.

Godet-three cycles to this passage:

1. 14-17
2. 18-20
3. 21-23

The power of this passage lies in its monotony-repetition of thoughts is the echo of the desperate repetition that the legal state brings to a man. He shakes his chains without succeeding in breaking them! While the law is spiritual, Paul recognizes that he is not, at least in this state! There is in incompatibility between his nature and that of the law which demands absolute self consecration. "Thereby he compares himself to a slave bought for money. The seller is the Flesh, and the buyer, who has become his master, sin. In fact, a fatal contract has taken effect on us whereby the violence of the Flesh has given over our will to the power of sin. The expression sold under is stronger than the usual form sold to; it includes the idea of the shameful state of servitude which has followed the act of sale." Godet page 283,284

15 For that which I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.

Romans 7:15 (NOTES)

Grazier-The Conflict! Our Spirit hates evil-it is changed-but there is a principal that recognizes satisfaction from what he hates.

Godet-this verse contains the proof of the state of slavery which Paul has just affirmed. He is under the will of another-sin. "The moral tendency of his will to purpose good and hate evil, is connected with the acknowledgement of the perfection of the law of which he spoke in verse 14." Page 284.

16 But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good.

17 So now, no longer am I the one doing it, but sin which indwells me.

Romans 7:17 (NOTES)

Grazier-if his Spirit tells his soul that he does something wrong, criticizes, the law tells him he is wrong any agrees with what the law says because of his new nature. This is only possible in a saved person-

vs. 17-there is a sense in which this is not Paul sending-although he did and must confess it! Paul's Spirit is not changed-he is not in harmony with what his soul or body is doing. He did not alter his Spirit which is new. Our Spirit is not in harmony with what we do-that which is done in the Flesh-car will was pressured and we chose the wrong way. Terrible situation indeed! The principal of sin is in his body/soul-his Adamic nature-but not his new Spirit, this remains intact: he would-what he knows his right he would not-what he knows is evil

Godet-end of the first cycle. Paul wishes to make the measurable state of bondage to sin to which he is reduced very real to us-he's not even master of his own house; he finds a tiring forces interactive opposition to his better wishes. What humiliation, what misery! It is the state sin rather than the culpability of the act that is in view here.

18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.

Romans 7:18 (NOTES)

Grazier-note "in me, not I". Dwells no good thing-in his flesh but there is something good dwelling elsewhere in his Spirit-new nature. The will he has not the doing! Any natural man has no good thing in him. Any good in us is put there by God. Only that done for God is good. Our response to him and His call-not the man but rather the Christ in the man! (Galatians 2:20) Sanctification is where we quit and give in to the Man within us-throw in the towel! Paul realizes he could not keep the law, for that was no good in him to help him keep it-but Christ in him could-Paul can only will to do right. We still have plenty of "dust force in and law to stir up"! Who is he? He is a Christian or any human being!

Chapters 1-Gentiles need something else

Chapter 2 Jews need something else

could not keep the law!

Chapter 3 The world needs something else

But Paul is describing his experience as a Christian and he had made laws out of grace and this cannot be done. We can't put "Christianity" on the top of any list of "Do's and Dont's"

Christianity is the love relationship with God-doing His will, following Him! (Levin-fall in love

and stay in love with the work and person Jesus Christ!) We are frustrated because we try to keep a law or rule or code. We must find it on our needs in commitment to God! That's where we need a law-if all were committed we would never need a law -be in harmony with God! The invisible kingdom with no rule except that of love and commitment to God-commit all! Faith is intact of the will by which we commit our works to somebody else because we can do it ourselves. Trust in someone to bring something about-the trust Him to cover the past sins, can we trust Him for a Holy life? Are we as trusting here? We must rely on Him to bring that about. We should not rest easy when we sin-don't be content to send! But if sin brings about a state of despair whereby we think it can't be done-hang it all up! Don't let your discouragement take your eyes off the Lord! Sorrow, remorse-yes! But true Faith commitment will look to him for the answer! Trust in the person! The mess is no good, unless it helps us to look up! LEARN FROM THE MISTAKE! How you choose?

1. Relationship with God-prayer life-communion (this is important!)
2. Strength of trial-simple/difficult-sneak attack, subtle. If you squeeze hard-what will come out? (KETCHUP BOTTLE) How do you find out what's in there unless to squeeze it out? What to our will come out, for good or for evil! God allows Satan/sin to rub of the wrong way-enough for us to see how bad we are! Squeeze and what comes out is what's in you-like it or not. God wants to get it to the last drop!
3. Concurrence of the will-we must exercise Faith at every crisis! God wants us to use Faith, He wants more than a "minor majority" toward Him. Go from "Faith to Faith". Rush the problem to prayer-don't wait. Follow God 10 times in the 11th won't be so hard! Combining these three things will show us if any of our will will concur with God. We need to put some of these things behind us. Be prayed up, even if the situation is intense. If something is forced out-squeezed out of us-get in touch with the Man who gives Faith, take it straight to prayer

Godet-second cycle begins: 18-20 note the connection with 17 "sin dwelling in me"- "nothing good dwells in me" the good desire/wishing is present but not the doing.

