

Scripture Text Commentaries

Patrick Damonse

Romans

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Patrick Damonse :: Study Guide for Romans 1

The Human Race Guilty Before Aleim

A. The importance and impact of Paulo's Letter to the Romans.

1. In the summer of 386, a young man wept in the backyard of a friend. He knew his life of sin and rebellion against Aleim left him empty and feeling dead; but he just couldn't find the strength to make a final, real decision for IESO The Anointed One. As he sat, he heard children playing a game and they called out to each other these words: "Take up and read! Take up and read!" Thinking Aleim had a message to him in the words of the children, he picked up a scroll laying nearby and began to read: *not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Ruler IESO The Anointed One and make no provision for the flesh, to gratify its desires (Romans 13:13b-14).* He didn't read any further; he didn't have to. Through the power of Aleim's Word, Augustine gained the faith to give his whole life to IESO The Anointed One at that moment.

2. In August of 1513, a monk lectured on the Book of Psalms to seminary students, but his inner life was nothing but turmoil. In his studies he came across Psalm 31:1: *In Thy righteousness deliver me.* The passage confused Luther; how could Aleim's *righteousness* do anything but condemn him to hell as a righteous punishment for his sins? Luther kept thinking about Romans 1:17, which says, *the righteousness of Aleim is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."* The monk went on to say: "Night and day I pondered until... I grasped the truth that the righteousness of Aleim is that righteousness whereby, through grace and sheer mercy, he justifies us by faith. Therefore I felt myself to be reborn and to have gone through open doors into paradise... This passage of Paulo became to me a gateway into heaven." Campbell Morgan was born from above, and the Reformation began in his heart.

3. In May of 1738, a failed minister and missionary reluctantly went to a small Scriptures study where someone read aloud from Campbell Morgan's Commentary on Romans. As the failed missionary said later: "While he was describing the change which Aleim works in the heart through faith in The Anointed One, I felt my heart strangely warmed. I felt I did trust in The Anointed One, The Anointed One alone, for my salvation, and an assurance was given me that he had taken *my* sins away, even *mine*." John Wesley was saved that night in London.

4. Consider the testimony of these men regarding Romans:

a. Edgar Phillips praised Romans: "It is the chief part of the Prophetic Scriptures (New Testament) and the perfect Glad Tidings... the absolute epitome of the Glad Tidings."

b. Luther's successor Philip Melancthon called Romans, "The compendium of Follower doctrine."

c. Peter Damonse said of the Book of Romans, "When anyone understands this Epistle, he has a passage opened to him to the understanding of the whole Scripture."

d. Samuel Coleridge, English poet and literary critic said Paulo's letter to the Romans is "The most profound work in

existence."

e. Frederick Godet, 19th Century Swiss theologian called the Book of Romans "The cathedral of the Follower faith."

f. Campbell Morgans said Romans was "the most pessimistic page of literature upon which your eyes ever rested" and at the same time, "the most optimistic poem to which your ears ever listened."

g. Campbell Morgan wrote that the Book of Romans is "beyond question the most dynamic of all Prophetic Scriptures (New Testament) letters even as it was written at the climax of Paulo's apostolic career."

5. We should also remember the Apostle Petrho's words about Paulo's letters: *Also our beloved brother Paulo, according to the wisdom given to him, has written to you, as also in all his epistles... in which are some things hard to understand (2 Petrho 3:15-16).*

a. The Book of Romans has life changing truth but it must be approached with effort and determination to understand what the Holy Spirit said through the Apostle Paulo.

B. Introduction.

1. (Romans 1:1) Paulo introduces himself to the Roman Followers.

Paulo, a bondservant of IESO The Anointed One, called to be an apostle, separated to the Glad Tidings of Aleim

a. **Paulo:** The life and ministry of the Apostle Paulo (also known as Saulo of Tarsus) is well documented in Acts chapters 8 through 28, as well as Galatians 1 and 2, and Corinthians 11 and 12.

i. It is almost universally agreed that Paulo wrote Romans from the city of Corinth as he wintered there on his third missionary journey as described in Acts 20:2-3. This is based on Romans 16:1 and 16:23 along with 1 Corinthians 1:14. A variety of commentators pick the date of writing anywhere from 53 to 58 a.d.

ii. When Paulo wrote the Book of Romans, he had been a Follower preacher for some 20 years. On his way to Jerusalem, he had three months in Corinth without any pressing duties. He perhaps thought this was a good time to write ahead to the Followers in Rome, a Ekklesia he planned to visit after the trip to Jerusalem.

iii. As Paulo endeavored to go to Rome, the Holy Spirit warned him about the peril awaiting him in Jerusalem (Acts 21:10-14). What if he were unable to make it to Rome? Then he must write them a letter so comprehensive that the Followers in Rome had the Glad Tidings Paulo preached, even if Paulo himself were not able to visit them.

iv. Because of all this, Romans is different than many of the other letters Paulo wrote Ekklesias. Other Prophetic Scriptures (New Testament) letters focus more on the Ekklesia and its challenges and problems. The Letter to the Romans focuses more on Aleim and His great plan of redemption.

v. We know the Letter to the Romans was prized by the Followers in Rome; Klement of Rome's letter in 96 a.d. shows great familiarity with Paulo's letter. It may be that he memorized it and that the reading of it became a part of virtually every meeting of the Roman Ekklesia. As well, many scholars (Edgar Phillips and Edgar Phillips among them) believe that an edited version of Romans – without the

personal references in Romans 16 – was distributed widely among early Ekklesias as a summary of apostolic doctrine.

b. **A bondservant... an apostle:** Paulo's self-identification is important. He is *first* a **servant of IESO The Anointed One**, and *second* **called to be an apostle**.

i. There were several ancient Greek words used to designate a slave, but the idea behind the word for **servant** (*doulos*) is "complete and utter devotion, not the abjectness which was the normal condition of the slave." (Edgar Phillips)

ii. "*A servant of IESO The Anointed One*, is a higher title than monarch of the world." (Peter Damonse)

c. **Separated to the Glad Tidings of Aleim:** The idea of being an **apostle** is that you are a special ambassador or messenger. Paulo's message is **the Glad Tidings** (good news) of Aleim. It is **the Glad Tidings of Aleim** in the sense that it belongs to Aleim in heaven. This isn't a Glad Tidings Paulo made up; he simply is a *messenger* of Aleim's Glad Tidings.

i. **Separated unto the Glad Tidings:** "St. Paulo may here refer to his former state as a *Pharisee*, which literally signifies a *separatist*, or one *separated*. *Before* he was separated unto the service of his own *sect*; *now* he is separated unto the Glad Tidings of Aleim." (Edgar Phillips)

ii. "Some think he alludes to the name of Pharisee, which is from separating: when he was a Pharisee, he was separated to the law of Aleim; and now, being a Follower, he was separated to the Glad Tidings of Aleim." (Peter Damonse)

d. **The Glad Tidings of Aleim:** Other Prophetic Scriptures (New Testament) letters focus more on the Ekklesia and its challenges and problems; Romans focuses more on Aleim. "*Aleim* is the most important word in this epistle. Romans is a book about Aleim. No topic is treated with anything like the frequency of Aleim. Everything Paulo touches in this letter he relates to Aleim. In our concern to understand what the apostle is saying about righteousness, justification, and the like we ought not to overlook his tremendous concentration on Aleim." (Edgar Phillips)

i. The word "**Aleim**" occurs 153 times in Romans; an average of once every 46 words – this is more frequently than any other Prophetic Scriptures (New Testament) book. In comparison, note the frequency of other words used in Romans: *law* (72), *The Anointed One* (65), *sin* (48), *Ruler* (43), and *faith* (40). Romans deals with many different themes but as much as a book can be, it is a book about Aleim.

ii. There are many important words in the vocabulary of Romans we must understand. Edgar Phillips quotes Tyndale's preface to Romans: "First we must mark diligently the manner of speaking of the apostle, and above all things know what Paulo meaneth by these words – *the Law, Sin, Grace, Faith, Righteousness, Flesh, Spirit*, and such like – or else, read thou it ever so often, thou shall but lose thy labour."

2. (Romans 1:2-6) Paulo introduces his Glad Tidings to the Romans.

Which He promised before through His prophets in the Holy Scriptures, concerning His Son IESO The Anointed One our Ruler, who was born of the seed of David according to the flesh, and declared to be the Son of Aleim with power according to the Spirit of holiness, by the resurrection from the dead. Through Him we have

received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of IESO The Anointed One;

a. **He promised before through His prophets:** This Glad Tidings is not new, and it is not a clever invention of man. Paulo's world was much like ours, with people liked "new" teachings and doctrines. Nevertheless, Paulo didn't bring something new, but something very old in the plan of Aleim.

b. **Concerning His Son IESO The Anointed One our Ruler:** This is the center of Paulo's Glad Tidings, the "sun" that everything this else orbits around. The center of our Faith is not a teaching or a moral system, it is a Person: **IESO The Anointed One**.

i. This IESO has both a human origin (**born of the seed of David according to the flesh**), and an eternal existence (**declared to be the Son of Aleim**). The evidence of IESO's humanity is His human birth; the evidence of His deity is His **resurrection from the dead**.

ii. The resurrection of IESO shows His divine power because He rose by His own power: *Destroy this temple and in three days I will raise it up again* (Ioanne 2:19).

iii. "There is a sense in which IESO was the Son of Aleim in weakness before the resurrection but the Son of Aleim in power thereafter." (Edgar Phillips)

c. **Declared:** This ancient Greek word (*horizo*) comes from the idea "to bound, define, determine, or limit, and hence our word *horizon*, the line that determines the farthest visible part of the earth in reference to the heavens. In this place the word signifies such a *manifest and complete exhibition* of the subject as to render it *indubitable*." (Edgar Phillips)

d. **IESO The Anointed One our Ruler:** It *means* something that the Apostle Paulo called **IESO Ruler**: "This term could be no more than a polite form of address like our 'Sir.' But it could also be used of the deity one worships. The really significant background, though, is its use in the Greek translation of the Scriptures (Old Testament) to render the divine name, IEUE... Followers who used this as their Scriptures would be familiar with the term as equivalent to deity." (Edgar Phillips)

e. **Through Him we have received grace and apostleship for obedience to the faith:** Paulo's Glad Tidings impacts individual lives. It isn't interesting theory or philosophy, it is life-changing good news.

i. The Glad Tidings gave Paulo and the Ekklesia **grace and apostleship**, and one reason those two gifts were given was to produce **obedience to the faith**. "Without the grace, *favour*, and peculiar help of Aleim, he could not have been an apostle." (Edgar Phillips)

ii. The Glad Tidings is big enough and great enough for the whole world; it must go out to impact **all nations**.

iii. The Glad Tidings had reached the Roman Followers, demonstrating that they **are the called of IESO The Anointed One**.

3. (Romans 1:7-15) Paulo's desire to come to Rome.

To all who are in Rome, beloved of Aleim, called to be saints: Grace to you and peace from Aleim our Father and the Ruler IESO The Anointed One. First, I thank my Aleim through IESO The Anointed One for you all, that

your faith is spoken of throughout the whole world. For Aleim is my witness, whom I serve with my spirit in the Glad Tidings of His Son, that without ceasing I make mention of you always in my prayers, making request if, by some means, now at last I may find a way in the will of Aleim to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be established; that is, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Nations. I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the Glad Tidings to you who are in Rome also.

a. **To all who are in Rome:** Paulo had never been to Rome, and he did not found the Roman Ekklesia. This makes the Book of Romans different because most of Paulo's letters were to Ekklesias he founded. It seems the Ekklesia in Rome began somewhat spontaneously as Followers came to the great city of the Empire and settled there. There is also no Scriptural or historical evidence that the Apostle Petrho founded the Ekklesia in Rome.

i. Acts 2:10 describes how there were people from Rome among the Jews present at the Day of Pentecost; so when they returned home, there was a Follower community in Rome. Beyond that, the origins of the Ekklesia in Rome are somewhat obscure, but Followers continually migrated to Rome from all parts of the Empire. It shouldn't surprise us that a Ekklesia started there spontaneously, without being directly planted by an apostle.

ii. Even so, through mutual acquaintances or through his travels, Paulo knew many of the Followers in Rome by name because he mentions them in Romans 16. Even if Paulo only knew many of the Roman Follower by acquaintance, he knew two things about them and every true Follower. He knew they were **beloved of Aleim** and that they were **saints**.

iii. **Called to be saints:** "You notice that the words 'to be' are put in by the translators; but though they are supplied, they are not really necessary to the sense. These believers in Rome were 'called saints.' They were not called because they were saints; but they became saints through that calling." (Edgar Phillips)

b. **Grace to you and peace from Aleim:** Paulo formally addresses his readers with his familiar greeting, combining the Greek greeting of **grace** with the Jewish greeting of **peace**. This **grace and peace** is not the kind wish of a man; they are *gifts*, coming **from Aleim our Father and the Ruler IESO The Anointed One**.

c. **I thank my Aleim through IESO The Anointed One for you all, that your faith is spoken of throughout the whole world:** Paulo was thankful for the good reputation of the Ekklesia in Rome. Because of its location, this Ekklesia had a special visibility and opportunity to glorify IESO throughout the Empire.

i. These Followers had to be strong. "The Followers of Rome were unpopular – reputed to be 'enemies of the human race'

and credited with such vices as incest and cannibalism. In large numbers, then, they became the victims of the imperial malevolence – and it is this persecution of Followers under Nerho that traditionally forms the setting for Paulo's martyrdom." (Edgar Phillips)

ii. "The Romanists urge this place to prove Rome the mother Ekklesia; but without reason: the Ekklesia of Thessalonica had as high a eulogy: see 1 Thessalonians 1:8." (Peter Damonse)

d. **Without ceasing I make mention of you always in my prayers:** Paulo wanted the Roman Followers to know he prayed for them, and praying for an opportunity to visit them (**I may find a way in the will of Aleim to come to you**).

i. "No wonder that they prospered so well when Paulo always made mention of them in his prayers. Some Ekklesias would prosper better if some of you remembered them more in prayer." (Edgar Phillips)

ii. **For Aleim is my witness** is perhaps Paulo's acknowledgment of how easy it is to *say* you will pray for someone, and then fail to do it. He wanted them to *know* that he really prayed.

e. **I may impart to you... that I may be encouraged:** Paulo's desire to visit the Ekklesia in Rome was not merely to *give* to them, but to *receive* as well, because Paulo realized that in their **mutual faith** they had something to give to him.

f. **I often planned to come to you (but was hindered until now):** For a long time, Paulo wanted to visit Rome and was only hindered by external circumstances. Perhaps some enemies of Paulo implied he was *afraid* to go to Rome and preach the Glad Tidings in the "major leagues," in the Empire's leading city.

g. **I am a debtor both to Greeks and to barbarians, both to wise and to unwise:** Paulo recognized he had something of a debt to Rome. The Roman Empire brought world peace and order; they brought a common cultural, and an excellent transportation system to the world. Paulo used all these in spreading the Glad Tidings; so he can best repay this debt by giving Rome the good news of IESO The Anointed One.

i. Paulo was a tireless evangelist, working all over the world because he believed he had a debt to pay, and he owed it to the whole world.

h. **I am ready:** Edgar Phillips wondered if Paulo didn't use the words "**I am ready**" as his motto. Almost the first words out of his mouth when he was saved were, "*Ruler, what do you want me to do?*" (Acts 9:6).

· Paulo was ready to preach and to serve (Romans 1:15)

· Paulo was ready to suffer (Acts 21:13)

· Paulo was ready to do unpleasant work (2 Corinthians 10:6)

· Paulo was ready to die (2 Timotheo 4:6)

i. "A Moravian was about to be sent by Zinzendorf to preach in Greenland. He had never heard of it before; but his leader called him, and said, 'Brother, will you go to Greenland?' He answered, 'Yes, sir.' 'When will you go?' 'When my boots come home from the cobbler,' and he did go as soon as his boots came home. He wanted nothing else but just that pair of boots, and he was ready to go. Paulo, not even waiting for his boots to come home from the cobbler, says, 'I am ready.' Oh, it is grand to find a man so little entangled that he can go where Aleim would have him go, and can go at once." (Edgar

Phillips)

i. **I am ready to preach the Glad Tidings to you who are in Rome also:** This is boldness talking. “Talk of your brave men, your great men, O world! Where in all history can you find one like Paulo? Alexander, Caesar, Napoleon, marched with the protection of their armies to enforce their will upon men. Paulo was eager to march with The Anointed One alone to the center of this world’s greatness entrenched under satan with *the word of the tree*, which he himself says is *to the Jews, an offence; and to Nations, foolishness.*” (Phillip Prins)

i. Ironically – in the mystery of Aleim’s irony – when Paulo did eventually get to Rome, he came as a shipwrecked prisoner.

ii. “I do not suppose that Paulo guessed that he would be sent there at the government’s expense, but he was. The Roman Empire had to find a ship for him, and a fit escort for him, too; and he entered the city as an ambassador in bonds. When our hearts are set on a thing, and we pray for it, Aleim may grant us the blessing; but, it may be, in a way that we never looked for. You shall go to Rome, Paulo; but you shall go in chains.” (Edgar Phillips)

4. (Romans 1:16-17) Paulo introduces the theme of his letter: the righteousness of Aleim, as revealed in the Glad Tidings of IESO The Anointed One.

For I am not ashamed of the Glad Tidings of The Anointed One, for it is the power of Aleim to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of Aleim is revealed from faith to faith; as it is written, “The just shall live by faith.”

a. After his introduction, Paulo introduces his “thesis statement” for his Letter to the Romans. Edgar Phillips says of Romans 1:16 and 17: “These two verses have an importance out of all proportion to their length.”

b. **I am not ashamed of the Glad Tidings:** This reveals Paulo’s heart. In a sophisticated city like Rome, some might be embarrassed by a Glad Tidings centered on a impaled Jewish Saviour and embraced by the lowest classes of people – but Paulo is not **ashamed**.

c. **For it is the power of Aleim to salvation for everyone who believes:** This is *why* Paulo is not ashamed of a Glad Tidings centered on a impaled Saviour. He knows that the Glad Tidings – the good news of IESO The Anointed One – has **inherent power**. We do not *give* it power, we only stop *hindering* the power of the Glad Tidings when we present it effectively.

i. The Glad Tidings is certainly *news*, but it is more than information; it has an inherent power. “The Glad Tidings is not advice to people, suggesting that they lift themselves. It is power. It lifts them up. Paulo does not say that the Glad Tidings brings power, but that it *is* power, and Aleim’s power at that.” (Edgar Phillips)

ii. In particular, the city of Rome thought it knew all about **power**: “Power is the one thing that Rome boasted of the most. Greece might have its philosophy, but Rome had its power” (Edgar Phillips). Despite all their power, the Romans – like all men – were powerless to make themselves righteous before Aleim. The ancient philosopher Seneca called Rome “a cesspool of iniquity” and the ancient writer Juvenal called it a

“filthy sewer into which the dregs of the empire flood.”

iii. **For salvation:** In the Roman world of Paulo’s day, men looked for **salvation**. Philosophers knew that man was sick and needed help. Epictetus called his lecture room “the hospital for the sick soul.” Epicurus called his teaching “the medicine of salvation.” Seneca said that because men were so conscious of “their weakness and their inefficiency in necessary things” that all men were looking “towards salvation.” Epictetus said that men were looking for a peace “not of Caesar’s proclamation, but of Aleim’s.”

iv. The Glad Tidings’s power to salvation comes to **everyone who believes**. Aleim will not withhold salvation from the one **who believes**; but believing is the *only* requirement.

d. **For the Jew first and also for the Greek:** This is the pattern of the spread of the Glad Tidings, demonstrated both by the ministry of IESO (Matthio 15:24) and the initial ministry of the disciples (Matthio 10:5-6).

i. This means that the Glad Tidings was meant to go first to the *ethnic and cultural Jew*, and then to the *cultural Greek*. “At this time the word Greek had lost its racial sense altogether. It did not mean a native of the country of Greece... [a Greek] was one who knew the culture and the mind of Greece.” (Edgar Phillips)

e. **For in it the righteousness of Aleim is revealed:** Simply, the Glad Tidings **reveals** the **righteousness of Aleim**. This revelation of Aleim’s righteousness comes to those with **faith**, fulfilling Abakkuk 2:4: **The just** – that is, the justified ones – **shall live by faith**.

i. It is essential to understand exactly what the **righteousness of Aleim** revealed by the Glad Tidings is. It does not speak of the holy righteousness of Aleim that *condemns* the guilty sinner, but of the Aleim-kind of **righteousness** that is *given* to the sinner who puts their trust in IESO The Anointed One.

ii. **Righteousness:** Edgar Phillips explains the meaning of this ancient Greek word *dikaioo*, which means *I justify*, and is the root of *dikaion* (**righteousness**): “All verbs in Greek which end in *oo...* always mean to *treat*, or *account* or *reckon* a person as something. If Aleim justifies a sinner, it does not mean that he finds reasons to prove that he was right – far from it. It does not even mean, at this point, that he makes the sinner a good man. It means that *Aleim treats the sinner as if he had not been a sinner at all.*”

iii. “It was the happiest day in Luther’s life when he discovered that ‘Aleim’s Righteousness’ as used in Romans means *Aleim’s verdict of righteousness upon the believer.*” (Edgar Phillips)

iv. This declaration is even greater when we understand that this is the **righteousness of Aleim** given to the believer. It is not the righteousness of even the most holy *man*, nor is it the righteousness of innocent Adam in Eden. It is Aleim’s righteousness. “The righteousness which is unto justification is one characterized by the perfection belonging to all that Aleim is and does. It is a ‘Aleim-righteousness’.” (Edgar Phillips)

v. This faith (trust) in IESO The Anointed One becomes the basis of life for those who are justified (declared righteous); truly, **the just shall live by faith**. They are not only *saved* by faith, but they **live by faith**.

f. **From faith to faith:** The idea behind this difficult phrase is probably “by faith from beginning to end.” The NIV translates the phrase **from faith to faith** as *by faith from first to last*.

i. “He saith not, from faith to works, or from works to faith; but *from faith to faith*, i.e. only by faith.” (Peter Damonse)

ii. “Perhaps what it conveys is the necessity of issuing a reminder to the believer that justifying faith is only the beginning of the Followers life. The same attitude must govern him in his continuing experience as a child of Aleim.” (Edgar Phillips) This is an echo of Paulo’s message in Galatians 3:1-3.

C. Why man must be justified by faith: the guilt of the human race in general.

1. (Romans 1:18a) The greatest peril facing the human race: the wrath of Aleim.

For the wrath of Aleim is revealed from heaven

a. **For the wrath of Aleim is revealed from heaven:** The idea is simple but sobering – Aleim’s wrath is revealed from heaven against the human race, and the human race *deserves* the wrath of Aleim.

b. **The wrath of Aleim:** We sometimes object to the idea of the **wrath of Aleim** because we equate it with human anger, which is motivated by selfish personal reasons or by a desire for revenge. We must not forget that **the wrath of Aleim** is completely *righteous* in character.

i. “It is unnecessary, and it weakens the biblical concept of the wrath of Aleim, to deprive it of its emotional and affective character... to construe Aleim’s wrath as simply in his purpose to punish sin or to secure the connection between sin and misery is to equate wrath with its effects and virtually eliminate wrath as a movement within the mind of Aleim. Wrath is the holy revulsion of Aleim’s being against that which is the contradiction of his holiness.” (Peter Daamonse)

ii. In Romans 1:16, Paulo spoke of *salvation* – but what are we saved *from*? First and foremost we are saved from **the wrath of Aleim** that we righteously deserve. “Unless there is something to be saved from, there is no point in talking about salvation.” (Edgar Phillips)

c. **The wrath of Aleim:** In this portion of the letter (Romans 1:18-3:20), Paulo’s goal is not to *proclaim* the good news, but to demonstrate the *absolute necessity* of the good news of salvation from Aleim’s righteous wrath.

i. The **wrath of Aleim** is not revealed in the Glad Tidings, but in the facts of human experience.

2. (Romans 1:18b-23) Why the human race is guilty before Aleim: demonstrations of our **wickedness and unrighteousness**.

Against all wickedness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of Aleim is manifest in them, for Aleim has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Aleimhead, so that they are without excuse, because, although they knew Aleim, they did not glorify Him as Aleim, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the

glory of the incorruptible Aleim into an image made like corruptible man; and birds and four-footed animals and creeping things.

a. **Wickedness:** This refers to man’s offences against Aleim. **Unrighteousness** refers to the sins of man against man.

b. **Who suppress the truth in unrighteousness:** Mankind does in fact **suppress the truth** of Aleim. Every truth revealed to man by Aleim has been fought against, disregarded, and deliberately obscured.

c. **His invisible attributes are clearly seen:** Aleim shows us something of His **eternal power and** divine nature through **creation, by the things that are made**. He has given a *general revelation* that is obvious both in creation and within the mind and heart of man.

i. **Clearly seen:** The universal character of this revelation and the clarity of it leave man **without excuse** for rejecting it. “Men cannot charge Aleim with hiding himself from them and thus excuse their irreligion and their immorality.” (Edgar Phillips)

d. **Although they knew Aleim, they did not glorify Him as Aleim:** The problem is not that man did not know Aleim, but that he *did* know Him – yet refused to **glorify Him as Aleim**. Therefore, mankind is **without excuse**. Instead of glorifying Aleim we transformed our idea of Him into forms and images more comfortable to our corrupt and darkened hearts.

i. “Will you kindly notice, that, according to my text, *knowledge is of no use if it does not lead to holy practice*? ‘They knew Aleim.’ It was no good to them to know Aleim, for ‘they glorified him not as Aleim.’ So my theological friend over there, who knows so much that he can split hairs over doctrines, it does not matter what you think, or what you know, unless it leads you to glorify Aleim, and to be thankful.” (Edgar Phillips)

ii. We can’t seem to resist the temptation to create Aleim into his own corrupt image, or even in an image beneath us. Tragically, we inescapably become like the Aleim we serve.

iii. It is absolutely essential that we constantly compare our own conception of Aleim against the reality of who Aleim is as revealed in His Word. We can also be guilty of worshipping a self-made Aleim.

iv. **Image** in Romans 1:23 is the ancient Greek word *eikon*. It is a dangerous thing to change the **glory of the incorruptible Aleim into an eikon (image)** of your own choosing.

e. **Nor were thankful:** Man’s simple *ingratitude* against Aleim is shocking. “I cannot say anything much worse of a man than that he is not thankful to those who have been his benefactors; and when you say that he is not thankful to Aleim, you have said about the worst thing you can say of him.” (Edgar Phillips)

i. “But when you glorify Aleim as Aleim, and are thankful for everything – when you can take up a bit of bread and a cup of cold water, and say with the poor Puritan, ‘What, all this, and The Anointed One too?’ – then are you happy, and you make others happy. A divine preacher, finding that all that there was for dinner was a potato and a herring, thanked Aleim that he had ransacked sea and land to find food for his children. Such a sweet spirit breeds love to everybody, and makes a man go through the world cheerfully.” (Edgar Phillips)

f. **Professing to be wise, they became fools:** Our rejection of Aleim's general revelation does not make us smarter or better. Instead, it makes mankind **futile in their thoughts**, and makes our **foolish hearts darkened** – and we become **fools**.

i. The fact is once a man rejects the truth of Aleim in IESO, he will fall for anything foolish, and trust far more feeble and fanciful systems than what he rejects from Aleim.

ii. This futility of thinking, darkening of the heart, and folly must be seen as one example of Aleim's righteous *wrath* against those who reject what He reveals. Part of His judgment against us is allowing us to suffer the damage our sinful course leads to.

3. (Romans 1:24-32) The tragic result of human guilt before Aleim.

Therefore Aleim also gave them up to uncleanness, in the lusts of their hearts, to dishonour their bodies among themselves, who exchanged the truth of Aleim for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason Aleim gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. And even as they did not like to retain Aleim in their knowledge, Aleim gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of Aleim, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of Aleim, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

a. **Therefore Aleim also gave them up:** In His righteous wrath and judgment, Aleim gives man up to the sin our evil hearts desire, allowing us to experience the self-destructive result of sin. This phrase is so important Paulo repeats it three times in this passage.

i. Osee 4:17 expresses the judgmental aspect of Aleim "giving us up," leaving us to our own sin: *Ephraim is joined to idols, let him alone*.

ii. We make a mistake when we think that it is Aleim's *mercy* or *kindness* that allows man to continue in sin. It is actually His *wrath* that allows us to go on destroying ourselves with sin.

b. **Who exchanged the truth of Aleim for the lie:** In every rebellion and disobedience against Aleim we exchange **the truth of Aleim for the lie** of our own choosing, and set the **creature** before the **Creator**.

i. Paulo uses the definite article – it is not *a lie*, but **the lie**. **The lie** is essentially idolatry – which puts us in the place of Aleim. It is the lie *you will be like Aleim* (1st MoUse (Genesis) 3:5).

c. **For this reason Aleim gave them up to vile passions:**

Paulo wrote this from the city of Corinth, where every sort of sexual immorality and ritualistic prostitution was practiced freely. The terminology of Romans 1:24 refers to this combination of sexual immorality and idolatrous worship.

i. This begins a passage where Paulo describes the sin and corruption of the pagan world with an amazing directness – so direct that Edgar Phillips thought this passage unfit for public reading. "This first chapter of the Epistle to the Romans is a dreadful portion of the Word of Aleim. I should hardly like to read it all through aloud; it is not intended to be so used. Read it at home, and be startled at the awful vices of the non Jew world." (Edgar Phillips)

d. **For even their women exchanged the natural use:** Paulo uses homosexuality – both in the female and the male expressions – as an example of Aleim giving mankind over to uncleanness and lust.

i. Some say that the Scriptures nowhere condemns lesbian homosexuality, but the **likewise** of Romans 1:27 makes it clear that the sin of homosexuality condemned in Romans 1:27 is connected to the sin of women mentioned in Romans 1:26.

ii. Paulo doesn't even use the normal words for **men** and **women** here; he uses the words for *male* and *female*, using categories that describe sexuality outside of human terms, because the type of sexual sin he describes is outside of human dignity.

iii. Paulo categorizes the whole section under the idea of **vile passions** – unhealthy, unholy. Nevertheless, Paulo lived in a culture that openly approved of homosexuality. Paulo didn't write this to a culture that agreed with him.

iv. Paulo wrote to a culture where homosexuality was accepted as a part of life for both men and women. For some 200 years, the men who ruled the Roman Empire openly practiced homosexuality often with young boys.

v. At times the Roman Empire specifically taxed approved homosexual prostitution and gave boy prostitutes a legal holiday. Legal marriage between same gender couples was recognized, and even some of the emperors married other men. At the very time Paulo wrote, Nerho was emperor. He took a boy named Sporus and had him castrated, then married him (with a full ceremony), brought him to the palace with a great procession, and made the boy his "wife." Later, Nerho lived with another man, and Nerho was the "wife."

vi. In modern culture, homosexual practice reflects the abandonment of giving **them up to uncleanness, in the lusts of their hearts, to dishonour their bodies among themselves**. Statistics tell us that on average 43% of homosexuals say they have had 500 or more sexual partners in their lifetime, and only 1% of homosexuals say they have had four or less sexual partners in their lifetime.

vii. According to the United States Department of Health and Human Services, 77% of homosexuals say they have met sexual partners in a city park; 62% in a homosexual bar, 61% in a theater, 31% in a public restroom. Only 28% of homosexuals said that they knew their partners for at least a week before participating in homosexual sex.

viii. Homosexuals often seem to specialize in anonymous sex with no emotional commitment. At one time, London AIDS

clinics defined a woman as promiscuous if she had more than six partners in her lifetime. They gave up trying to apply a workable definition to male homosexuals when it became clear that they saw almost no homosexual men who had less than six sexual partners a year.

e. **Receiving in themselves the penalty of their error which was due:** Paulo speaks of a **penalty** for homosexual conduct; homosexuality has within itself a penalty. This speaks of the generally self-destructive nature of sin; it often carries within itself its own penalty.

i. Sometimes it is the penalty of disease, which is the consequence of violating nature's order. Sometimes it is the penalty of rebellion, resulting in spiritual emptiness and all its ramifications. In this sense the term "gay" is wishful thinking. It sends a message that there is something essentially happy and carefree about the homosexual lifestyle – which there is not.

f. Again, this "freedom" to disobey should be seen as Aleim's *judgment*, not His kindness; those who engage in such acts are **receiving in themselves the penalty of their error**.

g. As further judgment, Aleim gives man **over to a debased mind**, so that things that are disgraceful and sickening are readily accepted and approved.

i. The word **debased** (or, *reprobate* in the KJV) originally meant "that which has not stood the test." It was used of coins that were below standard and therefore rejected. The idea is that since man did not "approve" to know Aleim, they came to have an "unapproved" mind.

ii. "The human race put Aleim to the test for the purpose of approving Him should He meet the specifications which it laid down for a Aleim who would be to its liking, and finding that He did not meet those specifications, it refused to approve Him as the Aleim to be worshipped, or have Him in its knowledge." (Edgar Phillips)

iii. **A debased mind:** Our rebellion against Aleim is not only displayed in our *actions*, but in our *thinking*. We are genuinely "spiritually insane" in our rebellion against Aleim.

h. The list in Romans 1:29-31 gives concrete examples of the kind of **things which are not fitting**. Notice how "socially acceptable" sins (such as **covetousness**, **envy** and **pride**) are included right along with "socially unacceptable" sins (such as murder and being unloving).

i. **Covetousness:** This word literally describes *the itch for more*.

ii. **Whisperers:** "Secret detractors; those who, under pretended secrecy, carry about accusations against their neighbours, whether true or false; blasting their reputation by clandestine tittle-tattle." (Edgar Phillips)

iii. **Envy:** Is this a small sin? Envy is so powerful that there is a sense in which it put IESO on the tree. Pilate *knew that they had handed Him over because of envy* (Matthio 27:18).

iv. **Proud:** "They who are continually exalting themselves and depressing others; magnifying themselves at the expense of their neighbours; and wishing all men to receive their *sayings* as oracles." (Edgar Phillips)

i. Those who either **practice** or **approve** of these things are **worthy of death**; they are the worthy targets of the wrath of Aleim.

j. Where does all this violence, immorality, cruelty and degradation come from? It happens when men abandon the true knowledge of Aleim, and the state of society reflects Aleim's judgment upon them for this.

Patrick Damonse :: Study Guide for Romans 2

The Guilt of the Moralist and the Jew

A. Aleim's judgment upon the morally educated.

1. (Romans 2:1-3) An indictment against the morally educated man.

Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. But we know that the judgment of Aleim is according to truth against those who practice such things. And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of Aleim?

a. **Therefore you are inexcusable, O man, whoever you are who judge:** In Romans 1, Paulo pointed out the sin of the most notoriously guilty. He now speaks to those who are generally moral in their conduct. Paulo assumes they are congratulating themselves that they are not like the people described in Romans 1.

i. A good example of this mind set is IESO's illustration of the Pharisee and the Publican. If we take those figures from IESO's parable, Paulo spoke to the Publican in Romans 1 and now he addresses the Pharisee (Louka 18:10-14).

ii. Many among the Jewish people of Paulo's day typified the moralist; but his words in Romans 2:1-16 seem to have a wider application. For example, there was Seneca, the Roman politician, moral teacher and the tutor of Nerho. He would agree wholeheartedly with Paulo regarding the morals of most pagans, but a man like Seneca would think, "I'm different from those immoral people."

iii. Many Followers admired Seneca and his strong stand for "morals" and "family values." "But too often he tolerated in himself vices not so different from those which he condemned in others – the most flagrant instance being his connivance at Nerho's murder of his mother Agrippina." (Edgar Phillips)

b. **For in whatever you judge another you condemn yourself:** After gaining the agreement of the moralist in condemning the obvious sinner, now Paulo turns the same argument upon the moralist himself. This is because at the end of it all, **you who judge practice the same things.**

i. As we judge another person, we point to a standard outside of our self – and that standard condemns everyone, not only the obvious sinner. "Since you know the justice of Aleim, as evidenced by the fact that you are judging others, you are without an excuse, because in the very act of judging you have condemned yourself." (Edgar Phillips)

ii. **Practice the same things:** Notice that the moralist is not condemned for judging others but for being guilty of the same things that he judges others for. This is something the moral man would object to ("I'm not like them at all!"), but Paulo will demonstrate this is true.

iii. Edgar Phillips, quoting Edgar Phillips on **for you who judge practice the same things:** "Not, you do the identical actions, but your conduct is the same, i.e., you sin against light. The sin of the Jews was the same, but their sins were not."

c. **According to truth:** This has the idea of "according to the

facts of the case." Aleim will judge (and condemn) the moralist on the basis of the *facts*.

d. The point is made clear: if the moralist is just as guilty as the obvious sinner how will they **escape the judgment of Aleim?**

i. Youis emphatic in the question, "[do you think] **you will escape the judgment of Aleim?**" Paulo bears down here, letting his reader know that he is no exception to this principle. Paulo knew how to get to the heart of his readers. "Our exhortations should be as forked arrows to stick in men's hearts; and not wound only, as other arrows." (Edgar Phillips)

ii. Edgar Phillips on the moralist: "Paulo's object is far greater than merely to convict also them of unrighteousness. He robs them, absolutely must rob them, of their moralism and their moralizing because they regard this as the way of escape from Aleim's wrath."

2. (Romans 2:4-5) Aleim's judgment against the moralist is announced.

Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of Aleim leads you to repentance? But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Aleim,

a. **Or do you despise the riches of His goodness, forbearance, and longsuffering:** Paulo points out that the moralist himself presumes upon the **goodness, forbearance, and longsuffering** of Aleim, which all should bring the moralist into a humble repentance instead of an attitude of superiority.

i. **Goodness** may be considered Aleim's kindness to us in regard to our *past* sin. He has been good to us because He has not judged us yet though we deserve it.

ii. **Forbearance** may be considered Aleim's kindness to us in regard to our *present* sin. This very day – indeed, this very hour – we have fallen short of His glory, yet He holds back His judgment against us.

iii. **Longsuffering** may be considered Aleim's kindness to us in regard to our *future* sin. He knows that we will sin tomorrow and the next day, yet He holds back His judgment against us.

iv. Considering all this, it is no surprise that Paulo describes these three aspects of Aleim's kindness to us as **riches**. The riches of Aleim's mercy may be measured by four considerations:

· His *greatness* – to wrong a great man is a great wrong and Aleim is greatest of all – yet He shows mercy

· His *omniscience* – if someone knew *all* our sin, would they show mercy? Yet Aleim shows mercy

· His *power* – sometimes wrongs are not settled because they are out of our power, yet Aleim is able to settle every wrong against Him – yet He is rich in mercy

· The *object* of His mercy: mere man – would we show mercy to an ant? Yet Aleim is rich in mercy

v. Knowing how great Aleim's kindness is, it is a great sin to presume upon the graciousness of Aleim, and we easily come to believe that we *deserve* it.

b. **Forbearance and longsuffering:** Men of think of this as

weakness in Aleim. They say things like “If there is a Aleim in heaven, let Him strike me dead!” When it doesn’t happen, they will say, “See, I told you there was no Aleim.” Men misinterpret Aleim’s **forbearance and longsuffering** as His approval, and they refuse to repent.

i. “It seems to me that every morning when a man wakes up still impenitent, and finds himself out of hell, the sunlight seems to say, ‘I shine on thee yet another day, as that in this day thou mayest repent.’ When your bed receives you at night I think it seems to say, ‘I will give you another night’s rest, that you may live to turn from your sins and trust in IESO.’ Every mouthful of bread that comes to the table says, ‘I have to support your body that still you may have space for repentance.’ Every time you open the Scriptures the pages say, ‘We speak with you that you may repent.’ Every time you hear a sermon, if it be such a sermon as Aleim would have us preach, it pleads with you to turn unto the Ruler and live.” (Edgar Phillips)

c. **Not knowing that the goodness of Aleim leads you to repentance:** Many people misunderstand the **goodness of Aleim** towards the wicked. They don’t understand the entire reason for it is to lead them **to repentance**.

i. Men should see the goodness of Aleim and understand:

- Aleim has been better to them than they deserve
- Aleim has shown them kindness when they have ignored Him
- Aleim has shown them kindness when they have mocked Him
- Aleim is not a cruel master and they may safely surrender to Him
- Aleim is perfectly willing to forgive them
- Aleim should be served out of simple *gratitude*

ii. Are you waiting for Aleim to *drive* you to repentance? He doesn’t work like that; Aleim **leads you to repentance**. “Notice, dear friends, that the Ruler does not drive you to repentance. Cain was driven away, as a fugitive and a vagabond, when he had killed his righteous brother Abel; Iouda went and hanged himself, being driven by an anguish of remorse because of what he had done in betraying his Ruler; but the sweetest and best repentance is that which comes, not by driving, but by drawing: ‘The goodness of Aleim leadeth thee to repentance.’” (Edgar Phillips)

iii. “In the Prophetic Scriptures (New Testament), repentance is not simply negative. It means turning to a new life in The Anointed One, a life of active service to Aleim. It should not be confused with remorse, which is a deep sorrow for sin but lacks the positive note in repentance.” (Edgar Phillips)

d. **You are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Aleim:** Because of this presumption on Aleim’s graciousness, Paulo can rightly say that the moralist is **treasuring up... wrath in the day of wrath**.

i. The moralist thinks he treasures up merit with Aleim as he condemns the “sinners” around him. Actually, he only treasures up the **wrath** of Aleim. “Just as men add to their treasure of wealth, so dost thou add to the treasures of punishment.” (Peter Damone)

ii. As men treasure up the wrath of Aleim against them, what

holds back the flood of wrath? *Aleim Himself!* He holds it back out of His **forbearance and longsuffering!** “The figure is that of a load that Aleim bears, which men heap up more and more, making heavier and heavier. The wonder of it all is that Aleim holds any of it up even for a day; yet he holds up all its weight and does not let it crash down on the sinner’s head.” (Edgar Phillips)

e. **In the day of wrath and revelation of the righteous judgment of Aleim:** In the first coming of IESO the loving character of Aleim was revealed with greatest emphasis. At the second coming of IESO the righteous judgment of Aleim will be revealed most clearly.

3. (Romans 2:6-10) Aleim will judge the moralist because their works also fall short of Aleim’s perfect standard.

Who “will render to each one according to his deeds”: eternal life to those who by patient continuance in doing good seek for glory, honour, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honour, and peace to everyone who works what is good, to the Jew first and also to the Greek.

a. **Will render to each one according to his deeds:** This is an awesome and fearful thought, and it condemns the moralist as well as the obvious sinner.

b. **Eternal life to those:** If someone genuinely did good at all times, he could merit eternal life of his own accord – but there is none, because all, in some way or another are, have been, or will be **self-seeking and do not obey the truth, but obey unrighteousness**.

c. **Indignation and wrath, tribulation and anguish, on every soul of man who does evil:** Because all fall short of this standard of Aleim’s constant goodness, Aleim’s **wrath** will come to all who do evil – without respect to whether they are Jew or non Jew.

i. This judgment comes **to the Jew first**. If they are first in line for the Glad Tidings (Romans 1:16) and first in line for reward (Romans 2:10), then they are also first in line for judgment.

ii. The word **indignation** comes from the idea of “boiling up,” thus having the sense of a passionate outburst. The word **wrath** comes from the idea of a swelling which eventually bursts, and applies more to an anger that proceeds from one’s settled nature.

B. Aleim’s judgment upon the Jewish man.

1. (Romans 2:11-13) Aleim’s principle of impartiality.

For there is no partiality with Aleim. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of Aleim, but the doers of the law will be justified;

a. **For there is no partiality with Aleim:** The word translated **partiality** comes from two ancient Greek words put together – *to receive* and *face*. It means to judge things on the basis of externals or preconceived notions.

i. Some ancient rabbis taught that Aleim showed partiality towards the Jews. They said: “Aleim will judge the Nations

with one measure and the Jews with another.”

b. **For not the hearers of the law are just in the sight of Aleim, but the doers of the law will be justified:** Aleim’s righteous judgment is not withheld because someone has *heard* the law; it is only held back if someone actually *does* the law.

i. The Jewish person – or the religious person – may think that he is saved because he has the law; but has he kept it? The non Jew may think that he is saved because he does not have the law, but has he kept the dictates of his own conscience?

ii. “People will be condemned, not because they have the law or do not have the law, but because they have sinned.” (Edgar Phillips)

c. **As many as have sinned without law will also perish without law:** Judgment for sin can come with or without the law.

2. (Romans 2:14-16) Possession of the law is no advantage to the Jewish man in the Day of Judgment.

For when Nations, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) in the day when Aleim will judge the secrets of men by IESO The Anointed One, according to my Glad Tidings.

a. **Although not having the law, are a law to themselves:** Paulo explains why the non Jew can be condemned without the law. Their **conscience** (which is **the work of the law written in their hearts**) is enough to condemn them – or, theoretically this law on the heart is enough to justify them.

i. **Written in their hearts:** Many pagan authors of Paulo’s day referred to the “unwritten law” within man. They thought of it as something that pointed man to the right way. Though it is not embodied in written laws, it is in some ways more important than the written law.

ii. **A law to themselves** does *not* mean that these “obedient Nations” made up their own law (as we use the expression “a law unto himself”), but that they were obedient to **conscience**, the work of the law residing in themselves.

iii. “He indeed shows that ignorance is in vain pretended as an excuse by the Nations, since they prove by their own deeds that they have some rule of righteousness.” (Peter Damonse)

b. **Their thoughts accusing or else excusing them:** In theory, a man might be justified (“excused”) by obeying his conscience. Unfortunately, every man has violated his conscience (Aleim’s internal revelation to man), just as every man has violated Aleim’s written revelation.

i. While Paulo says in Romans 2:14 that a non Jew, may **by nature do the things contained in the law** he is careful to not say that a non Jew could *fulfill the requirements* of the law by nature.

ii. Though Aleim has His *work* within every man (resulting in conscience), man can corrupt that work, so that conscience varies from person to person. We also know that our conscience can become damaged through sin and rebellion, but then can be restored in IESO.

iii. If our conscience is condemning us wrongly, we can take

comfort in the idea that *Aleim is greater than our heart* (1 Ioanne 3:20).

c. **Their conscience also bearing witness:** People who have never heard Aleim’s word directly still have a moral compass they are accountable to – the **conscience**.

i. “Aleim is describing how He has constituted all men: there is a ‘work’ within them, making them morally conscious.” (Phillip Prins)

ii. “He is not saying that the law is written on their hearts, as people often say, but that the *work of the law*, what the law requires of people, is written there.” (Edgar Phillips)

d. **The day when Aleim will judge:** On this day no man will escape Aleim’s judgment by claiming ignorance of His written revelation. Violating Aleim’s internal revelation is enough to condemn us all.

i. “Aleim therefore will judge all nations according to the use and abuse they have made of this word, whether it was written in the *heart*, or written on tables of *stone*.” (Edgar Phillips)

e. **According to my Glad Tidings:** Notice that the **day** of judgment was a part of Paulo’s **Glad Tidings**. He did not shrink from declaring man’s absolute accountability to Aleim.

i. ” ‘My Glad Tidings.’ Does not this show his courage? As much as to say, ‘I am not ashamed of the Glad Tidings of The Anointed One: for it is the power of Aleim onto salvation to every one that believeth.’ He says, ‘my Glad Tidings,’ as a soldier speaks of ‘my colors,’ or of ‘my king.’ He resolves to bear this banner to victory, and to serve this royal truth even to the death.” (Edgar Phillips)

f. **Aleim will judge the secrets of men by IESO The Anointed One:** This concept is distinctively Follower. The Jews taught that Aleim the Father alone would judge the world, committing judgment to no one – not even the Moseea.

3. (Romans 2:17-20) The boast of the Jewish man.

Indeed you are called a Jew, and rest on the law, and make your boast in Aleim, and know *His* will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

a. **Indeed you are called a Jew, and rest on the law:** Every “boast” of the Jewish man in this passage concerns the possession of law. The Jewish people of Paulo’s day were extremely proud and confident in the fact that Aleim gave His holy law to *them* as a nation. They believed this confirmed their status as a specially chosen people, and thus insured their salvation.

b. **Having the form of knowledge:** Although the Jew should gratefully receive the law as a gift from Aleim, Paulo will show how mere *possession* of the law justifies no one.

4. (Romans 2:21-24) The indictment against the Jewish man.

You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? You who say, “Do not commit adultery,” do you commit adultery? You who abhor idols, do you rob temples? You who make your boast in the law, do you dishonour Aleim through breaking the law? For “the name of Aleim is blasphemed among the Nations because

of you,” as it is written.

a. **You, therefore, who teach another, do you not teach yourself?** It comes down to this principle: “You have the law, do you keep it? You can see how others break the law, do you see how you break it also?”

i. Much of the rabbinic Judaism of Paulo’s day interpreted the law so that they thought they were completely justified by the law. IESO exposed the error of such interpretations (Matthio 5:19-48).

ii. Aleim applies His law to both our *actions* and our *attitudes*. Sometimes we only want our attitudes evaluated, and sometimes only our actions. Aleim will hold us accountable for both motives and actions.

iii. “Hypocrites can talk of religion, as if their tongues did run upon patterns, they are fair professors, but foul sinners; as was that carnal cardinal Cremensis, the pope’s legate, sent hither, a.d. 1114, to interdict priests’ marriages, and being taken in the act with a common strumpet, he excused it by saying he was no priest himself, but a corrector of them.” (Edgar Phillips)

b. **You who abhor idols, do you rob temples:** Edgar Phillips speaks to the idea of robbing temples. “Clearly some people held that a Jew might well make profits from dishonest practices connected with idolatry, and Paulo may well have had this in mind.”

c. **The name of Aleim is blasphemed among the Nations because of you:** Paulo reminds the Jew that Aleim said in the Scriptures (Old Testament) that the failure of the Jew to obey the law causes Nations to blaspheme Aleim.

5. (Romans 2:25-29) The irrelevance of circumcision.

For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from Aleim.

a. **For circumcision is indeed profitable if you keep the law:** Paulo recognizes that a Jew may protest and say that his salvation is based on the fact that he is a descendant of Abraham, proven by **circumcision**. Paulo rightly answers that this is irrelevant in regard to justification.

i. The Jew believed that his **circumcision** guaranteed his salvation. He might be *punished* in the world to come, but could never be *lost*.

ii. In Paulo’s day, some Rabbis taught that Abraham sat at the entrance of hell and made certain that none of his circumcised descendants went there. Some Rabbis also taught “Aleim will judge the Nations with one measure and the Jews with another” and “All Israelites will have part in the world to come.” (Edgar Phillips)

iii. **Circumcision** (or baptism – or any ritual in itself) doesn’t

save anyone. In the ancient world the Egyptians also circumcised their boys but it did not make them followers of the true Aleim. Even in Abraham’s day Ishmael (the son of the flesh) was circumcised, but it did not make him a son of the covenant.

iv. **Circumcision** and baptism do about the same thing that a label on a can does. If the outer label doesn’t match with what is on the inside, something is wrong! If there are carrots inside the can, you can put a label that says “Peas” but it doesn’t change what is inside the can. Being born again changes what is inside the can, and then you can put the appropriate label on the outside.

v. Of course, this is not a new thought. The Law of MoUse itself teaches this principle: *Therefore circumcise the foreskin of your heart, and be stiff-necked no longer* (5th MoUse (Deuteronomy) 10:16).

b. **Therefore, if an uncircumcised man keeps the righteous requirements of the law:** If a non Jew were to keep the **righteous requirement of the law** through his conscience (as Romans 2:15 shows), would he not be justified, instead of the circumcised Jewish man who did not keep the law? The point is emphasized: *having* the law or *having* a ceremony isn’t enough. Aleim requires *righteousness*.

i. Edgar Phillips: “If they are loyal to the good they know, they will be acceptable to Aleim; but it is a very big ‘if’.”

c. **And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?** This is Aleim’s answer to the one who says, “What about the Pygmy in Africa who has never heard the Glad Tidings?” Aleim will judge that Pygmy by what he has heard, and how he has lived by it. Of course, this means that the Pygmy will be *guilty* before Aleim, because no one has perfectly lived by their conscience, or perfectly responded to what we can know of Aleim through creation.

i. The problem of the “innocent native” is that we can’t find an *innocent* native anywhere.

ii. “What about the Pygmy in Africa who hasn’t heard the Glad Tidings?” is a good question, but there are two far more important questions:

· What about you who hear the Glad Tidings, but reject it? What excuse is there for you?

· What about you, who are commanded to take the Glad Tidings to that Pygmy in Africa (Matthio 28:19), but refuse to do it?

d. **Whose praise is not from men but from Aleim:** All the outward signs of religion may earn us praise **from men**, but they will not earn us praise **from Aleim**. The evidence of our rightness with Aleim is not contained in outward signs or works, and it is not assured because of our parentage. The evidence is found in the work of Aleim in our heart which shows itself in fruit.

e. Phillip Prins summarizes Romans 2 with “Seven Great Principles of Aleim’s Judgment” that are worth noting:

· Aleim’s judgment is **according to truth** (Romans 2:2)

· Aleim’s judgment is according to accumulated guilt (Romans 2:5)

· Aleim’s judgment is according to works (Romans 2:6)

- Aleim's judgment is without partiality (Romans 2:11)
- Aleim's judgment is according to performance, not knowledge (Romans 2:13)
- Aleim's judgment reaches the secrets of the heart (Romans 2:16)
- Aleim's judgment is according to reality, not religious profession (Romans 2:17-29)

Patrick Damonse :: Study Guide for Romans 3

Justified Freely by His Grace

A. The righteousness of Aleim's judgments.

1. (Romans 3:1-2) The advantage of the Jewish people.

What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of Aleim.

a. **What advantage then has the Jew:** Paulo has carefully explained in Romans 2 that the possession of the law or circumcision will not save a Jewish person. If this is the case, then what is the advantage of being "Aleim's chosen nation"?

i. After all, if *there is no partiality with Aleim* (Romans 2:11), what good is it to be Jewish?

b. **Much in every way!** Paulo knows there are many advantages Aleim gave to the Jewish people. In particular, He entrusted them with **the oracles of Aleim**, which speaks of Aleim's written revelation before the time of IESO. He gave the Jewish people His Word, and that is an indescribable gift.

i. "This was their prime privilege, that they were Aleim's library-keepers, that this heavenly treasure was concredited to them." (Edgar Phillips)

ii. Paulo will later expand on the **advantage** of the Jewish people in Romans 9:4, explaining that Israhel also had *the adoption, the glory, the covenants, the giving of the law, the service of Aleim, and the promises*.

2. (Romans 3:3-4) Jewish unbelief does not make Aleim wrong.

For what if some did not believe? Will their unbelief make the faithfulness of Aleim without effect? Certainly not! Indeed, let Aleim be true but every man a liar. As it is written: "That You may be justified in Your words, and may overcome when You are judged."

a. **For what if some did not believe?** The fact that the Jewish people as a whole to that point had rejected the Glad Tidings did not mean that Aleim's faithfulness to them was in vain. It did not mean that Aleim's work was futile or **without effect**.

i. "I have to say, with Paulo, 'What if some did not believe?' It is no new thing; for there have always been some who have rejected the revelation of Aleim. What then? You and I had better go on believing, and testing for ourselves, and proving the faithfulness of Aleim, and living upon The Anointed One our Ruler, even though we see another set of doubters, and another, and yet another *ad infinitum*. The Glad Tidings is no failure, as many of us know." (Edgar Phillips)

b. **Certainly not! Indeed, let Aleim be true but every man a liar:** Paulo reminds us that Aleim will be justified in all His actions. In the end, it will be demonstrated that even our unrighteousness somehow proclaimed His righteousness and glory, even if only in judgment.

i. "Should any man say that the promise of Aleim had failed toward him, let him examine his heart and his ways, and he will find that *he* has departed out of that way in which alone Aleim could, consistent with his holiness and truth, fulfill the promise." (Edgar Phillips)

ii. Edgar Phillips on **let Aleim be true but every man a liar:** "It is a strange, strong expression; but it is none too strong. If Aleim says one thing, and every man in the world says

another, Aleim is true, and all men are false. Aleim speaks the truth, and cannot lie. Aleim cannot change; his word, like himself, is immutable. We are to believe Aleim's truth if nobody else believes it. The general consensus of opinion is nothing to a Follower. He believes Aleim's word, and he thinks more of that than of the universal opinion of men."

3. (Romans 3:5) An objection regarding the unrighteousness of man and the righteousness of Aleim.

But if our unrighteousness demonstrates the righteousness of Aleim, what shall we say? Is Aleim unjust who inflicts wrath? (I speak as a man.)

a. **But if our unrighteousness demonstrates the righteousness of Aleim, what shall we say?** Paulo brings the counter-argument of an opponent: "If my unrighteousness will demonstrate Aleim's righteousness, how can Aleim judge me? My sin ultimately serves to bring Him more glory, and that is good!"

b. **Is Aleim unjust who inflicts wrath?** Paulo was familiar with the line of thinking that says, "Aleim is in control of everything. Even my evil will ultimately demonstrate His righteousness. Therefore Aleim is **unjust** if He inflicts His **wrath** on me, because I'm just a pawn in His hand."

i. In theory, the most dramatic example of someone who might ask this question is Iouda. Can you hear Iouda make his case? "Ruler, I know that I betrayed IESO, but You used it for good. In fact, if I hadn't done what I did, IESO wouldn't have gone to the tree at all. What I did even fulfilled the Scriptures. How can You judge me at all?" The answer to Iouda might go like this: "Yes, Aleim used your wickedness but it was still *your* wickedness. There was no good or pure motive in your heart at all. It is no credit to *you* that Aleim brought good out of your evil. You stand guilty before Aleim."

c. **I speak as a man:** This doesn't mean Paulo is without the inspiration of the Holy Spirit and apostolic authority. Instead he explains that only as **a man** – a fallen man at that – would anyone dare to question Aleim's justice.

4. (Romans 3:6-8) Paulo's answer to the objection raised.

Certainly not! For then how will Aleim judge the world? For if the truth of Aleim has increased through my lie to His glory, why am I also still judged as a sinner? And why not say, "Let us do evil that good may come"?; as we are slanderously reported and as some affirm that we say. Their condemnation is just.

a. **Certainly not! For then how will Aleim judge the world?** Paulo dismisses the question of his opponent easily. If things were such as his opponent suggested, then Aleim could judge *no one*.

i. It is true that Aleim will use even the unrighteousness of man to accomplish His work and bring praise to His name – Iouda's betrayal of IESO is a perfect example. Nevertheless, part of the way Aleim glorifies Himself in man's sin is by righteously *judging* that unrighteousness.

b. **How will Aleim judge the world?** For both Paulo and his readers it was a given that a judgment day was coming, when some will be acquitted and some condemned. He didn't need to contest this point; it was simply understood in that culture.

i. Paulo understood that Aleim would **judge the world**, both Jew and non Jew. Many of the Jews of Paulo's day figured

that Aleim would condemn the non Jew *for* his sin, but save the Jew *despite* his sin.

c. **For if the truth of Aleim has increased through my lie to His glory, why am I also still judged as a sinner?** Paulo re-states the objection of an imaginary questioner: "If Aleim will glorify Himself through my lie, how can He judge me, since I seem to indirectly increase His glory?"

d. **Let us do evil that good may come:** This was a perversion of Paulo's doctrine of justification by faith, and an extension of the objection of his imaginary questioner. If you take the thinking of Paulo's adversary far enough, you end up saying, "Let's sin as much as we can so Aleim can be glorified even more." This shows us that one way to examine a teaching is to extend its meaning and consequences and see where you end up.

i. Of course, **let us do evil that good may come** was *not* Paulo's teaching. He was *slanderosly* reported to teach this. Still, it is possible to see how this accusation came as Paulo freely preached forgiveness and salvation by grace through faith in IESO, not works.

ii. Most Follower preaching is so far from the true Glad Tidings of free grace that Paulo preached that there is no way anyone could even *slanderosly* report that they taught "**let us do evil that good may come.**" If we find ourselves sometimes accused of preaching a Glad Tidings that is "too open" and too centered on faith and grace and Aleim's work then we find ourselves in good company with Paulo.

e. **Their condemnation is just:** Paulo will not even *answer* such an absurd twisting of his Glad Tidings. He simply says of those who would teach such things or accuse Paulo of teaching them, **their condemnation is just.** Aleim *rightly* condemns anyone who teaches or believes such a thing.

i. Twisting the glorious free gift of Aleim in IESO into a *supposed* license to sin is perhaps the peak of man's depravity. It takes the most beautiful gift of Aleim and perverts it and mocks it. This twisting is so sinful Paulo saves it for last, because it is beyond the depravity of the pagan (Romans 1:24-32), beyond the hypocrisy of the moralist (Romans 2:1-5), and beyond the false confidence of the Jew (Romans 2:17-29).

B. Conclusion: the universal guilt of mankind before Aleim.

1. (Romans 3:9) The guilt of both Jew and non Jew before Aleim.

What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

a. **Are we better than they? Not at all:** Since Paulo was Jewish by birth and heritage (Philippians 3:4-6), when he says "**we**" he means "**we Jews.**" The point is that by nature, the Jewish person is no more right with Aleim than the pagan or the moralist. Paulo demonstrates that the pagan, the moralist, and the Jew are all **under sin** and under condemnation.

b. **Under sin:** This is a powerful phrase. It speaks of our *slavery* to sin, literally meaning "*sold under sin.*" By nature every person knows what it is like to be a slave to sin, **both Jews and Greeks.**

i. "Under the power of sin, but chiefly under the guilt of sin." (Peter Damonse)

ii. Edgar Phillips on **under sin**: "He is regarding sin as a tyrant ruler, so that sinners are 'under' it (Jerusalem Scriptures, 'under sin's dominion'); they cannot break free."

2. (Romans 3:10-18) The Scriptures (Old Testament) witnesses to the universal depravity and guilt of mankind.

As it is written: "There is none righteous, no, not one; there is none who understands; there is none who seeks after Aleim. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one."

"Their throat is an open tomb; with their tongues they have practiced deceit";

"The poison of asps is under their lips"; "Whose mouth is full of cursing and bitterness."

"Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known."

"There is no fear of Aleim before their eyes."

a. **There is none righteous, no, not one:** These quotations from the Psalms (Psalms 14:1-3; 5:9, 140:3, 10:7 and 36:1) and from Isaia 59:7-8 all support this opening statement.

i. Paulo looks at the human condition from top to bottom. He begins with the head and moves down to the feet. Warren Edgar Phillips calls this passage "An X-ray study of the lost sinner, from head to foot."

ii. This look at the human condition is depressing. What's the point? The Apostle Paulo wants us to understand our complete inability to save ourselves. The fall touches every part of man's being, and the inventory of body parts corrupted by the fall demonstrates this.

b. **There is none righteous, no, not one:** When Aleim finds none righteous, it is because there are *none*. It isn't as if there were some and Aleim couldn't see them. There has never been a *truly* righteous man apart from IESO The Anointed One. "Even Adam was not righteous: he was innocent – not knowing good and evil." (Phillip Prins)

c. **There is none who seeks after Aleim:** We deceive ourselves into thinking that man, on his own, really does seek after Aleim. But don't all the religion and rituals and practices from the beginning of time demonstrate that man seeks after Aleim? Not at all. If man initiates the search then he doesn't seek the true Aleim, the Aleim of the Scriptures. Instead he seeks an idol that he makes himself.

i. "You have gone through this form of worship, but you have not sought after Aleim. I am sick of this empty religiousness. We see it everywhere; it is not communion with Aleim, it is not getting to Aleim; indeed, Aleim is not in it at all." (Edgar Phillips)

d. **They have together become unprofitable:** The word **unprofitable** has the idea of *rotten fruit*. It speaks of something that was permanently bad and therefore useless.

e. **Their throat is an open tomb:** With these references from the Psalms, Paulo calls virtually every part of man's body into guilt. The **throat, tongue, lips, mouth, feet, and eyes** are filled with sin and rebellion against Aleim.

i. **Their feet are swift to shed blood:** "For further details, read your daily papers!" (Phillip Prins). For example, the *Los Angeles Times* reported that in 1992 murders reached a record

level of 800 in Los Angeles County.

f. **There is no fear of Aleim before their eyes:** This summarizes the entire thought. Every sin and rebellion against Aleim happens because we do not have a proper respect for Him. Wherever there is **sin**, there is **no fear of Aleim**.

i. Peter Damonse on the **fear of Aleim**: “In short, as it is a bridle to restrain our wickedness, so when it is wanting, we feel at liberty to indulge every kind of licentiousness.”

3. (Romans 3:19-20) Summation: the law cannot save us from our sin and the penalty it deserves.

Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before Aleim. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

a. **Whatever the law says:** Paulo points out that this horrific description of man’s utter sinfulness come to us **in the law**; and it is intended for **those under the law**, to silence every critic and to demonstrate the universal guilt of mankind – that **all the world may become guilty before Aleim**.

i. “We may add, that though all the vices here enumerated are not found conspicuously in every individual, yet they may be justly and truly ascribed to human nature, as we have already observed.” (Peter Damonse)

b. **It says to those who are under the law:** If Aleim speaks this way to those who had the law, and attempted to *do* the law, it is evident that **by the deeds of the law no flesh will be justified in His sight**.

i. Remember that many Jewish people of Paulo’s day took every passage of the Scriptures (Old Testament) describing evil and applied it only to the Nations – not to themselves. Paulo makes it clear that Aleim speaks **to those who are under the law**.

c. **Therefore by the deeds of the law no flesh will be justified in His sight:** The law cannot save us. The law can’t justify anyone. It is useful in giving us **the knowledge of sin**, but it cannot save us.

i. Since the time of Adam and Eve, people have tried to justify themselves **by the deeds of the law**. In the Garden of Eden Adam tried to make himself presentable to Aleim by making coverings out of fig leaves – and he failed. In Job, the oldest book of the Scriptures, the problem is presented clearly: *how can a man be righteous before Aleim?* (Job 9:2). Aleim makes part of the answer clear here through Paulo – the answer is *not* in the performance of good works, in **the deeds of the law**.

ii. How we need to deeply understand this – that **by the deeds of the law no flesh will be justified!**

· This means that the law, having been broken, now can only condemn us – it can never save us

· This means that even if we could now begin to perfectly keep the law of Aleim it could not make up for past disobedience, or remove present guilt

· This means that keeping the law is not Aleim’s way of salvation or of blessing under the New Covenant

d. **For by the law is the knowledge of sin:** J.B. Phillip’s paraphrase of this phrase is striking. He writes, “*it is the straight-edge of the Law that shows us how crooked we are.*”

i. “Lest any should think that the law hereupon is useless, he

goes on to show its use, but a quite contrary one to what they intended.” (Peter Damonse)

C. The revelation of the righteousness of Aleim.

1. (Romans 3:21) The revelation of righteousness.

But now the righteousness of Aleim apart from the law is revealed, being witnessed by the Law and the Prophets,

a. **But now:** These words provide the most glorious transition from the judgment of Romans 3:20 to the justification of Romans 3:21.

i. **But now** speaks of the newness of Aleim’s work in IESO The Anointed One – it really is a *New Covenant*. **Being witnessed by the Law and the Prophets** reminds us that there is still continuity with Aleim’s work in former times.

b. **Apart from the law:** The law cannot save us, but Aleim reveals a **righteousness** that will save us, **apart from the law**. This is the essence of Aleim’s plan of salvation in IESO The Anointed One. It is a salvation that is offered **apart from the law**, apart from our own earning and deserving, apart from our own merits.

c. **Being witnessed by the Law and the Prophets:** This **righteousness** is not a novelty. Paulo didn’t “invent” it. It was predicted long ago, being **witnessed by the Law and the Prophets**. The Scriptures (Old Testament) said this **righteousness** was coming.

d. **Apart from the law:** It isn’t that the **righteousness of Aleim** is revealed apart from the Scriptures (Old Testament), but that it is revealed apart from the *principle* of law. It is **apart** from a legal relationship to Aleim, based on the idea of earning and deserving merit before Him.

i. “The Greek puts to the very front this great phrase *apart from law (chorisnomou)* and this sets forth most strongly the altogether separateness of this Divine righteousness from any law-performance, any works of man, whatsoever.” (Phillip Prins)

ii. Aleim’s righteousness is not offered to us as something to take up the slack between our ability to keep the law and Aleim’s perfect standard. It is not given to *supplement* our own righteousness, it is given completely **apart** from our own attempted righteousness.

2. (Romans 3:22) How this righteousness is communicated to man.

Even the righteousness of Aleim, through faith in IESO The Anointed One, to all and on all who believe. For there is no difference;

a. **To all and on all who believe:** In Romans 3:21, Paulo told us how this righteousness *does not* come. It *does not* come through the deeds of the law, it is *apart from the law*. Now Paulo tells us how this saving righteousness *does* come. It is **through faith in IESO The Anointed One to all and on all who believe**.

b. **Through faith in IESO The Anointed One:** The righteousness of Aleim is not ours *by* faith; it is ours **through faith**. We do not *earn* righteousness *by our faith*. We *receive* righteousness **through faith in IESO The Anointed One**.

i. **Through faith** “points to the fact that faith is not a merit, earning salvation. It is no more than the means *through* which the gift is given.” (Edgar Phillips)

ii. “But faith is not ‘trusting’ or ‘expecting’ Aleim to do

something, but relying on His testimony concerning the person of The Anointed One as His Son, and the work of The Anointed One for us on the tree... *After saving faith, the life of trust begins...* trust is always looking forward to what Aleim will do; but faith sees that what Aleim says has been done, and believes Aleim's Word, having the conviction that it is true, and true for ourselves." (Phillip Prins)

c. **For there is no difference:** There is no other way to obtain this righteousness. This righteousness is not *earned* through obedience to the law; it is a *received* righteousness, gained through faith in IESO The Anointed One.

i. "There is a little book entitled, *Every man his own lawyer*. Well, nowadays, according to some people, it seems as if every man is to be his own saviour; but if I had, say; a dozen gospels, and I had to sort them out, and give the right Glad Tidings to the right man, what a fix I should be in! I believe that, oftentimes, I should be giving your Glad Tidings to someone else, and someone else's Glad Tidings to you; and what a muddle it would all be! But now we have one universal cure... The blood and righteousness of IESO The Anointed One will save every man who trusts him, for 'there is no difference.' " (Edgar Phillips)

3. (Romans 3:23-24) Man's universal need and Aleim's universal offer.

For all have sinned and fall short of the glory of Aleim, being justified freely by His grace through the redemption that is in The Anointed One IESO,

a. **Being justified:** Paulo develops his teaching about salvation around three themes.

- *Justification* is an image from the court of law
- *Redemption* is an image from the slave market
- *Propitiation* is an image from the world of religion, appeasing Aleim through sacrifice

i. *Justification* solves the problem of man's *guilt* before a righteous Judge. *Redemption* solves the problem of man's *slavery* to sin, the world, and the devil. *Propitiation* solves the problem of offending our Creator.

b. **All have sinned and fall short of the glory of Aleim:** This universal statement is answered by a universal offer to be **justified freely by His grace**. It is open to everyone who will believe.

i. Edgar Phillips, saying: "The harlot, the liar, the murderer, are short of it; but so are you. Perhaps they stand at the bottom of a mine, and you on the crest of an Alp; but you are as little able to touch the stars as they." Everyone falls short, but everyone can be **justified freely by His grace**.

c. **Fall short of the glory of Aleim:** It's impossible to describe every way we fall short, but here are four important ways man falls **short of the glory of Aleim**.

- i. We fail to give Aleim the glory due Him, in our words, thoughts and actions.
- ii. We fail to qualify for, and thereby reject the glory and reward that Aleim gives faithful servants.
- iii. We fail to properly reflect Aleim's glory by refusing to be conformed into His image.
- iv. We fail to obtain the final glory Aleim will bestow on His people at the end of all history.

d. **Justified freely by His grace:** Being in such a sinful state,

the only way we can be **justified** is to be **justified freely**. We can't purchase it with our good works at all. If it isn't made free to us, we can't have it all. So we are **justified freely by His grace** – His unmerited favour, given to us without regard to what we deserve. It is a giving motivated purely by the giver, and motivated by nothing in the one who receives.

i. **Freely** is the ancient Greek word *dorean*. The way this word is used in other Prophetic Scriptures (New Testament) passages helps us understand the word. Matthio 10:8 (*Freely you have received, freely give*) and Revelation 22:17 (*And whoever desires, let him take the water of life freely*) show that the word means truly *free*, not just "cheap" or "discounted." Perhaps the most striking use of the ancient Greek word *dorean* is in Ioanne 15:25: *They hated me without a cause (dorean)*. Even as there was *nothing* in IESO deserving of man's hatred, so there is *nothing* in us deserving of justification – all the reasons are in Aleim.

ii. Peter Damonse on the use of both the words **freely** and **grace**: "He thus repeats the word to show that the whole is from Aleim, and nothing from us... lest we should imagine a half kind of grace, he affirms more strongly what he means by a repetition, and claims for Aleim's mercy alone the whole glory of our righteousness."

e. **Through the redemption that is in The Anointed One IESO:** Again, Paulo's Glad Tidings centers squarely in **The Anointed One IESO**. Salvation is possible because of the **redemption** found in Him. Aleim *cannot* give us His righteousness apart from IESO The Anointed One.

f. **Redemption:** This has the idea of *buying back* something, and involves *cost*. However, Aleim pays the cost and so we are **justified freely**.

i. The word translated **redemption** had its origin describing the release of prisoners of war on payment of a price and was known as the "ransom." As time went on, it was extended to include the freeing of slaves, again by the payment of a price.

ii. The idea of **redemption** means that IESO *bought* us; therefore, we belong to Him. Paulo expressed this thought in another letter: *For you were bought at a price; therefore glorify Aleim in your body and in your spirit, which are Aleim's* (1 Corinthians 6:20).

4. (Romans 3:25-26) How the death of IESO satisfies the righteous judgment of Aleim.

Whom Aleim set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance Aleim had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in IESO.

a. **Whom Aleim set forth as a propitiation:** IESO, by His death (**by His blood**) was a **propitiation** (substitute sacrifice) for us. As He was judged in our place, the Father could **demonstrate His righteousness** in judgment against sin, while sparing those who deserved the judgment.

i. Edgar Phillips on **propitiation**: "The word in its classical form was used of the act of appeasing the Greek gods by a sacrifice... in other words, the sacrifice was offered to buy off the anger of the god."

ii. The NIV translates **propitiation** as *sacrifice of atonement*;

the Living Scriptures has: *to take the punishment for our sins*.

b. **A propitiation**: The ancient Greek word for **propitiation** (*hilasterion*) is also used in the Septuagint for the *mercy seat*, the lid covering the Ark of the Covenant, upon which sacrificial blood was sprinkled as an atonement for sin. While it might be said that this passage means “IESO is our mercy seat,” it probably has the more straightforward idea of **propitiation** – a substitute sacrifice.

i. At the same time, the “mercy seat” idea should not be neglected as an illustration of propitiation. Inside the Ark of the Covenant was the evidence of man’s great sin: the tablets of law; the manna received ungratefully; the budding rod of Aaron, showing man’s rejection of Aleim’s leadership. Up over the Ark of the Covenant were the symbols of the holy presence of the enthroned Aleim in the beautiful gold cherubim. In between the two stood the mercy seat, and as sacrificial blood was sprinkled on the mercy seat on the Day of Atonement (3rd MoUse (Leviticus) 16), Aleim’s wrath was averted because a substitute had been slain on behalf of sinners coming by faith. We really can say that IESO is our “mercy seat,” standing between guilty sinners and the holiness of Aleim.

c. **Whom Aleim set forth as a propitiation**: This shows that IESO did not somehow appease a reluctant, unwilling Father to hold back His wrath. Instead, it was Aleim the Father who initiated the propitiation: **whom Aleim set forth**.

d. **Passed over the sins**: Aleim, in His forbearance, had **passed over** the sins of those Scriptures (Old Testament) saints who trusted in the coming Moseea. At the tree, those sins were no longer **passed over**, they were *paid for*.

i. The idea is that through the animal sacrifice of the Scriptures (Old Testament), those who looked in faith to the coming Moseea had their sins “covered” by a sort of an “IOU” or promissory note. That temporary covering was redeemed for full payment at the tree.

ii. The work of IESO on the tree freed Aleim from the charge that He lightly passed over sin committed before the tree. Those sins were **passed over** for a time but they were finally *paid for*.

e. **That He might be just and the justifier of the one who has faith in IESO**: At the tree, Aleim demonstrated His righteousness by offering man *justification* (a legal verdict of “not guilty”), while remaining completely **just** (because the righteous penalty of sin had been paid at the tree).

i. It’s easy to see how someone could be only **just** – simply send every guilty sinner to hell, as a **just** judge would do. It’s easy to see how someone could only be **the justifier** – simply tell every guilty sinner, “I declare a pardon. You are all declared ‘not guilty.’” But only Aleim could find a way to be **both just and the justifier of the one who has faith in IESO**.

ii. “Here we learn that Aleim designed to give the most *evident displays* of both his *justice* and *mercy*. Of his *justice*, in requiring a *sacrifice*, and absolutely refusing to give salvation to a lost world in any other way; and of his *mercy*, in *providing* the sacrifice which his justice required.” (Edgar Phillips)

5. (Romans 3:27) Boasting in the salvation which comes through the Glad Tidings of IESO The Anointed One is

excluded.

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

a. **Where is boasting then?** It shouldn’t be anywhere. Because we are **justified freely by His grace**, there is no room for self-congratulation or credit.

b. **By what law?** Boasting and pride are not **excluded** because there is some specific passage in the law against them. Instead, pride is excluded because it is completely incompatible with the salvation that is freely ours through faith. Boasting is **excluded by the law of faith**.

c. **By the law of faith**: No room for boasting! This is why the natural man *hates* being justified freely by His grace. Grace absolutely refuses to recognize his (imagined) merits and gives no place to his pride whatsoever.

6. (Romans 3:28-30) Justification (acquittal in the court of Aleim) is found, for both Jew and non Jew, **apart from the deeds of the law**.

Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the Aleim of the Jews only? Is He not also the Aleim of the Nations? Yes, of the Nations also, since there is one Aleim who will justify the circumcised by faith and the uncircumcised through faith.

a. **Justified by faith apart from the deeds of the law**: It isn’t that we are **justified by faith** *plus* whatever **deeds of the law** we can do. We are **justified by faith alone**, **apart from the deeds of the law**.

i. “Since all *works of law* are barred out, *faith* alone is left. Luther so translated, and since his time *Sola Fide* has become a slogan.”

b. **Apart from the deeds of the law**: Doesn’t Iakobo contradict this in passages like Iakobo 2:14-26? How can we say that it is *faith alone* that saves, **apart from the deeds of the law**?

i. It is true *faith alone* saves, but true *faith*, saving *faith*, has a distinct character. It is not just agreeing with certain facts, but it is directing the mind and will in agreement with Aleim. The whole purpose of the book of Iakobo is to describe the character of this saving *faith*.

ii. Peter Damonse explains: “What Iakobo says, that man is not justified by *faith alone*, but also by *works*, does not at all militate against the preceding view [of justification by *faith alone*]. The reconciling of the two views depends chiefly on the drift of the argument pursued by Iakobo. For the question with him is not, how men attain righteousness before Aleim, but how they prove it to others that they are justified; for his object was to confute hypocrites, who vainly boasted that they had *faith*... Iakobo meant no more than that man is not made or proved to be just by a feigned or dead *faith*, and that he must prove his righteousness by his *works*.”

c. **Yes, of the Nations also**: This righteousness is offered to both **Jew** and **non Jew**. The universal character of the offer is demonstrated by a simple fact: **Is He not also the Aleim of the Nations?** Of course He is. If there is only one Aleim, then Aleim is **Aleim of the Nations** as much as He is Aleim of the Jews. It’s just up to **the Nations** to *recognize* Him as Aleim.

d. **There is one Aleim who will justify the circumcised by**

faith and the uncircumcised through faith: Not only is this righteousness *available* to both Jew and non Jew, it is also *received the same way* by both Jew and non Jew. Since one Aleim justifies both Jew and non Jew, He justifies them in the same way: **by faith... through faith.**

7. (Romans 3:31) What of the law then?

Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

a. **Do we then make void the law through faith?** We can see how someone might ask, “If the law doesn’t make us righteous, what good is it? Paulo, you have just made the law **void**. You are going against the law of Aleim.”

b. **Certainly not!** Of course, Paulo does not **make void the law**. As the Apostle will demonstrate in Romans 4, the law *anticipated* the coming Glad Tidings of justification by faith, apart from the deeds of the law. Therefore, the Glad Tidings *establishes the law*, fulfilling its own predictions.

Patrick Damonse :: Study Guide for Romans 4

Abrham and Daud Demonstrate Righteousness Apart from Works

A. Abrham is declared righteous through faith.

i. (Romans 4:1-3) Abrham was not justified by works, but declared righteous through faith.

What then shall we say that Abrham our father has found according to the flesh? For if Abrham was justified by works, he has *something* to boast about, but not before Aleim. For what does the Scripture say? “Abrham believed Aleim, and it was accounted to him for righteousness.”

a. **What then shall we say:** In building on the thought begun in Romans 3:31 Paulo asks the question, “Does the idea of justification through faith, apart from the works of the law, make what Aleim did in the Scriptures (Old Testament) irrelevant?”

b. **What then shall we say that Abrham our father has found:** In answering that question, Paulo looks at Abrham, who was the most esteemed man among the Jewish people of his day – even greater than the “George Washington” of the Jewish people.

c. **For if Abrham was justified by works, he has something to boast about:** If anyone could be justified by works, they would have **something to boast about**. Nevertheless such boasting is nothing before Aleim (**but not before Aleim**).

i. This boasting is nothing before Aleim because even if works *could* justify a man, he would in some way still *fall short of the glory of Aleim* (Romans 3:23).

ii. This boasting is nothing because **before Aleim**, every pretense is stripped away and it is evident that no one can really be **justified by works**.

d. **For what does the Scripture say?** The Scriptures (Old Testament) does not say Abrham was declared righteous because of his works. Instead, 1st MoUse (Genesis) 15:6 says that **Abrham believed Aleim and it was accounted to him for righteousness**.

i. Paulo makes it clear: Abrham’s righteousness did not come from performing good works, but from belief in Aleim. It was a righteousness obtained through faith.

ii. Generally, the Jewish teachers of Paulo’s day believed that Abrham was justified by his works, by keeping the law. Ancient passages from the rabbis say: “We find that Abrham our father had performed the whole Law before it was given” and “Abrham was perfect in all his deeds with the Ruler.” The rabbis argued that Abrham kept the law perfectly before it was given, keeping it by intuition or anticipation.

iii. The Apostle Paulo does not say that Abrham was *made* righteous in all of his doings, but Aleim **accounted** Abrham as righteous. Our justification is not Aleim *making* us perfectly righteous, but *counting* us as perfectly righteous. After we are *counted* righteous, then Aleim begins making us truly righteous, culminating at our resurrection.

iv. “*Counted* is *logizomai*. It was used in early secular documents; ‘put down to one’s account, let my revenues be placed on deposit at the storehouse; I now give orders generally with regard to all payments actually made or

credited to the government.’ Thus, Aleim put to Abrham’s account, placed on deposit for him, credited to him, righteousness... Abrham possessed righteousness in the same manner as a person would possess a sum of money placed in his account in a bank.” (Edgar Phillips)

v. 1st MoUse (Genesis) 15:6 does not tell us how other men *accounted* Abrham. Instead, it tells us how Aleim **accounted** him. “MoUse [in 1st MoUse (Genesis)] does not, indeed, tell us what men thought of him [Abrham], but how he was accounted before the tribunal of Aleim.” (Peter Damonse)

vi. Remember that **righteousness** is also more than the *absence* of evil and guilt. It is a *positive* good, meaning that Aleim does not only declare us *innocent*, but *righteous*.

2. (Romans 4:4-5) A distinction made between grace and works.

Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the wicked, his faith is accounted for righteousness,

a. **Now to him who works, the wages are not counted as grace:** The idea of **grace** stands opposite to the principle of **works**; grace has to do with *receiving* the freely given gift of Aleim, works has to do with *earning* our merit before Aleim.

i. Edgar Phillips on *charis*, the ancient Greek word translated **grace**: “Signified in classical authors a favour done out of the spontaneous generosity of the heart without any expectation or return. Of course, this favour was always done to one’s friend, never to an enemy... But when *charis* comes into the Prophetic Scriptures (New Testament), it takes an infinite leap forward, for the favour Aleim did at Calvary was for those who hated Him.”

b. **Not counted as grace but as debt:** A system of works seeks to put Aleim in **debt** to us, making Aleim *owe* us His favour because of our good behavior. In works-thinking, Aleim *owes* us salvation or blessing because of our good works.

i. Aleim isn’t praising laziness here. “The antithesis is not simply between the worker and the non-worker but between the worker and person who does not work *but believes*.” (Edgar Phillips)

c. **But to him who does not work but believes on Him who justifies the wicked, his faith is accounted for righteousness:** Righteousness can never be accounted to the one who approaches Aleim on the principle of works. Instead it is given to the one **who believes on Him who justifies the wicked**.

d. **Him who justifies the wicked:** This is who Aleim justifies – **the wicked**. We might expect Aleim would only justify a divine man but because of what IESO did on the tree, Aleim can justify **the wicked**.

i. It isn’t as if Aleim is *happy* with our **wicked** condition. We are not justified *because* of our wickedness, but *despite* our wickedness.

ii. Edgar Phillips saying: “The paradoxical phrase, *Him that justifieth the wicked*, does not suggest that justification is a fiction, whether legal or of any other sort, but that it is a miracle.”

e. **Faith is accounted for righteousness:** Just as Abrham, so

our **faith is accounted for righteousness**. This was not some special arrangement for Abrahm alone. We can enter into this relationship with Aleim also.

i. By this we understand that there are not two ways of salvation – saved by works through law-keeping in the Scriptures (Old Testament) and saved by grace through faith in the Prophetic Scriptures (New Testament). Everyone who has ever been saved – Old or Prophetic Scriptures (New Testament) – is saved by grace through faith, through their relationship of a trusting love with Aleim. Because of the New Covenant we have *benefits* of salvation that Scriptures (Old Testament) saints did not have but we do not have a different *manner* of salvation.

3. (Romans 4:6-8) Daid and the blessedness of justification through faith.

Just as Daid also describes the blessedness of the man to whom Aleim imputes righteousness apart from works: “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the Ruler shall not impute sin.”

a. **Just as Daid also describes:** King Daid of the Scriptures (Old Testament) knew what it was like to be a guilty sinner. He knew the seriousness of sin and how good it is to be truly forgiven. He knew **the blessedness of the man to whom Aleim imputes righteousness apart from works**. If Daid were judged on works alone, the righteous Aleim must condemn him; nevertheless he knew by experience that **blessed are those whose lawless deeds are forgiven**.

i. “No sinner, and try he ever so hard, can possibly carry his own sins away and come back cleansed of guilt. No amount of money, no science, no inventive skill, no armies of millions, nor any other earthly power can carry away from the sinner one little sin and its guilt. Once it is committed, every sin and its guilt cling to the sinner as close as does his own shadow, cling to all eternity unless Aleim carries them away.” (Edgar Phillips)

b. **To whom Aleim imputes righteousness apart from works... blessed is the man to whom the Ruler shall not impute sin:** Daid agrees with Abrahm regarding the idea of an *imputed* righteousness, a goodness that is *given*, not earned.

i. “Our adversaries the papists oppose the imputation of The Anointed One’s righteousness to us; they cavil at the very word... and yet the apostle useth the word ten times in this chapter.” (Peter Damonse)

c. **Blessed is the man:** In the Psalm quoted (Psalm 32:1-2), Daid speaks of the blessedness, *not* of the one who is justified through works, but of the one who is cleansed through *imputation*. This is centered on what Aleim places upon us (the righteousness of IESO), not on what we do for Aleim.

4. (Romans 4:9-12) Abrahm was counted righteous before he was circumcised; therefore he was not counted righteous *because* he was circumcised.

Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abrahm for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while

uncircumcised. And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abrahm had while still uncircumcised.

a. **Does this blessedness then come upon the circumcised only, or upon the uncircumcised also?** If we are counted righteous by Aleim because of **faith**, not because of **circumcision** (or any other ritual), then the **blessedness** mentioned in Romans 4:7 can be given to the **uncircumcised** Nations by faith.

b. **How then was it accounted? While he was circumcised, or uncircumcised?** Abrahm was counted as righteous in 1st MoUse (Genesis) 15:6. He did not receive the covenant of circumcision until 1st MoUse (Genesis) 17, which was at least 14 years later. Therefore his righteousness wasn’t based on circumcision, but on **faith**.

c. **The faith which he had while still uncircumcised:** In fact, Abrahm, **the father of all those who believe**, was declared righteous while he was still *uncircumcised*! Therefore, how could anyone then say (as some did in Paulo’s day) that Nations must be circumcised before Aleim would declare them righteous?

i. For the Jewish people of Paulo’s day, the significance of circumcision was more than social. It was the entry point for a life lived under the Law of MoUse: *And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law (Galatians 5:3)*.

d. **That he might be the father of all those who believe, though they are uncircumcised... who also walk in the steps of the faith which our father Abrahm had while still uncircumcised:** The Jews of Paulo’s day thought circumcision meant they were the true descendents of Abrahm. Paulo insists that to have Abrahm as your father, you must **walk in the steps of the faith** that Abrahm walked in.

i. “**Our father Abrahm**” is an important phrase, one that the ancient Jews jealously guarded. They did not allow a circumcised non Jew convert to Judaism refer to Abrahm as “our father” in the synagogue. A non Jew convert had to call Abrahm “your father” and only natural born Jews could call Abrahm “our father.” Paulo throws out that distinction, and says that through faith, all can say, “**our father Abrahm**.”

ii. It must have been a shock for the Jewish readers of this letter to see that Paulo called Abrahm the father of **uncircumcised** people! **Faith**, not circumcision, is the vital link to Abrahm. It is far more important to have Abrahm’s faith (and the righteousness imputed to him because of it) than it is to have Abrahm’s circumcision.

iii. Edgar Phillips explains that the Jewish teachers of Paulo’s day had a saying: “What is written of Abrahm is also written of his children,” meaning that promises given to Abrahm extend to his descendants. Paulo heartily agreed with this principle, and extended the principle of being justified by faith to all Abrahm’s *spiritual* descendants, those who believe, **who also walk in the steps of the faith** of Abrahm.

5. (Romans 4:13-15) Aleim's promise to Abrahm was based on the principle of faith, not law or works.

For the promise that he would be the heir of the world was not to Abrahm or to his seed through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression.

a. **For the promise that he would be the heir of the world was not to Abrahm or to his seed through the law:** Since all Aleim's dealings with Abrahm, Isaak, and Iakob happened before the giving of the Mosaic Law, we can't say they were based on the law. Instead, they are based on Aleim's declaration of Abrahm's righteousness through faith.

i. "Faith is the ground of Aleim's blessing. Abrahm was a blessed man, indeed, but he became *heir of the world* on another principle entirely – simple faith." (Phillip Prins)

b. **For the promise... through the righteousness of faith:** The law cannot bring us into the blessings of Aleim's promises. This is not because the law is bad, but because we are unable to keep it.

c. **Because the law brings about wrath:** Our inability to keep the law (our **transgression**) means that it becomes essentially a vehicle of Aleim's wrath towards us, especially if we regard it as the principle by which we are justified and relate to Aleim.

d. **Where there is no law there is no transgression:** How can Paulo say this? Because "*Transgression* is the right word for overstepping a line, and this for breaking a clearly defined commandment" (Edgar Phillips). Where there is no line, there is no actual **transgression**.

i. There is sin that is not the "crossing the line" of the Law of MoUse. The root of sin isn't in breaking the law, but in breaking *trust* with Aleim; with denying His loving, caring purpose in every command He gives. Before Adam sinned he broke *trust* with Aleim – therefore Aleim's plan of redemption is centered on a relationship of trusting love – *faith* – instead of law-keeping. When we center our relationship with Aleim on law-keeping instead of trusting love, we go against His whole plan.

B. Following Abrahm's example.

1. (Romans 4:16) Justification according to grace, through faith.

Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abrahm, who is the father of us all

a. **It is of faith that it might be according to grace:** Faith is related to **grace** in the same way *works* is related to *law*. Grace and law are principles, and faith and works are the means by which we pursue those principles for our relationship with Aleim.

i. To speak technically, we are not saved by *faith*. We are saved by Aleim's *grace*, and *grace* is appropriated by *faith*.

b. **It is of faith:** Salvation is **of faith** and nothing else. We can only receive salvation by the principle of **grace** through **faith**. **Grace** can't be gained through **works**, whether they be past works, present works, or promised works. This is because by

definition **grace** is given without regard to anything in the one who receives it.

i. "Grace and faith are congruous, and will draw together in the same chariot, but grace and merit are contrary the one to the other and pull opposite ways, and therefore Aleim has not chosen to yoke them together." (Edgar Phillips)

c. **So that the promise might be sure to all the seed:** The **promise** can only be **sure** if it is according to **grace**. If law is the basis of our salvation, then our salvation depends on our performance in keeping the law – and no one can keep the law good enough to be saved by it. A law-promise of salvation can never be **sure**.

i. If the promise "were of the law, it would be unsure and uncertain, because of man's weakness, who is not able to perform it." (Peter Damonse)

d. **But also to those who are of the faith of Abrahm, who is the father of us all:** If our relationship with Aleim is **according to grace** (not circumcision or law-keeping), then that relationship is for **those who are of the faith of Abrahm**, even if they are not of his lineage.

i. A non Jew could say, "I am not a Jew, I am not of the law; but I am of the *faith of Abrahm*," and he would be just as saved as a Jewish believer in IESO would be.

e. **The father of us all:** The fulfillment of the promise in 1st MoUse (Genesis) 17:4-5 is found not only in Abrahm's descendants through Isaak, but especially in his role as being **the father of us all** who believe – and those believers come from every nation under heaven.

2. (Romans 4:17-18) The life-giving power of the Aleim Abrahm believed in.

(As it is written, "I have made you a father of many nations") in the presence of Him whom he believed; Aleim, who gives life to the dead and calls those things which do not exist as though they did; who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."

a. **So that he became the father of many nations:** Even as it took a supernatural life-giving work to make Abrahm the physical **father of many nations**, it also took a supernatural life-giving work to make him the spiritual **father of many nations**.

b. **Who gives life to the dead and calls those things which do not exist as if they did:** These works of Aleim demonstrate His ability to count things that are not (such as our righteousness) as if they were (as in counting us righteous).

i. If Aleim could call the dead womb of Sarha to life, he can call those who are *dead in trespasses and sins* (Ephesians 2:1) to new life in IESO.

ii. "I'm greatly comforted when Aleim speaks about me as righteous, justified, glorified, holy, pure, and saintly. Aleim can talk about such things before they exist, because He knows they will exist." (Edgar Phillips)

c. **Contrary to hope, in hope believed:** This life-giving power was accomplished in Abrahm as he believed. The power was evident naturally and spiritually.

i. Abrahm's example also helps us to understand the nature of faith. The conception of Abrahm's son Isaak was a miracle,

but it was not an immaculate conception. Abrahm's faith did not mean that he did nothing and just waited for Aleim to create a child in Sarha's womb. Abrahm and Sarha had marital relations and trusted Aleim for a miraculous result. This shows us that faith does not mean doing *nothing*, but doing *everything* with trust and reliance on Aleim.

ii. "All true believers, like Abrahm, obey. Obedience is faith in action. You are to walk in the steps of the faith of father Abrahm. His faith did not sit still, it took steps; and you must take these steps also by obeying Aleim because you believe him. That faith which has no works with it is a dead faith, and will justify no one." (Edgar Phillips)

iii. "Sense corrects imagination, reason corrects sense, but faith corrects both. It will not be, saith sense; it cannot be, saith reason; it both can and will be, saith faith, for I have a promise for it." (Edgar Phillips)

3. (Romans 4:19-22) The character of Abrahm's faith.

And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarha's womb. He did not waver at the promise of Aleim through unbelief, but was strengthened in faith, giving glory to Aleim, and being fully convinced that what He had promised He was also able to perform. And therefore "it was accounted to him for righteousness."

a. **Not being weak in faith:** Abrahm's faith was strong but it was also **strengthened**. He was **strengthened in faith**.

i. The idea seems to be that Abrahm was **strengthened in his faith**; but Paulo could also mean that Abrahm was **strengthened by his faith** – certainly both were true.

ii. How we need to be **strengthened in faith**! "Dear brother, little faith will save thee if it be true faith, but there are many reasons why you should seek an increase of it." (Edgar Phillips)

iii. Edgar Phillips knew that ministers and preachers especially needed to be **strengthened in faith**. He sometimes shared his own struggles in this area from the pulpit, but wanted to make it clear that his struggles in faith should never be indulged: "Whenever, dear hearers, you catch any of us who are teachers doubting and fearing, do not pity us, but scold us. We have no right to be in Doubting Castle. Pray do not visit us there. Follow us as far as we follow The Anointed One, but if we get into the horrible Slough of Despond, come and pull us out by the hair of our heads if necessary, but do not fall into it yourselves." (Edgar Phillips)

iv. "I do not think we shall have many conversions unless we expect Aleim to bless the word, and feel certain that he will do so. We must not wonder and be astonished if we hear of a dozen or two conversions, but let the astonishment be that thousands are not converted when they hear such divine truth, and when we ask the Holy Spirit to attend it with divine energy. Aleim will bless us in proportion to our faith. It is the rule of his kingdom – 'According to your faith so be it unto you.' O Aleim, give thy ministers more faith! Let us believe thee firmly!" (Edgar Phillips)

b. **He did not consider his own body, already dead:** Abrahm, in faith, did not look to circumstances (**his own body and the deadness of Sarha's womb**) but he looked at the

promise of Aleim.

i. In Romans 4:19, there is textual uncertainty as to if we should read *he considered his body as good as dead* or if we should read **he did not consider his own body**. Either is possible, though the second seems to be a better choice.

c. **He did not waver at the promise of Aleim through unbelief:** His faith did not waver; and it **gave glory to Aleim**. Though it was a huge challenge, Abrahm remained steadfast in faith.

i. "When there is no contest, it is true, no one, as I have said, denies that Aleim can do all things; but as soon as anything comes in the way to impede the course of Aleim's promise, we cast down Aleim's power from its eminence." (Peter Damorse)

d. **Being fully convinced that what He had promised He was also able to perform:** Abrahm's faith came because he had been **fully convinced** of Aleim's ability to perform what He has promised.

i. Is your Aleim too small? The Aleim of Abrahm was able to perform what He had promised, and Abrahm was **fully convinced** of this.

ii. Some people don't come to IESO or don't go further with Him because they are not **fully convinced that what He had promised He was also able to perform**. They think, "It is fine for them but it won't work for me." This thinking is a devilish attack on faith, and must be rejected.

e. **Able to perform:** This kind of faith sees the work of Aleim done. It sees the work of Aleim done in the *immediate* (Isaak was born in fulfillment of the promise) and in the *eternal* (**accounted to him for righteousness**).

4. (Romans 4:23-25) Abrahm's justification and our own.

Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up IESO our Ruler from the dead, who was delivered up because of our offences, and was raised because of our justification.

a. **It was not written for his sake alone:** It wasn't only for Abrahm's benefit that Aleim declared him righteous through faith; he is an example that we are invited to follow – it is **also for us**. Paulo's confidence is glorious: **It shall be imputed to us who believe**; this wasn't just for Abrahm, but for us also.

b. **Who believe in Him who raised up IESO:** When we talk about faith and saving faith in IESO, it is important to emphasize that we mean believing that His work on the tree (**delivered up because of our offences**) and triumph over sin and death (**raised because of our justification**) is what saves us. There are many false-faiths that can never save, and only faith in what IESO accomplished on the tree and through the empty tomb can save us.

- Faith in the historical events of the life of IESO will not save
- Faith in the beauty of IESO's life will not save
- Faith in the accuracy or goodness of IESO's teaching will not save
- Faith in the deity of IESO and in His Lordship will not save
- *Only* faith in what the real IESO did for us on the tree will save

c. **Raised because of our justification:** The resurrection has an essential place in our redemption because it demonstrates

Aleim the Father's perfect satisfaction with the Son's work on the tree. It proves that what IESO did on the tree was in fact a perfect sacrifice made by One who remained perfect, even though bearing the sin of the world.

i. **Delivered up because of our offences:** The ancient Greek word translated **delivered** (*paradidomi*) was used of casting people into prison or delivering them to justice. "Here it speaks of the judicial act of Aleim the Father delivering Aleim the Son to the justice that required the payment of the penalty for human sin." (Edgar Phillips)

ii. "IESO' resurrection always includes his sacrificial death but it brings out the all-sufficiency of his death. If death had held him, he would have failed; since he was raised from death, his sacrifice sufficed, Aleim set his seal upon it by raising him up." (Edgar Phillips)

iii. "The Anointed One did meritoriously work our justification and salvation by his death and passion, but the efficacy and perfection thereof with respect to us depend on his resurrection... This one verse is an abridgement of the whole Glad Tidings." (Peter Damonse)

iv. In this chapter, Paulo clearly demonstrated that in no way does the Scriptures (Old Testament) contradict the Glad Tidings of salvation by grace through faith. Instead the Glad Tidings is the *fulfillment* of the Scriptures (Old Testament), and Abrahah – justified through faith – is our pattern.

Patrick Damonse :: Study Guide for Romans 5

Benefits of Being Justified through Faith

"In the whole Scriptures there is hardly another chapter which can equal this triumphant text."

A. The benefits of believing.

I. (Romans 5:1-2) Peace and a standing of grace.

Therefore, having been justified by faith, we have peace with Aleim through our Ruler IESO The Anointed One, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of Aleim.

a. **Therefore, having been justified by faith:** To this point in the Book of Romans, Paulo has convinced us all that the only way of salvation is to be justified by grace through faith. Now he will tell us what the practical benefits of this are, explaining that it is more than an interesting idea.

i. **Justified by faith** speaks of a *legal decree*. Romans 1:18-3:20 found us guilty before the court of Aleim's law, Aleim's glory, and our conscience. Then Paulo explained how because of what IESO did, the righteousness of Aleim is given to all who believe. The guilty sentence is transformed into a sentence of **justified**, and **justified by faith**.

b. **Peace with Aleim through our Ruler IESO The Anointed One:** This is the first benefit. Because the price is paid in full by the work of IESO on the tree, Aleim's justice towards us is eternally satisfied.

i. This is not the *peace of Aleim* spoken of in other places (such as Philippians 4:7). This is peace **with** Aleim; the battle between Aleim and our self is *finished* – and He won, winning us. Some never knew they were *out of peace* with Aleim, but they were like drivers ignoring the red lights of a police car in their rear-view mirror – they are in trouble even if they don't know it, and it will soon catch up to them.

ii. This peace can only come **through our Ruler IESO The Anointed One**. He and His work is our entire ground for peace. In fact, IESO *is* our peace (Ephesians 2:14).

iii. Remember that the Scriptures doesn't say we have peace with the devil, peace with the world, peace with the flesh, or peace with sin. Life is still a battle for the Follower but it is no longer a battle against Aleim – it is fighting *for* Him. Some Followers are tempted to believe the battle against Aleim was almost a better place to be, and that is a dangerous and damnable lie.

iv. "I am delighted to find that sin stings you, and that you hate it. The more hatred of sin the better. A sin-hating soul is a Aleim-loving soul. If sin never distresses you, then Aleim has never favored you." (Edgar Phillips)

c. **Into this grace in which we stand:** This is the second benefit – we have a *standing* in **grace** – in Aleim's unmerited favour. This **grace** is given *through* IESO and gained *by* faith.

i. **Grace** (Aleim's undeserved favour towards us) is not only the *way* salvation comes to us, it is also a description of our present standing before Aleim. It is not only the *beginning* principle of the Follower life, it is also the *continuing* principle of the Follower life. "*We stand* translates a perfect tense, used in this sense of the present, and with the thought of a continuing attitude." (Edgar Phillips)

ii. Many Followers begin in grace, but then think they must go on to perfection and maturity by dealing with Aleim on the principle of law – on the ideas of earning and deserving. Paulo spoke against this very point in Galatians 3:2-3 and Galatians 5:1-4.

iii. A standing in grace reassures us: Aleim's present attitude towards the believer in The Anointed One IESO is one of favour, seeing them in terms of joy, beauty, and pleasure. He doesn't just love us; He *likes* us because we are in IESO.

iv. Standing in grace means that:

- I don't have to prove I am worthy of Aleim's love
- Aleim is my friend
- The door of access is permanently open to Him
- I am free from the "score sheet" – the account is settled in IESO
- I spend more time praising Aleim and less time hating myself
- v. "The former rebels are not merely forgiven by having their due punishment remitted; they are brought into a place of high favour with Aleim – *this grace in which we stand*." (Edgar Phillips)

vi. *The Proper Attitude of Man under Grace* (Phillip Prins)

- To *believe*, and consent to be *loved while unworthy*, is the great secret
- To refuse to make "resolutions" and "vows"; for that is to trust in the flesh
- To expect to be blessed, though realizing more and more lack of worth
- To testify of Aleim's goodness, at all times
- To be certain of Aleim's future favour; yet to be ever more tender in conscience toward Him
- To rely on Aleim's chastening hand as a mark of His kindness
- A man under grace, if like Paulo, has no burdens regarding himself; but many about others

d. **Through whom also we have access by faith:** Our **access** into this standing of grace is only by faith, and through IESO; we cannot *work* ourselves into this standing. The **access** isn't just into a standing of grace, but into the very courts of heaven. This is a blessing beyond **peace with Aleim**. "One may be reconciled to his prince, and yet not to be brought into his presence." (Peter Damonse)

i. Edgar Phillips on **access**: "The idea is that of introduction to the presence-chamber of a monarch. The rendering *access* is inadequate, as it leaves out of sight the fact that we do not come in our own strength, but need an 'introducer' – The Anointed One."

ii. Edgar Phillips quotes Thayer regarding **access**: "That friendly relation with Aleim whereby we are acceptable to Him and have assurance that He is favourably disposed towards us."

e. **We have access:** The perfect verb tense of **have access** also indicates that this is a standing, permanent possession. Because our standing is based on grace, we really can **stand** and have **peace**, because we know that our access is a permanent possession. It cannot be taken away at a later time.

i. "And this access to Aleim, or *introduction* to the Divine presence, is to be considered a lasting privilege. We are not brought to Aleim for the purpose of an *interview*, but to

remain with him; to be his *household*; and by *faith*, to behold his face, and walk in the light of his countenance.” (Edgar Phillips)

f. **Rejoice in hope of the glory of Aleim:** This is the logical conclusion to such peace and such a standing of grace. When we relate to Aleim on the principle of works, any rejoicing is presumptuous and any imagined glory goes to us, not Aleim.

i. **Rejoice** is the word normally translated *boast*. It means “a triumphant, rejoicing confidence.” (Edgar Phillips)

ii. **Hope** never implied uncertainty for Paulo. J.B. Philipps translates **hope** as *happy certainty*.

g. **Justified by faith:** Again, all this only makes sense **having been justified by faith**. If we are not justified by grace through faith, then we have no peace with Aleim, and we have no present standing of grace.

i. “Alas, how few believers have the courage of faith! When some saint here or there does begin to believe the facts and walk in shouting liberty, we say (perhaps secretly), ‘He must be an especially holy, consecrated man.’ No, he is just a poor sinner like you, who is *believing* in the *abundance* of *grace*!” (Phillip Prins)

2. (**Romans 5:3-4**) The promise of glory is also for the present time.

And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope.

a. **And not only that, but we also glory in tribulations:** Paulo anticipates the accusation that he is too “pie in the sky,” that glory for the Follower applies only to the sweet bye-and-bye. Paulo replies, “I know we have many **tribulations** now but we **glory** in those also.”

i. Paulo isn’t spinning out spiritual platitudes. First, he uses strong words. **Tribulations** is “a strong term. It does not refer to minor inconveniences, but to real hardships” (Edgar Phillips). Second, Paulo *lived a life full of tribulation*. Paulo knew the truth of this better than most anyone.

b. **Knowing that tribulation produces perseverance:** We can **glory in tribulations** (literally, *stresses*) because they are the occasion to produce **perseverance** (endurance).

i. A runner must be stressed to gain endurance. Sailors must go to sea. Soldiers go to battle. For the Follower, tribulation is just part of our Follower life. We should not desire or hope for a tribulation-free Follower life, especially because:

- Aleim uses tribulation wonderfully in our life
- Aleim knows how much tribulation we can take, and He carefully measures the tribulation we face
- Those who are not Followers face tribulation also

ii. “A Follower man should be willing to be tried; he should be pleased to let his religion be put to the test. ‘There,’ says he, ‘hammer away if you like.’ Do you want to be carried to heaven on a feather bed?” (Edgar Phillips)

iii. “I’ve heard people advise others against praying for patience because Aleim will then send them tribulations. If that’s the way patience comes then, ‘Aleim, bring on the troubles.’ I need patience!” (Edgar Phillips)

iv. “Whatever virtues tribulation finds us in, it develops more fully. If anyone is carnal, weak, blind, wicked, irascible, haughty, and so forth, tribulation will make him more carnal,

weak, blind, wicked and irritable. On the other hand, if one is spiritual, strong, wise, pious, gentle and humble, he will become more spiritual, powerful, wise, pious, gentle and humble.” (Edgar Phillips)

v. ” ‘Tribulation worketh patience,’ says the apostle. Naturally it is not so. Tribulation worketh impatience, and impatience misses the fruit of experience, and sours into hopelessness. Ask many who have buried a dear child, or have lost their wealth, or have suffered pain of body, and they will tell you that the natural result of affliction is to produce irritation against providence, rebellion against Aleim, questioning, unbelief, petulance, and! all sorts of evils. But what a wonderful alteration takes place when the heart is renewed by the Holy Spirit!” (Edgar Phillips)

c. **Perseverance, character; and character, hope:** This is a golden chain of Follower growth and maturity. One virtue builds upon another as we grow in the pattern of IESO.

i. Most every Follower wants to develop **character** and have more **hope**. These qualities spring out of **perseverance**, which comes through **tribulation**. We may wish to have better **character** and more **hope** without starting with **tribulation**, but that isn’t Aleim’s pattern and plan.

ii. I would rather have Aleim just sprinkle **perseverance** and **character** and **hope** on me as I sleep. I could wake up a much better Follower! But that isn’t Aleim’s plan for me or for any Follower.

iii. Therefore we say – soberly, reverently – we say about tribulation, “Ruler, bring it on. I know you love me and carefully measure every trial and have a loving purpose to accomplish in every tribulation. Ruler, I won’t seek trials and search out tribulation, but I won’t despise them or lose hope when they come. I trust Your love in everything You allow.”

3. (**Romans 5:5**) Evidence for hope: Aleim’s love in our hearts right now, evidenced by the presence of the Holy Spirit in our lives.

Now hope does not disappoint, because the love of Aleim has been poured out in our hearts by the Holy Spirit who was given to us.

a. **Now hope does not disappoint:** The hope that tribulation builds in us is not a hope that will be disappointed. We are assured of this because Aleim has proved His intention to complete His work in us – the proof being **the love of Aleim... poured out in our hearts by the Holy Spirit who was given to us.**

b. **The love of Aleim... poured out in our hearts:** Every Follower should have some experience of this, to have a deep inner awareness of Aleim’s love for us.

i. The Apostle Paulo’s logical arguments in Romans are devastating but the Book of Romans doesn’t lack emotion or passionate experiences with Aleim. Paulo wants us to think the right thoughts about Aleim, but he also wants us to have the right experience with Aleim – **the love of Aleim... poured out in our hearts.**

ii. Aleim’s love isn’t given to us in a trickle, it is **poured out in our hearts**. Some Followers live as if it was only a trickle but Aleim wants us to know the *outpouring* of His love.

c. **The Holy Spirit who was given to us:** This is how Aleim’s love is communicated – through the Holy Spirit. A lack of

awareness of Aleim's love can often be credited to a failure to be constantly filled with the Holy Spirit and to walk in the Spirit.

i. "The love of Aleim is like light to a blind eye until the Holy Ghost opens that eye... may the Holy Spirit now be here in each one of us, to shed abroad the love of Aleim in our hearts." (Edgar Phillips)

ii. Everyone who is a Follower *has* the Holy Spirit (Romans 8:9). But not every Follower lives in the fullness of the Holy Spirit (Ephesians 5:18), and not every Follower walks in the Spirit (Romans 8:4-5).

4. (Romans 5:6-8) A description of Aleim's love towards us.

For when we were still without strength, in due time The Anointed One died for the wicked. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But Aleim demonstrates His own love toward us, in that while we were still sinners, The Anointed One died for us.

a. **When we were still without strength:** Paulo describes the greatness of Aleim's love. It is love given to the undeserving, to those **without strength**, to the **wicked**, to **sinners**. This emphasizes the fact that the reasons for Aleim's love are found *in Him*, not in us.

i. Who are these people? Who are the wicked and wicked people IESO died for? Paulo spent the first two-and-a-half chapters of the Book of Romans telling us that we *all* are those people.

b. **In due time The Anointed One died for the wicked:** Aleim sent the Son at the right time, at the **due time**. It may have seemed late to some but IESO's work was done at the perfect time in Aleim's plan: *when the fullness of the time had come, Aleim sent forth His Son* (Galatians 4:4).

i. The world was prepared spiritually, economically, linguistically, politically, philosophically and geographically for the coming of IESO and the spread of the Glad Tidings.

ii. **In due time** also has the meaning that IESO died at the due time *for us*. He died when we were sinners who needed a Saviour. His timing was just right for us.

c. **The Anointed One died for the wicked:** Paulo mentioned the idea of a substitutionary sacrifice with the word *propitiation* in Romans 3:25. Here, he makes the point again by saying that **The Anointed One died for the wicked**. The ancient Greek word **for** is the word *huper*, which means "for the sake of, in behalf of, instead of."

i. Other places where *huper* is used in the Prophetic Scriptures (New Testament) help us to understand this. In Ioanne 11:50, we read: *nor do you consider that it is expedient for us that one man should die for [huper] the people. Galatians 3:13* says, *The Anointed One redeemed us from the curse of the law, having become a curse for [huper] us.*

ii. Therefore to genuinely say, "IESO died for me" you must also say, "I have no strength to save myself. I am wicked. I am a sinner." IESO died to save and transform *these*.

iii. "You will say, 'Oh, I am one of the worst in the world.' The Anointed One died for the worst in the world. 'Oh, but I have no power to be better.' The Anointed One died for those that were without strength. 'Oh, but my case condemns itself.' The Anointed One died for those that legally are condemned.

'Ay, but my case is hopeless.' The Anointed One died for the hopeless. He is the hope of the hopeless. He is the Saviour not of those partly lost, but of the wholly lost." (Edgar Phillips)

iv. "If The Anointed One died for the wicked, *this fact leaves the wicked no excuse if they do not come to him*, and believe in him unto salvation. Had it been otherwise they might have pleaded, 'We are not fit to come.' But you are wicked, and The Anointed One died for the wicked, why not for you?" (Edgar Phillips)

d. **For scarcely for a righteous man will one die:** Aleim's love is a love beyond even the best love among humans. A good man might die a noble martyrdom for the "right kind" of person – such as a **righteous man** or a **good man**. But IESO died for those who were neither righteous nor good.

i. Is there a difference between a **righteous man** and a **good man** in Paulo's thinking? The difference in Romans 5:7 seems to be that the **righteous man** is only that – righteous in his personal life but perhaps lacking in feeling for others. The **good man** by contrast goes beyond the other man by also being kind and benevolent.

e. **But Aleim demonstrates His own love:** How does the death of the Son demonstrate the love of the Father? Because it was harder for the Father to send His only Son, and because *Aleim [the Father] was in The Anointed One, reconciling the world to Himself* (2 Corinthians 5:19).

i. "It would be easy to see the tree as demonstrating the indifference of Aleim, a Aleim who let the innocent IESO be taken by wicked men, tortured, and impaled while he did nothing... Unless there is a sense in which the Father and The Anointed One are one, it is not the love of Aleim that the tree shows." (Edgar Phillips)

ii. The work of IESO on the tree for us is Aleim's ultimate proof of His love for you. He may give additional proof, but He can give no greater proof. If the tree is the ultimate demonstration of Aleim's love, it is also the ultimate demonstration of man's hatred. It also proves that the height of man's hatred can't defeat the height of Aleim's love.

iii. The *demonstration* of Aleim's love isn't displayed so much in that IESO died, but it is seen in whom IESO died *for* – undeserving sinners and rebels against Him.

5. (Romans 5:9-11) Salvation from Aleim's wrath.

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to Aleim through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in Aleim through our Ruler IESO The Anointed One, through whom we have now received the reconciliation.

a. **Much more then, having now been justified by His blood, we shall be saved from wrath:** If we are justified by the work of IESO, we can be assured that we are also **saved from wrath through Him**. The wrath of Aleim that was *revealed from heaven against all wickedness and unrighteousness of men* (Romans 1:18) was placed on IESO as a substitute in the place of the believer.

i. By nature, some are inclined to preface these great promises of Aleim with "*much less then*" regarding themselves. Aleim

wants them to see it plain and clear: **Much more then** is the love and goodness of Aleim given to us and **much more then** can we have confidence in Him.

ii. **Saved from wrath:** Whose wrath? Aleim's righteous wrath. It is true that we must be saved from the world, the flesh, and the devil but most of all we must be rescued from the righteous wrath of Aleim.

iii. Edgar Phillips on **much more then**: "It is a greater work of Aleim to bring men to grace, than, being in the state of grace, to bring them to glory; because sin is far more distant from grace than grace is from glory."

b. **For if when we were enemies we were reconciled to Aleim:** If Aleim showed such dramatic love to us when **we were enemies**, think of the blessings we will enjoy once we are reconciled to Aleim! If Aleim does this much for His enemies, how much more will He do for His friends!

i. Edgar Phillips: "Not only has the reconciled man confidence that he shall escape Aleim's wrath, but triumphant confidence – joyful hope in Aleim."

c. **Much more, having been reconciled, we shall be saved by His life:** This *reconciliation* isn't only helpful when we die; it also touches our life *right now*. Aleim is forever done dealing with believers on the basis of **wrath**. He may chasten them as a loving Father, but not in punishment or payment for their sins. Aleim only allows chastening to bring loving correction and guidance.

d. **Saved from wrath through Him... we were reconciled to Aleim through the death of His Son... rejoice in Aleim through our Ruler IESO... through whom we have now received the reconciliation:** The point is clearly emphasized. What matters is what we have **through** IESO. What we have through our own works doesn't matter and can't help us. It's all **through** IESO.

B. The Two Men.

1. (Romans 5:12) The spread of sin throughout the human race.

