

# ROMANS

## Book note for Romans

The theme of Romans is justification by faith. It teaches that a man is saved by grace through faith plus nothing. Galatians complements this by teaching that a saved man is kept that way by grace through faith plus nothing.

This is the first epistle of Paul written to a church. Paul wrote to seven churches in all, just as did John in Rev. 2-3. Paul's churches are: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. Beyond noting that the Church began in the Roman era (Dan. 2:32), and Thessalonians contains the clearest reference to the rapture (1 Thes. 4) and return of the Lord (2 Thes. 2), that is, to end time events for the Church, at this time I see little of similarity between the seven Pauline churches and the ones John wrote to. Ruckman points out that the Pauline churches form a 2-4-1 set as if to reflect "time, times, and an half" of Dan. 12:7 (Ruckman, 2003, *Romans* commentary, preface.)

Most scholars date the book as A.D. 58. This because Paul has not yet been to Rome, Acts 26 being dated about A.D. 60. See notes to 16:1 and 16:27.

## Chapter note for Romans 1

*1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.*

### Rom 1:1

**Rome** = strength. Ironically, the book of Romans was the key to the Reformation against the Roman church.

**Apostle** = one set apart.

16:25b

### Rom 1:2

16:25c-26

### Rom 1:3

16:26a

### Rom 1:4

Mat 3:17; 17:5; Mk 1:11; 9:7; Lu 3:22; 9:35; Jn 1:34.

### Rom 1:5

16:26

### Rom 1:9

Jn. 4:23.

### Rom 1:13

Let = hinder; to watch over or for, as in the Dutch *opletten*.

### Rom 1:16

16:25a

Contra universal salvation.

The Jew and Greek, reference to the received languages for the written word, on which all other translations are based. The reference is not to preaching.

### Rom 1:17

Contrast Hab. 2:4, which see for note.

### Rom 1:18

9:22.

Modern versions read from Jerome's Vg., "suppress the truth" instead of "hold the truth." Thus the meaning is changed completely here, and in v. 25. There are two ways to take this verse, and both apply: first, to hold the truth in hypocrisy as the Sadducees, scribes, and Pharisees do, and second, to call the truth unrighteous. The latter is equivalent to saying the truth (e.g., Scripture, the gospel, the resurrection, Jesus, etc.) is a lie (v. 25), which is the blasphemy against the Holy Ghost spoken of by Jesus in the gospels (Mt. 12:31).

**Rom 1:19**

Jn. 1:9.

**Rom 1:20**

Psa. 24:4 -- power and voice in creation.

Heb. 11:3; 1 Cor. 2:14; Rom. 8:7. It took the creation to reveal his eternal power and Godhead. Therefore "invisible" and "seen" don't contradict.

N.B., the first law of thermodynamics is that energy can neither be created or destroyed. 1 Cor. 2:15; 12:7; Isa. 47:10. Re. "power," Jer. 51:15.

Re. without excuse: they turn to dumb idols (Hab. 2:18; 1 Cor. 12:2), but God gave us his living word (v. 23).

**Rom 1:21**

16:27.

This condemnation is the same that befalls men who disobey the "everlasting gospel" of Rev. 14:6.

**Rom 1:23**

That is, they changed the glory of God, in their perception, to be altogether like them (Psa. 50:21). Thus the Mohammedans changed the image of God into the gods in the black rock of Mecca and the Catholics and Orthodox into graven images and icons. For more, see notes to Ex. 20:4-6.

**Rom 1:24**

Psa. 81:12; Ac. 7:42. Cf. v. 27.

**Rom 1:25**

Ac. 7:42; 2 Thes. 2:11.

Jerome's Vg. reads "exchanged" for "changed." See v. 18, too.

**Rom 1:26**

E.g., lesbianism, birth control, rebelliousness, artificial insemination, abortion, murder of her young children, working the destruction of her own household, absolute selfishness, prostitution, masochism, sadism, and many more such things.

**Rom 1:27**

Lev. 18:22; 20:13; Deu. 23:17; 1 Tim. 1:10. E.g., sodomy, transvestism, etc.

**Rom 1:28**

E.g., American education since the early 1960s and its effect on American society in the subsequent decades. Science has been trying to get rid of God since the early 1800s.

*Convenient* -- note the sense of "convening," to draw together. A reprobate mind is closed, it fears exposure and so isolates itself from the truth and from the light.

**Rom 1:29**

Re. fornication, cf. note to Mat. 5:32.

**Rom 1:30**

Evil inventions are not limit to things that kill such as guns and nuclear energy, which may be used for good and evil, but of things like weaponized viruses, mind control programs such as MK Ultra, propaganda, which exist only for evil, for propagating lies and wanton killing. Evil inventions include things designed to corrupt people's minds and morals such as pornography, books such as *The Communist Manifesto*, *The Story of O*, all new Bible versions, etc.; television and movie programs promoting violence and adultery, etc.

**Rom 1:31**

Describes all the world's great religions, most particularly Mohammedism.

**Rom 1:32**

Eze. 32:31: the depths of Satan.

## **Chapter note for Romans 2**

*1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgments of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.*

### **Rom 2:1**

The context is 1:18, meaning that this is addressed primarily to the unbelievers (2:4). For instance, I've known men who claim they do not go to church because "the church is full of hypocrites." But if that is true, should he not go to church to be an example to those "hypocrites" and teach hypocrites the way of righteousness?