19 For the good that I wish, I do not do; but I practice the very evil that I do not wish.

20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.

Romans 7:20 (NOTES)

Grazier-this in us is what can be antagonized. But we do have a safe area-the harbor of Faith! Our Faith must keep this area of our will which desires "the good"-Faith is the wall we must be in-week cannot keep the rules alive by our own will/in our own life. We are dead to all these things, either by the cross or by sin. We must seek in desire to show love, to hate criticism-fruit will come naturally when a branch is in total contact/harmony with God, the vine. If we try to white wash the front it will all be exposed! But your new Spirit engulf the soul-The in total harmony with God.

Godet-"I am not master of myself; a stranger has forced his way into my house holds the captive." Paul does not say this by way of excuse, but rather to describe a state of profound misery. Every time he repeats his confession (vs. 20) he's seized by even stronger conviction of the truth. This lead us to the last, and most desperate cycle.

**21 I find then the principle that evil is present in me, the one who wishes to do good.
22 For I joyfully concur with the law of God in the inner man,
23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.**

Romans 7:23 (NOTES)

Grazier-the fraction in our bodies-our soul (bombarded by sin/Satan/world) wars with our Spirit/Christ nature. Whenever our will decides to satisfy and give the into the bombardment, it weakens our Faith-Satan tries to get us to lose our Faith ourselves. But when we stand firm-refuse to give into the bombardment-we become stronger. It's dangerous to not overcome by Faith! We make ourselves vulnerable by waiting so long. This power seems so strong, yet we can overcome it by Faith (Romans 6) the desperate cry comes forth-who shall set us for a firm are seemingly inability to overcome?

Godet-this cycle while repeating the experiences shows the definitive result of the things described in the whole passage. 21-the same two characteristics of his moral state: will for good but powerless; evil carrying away in practice. We want to do good, but evil cleaves to us. 22, 23-"I joyfully concur-I applaud"-

note: law God, different law (heteros), Law of my mind, Law of sin
(conscience)

The four laws combined constitute the general law of our existence. Godet is wrong here-believes it is before salvation.

**24 Wretched man that I am! Who will set me free from the body of this death?
25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.**

Romans 7:25 (NOTES)

Grazier-The Answer! Paul comes right back-through Jesus! Victory is ours as long as we keep our faith in Him. Hang onto God, rise above the condition, the discouragement. Exercise faith-from faith to faith to faith-and allow the Spirit overwhelm all else. Refuse to give up in the fullness of the Spirit. If we keep our faith-he will make grace work! Eventually-but why take so long? Let's go into high gear! With our Spirit mind we serve God, but the Flesh only knows how to serve the wall sin. Flesh is brought into obedience by our Spirit! Body of this death-Roman execution technique. Tied to a dead body, death by rot! Loose it, get free of it, Law will only eat away at us and destroy God grace.

Godet-note Paul calls himself wretched not guilty! "Deliver-set me free" the body of sin (Romans 6:6) has become the body of death!

Final note: note the number of uses of the personal pronouns in this section "I, me" also note the entire absence of the power and person of the Spirit that will become such a large part of chapter 8!

Romans 8

1 ¶ There is therefore now no condemnation for those who are in Christ Jesus.

Romans 8:1 (NOTES)

Grazier-anyone with faith has no condemnation, even if we are in this state of chapter 7-the blood has washed us clean. It's all by faith, we are 100 percent clear and clean! Our time here is spent in getting our Flesh to correspond with our Spirit. As long as we keep our faith commitment, God will take steps to bring us around. He has the sovereignty to do this as long as we have the faith.

1. No condemnation-Katakrima-imprisonment for a debt you can't pay, punishment itself-carrying out of the sentence. Bruce-Penal servitude, waiting for the sentence. Murray-free from enslaving power of sin. Lenski-Paul senses God in his being, although his flesh is still sinning, by faith we still have no condemnation. (1 John 1:9-10; 2:1-2)
2. Spirit of life-Holy Spirit, author of life. Law of the Spirit, power of the Holy Spirit which gives us life.
3. Condemned sin in the Flesh-Christ came in the Flesh to condemn sin forever.
4. Righteousness of the Law fulfilled us-we are made righteous according to the law by Christ's death.

Therefore-Paul is coming back to the thought of sanctification in chapter 6, which he dropped to show the desperate dispute within us. No condemnation, in an eternal sense-also no condemnation now! No penalty and no sentence is upon us! In Christ we are joint heirs already (6:3). We are solved from all sentence of sin, we are inseparable he united with Christ in life and action

Law	-Mosaic - Economy	Law
Man		Man
man was an empty shell & cracked under the load internal		we now have the power "in Christ"-Law of love external

We are now acting out of the proper motivation and motive. We cannot follow a code, we must maintain our faith/love relationship with Christ. While we do not have condemnation, we do have conviction! Being led by the Spirit is key to our sonship.

This chapter has many good verses in it, it is the route out of chapter 7-out of the conflict. The process in chapter 8 is God's assurance to the believer that he will make it in his walk-God will help eliminate the conflict. He will take us where He wants us to go-elimination of the acts of sin! Seven steps are mentioned in this chapter, not necessarily in cry logical order!

