

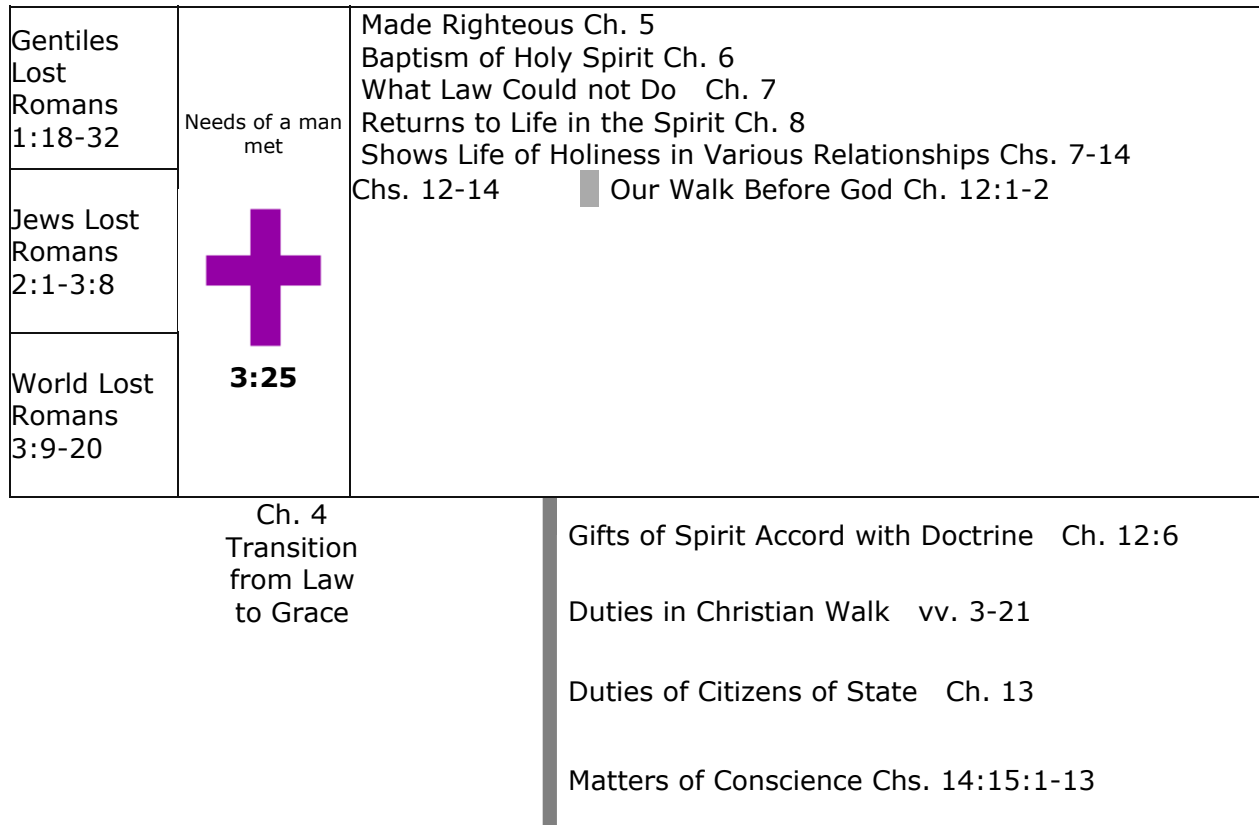
Expository Notes on the Epistle to Romans

by

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Diagram of Romans . . . Explained in Introduction



Introduction to Romans

The atonement is the heart and soul of Romans, even though not the recurring theme or motif. The needs of Adam's fallen race are met in *provisional* atonement, not *definite* or *irresistible*. All salvation benefits are grounded in the atonement. The shed blood then answers every need incurred by the Fall. Accordingly, death by suffering and bloodshed, under grace, is intrinsic atonement and efficacy, not penalty or wrath as of law, not extrinsic atonement! Romans beautifully sets forth atonement in its universality, centrality, and effectual reality as follows:

