

# The Book of Romans: My Notes on Chapters 1-5

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## Introduction

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As indicated in the title, these are my notes and thoughts on my personal studies in the Book of Romans, although this would be commonly called a "commentary." I have warned Christians about the dangers of commentaries, and I would consider my notes no different; meaning that Christians ought to approach my notes with the same caution as they would approach any commentary. Knowing the great offenses against God I have committed in my life, and knowing that the salvation of my soul and the fact that I am still alive today is by the grace of the Lord Jesus Christ alone, I am unworthy of being in a position to complete such a project as this, but Christ's commandments to His born again remnant are clear that His elect are to teach His doctrine to those who will hear.

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*  
-Matthew 28:19-20

And that He will give us the knowledge of His Word through the anointing Spirit of God:

*But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*  
-1 John 2:27

That being said, my notes are written through my analysis of the King James Bible, the preserved Word of God, and I will not be relying on worldly sources that nearly all commentators commonly use. I will not be relying on so-called "early church fathers" because most of them were pagan philosophers that helped pave the way for the corrupt Catholic Church, I will not be relying on the so-called "Septuagint" since there is no evidence it ever existed, nor will I be relying on lexicons and concordances, which (of those in common English use today) were authored by men who did not believe on the Lord Jesus Christ. I believe that the Bible is mostly understandable on its own, if one has been [born again through repentance and faith](#), and through [prayer](#) and [fasting](#), has been given the gift of understanding and discernment through the Holy Spirit.

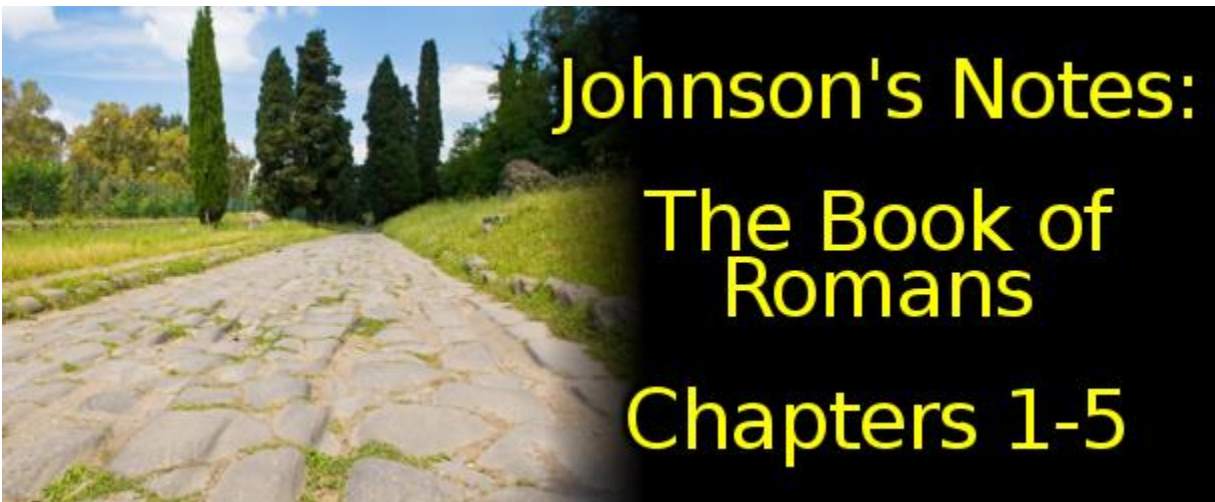
If you would like more information on these topics, I recommend the following resources here at creationliberty.com:

1. [Why I Use The King James Bible](#): This will provide information about where bible versions come from, why the KJB stands far above them all, and why the KJB is not "outdated" as is often claimed by scoffers. (i.e. It's written for modern English use.)
2. [Dangers of Using Lexicons and Concordances](#): This will provide information about the many problems with Greek-English lexicons, and the hidden truth about the men who authored them. (i.e. They denied Christ in their writings.)
3. [The 'Original Greek' Scam](#): This will explain the dangers and huge errors of the so-called "pastors" and "scholars" who try to interpret the Bible by "the original Greek." (i.e. Most of them don't even know any Greek or Hebrew.)
4. [Is the Greek Septuagint Real?](#): This will give more details on the non-existent, so-called "evidence" for the Greek Septuagint (LXX), and why the existence of such a document would defy historical and cultural reasoning.

There is only one outside source I will occasionally use to help clarify some definitions of words, and that is Noah Webster's 1828 *American Dictionary of the English Language*. Although I do not hold Webster to an equivalent of God's Word, he did base his definitions primarily on the context of the King James Bible, and based on my own studies in the Word of God, I have found his definitions to be contextually accurate in most cases. The definitions of words I am using, however, are still based on the context of the Word of God alone, and if I select a definition out of Webster's Dictionary, I am analyzing the context of the verses to gain an understanding of the correct definition. (i.e. I'm double-checking Webster to the Bible in every instance I use his dictionary.)

Though Romans was not the first epistle (i.e. letter) written by Paul to the church, I believe the reason for its placement as the first book after Acts is for the easy-to-understand and widespread application of its doctrine, helping to lay for Christians a foundation that will give them the tools they need for evangelism. There are a number of books in both the Old and New Testaments that were written earlier than the others, but are placed later, and I believe that is due to their order of importance concerning the doctrine; that God was not concerned as much with their chronological order as the order in which the children of God should gain understanding.

The King James Bible translators noted that this letter was written by Paul when he was in Corinthus (i.e. Corinth) and was delivered by Phebe, who was a member of the church in Cenchrrea. In this letter, we will learn details of the hearts of people who live according to wicked and abominable sins, the justification of faith versus the false doctrine of works, the road to salvation, the contrasting nature of those who have been born again in Christ, and much more.



# — Chapter 1 —

*[v1] Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

The phrase "*separated unto the gospel*" is Paul declaring that God has sanctified him (i.e. set him apart) according to the doctrine of Christ, and that his entire occupation (i.e. his daily job) was to bring the truth of the Word of God to the lost, and raise up the church with believers where there was no church. (Eph 4:11) Though the term 'missionary' is commonly used today, that is a Catholic term; the Bible uses the term word 'apostle'.

It should be noted that Paul did not announce himself as "Pastor Paul" or "Apostle Paul," and the reason for this is because such titles of respecting a man's person were not used among one another in the church. Instead of giving himself a title, he simply stated his calling, so that all would understand not only what it is professed to do, but that they could also analyze the doctrine he was teaching them, so they could clearly judge that what he taught was in perfect correlation with the Word of God, and thereby they would know more surely that he was an apostle of Christ.

(Read "Titles Are Unbiblical in the Church" here at creationliberty.com for more details.)