Aspect 1	vs. 1-11	The power of Christ/Holy Spirit
Aspect 2	vs. 12-17	Spirit of Abba / "heirs" obligation
Aspect 3	vs. 18-20	suffering not worthy comparison
Aspect 4	vs. 21-25	power of creation-hope
Aspect 5	vs. 26-27	Spirit groaning intercession
Aspect 6	vs. 28-30	God's ultimate purpose and plan of glory
Aspect 7	vs. 30-39	God's power, authority-conquerors! No separation

Godet-Paul now turns the page, and begins to describe the work of the Holy Spirit. "This divine principal does not impose good from without; He inspires it; He causes it to penetrate into the very will, by radically transforming its direction." Page 294-295 to chapter begins with "no condemnation" and closes with "no separation".

Chapter divided into four sections:

1. Vs. 1-11 Holy Spirit as principal of moral and bodily resurrection.
2. Vs. 12-17 new state by the Holy Spirit is represented as adoption and confers dignity of heir
3. Vs. 18-30 contrast of the misery still attached to the present state with the short realization of glory to which we have been eternally destined
4. Vs. 31-39 "the hymn of the assurance of salvation"-sanctification, adoption, glorification-all by the Spirit

Chapter 7 presented the object of justifying faith, Christ, risen and when appropriated by faith, bring new life. It must be more than a state of will, there is a needed force from above to overturn the internal and external obstacles which are in opposition to God's plan (Philippians 3:10)

Vs. 1-therefore-a direct throwback to chapter 6:6. Grace does not saved by patron icing sin, but by destroying it. After sin is pardoned, in the power of sin is destroyed, it remains only as a broken power which must be resisted.

2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Romans 8:2 (NOTES)

Grazier-we are free from the power of sin-we have a new wall-a lot of the Spirit-which is taking care of the old law! It is the regulating and actuating control of the Spirit and our lives. (Murray page 276) points to a historic (passed) moment of our freedom and it still holds us. Law of sin is not the mosaic law-is the inward role of the sin principal which takes us captive. Aspect No. 1- the law of the Spirit of life/Holy Spirit-note the use of the word Spirit in this chapter (20/21). Holy Spirit will direct our course and smooth out the ride. It will flow like a river/spring continually. This first aspect is a guarantee that that which is with us is stronger than our old ways and God will bring about the circumstances which will make it work. Illustration: the ringed tree is dead even though it seems to bud for awhile. Our nature has also been ringed-Nostrand coming from the corruptable nature-we now having new source of supply-the Holy Spirit-this is stronger. But beware of new roots...

Godet-Law of the Spirit-by the two expressions not contradictory? Law-"a controlling power imposing itself on the will, or ... appropriating the very will." (Page 296) note the addition, "of life"-Spirit produces spiritual life in the believer's heart because He is the breath of the living and glorify Christ. The Spirit of life has made us free as soon as we entered into communion with Jesus Christ. In opposition to the reign of the letter of the law, which made us slaves, the reign of the Spirit of life, sets us free. The cry of the prisoner in 7: 23,24 is heard!

3 For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

Romans 8:3 (NOTES)

Grazier-how are we free? God sent his son as an offering and condemned sin in the Flesh. Even though we will fail in the Flesh, we are now free from. The law wasn't able to accomplish anything good in our lives. How was it secured? By God's son appearing:

1. Among men in "likeness of sinful Flesh" our appearance of man but not sinful Flesh itself.
2. The occasion of his appearance. He came to:
 - a. died for sin
 - b. expel it from our nature
3. Effects of His appearance among men:
 - a. He condemned the sin principle
 - b. overthrew it in the Flesh

He is the second Adam-he gives forgiveness and has gone to Father. Assurance of final salvation and sanctification is in Christ. We share in His inheritance, he will make us to or-we are free to serve him! God will work out our lives (verse 28) conform to Christ's image-we will have the assurance, we will have the comfort-all in Christ.

What any law could end cannot do-lot is weak because of the Flesh. Law was harness to a weak Flesh, block therefore could not do its job-could not sanctify us. We would not cooperate-no empowering! God sent Jesus in the likeness of sinful Flesh-Jesus came right up to the point without being sinful-He then condemned sin in the Flesh. God passed a sentence upon sin in the Flesh. Sin can not reign or rule in the Flesh, it must fail! This is carried out as soon as we apply our faith to the promise.

Godet-"God condemned sin, a thing which shall always be powerless to accomplish." "What the law could not do, God did by sending..." compare Hebrews 8: 1 The powerlessness of law to accomplish this work did not come from any intrinsic imperfection, but from the fact that it found resistance in man's sinful nature. The will of man had been subject to sin through the fall and was no longer in its normal state. God needed to reassert moral control over the body-therefore sin was judged in the embodiment of Flesh. As sin occurs in the Flesh, so the judgment. Therefore it was necessary for Jesus to come in the likeness of sinful Flesh. Sin was condemned! "The notion of a judicial sentence" Katakrima again! The victory of Christ, becomes our victory by the Holy Spirit reproducing in us the image and likeness of Christ. (Page 300-301)

4 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

Romans 8:4 (NOTES)