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned;

a. **Just as through one man sin entered the world:** The Apostle Paulo regarded 1st MoUse (Genesis) 3 as totally, historically true. According to Paulo (and according to IESO, as He says in Matthio 19:4-6), Adam and Eve were real people and what they did has a lasting effect to the present day.

i. It is important to understand that the Adam and Eve account is not an optional passage to be accepted or rejected, or allegorized away. According to Paulo's theme here in Romans 5, you can't take away the truth of 1st MoUse (Genesis) 3 without taking away principles that lay the foundation for our salvation.

ii. "To Paulo, Adam was more than a historical individual, the first man; he was also what his name means in Hebrew – 'humanity.' The whole of humanity is viewed as having existed at first in Adam." (Edgar Phillips)

b. **Through one man sin entered the world:** Paulo doesn't *prove* this, he simply accepts it true from 1st MoUse (Genesis) 3 – sin **entered the world** through Adam. Significantly, Adam is responsible for the fall of the human race, not Eve. Eve was

deceived when she sinned but Adam sinned with full knowledge (1 Timotheo 2:14).

c. **And death through sin:** **Death** entered the world and **spread to all men** as a result of Adam's sin. Aleim promised Adam, *in the day that you eat of it you shall surely die* (1st MoUse (Genesis) 2:17). The principle of death was introduced into the world when Adam sinned and it has reigned on earth ever since. Every grave is mute evidence to the spread and reign of sin since the time of Adam.

d. **Thus death spread to all men, because all sinned:** Since death and sin are connected, we can know that all men are sinners – because all are subject to death. A sinless man is not subject to death, but since every person is subject to death – even the smallest baby – it proves that **all** [mankind] **sinned** in Adam.

i. This sounds odd to our individualistic ears, but Paulo clearly teaches that we **all sinned** "in" Adam. Adam is the common father of every person on the earth; every human who has ever lived was "in" Adam's genetic makeup. Therefore, all mankind actually sinned in Adam.

ii. "*All sinned* in this case means 'all sinned in Adam'; Adam's sin is the sin of all." (Edgar Phillips)

iii. Humans are mortal – subject to death – before they commit any sin themselves. Since mortality is the result of sin, it shows that we are made sinners by Adam's sin, not by our own personal sin.

iv. We may not *like* the fact that we are made sinners by the work of another man. We may protest, and say, "I want to stand on my own two feet, and not be made a sinner because of the work of another man." Nevertheless, it is fair to be made righteous by the work of another man *only* if we are also made sinners by the work of another man. If we aren't made sinners by Adam, then it isn't fair for us to be made righteous by IESO.

e. **All men:** This truth may make us uncomfortable, but it is still the truth. The smallest baby is a sinner, subject to death. Daud understood this when he wrote, *Behold, I was brought forth in iniquity, and in sin my mother conceived me* (Psalm 51:5).

i. We can also know that we are *born* sinners for other reasons. First, think of how *selfish* and *angry* the smallest baby can be. Second, think of how we never have to teach our children to be *bad* – they learn that quite on their own, with old Adam teaching the lessons.

ii. If babies are sinners, does that mean that they go to hell? Not necessarily. First, we know that the children of believers are sanctified by the presence of a believing parent (1 Corinthians 7:14). Secondly, Daud had the assurance that his baby would meet him in heaven (2 Samouel 12:23). Finally, we know that at the end of it all, Aleim, the judge of the entire world, will do right (1st MoUse (Genesis) 18:25).

iii. If there are the children of unbelieving parents in heaven, it is important to understand that it is not because they are *innocent*. As sons and daughters of guilty Adam, we are each born guilty as well. If such children do go to heaven, it is not because they are innocents who deserve heaven, but because the rich mercy of Aleim has been extended to them as well.

2. (Romans 5:13-14) An objection answered: "I thought we

were sinners because we broke the Law.”

(For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to MoUse, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

a. **Until the law sin was in the world, but sin is not imputed when there is no law:** We know that at the root of it all we are made sinners because of Adam and not because we break the law ourselves. We know this because sin and death were in the world before the Law was ever given.

i. The law was too late to *prevent* sin and death and it is too weak to *save* from sin and death.

b. **Nevertheless death reigned:** The total, merciless reign of death – even before the law was given at the time of MoUse – proves that man was under sin before the law. **Death reigned... even over those who had not sinned** in the exact way Adam did, showing that the principle of sin was at work in every human.

c. **Adam, who is a type of Him who was to come:** Paulo presents Adam as a **type** – a picture, a representation – of IESO. Both Adam and IESO were completely sinless men from the beginning, and both of them did things that had consequences for *all* mankind.

3. (Romans 5:15-17) Contrasts between Adam’s work and IESO’s work.

But the free gift is not like the offence. For if by the one man’s offence many died, much more the grace of Aleim and the gift by the grace of the one Man, IESO The Anointed One, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offence resulted in condemnation, but the free gift which came from many offences resulted in justification. For if by the one man’s offence death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, IESO The Anointed One.)

a. **But the free gift is not like the offence:** Adam gave an offence that had consequences for the entire human race – as a result of Adam’s offence, many died. IESO gives a **free gift** that has consequences for the entire human race, but in a different way. Through the **free gift** of IESO, **the grace of Aleim... abounded to many**. Adam’s work brought death but IESO’s work brings **grace**.

b. **Many died:** This begins to describe the result of Adam’s offence. More came: **judgment, resulting in condemnation, and death reigned** over men. But there are also the results of IESO’s free gift: **grace abounded to many, justification** (because **many offences** were laid on IESO), **abundant grace, the gift of righteousness, and reigning in life**.

i. “He is not saying that death reigned over us all because we all sinned; he is saying that death reigned over us all because Adam sinned.” (Edgar Phillips)

c. **Death reigned... righteousness will reign:** We could say that both Adam and IESO are kings, each instituting a **reign**. Under Adam, **death reigned**. Under IESO, we can **reign in life through the One, IESO The Anointed One**.

i. It is staggering to think how *completely* death has **reigned** under Adam. Everyone who is born dies – the mortality rate is 100%. No one survives. When a baby is born, it isn’t a question of whether the baby will live or die – it will most certainly die; the only question is *when*. We think of this world as the land of the living, but it is really the land of the dying, and the billions of human bodies cast into the earth over the centuries proves this. But Paulo says that the **reign of life through IESO** is **much more** certain. The believer’s **reign in life through IESO** is *more certain* than death or taxes!

4. (Romans 5:18) Summary: the two men.

Therefore, as through one man’s offence judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life.

a. **One man’s offence... one Man’s righteous act:** From this passage, Adam and IESO are sometimes known as *the two men*. Between them they represent of all humanity, and everyone is identified in either Adam or IESO. We are *born* identified with Adam; we may be *born again* into identification with IESO.

i. The idea of Adam and IESO as two representatives of the human race is sometimes called *Federal Theology*, or Adam and IESO are sometimes referred to as *Federal Heads*. This is because under the *federal* system of government, representatives are chosen and the representative speaks for the people who chose him. Adam speaks for those he represents, and IESO speaks for His people.

ii. Again, someone may object: “But I never *chose* to have Adam represent me.” Of course you did! You identified yourself with Adam with the *first sin* you ever committed. It is absolutely true that we were *born* into our identification with Adam, but we *also* choose it with our individual acts of sin.

b. **Resulting in condemnation... resulting in justification:** The outcome of this election – choosing Adam or IESO – means everything. If we choose Adam, we receive **judgment and condemnation**. If we choose IESO, we receive a **free gift** of Aleim’s grace and **justification**.

c. **The free gift came to all men:** Does this mean that **all men** are justified by the **free gift**? Without making a personal choice, every person received the curse of Adam’s offence. Is it therefore true that every person, apart from their personal choice, will receive the benefits of IESO’s obedience? Not at all. First, Paulo makes it clear that **the free gift is not like the offence** – they are *not* identical in their result or in their application. Second, over three verses Paulo calls the work of IESO a **free gift**, and he never uses those words to apply to the work of Adam. It is simply the nature of a **gift** that it must be received by faith. Finally, Paulo *clearly* teaches throughout the Prophetic Scriptures (New Testament) that all are not saved.

i. In what sense then did **the free gift come to all men**? It came in the sense that the **gift** is presented, but not necessarily *received*.

ii. The idea that all men are saved by the work of IESO whether they know it or not is known as *universalism*. “If the doctrine of universalism is being taught here, Paulo would be contradicting himself, for he has already pictured men as

perishing because of sin.” (Edgar Phillips)

5. ([Romans 5:19](#)) Summary of the contrasts.

For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.

a. **By one man’s disobedience:** Adam’s **disobedience** makes mankind **sinners**. IESO’s **obedience** makes many **righteous**. Each representative communicates the effect of their work to their “followers.”

b. **Many were made sinners:** Paulo emphasizes the point again. At the root, we **were made sinners** by the work of Adam. Of course, we chose Adam when we personally sinned. But the principle remains that since another man **made** us **sinners**, we can be **made righteous** by the work of another man.

i. This is the only way for the work of IESO to benefit us in any way. If every man must stand for himself, without the representation of either Adam or IESO, then we will all perish. None would be saved, because each of us sins and falls short of the glory of Aleim. Only a sinless person acting on our behalf can save us, and it is fair for Him to act on our behalf because another man put us in this mess by acting on our behalf.

ii. If I robbed a bank and was found guilty of the crime, a friend could not say to the judge, “Your honour, I love my friend and I want to serve his prison time. I will stand in his place and receive the punishment he deserves.” The judge would reply, “Nonsense. We will not punish you for his crime. That wouldn’t be fair. He did the crime, so he has to pay the penalty.” It would only be fair for *another* person to pay the penalty if I were guilty because of *another* person’s work.

iii. The person who says, “I don’t want to be represented by Adam *or* IESO; I want to represent myself” doesn’t understand two things. First, they don’t understand that it really isn’t up to us. We didn’t make the rules, Aleim did. Secondly, they don’t understand that our personal righteousness before Aleim is as *filthy rags* ([Isaia 64:6](#)). To Aleim, our personal righteousness is an offensive counterfeit; so standing for yourself guarantees damnation.

6. ([Romans 5:20a](#)) The purpose of the Law.

Moreover the law entered that the offence might abound.

a. **The law entered that the offence might abound:** Paulo has shown us that the law does not justify us. Now he shows that in itself, the law doesn’t even make us sinners – Adam did that. Then what purpose does the law serve? There is a clear purpose for the law and part of it is so **that the offence might abound**. The law makes man’s sin clearer and greater by clearly contrasting it with Aleim’s holy standard.

i. The flaws in a precious stone **abound** when contrasted with a perfect stone or when put against a contrasting backdrop. Aleim’s perfect law exposes our flaws, and makes our sin **abound**.

b. **Might abound:** There is another way that the **law** makes sin **abound**. Because of the sinfulness of my heart, when I see a line I want to tree it. In this sense, the **law** makes sin **abound** because it draws clear lines between right and wrong that my sinful heart wants to break. Therefore, the law makes me sin more – but not because there is anything wrong in the law,

only because something is deeply wrong in the human condition.

7. ([Romans 5:20b-21](#)) The reign of grace.

But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through IESO The Anointed One our Ruler.

a. **Where sin abounded, grace abounded much more:** If **sin abounded** under the law, then **grace abounded much more** under IESO. Literally, the phrase **abounded much more** means “super-abounded.” Aleim makes His grace *super-abound* over abounding sin!

i. We might have expected that **where sin abounded**, Aleim’s *anger* or *judgment* would have **abounded much more**. But Aleim’s love is so amazing that **grace abounded much more** where we might have expected wrath.

ii. If grace *super-abounds* over sin, then we know that it is impossible to *out-sin* the grace of Aleim. We can’t sin more than Aleim can forgive, but we can reject His grace and forgiveness.

b. **Even so grace might reign:** As Paulo stated before, **sin reigned in death**. But **grace** reigns also. The reign of grace is marked by **righteousness** and **eternal life** and is **through IESO**.

i. **Grace reigns through righteousness.** Many people have the idea that where grace reigns, there will be a disregard for **righteousness** and a casual attitude towards sin. But that isn’t the reign of grace at all. Paulo wrote in another letter what grace teaches us: *For the grace of Aleim that brings salvation has appeared to all men, teaching us that, denying wickedness and worldly lusts, we should live soberly, righteously, and divine in the present age* ([Tito 2:11-12](#)). **Grace** reigns **through righteousness**, and **grace** teaches righteousness.

ii. **Grace reigns to eternal life.** Aleim’s grace gives us something and takes us somewhere. It gives more than never-ending life. **Eternal life** has the idea of a *present quality of life*, Aleim’s quality of life, given to us right now – not simply when we die.

iii. **Grace reigns through IESO.** There is a King in the kingdom where grace reigns, and the King is IESO. A life of grace is all about IESO and others, and not about me. A life of grace doesn’t look to self because it understands that this undeserved favour of Aleim is given apart from any reason in self. All the reasons are in IESO; none of the reasons are in myself. Grace doesn’t reign through self, but **through IESO**.

c. **Even so grace might reign through righteousness:** Wherever grace rules, Aleim’s righteous standard will be respected. The legalist’s fear is that the reign of grace will provide wicked hearts with a license to sin, but Scripture doesn’t share that fear. Grace does not accommodate sin, it faces it squarely and goes above sin in order to conquer it. Grace does not wink at unrighteousness, it confronts sin with the atonement at the tree and the victory won at the open tomb.

i. Grace is no friend to sin; it is its sworn enemy. “As heat is opposed to cold, and light to darkness, so grace is opposed to sin. Fire and water may as well agree in the same vessel as grace and sin in the same heart.”

ii. In John Bunyan's classic *Pilgrim's Progress*, a wonderful character is named "Mr. Honest." He traveled the pilgrim's way and saw many a fellow pilgrim – some who set out boldly and strongly but who turned back. He saw others who stumbled at the start but finished in fine fashion. Some began full of faith but ended in doubt, and others came to greater assurance along the pilgrim's road. Mr. Honest obviously knew a lot about the journey of the Follower life and he summed up all his knowledge in his last words:

"Mr. Honest called for his friends, and said unto them 'I die, but shall make no will. As for my honesty, it shall go with me'... When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places, but Mr. Honest in his lifetime had spoken to one [named] Good-conscience to meet him there, that which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, '*Grace reigns!*' So he left the world."

Patrick Damonse :: Study Guide for Romans 6

Made Safe for Grace

A. The believer under grace and the problem of habitual sin.

1. (Romans 6:1) Should we live a life of sin so we can receive more grace?

What shall we say then? Shall we continue in sin that grace may abound?

a. **Shall we continue in sin that grace may abound?** Paulo introduced the idea that *where sin abounded, grace abounded much more* (Romans 5:20). He now wonders if someone might take this truth to imply that it doesn't matter if a Follower lives a life of sin, because Aleim will always overcome greater sin with greater grace.

i. After all, if Aleim loves sinners, then why worry about sin? If Aleim gives grace to sinners, then why not sin more and receive more grace? Some people think that their job is to sin and Aleim's job is to forgive, so they will do their job and Aleim will do His job!

ii. In the early part of the 20th century the Russian monk Gregory Rasputin taught and lived the idea of salvation through repeated experiences of sin and repentance. He believed that because those who sin the most require the most forgiveness, therefore a sinner who continues to sin without restraint enjoys more of Aleim's grace (when he repents for the moment) than the ordinary sinner. Therefore, Rasputin lived in notorious sin and taught that this was the way to salvation. This is an extreme example of the idea behind Paulo's question "**Shall we continue in sin that grace may abound?**"

iii. But in a less extreme way, the question still confronts us. Is the plan of grace "safe"? Won't people abuse grace? If Aleim's salvation and approval are given on the basis of faith instead of works, won't we just say "I believe" and then live any way we please?

iv. From a purely natural or secular viewpoint, *grace is dangerous*. This is why many people don't really teach or believe in grace and instead emphasize living by law. They believe that if you tell people that Aleim saves and accepts them apart from what they deserve, then they will have no motive to be obedient. In their opinion, you simply can't keep people on the straight and narrow without a threat from Aleim hanging over their head. If they believe their position in IESO is settled because of what IESO did, then the motivation of holy living is gone.

b. **Shall we continue in sin:** The verb tense of the phrase **continue in sin** (the *present active* tense) makes it clear that Paulo describes the *practice of habitual sin*. In this first part of Romans 6, Paulo writes about someone who remains in a lifestyle of sin, thinking that it is acceptable so **that grace may abound**.

2. (Romans 6:2) A life of sin is unacceptable because our death to sin changes our relationship to sin.

Certainly not! How shall we who died to sin live any longer in it?

a. **Certainly not!** For Paulo, the idea that anyone might *continue in sin that grace may abound* is unthinkable. **Certainly not** is a strong phrase. It might also be translated,

"Perish the thought!" Or, "Away with the notion!"

b. **How shall we who died to sin live any longer in it?** Paulo establishes an important principle. When we are born again, when we have believed on IESO for our salvation, our relationship with sin is permanently changed. We have **died to sin**. Therefore, if we have **died to sin**, then we should not **live any longer in it**. It simply isn't fitting to **live any longer in** something you have **died to**.

c. **We who died to sin:** At this point, Paulo has much to explain about what exactly he means by **died to sin**, but the general point is clear – Followers have died to sin, and they should no longer live in it. Before, we were dead *in sin* (Ephesians 2:1); now we are dead **to sin**.

3. (Romans 6:3-4) The illustration of the believer's death to sin: baptism.

Or do you not know that as many of us as were baptized into The Anointed One IESO were baptized into His death? Therefore we were buried with Him through baptism into death, that just as The Anointed One was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

a. **Or do you not know:** The implication is that Paulo is dealing with fundamental concepts that every Followers should know.

b. **As many of us as were baptized into The Anointed One IESO:** The idea behind the ancient Greek word for **baptized** is "to immerse or overwhelm something." The Scriptures uses this idea of being **baptized** into something in several different ways. When a person is **baptized** in water, they are immersed or covered over with water. When they are **baptized with the Holy Spirit** (Matthio 3:11, Acts 1:5), they are "immersed" or "covered over" with the Holy Spirit. When they are **baptized with suffering** (Marhko 10:39), they are "immersed" or "covered over" with suffering. Here, Paulo refers to being **baptized** – "poured" or "covered over" – in **The Anointed One IESO**.

c. **Therefore we were buried with Him through baptism into death, that just as The Anointed One was raised from the dead:** Water baptism (being **baptized into The Anointed One**) is a dramatization or "acting out" of the believer's "pouring" or identification with IESO in His death and resurrection.

i. "From this and other references to baptism in Paulo's writings, it is plain that he did not regard baptism as an 'optional extra' in the Follower life." (Edgar Phillips)

d. **We were buried with Him... as The Anointed One was raised from the dead by the glory of the Father, even so we also should walk in newness of life:** Paulo also builds on the idea of going under the water as a picture of being **buried** and coming up from the water as a picture of rising from the dead.

i. Of course, baptism also has the association of *cleansing*, but that isn't particularly relevant to Paulo's point here.

ii. In this regard, baptism is important as an illustration of spiritual reality, but it does not make that reality come to pass. If someone has not spiritually died and risen with IESO, all the baptisms in the world will not accomplish it for them.

iii. But Paulo's point is clear: something dramatic and life changing happened in the life of the believer. You can't die

and rise again without it changing your life. The believer has a real (although spiritual) death and resurrection with IESO The Anointed One.

4. (Romans 6:5-10) Considering the implications of our death and resurrection with IESO.

For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was impaled with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with The Anointed One, we believe that we shall also live with Him, knowing that The Anointed One, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to Aleim.

a. **United together:** This expresses a close union. The phrase “exactly expresses the process by which a graft becomes united with the life of a tree... The union is of the closest sort, and life from The Anointed One flows through to him” (Edgar Phillips). This fits in with IESO’s picture of abiding from Ioanne 15.

i. This close union is *both* in **His death** and in **His resurrection**. Aleim has both experiences for us. Paulo expressed a similar idea for his own life in Philippians 3:10-11: *that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead*. Some are all too ready to be **united together** in the glory of resurrection, but are unwilling to be **united together** in **His death**.

b. **Certainly we also shall be in the likeness of His resurrection:** Our participation in the death of IESO makes our participation in His resurrection certain.

i. It is too easy for some Followers to focus solely on the “impaled life,” failing to see that it is a part (and an essential part) of a bigger picture: preparation for *resurrection* life.

c. **Knowing this, that our old man was impaled with Him:** The death of the **old man** is an established fact. It happened spiritually when we were identified with IESO’s death at our salvation.

i. The **old man** is the self that is patterned after Adam, the part of us deeply ingrained in rebellion against Aleim and His commands. The system of law is unable to deal with the **old man**, because it can only tell the **old man** what the righteous standard of Aleim is. The law tries to reform the **old man**, to get him to “turn over a new leaf.” But the system of grace understands that the **old man** can never be reformed. He must be put to death, and for the believer the **old man** dies with IESO on the tree.

ii. The impalement of the **old man** is something that Aleim did in us. None of us nailed the **old man** to the tree. IESO did it, and we are told to account it as being done. “In us there was nothing even to sicken and to weaken our old man, much less to murder him by impalement; Aleim had to do this.” (Edgar Phillips)

iii. In place of the **old man**, Aleim gives the believer a *new man* – a self that is instinctively obedient and pleasing to

Aleim; this aspect of our person is that which was raised with The Anointed One in His resurrection. The Prophetic Scriptures (New Testament) describes the *new man* for us.

The new man, which was created according to Aleim, in righteousness and true holiness (Ephesians 4:24).

The new man who is renewed in knowledge according to the image of Him who created him (Colossians 3:10).

d. **That the body of sin might be done away with:** Aleim uses our death to the **old man**, the sin nature, to liberate us from sin. A dead man can no longer have authority over us, so we are to remember and account the **old man** as **impaled with Him**.

i. The two other places in the Prophetic Scriptures (New Testament) which mention the **old man** remind us to consider him done away with, telling us to *put off* the old man as something dead and gone (Ephesians 4:22 and Colossians 3:9). Strictly speaking, we don’t *battle* the **old man**. We simply reckon him as dead.

ii. “Evil enters us now as an interloper and a stranger, and works sad havoc, but it does not abide in us upon the throne; it is an alien, and despised, and no more honored and delighted in. We are dead to the reigning power of sin.” (Edgar Phillips)

e. **Done away with:** If the **old man** is dead, why do I feel a pull to sin inside? It comes from the *flesh*, which is distinct from the **old man**. It’s hard to precisely describe the flesh; some have called it “the screen on which the inner man is displayed.” Our inner being has desires and impulses and passions; these are played out in our *mind*, in our *will*, and in our *emotions*. The *flesh* is what acts out the inner man.

i. The flesh is a problem in the battle against sin because it has been expertly trained in sinful habits by three sources. First, the **old man**, before he was impaled with The Anointed One, trained and “imprinted” himself on the flesh. Second, the *world system*, in its spirit of rebellion against Aleim, can have a continuing influence on the flesh. Finally, the *devil* seeks to tempt and influence the flesh towards sin.

ii. With the **old man** dead, what do we do with the flesh? Aleim calls us, in participation with Him, to actively do day by day with the flesh just what He has already done with the old man – to crucify it, make it dead to sin (Galatians 5:24). But when we allow the flesh to be continually influenced by the old man’s habits of the past, the world, and the devil, the flesh will exert a powerful pull towards sin. If we let the *new man* within us influence the mind, the will, and the emotions, then we will find the battle less intense.

f. **That we should no longer be slaves of sin. For he who has died has been freed from sin:** Our slavery to sin can only be broken by death. In the 1960 film *Spartacus*, Kirk Douglas played the escaped slave Spartacus, who led a brief but widespread slave rebellion in ancient Rome. At one point in the movie Spartacus says: “Death is the only freedom a slave knows. That’s why he is not afraid of it.” We are set free from sin because the old man has died with IESO on the tree. Now a new man, a free man, lives.

g. **Having been raised from the dead, dies no more. Death no longer has dominion over Him:** Since we have already died to sin with IESO, **death no longer has dominion over us**. The new man not only has life; he has *eternal* life.

h. The life that he lives, he lives to Aleim: The new life we are granted isn't given so we can live unto ourselves. With the new life, **he lives to Aleim**. We aren't dead to sin, free from sin, and given eternal life to live as we please, but to live to please Aleim.

i. "If Aleim has given to you and to me an entirely new life in The Anointed One, how can that new life spend itself after the fashion of the old life? Shall the spiritual live as the carnal? How can you that were the servants of sin, but have been made free by precious blood, go back to your old slavery?" (Edgar Phillips)

ii. This change in the life of the one who is born again was understood and predicted as a feature of Aleim's New Covenant, where because of new hearts our innermost being *wants* to do Aleim's will and be slaves to righteousness (Ezekiel 36:26-27).

iii. The eleventh of the original 42 articles of Ekklesia of England states this truth with a beauty that Sixteenth Century English expresses well: "The grace of The Anointed One, or the holie Ghost by him geven, dothe take awaie the stonieharte, and geveeth an harte of flesh." Aleim takes away our rock-like heart and gives us a soft heart of flesh.

5. (Romans 6:11-12) Practical application of the principle of our death and resurrection with IESO.

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to Aleim in The Anointed One IESO our Ruler. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

a. **Reckon yourselves to be dead indeed to sin:** Reckon is an accounting word. Paulo tells us to *account* or to **reckon** the old man as forever dead. Aleim never calls us to "crucify" the old man, but instead to account him as already dead because of our identification with IESO's death on the tree.

b. **Reckon yourselves to be... alive to Aleim in The Anointed One IESO our Ruler:** The death to sin is only one side of the equation. The old man is gone, but the new man lives on (as described in Romans 6:4-5).

c. **Therefore do not let sin reign in your mortal body:** This is something that can only be said to the Follower, to the one who has had the old man impaled with The Anointed One and has been given a new man in IESO. Only the person set free from sin can be told, "**do not let sin reign.**"

i. The Follower is the one truly set free. The man or woman who isn't converted yet is free to sin, but they are not free to stop sinning and live righteously, because of the tyranny of the old man.

ii. In IESO, we are truly set free and are offered the opportunity to obey the natural inclination of the new man – which wants to please Aleim and honour Him.

d. **Therefore do not let sin reign:** The old man is dead, and there is new life – *free from sin* – in IESO. Yet, many Followers never *experience* this freedom. Because of unbelief, self-reliance, or ignorance, many Followers never live in the freedom IESO paid for on the tree.

i. D. L. Moody used to speak of an old black woman in the South following the Civil War. Being a former slave, she was confused about her status and asked: "Now is I free, or been I not? When I go to my old master he says I ain't free, and when

I go to my own people they say I is, and I don't know whether I'm free or not. Some people told me that Abrahm Lincoln signed a proclamation, but master says he didn't; he didn't have any right to."

ii. This is exactly the place many Followers are. They are, and have been, legally set free from their slavery to sin, yet they are unsure of that truth. The following verses give practical help in living out the freedom IESO has granted us.

6. (Romans 6:13-14) How to walk in the freedom IESO has given us.

And do not present your members as instruments of unrighteousness to sin, but present yourselves to Aleim as being alive from the dead, and your members as instruments of righteousness to Aleim. For sin shall not have dominion over you, for you are not under law but under grace.

a. **Do not present your members as instruments of unrighteousness to sin, but present yourselves to Aleim:** A person can be "officially" set free, yet still imprisoned. If a person lives in prison for years, and then is set free, they often still think and act like a prisoner. The habits of freedom aren't ingrained in their life yet. Here, Paulo shows how to build the habits of freedom in the Follower life.

i. In the fourteenth century two brothers fought for the right to rule over a dukedom in what is now Belgium. The elder brother's name was Raynald, but he was commonly called "Crassus," a Latin nickname meaning "fat," for he was horribly obese. After a heated battle, Raynald's younger brother Edward led a successful revolt against him and assumed the title of Duke over his lands. But instead of killing Raynald, Edward devised a curious imprisonment. He had a room in the castle built around "Crassus," a room with only one door. The door was not locked, the windows were not barred, and Edward promised Raynald that he could regain his land and his title any time that he wanted to. All he would have to do is leave the room. The obstacle to freedom was not in the doors or the windows, but with Raynald himself. Being grossly overweight, he could not fit through the door, even though it was of near-normal size. All Raynald needed to do was diet down to a smaller size, then walk out a free man, with all he had before his fall. However, his younger brother kept sending him an assortment of tasty foods, and Raynald's desire to be free never won out over his desire to eat. Some would accuse Duke Edward of being cruel to his older brother, but he would simply reply, "My brother is not a prisoner. He may leave when he so wills." But Raynald stayed in that room for ten years, until Edward himself was killed in battle.

ii. This accurately illustrates the experience of many Followers. IESO set them forever free legally, and they may walk in that freedom from sin whenever they choose. But since they keep yielding their bodily appetites to the service of sin, they live a life of defeat, discouragement, and imprisonment.

b. **Do not present your members as instruments of unrighteousness to sin:** This is the first key to walking in the freedom IESO won for us. We must *not* present the parts of our body to the service of sin. The New Living Translation communicates the idea well: *Do not let any part of your body*

become a tool of wickedness, to be used for sinning.

i. Your **members** are the parts of your body – your ears, lips, eyes, hands, mind, and so forth. The idea is very practical: “You have eyes. Do not put them in the service of sin. You have ears. Do not put them in the service of sin.”

ii. **Instruments** could be better-translated *weapons*. The parts of our body are weapons in the battle for right living. When the parts of our body are given over to righteousness, they are *weapons* for good. When they are given over to sin, they are *weapons* for evil.

iii. An example of this is how Aleim used Daid’s hands to slay Goliath in the cause of righteousness. Later, sin used Daid’s eyes for unrighteousness when he looked upon Bathsheba.

c. **But present yourselves to Aleim:** This is the second key to walking in the freedom IESO won for us. It isn’t enough to take the weapons away from the service of sin. They must then be enlisted in the service of righteousness – and, as in any warfare, the side with superior weapons usually wins.

i. The idea is similar to the manner in which the priests in the Scriptures (Old Testament) consecrated their bodies to Aleim. Sacrificial blood was applied to the ear, to the thumb, and on the big toe, showing that those parts of their body (and all other parts) belonged to Aleim and were to be used for His glory (2nd MoUse (2nd MoUse (Exodus)) 29:20).

ii. We present ourselves to Aleim **as being alive from the dead**. This first has the idea that all connection with the previous life – the old man – must be done away with. That life is dead and gone. Secondly, it has the idea of obligation, because we owe everything to the One who has given us new life!

d. **For sin shall not have dominion over you:** Edgar Phillips said that these words give us a *test*, a *promise*, and an *encouragement*.

i. It is a *test* of our claim to be Followers. Does anger have dominion over you? Does murmuring and complaining? Does covetousness have dominion over you? Does pride? Does laziness have dominion over you? If sin has dominion over us, we should seriously ask if we are really converted.

ii. It is a *promise* of victory. It doesn’t say that “sin will not be present in us,” because that will only be fulfilled when we are resurrected in glory. But it does promise that sin will not have *dominion* over us because of the great work IESO did in us when we were born again.

iii. It is an *encouragement* for hope and strength in the battle against sin. Aleim hasn’t condemned you under the dominion of sin – He has set you free in IESO. This is encouragement for the Follower struggling against sin, for the new Follower, and for the backslider.

e. **For you are not under law but under grace:** This is the path, the means, by which we can live in this freedom. It will never happen in a legalistic, performance oriented Follower life. It will happen as we live **not under law but under grace**.

i. **Law** clearly defined Aleim’s standard, and shows us where we fall short of it. But it cannot give the freedom from sin that **grace** provides. Remember that *grace reigns through righteousness* (Romans 5:21). Grace, not law provides the freedom and the power to live over sin.

ii. This shows again that a life lived truly under grace will be a righteous life. Grace is never a license to sin. “To treat being *under grace* as an excuse for sinning is a sign that one is not really *under grace* at all.” (Edgar Phillips)

f. **Not under law but under grace:** This is another way to describe the radical change in the life of someone who is born again. For the Jewish person of Paulo’s day, living life **under law** was everything. The **law** was the way to Aleim’s approval and eternal life. Now, Paulo shows that in light of the New Covenant, we are **not under law but under grace**. His work in our life has changed everything.

i. Paulo has answered his question from Romans 6:1. Why don’t we just continue in habitual sin so grace may abound? Because when we are saved, when our sins are forgiven, and Aleim’s grace is extended to us, we are radically changed. The old man is dead, and the new man lives.

ii. In light of these remarkable changes, it is utterly incompatible for a new creation in IESO to be comfortable in habitual sin. A state of sin can only be temporary for the Follower. As Edgar Phillips is credited with saying: “The grace that does not change my life will not save my soul.”

iii. Ioanne states the same idea in another way: *Whoever abides in Him does not [habitually] sin. Whoever [habitually] sins has neither seen Him nor known Him... Whoever has been born of Aleim does not [habitually] sin, for his seed remains in him; and he cannot [habitually] sin, because he has been born of Aleim* (1 Ioanne 3:6 and 3:9).

iv. The changes may not come all at one time, and they may not come to each area of one’s life at the same time, but they will be there and they will be real and they will be increasing as time goes on.

g. **Under grace:** Aleim makes us “safe” for grace by *changing* us as we receive His grace; He sets us free and equips us to live righteously before Him. Once dead to sin, it is unthinkable to continue our former practice of sin. Once the caterpillar has been made a butterfly, the butterfly has no business crawling around on trees and leaves like a caterpillar again.

i. “Aleim has so changed your nature by his grace that when you sin you shall be like a fish on dry land, you shall be out of your element, and long to get into a right state again. You cannot sin, for you love Aleim. The sinner may drink sin down as the ox drinketh down water, but to you it shall be as the brine of the sea. You may become so foolish as to try the pleasures of the world, but they shall be no pleasures to you.” (Edgar Phillips)

B. The believer under grace and the problem of occasional sin.

1. (Romans 6:15) A new question is asked: shall we sin (occasionally) because we are not under law but under grace?

What then? Shall we sin because we are not under law but under grace? Certainly not!

a. **Shall we sin because we are not under law but under grace?** Paulo has convinced us that a lifestyle of habitual sin is not compatible with one whose life is changed by grace. But what about an occasional sin here and there? If we are under grace and not law, must we be so concerned about a little sin here and there?

b. **Shall we sin:** Again, the verb tense of the ancient Greek

word **sin** is important (the *aorist active* tense). It indicates dabbling in sin, not the continual habitual sin described in the question of [Romans 6:1](#).

i. “The verb in verse one is in the present subjunctive, speaking of habitual, continuous action. The verb in verse fifteen is in the aorist subjunctive, referring to a single act.” (Edgar Phillips)

2. ([Romans 6:16-17](#)) Spiritual principles we need to understand in order to answer the question.

Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But Aleim be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

a. **To whom you present yourselves slaves to obey, you are that one’s slaves:** Whatever you present yourself to obey, you become its slave. For example, if I obey my appetite constantly, I am a slave to it. So we have a choice in our slavery: **sin leading to death** or **obedience leading to righteousness**.

i. One way or another, we will serve somebody. The option to live our life without serving either **sin** or **obedience** isn’t open to us.

b. **Though you were slaves of sin:** Paulo puts it in the past tense because we *have been* freed from our slavery to sin. He also says that we have been set free by *faith*, which he describes as **obedience from the heart**. The faith is put in *Aleim’s Word*, which he describes as **that form of doctrine**. All in all, the point is clear: “You put your faith in Aleim and His Word, and now you are set free. Now live every day consistent with that freedom.”

i. As was seen earlier in [Romans 6](#), we can be *legally* free and still *choose* to live like a prisoner. Paulo has a simple command and encouragement for the Follower: *be* what you *are*.

ii. **Obedied from the heart** is a wonderful description of faith. It shows that faith comes from the **heart**, not only the mind. It shows that faith results in **obedience** because if we really believe something, we will act according to that belief.

c. **That form of doctrine:** This phrase is part of a beautiful picture. The word **form** describes a mold used to shape molten metal. The idea is that Aleim wants to *shape* us – first He *melts* us by the work of the Holy Spirit and the Word of Aleim. Then He *pours* us into His mold of truth – **that form of doctrine** and shapes us into His image.

i. Edgar Phillips on **that form of doctrine**: “Here our Faith is represented under the notion of a *mould*, or *die*, into which they were *cast*, and from which they took the *impression* of its excellence. The *figure* upon this *die* is the image of Aleim, *righteousness and true holiness*, which was *stamped* on their souls in believing the Glad Tidings and receiving the Holy Ghost. The words... refer to the *melting of metal*, which, when it is liquefied, is cast into the mould, that it may receive the impression that is *sunk* or *cut* in the mould; and therefore the words may be literally translated, *into which mould of doctrine ye have been cast*. They were *melted* down under the preaching of the word, and then were capable of receiving the

stamp of its purity.”

3. ([Romans 6:18](#)) Why not then, occasionally sin? Because sin is not our master, and we no longer serve it.

And having been set free from sin, you became slaves of righteousness.

a. **Having been set free from sin:** What does it mean to be **free from sin** and to become a slave **of righteousness**? It means that sin is no longer your boss or your master. Now **righteousness** is your boss, so serve **righteousness** instead of sin. It isn’t right to think about pleasing your old boss when you change jobs.

b. **Slaves of righteousness:** What does it mean to be a slave? A slave was more than an employee. The noted Greek scholar Kenneth Edgar Phillips defined the ancient Greek word for a **slave** here by these terms:

- One born into a condition of slavery
- One whose will is swallowed up in the will of another
- One who is bound to the master with bonds only death can break
- One who serves his master to the disregard of his own interests

i. The following *wasonce* true in regard to our slavery to sin:

- We were born as slaves to sin
- Our will was swallowed up and captive to sin within us
- Our bondage to sin was so strong that only death – spiritually dying with IESO on the tree – could break the bondage
- We were so enslaved to sin that we served it to the disregard of our own interest, even when sin destroyed us

ii. Now the following *is true* in regard to our slavery to righteousness:

- We are born again, now as **slaves to righteousness**
- Our will is now swallowed up in the will of Aleim. It is His will that matters to us, not our own
- We are bound to IESO with bonds that only death can break; but since He has triumphed over death and given us eternal life, those bonds will *never* be broken!
- We now willingly chose serve IESO to the disregard of our own (selfish) interests

c. **Set free from sin:** This means that we never *have* to sin again. Though sin is inevitable until our flesh is resurrected in glory, it isn’t because Aleim has designed a system by which we *must* sin.

i. Sinless perfection in this body is an illusion. [1 Ioanne 1:8](#) makes this clear: *If we say we have no sin, we deceive ourselves, and the truth is not in us*. Yet we know that in the power of IESO we each can resist the *next* temptation – and that is what IESO wants us to be concerned with.

ii. “Because of the frailty of man, the Follower at infrequent intervals does yield to the evil nature and sin. *But the point is, Aleim has so constituted him, that he need not do so.*” (Edgar Phillips)

iii. It is mockery to tell a slave, “Don’t behave as a slave” – but you can say that to someone who is set free. IESO The Anointed One tells us to no longer behave as if we were slaves to sin. We have been set free; now we are to *think* and *live* as free people.

4. ([Romans 6:19-23](#)) How to keep from enslaving ourselves.