*[v2] (Which he had promised afore by his prophets in the holy scriptures,)*

The Lord God had given His Word that the light of the Messiah would go out to Gentiles, and that they would have salvation by faith. (Isa 49:6)

*[v3] Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

This connects to Paul's previous statement that he was called and sanctified as a apostle concerning Christ. The Lord Jesus Christ is the light of the world (John 12:46), and was prophesied to come through the seed of Abraham (Gal 3:16-18) and David. (2Ti 2:8)

*[v4] And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

Christ was declared by the authority of God to be the Son of God, or rather, God Himself came in the flesh, by and through His Holy Spirit. (Mat 1:20) This is why He was called "Emmanuel," which means "God with us." (Mat 1:23) He was proven by evidence to those who witnessed the resurrection of the dead, which was a sign of His coming (Eze 37:12-14), in the resurrection of men like Lazarus (John 11:43-44), in the resurrection of entire graveyards (Mat 27:50-54), and in Jesus Himself because He raised Himself from the dead. (John 2:19-21)

*[v5] By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

We who are born again in Christ have, through repentance and faith in Christ (Mark 1:15), received the grace of God (Jms 4:6, Eph 2:8), and Christ has given us what is commonly labeled today as the "great commission" (i.e. an important thing to do), which includes teaching of Christ's doctrine, evangelism, and baptism (Mat 28:18-20); all of which are duties that apostles must learn to perform, and it was by this commandment that Christ instituted apostleship.

*[v6] Among whom are ye also the called of Jesus Christ:*

Not that all those in the church of Rome were called to be apostles, because if all were apostles, there would be no stable teachers in a single location because all would be constantly traveling, and there would also be no system in place for charitable works, which us disciples of Christ are called unto. (1Co 13:2) The colon punctuation at the end of that sentence means there is more context in the next verse to know what specific calling Paul is referring to.

*[v7] To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*

Those in the church of Rome were called to be saints, meaning that they were born again by the calling of the Holy Spirit unto repentance unto the Living God and faith in Christ. Paul expresses his wish (i.e. desire) that they would have grace and peace from God and Christ.

(Read "Is Repentance Part of Salvation?" here at creationliberty.com for more details.)

*[v8] First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

For those of us who are born again in Christ, we become joyous, excited, and thankful when we see new Christians stand up in boldness and teach the truth of Christ in the face of opposition.

*[v9] For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

Paul wanted to offer evidence of his testimony, but since his prayers were made in private, which is in accordance with the doctrine of Christ ([Mat 6:6](#)), he could offer that God is a witness to the truth of his statement, being unable to provide tangible evidence they could verify. It is not that Paul prayed non-stop, throughout his entire day, but contextually, it would be in his time of prayer, every morning and night, he had not forgotten them, and made mention of them to the Lord.

*[v10] Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.*

Paul pleaded with the Lord God that He would give him the opportunity to go back and visit them, and later, he did get that opportunity. God allowed Paul to spend his final years with the church in Rome. ([Acts 28:30-31](#))

*[v11] For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;*

This is not used in the sense of an extraordinary gift, like that of raising the dead or healing the lame, but of a spiritual gift which is in the knowledge, wisdom, and charity of the Holy Spirit. This is demonstrated by the fact that he told them it was so they would be "*established*," or that there was a solid foundation for them to build upon, and that foundation should be in repentance of sin ([2Co 7:10](#)) and faith on the blood sacrifice of Christ ([Acts 16:31](#)), not in miracles, as Jesus said it is an evil people that sought after the signs of miracles ([Mat 16:4](#)), and that Paul later taught the Corinthian Christians that they ought desire to prophesy (i.e. deliver the Word of God to the people for their understanding) more than they ought desire spiritual gifts. ([1Co 14:1](#))

*[v12] That is, that I may be comforted together with you by the mutual faith both of you and me.*

That, despite having diverse gifts, they were serving all the same God, to the end glory of Christ. ([1Co 12:4-5](#))

*[v13] Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.*

Paul did not want them to think that he did not have a plan to come and see them, which gives us indication that they might have frequently requested his presence. However, he was "*let hitherto*" which means that he was prevented from coming to their location. Paul's desire was to grow more fruit in Rome, through the teaching of doctrine, and through the edification unto gifts of the spirit, raising them up an evangelists that would go forth and teaching the word, as he had done in many other areas.

*[v14] I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.*

Some may misunderstand this verse as the debt was to the Greeks and Barbarians directly, but this is an indirect meaning. Paul was saying that he was a debtor to God, whereas God had given him authority and gifts of miracles, and therefore, he had a debted responsibility to the Greeks and Barbarians, and to all who would hear the Word of God, whether they be wise who would hear, or the foolish who would reject the truth. ([Mat 7:24-27](#))

*[v15] So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*

This was in reference to his last statement, that he was a debtor to all others in his responsibility to them, and he is pointing out that had the same responsibility to those in Rome; furthermore, that he was either impartial to all regions, or more so, that he cared for all regions equally because all had the same need of the Gospel of Christ.

*[v16] For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

This is a lack of shame for the Gospel of Christ, that Paul was willing to teach it without shame, knowing the truth of the saving power and grace of God for the salvation of the lost. This indicates that there are those who do have the Gospel of Christ, but hold it with shame, either in that they hide it from others, and also, there are those who do preach it, but do so only in part, or vaguely, so that they will not be held accountable for their own sin, being hypocrites in their hearts. This is why that, so often still today, we have many who preach the Gospel of Christ in church buildings, but they are vague and withhold specific doctrine, because they are ashamed of the Gospel, which is typically done because they have no repentance in their hearts. ([Heb 5:12-14](#), [Heb 6:1-3](#))

*[v17] For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

This could mean that faith is revealed from generation to generation, in that one generation bears fruit, and the fruit of that work will then in turn produce more fruit of their own to bring to faith others in their own generation. Or, this could mean that through the faith of God, that faith is revealed unto men, and therefore, that He has been faithful to men (i.e. He has blessed men with understanding, even while they were still in their sinful nature, reaching out to them first - [Deut 7:9](#), [1Jo 1:8-9](#)), so men can then, in turn, be faithful unto God and live by that faith. ([Hab 2:4](#), [Gal 3:11](#))

*[v18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

The wrath of God, in that He will all judge men ([Rom 2:16](#)), and the prophecy of His Word, which states that all men who reject repentance and faith ([Mark 1:15](#)), or in other words, those who do not "live by faith" will be sentenced to an eternity in hell and the lake of fire. There are many people in this world who know of this doctrine, but hold that truth, or in other words, they keep it to themselves and refuse to speak of the matter to others, and they do so in order to help them justify their sin. For example, they fornicate among one another in their wickedness, as Paul will address later in this chapter, but then justify themselves that they did no wrong, even though they know it was wrong in their hearts. ([Rom 2:15](#))

*[v19] Because that which may be known of God is manifest in them; for God hath shewed it unto them.*

As I referenced to in the last verse, [Romans 2:15](#) points out that the law of God is written in the hearts, and that by their own consciences, they know the right and wrong of their actions. The proof of this is furthermore demonstrated by God showing them His great power and wisdom in the creation itself.