Grazier-the demand of the law was righteous, but we could not keep the law-no empowering. His object was to fulfill this righteous demand of the law in Christ and in us! The law demand of the punishment of death, which Christ paid-and we died with him. In this sense we are for filling the mosaic law-moral integrity of that law. The righteousness of the law is now:

1. Imputed by faith
2. He gives us a new desire we must exercise power of our will to either the tug of the Flesh, or, the greater tug of Christ. Now the righteousness is fulfilled. He has pronounced the sentence and He will bring it all about-if we don't give it in-He will do something else. We now walk after the Spirit, not the Flesh. Proper place for this phrase

Godet-focus here is not on guilt being removed, but rather on what the law demands of man. "Our Lord's Holy life on the earth is the type which the Holy Spirit is commissioned to reproduce in us, the treasure from which He draws the renewing of our life (Colossians 3:10 2 Corinthians 3:17,18). The holiness of all of us is only this unique Holiness which the Spirit makes ours: He is our sanctification as well as our righteousness, the latter by his death (which faith makes our death), the former by His Holy life (which the Spirit makes our life). (page 302)

5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

Romans 8:6 (NOTES)

Grazier-mind of Flesh serve Flesh-after the Spirit, we look to the Spirit's activity.

Godet-to be after the Flesh, is to be inwardly governed by a, as the natural manner always is. The word "according or after"-hard to translate, refers to "think of, care for, strive to obtain, aspire"-it includes thinking and willing. Versa 6-explains the moral necessity for moving, thinking in the Spirit. Note the contrast not only in death-life, but more in death-life and peace. Flesh thinking just brings about death. But the Spirit, not only gives life but adds peace.

**7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so;
8 and those who are in the flesh cannot please God.**

Romans 8:8 (NOTES)

Grazier-our sinful mind can not please God. Only that which is inserted into us is of any value we must accept it and allow Him to do His work. God brings us to the point where our attempts at righteousness disappear-we have to have no resistance to Him. Note the word subject-a military command, to fall in line, to be subject to orders.

Godet-7, 8 answer the first part of vs. 6. The death issue. Note the words hostile, does not subject, not able to do so, cannot please God. This is hostility toward God. The Flesh wishes to satisfy itself.

9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

10 ¶ And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Romans 8:10 (NOTES)

Grazier-Spirit of God in us-we are His! Which body is spoken on in vs. 10?

Godet-9,10,11-referred to the second portion of vs. 6. The life and peace promise. Note the choice: in the Flesh or in the Spirit. There is no third choice-you cannot be the Spirit Flesh nor in a Flesh Spirit! The expression: to dwell in you to notes a permit fact: is not enough to have some seasons of impulse, some outburst of enthusiasm mingle with practical infidelities. Note the substitution Spirit of God/Spirit Christ.

Vs. 10-not only the Spirit, but also Christ in you. This is the great restoration. (John 14:17,18)

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Romans 8:11 (NOTES)

Grazier-that which is in us will bring us life, it will raise us up, God will make our bodies come around. The emphasis here is that the "body of death" of chapter 7 become his a body empowered by resurrection itself-from rotting Flesh to risen Christ.

Godet (pg. 80) - Power of the HS to give life - See Romans 1:4 Holy Spirit was part of the delaration and empowering of Christ after the Resurrection -- so will He be in us!

Romans 8

12 So then, brethren, we are under obligation, not to the flesh, to live according to the

flesh--

Romans 8:12 (NOTES)

debtor - (same word from 1:14)opheiletes of -i-let' -ace AV-debtor 5, sinner 1, which owed 1; 7

1) one who owes another, a debtor

1a) one held by some obligation, bound by some duty

1b) one who has not yet made amends to whom he has injured:

1b1) one who owes God penalty or whom God can demand punishment as something due, i.e. a sinner

Grazier – We have an obligation to now live according to the Spirit – Same word as in 1:14! We need to give way to the Spirit of God and allow Him to work in us! We don't have to serve the flesh anymore! If we fail to pay attention to the Spirit, He will work on us to bring us around to His way of thinking!

Godet – Victory over sin and death once decided by the reign of the Holy Spirit, condemnation is not only taken away, it is replaced by the benediction which is given to us in all its degrees: in the present, the filial state, adoption; in the future, the divine inheritance (pg. 307) It is not enough to have received the Spirit; it is also necessary to walk according to Him. As soon as the Spirit comes to dwell in our heart, we owe Him, ourselves, and a life wholly conformed to His wishes.

13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Romans 8:13 (NOTES)

Grazier- There is a Spirit in us-if we observe it-we won't keep this., and not do the deeds of the Flesh (sin). As much as we sin, each time it becomes easier. We may move to a point where we lose our commitment, headed towards death. But, we can, obey the Spirit in us-each time we obey it becomes easier the next time-we can put this dead body totally out of our lives. We can and will destroy that deed-obey the Spirit and it will be destroyed-walk in the Spirit, Obey Him! (Check Murray) we must make use of what we have or God may hold back anymore grace from us, we must use what He has already given us! Employ the Spirit daily, cooperate with His Spirit! Note-into live according to the Flesh, you must die-"you're on the point of dying" literal. This is the only result of living according to the Flesh, allowing it to thrive, and have control of our lives. But there is an alternative-a relationship in the Spirit which will put to death, instead of us, the sin!