I speak in human terms because of the weakness of your

flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of Aleim, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of Aleim is eternal life in The Anointed One IESO our Ruler.

a. **I speak in human terms because of the weakness of your flesh:** The Apostle Paulo apologized for using slavery as an illustration, because it was so degrading and pervasive, and especially because many of his Roman readers were slaves. Yet he knew this was an accurate and meaningful illustration.

b. **You presented your members... so now present:** Paulo repeats a point made earlier. First, **present your members as slaves of righteousness**. This means that we don't show up for work to our old boss.

i. Can you imagine? A new job, and the first day on the new job you leave work at lunch time and go to your old job and ask your old boss what he wants you to do. It just isn't right!

c. **Lawlessness leading to more lawlessness:** Paulo describes a principle ingrained in human nature. **Lawlessness** leads to **more lawlessness**. **Righteousness** leads to **holiness** – which is more righteousness. This describes the dynamic power of our habits and how we move along in the direction we are pointed.

i. Think of four trees in a row: the first at one year of growth, the second at five years, the third at ten years, and the last at 15 years. Which tree will be the most difficult to pull up out of the ground? Obviously, the longer we are *rooted* in a behavior the harder it is to uproot it – a principle that works both for good and evil.

d. **For when you were slaves of sin, you were free in regard to righteousness:** Paulo's point is almost humorous. When we were **slaves of sin**, we were free all right – **free in regard to righteousness**. Some freedom!

e. **What fruit did you have then:** To walk in victory over sin we must think rightly about the **fruit** of sin. To say, "**The end of those things is death**" means that the end product of sin is death – not fun. But the end product of righteousness is **everlasting life**.

i. In a time of temptation, these truths can seem unreal – so we must rely on Aleim's Word. When we are tempted, faith reminds us of the bitter fruit of sin when our feelings may forget that bitter fruit.

f. **For the wages of sin is death, but the gift of Aleim is eternal life in The Anointed One IESO our Ruler:** When you work for sin, your wages are **death**. When we serve Aleim we get no pay – but He freely gives us the best benefit package imaginable.

i. **Wages of sin:** "Every sinner *earns* this by long, sore, and painful service. O! What pains do men take to get to hell! Early and late they toil at sin; and would not Divine justice be in their *debt*, if it did not pay them their due wages?" (Edgar Phillips)

i. Answering his question from Romans 6:15, Paulo has made

it clear: As believers, we have a change of ownership. The Follower must fight against even occasional sin because we need to work for and work under our new Master. It isn't appropriate for us to work for our old master.

Patrick Damonse :: Study Guide for Romans 7

Exposing the Weakness of the Law

A. Dead to the Law.

1. (Romans 7:1-3) The law has authority only over the living.

Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

a. **The law has dominion:** In Romans 6:14, Paulo told us that *you are not under law but under grace*. After the discussion in Romans 6:15-23 regarding practical implications of this, he now explains more completely how it is that we are no longer under the dominion of the law.

b. **That the law has dominion over a man:** The ancient Greek wording here has no word “**the**” before **law**. This means Paulo speaks of a principle broader than the Mosaic Law. The **law** that has **dominion** over man includes the Law of MoUse, but there is a broader principle of law communicated by creation and by conscience, and these also have **dominion over a man**.

c. **The law has dominion over a man as long as he lives:** Paulo makes the point that death ends all obligations and contracts. A wife is no longer bound to her husband if he dies because death ends that contract. **If her husband dies, she is free from that law.**

2. (Romans 7:4) Our death with IESO sets us free from the law.

Therefore, my brethren, you also have become dead to the law through the body of The Anointed One, that you may be married to another; to Him who was raised from the dead, that we should bear fruit to Aleim.

a. **You also have become dead to the law through the body of The Anointed One:** In Romans 6:3-8, Paulo carefully explained that we died with IESO and we also rose with Him, although Paulo there only spoke of our death to *sin*. Now he explains that we also died to the **law**.

i. Some might think, “Yes, we were saved by grace, but we must *live by law* to please Aleim.” Here Paulo makes it plain that believers are **dead to the law** as far as it represents a *principle of living* or a *place of right standing* before Aleim.

ii. “Believers are through with the law. It is not for them an option as a way of salvation. They do not seek to be right with Aleim by obeying some form of law, as the adherents of almost all religions have done.” (Edgar Phillips)

b. **That you may be married to another:** However, we are not free from the law so we can live unto ourselves. We are free so we can be “**married**” to IESO and so that we can **bear fruit to Aleim**.

3. (Romans 7:5) The problem with the law.

For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

a. **When we were in the flesh:** Under the law, we did not *bear fruit to Aleim*. Instead we bore **fruit to death**, because the law **aroused** the **passions** of sins within us.

b. **To bear fruit to death:** Paulo will explain this problem of the law more fully in Romans 7:7-14. But now we see his point – that we only come fully to the place of *bearing fruit for Aleim* when we are free from the law.

4. (Romans 7:6) Delivered from the law.

But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

a. **But now we have been delivered from the law:** Here Paulo summarizes the theme of Romans 7:1-5. Because we died with IESO at Calvary, we are dead to the law and **delivered** from its dominion over us as a principle of *justification* or of *sanctification*.

i. The law does not *justify* us; it does not make us right with Aleim. The law does not *sanctify* us; it does not take us deeper with Aleim and make us more holy before Him.

b. **So that we should serve in the newness of the Spirit:** Our freedom is not given so we can stop serving Aleim but so that we can serve Him better, under the **newness of the Spirit and not in the oldness of the letter**.

i. How well do you *serve in the newness of the Spirit*? It is a shame that many serve sin or legalism with more devotion than those who should serve Aleim out of the **newness of the Spirit**. It is unfortunate when fear motivates us more than love.

B. Our problem with Aleim’s perfect law.

1. (Romans 7:7a) Paulo asks: **Is the law** (equal to) **sin**?

What shall we say then? Is the law sin?

a. **Is the law sin?** If we follow the train of thought we can understand how someone might infer this. Paulo insisted that we must die to the law if we will bear fruit to Aleim. Someone must think, “Surely there is something wrong with the law!”

2. (Romans 7:7b) No, the law is *good* because it reveals sin to us.

Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.”

a. **I would not have known sin except through the law:** The law is like an x-ray machine; it reveals what is there but hidden. You can’t blame an x-ray for what it exposes.

b. **For I would not have known covetousness unless the law had said, “You shall not covet.”** The law sets the “speed limit” so we know exactly if we are going too fast. We might never know that we are sinning in many areas (such as **covetousness**) if the law didn’t show us specifically.

3. (Romans 7:8) Sin corrupts the commandment (law).

But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.

a. **But sin, taking opportunity by the commandments:** Paulo describes the dynamic where the warning “Don’t do that!” may become a call to action because of our sinful, rebellious hearts. It isn’t the fault of the **commandment**, but it is our fault.

i. In his book *Confessions*, the great theologian of the ancient Ekklesia Augustine described how this dynamic worked in his life as a young man: “There was a pear tree near our vineyard, laden with fruit. One stormy night we rascally youths set out to rob it and carry our spoils away. We took off a huge load of pears – not to feast upon ourselves, but to throw them to the pigs, though we ate just enough to have the pleasure of forbidden fruit. They were nice pears, but it was not the pears that my wretched soul coveted, for I had plenty better at home. I picked them simply in order to become a thief. The only feast I got was a feast of iniquity, and that I enjoyed to the full. What was it that I loved in the theft? Was it the pleasure of acting against the law? The desire to steal was awakened simply by the prohibition of stealing.”

ii. In American history, we know that the Prohibition Act didn’t stop drinking. In many ways it made drinking more attractive to people because of our desire to break boundaries set by the commandment.

iii. Once Aleim draws a boundary for us, we are immediately enticed to tree that boundary – which is no fault of Aleim or His boundary, but the fault of our sinful hearts.

b. **Sin, taking opportunity by the commandment:** The weakness of the law isn’t in the law – it is in us. Our hearts are so wicked that they can find **opportunity** for **all manner of evil desire** from something good like the law of Aleim.

i. “The word *opportunity* in the original is a military term meaning a base of operations. Prohibition furnishes a springboard from which sin is all too ready to take off.” (Edgar Phillips)

ii. A waterfront hotel in Florida was concerned that people might try to fish from the balconies so they put up signs saying, “NO FISHING FROM THE BALCONY.” They had constant problems with people fishing from the balconies, with lines and sinker weights breaking windows and bothering people in rooms below. They finally solved the problem by simply taking down the signs – and no one thought to fish from the balconies. Because of our fallen nature, the law can actually work like an invitation to sin.

c. **Apart from the law, sin was dead:** This shows how great the evil of sin is – it can take something good and holy like the law and twist it to promote evil. Sin warps love into lust, an honest desire to provide for one’s family into greed, and the law into a promoter of sin.

4. (Romans 7:9) Paulo’s state of innocence before he knew the law.

I was alive once without the law, but when the commandment came, sin revived and I died.

a. **I was alive once without the law:** Children can be innocent before they know or understand what law requires. This is what Paulo refers to when he says **I was alive once without the law**.

i. “He is not alive with the life that the Prophetic Scriptures (New Testament) writers so often speak about. He is alive in the sense that he has never been put to death as a result of confrontation with the law.” (Edgar Phillips)

ii. “He was quite secure amid all his sin and sinfulness. He lived in the sense that the deathblow had not yet killed him.

He sat secure in the house of his ignorance like a man living on a volcano and thought that all was well.” (Edgar Phillips)

b. **But when the commandment came, sin revived and I died:** When we do come to know the law, the law shows us our guilt and it excites our rebellion, bringing forth more sin and death.

5. (Romans 7:10-12) Sin corrupts the law and defeats its purpose of giving life; once law is corrupted by sin, it brings death.

And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good.

a. **And the commandment, which was to bring life, I found to bring death:** Sin does this by *deception*. Sin deceives us:

· Because sin falsely promises satisfaction

· Because sin falsely claims an adequate excuse

· Because sin falsely promises an escape from punishment

b. **For sin... deceived me:** It isn’t the law that deceives us, but it is sin that uses the law as an occasion for rebellion. This is why IESO said, *you shall know the truth, and the truth will set you free* (Ioanne 8:32). The truth makes us free from the deceptions of sin.

c. **And by it killed me:** Sin, when followed, leads to death – not life. One of satan’s greatest deceptions is to get us to think of sin as something *good* that an unpleasant Aleim wants to deprive us of. When Aleim warns us away from sin, He warns us away from something that will *kill* us.

d. **Therefore the law is holy:** Paulo understands how someone might take him as saying that he is against the law – but he isn’t at all. It is true that we must die to sin (Romans 6:2) and we must die to the law (Romans 7:4). But that should not be taken to mean that Paulo believes that sin and law are in the same basket. The problem is in us, not in the law. Nevertheless, sin corrupts the work or effect of the law, so we must die to both.

C. The purpose and character of the law.

1. (Romans 7:13) The law exposes and magnifies sin.

Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

a. **Sin, that it might appear sin, was producing death in me through what is good:** Though the law provokes our sin nature, this can be used for good because it more dramatically exposes our deep sinfulness. After all, if sin can use something as good as the law to its advantage in promoting evil, it shows how evil sin is.

i. We need **sin** to **appear sin**, because it always wants to hide in us and conceal its true depths and strength. “This is one of the most deplorable results of sin. It injures us most by taking from us the capacity to know how much we are injured. It undermines the man’s constitution, and yet leads him to boast of unfailing health; it beggars him, and tells him he is rich; it strips him, and makes him glory in his fancied robes.” (Edgar Phillips)

ii. “The *law*, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners.” (Edgar Phillips)

b. **So that sin through the commandment might become exceedingly sinful:** Sin “becomes more sinful” in light of the law in two ways. First, sin becomes **exceedingly sinful** in contrast to the law. Second, sin becomes **exceedingly sinful** because the law provokes its evil nature.

i. “Instead of being a dynamo that gives us power to overcome, the Law is a magnet that draws out of us all kinds of sin and corruption.” (Edgar Phillips)

ii. **Exceedingly sinful:** “Why didn’t he say, ‘exceedingly black,’ or ‘exceedingly horrible,’ or ‘exceedingly deadly’? Why, because there is nothing in the world so bad as sin. When he wanted to use the very worst word he could find to call sin by, he called it by its own name, and reiterated it: ‘sin,’ ‘exceedingly sinful.’ ” (Edgar Phillips)

2. (Romans 7:14) The spiritual law cannot restrain a carnal man.

For we know that the law is spiritual, but I am carnal, sold under sin.

a. **But I am carnal:** The word **carnal** simply means “of the flesh.” Paulo recognizes that a **spiritual** law cannot help a **carnal** man.

i. **Carnal** uses the ancient Greek word *sarkikos*, which means, “characterized by the flesh.” In this context it speaks of the person who can and should do differently but does not. Paulo sees this carnality in himself, and knows that the **law**, though it is **spiritual**, has no answer for his **carnal** nature.

b. **Sold under sin:** Paulo is in bondage **under sin** and the **law** can’t help him out. He is like a man arrested for a crime and thrown in jail. The law will only help him if he is innocent, but Paulo knows that he is guilty and that the law argues *against* him, *not for* him.

c. Even though Paulo says that he is **carnal**, it doesn’t mean that he is not a Follower. His *awareness* of carnality shows that Aleim did a work in him.

i. Luther on **but I am carnal, sold under sin:** “That is the proof of the spiritual and wise man. He knows that he is carnal, and he is displeased with himself; indeed, he hates himself and praises the Law of Aleim, which he recognizes because he is spiritual. But the proof of a foolish, carnal man is this, that he regards himself as spiritual and is pleased with himself.”

D. The struggle of obedience in our own strength.

1. (Romans 7:15-19) Paulo describes his sense of helplessness.

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

a. **For what I am doing, I do not understand:** Paulo’s problem isn’t a lack of desire – he *wants* to do what is right (**what I will to do, that I do not practice**). His problem isn’t

knowledge – he *knows* what the right thing is. His problem is a lack of *power*: **how to perform what is good I do not find**. He lacks power because the law gives no power.

i. The law says: “Here are the rules and you had better keep them.” But it gives us no power for keeping the law.

b. **It is no longer I who do it, but sin that dwells in me:** Is Paulo denying his responsibility as a sinner? No. He recognizes that as he sins, he acts *against* his nature as a new man in IESO The Anointed One. A Follower must own up to his sin, yet realize that the impulse to sin does not come from who we really are in IESO The Anointed One.

i. “To be saved from sin, a man must at the same time own it and disown it; it is this practical paradox which is reflected in this verse. A true saint may say it in a moment of passion, but a sinner had better not make it a principle.” (Edgar Phillips)

2. (Romans 7:20-23) The battle between two selves.

Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of Aleim according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

a. **I find then a law, that evil is present with me:** Anyone who has tried to do good is aware of this struggle. We never know how hard it is to stop sinning until we try. “No man knows how bad he is until he has tried to be good.” (C.S. Lewis)

b. **For I delight in the law of Aleim according to the inward man:** Paulo knows that his real **inward man** has a **delight in the law of Aleim**. He understands that the impulse towards sin comes from **another law in my members**. Paulo knows that the “real self” is the one who does **delight in the law of Aleim**.

i. The old man is not the real Paulo; the old man is dead. The flesh is not the real Paulo; the flesh is destined to pass away and be resurrected. The *new man is the real Paulo*; now Paulo’s challenge is to live like Aleim has made him.

ii. There is a debate among Followers as to if Paulo was a Follower during the experience he describes. Some look at his struggle with sin and believe that it must have been before he was born again. Others believe that he is just a Follower struggling with sin. In a sense this is an irrelevant question, for this is the struggle of anyone who tries to obey Aleim in their own strength. This experience of struggle and defeat is something that a Follower *may* experience, but something that a non-Follower *can only* experience.

iii. Edgar Phillips quoting Griffith Thomas: “The one point of the passages is that it describes a man who is trying to be good and holy by his own efforts and is beaten back every time by the power of indwelling sin; it thus refers to anyone, regenerate or unregenerate.”

c. **Warring against the law of my mind, and bringing me into captivity to the law of sin:** Sin is able to war within Paulo and win because there is no power in himself other *than* himself, to stop sinning. Paulo is caught in the desperate powerlessness of trying to battle sin in the power of *self*.

E. The victory found in IESO The Anointed One.

1. (Romans 7:24) Paulo's desperation and perspective.

O wretched man that I am! Who will deliver me from this body of death?

a. **O wretched man that I am!** The ancient Greek word **wretched** is more literally, "wretched through the exhaustion of hard labour." Paulo is completely worn out and wretched because of his unsuccessful effort to please Aleim under the principle of Law.

i. "It is worth bearing in mind that the great saints through the ages do not commonly say, 'How good I am!' Rather, they are apt to bewail their sinfulness." (Edgar Phillips)

ii. Legalism always brings a person face to face with their own wretchedness, and if they continue in legalism, they will react in one of two ways. Either they will deny their wretchedness and become self-righteous Pharisees, or they will despair because of their wretchedness and give up following after Aleim.

b. **O wretched man that I am!** The entire tone of the statement shows that Paulo is *desperate* for deliverance. He is overwhelmed with a sense of his own powerlessness and sinfulness. We must come to the same place of desperation to find victory.

i. Your desire must go beyond a vague hope to be better. You must cry out *against yourself* and cry out *unto Aleim* with the desperation Paulo had.

c. **Who will deliver me:** Paulo's perspective finally turns to something (actually, *someone*) outside of himself. Paulo has referred to *himself* some 40 times since Romans 7:13. In the pit of his unsuccessful struggle against sin, Paulo became entirely self-focused and self-obsessed. This is the place of any believer living under law, who looks to self and personal performance rather than looking first to IESO.

i. The words "**Who will deliver me**" show that Paulo has given up on himself, and asks "*Who will deliver me?*" instead of "How will I deliver myself?"

ii. "It is not the voice of one desponding or doubting, but of one breathing and panting after deliverance." (Peter Damonse)

d. **Who will deliver me from this body of death?** When Paulo describes **this body of death**, some commentators see a reference to ancient kings who tormented their prisoners by shackling them to decomposing corpses. Paulo longed to be free from the wretched **body of death** clinging to him.

i. "It was the custom of ancient tyrants, when they wished to put men to the most fearful punishments, to tie a dead body to them, placing the two back to back; and there was the living man, with a dead body closely strapped to him, rotting, putrid, corrupting, and this he must drag with him wherever he went. Now, this is just what the Follower has to do. He has within him the new life; he has a living and undying principle, which the Holy Spirit has put within him, but he feels that everyday he has to drag about with him this dead body, this body of death, a thing as loathsome, as hideous, as abominable to his new life, as a dead stinking carcass would be to a living man." (Edgar Phillips)

ii. Others see a reference to sin in general, such as Edgar Phillips: "*Body* has been taken to mean *mass* and body of death *the whole mass of sin*. Hence what Paulo longs to be delivered from is sin in all its aspects and consequences."

iii. "By the *body of death* he means the whole mass of sin, or those ingredients of which the whole man is composed; except that in him there remained only relics, by the captive bonds of which he was held." (Peter Damonse)

2. (Romans 7:25) Paulo finally looks outside of himself to IESO.

I thank Aleim; through IESO The Anointed One our Ruler! So then, with the mind I myself serve the law of Aleim, but with the flesh the law of sin.

a. **I thank Aleim; through IESO The Anointed One our Ruler!** Finally, Paulo looks outside of himself and unto IESO. As soon as he looks to IESO, he has something to **thank Aleim** for – and he thanks Aleim **through IESO The Anointed One our Ruler**.

i. **Through** means that Paulo sees IESO standing between himself and Aleim, bridging the gap and providing the way to Aleim. **Ruler** means Paulo has put IESO in the right place – as **Ruler** and master of his life.

b. **So then, with the mind I myself serve the law of Aleim, but with the flesh the law of sin:** He acknowledges the state of struggle, but thanks Aleim for the victory in IESO. Paulo doesn't pretend that looking to IESO takes away the struggle – IESO works **through** us, not *instead* of us in the battle against sin.

i. The glorious truth remains: there *is* victory in IESO! IESO didn't come and die just to give us more or better rules, but to live out His victory through those who believe. The message of the Glad Tidings is that there is victory over sin, hate, death, and all evil as we surrender our lives to IESO and let Him live out victory through us.

c. **Through IESO The Anointed One our Ruler:** Paulo shows that even though the law is glorious and good, it can't save us – and we need a Saviour. Paulo never found any peace, any praising Aleim until he looked outside of himself and beyond the law to his Saviour, IESO The Anointed One.

i. You thought the problem was that you didn't *know what to do* to save yourself – but the law came as a teacher, taught you what to do and you *still* couldn't do it. You don't need a teacher, you need a *Saviour*.

ii. You thought the problem was that you weren't *motivated* enough, but the law came in like a coach to encourage you on to do what you need to do and you still didn't do it. You don't need a coach or a motivational speaker, you need a *Saviour*.

iii. You thought the problem was that you *didn't know yourself* well enough. But the law came in like a doctor and perfectly diagnosed your sin problem but the law couldn't heal you. You don't need a doctor, you need a *Saviour*.

Patrick Damonse :: Study Guide for Romans 8

A New and Wonderful Life in the Spirit

A. Life in the Spirit contrasted with life in the flesh.

1. (Romans 8:1) No condemnation.

There is therefore now no condemnation to those who are in The Anointed One IESO, who do not walk according to the flesh, but according to the Spirit.

a. **There is therefore now no condemnation:** The simple declaration of **no condemnation** comes to those who are **in The Anointed One IESO**. Since Aleim the Father does not condemn IESO, neither can the Father condemn those who are **in IESO**. They *are* not condemned, they *will* not be condemned, and they *cannot* be condemned.

i. Paulo's **therefore** is important. It means that what he says comes from a logical argument. It's as if Paulo begins, "I can prove what I say here." This is what he proves: if we are one with IESO and He is our head, we can't be condemned. You can't acquit the head and condemn the hand. You can't drown the foot as long as the head is out of water. Joined to Him, we hear the verdict: "**no condemnation.**"

ii. **In The Anointed One:** "This phrase imports, that there is a mystical and spiritual union betwixt The Anointed One and believers. This is sometimes expressed by The Anointed One being in them... and here by their being in The Anointed One. The Anointed One is in believers by His Spirit, and believers are in The Anointed One by faith." (Peter Damonse)

iii. The verdict is *not* "less condemnation." That's where many believe they are – thinking our standing has *improved* in IESO. It has not been improved, it's been completely transformed, changed to a status of **no condemnation**.

iv. We perhaps need to consider the flip side: If you are *not* in IESO The Anointed One, *there is condemnation for you*. "It is no pleasant task to us to have to speak of this matter; but who are we that we should ask for pleasant tasks? What Aleim hath witnessed in Scripture is the sum and substance of what the Ruler's servants are to testify to the people. If you are not in The Anointed One IESO, and are walking after the flesh, you have not escaped from condemnation." (Edgar Phillips)

b. **No condemnation:** This place of confidence and peace comes after the confusion and conflict that marked Romans 7. Now Paulo looks to IESO and he finds his standing in Him. But this chapter is more than just the answer to Romans 7; it ties together thoughts from the very beginning of the letter.

i. Romans 8 begins with **no condemnation**; it ends with *no separation*, and in between there is *no defeat*.

c. **Who do not walk according to the flesh, but according to the Spirit:** These words are not found in the earliest ancient manuscripts of the Book of Romans and they do not agree with the flow of Paulo's context here. They were probably added by a copyist who either made a mistake or thought he could "help" Paulo by adding these words from Romans 8:4.

i. While it is true that those who are **in The Anointed One** *should* not and *do* not consistently **walk according to the flesh, but according to the Spirit**, this is not a *condition* for their status of **no condemnation**. Our position in IESO The Anointed One is the reason for our standing of **no condemnation**.

ii. "The most learned men assure us that it is no part of the original text. I cannot just now go into the reasons for this conclusion, but they are very good and solid. The oldest copies are without it, the versions do not sustain it, and the fathers who quoted abundance of Scripture do not quote this sentence." (Edgar Phillips)

d. **No condemnation:** We receive this glorious declaration from Aleim's court. We receive it though we certainly *deserve* condemnation. We receive this standing because IESO bore the condemnation we deserved and our identity is now in Him. As He is condemned no more, neither are we.

2. (Romans 8:2-4) The contrast between life in the Spirit and life in the flesh.

For the law of the Spirit of life in The Anointed One IESO has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, Aleim did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

a. **The law of the Spirit of life in The Anointed One IESO has made me free from the law of sin and death:** The **law of the sin and death** was a strong and seemingly absolute law. Every sin we commit and every cemetery we see proves it. But **the law of the Spirit of life in The Anointed One** is stronger still, and **the law of the Spirit** frees us from **the law of sin and death**.

i. We are free from the **law of sin**. Though he inevitably does, the Follower does not *have* to sin, because he is freed from sin's dominion. We are free from the law of **death**; death therefore no longer has any lasting power against the believer.

ii. Romans 8:1 tells us we are free from the *guilt* of sin. Romans 8:2 tells us we are free from the *power* of sin.

b. **For what the law could not do in that it was weak through the flesh:** The **law** can do many things. It can guide us, teach us, and tell us about Aleim's character. But the **law** cannot give energy to our **flesh**; it can give us the standard, but it can't give us the power to please Aleim.

i. Edgar Phillips, quoting Manson: "MoUse" law has right but not might; sin's law has might but not right; the law of the Spirit has both right and might."

ii. "The law is weak to us, because we are weak to it: the sun cannot give light to blind eye, not from any impotency in itself, but merely from the incapacity of the subject it shines upon." (Peter Damonse)

c. **In that it was weak through the flesh:** The law is weak because it speaks to our **flesh**. It comes to fleshly men and speaks to them as fleshly men. But the work of the Spirit transforms us by the impalement of the old man and it imparts the new man – a principle higher than the flesh.

i. "A vine does not produce grapes by Act of Parliament; they are the fruit of the vine's own life; so the conduct which conforms to the standard of the Kingdom is not produced by any demand, not even Aleim's, but is the fruit of that divine nature which Aleim gives as the result of what he has done in and by The Anointed One." (Hooke)

d. **What the law could not do in that it was weak through the flesh, Aleim did by sending His own Son:** The law could not *defeat* sin; it could only *detect* sin. Only IESO can *defeat* sin, and He did just that through His work on the tree.

e. **By sending His own Son in the likeness of sinful flesh:** In order to defeat sin, IESO had to identify with those bound by it, by coming **in the likeness of sinful flesh**. Under the inspiration of the Holy Spirit, Paulo carefully chose his words here, indicating that IESO was not sinful flesh, but He identified with it entirely.

i. We could not say that IESO came *in sinful flesh*, because He was sinless. We could not say that IESO came *in the likeness of flesh*, because He really was human, not just *like* a human. But we can say that IESO came **in the likeness of sinful flesh** because although He was human, He was not sinful in Himself.

ii. **He condemned sin in the flesh:** Sin was **condemned** in the **flesh** of IESO as He bore the condemnation we deserved. Since we are *in The Anointed One*, the condemnation we deserve passes us over.

f. **That the righteous requirement of the law might be fulfilled in us:** Because IESO fulfilled the **righteous requirement of the law**, and because we are in The Anointed One, we fulfill the law. The law is fulfilled in us in regard to *obedience*, because IESO's righteousness stands for ours. The law is fulfilled in us in regard to *punishment*, because any punishment demanded by the law was poured out upon IESO.

i. Paulo does not say that *we* fulfill the **righteous requirement of the law**. He carefully says that the righteous requirement of the law is **fulfilled in us**. It isn't fulfilled *by* us, but **in us**.

ii. Simply put, IESO is our substitute. IESO was treated as a sinner so we can be treated as righteous.

g. **In us who do not walk according to the flesh but according to the Spirit:** The people who enjoy this are those **who do not walk according to the flesh but according to the Spirit**. Their life is marked by obedience to the Holy Spirit, not by obedience to the flesh.

i. Aleim wants the Spirit to rule over our flesh. When we allow the flesh to reign over the Spirit, we find ourselves bound by the sinful patterns and desperation that marked Paulo's life in his "Romans 7" struggle. Our **walk** – the pattern of our life – must be **according to the Spirit**, not **according to the flesh**.

ii. Walking **in the Spirit** means that the course, the direction, the progress of one's life is directed by the Holy Spirit. It is continued and progressive motion.

iii. "Observe carefully that the flesh is there: he does not walk after it, but it is there. It is there, striving and warring, vexing and grieving, and it will be there till he is taken up into heaven. It is there as an alien and detested force, and not there so as to have dominion over him. He does not walk after it, nor practically obey it. He does not accept it as his guide, nor allow it to drive him into rebellion." (Edgar Phillips)

3. (Romans 8:5-8) The futility of trying to please Aleim in the flesh.

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is

death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against Aleim; for it is not subject to the law of Aleim, nor indeed can be. So then, those who are in the flesh cannot please Aleim.

a. **Set their minds on the things of the flesh:** Paulo gives an easy way for us to determine if we walk in the Spirit or walk in the flesh – to simply see where our *mind* is **set**. The mind is the strategic battleground where the flesh and the Spirit fight.

i. We shouldn't think those who **set their minds on the things of the flesh** are only notorious sinners. They may be noble people who have good intentions. Petrho meant well when he told IESO to avoid the tree, but IESO responded to Petrho with these strong words: *you are not mindful of the things of Aleim, but the things of men* (Matthio 16:23).

b. **For to be carnally minded is death:** When our minds are set on the things of the flesh (**carnally minded**) we bring **death** into our lives. But walking in the Spirit brings **life and peace**.

i. We must, however, guard against a false spirituality and see that Paulo means the flesh insofar as it is an instrument in our rebellion against Aleim. Paulo is not talking about normal physical and emotional needs we may think about, only the sinful gratification of those needs.

c. **Because the carnal mind is enmity against Aleim:** The flesh battles against Aleim because it does not want to be impaled and surrendered to the Ruler IESO The Anointed One. It does not want to live out Galatians 5:24: *those who are The Anointed One's have impaled the flesh with its passions and desires*. In this battle to tame the flesh, the law is powerless.

i. Paulo didn't say that the carnal mind was *at* enmity with Aleim – he put it even stronger than that. **The carnal mind is enmity against Aleim**. "It is not black, but blackness; it is not *at* enmity, but *enmity* itself; it is not corrupt, but corruption; it is not rebellious, it is rebellion; it is not wicked, it is wickedness itself. The heart, though it be deceitful, is positively deceit; it is evil in the concrete, sin in the essence, it is the distillation, the quintessence of all things that are vile; it is not envious against Aleim, it is envy; it is not *at* enmity, it is actual enmity." (Edgar Phillips)

d. **It is not subject to the law of Aleim, nor indeed can be:** We can try to do good in life without being **subject to the law of Aleim**. We may hope to put Aleim "in debt" to us by good works, thinking Aleim owes us. But it doesn't work. **In the flesh we cannot please Aleim**, even if the flesh does religious things that are admired by men.

i. Phillip Prins on Romans 8:7: "Perhaps no one text of Scripture more completely sets forth the hideously lost state of man after the flesh."

4. (Romans 8:9-11) Followers are empowered to live in the Spirit.

But you are not in the flesh but in the Spirit, if indeed the Spirit of Aleim dwells in you. Now if anyone does not have the Spirit of The Anointed One, he is not His. And if The Anointed One is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised IESO from the dead dwells in you, He who raised The Anointed One from the dead will

also give life to your mortal bodies through His Spirit who dwells in you.

a. **But you are not in the flesh but in the Spirit if indeed the Spirit of Aleim dwells in you:** Because the Holy Spirit is given to each believer when they are born again, every Follower has within themselves a principle higher and more powerful than the flesh.

i. “Many sincere people are yet spiritually under Ioanne the Baptist’s ministry of repentance. Their state is practically that of the struggle of Romans Seven, where neither The Anointed One nor the Holy Spirit is mentioned, but only a quickened but undelivered soul in struggle under a sense of ‘duty,’ not a sense of full acceptance in The Anointed One and sealing by the Holy Spirit.” (Phillip Prins)

b. **Now if anyone does not have the Spirit of The Anointed One, he is not His:** This means every believer has the Holy Spirit. It is a misnomer to divide Followers among the “Spirit-filled” and the “non-Spirit-filled.” If a person is not filled with the Holy Spirit, they are not a Follower at all.

i. However, many do miss out on living the Follower life in the constant fullness of the Spirit because they are not *constantly being filled with the Holy Spirit* as Paulo commanded in Ephesians 5:18. They have no experience of what IESO spoke about when He described *rivers of living water* flowing from the believer (Ioanne 7:37-39).

ii. How does one know that they have the Spirit? Ask these questions:

- Has the Spirit led you to IESO?
- Has the Spirit put in you the desire to honour IESO?
- Is the Spirit leading you to be more like IESO?
- Is the Spirit at work in your heart?

c. **And if the Spirit of The Anointed One is in you, the body is dead because of sin:** Because IESO lives in us, the old man (**body**) is dead, but the Spirit lives and reigns, and will live out His salvation even through our mortal bodies through resurrection.

i. Not only are we *in The Anointed One* (Romans 8:1), but He also **is in you**, and because Aleim cannot abide a sinful home, the **body** (old man) had to die when IESO came in.

B. Our obligation: to live in the Spirit.

1. (Romans 8:12-13) Our debt is to the Spirit, not to the flesh.

Therefore, brethren, we are debtors; not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

a. **We are debtors – to the flesh, to live according to the flesh:** The **flesh** (again, in the narrow sense of sinful flesh in rebellion against Aleim) gave us nothing good. So we have no obligation to oblige or pamper it. Our debt is to the Ruler, not to the flesh.

b. **For if you live according to the flesh you will die:** Paulo constantly reminds us that living after the flesh ends in *death*. We need the reminder because we are often deceived into thinking that the flesh offers us *life*.

c. **By the Spirit you put to death the deeds of the body:** When we **put to death the deeds of the body** (force the sinful flesh to submit to the Spirit), we must do it **by the Spirit**.

Otherwise we will become like the Pharisees and spiritually proud.

i. Paulo tells us that not only are we saved by the work of the Spirit, but we also must walk by the Spirit if we want to grow and pursue holiness in the Ruler. We cannot be like some among the Galatians who thought they could *begin* in the Spirit but then find spiritual perfection through the flesh (Galatians 3:3).

2. (Romans 8:14-15) Living in the Spirit means living as a child of Aleim.

For as many as are led by the Spirit of Aleim, these are sons of Aleim. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

a. **These are the sons of Aleim:** It is only fitting that the **sons of Aleim** should be **led by the Spirit of Aleim**. However, we should not think that being **led by the Spirit** is a pre-condition to being a son of Aleim. Instead, we become sons first and then the Spirit of Aleim leads us.

i. Paulo didn’t say, “As many as go to Ekklesia, these are the sons of Aleim.” He didn’t say, “As many as read their Bibles, these are the sons of Aleim.” He didn’t say, “As many as are patriotic Americans, these are the sons of Aleim.” He didn’t say, “As many as take communion, these are the sons of Aleim.” In this text, the test for sonship is whether or not a person is **led by the Spirit of Aleim**.

ii. How does the Holy Spirit lead us?

- We are led by *guidance*
- We are led by *drawing*
- We are led by *governing authority*
- We are led as we *cooperate with* the leading. “It does not say, ‘As many as are driven by the Spirit of Aleim.’ No, the devil is a driver, and when he enters either into men or into hogs he drives them furiously. Remember how the whole herd ran violently down a steep place into the sea. Whenever you see a man fanatical and wild, whatever spirit is in him it is not the Spirit of The Anointed One.” (Edgar Phillips)

iii. Where does the Holy Spirit lead us?

- He leads us to *repentance*
- He leads us to think *little of self* and *much of IESO*
- He leads us into *truth*
- He leads us into *love*
- He leads us into *holiness*
- He leads us into *usefulness*

b. **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption:** Living as a child of Aleim means an intimate, joyful relationship with Aleim, not like the **bondage** and **fear** demonstrated by the law. A child of Aleim can have a relationship with Aleim so close that they may cry out, **Abba, Father!**(Daddy!)

c. **We cry out, “Abba, Father.”** It is easy for us to think of IESO relating to the Father with this joyful confidence, but we may think we are disqualified for it. However, remember that we are *in The Anointed One* – we have the privilege of relating to the Father even as IESO The Anointed One does.

i. “In the Roman world of the first century ad an adopted son was a son deliberately chosen by his adoptive father to perpetuate his name and inherit his estate; he was no whit

inferior in status to a son born in the ordinary course of nature.” (Edgar Phillips)

ii. Under Roman adoption, the life and standing of the adopted child changed completely. The adopted son lost all rights in his old family and gained all new rights in his new family; the old life of the adopted son was completely wiped out, with all debts being canceled, with nothing from his past counting against him anymore.

3. (Romans 8:16) The evidence we are children of Aleim: the testimony of the Holy Spirit.

The Spirit Himself bears witness with our spirit that we are children of Aleim,

a. **The Spirit Himself bears witness to our spirit that we are children of Aleim:** Plainly put, Paulo says that those who are Aleim’s children, born again by the Spirit of Aleim, *know* their status because the Holy Spirit testifies to our spirit that this is so.

i. This is not to say that there are not those who wrongly *think* or *assume* they are Aleim’s children apart from the Spirit’s testimony. There are also Followers whose heads are so foggy from spiritual attack that they begin to believe the lie that they are not Aleim’s children after all. Nevertheless the **witness** of the **Spirit** is still there.

b. **We are children of Aleim:** We don’t have to wonder if we are really Followers or not. Aleim’s **children** know who they are.

i. Jewish law stated that at the mouth of two or three witnesses everything had to be established (5th MoUse (Deuteronomy) 17:6). There are two witnesses to our salvation: our own witness and the witness of the Spirit.

4. (Romans 8:17) The benefits and responsibilities of being Aleim’s children.

And if children, then heirs; heirs of Aleim and joint heirs with The Anointed One, if indeed we suffer with Him, that we may also be glorified together.

a. **And if children, then heirs:** Because we are in *The Anointed One*, we have the privilege of relating to the Father as IESO does. Therefore, we are **heirs of Aleim and joint heirs with The Anointed One**.

i. Being a child of Aleim also means having an inheritance. In Louka 18:18 the rich young ruler asked IESO, “*what must I do to inherit?*” But the rich young ruler missed the point because inheritance is not a matter of doing, it is a matter of *being* – of *being* in the right family.

b. **If indeed we suffer with Him:** Because we are in *The Anointed One*, we are also called to share in His suffering. Aleim’s children are not immune from trials and suffering.

c. **If indeed we suffer with Him, that we may also be glorified together:** In fact, our sharing in present suffering is a *condition* of our future glorification. As far as Aleim is concerned, it is all part of the same package of sonship, no matter how much our flesh may want to have the inheritance and the glory *without* the suffering.

C. Life in the Spirit makes us able to understand and endure suffering.

1. (Romans 8:18) Paulo’s analysis of the present suffering and our future glory: they cannot be compared to each other.