### **Rom 2:5**

Job 36:13.

### **Rom 2:8**

Isa. 3:11; 2 Thes. 2:12.

### **Rom 2:9**

Living things have souls, cf. Job 12:10. "The soul of man" implies that there exist other souls. Also see Rev. 16:3.

### **Rom 2:12**

Vss. 12-16 have a bearing on whether or not an infant who dies goes to heaven or hell. Also see 2 Sam. 12:23 and Psa. 58:3.

### **Rom 2:16**

"My gospel" is the gospel of the grace of God, cf. Ac. 20:24 and note there.

### **Rom 2:21**

Mat. 23:14.

### **Rom 2:22**

By having "abstract" idols.

### **Rom 2:24**

2 Sam. 12:14 (David); Isa. 52:5; Eze. 36:20.

### **Rom 2:28**

Compare Rom. 9:6 which says this of Israel.

Talmudic Jews are thus not to be counted as real Jews. They are Jews outwardly but their hearts are far from the Lord. To characterize all Jews with robbers such as the Rothchilds and other Jewish-Catholic and Jewish-atheists ignores God's definition of a Jew to his own peril.

### **Chapter note for Romans 3**

*1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

#### **Rom 3:2**

Psa. 147:19-20; Isa. 59:21, q.v.

This implies that all the New Testament writers were also Jewish, including Luke. Likewise "salvation is of the Jews" (Jn. 4:22).

Re. oracles, see note to 2 Sam. 16:23.

#### **Rom 3:3**

V. 22 -- "faith of God."

#### **Rom 3:4**

Psa. 116:11; 51:4; Jn. 3:33.

#### **Rom 3:7**

I.e., the truth and lie of v. 4

#### **Rom 3:8**

Re. damnation see Mat. 23:14. (Jn. 5:29, Rom. 13:2).

#### **Rom 3:10**

2 Chr. 6:36; Psa. 14:1-3; 53:1-3.

#### **Rom 3:11**

People in general, and increasingly modern Christians, too, like to think that they searched out or "pursued" God until they found him. This is a lie, contradicting this verse.

#### **Rom 3:13**

Psa. 5:9. Is the poison there in trace amounts? IF an alkaloid, then it would be bitter (v. 14).

#### **Rom 3:14**

Psa. 10:7.

#### **Rom 3:15**

Isa. 59:7-8.

#### **Rom 3:22**

V. 3; "faith of Jesus Christ." Pro unlimited atonement by faith *unto* all, but not *upon* all.

#### **Rom 3:23**

1 Ki. 8:4; 2 Chr. 6:36; Psa. 130:3; Pr. 20:9; Ecc. 7:20.

#### **Rom 3:25**

For what is involved Biblically in propitiation, see note to Luke 1:77.

Vv. 25-26 implies it is more significant of the gospel to preach on the righteousness of God than on the love of God.

#### **Rom 3:26**

Psa. 22:31 prophesies of this. Note that we are to preach the righteousness of God rather than the love of God.

#### **Rom 3:30**

Difference between Jewish and Gentile believers. Php. 3:9 draws the distinction a bit closer by drawing an apparent distinction there that "through faith" is by the agency of the Word, even Christ, while "by faith" is by the

law, even by God, covenant (O.T.). The key difference between “by faith” and “through faith” is that the former is by works (c.f. the Epistle of James) and the latter is by grace. Php. 3:10 further distinguishes them in that “through faith” leads to eternal life in Christ Jesus, implying that “by faith” earns eternal life by having to eat from the tree of life monthly Eze. 47:7, 12; Rev. 22:2, q.v.

#### **Chapter note for Romans 4**

*1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.*

#### **Rom 4:2**

Jas. 2:24 appears to contradict this. Here and in Gal. 3:6 Abraham's faith is the "justifier." As a result, it was "counted" or "accounted" as righteousness, but in James 2:24, the emphasis is on "works" -- the acting-out of the faith. James uses "imputed." "Accounted" and "counted" are bookkeeping terms, imputed isn't. Hence, though this verse and Jas. 2:24 appear contradictory, it is not so. In James the works are said to perfect the faith (v. 22) so that James speaks of perfect, mature faith; Paul writes of the minimum needed to justify unto salvation. Paul says "look unto faith for justification," James adds, "and when God gives the grace to enable you to act on the faith of God, act."

#### **Rom 4:3**

The scripture speaks, Gal. 3:8.

#### **Rom 4:7**

Psa. 32:1-2.

#### **Rom 4:8**

Psa. 32:2 -- The context here is how Abraham is a type of the Christian's salvation by faith apart from the works of the law. This led shallow students of the Bible to assume that salvation under the law was identical to salvation under grace. But if they are the same, why are they different to the point where no orthodox Jew will accept the historical matters of the New Testament; indeed, why is there an Old Testament and a New Testament? Things different are not the same. Cf. note to Psa. 32:1.

#### **Rom 4:16**

Compare Gal. 4:26 and Lu. 16:22.

#### **Rom 4:18**

Gal. 3:29.

#### **Rom 4:19**

Compare Gen. 17:17 when he was 99 years old.

#### **Rom 4:25**

For what is involved Biblically in justification see note to Luke 1:77.