Godet-the body here is the author of our acts, not the instrument. If we allow the Spirit to direct and penetrate all of our life, He will bring death to the sin. Note the last phrase-"you will live"- this becomes the emphasis in the next passage: 14-16 son/heir; 17-life!

14 For all who are being led by the Spirit of God, these are sons of God.

Romans 8:14 (NOTES)

Grazier-if we're led by the Spirit, making the choices daily, we prove ourselves to be the sons of God. (Galatians 3:26; 5:6; Ephesians 1:5; 1 John 3:1; Revelation 21:7) This verse gives us the tremendous promise that we can be led by the Spirit God! Note may be, no if only, this is a fact to those who will learn to obey.

Godet-Paul does not return to the idea of not being obligated to the Flesh. He feels this is already dealt with, enough has been said! Would that we would respond! In all the Acts of life the body should not guide, but be guided. We must remember here, that Paul is not referring to the gift of the Spirit but rather the believers to render to the Spirit's influence. Note the repetition: Spirit of God/sons of God, not just sons. This establishes a close connection between the two ideas. If we're going to be His sons, we must be led By Him! (P. 309)

15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

Romans 8:15 (NOTES)

Grazier-bondage was under the Law, doing it because you had to! But now we are under no bondage, we must desire to serve Him beyond all else. Even if we should fail, no bondage, no fear! Rather, God opens a new relationship to cry out to Him-"Abba". As we cry out to Him, he responds to us! "That he, I don't want to do that anymore!" Where there is a hankering for the wrong thing, there is always fear, bondage, Law. We must commit all to him in faith! In active commitment we release all to Him-each day we must do it, each moment-from faith to faith! Our new master will not bring us under bondage-if we are discouraged, discontent it is our own bondage! Remember Brother Grazier's son and the window-he took care of the windows, just come with the attitude, desire to please God-you won't want to break a more windows!

Godet-the religions of the pagans are built on fear, even the law is built on fear/judgment/penalty. Compare 2 Timothy 1:7-Spirit of slavery/fear is not from God! The Spirit here acts in a way to a sure us of the adoption by God. This produces the cry of our heart to him "Abba Father". The Spirit of adoption is the Spirit of God which produces a spiritual state corresponding sonship. Adoption reminds us that the only true Son, in essence, is Jesus. To become sons, we must be incorporated into Him by faith (Ephesians 1:5)

Abba-Galatians 4:5,6; Mark 14:36

Gill - we cry Abba, Father: by the help of the spirit of adoption; we, the saints under the Gospel dispensation, in opposition to the legal one, under which they had not that freedom; "cry" which denotes an internal vehemency and affection of soul, and an outward calling upon God, as a Father, with confidence; "Abba, Father, Father" is the explanation of the word "Abba", and which is added for explanation sake, and to express the vehemency of the affection, and the freedom and liberty which belongs to children: the words in the original are, the one a Syriac word in use with the Jews, the other a Greek one, and denotes that there is but one Father of Jews and Gentiles. The word "Abba" signifies "my Father", and is expressive of interest and of faith in it; and read backwards is the same as forwards, God is the Father of his people in adversity as well as prosperity; it is the word used by Christ himself in prayer, and which he directs his

people to; to say no more, it is a word which the Jews did not allow servants, only freemen to make use of, and to be called by;

“it is a tradition; (say they {b},) that servants and handmaids, they do not use to call *tynwlp amyaw ynwlp aba*,, "father such -a-one, or mother such -a-one";"

in allusion to which the apostle suggests, that only freemen, such as have the spirit of adoption, and not servants or bondsmen, can make use of this word "Abba", or call God their Father.

16 The Spirit Himself bears witness with our spirit that we are children of God, 17 ¶ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* in order that we may also be glorified with *Him*.

Romans 8:17 (NOTES)

Grazier-if children-heirs-joint (similar heirs) with Christ-what he and Herod we shall inherit. (Page 298 Murray) It is very important to connect the death in verse 13 to the adoption in verse 16! Christ's inheritance is ours also - we are with Him. We're put in the same rank as Jesus. He has a situation in eternity and we shall share that! This points toward the third aspect-suffering with Christ! But the ultimate goal is evident-glory!

Godet-"it is not only our bonds which are stretched out to take hold of God who gives Himself to us in Christ, but His at the same time which embraced us and are us to His bosom." (P. 310) Spirit bears witness to our spirit-is our Spirit which receives the divine testimony. To be an heir of God is identical with being a possessor of life-the heritage of God is God Himself! "To be in heir with Christ is not to inherit in the second instance, to inherit from Him; it is to be put in the same rank as Himself; it is to share the divine possession with Him." (Page 311)

18 For I consider that the sufferings of this present time are not worthy to be compared to the glory that is to be revealed in us.