*[v20] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

Things we may find to be very simple, like grass, rocks, or trees, are beyond our understanding in their complexity; let alone those things which are alive, that have the blood in their flesh ([Lev 17:11](#)), which are so complicated in their structure and function, we could not fathom an intellect and power which could create such things. Thus, who the Lord God is, that is, His identity, is known to all the world; any man, woman, or child that has had any senses to interact with the creation, so that they cannot say "There is no God," without lying. ([Psa 14:1](#))

*[v21] Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

These wicked people know the very God who we (i.e. the disciples of Christ) worship, but not only do they not glorify Him as God, the ultimate authority over all creation and the final judge over all mankind, but they also become unthankful, in that they refuse to give thanks for the wonderful gifts they were given by the God who gives blessings, not only to the just and good, but also to the unjust and evil, who live in their sins. ([Mat 5:45](#)) Their imaginations became vain, in that they were useless imaginations on those things of themselves and the world, creating false doctrines, philosophies, religions and idols, and their hearts were darkened, in that all these things were created in their vain imaginations for the purpose of justifying their sins.

*[v22] Professing themselves to be wise, they became fools,*

In their own vain imaginations, they believe they have some sort of great stature (i.e. standing tall in self-worship), and profess themselves to be wise among men, but because of their arrogance, the blindness in their pride ([Pro 16:18](#)), they became fools, which is one who destitute of reason or desire to understand. ([Isa 1:18](#)) Though they lift themselves up in their pride, claiming to be reasonable and understanding of all things, they have no reasoning nor understanding capability because they are blind, ([Luke 6:39](#)) which could be applied to many people, from a scoffing atheist to a false preacher.



*[v23] And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

The use of the word 'corrupt' in this context means that mankind is tainted with wickedness, or able to become tainted, whereas God is pure and uncorruptible. It is not only bad enough that mankind is corruptible, but they furthermore take the things of this world, that which God has created, and give them the glory that should rightfully belong to God. This is done in many ways across various religious philosophies, from witchcraft to Evolutionism, in which they all worship nature itself as a god.

(Read "Evolutionism: A New-Age Religion" here at creationliberty.com for more details.)

*[v24] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

Mankind did not become unclean because they believe in Evolutionism or witchcraft or any other such foolish religion, but rather, they turned to those religious philosophies because they were already unclean. They turn to those false religions and corrupt philosophies because they desire to fulfill the lusts of their hearts, and this verse names fornication and adultery as one of those primary lusts, which goes on in many religious institutions. Witches are well-known for sexual ceremonies to perform their magic, atheists revel in their denial of the Living God so they can have free sex, and other religious institutions, like **Jehovah's Witnesses** or **Catholicism** has an extraordinarily high number of pedophiles and rapists among their leadership (which I have demonstrated by evidence in my books on those topics); thus, they dishonor the bodies they were given by God, and they deny God as an excuse to sin.

(Read "Everything You Need to Know About Atheism" here at creationliberty.com for more details.)

*[v25] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

This is not to say that they were able to make God into a liar, for God cannot lie (**Tts 1:2**), and His Word is everlasting (**Luke 21:33**), but they deceive the masses, making false claims about the Bible, attempting to change the truth into a lie, so that they can justify their wicked deeds. They serve creatures, worship of trees, rivers, and animals, pulling philosophies from them, acting as them, and dedicating themselves to them, while with their mouths, they speak heresies and blasphemies against the God who created all these things.

*[v26] For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*

Affections are those things on which we set our deepest passions, and the passions of these wicked men and women are set to things which are disgusting and repulsive. In this verse, lesbians are pointed out, in that those women cling to each other in sexual perversion which is against nature, meaning that they were created for a husband by the laws of God, with both functionality and desire for those things, but in rebellion against God, they have created a corrupt lust between women.

(Read "Feminism: Satan's Plan to Destroy Your Family" here at creationliberty.com for more details.)

*[v27] And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.*

The homosexuals/sodomites are the same as the perverted women in verse 26, that they burn in sexual lust towards one another in a perverted abomination. That which is "unseemly" are those things which are not fit to their proper use as God created men, and also indecent, which means it is not good for any to see and hear the things they do and say. The "recompense of their error which was meet" means that those wicked deeds they have done in the perverted lusts of their heart (i.e. error) will result in them being rewarded (i.e. recompense) with that which in accordance with (i.e. meet) to their deeds, which means they will earn an eternity in hell and the lake of fire if they do not repent (i.e. grief and godly sorrow of wrongdoing) and believe on the Lord Jesus Christ. (**Luke 13:3**)

*[v28] And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

As verse 21 said, they know of the Living God, but they do not glorify Him, nor do they like to think about Him and His commandments because His Word is the light which exposes their darkness; men love to live in darkness so they will not be revealed by the light. (**John 3:19**) Therefore, because they will not come to repentance, to acknowledge the truth (**2Ti 2:25**), God gives them over to their lusts, to suffer the consequences of their deeds.

*[v29] Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

Through Paul, the Lord God is telling us what is in the hearts of men who do these things. It does not matter if witches, atheists, evolutionists, pagans, homosexuals, lesbians, or anything else in between, might seem like a kind or pleasant person on the outside when you initially speak to them, because inwardly they are filled with an unjust mind to violate the divine laws of God (i.e. unrighteousness), having sex whenever they want with whoever they want (i.e. fornication), departing from goodness and righteousness (i.e. wickedness), lusting after one another and idolizing material things (i.e. covetousness), having curses and ill will against others without any provocation (i.e. maliciousness), constantly being uneasy and discontent (i.e. full of envy), desiring to take away the lives of others (i.e. murder), loving to have combat and fights with others (i.e. debate), wanting to use lies and trickery to mislead others (i.e. deceit), having a generally evil nature in all things (i.e. malignity), and loving to use slander against others (i.e. whisperer).

*[v30] Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,*

These people also have in their hearts a love to speak evil and false things behind others' backs (i.e. backbiter), a hatred of all things that are good in God and His Word, a deep desire of revenge (i.e. spiteful), a worship and esteem of themselves in their own conceit (i.e. proud), a glorifying of themselves (i.e. boasters), a creative mind to do evil deeds, and a dishonor of rebelliousness towards their own father and mother.

*[v31] Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:*

In these people is a lack of understanding, a heart who cares nothing for the value of keeping their word in honesty (i.e. covenantbreakers), having no emotion for the loss or suffering of people who have done no wrong (i.e. without natural affection), a mind unable to be set at ease and peace (i.e. implacable), showing no mercy to those who oppose them (i.e. unmerciful).

*[v32] Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

Because they know of God, they also know of His judgment, but they turn to the lusts of their flesh anyway, despite the consequences, and they are worthy of death, meaning that, according to the Old Testament laws in Jewish society, they would be stoned to death for their crimes. However, because we do not live under the Old Testament laws of Israel, and most of our governments do not punish many of those evils, these wicked men and women are free to continue in their wickedness without thought to the consequences, and also take pleasure in others who will do the same sins along with them, helping to excuse each other, as Paul will continue to point out in Chapter 2.