## **Chapter note for Romans 5**

*1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Were sin abounded, grace did superabound.*

### **Rom 5:1**

Daniel B. Wallace (“Do Christians have Peace with God? A Brief Examination of the Textual Problem in Romans 5:1,” <http://www.bible.org/docs/soapbox/rom5-1.htm>, 2/10/2002) claims that Tertius misspelled *echomen*, changing Paul’s indicative “we have” to the subjunctive “let us have.” Supposedly Paul caught the mistake and made the correction in the original Epistle to the Romans so that the recipient audience would not know which reading was correct and which was erroneous. Such nonsense is easily refuted by passages such as Jer. 36:4 which shows that God’s words were inscripturated perfectly by the scribe, Baruch, in the inspiration process. Wallace is Assoc. Prof. of N.T. Studies at Dallas Theol. Sem.

### **Rom 5:8**

Jn. 3:16; 1 Jn. 4:9.

### **Rom 5:10**

Re reconciliation: (Mat. 5:24, Rom. 11:15).

### **Rom 5:11**

Lev. 16. First and only mention of atonement in the New Testament. First mention in O.T. is at Ex. 29:33, which see for a definition and contrast with reconciliation.

### **Rom 5:12**

This precludes the various gap theories for Genesis 1 which have death entering the world before the creation of Adam. Else it should read “re-entered.” As for plant death, see note to Gen 1:29. 1 Cor. 15:21. Also see note to Rom. 8:22.

### **Rom 5:14**

1 Cor. 15:22.

### **Rom 5:19**

Contra universal salvation.

### **Rom 5:21**

Sin reigns unto death, grace unto eternal life.



### **Chapter note for Romans 6**

*1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.*

### **Rom 6:3**

1 Cor. 15:29. See note to Lev. 22:7.

### **Rom 6:5**

Jn. 12:24.

### **Rom 6:14**

Compare Gen. 4:7.

*Law*, do and live; *grace*, live and do. In this section, through v. 23, Paul teaches that sin no longer has a claim on us, as made clear in v. 15. He says it does not give us a license to sin (a charge often made by Roman Catholics against those who believe in salvation by grace), but a license to do right (v. 18). Before one's rebirth, it is impossible to please God (Rom. 8:8), but now we can (1 Th. 4:1) and Paul tells us how (v. 19).

### **Rom 6:19**

12:1

### **Rom 6:23**

Eze. 18:4.

### **Chapter note for Romans 7**

*1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.*

#### **Rom 7:2**

This verse, with v. 3, is invoked to say that a divorced couple are still married. But no one is divorced or “put away” here. It is not talking about divorce.

#### **Rom 7:4**

Therefore one who was divorced under the law is free to remarry under grace.

#### **Rom 7:7**

Some versions, such as the New Scofield Reference Bible, change lust to coveting. Doing so confuses the cause (lust, i.e. fleshly appetites, Gk. *epithumia*) with the fruit, covetousness.

#### **Rom 7:8**

**Concupiscence** = ardent desire, esp. sexual. Col. 3:5.

#### **Rom 7:18**

Isa. 1:5-6.

## **Chapter note for Romans 8**

*1 They that are in Christ and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love?*

### **Rom 8:1**

Modern versions tend to omit “who walk ... Spirit,” thus leaving it up to the reader to decide what determines who is in Christ Jesus.

### **Rom 8:2**

V. 10.

### **Rom 8:4**

“Walk” here is akin to James’s “works.”

### **Rom 8:5**

That is, first fruits of the Spirit.

### **Rom 8:7**

1 Cor. 2:14. “... not subject to the law of God,” contra Calvin.

### **Rom 8:10**

Gal. 5:24.

Vv. 2, 4.

### **Rom 8:13**

First occurrence of “mortify.” The second and last occurrence is in Col. 3:5.

### **Rom 8:15**

For what is involved Biblically in adoption see note to Luke 1:77.

Re. *abba*: here the Christian’s cry in response to the spirit of bondage and fear. Christ’s is found in Mk. 14:36. Next is Gal. 4:6.

### **Rom 8:16**

N.B., “our spirit” -- spirit is singular! Affirms that the Bride has one spirit.

### **Rom 8:19**

A creature is any created, living entity.

### **Rom 8:20**

Entropy statement. That is, subjected to vanity.

With v. 19, some versions change creature to creation. A creature is a living, created entity, as implied by the attributes hope, deliverance (v. 21), and liberty. A creation is not necessarily alive, as in v. 22.

### **Rom 8:22**

Implies entropy is universal. Some take this to imply that the groaning started after the fall of man, but Adam and Eve had to eat, which means that the second law of thermodynamics, which speaks of entropy, was already in effect before the fall. The fall caused death to enter the world (Rom. 5:12) through sin, but the world is the realm of man, not the entire creation.

### **Rom 8:23**

2 Cor. 5:2.

### **Rom 8:24**

Modernists say that “by hope” is an error and should be “in hope.” The Greek is Instrumental, not locative, and so “by hope.” Col. 1:27 says Christ in us is the hope of glory. Glory refers to the believers’ new body.

The context is creation (v. 22) and creature (vss. 20-21); these could not include unsaved men since Paul says in Eph. 2:12 that he is without hope.

**Rom 8:26**

Compare 1 Jn. 2:1.

**Rom 8:27**

Spirit is masculine here because it deals with the saints, whose lives are hid in Christ. In verses 16 and 26, it is neuter because it deals with our current state on earth.

**Rom 8:28**

E.g., 2 Chr. 11:4.

Eph. 1:9 re, purpose.