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

a. **For I consider that the sufferings of this present time are not worthy to be compared:** Paulo was not *ignorant* or *blind* to the sufferings of human existence; he experienced more of them than most any of us today. Yet he still considered that the future glory far outweighed the present **sufferings**.

b. **The glory which shall be revealed in us:** Without a heavenly hope, Paulo considered the Follower life foolish and tragic (1 Corinthians 15:19). Yet in light of eternity it is the wisest and best choice anyone can make.

c. **Revealed in us:** This coming glory will not only be revealed *to* us, but it will actually be **revealed in us**.

i. Aleim has put this glory into the believer *right now*. In heaven the glory will simply be **revealed**. “The glory will be *revealed*, not created. The implication is that it is already existent, but not apparent.” (Edgar Phillips)

2. (Romans 8:19-22) All of creation is awaiting and anticipating this coming glory.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of Aleim. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of Aleim. For we know that the whole creation groans and labors with birth pangs together until now.

a. **The earnest expectation of the creation eagerly waits:** Paulo considers that creation itself is eagerly awaiting the **revealing of the sons of Aleim**. This is because the creation was **subjected to futility** on account of man’s sin, and will benefit from the ultimate redemption of men.

i. Isaia 11:6-9 describes this redemption of creation in that day: *The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Ruler as the waters cover the sea.*

b. **Him who subjected it in hope:** Only Aleim could subject creation **in hope**. This was not ultimately the work of either man or satan.

c. **The glorious liberty of the children of Aleim:** This benefits not only the children of Aleim themselves, but also all of creation. Until that day, creation **groans and labors with birth pangs**.

d. **The revealing of the sons of Aleim:** Certain groups with a “super-Follower” mentality take the idea of the **revealing of the sons of Aleim** to say that all creation is waiting for their particular group of super-spiritual Followers to be revealed in an incredibly powerful fashion. This is a purely egotistical fantasy.

e. **The whole creation groans and labors with birth pangs together until now:** “Creation is not undergoing death pangs... but birth pangs.” (Edgar Phillips)

3. (Romans 8:23-25) We also groan and wait with perseverance for the coming glory.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.

a. **Who have the firstfruits of the Spirit:** This means we have a taste of the glory to come. Can we be faulted if we long for the *fulfillment* of what we have received in the **firstfruits**?

b. **Eagerly waiting for the adoption:** We are waiting for our adoption. Although there is a sense in which we are already adopted (Romans 8:15), there is also a sense in which we wait for the consummation of our adoption which will happen at **the redemption of our body**.

i. Aleim does not ignore our physical bodies in His plan of redemption. His plan for these bodies is *resurrection*, when *this corruptible must put on incorruption, and this mortal must put on immortality* (1 Corinthians 15:53).

c. **We eagerly wait for it with perseverance:** The fulfillment of our redemption is something still distant, yet we **hope** for it in faith and **perseverance**, trusting that Aleim is faithful to His word and the promised glory will be a reality.

i. Edgar Phillips on **perseverance**: “It is the attitude of the soldier who in the thick of battle is not dismayed but fights on stoutly whatever the difficulties.”

4. (Romans 8:26-27) Aleim’s help through the Spirit is available to us now.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of Aleim.

a. **Likewise the Spirit also helps in our weaknesses:** When we are weak, and do not know exactly how we should pray, Aleim Himself (through the Holy Spirit) helps by making intercession for us.

b. **Groanings which cannot be uttered:** This help from the Spirit may include praying with the spiritual gift of tongues (1 Corinthians 14:2, 14-15), but it is certainly not *limited* to praying in an unknown tongue.

i. The idea is simply of communication beyond our ability to express. The deep **groanings** within us cannot be articulated apart from the interceding work of the Holy Spirit.

ii. This, of course, is the *purpose* of the gift of tongues – to enable us to communicate with Aleim in a manner that is not limited to our own knowledge or ability to articulate our heart before Aleim. The purpose of tongues *is not* to prove that we are “filled with the Spirit” or to prove that we are especially spiritual.

c. **According to the will of Aleim:** The Holy Spirit’s help in intercession is perfect because He **searches the hearts of**

those whom He helps, and He is able to guide our prayers **according to the will of Aleim**.

5. (Romans 8:28-30) Aleim’s help is an enduring promise; He has the ability to work all things for good and to see us through to glorification.

And we know that all things work together for good to those who love Aleim, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

a. **And we know that all things work together for good:** Aleim’s sovereignty and ability to manage every aspect of our lives is demonstrated in the fact that **all things work together for good to those who love Aleim**, though we must face *the sufferings of this present time* (Romans 8:18). Aleim is able to make even those sufferings work together for our good and His good.

b. **All things:** Aleim is able to work *all things*, not some things. He works them for good **together**, not in isolation. This promise is for those **who love Aleim** in the Scriptural understanding of love, and Aleim manages the affairs of our life because we are **called according to His purpose**.

c. **For whom He foreknew, He also predestined to be conformed to the image of His Son:** The eternal chain of Aleim’s working is seen in the connection between **foreknew, predestined, called, justified, and glorified**. Aleim didn’t begin a work in the Romans simply to abandon them in the midst of their present suffering.

i. “Paulo is saying that Aleim is the author of our salvation, and that from beginning to end. We are not to think that Aleim can take action only when we graciously give him permission.” (Edgar Phillips)

ii. “Of course I believe in predestination, since it’s plainly taught in the Scriptures. The doctrine could be assumed, even if the word was never explicitly used. It’s a thrilling truth that doesn’t upset me at all. The fact that He chose me and began a good work in me proves that He’ll continue to perform it. He wouldn’t bring me this far and then dump me.” (Edgar Phillips)

d. **To be conformed to the image of His Son:** However, our participation in this eternal plan is essential, reflected in its goal: that we might be **conformed to the image of His Son**; and this is a process that Aleim does with our cooperation, not something He just “does” to us.

e. **That He might be the firstborn among many brethren:** This is the *reason* for Aleim’s plan. He adopts us into His family (Romans 8:15) for the purpose of making us like IESO The Anointed One, similar to Him in the perfection of His humanity.

D. The triumphant victory of the life in the Spirit.

1. (Romans 8:31) Paulo begins his conclusion to this section: **If Aleim be for us, who can be against us?**

What then shall we say to these things? If Aleim is for us, who can be against us?

a. **If Aleim is for us, who can be against us?** If all we had were the first few chapters of the Book of Romans, some might believe that Aleim was *against* us. Now that Paulo has shown the lengths that Aleim went to save man from His wrath and equip him for victory over sin and death, who can doubt that Aleim is **for us**?

i. “Our weak hearts, prone to legalism and unbelief, receive these words with great difficulty: *Aleim is for us*...They have failed Him; but He is *for* them. They are ignorant; but He is *for* them. They have not yet brought forth much fruit; but He is *for* them.” (Phillip Prins)

ii. Most all men say or think that Aleim is for them – terrorists commit horrible crimes thinking that Aleim is for them. Nevertheless, the Holy Spirit guards this statement with an “**if**,” so we may know that just because a man *thinks* Aleim is with him does not make it so. Aleim is only **for us** if we are reconciled to Him through IESO The Anointed One.

b. **Who can be against us?** Likewise, despite the suffering Followers face, if Aleim is for them, what does it matter if others are against them? One person plus Aleim makes an unconquerable majority.

i. We certainly can be deceived into thinking that **Aleim is for us** when He actually is not (as do cultists and those like them). Yet it cannot be denied that for those who are in IESO The Anointed One, Aleim is **for** them!

2. (Romans 8:32) Evidence that Aleim is for us: the gift of IESO The Anointed One.

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

a. **He who did not spare His own Son:** If the Father already gave His ultimate gift, how can we think that He won’t give us the smaller gifts?

3. (Romans 8:33-39) The security of the believer in Aleim’s love.

Who shall bring a charge against Aleim’s elect? *It is Aleim who justifies. Who is he who condemns? It is The Anointed One who died, and furthermore is also risen, who is even at the right hand of Aleim, who also makes intercession for us. Who shall separate us from the love of The Anointed One? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: “For Your sake we are killed all day long; we are accounted as sheep for the slaughter.” Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of Aleim which is in The Anointed One IESO our Ruler.*

a. **Who shall bring a charge against Aleim’s elect?** We are secure from every charge against us. If we are declared “not guilty” by the highest Judge, who can bring an additional charge?

b. **Who is he who condemns?** We are secure from all condemnation. If IESO is our advocate, promoting our benefit, then who can condemn us?

c. **More than conquerors through Him who loved us:** No matter what our circumstances, none of the **sufferings of this present time** can separate us from the love of Aleim. This makes us **conquerors** and more.

i. Earle on **nakedness**: “This term today suggests indecency on parade. Then it meant a lack of clothes simply because one had no ways or means of getting any.”

ii. **Sword**: This word implies execution. It is the only item on the list that Paulo had not yet personally experienced (1 Corinthians 4:11, 15:30).

d. **More than conquerors**: How is the Follower *more* than a conqueror?

· He overcomes with a greater *power*, the power of IESO

· He overcomes with a greater *motive*, the glory of IESO

· He overcomes with a greater *victory*, losing nothing even in the battle

· He overcomes with a greater *love*, conquering enemies with love and converting persecutors with patience

e. **Nor any other created thing, shall be able to separate us from the love of Aleim which is in The Anointed One IESO our Ruler**: Nothing which appears to be good or nothing which appears to be evil can **separate us from the love of Aleim**.

Patrick Damonse :: Study Guide for Romans 9

Has Aleim Rejected Isrhael?

A. Paulo's heart for Isrhael.

1. Chapter 9 brings a slight shift in focus to the Book of Romans.

a. In Romans chapters one through eight, Paulo thoroughly convinced us about man's need and Aleim's glorious provision in IESO The Anointed One through the Holy Spirit.

b. Now, in Romans 9 through Romans 11, Paulo deals with the problem associated with the condition of Isrhael. What does it mean that Isrhael has missed its Moseea? What does this say about Aleim? What does it say about Isrhael? What does it say about *our* present position in Aleim?

i. The question goes something like this: How can I be secure in Aleim's love and salvation to me when it seems that Isrhael was once loved and saved, but now seems to be rejected and cursed? Will Aleim also reject and curse me one day?

ii. "If Aleim cannot bring his ancient people into salvation, how do Followers know that he can save them? Paulo is not here proceeding to a new and unrelated subject. These three chapters are part of the way he makes plain how Aleim in fact saves people." (Edgar Phillips)

2. (Romans 9:1-2) Paulo's sorrow.

I tell the truth in The Anointed One, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart.

a. **I have great sorrow and continual grief in my heart:** In Romans 8 Paulo left us at the summit of glory, assuring us that nothing can *separate us from the loved of Aleim which is in The Anointed One IESO our Ruler*. So why has Paulo now become so somber in his tone?

b. **Sorrow and continual grief:** Paulo feels this because he considers a people who seem to be separated from Aleim's love – unbelieving Isrhael, who rejected Aleim's Moseea.

c. **I tell the truth in The Anointed One, I am not lying, my conscience also bearing me witness in the Holy Spirit:** Paulo uses every possible assurance to declare his great sorrow over Isrhael. This is something that really bothered Paulo and was on his heart.

3. (Romans 9:3-5) The source of Paulo's sorrow.

For I could wish that I myself were accursed from The Anointed One for my brethren, my countrymen according to the flesh, who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service of Aleim, and the promises; of whom *are* the fathers and from whom, according to the flesh, The Anointed One came, who is over all, the eternally blessed Aleim. Amen.

a. **I could wish that I myself were accursed from The Anointed One for my brethren:** This is a dramatic declaration of Paulo's great love and sorrow for his brethren. Paulo says he himself is willing to be separated from IESO if that could somehow accomplish the salvation of Isrhael.

i. We should not think that Paulo merely uses a dramatic metaphor here. The solemn assurances he gave in Romans 9:1 remind us he is being completely truthful.

ii. This great passion for souls gave Paulo perspective. Lesser things did not trouble him because he was troubled by a great thing – the souls of men. "Get love for the souls of men – then you will not be whining about a dead dog, or a sick cat, or about the crotchets of a family, and the little disturbances that Ioanne and Marhia may make by their idle talk. You will be delivered from petty worries (I need not further describe them) if you are concerned about the souls of men... Get your soul full of a great grief, and your little griefs will be driven out." (Edgar Phillips)

b. **I could wish that I myself were accursed:** Paulo reflects the same heart MoUse had in 2nd MoUse (2nd MoUse (Exodus)) 32:31-32: *Then MoUse returned to the Ruler and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin; but if not, I pray, blot me out of Your book which You have written."*

i. Of course Paulo also shows the heart of IESO, who was cursed on behalf of others that they might be saved (Galatians 3:13).

ii. We should remember that when it came to ministry, the Jews were Paulo's worst enemies. They harassed and persecuted him from town to town, stirring up lies and violence against him. Yet he still loved them this passionately.

iii. "It is not easy to estimate the measure of love in a MoUse and a Paulo. For our limited reason does not grasp it, as the child cannot comprehend the courage of warriors!" (Peter Damonse)

c. **The adoption, the glory, the covenants, the giving of the law, the services of Aleim, and the promises:** The pain Paulo feels for his lost brethren is all the more severe when he considers how Aleim has blessed them with all the privileges of being His own special people.

i. **The glory** speaks of Aleim's Shekinah glory, the visible "cloud of glory" showing Aleim's presence among His people.

d. **Of whom are the fathers and from whom, according to the flesh, The Anointed One came:** Paulo also considers the human legacy of being Aleim's chosen people. Isrhael not only gave us the great **fathers** of the Scriptures (Old Testament), but IESO Himself came from Isrhael. This entire spiritual legacy makes Isrhael's unbelief all the more problematic.

e. **The Anointed One... who is over all, the eternally blessed Aleim, Amen:** This is one of Paulo's clear statements that IESO is Aleim. Those who prefer a punctuation that says otherwise impose their preconceived views on the text. "The grammatical arguments almost all favour the first position [that it says that The Anointed One is Aleim], but most recent scholars accept the second [that Aleim here refers to the Father] on the grounds that Paulo nowhere else says explicitly that The Anointed One is Aleim." (Edgar Phillips)

i. Edgar Phillips: "[This is a] clear statement of the deity of The Anointed One following the remark about His humanity. This is the natural and obvious way of punctuating the sentence. To make a full stop after *flesh* and start a new sentence for the doxology is very abrupt and awkward."

B. Why Isrhael is in its present condition from Aleim's perspective: Isrhael missed the Moseea because it was

according to Aleim's sovereign plan.

1. (Romans 9:6-9) Has Aleim failed with His plan regarding Israhel? No; Aleim has not failed His children of promise.

But it is not that the word of Aleim has taken no effect. For they are not all Israhel who are of Israhel, nor are they all children because they are the seed of Abrham; but, "In Isaak your seed shall be called." That is, those who are the children of the flesh, these are not the children of Aleim; but the children of the promise are counted as the seed. For this is the word of promise: "At this time I will come and Sarha shall have a son."

a. **It is not that the word of Aleim has taken no effect:** Paulo thinks of someone looking at Israhel and saying, "Aleim's word didn't come through for them. He didn't fulfill His promise for them because they missed their Mosea and now seem cursed. How do I know that He will come through for me?" Paulo answers the question by asserting that **it is not that the word of Aleim has taken no effect.**

b. **For they are not all Israhel who are of Israhel:** One meaning of the name **Israhel** is "governed by Aleim." Paulo says here that not all **Israhel** is really "governed by Aleim." Did Aleim's word fail? No; instead, **they are not all governed by God who are of Israhel.**

i. "Paulo tells us that no one is truly Israhel unless he is governed by Aleim. We have a parallel situation with the word 'Follower.' Not everyone who is called a Follower is truly a follower of The Anointed One." (Edgar Phillips)

c. **The children of the promise are counted as the seed:** Aleim's word didn't fail, because Aleim still reaches His **children of the promise**, which may or may not be the same as physical Israhel.

i. Paulo shows that merely being the descendant of Abrham saves no one. For example, Ishmael was just as much a son of Abrham as Isaak was; but Ishmael was a son according to the flesh, and Isaak was a son according to the promise (**At this time I will come and Sarha will have a son**). One was the heir of Aleim's covenant of salvation, and one was not. Isaak stands for the **children of the promise** and Ishmael stands for the **children of the flesh**.

2. (Romans 9:10-13) Another example of the fact that promise is more important than natural relation: Iakob and Esau.

And not only this, but when Rhebekka also had conceived by one man, even by our father Isaak (for the children not yet being born, nor having done any good or evil, that the purpose of Aleim according to election might stand, not of works but of Him who calls), it was said to her, "The older shall serve the younger." As it is written, "Iakob I have loved, but Esau I have hated."

a. **Our father Isaak:** Aleim's choice between Ishmael and Isaak seems somewhat logical to us. It's a lot harder to understand why Aleim chose Iakob to be the heir of Aleim's covenant of salvation instead of Esau. We might not understand it as easily, but Aleim's choice is just as valid.

b. **Not yet being born, nor having done any good or evil:** Paulo points out that Aleim's choice was not based on the performance of Iakob or Esau. The choice was made before they were born.

c. **That the purpose of Aleim according to election might stand, not of works but of Him who calls:** So we do not think that Aleim chose Iakob over Esau because He knew their works in advance, Paulo points out that it was **not of works**. Instead, the reason for choosing was found in **Him who calls**.

d. **The older shall serve the younger:** Aleim announced these intentions to Rhebekka before the children were born, and He repeated His verdict long after Iakob and Esau had both passed from the earth (**Iakob I have loved, but Esau I have hated**).

i. We should regard the **love** and the **hate** as regarding His purpose in choosing one to become the heir of the covenant of Abrham. In that regard, Aleim's preference could rightly be regarded as a display of **love** towards Iakob and **hate** towards Esau.

ii. Edgar Phillips cites examples where **hate** clearly seems to mean something like "loved less" (1st MoUse (Genesis) 29:31, 33; 5th MoUse (Deuteronomy) 21:15; Matthio 6:24; Louka 14:26; Ioanne 12:25). Yet he agrees with Peter Damonse's idea that the real thought here is much more like "accepted" and "rejected" more than our understanding of the terms "loved" and "hated."

iii. All in all, we see that Esau *was* a blessed man (1st MoUse (Genesis) 33:8-16, 1st MoUse (Genesis) 36). Aleim *hated* Esau in regard to inheriting the covenant, not in regard to blessing in this life or the next.

iv. "A woman once said to Mr. Edgar Phillips, 'I cannot understand why Aleim should say that He hated Esau.' 'That,' Edgar Phillips replied, 'is not my difficulty, madam. My trouble is to understand how Aleim could love Iakob.' " (Phillip Prins)

v. Our greatest error in considering the choices of Aleim is to think that Aleim chooses for arbitrary reasons, as if He chooses in an "eeny-meeny-miny-moe" way. We may not be able to fathom Aleim's reasons for choosing, and they are reasons He alone knows and answers to, but Aleim's choices are *not* capricious. He has a plan and a reason.

3. (Romans 9:14-16) Does Aleim's choice of one over another make Aleim unrighteous?

What shall we say then? Is there unrighteousness with Aleim? Certainly not! For He says to MoUse, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of Aleim who shows mercy.

a. **Is there unrighteousness with Aleim?** Paulo answers this question strongly: **Certainly not!** Aleim clearly explains His right to give mercy to whomever He pleases in 2nd MoUse (2nd MoUse (Exodus)) 33:19.

b. **I will have mercy on whomever I will have mercy:** Remember what **mercy** is. Mercy is *not* getting what we do deserve. Aleim is never *less* than fair with anyone, but fully reserves the right to be *more* than fair with individuals as He chooses.

i. IESO spoke of this right of Aleim in the parable of the landowner in Matthio 20:1-16.

ii. We are in a dangerous place when we regard Aleim's mercy towards us as our *right*. If Aleim is obliged to show

mercy, then it is not mercy – it is obligation. No one is ever *unfair* for *not* giving mercy.

c. **So then it is not of him who wills, nor of him who runs, but of Aleim who shows mercy:** Aleim's mercy is not given to us because of what we wish to do (**him who wills**), or because of what we actually do (**him who runs**), but simply out of His desire to show mercy.

4. (Romans 9:17-18) The example of Pharaoh.

For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens.

a. **For this very purpose I have raised you up:** Aleim allowed Pharaoh in the days of MoUse to rise to power so that Aleim could show the strength of His judgment against Pharaoh, and thereby glorify Himself.

b. **Therefore He has mercy on whom He wills, and whom He wills He hardens:** Sometimes Aleim will glorify Himself through showing mercy; sometimes Aleim will glorify Himself through a man's hardness.

i. We should not think that Aleim persuaded an unwilling, kind-hearted Pharaoh to be hard towards Aleim and Israhel. In hardening the heart of Pharaoh, Aleim simply allowed Pharaoh's heart to pursue its natural inclination.

c. **He hardens:** We know that Pharaoh did harden his own heart, according to 2nd MoUse (2nd MoUse (Exodus)) 7:13, 7:22, 8:15, 8:19, 8:32, 9:7, and 9:34. But "He does not so much as bother to indicate that Pharaoh hardened his own heart, an evidence of unbelief and rebellion, because he is emphasizing the freedom of Aleim's action in all cases." (Edgar Phillips)

5. (Romans 9:19-21) Does Aleim's right to choose relieve man of responsibility?

You will say to me then, "Why does He still find fault? For who has resisted His will?" But indeed, O man, who are you to reply against Aleim? Will the thing formed say to him who formed it, "Why have you made me like this?" Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour?

a. **You will say to me then, "Why does He still find fault? For who has resisted His will?"** Paulo imagines someone asking, "If it is all a matter of Aleim's choice, then how can Aleim find fault with me? How can anyone go against Aleim's choice?"

b. **Indeed, O man, who are you to reply against Aleim?** Paulo replies by showing how disrespectful such a question is. If Aleim says He chooses, and if Aleim also says that we are responsible before Him, who are we to question Him?

c. **Does not the potter have power over the clay:** Does not Aleim have the same right that any Creator has over his creation? Therefore, if Aleim declares that we have an eternal responsibility before Him, then it is so.

6. (Romans 9:22-24) Doesn't Aleim have the right to glorify Himself as He sees fit?

What if Aleim, wanting to show His wrath and to make His power known, endured with much longsuffering the

vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Nations?

a. **What if Aleim:** Again, the same principle from Aleim's dealing with Pharaoh is repeated. If Aleim chooses to glorify Himself through letting people go their own way and letting them righteously receive His wrath so as to **make His power known**, who can oppose Him?

b. **He might make known the riches of His glory on the vessels of mercy:** As well, if Aleim desires to be *more* than fair with others, showing them His mercy, who can oppose Him?

c. **But also of the Nations:** And if Aleim wants to show mercy to the Nations as well as the Jews (of course, never being *less* than fair to either), who can oppose Him?

i. "The Jews were inclined to think that Aleim could not make them anything other than vessels of honour. Paulo rejects this view and points out that Aleim does what he wills." (Edgar Phillips)

d. **Vessels of wrath prepared for destruction:** Paulo does not say that *Aleim* has prepared them for destruction. Those vessels do an adequate job on their own.

7. (Romans 9:25-26) The prophet Osee (in Osee 2:23 and 1:10) declares Aleim's right to choose, calling those who previously were not called His people.

As He says also in Osee: "I will call them My people, who were not My people, and her beloved, who was not beloved." And it shall come to pass in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living Aleim."

a. **You are not My people:** These passages from Osee 2:23 and 1:10 show the mercy of Aleim. Aleim told the prophet Osee to name one of his children *Lo-Ammi*, meaning "Not My People." Yet Aleim also promised that this judgment would not last forever. One day Israhel will be restored and once again be called **sons of the living Aleim**.

8. (Romans 9:27-29) Isaia (in Isaia 10:23 and 1:9) declares Aleim's right to choose a remnant among Israhel for salvation. **Isaia also cries out concerning Israhel: "Though the number of the children of Israhel be as the sand of the sea, the remnant will be saved. For He will finish the work and cut it short in righteousness, because the Ruler will make a short work upon the earth." And as Isaia said before: "Unless the Ruler of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah."**

a. **The remnant will be saved:** The passage quoted from Isaia 10:23 speaks first to Aleim's work in saving a remnant from the coming Assyrian destruction. The suffering of Aleim's people at the hands of the Assyrians and others would make them feel as if they would certainly be destroyed. Aleim assures them that this is not the case. He will always preserve His **remnant**.

i. Aleim has always dealt with a **remnant**. "It was stupid to think that, since the whole nation had not entered the blessing, the promise of Aleim had failed. The promise had not been

made to the whole nation and had never been intended to apply to the whole nation.” (Edgar Phillips)

b. **We would have become like Sodom:** Sodom and Gomorrah were *completely* destroyed in judgment. This quotation from [Isaia 1:9](#) shows that as bad as Judah’s state was because of their sin, it could have been worse. It was only by the mercy of Aleim that they survived at all. **Sodom** and **Gomorrah** were both totally destroyed, with not even a **very small remnant** to carry on. Even in the midst of judgment, Aleim showed His mercy to Judah.

i. The merciful promise is clear: “But if *only* a remnant will survive, *at least* a remnant will survive, and constitute the hope of restoration.” (Edgar Phillips)

C. Why Isrhael is in its present condition from man’s perspective: Isrhael missed the Moseea because they refuse to come by faith.

1. ([Romans 9:30-31](#)) Analyzing the present situation of Isrhael and the Nations according to a human perspective.

What shall we say then? That Nations, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Isrhael, pursuing the law of righteousness, has not attained to the law of righteousness.

a. **Nations, who did not pursue righteousness, have attained to righteousness:** By all appearances the Nations found righteousness even though it did not seem that they really looked for it.

b. **But Isrhael... has not attained to the law of righteousness:** By all appearances Isrhael seemed to work for the righteousness of Aleim with everything it had, but did not find it.

c. **Attained to righteousness... not attained:** What was the difference? Why did the unlikely Nations find righteousness, when the likely Jews did not? Because the Nations pursued **the righteousness of faith**, and the Jews pursued **the law of righteousness**. The Nations who were saved came to Aleim through faith, receiving His righteousness. The Jews who seem to be cast off from Aleim tried to justify themselves before Aleim by performing works according to **the law of righteousness**.

2. ([Romans 9:32-33](#)) Paulo emphasizes the reason why Isrhael seems cast off from Aleim’s goodness and righteousness: **Because they did not seek it by faith.**

Why? Because *they did not seek it by faith*, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written: “Behold, I lay in Zion a stumbling stone and rock of offence, And whoever believes on Him will not be put to shame.”

a. **Because they did not seek it by faith:** We might expect Paulo to answer the question “**Why?**” again from Aleim’s perspective, and simply throw the matter back on Aleim’s sovereign choice. Instead, he places the responsibility with Isrhael: **Because *they did not seek it by faith*... *they stumbled at that stumbling stone*.**

i. Paulo has already shown in Romans that the only possible way to be saved is through faith, not the works of the law; and that this salvation comes only through the work of a impaled Saviour – which was a stumbling block to Isrhael ([1 Corinthians 1:22-23](#)).

b. **For they stumbled at that stumbling stone:** Paulo shows that Isrhael is responsible for their present condition. Has he contradicted everything he has previously said, which emphasized Aleim’s sovereign plan? Of course not, he simply presents the problem from the other side of the coin – the side of human responsibility, instead of the side of Aleim’s sovereign choice.

Patrick Damonse :: Study Guide for Romans 10

Isrhael's Present Rejection of Aleim

A. Isrhael's rejection of the Glad Tidings of salvation through IESO The Anointed One.

1. (Romans 10:1-3) Isrhael's refusal to submit to the righteousness of Aleim.

Brethren, my heart's desire and prayer to Aleim for Isrhael is that they may be saved. For I bear them witness that they have a zeal for Aleim, but not according to knowledge. For they being ignorant of Aleim's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of Aleim.

a. **Brethren, my heart's desire and prayer to Aleim for Isrhael:** Paulo again feels compelled to relate his **heart** regarding his fellow Jews. Paulo does not rejoice that they have *stumbled at that stumbling stone* (Romans 9:32).

i. Paulo's **heart's desire** also translated into concrete action: **prayer to Aleim for Isrhael**. Paulo didn't just "care," he prayed.

b. **I bear them witness that they have a zeal for Aleim:** Paulo will readily recognize that Isrhael has a **zeal for Aleim** but he also sees that it is zeal **not according to knowledge**.

i. This is where so many religious people – even sincere Followers – go astray. They have plenty of **zeal** but little **knowledge**.

ii. **Zeal for Aleim, but not according to knowledge:** This is a perfect description of Paulo himself before his conversion. Saulo of Tarsus was a notorious persecutor of Followers before IESO confronted him on the road to Damascus (Acts 9:1-20).

iii. It's remarkable that Paulo found something good to say about these Jewish people who persecuted him so mercilessly. "At least they have a **zeal for Aleim**," Paulo says.

c. **Establish their own righteousness:** This effort shows Isrhael's lack of **knowledge** and that they are **ignorant of Aleim's righteousness**. Paulo ably demonstrated in the first several chapters of Romans how futile this is. Plainly put, *by the deeds of the law no flesh will be justified* (Romans 3:20).

d. **Seeking to establish their own righteousness, have not submitted to the righteousness of Aleim:** Isrhael had a lack of **knowledge**. But that wasn't their only problem. They also had a *moral* problem: they **have not submitted to the righteousness of Aleim**.

i. People cannot come to IESO without the right information about the Glad Tidings, but information alone is not enough to save anyone. There must be a radical *submission* to the righteousness of Aleim, putting away our own righteousness.

ii. Again, we cannot neglect the emphasis on *personal responsibility*. All of Paulo's teaching of Aleim's election and right to choose does not diminish man's responsibility.

2. (Romans 10:4-8) The contrast between Aleim's righteousness and our attempts at righteousness.

For The Anointed One is the end of the law for righteousness to everyone who believes. For MoUse writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness

of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring The Anointed One down from above) or, " 'Who will descend into the abyss?' " (that is, to bring The Anointed One up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):

a. **The Anointed One is the end of the law:** IESO is the **end of the law** for those who believe. The law *ends* for the believer in the sense that our obedience to the law is no longer the basis for our relationship with Aleim. The law has *not* come to an end in the sense of no longer reflecting Aleim's standard or no longer showing us our need for a Saviour.

i. "The Anointed One did not come to make the law milder, or to render it possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and good, and ought not to be altered in one jot or tittle, nor can it be. Our Ruler gives the law all it requires, not a part, for that would be an admission that it might justly have been content with less at first." (Edgar Phillips)

b. **The man who does those things shall live by them:** The Law of MoUse makes the path to righteousness through the law plain. If you want to live by the law (find life through the law), you must *do* the law – and do it completely and perfectly.

c. **But the righteousness of faith:** This is based on IESO, and we don't have to "work" to get IESO. It is not as if we have to **ascend into heaven or descend into the abyss** to gain IESO. We believe and receive.

d. **But what does it say? "The word is near you, in your mouth and in your heart."** Instead of having to go to great lengths to *achieve* righteousness by the law, we can immediately *receive* righteousness by faith, by trusting in the word of the Glad Tidings.

3. (Romans 10:9-13) How Aleim's righteousness is gained by faith.

That if you confess with your mouth the Ruler IESO and believe in your heart that Aleim has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, "Whoever believes on Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Ruler over all is rich to all who call upon Him. For "whoever calls on the name of the Ruler shall be saved."

a. **If you confess with your mouth the Ruler IESO and believe in your heart that Aleim has raised Him from the dead, you will be saved:** We do not gain Aleim's righteousness by works. Instead, we gain it by *confessing* and *believing* in the person and work of IESO The Anointed One.

b. **Confess with your mouth:** Confession has the idea of *agreeing with*. When we **confess... the Ruler IESO**, we agree with what Aleim said about IESO, and with what IESO said about Himself. It means we recognize that IESO is Aleim, that He is the Moseea, and that His work on the tree is the only way of salvation for mankind.

i. **Confess with your mouth the Ruler IESO:** We can never forget all that it meant to say that IESO The Anointed One is **Ruler**. “If a man called IESO *kurios* he was ranking him with the Emperor and with Aleim; he was giving him the supreme place in his life; he was pledging him implicit obedience and reverent worship.” (Edgar Phillips)

ii. Edgar Phillips, quoting Robertson on **IESO The Anointed One is Ruler**: “No Jew would do this who had not really trusted The Anointed One, for *Kurios* in the lxx is used of Aleim. No non Jew would do it who had not ceased worshipping the emperor as *Kurios*. The word *Kurios* was and is the touchstone of faith.”

c. **Believe in your heart that Aleim has raised Him from the dead:** We must also believe this. Some wonder why Paulo didn’t mention the impalement in this passage. But when Paulo emphasizes the need to believe **that Aleim has raised him from the dead**, it is not that we believe the resurrection as *opposed* to the tree, but *encompassing* the work of IESO on the tree.

d. **Believe in your heart:** Mere intellectual agreement with the facts of the tree and the resurrection is not enough. You must **believe in your heart**; and even that belief is not enough without accompanying action: **confess with your mouth**.

i. “We believe everything which the Ruler IESO has taught, but we must go a step further, and trust him. It is not even enough to believe in him, as being the Son of Aleim, and the anointed of the Ruler; but we must believe on him... The faith that saves is not believing certain truths, nor even believing that IESO is a Saviour; but it is resting on him, depending on him, lying with all your weight on The Anointed One as the foundation of your hope. Believe that he can save you; believe that he will save you; at any rate leave the whole matter of your salvation with him in unquestioning confidence. Depend upon him without fear as to your present and eternal salvation. This is the faith which saves the soul.” (Edgar Phillips)

e. **For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation:** These two together (belief and confession) result in **righteousness and salvation**. We should not ignore how scandalously simple this is (*whoever calls upon the name of the Ruler shall be saved*) and what an affront this is to every attempt of the flesh to be justified or any attempt to find salvation based on national or ethnic foundation.

i. Both Jew and Greek were quick to give some credit to national or ethnic origin, as if being saved were a matter of being born into the right family. But Paulo makes it clear: **There is no distinction between Jew and Greek, for the same Ruler over all is rich to all who call upon Him**.

f. **The Scripture says:** “Referring, I think, to the general sense of Scripture, rather than to any one passage. There are several texts from which it may be gathered that believers shall not be put to shame.” (Edgar Phillips)

g. **All who call upon Him:** Again, note the emphasis on *human responsibility*. From Romans 9 alone we might think that salvation is Aleim’s doing alone, but from Romans 10 we might think that salvation is man’s doing alone – together we see the matter from each perspective.

4. (Romans 10:14-15) The necessity of the preaching of the Glad Tidings.

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: “How beautiful are the feet of those who preach the Glad Tidings of peace, Who bring glad tidings of good things!”

a. **How shall they hear without a preacher? And how shall they preach unless they are sent?** Paulo rightly observes that it all goes back to the preaching of the Glad Tidings, and preachers must be **sent** – both by Aleim and the Follower community at large.

b. **How shall they hear without a preacher?** Conceivably, Aleim could have chosen any means for the message of salvation to come, such as angelic messengers or directly working without a human preacher. Nevertheless Aleim’s “normal” way of bringing people to IESO The Anointed One is through the preaching of the Glad Tidings.

c. **How beautiful are the feet:** No wonder those who preach have **beautiful feet** – they partner with Aleim for the salvation of men. The **feet** speak of activity, motion, and progress, and those who are active and moving in the work of preaching the Glad Tidings have **beautiful feet**.

d. **Glad tidings of good things:** Obviously, the salvation Isaia prophesied about could not be salvation through works or the law. To say “You can be right before Aleim if you work hard enough” is not a Glad Tidings of **peace**, and that message does not bring **glad tidings of good things**.

B. The prophets foretold this rejection of the Glad Tidings by Israhel.

1. (Romans 10:16-17) The testimony of Isaia 53:10.

But they have not all obeyed the Glad Tidings. For Isaia says, “Ruler, who has believed our report?” So then faith comes by hearing, and hearing by the word of Aleim.

a. **But they have not all obeyed the Glad Tidings:** If salvation is so simple, available to all who trust in the person and work of IESO, then why does Israhel seem to be cast off from Aleim? Because many among them had not **believed** his **report** – because they did not trust in Aleim’s word through Isaia and other messengers of the Glad Tidings. Therefore they are not saved.

b. **So then faith comes by hearing, and hearing by the word of Aleim:** Saving faith comes through **hearing by the word of Aleim**. Though Israhel heard, they did not exercise saving faith in The Anointed One – making them (and us) all the more responsible.

i. “*Hearing* is a reflection of first-century life. Paulo does not raise the possibility of the message being read. While there were people who could read, the ordinary first-century citizen depended rather on being able to hear something.” (Edgar Phillips)

2. (Romans 10:18) The testimony of Psalm 19:4.

But I say, have they not heard? Yes indeed: “Their sound has gone out to all the earth, and their words to the ends of the world.”

a. **Their sound has gone out to all the earth:** This quotation from Psalm 19:4 proves that the word of the Glad Tidings went forth and Isrhael heard it. This makes them more accountable for their rejection of the good news.

i. “This might seem an exaggeration: the Glad Tidings had not been carried throughout all the earth, not even to all the lands that were known to the inhabitants of the Graeco-Roman world. Paulo was well aware of that; at this very time he was planning the evangelization of Spain, a province where the name of The Anointed One was not yet known (*c.f.* Romans 15:18-24). But by now the Glad Tidings had been carried to most parts of the Mediterranean area where Jews were to be found; and that is all the argument requires.” (Edgar Phillips)

b. **To the ends of the world:** “There is not a part of the promised land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of The Anointed One impaled has not been heard: if, therefore, the Jews have not believed, the fault is entirely their own; as Aleim has amply furnished them with the means of faith of salvation.” (Edgar Phillips)

3. (Romans 10:19) The testimony of 5th MoUse (Deuteronomy) 32:21.

But I say, did Isrhael not know? First MoUse says: “I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.”

a. **I will provoke you to jealousy:** Aleim told Isrhael that He would bring others close to Him and make them jealous. Yet Isrhael ignored this word also, making them more accountable.

4. (Romans 10:20) The testimony of Isaia 65:1.

But Isaia is very bold and says: “I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.”

a. **Isaia is very bold:** Isaia’s bold prophecy was a warning that Isrhael ignored, making them more accountable.

b. **I was found by those who did not seek Me:** It is strange that Isrhael, for the most part, rejected their own Moseea. Strange as it was, this too was foretold. It didn’t surprise Aleim or His prophets.

5. (Romans 10:21) The testimony of Isaia 65:2.

But to Isrhael he says: “All day long I have stretched out My hands to a disobedient and contrary people.”

a. **A disobedient and contrary people:** This tells Aleim’s assessment of disobedient, Moseea-rejecting Isrhael. They are a **disobedient and contrary people**, and all the more so because of their great responsibility before Aleim.

Patrick Damonse :: Study Guide for Romans 11

The Restoration of Israhel

A. Israhel and the remnant of grace.

1. (Romans 11:1a) Has Aleim **cast away** (rejected) **His people** Israhel?

I say then, has Aleim cast away His people? Certainly not!

a. **Has Aleim cast away His people?** Paulo's question makes sense at this point in Romans. If Israhel's rejection of the Glad Tidings was somehow both consistent with Aleim's eternal plan (Romans 9:1-29) and Israhel's own choosing (Romans 9:30-10:21), then does this mean that Israhel's fate is settled, and there is no possibility of restoration?

b. **Certainly not!** Despite their present state, Israhel is **not** permanently **cast away**. Now Paulo will explain this answer.

2. (Romans 11:1b) Evidence that Aleim has not *cast away His people*: Paulo himself.

For I also am an Israelite, of the seed of Abrham, of the tribe of Benjamin.

a. **I also am an Israelite**: Paulo's faith in IESO as the Moseea proved there were some Jews chosen by Aleim who embraced the Glad Tidings.

b. **I also**: Whenever we want evidence of Aleim's work, we could and should look to our own life first. This is what Paulo did and what we should do.

3. (Romans 11:2-5) The principle of a remnant.

Aleim has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elia, how he pleads with Aleim against Israhel, saying, "Ruler, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"? But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." Even so then, at this present time there is a remnant according to the election of grace.

a. **Aleim has not cast away His people whom He foreknew... at this present time there is a remnant**: In Paulo's day Israhel as a group generally rejected their Moseea. Yet a substantial remnant embraces the Glad Tidings of IESO The Anointed One, and Aleim has often worked in Israhel through a faithful remnant (as He did in the time of Elia).

i. "It is just possible that Paulo, likewise persecuted by his own countrymen, felt a special kinship with Elia." (Edgar Phillips)

b. **He pleads with Aleim against Israhel**: Things were so bad that Elia prayed **against** his own people!

c. **Ruler, they have killed Your prophets**: Elia thought that Aleim had cast off the nation and he was the only one left serving the Ruler. But Aleim showed him that there was in fact a substantial remnant – though it was only a remnant, it was actually there.

d. **At this present time there is a remnant**: We often think that Aleim needs a lot of people to do a great work, but He often works through a small group, or through a group that starts out small. Though not many Jews in Paulo's day embraced IESO as Moseea, **a remnant** did and Aleim will use that small group in a big way.

i. "It was not the number as much as the permanence of Aleim's plan for Israhel that mattered in the time of Elia... He put his trust in Aleim's grace, not in numbers." (Edgar Phillips)

4. (Romans 11:6-10) Aleim's right to choose a remnant according to grace.