Romans 8:18 (NOTES)

Grazier –beginning aspect 3, our sufferings now are nothing compared to the glory which we shall receive. IF we don't yield to God- He will chastise us and bring us around through discipline and pain. 1 Timothy 4:19; Hebrews 12:5-11 Job suffered and was brought to purity. Suffering and righteousness (Psalms 119:67) has something to do with our sanctification. Suffering brings us to decision; to penetrate our being, dependence follows before we see our sins. Holy Spirit will no force us, but He has the right to chastise us. This helps the folly and sinfulness of our sinning to become apparent to us. 2 Timothy 2:10-14; Revelation 21,22 We suffer: as a consequence of our relationship/identification with Christ (John 17:13-18) – our refusal of this world

Godet – sees this verse thru verse 25 as one section (Meyer) 2 ideas are suggested by this verse: 1. The sufferings (sympathy same word from verse 17) of this present time; 2. The glory yet to be revealed in us (17, glorify with Him)

“for I consider/I reckon” – this carries the idea of calculation, thought. The word “worthy” can refer to something that causes a scale to move, something that is heavy enough to make a difference in the balance. Paul is saying “that when he compares the misery imposed on him by the present state of things with the glory awaiting him in the future, he does not find that the former can be of any weight whatever in the balance of his conclusions.” Godet 312 Make note of the singular “I” – Paul has made calculations for himself in hopes that the Romans will come to the same conclusion. There are two kinds of “present sufferings” 1. The misery arising from bodily sickness and the necessities of life; 2. That which is caused by enmity of man and the sins of the believers themselves. Paul has suffered much!! 2Corinthians 4:17 – light affliction!

Why was Paul so convinced? Because of the eternal weight of glory he sees before them!

19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

Romans 8:22 (NOTES)

Grazier – aspect 4 – the whole creation groans in pain till now – leaves rotting, deadly climate, wild animals. Nature was not supposed to be this way. See Genesis 2. Creation and we are groaning! We look forward to be set free from this state. The groaning shows we are not where we ought to be – firstfruits of the Spirit – the rest will come along in eternity. We wait for the redemption of our body and its release from sin. We look at ourselves and cry out “please God, deliver me!” and God is glad for that is exactly what He wants!

Godet – sees 19-25 as an extension of 18,19 – the Spirit yearns for the “age to come”, but our body is still in “this present time” “expectation/anxious/longing” – to wait with the head raised, and the eye fixed on that point of the horizon from which the expected object is to come – like the father watching for his son in the Prodigal... Creations – new creation? Nature?

Christian/non-Christian? The appearing of the sons of God in their true sanctified nature to break the bonds/curse which still holds the creation in chains. 20-21 creation is subject to the futility of our sinful nature but not without hope! (Gen 3:17) this focus of hope shows that God is indeed in control. There is a plan... not only will we be set free and into glory, but the creation will also be set free! Note: freedom and glory are tied to the children of God 22 – the whole creation is still in the process of childbirth!!! The fact that the earth needs to be reborn emphasizes the state of imperfection.

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for why does one also

hope for what he sees?

25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

Romans 8:25 (NOTES)

Godet 23-25 – this section is connected by the concept of “groaning”. We ourselves groan waiting for powerful adoption/full adoption! The redemption of not only soul/spirit but also of our body! We have the firstfruits of the Spirit – Pentecost, gifts, fruits... yet these are just the beginning 1Corinthians 15:44 there is a full adoption yet to happen (verse 15) the inward state and the outward state are being compared. Robertson – “we were saved in hope, by hope, for hope.”

A study on the verses of the Bible using HOPE would be very worthwhile here!!!

Romans 8

26 ¶ And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

Romans 8:26 (NOTES)

Grazier-beginning of the 5th aspect. The Holy Spirit praise with us-up gives us new power to reach out and pray through. He rescues us when we can't pray anymore. He wants to help us when the growing gets too rough. He comes and He praise when we are too weak. He makes intercession for us, if we just keep pressing toward Him!

This is one of the great works of Holy Spirit. Not only to help us think God thoughts, and know His ways-but also to teach us to pray God prayers! "Groanings" includes but is not limited to: praying in tongues, praying in the Spirit, praying "under the anointing". Note, that we often do not know how to pray! Our prayers are often limited by our desires or preferences which are geared to our comfort. But God has a bigger plan! If we pray His prayers, what will be the goal?

Godet-as the apostle had discussed the groaning of nature, he now moves on to the groaning of the Holy Spirit Himself. This is distinctly tied in to the concept of hope! Not only do the children of God groan, but the Spirit Himself: 1) groans with us (because we groan), 2) groans for us (because of our need). Weakness-refers to a "special infirmity, the fainting condition with which the believer is sometimes over taken under the weight of present suffering." Page 320. Note the connection with the previous verse "perseverance". The Holy Spirit supports us in the hour when we are ready to faint. The question is "what does 'how to pray' refer to? Is it style, content or method? John 17: 27; 2 Corinthians 12: 7-9 for comparison. "In these extreme situations help is suddenly presented to us, a divine agent who raises us as it were above ourselves."

P. 321 What kind of intercession? Is it intercession in heavenly sanctuary, like that of Jesus (Hebrews 7:25)? No! The place is the believers own heart! Passion! Will! The groanings go beyond our language, not just beyond translation, but that which can only be expressed in the fullness of the spiritual realm. "The understanding cannot control, nor even follow the movement of the spirit, which, exalted by the Spirit of God, plunges into the depths of the divine. Thus, at the moment when the believer already feels the impulse of hope

failing within him, a groan more elevated, holy, and intense than anything which can go forward even from his renewed heart is uttered within him, coming from God and going to God, like a pure breath, and relieves the poor down cast heart." P. 321

27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.