Re. called, Jer. 1:5; Jn. 15:16; Eph. 1:4.

**Rom 8:29**

See Col. 2:15 and Gen. 1:26. 2 Cor. 3:18; 1 Jn. 3:2.

Christ was crucified with the foreknowledge of God (Ac. 2:23 and the elect are likewise foreknown (1 Pet. 1:2) since they are Christ's.

[**Technical note** not likely to receive much recognition in a time when doctrine is despised: The concept of foreknowledge conceives the faithful who love God and are the called according to his purpose.]

**Rom 8:33**

Re. elect: cf. Isa. 45:4 for O.T. references.

**Rom 8:34**

Jn. 3:17; Heb. 7:25.

New versions make the second sentence of this verse a question instead of a statement, nullifying Christ as the judge of all.

**Rom 8:36**

Psa. 44:22.

**Rom 8:38**

Eternal security. Note, principalities are not angels or angelic powers.

**Rom 8:39**

Eph. 3:18.

## **Chapter note for Romans 9**

*1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embrace the righteousness of faith.*

Romans 9 deals with Israel's past; chapter 10 with its present, and chapter 11 with its future.

### **Rom 9:3**

Can't be accursed in Christ; 8:1.

### **Rom 9:6**

By the same token, they are not all Jews which claim to be Jews (Rom. 2:28-29).

### **Rom 9:7**

4:16; Gal. 4:23. The reference to Isaac is contrary to Mohammedism.

### **Rom 9:9**

Gen. 18:10.

### **Rom 9:10**

Apparently allows conception by more than one.

### **Rom 9:13**

Mal. 1:3. For reasons why. see Am. 1:11. This verse counters those who say that God hates the sin but loves the sinner. Also see 2 Chr. 19:2; Psa. 5:5.

### **Rom 9:15**

Ex. 33:19.

### **Rom 9:17**

The scripture saith unto Pharaoh implies that the scripture is God, cf. Gal. 3:8. The scripture referred to is not a long-lost original but is what people have in hand. (Lu. 4:21 note.)

The issue is not individual salvation. Contra Calvin -- note emphasis on personal responsibility in vv. 4-6, 24-26, 30-32 which gives context of relative privileges for Israel and Gentiles. V. 15 is a quote of Ex. 33:18, not Ex. 9:16. Calvin, Augustine, and Vulgate read "created" for "raised."

### **Rom 9:20**

Job 33:13.

### **Rom 9:21**

Isa. 45:9; Jer. 18:1-4; Job 10:9; Isa. 64:8; Rev. 2:27. See Jer. 19:1-15 where in v. 12 the people decide that since their fate is predestinated that, because God is in total control, there is no use to their repenting. Note the hope/vanity/creature theme of Rom. 8:20-25 and Jer. 18:15.

The potter's field is a type of the world:

1. We came from the dust of the earth, the clay.
2. The entire panorama of creation is here presented using the potter's vessels.
3. Jesus freely allowed the destruction of his own vessel, giving himself for others.
4. Judas thought the world should save his skin by his refunding the blood money, gave himself only for himself and ended up in the potter's field.

### **Rom 9:22**

Psa. 106:8 also mentions making his power known. Eph. 3:10 says to whom. Verses 22-23 give the purpose for the creation. Also see v. 17; Isa. 43:7. Also cf. Psa. 106:8; Eph. 1:12; 2:7.

### **Rom 9:23**

Dan. 5:2 note.

**Rom 9:24**

11:28

**Rom 9:25**

Hos. 1:10.

**Rom 9:26**

Counters Reformed and Roman theology which teaches that Jews have forfeited the Old Testament promises and that God is through with them.

**Rom 9:27**

Isa. 10:22.

**Rom 9:28**

Isa. 28:22.

**Rom 9:29**

Isa. 1:9.

**Rom 9:32**

Lu. 2:23; 1 Cor. 1:23.

**Rom 9:33**

See Psa. 118:22 for references.

## **Chapter note for Romans 10**

*5 The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word, and believe. 19 Israel was not ignorant of these things.*

This chapter deals with Israel in the present dispensation.

### **Rom 10:1**

Contra universal salvation, else it should say “realise that they are saved.”

### **Rom 10:2**

Re. “according to knowledge,” cf. 1 Pet. 3:7.

### **Rom 10:3**

Ezek. 33:13; Php. 3:9; Rom. 11:7. Human nature is self-righteous, thus it’s always someone else’s or something else’s “fault.” Job types Israel’s tribulation remnant in this attitude (Job 32:2).

God warned Israel about establishing their own righteousness in Deu. 9:4.

### **Rom 10:4**

Jn. 19:30 “It is finished.”

### **Rom 10:6**

Deu. 30:12-14, quoted here, has the command of God as its context. Thus the words of God, of which consists the word of God, is here equated to Christ.

“Ascend”: Psa. 24:3, which see for geocentric impact.

### **Rom 10:7**

Deu. 30:13 speaks of “sea” instead of “deep.” Rev. 20:13 speaks of three locations for the dead: the sea, death, and hell. This suggests that there are three states of death. Scripture speaks of Abraham’s bosom (paradise) as one, and hell (the place of torment) as another. It also speaks of “the rest of the dead” (Rev. 20:5) which are thus in the place of death, which, by elimination, is apparently the place where souls sleep. References to the deep are twofold. One is the oceans and seas of the earth and the other refers to the waters above the firmament, that is, in the third heaven. That Christ led captivity captive is generally taken to refer to those souls in hell who had not had the truth preached to them. I wish I could say more about that, but this will have to do for now.