## — Chapter 2 —

*[v1] Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*

This is a continuation from the first chapter, in which Paul is speaking to those which do deeds worthy of death under the Old Testament law, and "have pleasure in them that do them." These wicked people will lie and steal, but then when someone else lies about them or steals from them, they will take them to court to seek justice, angry against their neighbor for lying and stealing from them. This is what the Bible calls "hypocrites," that is, those which claim to be one way, but live a different way. This passage is not to say that we ought not to judge, as the Bible tells us that a spiritual man will judge all things ([1Co 2:15](#)), but rather, this is speaking to the hypocrites that are reprobates (i.e. given over to their sin), which do not judge themselves ([1Co 11:31](#)) with the same judgment as they judge others. ([Mat 7:1-5](#))

*[v2] But we are sure that the judgment of God is according to truth against them which commit such things.*

Though wicked men and women will judge in hypocrisy, doing evil things against the innocent, we are reminded that the Living God will judge all men for everything they have ever said ([Mat 12:36](#)), thought ([Gen 6:5](#), [Mat 15:19](#)), or done. ([2Co 11:13-15](#))

*[v3] And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*

He is addressing those who are hypocrites in judgment, condemning the adultery of others while looking in lust ([Mat 5:28](#)), condemning lies while lying and teaching false doctrines ([Psa 12:2](#), [Mat 15:8](#)), etc. No one shall escape the Judgment of God, save those who have come to repentance and faith on the Lord Jesus Christ, and though they will also be judged, they will be judged according to Christ in the family of God, and not the great white throne judgment of God ([Rev 20:11-12](#)) upon sinners who will be thrown into hell and the lake of fire. ([Rev 20:15](#))

*[v4] Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*

Although I've heard many preachers teach falsely that repentance is a work, they are ignorant of Biblical understand because God gives men repentance. ([2Ti 2:25](#)) The goodness and longsuffering of God is demonstrated by nature itself ([Rom 1:20](#)), which leaves those wicked men without an excuse, as was stated in verse 1, and also proves to us that God has made effort to bring all mankind to repentance ([2Pe 3:9](#)), but mankind has the will to reject that which God has given them. ([Rom 11:29](#))

*[v5] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

An impenitent person is one who does not have penitent heart, which means they have no repentance, that is, pain and sorrow of their sin. The Lord God has said that He will give His grace of salvation to those who have a contrite spirit (i.e. those who are broken-hearted over the sin - [Psa 34:18](#)), but those who are impenitent, having a proud heart of stone who will not repent, the Lord God will reject them. ([Jms 4:6](#))

*[v6] Who will render to every man according to his deeds:*

This means that God will pay (or reward) all mankind according to the things they do ([1Co 3:13-14](#)), and more details about this are given in the following verses.

*[v7] To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

Those who show patience, continuing to suffer hatred ([Mat 10:22](#)), ridicule, and persecution ([2Ti 3:12](#)) in this life for the sake of Christ, will receive eternal life. ([1Jo 5:11](#)) Those in the flock of Christ will receive everlasting life ([John 5:24](#)), honor ([2Ti 2:20-21](#)), and glory ([Psa 73:24](#), [1Pe 5:4](#)) according to the good will of God the Father.

*[v8] But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*



That is, those who are contentious of heart against the truth of God's Word, which is not to be confused with contending for the faith ([Jude 1:3](#)). Those who have a contentious nature are those who follow sin in anger and hatefulness in opposition to the truth of Scripture.

*[v9] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

Continuing the description from verse 8, tribulation and anguish, which is extreme pain and distress, will come upon all those who do evil, and God not being a respecter of persons ([Acts 10:34-35](#) - which will also be pointed out in verse 11) means that this rule is applied to both Jews and Gentiles throughout the world.

*[v10] But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:*

Here, Paul reverts back to a reaffirmation of verse 7, that those who are faithful to the Christian God of the Bible will be rewarded for their good works. Good works are not a requirement for salvation in Christ ([Eph 2:8-9](#)), but are a result of salvation ([Acts 26:20](#)), and those good works come with reward ([1Co 3:12-14](#)).

*[v11] For there is no respect of persons with God.*

Respecting persons is sin and transgression of the law. ([Jms 2:1-9](#)) Respecting persons has to do with hearing one person over another based on title, lineage, rank, and/or wealth; or, the lack thereof, meaning that we also should not respect the persons of the poor as well as the rich. ([Lev 19:15](#))

(Read "[Respecting Persons is Sin](#)" here at creationliberty.com for more details.)

*[v12] For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*

Those "in the law" or "without law" are those who either had the law of Moses (i.e. the Jews) or those who did not have the law of Moses (i.e. the Gentiles). The point being made here is that God is no respecter of persons, and therefore, whether someone had learned the law of God or not, both shall be judged according to their deeds.

*[v13] (For not the hearers of the law are just before God, but the doers of the law shall be justified.*

This is a condemnation of those Jews who hypocritically scoffed at the Gentiles for not having or keeping the laws of God, but the Jews themselves were not keeping the law of God either, even though they had access to it in writing. There are many in this world who will hear the law of God and will not come to repentance, to do the works that would show the repentance in their hearts ([Luke 3:8](#)), but on the other hand, those who do the law are justified, not because of their works ([Gal 2:16](#)), but because of their contrite spirit (i.e. humbled and broken-hearted because of sin - [Psa 34:18](#)), which is explained more in the next verse.

*[v14] For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

If the knowledge of the law and sin was only obtained by reading it from Scripture, then only those who visited Israel and studied the Torah could be saved, but the fact that Gentiles, who do not have the written law of God in their possession, can do the things in the law of God, and do so naturally, by reason of discernment between good and evil, they show the evidence of God's law by their deeds.

*[v15] Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

God has written His law into the hearts of all men by the conscience they have. For example, I have spoken to many atheists who believe that rape is wrong (just as the Bible teaches it is wrong - [Deut 22:25-27](#)), but from an atheistic, evolutionary philosophy, rape cannot be justified to be wrong or evil. In fact, in their worldview, freely impregnating women would increase the population, just as it does in the animal kingdom, and thus, they are left without a justification for evil in the act of rape, or murder, or theft, etc. However, what they refuse to acknowledge is that the God who created them put His law into their hearts, by which their conscience gives evidence that they know of the Living God, and as pointed out in the first chapter ([Rom 1:18](#)), they hold this truth in their unrighteousness, and so when atheists open their mouths to dispute moral issues, they have lost the argument before they speak.

(Read "[Everything You Need To Know About Atheism](#)" here at creationliberty.com for more details.)

*[v16] In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

There is nothing that is hidden from God. All the hearts of men are known to Him, and there is no thing that is kept secret from Him, meaning that if men portray themselves to be righteous on the outside, while they are corrupt inwardly, such secrets will be exposed on the Day of God's Judgment ([Ecc 12:14](#)), for both Jew and Gentile, rich and poor, male and female; there is no exception.