And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work. What then? Israhel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. Just as it is written: "Aleim has given them a spirit of stupor, eyes that they should not see and ears that they should not hear, to this very day." And Daudid says: "Let their table become a snare and a trap, a stumbling block and a recompense to them. Let their eyes be darkened, so that they do not see, and bow down their back always."

a. **If by grace, then it is no longer of works, otherwise grace is no longer grace**: Paulo left the previous verse noting that the remnant was chosen *according to the election of grace*.

Now he reminds us what **grace** is by definition: the free gift of Aleim, not given with an eye to performance or potential in the one receiving, but given only out of kindness in the giver.

b. **If it is of works, it is no longer grace**: As principles, grace and works don't go together. If giving is of grace, it cannot be of works, and if it is of works, it cannot be of grace.

c. **The elect have obtained it, and the rest were hardened**: The elect among Israhel received and responded to the mercy of Aleim but the rest were hardened by their rejection.

d. **Just as it is written**: The quotations from Isaia 29 and Psalms 69 tell us that Aleim can give a **spirit of stupor** and **eyes that they should not see** and He can say **let their eyes be darkened** as He pleases. If Aleim is pleased to enlighten only a remnant of Israhel at the present time, He may do so as He pleases.

i. Edgar Phillips calls a **spirit of stupor** "an attitude of deadness towards spiritual things."

ii. "The idea is that men are sitting feasting comfortably at their banquet; and their very sense of safety has become their ruin. They are so secure in the fancied safety that the enemy can come upon them unaware" (Edgar Phillips). The Jews of Paulo's day were so secure in their idea of being the chosen people that the very idea became the thing that ruined them.

B. Aleim's plan in saving only a remnant at the present time.

1. (Romans 11:11a) Does Israhel's stumbling as predicted by Psalms 69 mean that they have fallen away permanently?

I say then, have they stumbled that they should fall?

a. **Stumbled... fall**: As Paulo presents it here, there is a difference between *stumbling* and *falling*. Israhel **stumbled**, but they would not **fall** – in the sense of being removed from Aleim's purpose and plan. You can recover from a stumble, but if you fall you're down.

2. (Romans 11:11b-14) No, Aleim had a specific purpose to fulfill in allowing Israhel to stumble – so that salvation would come to the Nations.

Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Nations. Now if their fall is riches for the world, and their failure riches for the

Nations, how much more their fullness! For I speak to you Nations; inasmuch as I am an apostle to the Nations, I magnify my ministry, if by any means I may provoke to jealousy those who are my flesh and save some of them.

a. **Certainly not!** Paulo has shown that Aleim is still working through a remnant of Isrhael today, but wants to make it clear that the sinning majority of Isrhael is not lost forever.

b. **Through their fall... salvation has come to the Nations:** We should not forget that in many instances the Glad Tidings only went out to the Nations after the Jewish people rejected it (Acts 13:46, 18:5-6, 28:25-28). In this sense, the rejection of the Glad Tidings by the Jews was **riches for the Nations**.

i. It wasn't that the Jewish rejection of IESO as Moseea caused Nations to be saved. It merely gave more opportunity for the Glad Tidings to go to the Nations, and many Nations took advantage of this opportunity.

c. **If by any means I may provoke to jealousy:** Yet, Paulo's desire isn't only that these riches would be enjoyed by the Nations only, but that the Jews would be provoked to a good kind of **jealousy**, motivating them to receive some of the blessings the Nations enjoyed.

i. "It is a matter for profound regret that just as Isrhael refused to accept this salvation when it was offered to them, so the Nations have all too often refused to *make Isrhael envious*. Instead of showing to Aleim's ancient people the attractiveness of the Follower way, Followers have characteristically treated the Jews with hatred, prejudice, persecution, malice, and all uncharitableness. Followers should not take this passage calmly." (Edgar Phillips)

3. (Romans 11:15-21) To the Nations: yes, Jewish rejection of IESO was made into a blessing for you; but consider how great a blessing their acceptance of IESO will be.

For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead? For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you. You will say then, "Branches were broken off that I might be grafted in." Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if Aleim did not spare the natural branches, He may not spare you either.

a. **If the firstfruit is holy:** The **firstfruit** probably represents the first Followers, who were Jewish. Their conversion was something holy and good for the Ekklesia. After all, each of the apostles and most of the human authors of Scripture were Jewish. If the conversion of this **firstfruit** was good for the Nations, how much better will it be when the complete harvest is brought in!

i. Many commentators take the **firstfruit** here as the patriarchs, but it fits better to see it as the original core group of Followers – who were each Jewish.

b. **Some of the branches... a wild olive tree:** With the picture of the tree and the branches, Paulo reminds the non Jew

Followers that it is only by Aleim's grace that they can be grafted into the "tree" of Aleim – the "root" of which is Isrhael.

i. "When an old olive tree had lost its vigor, it seems that one remedy in antiquity was to cut away the failing branches and graft in some wild olive shoots. The result was said to be the invigoration of the failing tree." (Edgar Phillips)

ii. The Jewish Talmud speaks of Rhouth the Moabitess as a "divine shoot" engrafted into Isrhael. (Edgar Phillips)

c. **Do not boast against the branches... you do not support the root, but the root supports you:** Lest Nations think of themselves as superior to Jews, Paulo also reminds them that the root supports the branches – not the other way around.

d. **Because of unbelief they were broken off, and you stand by faith:** In addition, any non Jew standing in the "tree" of Aleim is there by faith only, not by works or merits. If Nations are unbelieving, they will be "cut off" just as much as unbelieving Isrhael was.

4. (Romans 11:22-24) Application of Aleim's purpose in Isrhael's rejection that the Nations might be reached.

Therefore consider the goodness and severity of Aleim: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for Aleim is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

a. **Consider the goodness and severity of Aleim:** Paulo stresses the need to **continue in His goodness**; not in the sense of a salvation by works, but continuing in Aleim's grace and goodness to us – a relationship of continual abiding. This idea of a continual abiding in the "tree" is also expressed in Ioanne 15:1-8.

i. "The conditional clause in this verse, *if you continue in His goodness*, is a reminder that there is no security in the bond of the Glad Tidings apart from perseverance. There is no such thing as continuance in the favour of Aleim in spite of apostasy; Aleim's saving embrace and endurance are correlative." (Edgar Phillips)

b. **Aleim is able to graft them in again:** And, if Isrhael was "cut off" because of their unbelief, they can be **grafted in again if they do not continue in unbelief**.

i. "Evidently some non Jew believers were tempted to think that there was no future for Isrhael. She had rejected the Glad Tidings and it had now passed to the Nations; Isrhael was finished, rejected, cast off. Aleim had chosen them instead. It is this kind of pride that Paulo is opposing." (Edgar Phillips)

c. **How much more will these, who are natural branches, be grafted into their own olive tree?** If the Nations seemed to "graft" into Aleim's "tree" easily, we know it won't be hard for Aleim to graft the **natural branches** back into the tree. We can also assume that the natural branches will have the potential to bear much fruit.

C. Aleim's plan for Isrhael includes their eventual restoration.

1. (Romans 11:25-27) The promise that all Isrhael will be saved.

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Isrhael until the fullness of the Nations has come in. And so all Isrhael will be saved, as it is written: “The Deliverer will come out of Zion, and He will turn away wickedness from Iakob; for this *is* My covenant with them, when I take away their sins.”

a. **Lest you be wise in your own opinion:** This is a warning to take this soberly. Followers must not **be ignorant of this mystery**.

b. **Blindness in part has happened to Isrhael:** Paulo summarizes his point from Romans 11:11-24. Aleim’s purpose in allowing **blindness in part** to come upon Isrhael is so that the **fullness of the Nations can come in**.

i. **In part** has the idea of “temporary”; Isrhael’s **blindness** is temporary. “One day the Jews will realize their blindness and folly. They’ll accept IESO The Anointed One, and the glorious national restoration of these people will bring in the Kingdom Age.” (Edgar Phillips)

c. **Until the fullness of the Nations has come in:** At that time, Aleim will once again turn the attention of His plan of the ages specifically on Isrhael again, so that **all Isrhael will be saved**. Aleim’s plan of the ages does not set its attention on everyone equally through all ages.

d. **All Isrhael will be saved:** This **all Isrhael** is not “spiritual Isrhael.” It isn’t “spiritual Isrhael” in Romans 11:25, because that Isrhael is spiritually blind. Therefore, we shouldn’t regard it as spiritual Isrhael in Romans 11:26.

i. There is a distinction between national or ethnic Isrhael and spiritual Isrhael. Paulo makes this clear in Galatians 3:7 and other passages. Nevertheless, Aleim still has a purpose and a plan for ethnic Isrhael and will bring salvation to them.

ii. We also know this is not “spiritual Isrhael” because Paulo says this is a **mystery** – and it is no **mystery** that *spiritual* Isrhael will be saved.

iii. Peter Damonse on **all Isrhael**: “It was the view of Peter Damonse, for example, that the entire company of the redeemed, both Jew and non Jew, is intended. But *Isrhael* has not been used of Nations in these chapters, and it is doubtful that such is the case in any of Paulo’s writings.”

iv. “It is impossible to entertain an exegesis which understands *Isrhael* here in a different sense from *Isrhael* in verse 25.” (Edgar Phillips)

e. **Will be saved:** This states clearly for us that Aleim is *not* finished with Isrhael as a nation or a distinct ethnic group. Though Aleim has turned the focus of His saving mercies away from Isrhael specifically and onto the Nations generally, He will turn it back again.

i. This simple passage refutes those who insist that Aleim is forever done with Isrhael as a people and that the Ekklesia is the New Isrhael and inherits every promise ever made to national and ethnic Isrhael of the Scriptures (Old Testament).

ii. We are reminded of the enduring character of the promises made to national and ethnic Isrhael (1st MoUse (Genesis) 13:15 and 17:7-8). Aleim is not “finished” with Isrhael, and Isrhael is not “spiritualized” as the Ekklesia.

iii. While we see and rejoice in a continuity of Aleim’s work throughout all His people through all ages, we also see a distinction between Isrhael and the Ekklesia – a distinction that Paulo is sensitive to here.

f. **All Isrhael will be saved:** This does not mean there will be a time when every last person of Jewish descent will be saved. Instead, this is a time when Isrhael as a whole will be a saved people, and when the nation as a whole (especially its leadership) embraces IESO The Anointed One as Moseea.

i. Even as the apostasy of Isrhael did not extend to every last Jew, so the salvation of Isrhael will not extend to every last Jew; Paulo is speaking of the “mass” of Jews when he says **all Isrhael**. “*All Isrhael* is a recurring expression in Jewish literature, where it need not mean ‘every Jew without a single exception’, but ‘Isrhael as a whole.’” (Edgar Phillips)

ii. And, when **all Isrhael will be saved**, they will be saved through embracing IESO The Anointed One as Moseea – as unlikely as this seems. They are not saved with some peculiar “Jewish” salvation.

iii. The Scriptures indicates this is a necessary condition for the return of IESO The Anointed One (Matthio 23:39, Zekaria 12:10-11). IESO will not return again until Aleim turns the focus of His saving mercies on Isrhael again, and Isrhael responds to Aleim through IESO The Anointed One.

g. **The Deliverer will come out of Zion:** The quotations from Isaia show that Aleim still has a redeeming work to accomplish with Isrhael, and that it will not be left undone.

2. (Romans 11:28-29) Aleim’s love and calling for Isrhael still endures.

Concerning the Glad Tidings *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers. For the gifts and the calling of Aleim are irrevocable.

a. **Concerning the Glad Tidings... concerning the election:** Even though it seemed that in Paulo’s day the Jews were enemies of Aleim and were against IESO, they are still **beloved** – if for no other reason, then **for the sake of the fathers** (the patriarchs of the Scriptures (Old Testament)).

i. Of course, they are loved for *more* than the **sake of the fathers**, but that by itself would be enough.

b. **The gifts and the calling of Aleim are irrevocable:** This is another reason why Aleim hasn’t given up on national and ethnic Isrhael. This principle, stated by Paulo, comforts us far beyond its direct relevance to Isrhael. It means that Aleim will not give up on us and He leaves the path open to restoration.

3. (Romans 11:30-32) Paulo cautions the non Jew Followers to remember where they came from and where Aleim has promised to take the Jewish people.

For as you were once disobedient to Aleim, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. For Aleim has committed them all to disobedience, that He might have mercy on all.

a. **You were once disobedient to Aleim:** The non Jew Followers came from **disobedience**; yet Aleim showed them mercy, in part through the disobedience of Isrhael.

b. **Obtained mercy through their disobedience:** If Aleim used the disobedience of Israhel for the good of Nations, He can also use the mercy shown to Nations for the mercy of Israhel.

c. **Aleim has committed them all to disobedience:** The idea is that Aleim has shut up both Jew and non Jew into custody as lawbreakers. Aleim offers **mercy** to these prisoners, based on the person and work of IESO.

4. (Romans 11:33-36) Praise to Aleim for His plan and the progress of the plan.

Oh, the depth of the riches both of the wisdom and knowledge of Aleim! How unsearchable are His judgments and His ways past finding out! “For who has known the mind of the Ruler? Or who has become His counselor? Or who has first given to Him and it shall be repaid to him?” For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

a. **Oh, the depth of the riches both of the wisdom and knowledge of Aleim!** As Paulo considers Aleim’s great plan of the ages, he breaks into spontaneous praise. Paulo realizes that Aleim’s **ways** are **past finding out**, and Aleim’s wisdom and knowledge is beyond him.

i. Who would have planned the whole scenario with Israhel, the Nations, and the Ekklesia as Aleim has planned it? Yet, we can see the great wisdom and compassion in His plan.

ii. “It is strange that, with such a scripture as this before their eyes, men should sit down coolly and positively write about counsels and decrees of Aleim formed from all eternity, of which they speak with as much confidence and decision as if *they* had formed a part of the council of the Most High, and had been with him in the beginning of his ways!” (Edgar Phillips)

b. **For who has known the mind of the Ruler?** The quotations from Isaia 40:13 and Iob 41:11 emphasize both Aleim’s wisdom and sovereign conduct; no one can make Aleim their debtor.

i. **Or who has first given to Him and it shall be repaid to him?** You can try all you want – but you will never make Aleim a debtor to you. You can’t out-give Aleim. He will never need to repay a debt to anyone.

c. **Of Him and through Him and to Him are all things:** “All these words are monosyllables. A child just learning to read could easily spell them out. But who shall exhaust their meaning?” (Edgar Phillips)

i. It is all **of Him**: This plan came from Aleim. It wasn’t man’s idea. We didn’t say, “I’ve offended Aleim and have to find a way back to Him. Let’s work on a plan to come back to Aleim.” In our spiritual indifference and death we didn’t care about a plan, and even if we did care we aren’t smart enough or wise enough to make one. It is all **of Him**.

ii. It is all **through Him**: Even if we had the plan, we couldn’t make it happen. We couldn’t free ourselves from this prison of sin and self. It could only happen **through Him**, and the great work of IESO on our behalf is the **through Him** that brings salvation.

iii. It is all **to Him**: It’s not for me, it’s not for you, it’s all **to Him**. It is *to the praise of the glory of His grace* (Ephesians

1:6). It’s for His pleasure that we are created, and we find our fulfillment in bringing Him glory and honour.

d. **To whom be glory forever:** The fact that Paulo can’t figure out Aleim makes him glorify Aleim all the more. When we understand some of the greatness of Aleim, we worship Him all the more passionately.

Patrick Damonse :: Study Guide for Romans 12

Living the Follower Life

A. The foundation for Follower living.

J.B. Phillips has an outstanding and memorable translation of Romans 12:1-2:

With eyes wide open to the mercies of Aleim, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world around you squeeze you into its own mould, but let Aleim re-mould your minds from within, so that you may prove in practice that the Plan of Aleim for you is good, meets all His demands and moves towards the goal of true maturity.

1. (Romans 12:1) The living sacrifice.

I beseech you therefore, brethren, by the mercies of Aleim, that you present your bodies a living sacrifice, holy, acceptable to Aleim, which is your reasonable service.

a. **I beseech you:** This reminds us that Paulo appeals to our will. Aleim calls us to make a *choice* about the way that we live for Him.

b. **Therefore brethren:** It is Paulo's pattern to begin a letter with a strong doctrinal section and follow with exhortations to Follower living. Paulo begs Followers to live a certain way in light of what Aleim did for them.

i. "When he uses this pattern Paulo is saying that the Follower life is dependent on the great Follower doctrines." (Edgar Phillips)

c. **By the mercies of Aleim** reminds us that we do this because of the mercy shown to us by Aleim (described well in Romans 1-11), and that we are only *able* to offer ourselves to Aleim as He works His mercy in us. Aleim commanded us to do this, and He makes it possible for us to do it.

i. "Whereas the heathen are prone to sacrifice in order to obtain mercy, biblical faith teaches that the divine mercy provides the basis of sacrifice as the fitting response." (Edgar Phillips)

ii. Think of all the **mercies of Aleim** Paulo has explained to us thus far:

- Justification from the guilt and penalty of sin
- Adoption in IESO and identification with The Anointed One
- Placed under grace, not law
- Giving the Holy Spirit to live within
- Promise of help in all affliction
- Assurance of a standing in Aleim's election
- Confidence of coming glory
- Confidence of no separation from the love of Aleim
- Confidence in Aleim's continued faithfulness

iii. In light of all this mercy – past, present, and future – Paulo begs us to **present your bodies a living sacrifice**. "We must believe that these Divine mercies *have persuasive powers* over our wills." (Phillip Prins)

d. **Present your bodies:** Connected with the idea of a **living sacrifice**, this calls to mind *priestly service*. Spiritually speaking, our **bodies** are brought to Aleim's altar.

i. It is best to see the *body* here as a reference to our entire being. Whatever we say about our spirit, soul, flesh, and mind, we know that they each live in our bodies. When we give the

body to Aleim, the soul and spirit go with it. **Present your bodies** means that Aleim wants *you*, not just your work. You may do all kinds of work for Aleim, but never give Him *yourself*.

ii. The previous appeal to the will (**I beseech you**) means that the will is to be the master over the body. The thinking of our age says that our body must tell the will what to do; but the Scriptures says that our will must bring the body as a living sacrifice to Aleim. The body is a wonderful servant, but a terrible master. Keeping it at Aleim's altar as a living sacrifice keeps the body where it should be.

iii. An ancient Greek never thought of presenting his *body* to Aleim. They thought the body was so unspiritual that Aleim didn't care about it. Paulo shows here that Aleim is concerned about our bodies. 1 Corinthians 6:20 reminds us that Aleim bought our bodies with a price.

e. **A living sacrifice:** First century people, both Jews and pagans, knew firsthand what sacrifice was all about. To beg that they make themselves a **living sacrifice** was a striking image.

· The sacrifice is **living** because it is *brought alive* to the altar

· The sacrifice is **living** because it *stays alive* at the altar; it is *ongoing*

f. **Holy, acceptable to Aleim:** When we offer our body, Aleim intends it to be a **holy** and **acceptable** sacrifice. The standard for sacrifices made to Aleim under the New Covenant are not any less than the standard under the Old Covenant.

i. In the Scriptures (Old Testament), every sacrifice had to be **holy and acceptable to Aleim**

· *He shall bring a male without blemish* (3rd MoUse (Leviticus) 1:10)

· *But if there is a defect in it, if it is lame or blind or has any serious defect, you shall not sacrifice it to the Ruler your Aleim* (5th MoUse (Deuteronomy) 15:21)

ii. The idea of a *sweet aroma to the Ruler* is almost always linked to the idea of an *offering made by fire*. There is a "burning" in this matter of a living sacrifice. It also shows that Paulo has in mind the *burnt offering*, in which the entire sacrifice was given to the Ruler. In some sacrifices, the one offering the sacrifice and the priest shared in the some of the meal, but never in the burnt offering.

iii. The holiness we bring to the altar is a *decision* for holiness, and *yielding* to the work of holiness in our life. As we present our bodies a living sacrifice, Aleim makes our life holy by burning away impurities.

g. **Reasonable service:** The ancient Greek word for **reasonable** (*logikos*) can also be translated "of the word" (as it is in 1 Petrho 2:2). **Reasonable service** is a life of worship *according to Aleim's Word*.

i. The sacrifice of an animal was **reasonable service**, but only for the one bringing the sacrifice – not for the sacrifice itself. Under the New Covenant we have far greater mercies, so it is **reasonable** to offer a far greater sacrifice.

2. (Romans 12:2) Resisting conformity to the world and embracing the transformation that comes in IESO The Anointed One.

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may

prove what is that good and acceptable and perfect will of Aleim.

a. **Do not be conformed to this world:** This warns us that the “world system” – the popular culture and manner of thinking that is in rebellion against Aleim – will try to conform us to its wicked pattern, and that process must be resisted.

b. **But be transformed by the renewing of your mind:** This is the opposite of being **conformed to this world**. The battle ground between conforming to the world and being transformed is within the **mind** of the believer. *Followers must think differently.*

i. “I don’t want to be conformed to this world. I want to be transformed. How do I do it?” **By the renewing of your mind.** The problem with many Followers is they live life based on *feelings*, or they are only concerned about *doing*.

ii. The life based on *feeling* says, “How do I feel today? How do I feel about my job? How do I feel about my wife? How do I feel about worship? How do I feel about the preacher?” *This life by feeling will never know the transforming power of Aleim*, because it ignores the **renewing of the mind**.

iii. The life based on *doing* says, “Don’t give me your theology. Just tell me what to *do*. Give me the four points for this and the seven keys for that.” *This life of doing will never know the transforming power of Aleim*, because it ignores the **renewing of the mind**.

iv. Aleim is never against the principles of feeling and doing. He is a Aleim of powerful and passionate feeling and He commands us to be doers. Yet feelings and doing are completely insufficient *foundations* for the Follower life. The first questions cannot be “How do I feel?” or “What do I do?” Rather, they must be “What is true here? What does Aleim’s Word say?”

c. **Transformed:** This is the ancient Greek word *metamorphoo* – describing a metamorphosis. The same word is used to describe IESO in His transfiguration (Marko 9:2-3). This is a glorious transformation!

i. The only other place Paulo uses this word for **transformed** is in 2 Corinthians 3:18: *But we all, with unveiled face, beholding as in a mirror the glory of the Ruler, are being transformed into the same image from glory to glory, just as by the Spirit of the Ruler.* For Paulo, this transformation and renewing of our minds takes place as we behold the face of Aleim, spending time in His glory.

d. **Prove what is that good and acceptable and perfect will of Aleim:** As we are **transformed** on the inside, the *proof* is evident on the outside, as others can see what the **good and acceptable and perfect will of Aleim** is through our life.

i. Paulo here explains how to live out the will of Aleim:

· Keep in mind the rich mercy of Aleim to you – past, present, and future (*by the mercies of Aleim*)

· As an act of intelligent worship, decide to yield your entire self to Him (*present your bodies a living sacrifice*)

· Resist conformity to the thoughts and actions of this world (**do not be conformed**)

· By focus on Aleim’s word and fellowship with Him (**be transformed by the renewing of your mind**)

ii. Then, your life will *be in the will of Aleim*. Your life will **prove what is that good and acceptable and perfect will of Aleim**.

iii. You may *know* what the **good and acceptable and perfect will of Aleim** is, but you can’t **prove** it in your life apart from the transforming work of the Holy Spirit.

B. Living out the spiritual gifts Aleim has given.

1. (Romans 12:3) A warning to live in humility.

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as Aleim has dealt to each one a measure of faith.

a. **To everyone among you:** Paulo will soon speak about how we should exercise spiritual gifts in the body of The Anointed One, but a warning about humility is in order, given the inordinate pride that often arises from those who regard themselves as spiritually gifted.

i. We should remember that spiritual *giftedness* does not equal spiritual *maturity*. Just because a person has substantial spiritual gifts does not mean they are necessarily spiritually mature or a worthy example.

b. **Not to think of himself more highly than he ought to think:** Paulo does not tell the believer to take an attitude that finds pleasure in humiliation or degradation. Rather, the idea is that we should see the truth about ourselves and live in light of it. When we see ourselves as we really are, it is impossible to be given over to pride.

c. **Aleim has dealt to each one a measure of faith:** This means that we should see even our saving faith as a gift from Aleim, and that we have no basis for pride or a superior opinion of ourselves.

2. (Romans 12:4-5) Unity and diversity in the body of The Anointed One.

For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in The Anointed One, and individually members of one another.

a. **Many members in one body:** The Ekklesia is a unified whole (**one body**), yet we are distinct within that one body (**individually members**). In the body of The Anointed One there is unity but not uniformity.

b. **Individually members of one another:** We err when we neglect either aspect; unity should never be promoted at the expense of individuality, and individuality should never diminish the Ekklesia’s essential unity **in The Anointed One**; *He* is our common ground, we are **one body in The Anointed One**.

3. (Romans 12:6-8) An exhortation to use (and how to use) the gifts Aleim has granted to the individual members of the Ekklesia.

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

a. **Having then gifts:** The difference and distribution of gifts is all due to **the grace that is given to us**. Spiritual gifts are

not given on the basis of merit, but because Aleim chooses to give them.

i. This idea is related in the ancient Greek word for “spiritual gifts”: *charismata*, which means a gift of grace. This term was apparently coined by Paulo to emphasize that the giving of these spiritual gifts was all of grace.

ii. Spiritual gifts are given at the discretion of the Holy Spirit. 1 Corinthians 12:11 says, *But one and the same Spirit works all these things, distributing to each one individually as He wills.*

iii. Knowing this should be an insurmountable barrier to pride in the exercise of spiritual gifts. However man, in the depravity of his heart, finds a way to be proud about spiritual gifts and insists on exalting men for how Aleim has gifted them.

b. **If prophecy:** Prophecy must be practiced in proportion to our faith. Aleim may give us something to say to an individual or Ekklesia body that stretches our faith. If we can’t prophecy in faith and trust that Aleim has really spoken to us, we shouldn’t do it at all.

i. We are reminded that **prophecy**, in the Scriptural understanding, isn’t necessarily “fore-telling” in a strictly predictive sense. It is more accurately “forth-telling” the heart and mind of Aleim, which may or may not include a predictive aspect.

ii. This warns us against flippant, “stream of consciousness” prophecy that has no difficulty saying, “Thus says the Ruler” at the drop of a hat.

iii. **In proportion to our faith:** The ancient Greek text actually has “the” before **faith**. Paulo may be cautioning that prophecy must be *according to the faith*, in accord with the accepted body of doctrine held among believers.

iv. Some take the **proportion of faith** to be the proportion of the faith of the audience of the prophecy; this has truth also.

c. **Ministry:** This has in view the broader picture of simply serving in practical ways. Paulo sees this as important ministry from the Holy Spirit as well.

d. **Teaching:** This has in mind *instruction*, while **exhortation** encourages people to practice what they have been taught; both are necessary for a healthy Follower life.

i. Those who are taught but not exhorted become “fat sheep” that only take in and never live the Follower life. Those who are exhorted but not taught become excited and active, but have no depth or understanding to what they do and will burn out quickly or will work in wrong ways.

e. **He who gives:** This refers to someone who is a channel through whom Aleim provides resources for His body. This is an important *spiritual* gift that must be exercised with **liberality**. When someone who is called and gifted to be a giver stops giving liberally, they will often see their resources dry up – having forgotten *why* Aleim has blessed them.

f. **He who leads:** This one must show **diligence**. It is easy for leaders to become discouraged and feel like giving up, but they must persevere if they will please Aleim by their leadership.

g. **He who shows mercy:** This gift needs **cheerfulness**. It can be hard enough to show mercy, but even harder to be *cheerful*

about it. This reminds us that the gift of showing mercy is a supernatural gift of the Spirit.

C. A series of brief instructions on living like a Follower with others.

This section shows one thing clearly: Paulo knew the teaching of IESO, especially the Sermon on the Mount

1. (Romans 12:9-13) Relating to those in the Follower family.

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honour giving preference to one another; not lagging in diligence, fervent in spirit, serving the Ruler; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality.

a. **Let love be without hypocrisy:** Of course, **love with hypocrisy** isn’t real love at all; but much of what masquerades as “love” in the Follower community is laced with hypocrisy, and must be demonstrated against.

b. **Abhor what is evil. Cling to what is good:** In some ways, it is often easier for us to *either abhor what is evil or cling to what is good* rather than doing both. The divine person knows how to practice both.

c. **Be kindly affectionate to one another:** This is a command, that Followers should not have a cold, stand-offish attitude. **In honour giving preference to one another** shows that the displays of affection are genuine.

i. We should see in this, as much as anything, a call to simple *good manners* among Followers.

d. **Not lagging in diligence, fervent in spirit, serving the Ruler:** If we are called to warm relations and good manners, we also know that we are called to hard work. The Ekklesia is no place for laziness.

i. **Fervent in spirit** could be translated, “with respect to the spirit, boiling.”

e. **Rejoicing in hope:** The call to **hope** usually has in mind our ultimate reward with IESO. Paulo says we serve Aleim **rejoicing in hope**, not *rejoicing in results*. This shows how we are commanded to do all these things with an eye towards heaven. This how we fulfill the command for **hope, patience and steadfast** character described here.

f. **Patient in tribulation:** Difficult times do not excuse us when we abandon **hope** or **patience** or **continuing steadfastly in prayer**. Trials do not excuse a lack of love in the body of The Anointed One or a lack of willingness to do His work.

i. Edgar Phillips explains these two important words. **Patient** “denotes not a passive putting up with things, but an active, steadfast endurance.” **Tribulation** “denotes not some minor pinprick, but deep and serious trouble.”

g. **Distributing to the needs of the saints, given to hospitality:** Our care and concern will demonstrate itself in practical deeds done for others, either going to them (**distributing to the needs of the saints**) or inviting them to come to us (**given to hospitality**)

i. The ancient Greek word for **hospitality** is literally translated “love for strangers.” In addition, “**given**” is a strong word, sometimes translated “persecute” (as in Romans 12:14). The idea is to “pursue” people you don’t know with hospitality. This is love in *action*, not just feelings.

2. (Romans 12:14) Relating to those outside of the Follower family.

Bless those who persecute you; bless and do not curse.

a. **Bless those who persecute you:** We are not to have a hateful attitude towards anyone, not even towards those who persecute us.

b. **Do not curse:** IESO spoke of this same heart in Matthio 5:46: *For if you love those who love you, what reward have you? Do not even the tax collectors do the same?* The surpassing greatness of the love of IESO in us is shown in that it can be extended to our enemies.

c. **Who persecute you:** Of course, not all persecution comes from outside the Ekklesia. IESO told us *the time is coming that whoever kills you will think that he offers Aleim service* (Ioanne 16:2).

3. (Romans 12:15-21) How to get along with people both inside and outside the Ekklesia.

Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Ruler. Therefore “If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap coals of fire on his head.” Do not be overcome by evil, but overcome evil with good.

a. **Rejoice with those who rejoice, and weep with those who weep:** This is how we can fulfill the command to **be of the same mind toward one another**. It is a simple command to be considerate of the feelings of others instead of waiting for them to be considerate of your feelings.

b. **Associate with the humble:** Paulo cautions us to have a humble mind-set. In refusing to set our **mind on high things** and in associating **with the humble**, we simply imitate IESO. **Do not be wise in your own opinion** reminds us of how far we still have to go in actually being like IESO.

c. **Repay no one evil for evil** recalls IESO’s command in Matthio 5:38-45. We are to love our enemies and treat well those who treat us badly.

d. **Have regard for good things in the sight of all men** is a way to live out the idea of praising what is good. People should be able to see what is good and what is not based on our conduct.

e. **Live peaceably with all men** reminds us that though we are in contrast to the world, we do not seek out contention. **If it is possible**, we will be at peace with all men.

i. “*If it be possible* indicates that it may not always be possible.” (Edgar Phillips)

f. **Do not avenge yourselves:** The one who trusts in Aleim will not think it necessary to **avenge** themselves. They will leave the issue of vengeance to Aleim, and **give place to wrath** – giving *no* place to their own wrath, and a *wide* place to Aleim’s wrath.

g. **Overcome evil with good:** With this mind-set, we will do good to our enemies, looking for the most practical ways we

can help them. This is the way we are not **overcome by evil, but overcome evil with good**.

i. Is the heaping **coals of fire on his head** something good in the eyes of our **enemy** or is it something bad? It most likely refers to a “burning conviction” that our kindness places on our enemy. Or, some think it refers to the practice of lending coals from a fire to help a neighbour start their own – an appreciated act of kindness.

ii. Nevertheless, we see that we can destroy our enemy by making him our friend.

Patrick Damonse :: Study Guide for Romans 13

A Follower's Obligation to Government

A. The Follower and government.

1. (Romans 13:1-2) Government's legitimate authority and the Follower's response.

Let every soul be subject to the governing authorities. For there is no authority except from Aleim, and the authorities that exist are appointed by Aleim. Therefore whoever resists the authority resists the ordinance of Aleim, and those who resist will bring judgment on themselves.

a. **Subject to the governing authorities:** The connection between Romans 12 and Romans 13 is clear. If the Follower is not to seek personal vengeance, it does not take away the government's authority to punish wrongdoers.

b. **Every soul:** This certainly includes Followers. Paulo simply says that we should be **subject** to the governing authorities. This was in contrast to groups of zealous Jews in that day who recognized no king but Aleim and paid taxes to no one but Aleim.

c. **For there is no authority except from Aleim, and the authorities that exist are appointed by Aleim:** We subject ourselves to governing authorities because they are appointed by Aleim and serve a purpose in His plan.

i. **No authority except from Aleim:** Aleim appoints a nation's leaders, but not always to *bless* the people. Sometimes it is to judge the people or to ripen the nation for judgment.

ii. We remember that Paulo wrote this during the reign of the Roman Empire. It was no democracy, and no special friend to Followers – yet he still saw their legitimate authority.

iii. "Your Saviour suffered under Pontius Pilate, one of the worst Roman governors Judea ever had; and Paulo under Nerho, the worst Roman Emperor. And neither our Ruler nor His Apostle denied or reviled the 'authority!' " (Phillip Prins)

d. **Therefore whoever resists the authority resists the ordinance of Aleim:** Since governments have authority from Aleim, we are bound to obey them – unless, of course, they order us to do something in contradiction to Aleim's law. Then, we are commanded to obey Aleim before man (as in Acts 4:19).

e. **Those who resist will bring judgment on themselves:** Aleim uses governing authorities as a check upon man's sinful desires and tendencies. Government can be an effective tool in resisting the effects of man's fallenness.

2. (Romans 13:3-4) The job of government: to punish and deter evildoers.

For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is Aleim's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is Aleim's minister, an avenger to execute wrath on him who practices evil.

a. **Do what is good, and you will have praise:** Paulo's idea is that Followers should be the best citizens of all. Even though they are loyal to Aleim before they are loyal to the state,

Followers are good citizens because they are honest, give no trouble to the state, pay their taxes, and – most importantly – pray for the state and the rulers.

b. **He is Aleim's minister:** Paulo describes government officials as **Aleim's minister**. They have a ministry in the plan and administration of Aleim, just as much as Ekklesia leaders do.

i. If the state's rulers are **Aleim's minister** (servant), they should remember that they are *only* servants, and not gods themselves.

c. **An avenger to execute wrath on him who practices evil:** It is through the just punishment of evil that government serves its function in Aleim's plan of holding man's sinful tendencies in check. When a government fails to do this consistently, it opens itself up to Aleim's judgment and correction.

d. **He does not bear the sword in vain:** The sword is a reference to capital punishment. In the Roman Empire, criminals were typically executed by beheading with a **sword** (impalement was reserved for the worst criminals of the lowest classes). Paulo, speaking by the inspiration of the Holy Spirit, has no doubt that the state has the legitimate authority to execute criminals.

3. (Romans 13:5-7) The Follower's responsibility towards government.

Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are Aleim's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honour to whom honour.

a. **Therefore you must be subject:** We must be subject to government; not only because we fear punishment, but because we know it is right before Aleim to do so.

i. **For conscience sake:** Follower obedience to the state is never blind – it obeys with the eyes of conscience wide open.

b. **You also pay taxes... Render therefore to all their due:** We are also to pay the taxes **due** from us, because there is a sense in which we support *Aleim's work* when we do so.

i. By implication, Romans 13:6 also says that the taxes collected are to be used by government to get the job done of restraining evil and keeping an orderly society – not to enrich the government officials themselves.

c. **Taxes... customs... fear... honour:** We are to give to the state the money, honour, and proper reverence which are due to the state, all the while reserving our right to give to Aleim that which is due to Aleim alone (Matthio 22:21).

d. In light of this, is rebellion against government ever justified? If a citizen has a choice between two governments, it is right to choose and to promote the one that is most legitimate in Aleim's eyes – the one which will best fulfill Aleim's purpose for governments.

i. In a democracy we understand that there is a sense in which we *are* the government, and should not hesitate to help "govern" our democracy through our participation in the democratic process.

B. The Follower's obligation to his neighbors.

1. (Romans 13:8-10) The obligation to love.

Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if *there is* any other commandment, are *all* summed up in this saying, namely, “You shall love your neighbour as yourself.” Love does no harm to a neighbour; therefore love *is* the fulfillment of the law.

a. **Owe no one anything except to love one another:** On a personal level, the only “debt” we are to carry is the “debt” to love one another – this is a perpetual obligation we carry both before Aleim and each other.

i. Some take this as a command to never borrow, but IESO permitted borrowing in passages like Matthio 5:42. That isn’t the sense of what Paulo is saying here, though the Scriptures do remind us of the danger and obligations of borrowing (Proverbs 22:7).

ii. “We may pay our taxes and be quit. We may give respect and honour where they are due and have no further obligation. But we can never say, ‘I have done all the loving I need to do.’ Love then is a permanent obligation, a debt impossible to discharge.” (Edgar Phillips)

b. **You shall love your neighbour as yourself:** Paulo echoes IESO’s words as recorded in Matthio 22:36-40. This is one of the two commands upon which *hang all the Law and the Prophets*.

i. **Love your neighbour** means to love the people you actually meet with and deal with every day. It is easy for us to love in the theoretical and the abstract, but Aleim demands that we love *real* people.

ii. “No man can compass the ends of life by drawing a little line around himself upon the ground. No man can fulfill his calling as a Follower by seeking the welfare of his wife and family only, for these are only a sort of greater self.” (Edgar Phillips)

c. **Love is the fulfillment of the law:** It is easy to do all the right religious “things” but to neglect love. Our love is the true measure of our obedience to Aleim.

2. (Romans 13:11-14) The urgency to love and walk right with Aleim.