Also see Ex. 14:30; Eze. 28:8.

### **Rom 10:8**

Deu. 30:14 The scripture is alive. One either has faith in it or one does not. There is no middle of the road here, that is, an “I don’t know” is a “No.”

### **Rom 10:9**

Pr. 16:1; Mat. 10:32.

Eze. 11:19; 2 Cor. 3:3.

### **Rom 10:10**

Thus in this dispensation, salvation is not by holding on unto the end (Heb. 3:14). Cf. Jonah 2:9.

### **Rom 10:11**

See Psa. 118:22 for references.

Scripture is alive, cf. Gal. 3:8 note.

### **Rom 10:13**

Joel 2:32. Ac. 2:21 future (to Jews), here present (to Gentiles).

### **Rom 10:14**

N.B., preacher, not pastor.

**Rom 10:15**

Sol. 7:1; Isa. 52:7.

Modern versions tend to omit “preach the gospel of peace, and.”

[The ten gospels conclude here from Heb. 4:2. Coverage starts with Ac. 20:24.] The gospel of peace is the sixth in the list. Paul wrests Isa. 52:7 from its context where Christ’s literal reign is preached to the Jews in Jerusalem who survived the Tribulation (Zec. 14:9, 14, 16; Joel 3:4, 17-21; Isa. 52:9-10) and applies it, spiritually, to Church-age preachers (Rom. 10:15) as an *illustration* of the positive aspects of his gospel (Rom. 10:14). He can do this, because he applies Isa. 53:1 (Rom. 10:16) to a rejection of the death, burial and resurrection of Christ, for Christ is dying for sins in Isa. 53 (“Who hath believed our report?”)

Paul’s illustrations were *spiritual applications* of Old Testament passages (e.g., see Ac. 13:40-41; Rom. 1:17; 9:25-26; etc.) to the New Testament gospel. This was done to mislead any anti-Semitic, Gentile “Christian” who wanted to steal the literal promises given to Israel--the ones that dealt with crops (Joel 2), weather conditions (Isa. 30:26), nature (Isa. 11), real estate (Eze. 48), and political power (Isa. 41:11, 60:12)--and apply them to Gentile “Christianity” (Church States: Catholic, Lutheran, Anglican, Greek Orthodox, etc.).

The gospel of peace can be called that because when a sinner believes “the gospel of the grace of God,” (which is not the same thing), God gives him *peace* (Jn. 14:27; Rom. 5:1) as an *individual*.

Add the four gospels (Matthew, Mark, Luke, and John) and you have ten gospels. Of these ten, two overlap, the kingdom of God and the kingdom of Heaven, and the gospel of peace and the gospel of the grace of God. There is, of course, an overlapping in the four gospels, but notice that one has to read Isa. 53 back into places like Mat. 26:28; Mark 10:45; Luke 24:47; and Jn. 10:11, 15.

Peter didn’t know that Christ’s death had been a once-and-for-all final atonement for sins by a sin-bearer until *after* Acts 10. Before Peter made his final statement on “the plan of salvation” in Acts 15:11, he had to talk with the one who said that his gospel (Rom. 16:25) was THE one to be preached until Christ came back.

Not even Paul knew that “another gospel” would be preached by an angel (Gal. 1:8) *after* this age at the time of Jacob’s trouble (Jer. 30:7) would come. But that time will come, and “another gospel” will be preached by an angel (Rev. 14:6), and he will not be anathema.

**Rom 10:16**

V. 8. Isa. 53:1. Belief is obedience.

For gospel see note to Mat. 4:23.

**Rom 10:17**

Though the context is the gospel, the principle is broader than that. In marriage, for instance, if one says hateful things to the other, that one, or both, will come to believe it, and the faith in one another is shattered.

**Rom 10:18**

Psa. 19:4 (q.v.) has “line” for “sound,” and “end” for “ends.” Also see note to Am. 7:7.

**Rom 10:19**

Deu. 32:21; Rom 11:11; Tit. 3:3.

**Rom 10:20**

I.e., found of the Gentiles.

**Rom 10:21**

Isa. 65:2.



## **Chapter note for Romans 11**

*1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.*

This chapter deals with the future of Israel.

### **Rom 11:1**

Deu. 28:13.

### **Rom 11:2**

8:29.

Contra those who maintain God has no more dealings with the Jewish people. Note, 2 Sam. 7:12-16 says forever.

### **Rom 11:4**

There is always a remnant (Isa. 1:9).

### **Rom 11:5**

I.e., in Israel. Contra Calvin.

### **Rom 11:6**

To go to the moon, a rocket needs rocket fuel. To go to heaven, one needs Jesus. Works ruin the blood of Christ. If I were to “help” an artist by adding my own work to his painting, he will not sign his name to it. Likewise, a man who insists on adding his own works to attain to salvation refuses grace and wastes Jesus’ time on the cross.

And what does Jesus ask of his church but obedience to the gospel and praise?

### **Rom 11:7**

V. 25. 10:3.

### **Rom 11:8**

Isa. 6:9-10; 29:10-13; Mat. 13:14.

### **Rom 11:9**

Psa. 69:22.

### **Rom 11:11**

Deu. 32:21; Rom 10:19.

### **Rom 11:12**

Speaks of a restoration, thus God is not finished with Israel.