*[v17] Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,*

The Jews rested (i.e. stood upon or leaned upon) the law of God, and boasted of these things ([Eph 2:8-9](#)). Many who have boasted of such things have entered into hell's fire because they trusted they were righteous of themselves. ([Luke 18:9-14](#))

*[v18] And knowest his will, and approvest the things that are more excellent, being instructed out of the law;*

The Jews were privileged to know the precise will of God by His Word, that they may know of sin ([Rom 3:20](#)), and be instructed in the ways of righteousness.

*[v19] And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,*

The Jews were confident (i.e. faithful) in themselves, that they were guiding the blind out of darkness and into the light of God.

*[v20] An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.*

The Jews prided themselves that they were the teachers of fools and babes into wisdom and truth into God's perfect law.

*[v21] Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?*

Paul prefaced the previous verses to rebuke the Jews, that, in their hypocrisy, believing they were the teachers of the ignorant, they did not have the wisdom to see that they were not teaching themselves in the same way. They would preach to the Gentiles that stealing was sin, but they would steal, make excuses to ignore the poor ([Mat 13:3-9](#)), and extort the needy. ([Mat 12:38-40](#))

*[v22] Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?*

The Jews would preach fervently to the Gentiles against fornication and adultery, but they would frequently engage in sexual intercourse outside of marriage. The Jews would preach the law of God with authority that the idolatry of the Gentiles was evil, but they were idolaters in their hearts. ([Eze 14:3-8](#))

*[v23] Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*

And it is not only with the Jews, but with churchgoers today that I see this same hypocrisy. Many who boast to live a life of good works are often living in sin and following the things of this world.

*[v24] For the name of God is blasphemed among the Gentiles through you, as it is written.*

I am unsure which passage this is referring to, although it is possible it comes from [Isaiah 52:5](#). This is not to say that the Gentiles were right in the sight of God, because they did wickedness in His sight, but the Jews were worse than this because that which was holy of God was claimed to be of the Devil (i.e. blasphemy); for example, Christ was accused of being the Devil ([Mat 12:24](#)), even though Christ is God. ([John 10:30](#)) When one who knows and understands the law of God profanes it with knowledge, it is worse than those who have not learned the law of God. ([Mat 6:22-23](#))

*[v25] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

Meaning, that the outward appearance of righteousness is good and profitable if the good works are done ([1Th 5:22](#)), which would require a heart of repentance and faith to be cleaned inwardly, that the outside would be clean as well. However, a hypocrite, which is one who gives an outward appearance of righteousness, while being corrupt inwardly ([Mat 23:25-26](#)), has a useless outward appearance that means nothing, just as circumcision means nothing without a purified heart. ([Deut 10:16](#))

(Read "[The Biblical Understanding of Circumcision](#)" here at creationliberty.com for more details.)

*[v26] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

That is, if those who are not of the lineage of the Jews keep the commandments of God, they are more worthy to be called Jews than those who are Jews and do not keep the commandments of God. Put another way, I've seen a number of so-called "charitable" organization extort money for their own purposes, and yet, they continue to be called "charitable" organizations, whereas one man who brings food and clothing to the poor is more worthy to be called charitable, though his deeds are rarely seen by men. ([Mat 6:1](#))

(Read "[The Biblical Understanding of Charity](#)" here at [creationliberty.com](#) for more details.)

*[v27] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?*

As the Jews thought they were the judges over the wicked, now that they are exposed to be the very wicked themselves, they should fully understand that they must have judges over them, and that God will appoint those who keep His commandments to judge over others.

*[v28] For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:*

Though the Gentile is not of Jewish lineage in the flesh, in the spirit, under the law of faith, he is a Jew, or rather, what a Jew is intended to be.

*[v29] But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

This is what is meant when we who are of Christ are adopted into the family of Abraham, to become spiritual Jews, and become inheritors of the promise of the Jews. Paul will cover this more in chapter 11, when he gives the analogy of the branches grafted into the olive tree.

## — Chapter 3 —

*[v1] What advantage then hath the Jew? or what profit is there of circumcision?*

The question that's being asked is a simple reasoning that anyone might having, namely, if salvation is by repentance and faith, and the blessings of inheritance also come with that, then what advantage is there to being Jewish? Why would anyone claim there was an advantage to circumcision? Would it not be better to be a Gentile under those circumstances? Paul goes on to answer that in the next verse.

*[v2] Much every way: chiefly, because that unto them were committed the oracles of God.*

The prophets (i.e. oracles) of God brought the Word of God to the people, that they would know the mind and will of God in all matters, and so they profited greatly from His infinite wisdom and understanding.

*[v3] For what if some did not believe? shall their unbelief make the faith of God without effect?*

Though the prophets of God were given to the Jews, their unbelief will not effect the impact of God's doctrine to the world.

*[v4] God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*

God is true and every man is a liar. This is referring to [Psalm 54:1](#), which states that God will save (justify) by faith in His name, and overcome the wicked in His judgment.

*[v5] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)*

It's not that Paul was speaking as a man from his own mind, which is how some may take this, but rather, he is speaking as (i.e. like unto) a man, which would be an adversary of God that would argue something fallacious. Paul is answering that fallacious argument, or in other words, he is answering the fool according to his folly ([Pro 26:5](#)), so the foolish will not think themselves to be wise in their conceited minds.

The questions posed are saying that our sins commend (speak favorably of) the righteousness of God, meaning that through His great mercy, and the sacrifice of His Son for mankind, His wonderful righteousness is clearly demonstrated to all men. Paul then poses a question, asking if it would be correct for men to say that God is unrighteous to take vengeance? Of course, that is unreasonable to any man by simple logic; in the instance of a courtroom and a judge, if a man has murdered his wife and children in cold blood, and is sentenced to death, no one looks unfavorably upon the judge, nor calls the judge "unrighteous" for bringing vengeance upon the wicked.

*[v6] God forbid: for then how shall God judge the world?*

If God did nothing evil to those who are evil, taking vengeance upon them for their sin, then how can He be the judge over mankind? If judges in our government did no evil in punishment unto evildoers, then there would be no justice in our society. Likewise, it is not possible for God to be the Righteous Judge that He is without bringing evil unto evildoers in punishment, and therefore, judgment must come, and there are consequences to our words and actions.

*[v7] For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?*

Paul is supposing a hypothetical situation, assuming for a moment that what he was saying was untrue, as the Jews would have claimed in order to justify themselves. (i.e. It's easier to people call preachers like myself or Paul liars than to confess the truth of their sin.) Paul's doctrine was commonly called "a lie" by the Jews, and by others who hated the truth (which is understandable because I often get the same accusations against my doctrine), but how is it that Paul could do the miracles of God by healing and raising the dead, and at the same time, God was glorified through Paul's works? Paul then asks why he is judged as a sinner, not by God, but by men; meaning that Paul was doing what was good in the sight of God, and so men, even by their own reasoning and conscience, know there is no good reason to accuse him.

*[v8] And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.*

We can see here that Paul is referring to those arguments made by wicked men, who make false accusations and false reports of their good deeds and doctrine, claiming in a childish manner that Paul would teach men to do evil for the sake of good. He ends this verse with the phrase "*whose damnation is just,*" meaning that those false accusers would have been correct to preach the damnation of such men if indeed they were teaching that which was evil, but this was not the case.