Atonement Coextensive with the Fall

Point One: The universality of the atonement is affirmed in the Apostle's somber declaration of the universal nature of the Fall. The atonement is thus for all, as all are fallen. The Gentiles are shown as lost and hopeless apart from God;[\[1\]](#) the Jews are lost and without God;[\[2\]](#) then he emphasizes the universal nature of the Fall.[\[3\]](#) God was thus moved to act in behalf of a fallen world;[\[4\]](#) and "set forth [His Son] an atonement . . . by His blood"[\[5\]](#) for as many as were fallen, on the condition of faith. Thus, the blood of Christ sets aside that remedy derived from law and punishment—penal satisfaction. Accordingly, atonement is neither limited nor definite, as Paul shows: The fact that the elect must obey the revealed law, and the nonelect—if they obey the law of conscience—will be equally accepted, shows the universal and conditional nature of atonement conditioned on obedience. Penal satisfaction misses the Scriptural view of atonement, utterly: its universality is limited; its conditions are perverted as definite; its efficacious blood is reduced to an equality with that of the Levitical animal, if neither have regenerative efficacy to remove sin in the here and now; atonement as provisional is confused with redemption, the benefit.

Atonement Efficacious to Redeem All Who Are Fallen

Point Two: The centrality of Romans is the atonement. By design in previous discussion, Paul effectually set forth all men as lost, leading to the universal provision for as many as were fallen—all men! A crucial test of any atonement theory must be whether it has the ability to meet the needs of the ones needing atonement! In this necessity, limited atonement is destitute of an answer; for it assaults that act of the great High Priest, Who offered Himself, an Offering for all men, an Offering efficacious for the removal of all sin in this life.

Atonement, the Ground of the Christian Walk

Point Three: The effectual reality of the atonement and its benefits are manifested in the life of the believer, more or less in the rest of Romans. The believer is shown as actually made righteous in the here and now.[\[6\]](#) The baptism of the Holy Spirit or holiness is discussed in Chapter 6; Chapter 7 shows that this, the Levitical system could never do, i.e., deliver from sin; Chapter 8 returns to the life in the Spirit; Chapters 12-14 show the life of holiness in its various relationships—our walk before God;[\[7\]](#) our duties as members of the Church;[\[8\]](#) our duties as citizens of the state; [\[9\]](#) matters of conscience.[\[10\]](#) So, the atonement in Christ is efficacious to produce holiness of life and walk. Accordingly, the blood is the answer to the universal Fall—all men; the blood is efficacious for the depravity incurred from the Fall—to make holy in the here and now; the blood empowers us to walk in manifest consistency in the newly created life in Christ.

Message of Romans Destroyed

Calvinistic and *Reformation* advocates have perverted the salvation message of Romans, and indeed of Protestantism. These systems have given to us a vocabulary that has destroyed the salvation message of the New Testament.

See the *Atonement that Necessitated the Destruction of the Salvation Vocabulary* at

www.crisispub.com/calvinism

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As a result of the most studied, organized manipulation in Protestantism, meaning on vital issues has been changed in Lexicons, Grammars, Commentaries, etc. Accordingly, these, authorities (?) have influenced the thought of the Christian world. Even Wesleyan/Arminianism labors under the toils of Calvinistic phraseology, i.e., *justification*, [*legal righteousness*] *for made righteous*, even some sense of *penal atonement*. And this acceptance of terminology, but rejection of meaning has put Wesleyan/Arminianism at a serious disadvantage in the outcome of the debate. It is difficult if not impossible to labor with *wrong* meaning and convince a *thinking* person, even with a right conclusion. The defenders of the "sinning Christian" are allowed to spread their poison essentially unopposed. But the lull continues among those that know better. Shall these defiant Systems of Unbelief continue to take the *meaning* out of the Atonement, the *efficacy* out of the blood, the *power* out of conversion, the *life/walk* out of righteousness, and *death* out of sin? Shall these continue essentially unopposed? The time has come...! [1] Romans 1:18-32. [2] 2:1-3:8. [3] 3:9-20. [4] John 1:29; I John 2:2. [5] Romans 3:25. [6] 3:21-5:21. [7] 12:1-2. [8] Vv. 3-21; v. 6 deals with the use of gifts within the limits of faith/doctrine. [9] Chapter 13. [10] Chapter 14 and 15:1-13.