Romans 8:27 (NOTES)

Grazier-the Holy Spirit has a goal-to bring about the will of God in our lives. He wants to bring to the surface of our lives, the garbage and slop so that it can be skimmed away. This prepares us for what God truly wants to do in our lives. But remember, it has to do with His will, not our comfort or preference!

Godet-in contrast to our limited knowledge and weak situation comes the searching of God. His knowledge is beyond our ignorance and our knowledge! The Spirit sees only reality. 1 Corinthians 2:10-the Spirit fathoms divine plans to the bottom. The intercession of the Spirit is brought into agreement, the standard, with the will of God. But note, that the intercession is "for the saints". It is for our well-being and ultimate divine good.

"Nature throughout all her bounds has a confused feeling of its, and from her bosom their rises a continual lament claiming a renovation from heaven. There redeemed themselves are not exempt from this groaning, and weight for their own renewal which shall be the signal of universal restoration; and finally, the Spirit, who is intimate with the plans of God for our glory (1 Corinthians 2:7), and who distinctly beholds the ideal which we have but glimpses, pursues its realization with ardor." P. 322

It is God who searches our hearts: 1 Samuel 16:7; 1 Chronicles 28:9; Psalms 44:21; Jeremiah 17:10; John 16:13. Having searched our heart, having known us with intimacy beyond our comprehension, God is in the perfect place to accomplish the next verse...

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His purpose*.

Romans 8:28 (NOTES)

Note: in the Greek, "and we know that to the ones loving God all things were together God for good to the ones called according to his purpose". Emphasis is placed on the ones who love God!

Robertson- it is God who makes "all things work together" in our lives "for good". Ultimate good. Paul except fully human free agency but behind it all and through it all runs God's sovereignty as here and on its gracious side (9:11; 3:11; 2 Timothy 1:9).

Grazier-all things will work together to the good. The sum total of our existence and of God himself will move all events to bring about holiness in our life. Even to the point of Christ's death-God said he would do it, he will crack our shell and breakthrough in our lives.

Godet-"with this universal groaning which he has just describe, and the source of which is in the

suffering of the present time, the apostle contrasts the full certainty already possessed by the believers of the glorious goal marked out beforehand by the plan of God. This result, which they await with assurance, is the luminous point on which their eye is already fixed, and the brilliance of which is reflected on the obscurity of the way which they have yet to traverse: "We groan no doubt; we know not how to pray..., but we know...". P. 322

Those who love God place at the beginning to express the condition under which the prerogative that is shared is realized in man. This goes back to verse 27-Abba Father. Those in this category will always have help, hope, and holiness!

Work together-all things work in common with the believer who is the object, and who himself aspires after the good. The good here is the constant progress toward the final goal, which is the plan of God-his destination. Everything that happens will turn out in our favor according to this universal plan. There are two reasons to explain all things working in cooperation for the believers good: 1) subjective we have entered into a true relationship with a loving God; and 2) objective-all things are ordered in our favor in the plan of God. Called according to his purpose-"the call is the invitation addressed by God to man, when by the preaching of His gospel He offers him salvation in Christ.) P. 323 Those who were chosen are those who accept this call. There are also those who refuse the call, and although called remain in their condemnation. This is the difference between the called and chosen (Matthew 20:16). Many of the Epistles are written to those who are already accepted the call and become the chosen, and therefore this is assumed in the writing.

**29 ¶ For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;
30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.**

Romans 8:30 (NOTES)

Grazier - these verses are an extension of "His Purpose" from verse 28 - they outline the goal of the purpose...to be conformed to the image of His Son. God has ordained that we reflect his eternal characteristics. He will do what must be done to bring this work to completion. Conformed to every part of that image! The rest is gravy!

Godet-once we are foreknown to God, He works toward our full consummation. The decree of predestination is founded on the act of foreknowledge. What is meant by this word? Some have given the meaning of "elect, choose, destine" this meaning is arbitrary, without example in the new Testament...

proginoskw proginosko prog-in-ocē' -ko AV-foreknow 2, foreordain 1, know 1, know before 1;
5

- 1) to have knowledge before hand
- 2) to foreknow

Acts 26:5; 2 Peter 3:17-these denote not a fixed decree, but rather prescience. The natural meaning becomes "those on whom His eye fixed from all eternity with love; whom He eternally

contemplated and discern as His." P. 325. There is but one answer to the question of what knowledge God had: for known as sure to fulfill the condition of salvation-faith. "The act of knowing is exactly like that of seeing, supposes an object perceived by the person who knows or sees. It is not the act of see or knowing which creates this object; it is this object, on the contrary, which determines the act of knowing or seeing... this faith does not exist because God sees it; He sees it, on the contrary, because it will come into being at a given moment in time... Whom God knew before hand as certain to believe, whose faith He held eternally. He designated predestined, as the objects of a grand decree, to wit, that He will not abandon them till he has brought them to the perfect likeness of His own... in relation to the man whose faith God foresees, He decrees salvation and glory... it is not a predestination to faith, but a predestination to glory founded on the pre-vision of faith.