*[v9] What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*

We as faithful Gentiles unto God, who have been adopted into God's family, are not better than the Jews, nor are we better than those who falsely accuse us because we are all under sin. The only condition by which we are better than they is that we have been given grace, and that it is not of ourselves, but a gift given of God's great mercy.

*[v10] As it is written, There is none righteous, no, not one:*

(See Psa 14:1)

*[v11] There is none that understandeth, there is none that seeketh after God.*

(See Psa 14:2)

*[v12] They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

(See Psa 14:3)

*[v13] Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*

(See Psa 5:9)

*[v14] Whose mouth is full of cursing and bitterness:*

(See Psa 10:7)

*[v15] Their feet are swift to shed blood:*

(See Isa 59:7)

*[v16] Destruction and misery are in their ways:*

This is also found in Isaiah 59:7.

*[v17] And the way of peace have they not known:*

(See Isa 59:8)

*[v18] There is no fear of God before their eyes.*

(See Psa 36:1)

*[v19] Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

That is, the law preaches to those who are under it, namely, those who have not been born again in the Lord Jesus Christ and cleansed by the washing of His blood. As Paul will later write to the Galatians, the law is the teacher that brings us to Christ, and then we are no longer under that teacher once we have been given the grace of salvation through our repentance and faith. ([Gal 3:21-25](#)) Thus, when scoffing atheists are proven to know of God, or the Jews are found guilty before the God they claim to serve, the law is the teacher that stops the mouths of those who justify their sin, and clearly demonstrates their guilt before the Holy and Righteous Living God.

*[v20] Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

Those guilty of sin cannot start doing good works and earn their way to heaven because no amount of good works can wash away the evil from their spirits. The law is only the knowledge of sin, not the salvation from sin, because nothing but the blood of the Lord Jesus Christ can wash away sins. ([1Pe 1:18-19](#))

*[v21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

The righteousness of God is manifested in those who have not the law; even consciences of good and evil showing God's law written on their hearts. ([Rom 2:15](#)) The law (i.e. the Torah) and the prophets (i.e. the major and minor books of the prophets of the Old Testament) have witnessed that these things are true, just as Paul quoted from a number of passages showing that these things were written hundreds or thousands of years prior to that time, and certainly, thousands of years prior to our own.



*[v22] Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

That is, there is no difference between Jew or Greek, male or female, poor or rich ([Gal 3:28](#)), for as we have already established, God is no respecter of persons ([Deut 1:17](#)), but is merciful to those who come to repentance (i.e. grief and godly sorrow of wrongdoing) in humility, who have a contrite spirit ([Psa 34:18](#)), and gives the grace of His salvation to all those who believe on the saving blood of Christ.

*[v23] For all have sinned, and come short of the glory of God;*

The only man who has existed without sin is Jesus Christ, who was not a man in the sense that we are, but is God. ([John 10:30](#), [Mat 1:23](#)) There is no one who can say they have not sinned, and therefore, every man and woman on this earth has fallen short of God's glory, that is, the righteousness and blessings of His Kingdom, and therefore, all need the Savior.

*[v24] Being justified freely by his grace through the redemption that is in Christ Jesus:*

Justification (i.e. salvation) can only come through grace; there is no other way to obtain eternal life. Grace is only given to the humble man who repents and believes on Christ, but God resists the proud of heart. ([Jms 4:6](#))

*[v25] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

A propitiation, meaning that Christ's blood continually pays for the sins of those who believe, and that we are not saved by our own righteous, but by His righteousness, as Paul will explain more in the next chapter. ([Rom 4:22-25](#))

*[v26] To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

Paul is not declaring his own righteousness, as some Jews may have wanted to believe, but rather, he is declaring the righteousness of God and Christ, so that God will be seen as just among men, to put to shame the slanderers against His Holy Name, and that He will also justify (i.e. save) those which believe in Jesus.

*[v27] Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

The word 'boast' in this context would be used as in to glorify of the merits of a thing. What justification would anyone have to boast of righteousness in themselves, knowing that none has kept the whole of the law? No one can do so, and thus, such boasting of righteousness is not permitted in the church because righteousness is only imputed to us by Christ. What law would give us justification to boast of righteousness? What works could we do that would justify us to boast? Therefore, if we boast anything, we should boast of Christ, operating under the law (i.e. rule) of faith.

*[v28] Therefore we conclude that a man is justified by faith without the deeds of the law.*

If a repentant man has faith on Christ, there are no works necessary for his salvation; it is granted to him as a gift, which is not earned.

*[v29] Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*

The Lord God is the God of both Jews and Gentiles, whether they acknowledge Him or not.

*[v30] Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

There is only one God in this world; all others are false. That means there is only one path to salvation, for both Jew and Gentile.

*[v31] Do we then make void the law through faith? God forbid: yea, we establish the law.*

The law is not abandoned, but fulfilled, and therefore, having a heart of repentance and faith in Christ, we are renewed that, by our good works, we establish (i.e. confirm with evidence) the law, so that by the law, others would come to Christ.

## — Chapter 4 —

*[v1] What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*

Was it that Abraham discovered something special in this world, or performed some special feat, that made him so well-favored with God? No.

*[v2] For if Abraham were justified by works, he hath whereof to glory; but not before God.*

A man may find glory among men for works done, which is why people are so heavily praised when they donate time or money to a charity, to be seen among men, and thereby, they have their reward (**Mat 6:2**), that is, the glory for their works. However, none can justify themselves by their works in the sight of God because, as already established in previous chapters, there are none righteous (**Rom 3:10**), and all are liars before God. (**Rom 3:4**)

*[v3] For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

This is referring to **Genesis 15:6**. Justification (i.e. salvation), righteousness, and favor from God all come by faith, not by works.

*[v4] Now to him that worketh is the reward not reckoned of grace, but of debt.*

To those who do work on a job, they earn a wage. The wage is owed to them; it is not a gift from the employer, and the employer can be sued for the wages if they are not paid, which means, once the work is done, the wages are a debt owed. When an employer pays his workers, that is not a gift given by grace.

*[v5] But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

This is not to say that we who are of Christ do not perform good works, nor is it to say that we do not demonstrate our faith by our good deeds (**Luke 3:8**), but this is a foundational explanation of faith versus works, and grace versus debt. Under this law of faith, a man can be saved even on his death bed, and the Lord God would show him mercy if he came to repentance and faith on the hour of his death, but in most religious cults, because they require specific works to be performed, a man cannot be saved in the hour of his death, though many lie and refuse to confess the truth when they are brought face-to-face with a dying man and his family. Those who will be saved must trust in the Living God that He will give His grace to the humble of heart (**Jms 4:6**), if they will believe on His Son who shed His own blood for their souls. (Read "Corruptions of Christianity: Catholicism," "Corruptions of Christianity: Mormonism," and "Corruptions of Christianity: Jehovah's Witnesses" here at creationliberty.com for more details.)