ROMANS CHAPTER ONE

1:1-7 These verses could well be used as a creedal confession, beginning with “which He promised” for here is a profound confession on faith: We have the Saviour promised (v. 2); His Incarnation (v. 3); His Divinity, sovereign power, death, resurrection, and impeccability (v. 4); the essence of The Great Commission (vv. 5-7).

THEOLOGICAL NOTE: The Impeccability of Christ (1:3-4)

The fact that Christ is one person with two natures Divine and human in hypostatical union preclude the possibility that He could sin. The false doctrine of peccability necessarily assumes a tension in His person, that His humanity could sin, but His Divinity could not. This position divides the person of Christian impossibility– and thus has Gnostic tenets.

God, the Trinity, has no separate existence. God is one in existence, one essence. Thus, if Christ, one of the Trinity could sin, the essence, the Godhead—one Divine nature...under the personal distinction of Father, Son, and Holy Ghost—can sin, and thus self-destruct.

Paul affirms that holiness is innate to the humanity of the Son (Rom 1: 4), if innate, then immutable, for the Son’s person is grounded in His Divinity. Accordingly, what He ever was, He *IS*, and shall ever be (Heb 13:8). Christ could not sin: 1) As God, He could not be tempted. Jas 1:13 states that “...God is *untentable* (*apeirastos*) by evil...” 2) As man, He was tempted/tested “...in all things according to a likeness (of our *nature*), *except by sin* (*choris hamartias*).” Note, the adverb *choris* states with exactness the range of temptation *except by sin*. Christ was tempted in all aspects of essential human nature (Heb 2:14-17), but sin is not *essential* to human nature. Sin belongs to fallen human nature. Christ is *other than* we and did not experience sin in any sense whatsoever, either by temptation or act nor could He.

1:1 the gospel: Properly, *a gospel*; literally, the gospel is *good news*. Paul develops the grand gospel theme in Rom, showing that believers are delivered from all sin, being actually **made** righteous. We are thus restored from the fall, in Christ. With respect to this mighty truth Reformation and Reformed (all Calvinists) teachers stand in *unbelief*, stripping the gospel, or good news on of faith: We have the Saviour promised (v. 2); Christ’s Incarnation (v.3); His Deity, sovereign power, death resurrection, and of its very essence. The other gospel leaves believers, so-called, in sin in this life. This is not good news.

1:3 His Son: The term “His Son” constitutes an equality of the Son with the Father; hence, consubstantial...the very same God. The Incarnation is powerfully stated in two phrases referring to “His Son” *kata sarka* (according to flesh) and *kata pneuma hagiosunes* (according to a spirit of holiness [v.4]). These phrases affirm perfect, complete humanity of the Christ in the flesh and holiness of His spirit. As the Incarnate Son of God, He is thus impeccable.

1:7 to all: Here Paul resumes the salutation begun in v. 1. In vv. 2-6, he makes a parenthetical statement, establishing the gospel and his apostolic call firmly upon the Incarnate Son of God.

called as saints: Better: *called holy ones*. This phrase translates *hagiois* (holy ones), not “saints” as in the OT sense of *consecration* or *separation*, and so *ceremonial* or *declarative*. The term is used here in the moral sense of persons made holy or Christ like. *Holy* is doubtlessly used here as a fact of any of the blood-washed, whether “holy” *initially* or *wholly*, i.e., *entirely* (cf. 1 Th 5:23).

1:9 unceasingly: Paul regularly remembered these Christians in prayer, though unseen. This mindfulness bespeaks the health of the “body” life and function in Christ members one another.

1:10 by the will of God I may succeed in coming: Here Paul Divine permission to visit the Roman Church (cf. Acts 16:6-7).

1:11 impart some spiritual gift: A supernatural gift is in mind. A Christian grace can hardly be the thought in this language. *Charisma*, used here, means *gift*, and is in the neuter gender. Had a *grace* been in mind, *charis* would have been used, and is feminine gender. If the Holy Spirit had been in mind as a gift, *drea* would likely have been used. *Drea* is never used in reference to the *spiritual gifts*, but of ministry gifts (cf. Eph 3:7; 4:7); and *charisma* is not used with respect to the Holy Spirit as a gift, except, perhaps, implicitly where the term *charisma* is used as a fact, as is *drea*, with respect to salvation (cf. Rom 5:16-17). Thus a spiritual gift is meant here, but unbelief has perverted the Divine intent.