The decree of predestination embraces the realization of the image of the Son. God wished for Jesus to be the first born of many. Sinful man cannot be brought into this perfection except by a complete moral transformation which will pave a way to our glorification. What God saw, He acted on. This brings us to verse 30-

Here we see the successive acts whereby the eternal decree is executed in time: calling, justification, glorification. These are the things on God's side of our salvation-He being the clause. If he were explaining all the elements of salvation, faith would be between calling and justification, and holiness between justification and glorification. Note, the first thing that God does is to call. This includes outward preaching and inward drawing by the Spirit of Grace. These God works upon to bring them the rest of the way: justification-glorification. The focus here is the consummation of the salvation in Christ which has been founded in chapters 1 through 5. Note final comments on pp. 328-329.

Romans 8

31 ¶ What then shall we say to these things? If God *is* for us, who *is* against us?

32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

Romans 8:32 (NOTES)

Grazier-a series of questions is now used to bring about an awareness of the power in verse 30. We are the reflection of His characteristics-He ordained it to be this way! This is the assurance that he will bring it about as we respond in a faith relationship. Verse 31-note the limit on this verse-God is for us in relation to our being conformed to His image and likeness! This is not a verse that says anything we want God will do! No one will be able to stop God from bring about the full work of sanctification and glorification in our lives. He led His own Son die, what will He leave undone? Who can stand against His plan for our glorification? God will do it all to get us where He wants us, if we keep the faith-this is His command-He will complete His work.

Godet-"Hymn of the Assurance of Salvation" (31-39) 31-32-this section invites us to look at what has been said and make a conclusion. God is own our side, for that reason alone all of our adversaries will be powerless. Calvin-"not that there are none, but with such a defender none of

them is to be dreaded." Godet p. 329. We have absolute assurance in God. Note that God gave His own Son-not the Messiah, King-but his own Son! Compare this verse with Genesis 22:12! "Spared not"-both God and Abraham gained victory in the time of sacrifice. Christ was given for all of us, because of this even more will be given! Note in verse 32 the difference between "spare not" and "freely give"-the first is some thing painful the latter and act of full pleasure of the heart. Who can be against us? This refers toward act of judicial nature. The next section will deal with enemies who use other tactics...

33 Who will bring a charge against God's elect? God is the one who justifies;
34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.
35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 Just as it is written, "FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

Romans 8:36 (NOTES)

Grazier- Verse 33-who appears to say we are not justified? Not in the process of sanctification? Forget the conscience, Satan, the Law, accuser's, etc... we are justified! Our part is to keep the faith relationship. Keywords: charge; condemn; separate Nothing can stop God's love from coming to us! "I'll go we you want me to go, if you go with me, God!" His love will keep us, He won't let us fall! His love is too great.

Godet- 33-37 a list of adversaries verse 33-"Paul is not ignorant of how many accusers every believer has: conscience, the law, Satan... persons who have offended or been scandalized by our faults: all so many voices rising against us." Godet p. 330 Paul knew from experience all these things, remember chapter 7! God has set forth a statement-it is He who justifies- this goes back to the first five chapters of the book. We are God's "elect" eklektos ek-lek-tos'-to be drawn out, to be chosen. No one can bring a charge against us because God is the only one who can justify. "It is the rock against which every wave of accusation breaks." Godet p. 331

Verse 34-He move on to "the condemning one". Where accusers can be many, only one can truly judge. (Acts 10: 42; Acts 18:31; Romans 14:10) Since Christ is the only judge, look at the other things he has done for us: died, raised, interceeds! He is too busy doing the other things! Note the position of Christ: from the cross where He died, to the tomb where He broke death's power, to the right hand of God ways seeks our best!

Verse 35-again-note the focus! "The love of Christ". This is the focus not being separated from Christ, but rather being separated from His love! It all the sufferings than are named, Paul Solo and animate bearing of grudge against our unity with Christ. These things try to separate us from God ultimate gift-"the love of Christ" (2 Corinthians 5:14) Paul's list is interesting when compared to 2 Corinthians 11:23

verse 36-a quote from Psalm 44:22, context of a time of cruel oppression against God's people.

37 But in all these things we overwhelmingly conquer through Him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:39 (NOTES)

Grazier-we are more than conquerors, we will be victorious! All that is cannot separate us from God's love, He will complete His work. This is the encouragement that we need for each day.

Godet- verse 37-Paul expresses his certainty that nothing will avail two-tier the believer from the in circling arms of Christ's love. Note the statement of Superior force: not we are conquerors, but we are more than conquerors-there is a surplus of force-we have more than we need. Compare this with John 10:28-30.

Verse 38-39-the challenge to condemnation, sin and suffering is now extended to every hostile power in the universe that would threaten the bond of love between Christ and a believer. Key to this is perseverance (Colossians 1:23; second Timothy 4:10. Note that the adversary seemed to come in pairs. Even a new creation would not eclipse the love of God in Christ. This brings to glorious end the first major section of the book of Romans. After this wondrous conclusion, Paul will now return to the thesis and deal with the gospel amongst the Jews, to whom the gospel was sent first. (Romans 1:16, 17)