*[v6] Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*

impute (v): to charge; to attribute; to set to the account of; to reckon [count] to one what does not belong to him

(See 'impute', *American Dictionary of the English Language*, Noah Webster, 1828, retrieved Jan 31, 2019, [webstersdictionary1828.com])

Thus, the humble man knows that he is not worthy of righteousness, and confesses the truth. (**Rom 10:10**) God gives the righteousness of His Son to their account by His grace, which is a gift that is not earned. (**Eph 2:8**)

*[v7] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*

This is referring to **Psalms 32:1**. Iniquity is sinful action, and therefore, sins are forgiven, not worked away. This is not to say that "sins are covered" in the sense that there is an outer coating to fool onlookers, but rather, on the Day of Judgment, the faithful have their sins covered, like the covering of a robe, so that when judged, the Lord God will only see the righteousness of His Son, and those who are guilty of sin will be pardoned by the grace of Christ.

*[v8] Blessed is the man to whom the Lord will not impute sin.*

**blessed** (adj): happy; prosperous in worldly affairs; enjoying spiritual happiness and the favor of God

(See 'blessed', *American Dictionary of the English Language*, Noah Webster, 1828, retrieved Jan 31, 2019, [webstersdictionary1828.com])

This is not to say that we do not experience affliction and grief on a daily basis (**Rom 9:1-2**), because we must continually witness the wickedness of the world, and the tribulation and persecution we suffer at their hands (**Acts 14:22**), but that we are happy in the Lord, that we prosper according to His grace, that all things work together for good for His children. (**Rom 8:28**)

*[v9] Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.*

If justification were only by lineage, meaning that you would have to be born into a particular family to be saved, which would be outside of your control, then in what way could we reason with the Scripture when it says that God is merciful? It should be noted that Abraham was not a Jew, a Hebrew, or an Israelite when he was justified by God, as those terms did not yet exist. Abraham was righteous, not because he was sinless, or did a lot of good works (though he did do many), but by his faith was he counted as righteous, just as we can be counted with the same righteousness as Abraham if we are faithful.

*[v10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

Abraham was not born into circumcision, and God gave Him promises before circumcision; therefore, by his faith, in uncircumcision, Abraham received the grace of God. (**Gen 17**)

*[v11] And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:*

That is, Abraham received a sign, and outward symbol, which was intended to reflect that faith which was within. It was a symbol of the righteousness God had imputed to Abraham, but circumcision was not a source of righteousness in itself; otherwise, how could women be saved? Women were not circumcised; therefore, circumcision is nothing when it concerns the law of faith. (**1Co 7:17-19**) Even those who were uncircumcised could become children of Abraham in the spiritual sense through faith, not by works of righteousness or being born into a particular lineage.

*[v12] And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

All who are of faith in Christ, whether Jew or Gentile, circumcised or uncircumcised, are a part of the same family of God.

*[v13] For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

Through the gift of God, of His prophets and His law to them, the Jews became prideful of themselves, and thought themselves to be righteous of their own traditions and culture, and thus, their haughty spirits were blinded to the fact that the promise of God was made to the faithful, not just to Israel, as God had promised Abraham that he would become the father of "many nations," not just Israel. (**Gen 17:4-5**)

*[v14] For if they which are of the law be heirs, faith is made void, and the promise made of none effect:*

Meaning that if heirs to the Kingdom of God were only by lineage, then there is no need for faith, and the promise would be a lie.

*[v15] Because the law worketh wrath: for where no law is, there is no transgression.*

The law works (or produces) wrath, meaning the wrath of God, because the law cannot justify sinners. The second part of this verse seems to be a Jewish expression, but not to be taken in a straight-forward way because all men are liars, and all have come short of the glory of God, therefore, it does not mean that without the law no one transgresses the law, but rather, there is not transgression of the written law of God without the law; there is a law of nature in their hearts ([Rom 2:15](#)), and a conscience that bears witness to God's written law, by which all men will be held accountable to that natural law, even if they do not know the written law of God.

*[v16] Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

Therefore, the seed of the promise is all of us who have a repentant heart given to us by God ([2Ti 2:25](#)), and believe on His Son for our salvation. ([Rom 10:9](#)) There is an old song I remember children singing in church buildings growing up, and I believe it was created by those who better understood the Word of God than many do today, which would say, "Abraham had many sons, many sons had father Abraham. I am one of them, and so are you." For those of you who may be familiar with that song, you may now better understand it because the seed of Abraham is not only for those who were given the gift of the law by God, but also those who live by faith.

*[v17] (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

Again, this is from [Genesis 17:4-5](#), in which "many nations" demonstrates the fact that it is more than just Israel. As we see today, it would be impossible for Abraham's physical seed to be the father of many nations, but rather, in the spiritual sense, by faith, meaning that those who are of Christ throughout the nations would be children of God.

quicken (v): to make alive; to revive from death; to make alive in a spritual sense (See 'quicken', *American Dictionary of the English Language*, Noah Webster, 1828, retrieved Jan 31, 2019, [webstersdictionary1828.com])

God raises the dead physically and spiritually, and those which seem not to be quicken are called as if they already were, meaning that, even though they did not appear outwardly to be the children of Abraham, they were called such beforehand. Abraham was not the father of many nations at the time God promised him, but He called Abraham the father of many nations anyway, knowing that the promise was sure. Likewise, we who are of Christ are called the sons of God ([1Jo 3:1](#)), being born again in the spirit by grace and love, though some of us may not be thought by the world to be such, being foolish, despised, and lowly, ([1Co 1:27](#)) but God will bring those who appear outwardly by the world to be such, being wise, mighty, and noble, ([1Co 1:26](#)) down to nothing, because He gives grace to the humble and resists the proud. ([Jms 4:6](#)) God chooses the things which are nothing, and brings to nothing the things which are, so that no flesh would glory in His presence. ([1Co 1:28-29](#))

*[v18] Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

Abraham laughed with joy, believing God that his wife Sarah, in her old age, would bear Abraham's son. ([Gen 17:17](#)) It was not by heir that righteousness was imputed, but it was by Abraham's faithfulness that righteousness was imputed.

*[v19] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:*

Again, it was hope in God, and the faithful of God to do as He said He would do, which God loved, and gave Abraham blessings of justification and righteousness.

*[v20] He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

Abraham walked boldly in that which God promised He would do for him. He was not weak in the faith, as one might be when they worry about the things on which we have promises in Scripture.

*[v21] And being fully persuaded that, what he had promised, he was able also to perform.*

God said He would do it, and Abraham believed.

*[v22] And therefore it was imputed to him for righteousness.*

God gave Abraham righteousness by that faith, not of works.

*[v23] Now it was not written for his sake alone, that it was imputed to him;*

That is, **Genesis 15:6** was not written just for Abraham's sake, but for ours also.