### **Rom 11:13**

15:16.

### **Rom 11:14**

The gospel going to the Gentiles fulfills Deu. 32:21, quoted in Rom. 10:19. That means that the Jews are already jealous. It makes no sense, then, to translate the Greek to “provoke to jealousy” instead of “provoke to emulation,” as most new versions do. Emulation is what jealousy does when put into action. Note, too, that this is what is happening to the church in the Laodicean age. It has rejected the word of God kept by the Philadelphian church; it has gone apostate and there is nothing left for it to do but to preaching emulation and its fruit, imitation. Apostasy is irremedial, so they can no longer follow Christ but only imitate him (cf. 1 Cor. 11:1 and Eph. 5:1 in new versions).

### **Rom 11:15**

Re. reconciliation: (Rom. 5:10, 1 Cor. 7:11).

**Rom 11:17**

Quick Verse error. “Grafted” should be **grafted**. Although *graff* is now superseded by *graft*, the old form was still in use in the 1880s, though the Coverdale Bible uses it in Isa. 17:10, “Thou hast also set a fayre plante, & grafted a straunge braunch.” *Graff* communicates the sense of lordship (*graf*, *graaf*, which is to say a count), the grave (*graf*), writing or *engraving*, and digging a trench for fortification. *Graft* has most of these sense, too, but in the twentieth century it has acquired the meaning of an illegal or immoral transfer of funds, such as for bribery, i.e., *graft*. It is thus advisable to keep the original *graff* form in the Bible.

-- **GRAFTED**

Quick Verse error. Should be **grafted**. See verse note.

**Rom 11:19**

-- **GRAFTED**

Quick Verse error. Should be **grafted**. See note to v. 17.

**Rom 11:22**

**Severity**, as in “sever.”

**Rom 11:23**

-- **GRAFTED**

Quick Verse error. Should be **grafted**. See note to v. 17.

-- **GRAFT**

Quick Verse error. Should be **graft**. See note to v. 17.

**Rom 11:24**

-- **GRAFTED**

Quick Verse error. Should be **grafted**. See note to v. 17.

-- **GRAFTED**

Quick Verse error. Should be **grafted**. See note to v. 17.

**Rom 11:25**

V. 7. Cf. note to Heb. 8:8. Vashti marks the end of the Gentiles, Esther marks the start of the Jewish kingdom.

**Rom 11:26**

Compare Jer. 33:8; 1 Thes. 2:14; and Rom. 11:5-7. Right now there’s a dispensation of grace, but the end of that era will be a lukewarm church, cutting deals with the man of sin in Rome, the one who says he is Christ on earth. The church will then be raptured, leaving the Roman Catholic church as the representative of the Gentile church. At that point the Jews’ demand will be granted.

When the Lord was crucified, the Jews rejected the crown that God gave them (to the kingdom of heaven) and gave it to Rome. The Jews, led by their rulers and chief priests, said “His blood be on us, and on our children” (Mat. 27:25). They forsook the Lord God Jehovah and said that the only king they wanted was the Roman pope, the “holy father,” Caesar (Jn. 19:15). So Israel is in temporary rejection and will only be restored at the second advent of the Lord Jesus Christ (Rev. 12 - on). When Israel is restored under the Messiah, then Israel is going to be converted and saved.

In the mean time, Titus in A.D. 70 destroyed Jerusalem and Hadrian, in A.D. 135, had 580,000 Jews killed, etc. through Hitler and beyond.

**Rom 11:27**

Cf. Heb. 8:8-12.

**Rom 11:28**

The elect sometimes wind up in Hell (Mat. 8:11-12, “children of the kingdom”). 9:24; Isa. 43:7. Note, “fathers” is plural.

**Rom 11:32**

**Concluded** = to be bound together, inclosed, shut up.

**Rom 11:33**

Isa. 40:27 v.f.

**Rom 11:36**

Eph. 4:6.

## **Chapter note for Romans 12**

*1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend, every one, on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.*

### **Rom 12:1**

1 Cor. 12.  
6:19.

### **Rom 12:2**

“Conformed” is “to be formed with.” Since this world’s end is destruction a conformed person will be destroyed with it. “Transformed” means “across or beyond formation; changed” and has no tie with this world’s destiny. 1 Pet. 1:14.

Because the old nature doesn’t leave us at conversion, it needs to be renewed after the mind of Christ (Php. 2:5; 1 Cor. 2:16).

**Prove** = to taste.

### **Rom 12:3**

“... **the** measure of faith” implies that each man receives exactly the same “amount” of faith. Jn. 3:34.

### **Rom 12:5**

1 Cor. 12:12.

### **Rom 12:6**

No tongues in the list.

### **Rom 12:9**

Cleave, a term used to describe the bond between husband and wife; friends are knit.

### **Rom 12:10**

**Kindly** has a sense of kinship, hence, brotherly love.

### **Rom 12:13**

N.B., not unbelievers.

### **Rom 12:15**

Empathy.

### **Rom 12:16**

Ac. 20:19.

### **Rom 12:19**

Deu. 32:35. Contra Islam.

### **Rom 12:20**

Pr. 25:22.