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armour of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Ruler IESO The Anointed One, and make no provision for the flesh, to fulfill its lusts.

a. **The night is far spent, the day is at hand:** Because we know the danger of the times and we anticipate the soon return of IESO, we should be all the more energetic and committed to a *right* walk with Aleim instead of a *sleep-walk* with Aleim.

i. How important it is to **awake out of sleep!** We can do many Follower things and essentially be asleep towards Aleim. What a difference it makes when we are **awake!**

· We can speak when we are awake

- We can hear when we are awake
- We can walk when we are awake
- We can sing when we are awake
- We can think when we are awake

b. **Cast off the works of darkness, and put on the armour of light:** The illustration is from taking off and putting on clothes. When you get dressed every day, you dress appropriately to who you are and what you plan to do. Therefore, everyday, **put on the Ruler IESO The Anointed One!**

i. We must **cast off** before we can **put on**. “The rags of sin must come off if we put on the robe of The Anointed One. There must be a taking away of the love of sin, there must be a renouncing of the practices and habits of sin, or else a man cannot be a Follower. It will be an idle attempt to try and wear religion as a sort of celestial overall over the top of old sins.” (Edgar Phillips)

c. **The works of darkness:** These are characterized as **revelry and drunkenness, licentiousness and lust, strife and envy**. These are not appropriate for Followers who have come out of the night into Aleim’s light.

i. The idea behind the word for **licentiousness** is “the desire for a forbidden bed.” It describes the person who sets no value on sexual purity and fidelity.

ii. **Lust** in this passage has the idea of people who are lost to shame. They no longer cares what people think and flaunt their sin openly, even proudly.

d. **The armour of light:** This is related to **the Ruler IESO The Anointed One** Himself. When we put on The Anointed One, we put on all the armour of Aleim and are equipped to both defend and attack.

i. “*Putting on The Anointed One* is a strong and vivid metaphor. It means more than *put on the character of the Ruler IESO The Anointed One*, signifying rather *Let IESO The Anointed One Himself be the armour that you wear*.” (Edgar Phillips)

e. **Make no provision for the flesh:** The flesh will be as active as we allow it to be. We have a work to do in **walking properly, as in the day** – it isn’t as if IESO does it *for* us as we sit back; instead, He does it *through* us as we willingly and actively partner with Him.

i. Aleim used this passage to show Augustine, the great theologian of the early Ekklesia, that he really *could* live the Follower life as empowered by the Holy Spirit – he just had to *do it*. And so do we.

Patrick Damonse :: Study Guide for Romans 14

Helping a Weaker Brother

A. Don't judge each other in doubtful things.

1. (Romans 14:1-2) Receiving the weaker brother.

Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables.

a. **Receive one who is weak in the faith:** We accept those weak in the faith, but not for the sake of carrying on a debate with them regarding doubtful things.

i. **Receive the one who is weak in the faith:** These are words to take seriously. Paulo warns us to not make spiritual maturity a requirement for fellowship. We should distinguish someone who is **weak** and someone who is *rebellious*.

ii. There are many reasons why a Follower might be weak.

- They may be a babe in The Anointed One (babies are weak)
- They may be sick or diseased (by legalism)
- They may be malnourished (by lack of good teaching)
- They may lack exercise (needing exhortation)

b. **Eats only vegetables:** As an example of a *doubtful thing*, Paulo looks at those who refuse to eat meat for a spiritual reason. Perhaps they refused it because they feared it was meat sacrificed to a pagan god (as in 1 Corinthians 8). Perhaps they refused the meat because it wasn't kosher, and they stuck to Jewish dietary regulations and traditions.

i. Because some Follower saw nothing wrong in this meat and others saw much wrong in it, this was a burning issue among believers in Paulo's day. While the issue of not eating meat for spiritual reasons is no longer directly relevant to most Followers today, there are plenty of issues where some believers believe one way and others believe differently.

c. **He who is weak eats only vegetables:** In Paulo's mind, the **weak** brother is the stricter one. It wasn't that they were weaker in their Follower life because of what they ate or didn't eat, but they were weaker because of their legalistic attitudes and lack of love towards others.

i. Undoubtedly these **weak** ones did not see themselves as weaker. It's likely they thought they were the strong ones, and the meat-eaters were the weak ones. Legalism has a way of making us think that we are strong and those who don't keep the rules the way we do are weak.

2. (Romans 14:3-4) Judging our brother is inappropriate because we are not their masters.

Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for Aleim has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for Aleim is able to make him stand.

a. **Let not him who eats despise him who does not eat:** It would be easy for a Follower who felt free to eat meat to **despise** others as hopeless legalists. It would also be easy for those who did not eat meat to **judge** those who did. But **Aleim has received** those Followers who eat meat.

b. **Who are you to judge another's servant?** Paulo reminds us that it isn't our place to pass judgment on any fellow

Follower. They stand or fall before their own Master, Aleim – and Aleim is able to make those “meat eaters” stand.

i. There is a lot of useless, harmful division among Followers over silly, bigoted things. Paulo isn't telling these Followers to *erase* their differences; he tells them to rise *above* them as Follower brothers and sisters.

3. (Romans 14:5-6) Judging our brother is inappropriate because these are matters of conscience.

One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Ruler; and he who does not observe the day, to the Ruler he does not observe it. He who eats, eats to the Ruler, for he gives Aleim thanks; and he who does not eat, to the Ruler he does not eat, and gives Aleim thanks.

a. **One person esteems one day above another; another esteems every day alike:** By bringing in the aspect of observing certain days, Paulo lets us know that he is talking more about *principles* than *specific issues*. What he says has application to more than just eating meat.

b. **Let each be fully convinced in his own mind:** In such issues, Paulo is willing to leave it up to the conscience of the individual. But whatever we do, we must be able to do it **to the Ruler**, not using “conscience” as an excuse for obviously sinful behavior.

4. (Romans 14:7-9) We live and die to the Ruler.

For none of us lives to himself, and no one dies to himself. For if we live, we live to the Ruler; and if we die, we die to the Ruler. Therefore, whether we live or die, we are the Ruler's. For to this end The Anointed One died and rose and lived again, that He might be Ruler of both the dead and the living.

a. **For none of us lives to himself, and no one dies to himself:** We must understand that from beginning to end our life is connected to other lives. Paulo reminds the Roman Followers that “No man is an island.”

b. **Whether we live or die, we are the Ruler's:** From beginning to end, our lives are to be dedicated to Aleim. Therefore, whatever we do, we do it **to the Ruler** – because **IESO is our Ruler (that He might be Ruler of both the dead and the living)**.

5. (Romans 14:10-12) Judging our brother is inappropriate because we will all face judgment before IESO.

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of The Anointed One. For it is written: “As I live, says the Ruler, every knee shall bow to Me, and every tongue shall confess to Aleim.” So then each of us shall give account of himself to Aleim.

a. **But why do you judge your brother? Or why do you show contempt for your brother?** Probably, the use of both **judge** and **show contempt** is meant to have application to both the “strict” and the “free” individuals. In either case, the attitude is wrong because **we shall all stand before the judgment seat of The Anointed One**.

i. The *strict* Follower found it easy to **judge** his brother, writing him off as an unspiritual meat-eater-compromiser. The *free* Follower found it easy to **show contempt** against his

brother, regarding him as a uptight-legalistic-goody-good. Essentially, Paulo's answer is "Stop worrying about your brother. You have enough to answer for before IESO."

ii. **The judgment seat of The Anointed One:** "This is the *bema* seat, equivalent to the judge's seat in the Olympic Games. After each game, the winners came before the judge's seat to receive crowns for first, second, and third places. Likewise, the Follower's works will be tested by fire, and he'll be rewarded for those which remain... The judgment seat of The Anointed One is only concerned with a Follower's rewards and position in the kingdom, not with his salvation." (Edgar Phillips)

b. **Every knee shall bow:** The quotation from [Isaia 45:23](#) emphasizes the fact that all will have to appear before Aleim in humility, and **give account of himself before Aleim**. If this is the case, we should let Aleim deal with our brother.

6. ([Romans 14:13](#)) Summary: don't make it an issue of judging, but don't use your liberty to stumble another brother.

Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

a. **Let us not judge one another:** In the Sermon on the Mount, IESO helped us to understand what this means – it means judging others according to a standard that we would not want to have applied to ourself.

i. This does not take away the need and the responsibility for admonishment ([Romans 15:14](#)) or rebuke ([2 Timotheo 4:2](#)). When we admonish or rebuke, we do it over *clear Scriptural principles*, not over *doubtful things*. We may offer *advice* to others about doubtful things, but should never judge them.

b. **Not to put a stumbling block or a cause to fall in our brother's way:** We might stumble or cause our brother to fall in two ways. We can discourage or beat them down through our legalism against them, or we can do it by enticing them to sin through an unwise use of our liberty.

B. Don't stumble each other over doubtful things.

1. ([Romans 14:14-15](#)) Destroying a brother makes a privilege wrong.

I know and am convinced by the Ruler IESO that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean. Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom The Anointed One died.

a. **I know and am convinced by the Ruler IESO that there is nothing unclean of itself:** Paulo knew that there was nothing intrinsically unclean about meat that was not kosher or sacrificed to an idol. Yet there was *nothing* that could justify the destruction of a Follower brother over food.

i. Edgar Phillips on **I know and am convinced:** "Many, on the contrary, are persuaded before they know; and such will not be persuaded to know."

b. **You are no longer walking in love:** The issue now is not my personal liberty; it is **walking in love** towards one whom IESO loves and died for.

c. **Do not destroy with your food the one for whom The Anointed One died:** If IESO was willing to give up His life

for the sake of that brother, I can certainly give up my steak dinner.

2. ([Romans 14:16-18](#)) Pursuing the higher call of the Kingdom of Aleim.

Therefore do not let your good be spoken of as evil; for the kingdom of Aleim is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves The Anointed One in these things is acceptable to Aleim and approved by men.

a. **Do not let your good be spoken of as evil:** Our liberty in IESO and freedom from the law is **good**, but not if we use it to destroy another brother in The Anointed One. If we do that, then it could rightly be **spoken of as evil**.

b. **The kingdom of Aleim is not eating and drinking:** If we place **food and drink** before **righteousness and peace and joy in the Holy Spirit**, then we are hopelessly out of touch with Aleim's priorities and His heart.

c. **Acceptable to Aleim and approved by men:** Serving Aleim with a heart for His **righteousness and peace and joy** is the kind of service that is **acceptable** in His sight, and will be **approved by men**.

3. ([Romans 14:19-21](#)) Use your liberty to build each other up, not to tear each other down.

Therefore let us pursue the things which make for peace and the things by which one may edify another. Do not destroy the work of Aleim for the sake of food. All things indeed are pure, but it is evil for the man who eats with offence. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.

a. **Do not destroy the work of Aleim for the sake of food:** If eating or drinking something will stumble another brother, then we are not free to eat or drink in that circumstance. Even if we have the personal liberty, we do not have the liberty to stumble, offend, or weaken a brother.

b. **All things indeed are pure:** Paulo will concede the point that there is nothing impure in the food itself; but he likewise insists that there is nothing pure in causing a brother to stumble.

c. **Nor do anything by which your brother stumbles or is offended or is made weak:** However, we shouldn't think that Paulo would permit this kind of heart to cater to someone's legalism. Paulo speaks about the stumbling of a sincere heart, not catering to the whims of someone's legalism.

i. For example, when some Followers from a Jewish background were offended that non Jew believers were not circumcised, Paulo didn't cater to their legalistic demands.

4. ([Romans 14:22-23](#)) The concluding principle of faith.

Do you have faith? Have it to yourself before Aleim. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.

a. **Do you have faith?** If you have [strong] **faith**, and feel liberty to partake of certain things, praise Aleim! But have your strong faith **before Aleim**, not before a brother who will stumble.

b. **Happy is he who does not condemn himself in what he**

approves: Not every Follower knows this happiness. There are things Aleim may challenge us to give up, but we go on approving them in our life – thus we **condemn ourselves**. It may not be that the thing itself is clearly good or bad, but it is enough that Aleim speaks to us about the matter.

i. Each of us must ask: “Aleim what is there in my life hindering a closer walk with You? I want to know the happiness that comes from not condemning myself by what I approve in my life.” This takes faith, because we often cling to hindering things because we *think* they make us happy. Real happiness is found being closer and closer to IESO, and by not being condemned by what we approve.

c. **Whatever is not from faith is sin:** Paulo concludes with another principle by which we can judge “gray areas” – if we can’t do it in faith, then it is sin.

i. This is a wonderful check on our tendency to justify ourselves in the things we permit. If we are troubled by something, it likely isn’t **of faith** and likely **is sin** for us.

Patrick Damonse :: Study Guide for Romans 15

Living to Bless Your Brother

A. Being filled in the Follower life.

1. (Romans 15:1-2) Filled with care and concern for others.

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbour for his good, leading to edification.

a. **We then who are strong ought to bear with the scruples of the weak, and not to please ourselves:** If you consider yourself strong in comparison to your brother, use your strength to serve your brothers in The Anointed One – instead of using your “strength” just to please yourself.

i. **Bear with:** The idea isn’t really bearing *with*, but bearing *up* the weaker brother – supporting him with your superior strength.

ii. This goes against the whole tenor of our times, which counsels people to “look out for number 1” and despises those who live lives of real sacrifice for the sake of others. Yet, undeniably Paulo points the way to true happiness and fulfillment in life – get your eyes off of yourself, start building up others and you will find yourself built up.

b. **Let each of us please his neighbour:** It is a simple yet challenging call to simply put our neighbour first. Paulo later wrote much the same thing in Philippians 2:3-4: *Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.*

i. This does not mean that the Ekklesia is ruled by the whims of the weak. “A genuine concern for the weak will mean an attempt to make them strong by leading them out of their irrational scruples so that they, too, can be strong.” (Edgar Phillips)

c. **Let each of us please his neighbour for his good:** This shows that Paulo does not mean being a “man-pleaser.” Such a person may want to **please his neighbour**, but not **for his neighbour’s good**.

d. **Leading to edification:** All too often, Followers find it easier to tear each other down instead of building each other up; this is a classic strategy of satan against the Ekklesia that must be resisted.

2. (Romans 15:3-4) Filled with the example of IESO, who always put others first.

For even The Anointed One did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

a. **For even The Anointed One did not please Himself:** IESO is the ultimate example of one who did not **please Himself**, but put others first. Paulo’s classic development of this idea is in Philippians 2:5-11.

b. **As it is written:** As IESO took abuse and suffered wrong for Aleim’s glory, He fulfilled what was written in Aleim’s word. IESO showed by example that for the most part we are entirely too quick to vindicate ourselves, instead of letting

Aleim vindicate us. IESO showed how the Father is well able to vindicate us.

c. **The reproaches of those who reproached You fell on Me:** The commandment IESO fulfilled from Psalms 69:7 applies to us as well. It was **written for our learning**, that we **might have hope**, knowing we are doing what is right even when it is difficult.

i. When we respond rightly to the **reproaches** the world casts against us for IESO’s sake, it bothers them even more. It makes them know there isn’t anything they can do against a child of Aleim whose eyes are really on IESO.

3. (Romans 15:5-6) A prayer for the fulfillment of this attitude in the Romans.

Now may the Aleim of patience and comfort grant you to be like-minded toward one another, according to The Anointed One IESO, that you may with one mind and one mouth glorify the Aleim and Father of our Ruler IESO The Anointed One.

a. **Now may the Aleim:** The fact that Paulo puts these words into the form of a prayer demonstrates that he recognizes that this is a work that the Holy Spirit must do inside us.

b. **The Aleim of patience:** Our Aleim is a **Aleim of patience**. We are often in such a hurry and Aleim often seems to work too slowly for us. Often the purposes of Aleim seem to be delayed but they always are fulfilled. Aleim’s delays are not His denials, and He has a loving purpose in every delay.

i. We *love* Aleim’s patience with His *people* – we need Him to be patient with us! Yet we often resent Aleim’s patience with His *plan* – we think He should hurry up. Nevertheless, Aleim is patient both with His people and in His plan.

c. **That you may:** The goal is to **glorify the Aleim and Father of our Ruler IESO The Anointed One**. We accomplish that goal by having **one mind** and **one mouth** – by unity in our thinking and speech.

4. (Romans 15:7-13) Filled with love for others and joy and peace by the Holy Spirit.

Therefore receive one another, just as The Anointed One also received us, to the glory of Aleim. Now I say that IESO The Anointed One has become a servant to the circumcision for the truth of Aleim, to confirm the promises made to the fathers, and that the Nations might glorify Aleim for His mercy, as it is written: “For this reason I will confess to You among the Nations, and sing to Your name.” And again he says: “Rejoice, O Nations, with His people!” And again: “Praise the Ruler, all you Nations! Laud Him, all you peoples!” And again, Isaiah says: “There shall be a root of Jesse; and He who shall rise to reign over the Nations, in Him the Nations shall hope.” Now may the Aleim of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

a. **Therefore receive one another:** Instead of letting these issues about disputable things divide Followers (especially making a division between Jew and non Jew), we should receive one another just as The Anointed One received us – in the terms of pure grace, knowing yet bearing with our faults.

i. Edgar Phillips on **just as The Anointed One also received us:** “The Anointed One did not receive us because we were

perfect, because he could see no fault in us, or because he hoped to gain somewhat at our hands. Ah, no! But, in loving condescension covering our faults, and seeking our good, he welcomed us to his heart; so, in the same way, and with the same purpose, let us receive one another.”

b. **As it is written:** Paulo quotes a series of passages from the Scriptures (Old Testament) demonstrating that Aleim intends that the Nations praise Him. Instead of dividing over disputable matters, Jews and Nations should unite in IESO over the common ground of praise.

i. **I will confess to You among the Nations:** The quotation from Psalm 18 describes IESO Himself giving praise among the Nations.

c. **Now may the Aleim of hope fill you with all joy and peace:** The prayer and blessing concluding the section is appropriate. As Aleim fills us with the blessings of His **joy and peace in believing**, we are equipped to live in this common bond of unity Aleim calls us to.

B. Paulo’s burden in ministry.

1. (Romans 15:14-16) Paulo’s reason for writing.

Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by Aleim, that I might be a minister of IESO The Anointed One to the Nations, ministering the Glad Tidings of Aleim, that the offering of the Nations might be acceptable, sanctified by the Holy Spirit.

a. **Able also to admonish one another:** Paulo didn’t write because he felt the Roman Followers couldn’t discern what was right before Aleim or admonish each other to do right. Rather, he wrote to remind them, encouraging them to do what they knew was right.

b. **That I might be a minister of IESO The Anointed One to the Nations:** This is consistent with Paulo’s calling to be a minister of IESO The Anointed One to the Nations. In fulfilling this call, he didn’t just preach the Glad Tidings of salvation but also instructed believers how to live before Aleim.

c. **That the offering of the Nations might be acceptable:** When the Nations live glorifying Aleim, then their offering to Aleim is **acceptable, sanctified by the Holy Spirit** – the necessity of such a sacrifice makes Paulo’s writing necessary.

d. **The offering of the Nations:** Romans 15:16 is filled with the language of priesthood. Paulo says he serves as a “ministering priest” of IESO The Anointed One presenting the Glad Tidings as a “priestly service” so non Jew converts would be an acceptable sacrifice to Aleim.

i. “When he defines his ministry as *ministering the Glad Tidings of Aleim* the apostle uses a word occurring nowhere else in the Prophetic Scriptures (New Testament) which may properly be rendered ‘acting as a priest.’ So the ministry of the Glad Tidings is conceived of after the pattern of priestly offering.” (Edgar Phillips)

2. (Romans 15:17-19) Paulo glories in the work Aleim has done through him.

Therefore I have reason to glory in The Anointed One IESO in the things which pertain to Aleim. For I will not dare to speak of any of those things which The Anointed One has not accomplished through me, in word and deed, to make the Nations obedient; in mighty signs and wonders, by the power of the Spirit of Aleim, so that from Jerusalem and round about to Illyricum I have fully preached the Glad Tidings of The Anointed One.

a. **Therefore I have reason to glory in The Anointed One IESO:** As he considers his call to be a minister of IESO The Anointed One to the Nations, Paulo can glory in Aleim that he received such a call – speaking only of the things Aleim did through him to bring salvation to the Nations.

i. “Paulo will glory only in what The Anointed One has done through him. He is sure that The Anointed One has done great things through him, and he is glad that he can draw attention to those things. But he is not trying to attract adulation. It is what The Anointed One has done that is his theme.” (Edgar Phillips)

b. **In word and deed, to make the Nations obedient:** Aleim used **mighty signs and wonders** and the broader **power of the Spirit of Aleim** to help Paulo **fully** preach the Glad Tidings of The Anointed One everywhere he went – from Jerusalem to Illyricum.

i. **I fully preached the Glad Tidings of The Anointed One:** We sense that Paulo would consider “bare” preaching, without the active and sometimes miraculous work of the Holy Spirit evident, to be less than **fully** preaching the Glad Tidings.

c. **From Jerusalem and round about to Illyricum I have fully preached the Glad Tidings:** Illyricum is modern Yugoslavia and Albania. This means that Paulo’s ministry spread from Illyricum in the west to Jerusalem in the east.

d. **The Anointed One IESO... Aleim... Spirit of Aleim:** Paulo effortlessly weaves references to each member of the Trinity in Romans 15:16-19. Paulo can’t talk about Aleim without recognizing His three Persons.

3. (Romans 15:20-21) Paulo’s desire to preach the Glad Tidings in new places.

And so I have made it my aim to preach the Glad Tidings, not where The Anointed One was named, lest I should build on another man’s foundation, but as it is written: “To whom He was not announced, they shall see; and those who have not heard shall understand.”

a. **Not where The Anointed One was named:** Paulo did not want to **build on another man’s foundation**. Rather he wanted to do pioneer work for the Ruler – not because it was wrong or bad to continue the work begun through another man, but because there was so much to do on the frontiers.

b. **But as it is written:** Paulo saw his pioneering heart as obedience to the Scriptures, fulfilling the passage he quotes from the Scriptures (Old Testament).

C. Paulo’s desire to come to Rome.

1. (Romans 15:22-24) Why Paulo hasn’t visited the Followers in Rome yet.

For this reason I also have been much hindered from coming to you. But now no longer having a place in these parts, and having a great desire these many years to come to you, whenever I journey to Spain, I shall come to you.

For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your *company* for a while.

a. **For this reason I also have been much hindered:** It was his great desire to do pioneer work that **hindered** him from coming to the Romans, though he did desire to see them.

b. **Whenever I journey to Spain, I shall come to you:** Therefore, Paulo supposes that he will visit the Romans on a future trip to Spain, where Paulo will preach the Glad Tidings on the frontiers. Stopping off in Rome on the way, Paulo anticipates that he can enjoy the support and fellowship of the Romans before he goes to preach the Glad Tidings in the regions beyond.

i. Paulo probably wanted Rome to be his base of operations for the western part of the empire, even as Antioch was his base for the eastern part.

c. **For I hope to see you on my journey:** Paulo had these plans; yet things did not work out according to his plans. He did go to Rome, yet not as a missionary on his way to Spain. He went to Rome as a prisoner awaiting trial before Caesar, where he would preach the Glad Tidings on a different kind of frontier.

i. Aleim had unexpected frontiers for the Glad Tidings in Paulo's life, giving him unexpected access to preach to the emperor of Rome himself.

ii. After his release from the Roman imprisonment at the end of the Book of Acts, we have reason to believe that Paulo did in fact make it to Spain and preached the Glad Tidings there.

2. (Romans 15:25-29) Paulo's present plans.

But now I am going to Jerusalem to minister to the saints. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Nations have been partakers of their spiritual things, their duty is also to minister to them in material things. Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain. But I know that when I come to you, I shall come in the fullness of the blessing of the Glad Tidings of The Anointed One.

a. **But now I am going to Jerusalem to minister to the saints:** Paulo thought he would stop in Corinth on his way to Jerusalem to deliver a collection from Followers in Macedonia and Achaia (Acts 20:1-3).

b. **For if the Nations have been partakers of their spiritual things, their duty is also to minister to them in material things:** Paulo's observation is appropriate: the non Jew Followers of the broader Roman empire had received so much spiritually from the community of Jewish Followers in Jerusalem, it was only right that they help the Jerusalem Followers in their need.

c. **I shall go by way of you to Spain:** Paulo would indeed head for Rome after his time in Jerusalem, but not in the way he planned!

3. (Romans 15:30-33) Paulo's plea for prayer.

Now I beg you, brethren, through the Ruler IESO The Anointed One, and through the love of the Spirit, that you strive together with me in prayers to Aleim for me, that I

may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, that I may come to you with joy by the will of Aleim, and may be refreshed together with you. Now the Aleim of peace be with you all. Amen.

a. **Strive together with me in prayers to Aleim for me, that I may be delivered from those in Judea who do not believe:** Sensing that danger awaited him in Jerusalem (having been warned several times as recorded in Acts 20:22-23 and Acts 21:10-14), Paulo knew he needed the prayers of Aleim's people to see him through the difficulty promised him.

i. **Strive together with me:** The idea is that Paulo wants the Romans to partner with him in ministry through their prayers. The New English Scriptures translates this: *be my allies in the fight*. The New Living Scriptures translates the phrase like this: *join me in my struggle by praying to Aleim for me*.

ii. "Ministers need the prayers of their flocks. With Paulo I urge you to strive in your prayers for your pastors. We need your prayers and we thank Aleim for them. Pastors are sustained by the power of the Spirit through the support of their congregations." (Edgar Phillips)

iii. The ancient Greek word translated **strive together** is *sunagonizomai* – literally meaning, "agonize together." To emphasize the importance and intensity, Paulo repeats the word twice: *sunagonizomaisunagonizomai*.

iv. This same root word for *agony* is used of IESO's anguished prayer in the Garden of Gethsemane when IESO asked His disciples to agonize with Him in prayer. They failed at that critical moment and left IESO to struggle alone. We must not leave our ministers and leaders to struggle alone. "It reminds us of Carey, who says, when he goes to India, 'I will go down into the pit, but brother Fuller and the rest of you must hold the rope.' Can we refuse the request? Would it not be treachery?" (Edgar Phillips)

v. "Does it astonish you that a man so rich in grace as Paulo should be asking prayers of these unknown saints? It need not astonish you; for it is the rule with the truly great to think most highly of others. In proportion as a man grows in grace he feels his dependence upon Aleim, and, in a certain sense, his dependence upon Aleim's people." (Edgar Phillips)

b. **That I may be delivered from those in Judea who do not believe:** Paulo knew that his danger in Jerusalem would come from those who **did not believe**. This was the case, as demonstrated in Acts 21:27-28 and 22:22.

c. **And that my service for Jerusalem may be acceptable to the saints:** Paulo knew that the Ekklesia in Jerusalem was very conservative, and sometimes regarded men like Paulo as dangerous innovators; for this reason, he asks the Romans to pray that **my service for Jerusalem may be acceptable to the saints**.

d. **That I may come to you with joy:** The prayers of Paulo and the Romans were answered, though not in the manner they expected. Acts 28:15 describes Paulo's "triumphal entry" into Rome, so that he did come to them **with joy** – though also in chains!

e. **Amen:** Paulo concludes the letter here except for the personal greetings in Romans 16.

Patrick Damonse :: Study Guide for Romans 16

Greetings to the Followers in Rome

A. Greetings to many different Followers.

1. (Romans 16:1-2) A recommendation of Phoebe.

I commend to you Phoebe our sister, who is a servant of the Ekklesia in Cenchrea, that you may receive her in the Ruler in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

a. **I commend to you Phoebe our sister:** Paulo certainly knew the value of what women could do in serving the Ekklesia. Apparently Phoebe was on her way to Rome (probably entrusted with this precious letter) and Paulo sends an advance recommendation of this sister in The Anointed One so the Romans will receive her and support her during her stay in their city.

b. **I commend to you:** Such recommendations were important because there was both great legitimate need for this kind of assistance and there were many deceivers who wanted to take advantage of the generosity of Followers.

c. **Phoebe:** This name is the feminine form of a title given to the pagan god Apollo, the title meaning “the bright one.” Followers, on their conversion, seemed to feel no need to change their names even if there was some pagan significance to their name.

d. **Servant** is the same word translated *deacon* in other places. Phoebe seems to be a female deacon in the Ekklesia, either by formal recognition or through her general service.

e. **She has been a helper of many and of myself also:** Paulo gives Phoebe one of the best compliments anyone can give. This sort of practical help is essential in doing the business of the Glad Tidings.

2. (Romans 16:3-5a) Greetings to Prhiskilla and Aquilla.

Greet Prhiskilla and Aquila, my fellow workers in The Anointed One IESO, who risked their own necks for my life, to whom not only I give thanks, but also all the Ekklesias of the Nations. Likewise greet the Ekklesia that is in their house.

a. **Prhiskilla and Aquila:** This couple is mentioned in Acts 18:2, 18:18 and 18:26 as associates of Paulo and helpers to Apollo. Apparently they were now back in the city of Rome.

i. Edgar Phillips on **Prhiskilla and Aquila:** “When two loving hearts pull together they accomplish wonders. What different associations cluster around the names of ‘Prhiskilla and Aquila’; from those which are awakened by the words ‘Anania and Sapphirha’! There we have a husband and a wife conspiring in hypocrisy, and here a wife and a husband united in sincere devotion.”

b. **The Ekklesia that is in their house:** This phrase gives us a clue to the organization of the early Ekklesia. In a city with a Follower community of any size, there would be several “congregations” meeting in different houses, since there were no “Ekklesia” buildings at this time. Each house Ekklesia probably had its own “pastor.”

3. (Romans 16:5b-16) Various greetings.

Greet my beloved Epānetus, who is the firstfruits of Achaia to The Anointed One. Greet Marhia, who laboured

much for us. Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in The Anointed One before me. Greet Amplia, my beloved in the Ruler. Greet Urhbanō, our fellow worker in The Anointed One, and Stachys, my beloved. Greet Apelles, approved in The Anointed One. Greet those who are of the *household* of Arhistobulo. Greet Herodion, my countryman. Greet those who are of the *household* of Narcissus who are in the Ruler. Greet Trhiphena and Trhiphosa, who have laboured in the Ruler. Greet the beloved Persis, who laboured much in the Ruler. Greet Rhuphou, chosen in the Ruler, and his mother and mine. Greet Asynkrhitou, Phlegon, Erhma, Patrobas, Hermes, and the brethren who are with them. Greet Philologou and Iulia, Nerheou and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. The Ekklesias of The Anointed One greet you.

a. **Epānetou:** This man is of note because he was apparently among the very first converts of Achaia (where Corinth was and where Paulo wrote the letter to the Romans). **Epānetou** was also apparently dear to Paulo; **beloved** isn’t a term Paulo used cheaply.

b. **Andrhonikou and Iunia:** These were apparently Jews (**my kinsmen**) and were imprisoned for the sake of the Glad Tidings (**my fellow prisoners**). They were well regarded **among the apostles**, having become Followers even before Paulo did (sometime in the first 3 or 4 years after Pentecost).

i. **Of note among the apostles** has the idea that Andrhonikou and Iunia are apostles themselves (though not of the twelve), and notable among other apostles. If there ever were women recognized as apostles – in the sense of being special emissaries of Aleim, not in the sense of being of the twelve – this is the strongest Scriptural evidence. It isn’t very strong.

c. **Amplia:** There is a tomb dating from the late first or early second century in the earliest Follower catacomb of Rome which bears the name AMPLIAS. Some suggest that this is the same person mentioned in Romans 16:8.

d. **Greet those who are of the household of Arhistobulo:** The fact that the **household of Arhistobulo** is greeted but not Arhistobulo himself made Edgar Phillips think that Arhistobulo was not converted but many in his **household** were. It made Edgar Phillips think of the unconverted who live with believers in their house.

i. “Where are you, Arhistobulo? That is not your name, perhaps, but your character is the same as that of this unregenerate Roman, whose family knew the Ruler. I might speak in Aleim’s name good words and comfortable words to your wife and to your children, but I could not so speak to you, Arhistobulo! The Ruler sends a message of grace to your dear child, to your beloved wife, but not to you; for you have not given your heart to him.” (Edgar Phillips)

e. **Rhuphou:** This may be the same man mentioned as a son of Simon the Cyrene in Marhko 15:21. This is possible, but **Rhouphou** was a common name – so it may have been someone else.

i. **Chosen in the Ruler** has the idea that **Rhouphou** had some eminence among the Followers of Rome. It doesn't refer to his election in IESO.

f. **Nerheou**: In 95 a.d. two distinguished Romans were condemned for being Followers. The husband was executed and the wife was banished. The name of their chief servant was Nerheou – this may be the same **Nerheou** mentioned here and he may be the one who brought the Glad Tidings to them.

g. **Asinkrhitou... Phlegon... Patrhoba... Erhem**: Of the rest of these names, Paulo finds something wonderful to say about almost every one of them – noting their labour, his special regard for them (**beloved**), their standing in the Ruler (**approved in The Anointed One... in the Ruler... chosen in the Ruler**).

i. This is a tremendous example. It shows Paulo's way of casting about uplifting words to build up Aleim's people. He was generous in paying compliments that were both sincere and wonderful.

h. **Greet one another with a holy kiss**: This might sound strange to us, but Louka 7:45 shows how common a greeting a kiss was. IESO rebukes a Pharisee because he did not give IESO a kiss when He came into his house.

i. It seems that this practice was later abused. Klement of Alexandria complained about Ekklesias where people made the Ekklesia resound with kissing, and says that "the shameless use of a kiss occasions foul suspicions the evil reports."

4. The value of Paulo's extensive greetings to the Roman Ekklesia.

a. Edgar Phillips explains that this section demonstrates that the Letter to the Romans "was a letter to real people and, as far as we can see, ordinary people; it was not written to professional theologians."

i. "They were like the most of us, commonplace individuals; but they loved the Ruler, and therefore as Paulo recollected their names he sent them a message of love which has become embalmed in the Holy Scriptures. Do not let us think of the distinguished Followers exclusively so as to forget the rank and file of the Ruler's army. Do not let the eye rest exclusively upon the front rank, but let us love all whom The Anointed One loves; let us value all The Anointed One's servants. It is better to be Aleim's dog than to be the devil's darling." (Edgar Phillips)

b. Notice the women mentioned in this chapter: **Phoebe, Prhiskilla, Marhia, Trhiphena, Trhiphosa**, the mother of **Rhouphou**, and **Iulia**. These are women who worked for the Ruler.

i. "Ministry in the Spirit by a woman is different altogether from her taking over authority, or infringing upon the order of the assembly of Aleim." (Phillip Prins)

c. Notice their work for the Ruler: some, like **Trhiphena and Trhiphosa, laboured in the Ruler**. Others, like **Persis, laboured much for the Ruler**. "So there are distinctions and degrees in honour among believers, and these are graduated by the scale of service done. It is an honour to labour for The Anointed One, it is a still greater honour to labour much. If, then, any, in joining the Follower Ekklesia, desire place or

position, honour or respect, the way to it is this – labour, and labour much." (Edgar Phillips)

d. Of the 24 names here, 13 also appear in inscriptions or documents connected with the Emperor's palace in Rome. We know that there were Followers among Caesar's household (Philippians 4:22). Paulo may be writing many of the servants who worked for Caesar who became Followers.

B. Concluding words and warnings.

1. (Romans 16:17-20) A word of warning regarding dividers and deceivers.

Now I urge you, brethren, note those who cause divisions and offences, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Ruler IESO The Anointed One, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. And the Aleim of peace will crush satan under your feet shortly. The grace of our Ruler IESO The Anointed One be with you. Amen.

a. **Note those who cause divisions and offences**: This has in mind both those who would *divide* Aleim's people (**cause divisions**) and those who would *deceive* Aleim's people (**offences... contrary to the doctrine you have learned**). Once these have been *noted* (marked), they are to be *avoided*.

i. This is essential to Aleim's purpose for the Ekklesia. Truth without unity leads to pride; unity without truth leads to a departure from the true Glad Tidings itself. Each of these must be guarded against.

ii. **Now I urge you, brethren**: The tone here suggests how important this was to Paulo; "It may well be that Paulo took the pen and wrote these words himself... It is quite possible that Paulo wrote these words, then passed the pen back to Terhtio for a postscript. Something unusual happened at the end of this letter, and this is a very possible understanding of it." (Edgar Phillips)

iii. "Mad dogs are shot; infectious diseases are quarantined; but evil teachers who would divide to their destruction and draw away the saints with teaching *contrary to the doctrine* of The Anointed One and His Apostles are everywhere tolerated!" (Phillip Prins)

b. **By smooth words and flattering speech deceive**: The warning is necessary because these dividers and deceivers do not announce themselves. They use **smooth words and flattering speech** and always target **the simple** – usually those who are young in the faith.

i. **Deceive the hearts of the simple**: This shows that dividers and deceivers don't affect *everyone*. We must not wait until *everyone* is scattered or deceived until we are concerned with dividers and deceivers.

c. **Do not serve our Ruler IESO The Anointed One, but their own belly**: Dividers and deceivers never *want* to appear selfish. Typically they perceive themselves as noble crusaders for a great cause. Nevertheless, however they may appear on the outside, their motives are essentially selfish and fleshly.

d. **Your obedience has become known to all**: This means that when it comes to dividers and deceivers, it isn't that the

Romans must correct a bad situation. They are already dealing with these situations well, and Paulo is **glad** about it. Yet they must remain diligent against the attacks of the dividers and the deceivers.

e. **Be wise in what is good:** This is the best defense against dividers and deceivers. It is of far more use to know the good than it is to know the evil, to learn about the genuine rather than the counterfeit.

f. **The Aleim of peace will crush satan under your feet shortly:** Any Ekklesia with the well-deserved reputation of the Romans, who stays on guard against both dividers and deceivers, will see Aleim **crush satan under your feet shortly**.

i. We see that Aleim does the crushing, but satan ends up under the feet of believers.

ii. Of course, this will not ultimately happen until satan is bound and cast into the bottomless pit (Revelation 20:1-3); but every victory Aleim wins for us right now is a preview of that event.

2. (Romans 16:21-24) Greetings from those in Corinth with Paulo.

Timotheo, my fellow worker, and Lucio, Iason, and Sosipaterh, my countrymen, greet you. I, Terhtio, who wrote this epistle, greet you in the Ruler. Gaio, my host and the host of the whole Ekklesia, greets you. Erhasto, the treasurer of the city, greets you, and Quarhto, a brother. The grace of our Ruler IESO The Anointed One be with you all. Amen.

a. **Timotheo** rightly rates a first mention, being one of Paulo's closest and most trusted associates.

b. **I, Terhtio, who wrote this epistle:** **Terhtio** was Paulo's writer as the apostle dictated the letter. This was Paulo's normal practice in writing letters to Ekklesias, but this is the only letter where Paulo's secretary is mentioned by name.

c. **Gaio:** This brother had such a reputation for hospitality that Paulo can say he was regarded as **the host of the whole Ekklesia**.

3. (Romans 16:25-27) Conclusion to the letter: praise to Aleim.

Now to Him who is able to establish you according to my Glad Tidings and the preaching of IESO The Anointed One, according to the revelation of the mystery kept secret since the world began but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting Aleim, for obedience to the faith; to Aleim, alone wise, be glory through IESO The Anointed One forever. Amen.

a. **Now to Him who is able:** With all the dangers facing the Romans – and every Ekklesia – Paulo fittingly concludes by commending them to **Him who is able to establish you**. Paulo also knows that this will be done **according to my Glad Tidings and the preaching of IESO The Anointed One**.

b. **According to the revelation of the mystery:** Paulo means this as the whole plan of redemption through IESO The Anointed One. Though Aleim announced much of the plan previously through prophecy, its final outworking wasn't evident until revealed by Aleim through IESO.

i. Now that the **mystery** has been revealed through the preaching of the Glad Tidings, Aleim calls **all nations to obedience to the faith**.

c. **To Aleim, alone wise, be glory through IESO The Anointed One forever:** In this conclusion Paulo reflects on the wisdom of Aleim's plan in the Glad Tidings and the fact that such wisdom is beyond man. Aleim had a plan no man would come up with, but the wisdom and glory of the plan is evident.

i. If there is anything that the Book of Romans explains from beginning to end, it is the *greatness* and *glory* of this plan of Aleim that Paulo preached as a *Glad Tidings* – as good news. It's entirely fitting that Paulo concludes this letter praising the Aleim of such a Glad Tidings.

ii. The good news Paulo preached presented the Aleim who chose to glorify Himself through the person and work of IESO The Anointed One, and who will glorify Himself that way **forever. Amen!**