*[v24] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*

If we hold steadfast in the faith of God's promises to us. When He promises that if we repent and believe the Gospel of Christ, and His resurrection from the dead, that we will be saved on the Day of Judgment, we should be bold in the faith that not only can He perform it, but He will perform it because He cannot lie. (**Tts 1:2**) When He promises that if we will seek His righteousness, He will provide our basic needs like food and clothing, then we should be bold in the faith that He will perform it. (**Mat 6:28-33**)

*[v25] Who was delivered for our offences, and was raised again for our justification.*

If justification was not by faith, then Christ's sacrifice would be meaningless. He was crucified for our sins, and was raised from the dead so we would be saved on the Day of Judgment by faith, not of works.



## — Chapter 5 —

*[v1] Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

Through faith in His Word, we have no enmity with God, but we have peace by the Lord Jesus Christ.

*[v2] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

That is, the hope of eternal life in His Kingdom of rest, which is also sometimes called the glory of God. (John 11:40)

*[v3] And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*

tribulation (n): severe affliction [grief]; distresses of life, vexations, trouble and distress which proceed from persecution

(See 'tribulation', *American Dictionary of the English Language*, Noah Webster, 1828, retrieved Jan 31, 2019, [webstersdictionary1828.com])

We have severe grief and anguish that we suffer because of the world; their false doctrines, sin, and unjust persecution of us. Through the hardship of tribulation, we gain patience. Many times, I have seen patience from wiser Christian men than myself, who have experienced more tribulation, in dealing with scoffers and scorners, and in turn, as I have gone through tribulation, I have found my patience growing in dealing with the world.

*[v4] And patience, experience; and experience, hope:*

Through the patience in dealing with each person, no matter which false belief they adhere to, we gain experience with each one, gaining a more grounded understanding of how to talk with them, how to discern what they need to hear, and knowing when to depart. Through that experience, it increases our understanding of God's Word, and how everything in His Word is true; that His Word rightly calls out the sins and fallacies of every man, and through that, it increases our hope that every word of the promises of His glory are also true.

*[v5] And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Hope, which is firmly grounded in faith, gained through experience by patience in tribulation, will make us bold, and unashamed, relying firmly on the love of God, given to us by the Holy Spirit.

*[v6] For when we were yet without strength, in due time Christ died for the ungodly.*

When we were weak, ignorant, foolish, without understanding, and unable to help ourselves, Christ died for us ungodly people, and healed and converted us. (Mat 13:15)

*[v7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

It is rare that anyone would be willing to give up his own life for a righteous man, and even more rare that for a good man, which is to say, someone less righteous than the righteous man, that one would give up his life for that good man.

*[v8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

Yet, for the most wicked, the most perverted, filthy, disgusting sinners, those who are despised by our societies, for murderers, thieves, harlots, liars, adulterers, and all other sins of the flesh; for those people, Christ gave His life, showing a love, mercy, and charity that is beyond any man.

*[v9] Much more then, being now justified by his blood, we shall be saved from wrath through him.*

The wrath of God is what we deserve as our punishment, but we are pardoned from that wrath through that sacrifice of the blood of Christ for our sins.

*[v10] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

We were reconciled to God by the blood of Christ, but much more are we reconciled to God through the life of Christ, not to be misunderstood as His life on earth, but His eternal nature, His life at the right hand of the throne of God, continually making intercession on our behalf. (Rom 8:34, Heb 7:25)

*[v11] And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

Not only did God save us when we were enemies of God, by the blood of Christ, and not only is Christ making continual intercession for us, but also that we His atonement now, not having to wait for death and judgment, but that we can be blessed in the Lord today.

*[v12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

It was by Adam that sin entered into the world, and death being the wages of sin (Rom 6:23), therefore, death also entered into the world. That sin is inherited, and we are all guilty of that sin, so therefore, death comes to us all.

*[v13] (For until the law sin was in the world: but sin is not imputed when there is no law.*

Both statements are true, though they appear to be contradictory on the surface. There is no sin put on the account of a man without the law of God there for knowledge, however, until the law was written down, sin was still in the world. The only reason a man would suffer death by sin, even without the written law, is if they were a law unto themselves, which is further evidence to demonstrate that the law of God is written on the hearts of men and demonstrates itself by natural consciences of men. (Rom 2:15)

*[v14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

Again, those who did not have the written law were still held accountable because their consciences were witness to the law in their hearts. This is not to say that the children of Adam were without sin, nor that they never sinned throughout their lives, but even those who lived a cleaner, more righteous life in dedication to God were still subject to death, and it can even be demonstrated that children, or babies, who have not reached an age of accountability for their sin, are still subject to death, demonstrating its inheritance.

(Read "The Age of Accountability Concerning Children" here at creationliberty.com for more details.)

The figures of Adam and Moses were prophetic of Christ, which notes "him that was to come." As Adam was the first man, so Christ is called the second or last Adam (1Co 15:45), by which we are born again spiritually into that lineage. Moses was representative of the deliverance of Christ; Adam representing Christ's first coming, and then Moses representing His second coming.

*[v15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

Meaning that the free gift of eternal life through Christ works in a similar way, but not the same as sin and death. Whereas by Adam death came to all mankind, by Christ, life comes to those who repent and believe on Him.

*[v16] And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

Whereas all it took was one sin for death to come to all men, by one sacrifice, all sins are covered.

*[v17] For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

If not for the hand of God to intervene, death is a guarantee for all men because all have sinned and come short of the glory of God (Rom 3:23); wherefore, the gift of grace is also a guarantee for those who repent and believe on Christ.

*[v18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

The inheritance of sin came from one transgression, and it would serve reason that one transgression should have one punishment, but as pointed out, the punishment has passed to all. However, Adam could not save himself, and his punishment would have been eternal, which means he could not pay it himself, and so it was left to Christ to pay it for him, whereby one punishment was paid for one transgression, and now that it has been paid, all men can be forgiven all sin through repentance and faith in Christ. (i.e. This is how all sin can be covered by the blood of Jesus.)

*[v19] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

Adam sinned, and we all became disobedient, but Christ died and rose from the dead, and through repentance and faith, we have the remission (i.e. forgiveness) of sins ([Luke 24:47](#)), and are made righteous by His blood.

*[v20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

God gave the Jews His written law, that by their doctrine, the world would know of their offense. The law was not given as a means to become righteous of themselves, nor as a path to heaven, but rather, the law was given so that men might come to repentance and be faithful to the great mercy of God; drawing them to the savior. ([Gal 3:24](#)) God's grace is greater than sin, there is no sin that cannot be forgiven of a man, except those who profess that the grace and mercy of the Holy Spirit is of the devil, which is blasphemy against the Holy Ghost. ([Mark 3:29](#))

*[v21] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Sin has brought death for the last six thousand years, since the beginning of this world, and so now Paul, along with myself, and the rest of the brethren of the church that have lived in every generation, would pray that grace would come to as many as possible, even to those who would read this, that all would come to repentance ([2Pe 3:9](#)), and would gain the righteousness of Christ and eternal life in His name. ([John 10:27-28](#))

*Romans 6-10 will be released in another article at a later date.*