### **Rom 12:21**

1 Pet. 2:21.

## Chapter note for Romans 13

*1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

### Rom 13:1

Ps. 94:20-21; 149:8; Pr. 12:3; 16:12; 29:2; Isa. 10:1; 2 Cor. 10:4-6 addresses revenge against disobedience by the spiritual wickedness in high places; 1 Tim. 2:1-4; 1 Pet. 2:13-14; Titus 3:1; 2 Sam. 23:3. More in Eph. 5:11-13. Mordecai “violates” this in Est. 3:2. So did Shadrach, Meshach and Abednego. Also see notes to Mat. 15:9 and Jn. 19:15.

The following article is by Pastor Ernie Sanders in his column “From the Pastor’s Desk” for May, 1997.

## ROMANS THIRTEEN AND ABANDONMENT THEOLOGY

“We must obey the government, even if it is an ungodly, wicked, evil government. After all, Romans 13 tells us so.” That is one of the most often told lies preached from the pulpits of lukewarm churches across America.

When God gave us the institution of human government as established in the Noahic covenant (Genesis 9:1-7), the purpose, the intent, and function were clearly outlined. The purpose of God’s sovereign government was to govern for God. The intent of human government as ordained by God was to use God’s laws, precepts, statutes, ordinances, commandments and judgments. The function of God’s sovereign government was to preserve innocent human life. God gave man dominion of the environment, but kept dominion of man for Himself. That is why God instituted the statute of capital punishment.

Romans 13:3 tells us that a legitimate form of civil government, as ordained by God, is a terror to evil works and not to good works.

The King James Bible is full of examples of heroes of the faith. These faithful, unlike so many preachers of today, knew the difference between good and evil. Some examples are the Hebrew midwives Shiphrah and Puah (Exodus 1:15-17) and the mother and sister of Moses (Exodus 2:4). The many prophets of old: Elijah, Elisha, Isaiah, Jeremiah, Daniel, Shadrach, Meshach, Abednego, etc. -- These heroes of the faith knew the difference between legitimate government as ordained by God and illegitimate government in the hands of wicked men.

The early church fathers never preached separation of Church and State. Their politics and faith were one and the same and could not be separated.

The Prison Epistles were called “prison epistles” because they were written from prison. The apostles were imprisoned and martyred because they refused to obey a wicked, evil government. Peter and the other apostles said we ought to obey God rather than men (Acts 5:29).

We are told by many of today’s weak-kneed preachers that we must be tolerant. Yet the Lord Jesus Christ was the most intolerant man who ever lived when it came to resisting such evil. Then there was John the Baptist who lost his head for resisting the Bill Clinton of his day.

The difference between the prophets of old, the early church fathers, this nation’s founding fathers, and the majority of the preachers today can be summed up in one word: *COURAGE*.

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Christians are commanded to pray for those in authority (1 Tim. 2:1-4) and to be subject to those in authority (here, and in 1 Pet. 2:13-14), to governors who punish evil doers; and in Titus 3:1 in connection with “every good work.”

The scripture also clearly states the requirements for a ruler in 2 Sam. 23:3; Prov. 8:15-16; 31:4-5 along with the general requirements of Pr. 16:6; Deu. 6:5; Pro. 3:5-7; 8:13; and Eccl. 12:13-14.

Ruling unjustly is sin: Prov. 12:3; 16:12; 12:22; 17:13, 15, 26; Psa. 94:20-21; Jas. 4:17; and cause the governed to suffer needlessly (Prov. 29:2; Isa. 10:1-2). Thus we are not to place our trust in the government, according to Psa. 118:9 and Psa. 146:3.

It was the custom and law in Rome from the time that the Caesars had taken the title *Pontifex Maximus* (the main bridge to God), that men greet one another with “Caesar is lord!” The Christians started answering “Jesus Christ is Lord!” and greeted each other with that greeting. Thus the Caesars persecuted the Christians on the grounds of insubordination. The issue was one of lordship. Today, even in the Laodicean church, there are those who advocate the lordship of Caesar over the Lordship of Jesus Christ.

About taxation and churches see Ezr. 7:24.

-- **POWERS**

“The powers that be” include the powers that corrupt and the powers that fight corruption. Sometimes this phrase and v. 2 are used to claim that Christians should obey ungodly commands from civil authorities; but whereas this verse speaks of multiple powers, verse 2 refers to a single, therefore ultimate, power: the power of God. Damnation follows from rejecting Jesus Christ, the express image and righteousness of God. The anti-God powers are like little eddies that spin off the edge of God’s power stream, reversing direction and opposing the power of God. Col. 2:15.

**Rom 13:2**

The power mentioned here is singular, not plural. It is the ultimate source of power, namely, the power of God. Governments can and do resist this power. (See note to “power” in v. 1.)  
Re. damnation see Mat. 23:14. ( Rom. 3:8, 14:23).

**Rom 13:9**

“Thou shalt not bear false witness” is omitted in NIV and other new versions.

**Rom 13:12**

V. 14.

**Rom 13:13**

**Rioting** = disturbing, disrupting.

**Chambering** = lewdness; Greek *koite*.

**Wantonness** = lasciviousness; undisciplined, esp. sexually.

**Rom 13:14**

V. 12.

Mat. 6:25-34.

## **Chapter note for Romans 14**

*3 Men may not contemn nor condemn one the other for things different: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.*

### **Rom 14:1**

15:1. Verse 2 affords an example of a “doubtful disputation,” that is, to argue about food.

### **Rom 14:2**

It is the weak man that eats only herbs. This is borne out among vegetarians, who die younger, and whose children have more illnesses, than those of us who are omniverous.

However, we are not despise them, nor are we to cast a stumbling block before them (v. 3); neither the vegetarian nor the meat eater. Each regards his choice unto the Lord (v. 6). To argue is to destroy the work of God (v. 20).

### **Rom 14:3**

1 Tim 4:3-4.

### **Rom 14:5**

Col. 2:16.

### **Rom 14:6**

1 Cor. 10:31.

### **Rom 14:7**

Scripture teaches to *deny* self, not *die* to self (Mat. 16:24). The misunderstanding arises from 1 Cor. 15:31.

### **Rom 14:10**

Judgment seat of Christ: 2 Cor. 5:10. This happens after the rapture and is not to be confused with the Great White Throne Judgment of Rev. 20:12 v.f. Modern versions read “God” instead of “Christ,” confusing the two.

### **Rom 14:11**

Isa. 45:23.

### **Rom 14:12**

2 Cor. 10:12.

### **Rom 14:15**

First use of charity. For charity vs. love debate see note to 1 Cor. 13:1.

### **Rom 14:17**

1 Cor. 8:8.

### **Rom 14:20**

V. 2.

### **Rom 14:23**

Re. damnation see Mat. 23:14. (Rom. 13:2, 1 Cor. 11:29).

## **Chapter note for Romans 15**

*1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.*

### **Rom 15:1**

Gal. 6:2.

### **Rom 15:2**

Re. edifying your neighbour see 1 Cor. 9:19-22

### **Rom 15:3**

Psa. 69:9.

### **Rom 15:4**

The scriptures referred to are not the long-lost originals but are what people have in their hands. (Lu. 4:21 note; 2 Tim 3:16.)

Patience & comfort, v. 5.

### **Rom 15:5**

1 cor. 1:10.

### **Rom 15:8**

His ministry was to the Jews, but note Mat. 15:24-28.

### **Rom 15:9**

Psa. 18:49.

### **Rom 15:10**

Deu. 32:43.

### **Rom 15:11**

Psa. 117:1.

### **Rom 15:12**

Isa. 9:6-7; 11:1, 10.

Mat. 12:21.

### **Rom 15:16**

11:13; Ac. 9:15; 13:46; Jn. 17:19. Paul is a minister of Jesus Christ to the Gentiles. He continues Christ's ministry "that the offering up to the Gentiles might be acceptable, being sanctified by the Holy Ghost." His ministry is not the same as Christ, for Jesus Christ "was a minister of the circumcision" (v. 16). 1 Tim 1:16 adds that Paul is an example, a "pattern to them which should hereafter believe on him to life everlasting." Paul is thus a pattern of suffering for the Gentile Christian to follow. Paul starts the example by getting baptized once he believed.

### **Rom 15:21**

Isa. 52:15.

### **Rom 15:22**

I.e., busy preaching.

### **Rom 15:24**

Paul may have gone to Spain between his first and second imprisonments in Rome (c.f. note to Ac. 28:30). Travels in 1 Tim. 1:3; 2 Tim. 4:13; Titus 1:5; 3:12 were not covered by the missionary journeys mentioned in Acts. We do know from Tit. 1:5 that Paul made it at least as far as the island of Crete.



**Rom 15:25**

Ac. 20:3.

**Rom 15:26**

2 Cor. 8:1 v.f.

**Rom 15:27**

1 Cor. 9:11.

**Rom 15:31**

Paul's vow: Ac. 21:10; 18:18.

## **Chapter note for Romans 16**

*3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences: 21 and, after their sundry salutations, endeth with praise and thanks to God.*

### **Rom 16:1**

Ac. 18:18. Apparently Paul wrote this epistle either before leaving Cenchrea, where he made his vow alluded to in 15:31, or else Phebe accompanied him for some time, being sent to Rome from Corinth (v. 27 note).

### **Rom 16:13**

Rufus: Mk. 15:21.

### **Rom 16:17**

Implies doctrine is preserved.  
2 Thes. 3:6; 2 Jn. 1:10.

### **Rom 16:18**

E.g. Esau -- Gen. 25:29-34. "Good words ..." -- publishers and promoters of the new versions.

### **Rom 16:20**

Gen. 3:15. It is not fulfilled yet, i.e., it was not fulfilled at the cross.

### **Rom 16:23**

Ac. 19:29? 1 Cor. 1:14; 3 Jn. 1:1.

### **Rom 16:24**

This verse is omitted by most new versions.

### **Rom 16:25**

For a the difference between stablish and establish, see note to 2 Sam. 7:13.

Re. "revelation of the mystery": cf. Gal. 1:10-12.

Cornelius Stam et al. hold that since the Body of Christ was not revealed until Paul, that it did not exist until Paul revealed it. Logically, this is nonsense since the Lord did not reveal he had cleansed all meats for believers until Acts 10, even though the handwriting of ordinances was taken away at the cross (Col. 2:14). If I had a certain book in my library, I would have that book whether I showed it to you or not. The book would not suddenly exist if I showed it to you.

Stam's wandering is called the "Body Mystery." Stam maintains that it is revealed at the last chapter of Acts. The problem is that Paul mentions it here but this was written before ever Paul got to Rome whereas the events of Ac. 28 happened in Rome. Romans was written before the time of Acts 22, or possibly even before Acts 20.

### **Rom 16:27**

Cf. v.1 note. Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea. Cf. 16:23; 1 Cor. 1:14 and 2 Tim. 4:20.