By a gift given or imparted, the believer is enabled to move in a dimension of power otherwise impossible. This power is a unique *manifestation* limited to the “spiritual gifts” (cf. 1 Cor 12 & 14). The baptism of the Holy Spirit gives *power* and *heart purity* (Acts 1:8; 15:8-9) or power *innate*. This power is described as power received and power that works in us (Acts 1:8; Eph 3:20). Power the *manifest* and *innate* is characteristic of the *New Church*. Thus the secret of the early Church’s mighty exploits was the power manifest and *innate* the absence of which is the modern church’s decline. (See notes at Rom 11:29; 12:6-8.)

may be established: Better: *for the purpose of being strengthened*. They were already established; hence, the bestowal of some spiritual gift is for ability to do warfare in the spiritual realm. (Note that purpose is expressed by the construction *eis* with the infinitive *strichthnai* [to be strengthened].) [THEOLOGICAL NOTE here on gifts](#)

1:12 that is: Wrong. It should read, *in fact; that is*, is explanatory. Paul makes a statement: “*in fact (de)*, **this** is to be encouraged.” *This (touto)* is a reference to “*charisma...pneumatikon* (spiritual gift) of v. 11, which the unbelievers consistently try to explain away. This v. should be translated as follows: “in fact, this is to be encouraged among you, through the faith in one another, both yours and mine.” Note, the translators put another *twist* in this v. “may be encouraged” is totally unwarranted; there is NO verbal form here in a potential mood whatsoever.

1:14-16 I am under obligation...I am eager...I am not ashamed: Paul’s urgency in the spread of the gospel to the world is thus summarized as he presses on toward Spain. May this urgency once again impel the Church.

1:16 the gospel...it is the power of God for salvation: Note that it refers to the gospel; *power* and *the gospel* are inseparably combined, the purpose of which is: *for salvation*; the sphere of which is: *to everyone who believes...the Jew...the Greek*, thus conditional; the source: *from God*. By both particular and general reference to humankind *everyone (panti) Jew*, and *Greek* (all others) believing is in reach of all. Paul thus rules out Calvinistic *limited* atonement, also called *particular* redemption and *definite* redemption.

According to the Reformed Calvinist, Christ died only for the elect; hence, for them, *definite* redemption, while eternal damnation awaits all others, including non-elect infants. But this perverts the gospel, utterly. Redemption is for all, CONDITIONED on believing. Believing then is the particular of the gospel!

WORD STUDIES:

1:16 Power translates *dunamis* innate, inherent power. *Dunamis* is in the predicate nominative position with the verb to be *estin, is* and thus shows a state of being, not action. Further, *dunamis* has no article, a construction emphasizing the *quality* of the power, i.e., power unto salvation for all who believe. Thus, the gospel combined with faith = a mighty deliverance from all sin in the here and now.

Of God treats the construction *Theou* as a genitive; it is an ablative of source *from God*, i.e., the inherent power of the gospel is *from God*.

For translates *eis*, which may be translated: *unto, to, for*, etc. If *for*, the conditional nature of salvation is emphasized with a view to salvation; if *to, unto*, the terminus or end is emphasized unto salvation both of which are correct in context. *Salvation* translates *soterian*, from *soter* Savior. The soul then is as saved as it will ever be.

1:17 For in it: A reference to the gospel of v. 16, which was shown to be inherent with power to deliver. The gospel thus reveals a righteousness not previously known or experienced. So, not the declarative righteousness of the Law, advocated by Reformation and Reformed advocates.

Shall live by faith: Faith is not simply something one has; it is wrought into life itself *shall live*. This life from God begins by faith, and so continues *from faith to faith*. Faith/life then is not simply in the *act* of a moment, securing one for all eternity, but faith is stability *throughout* the Christian pilgrimage *shall live by faith*.

the righteousness of God: Properly, a *righteousness from God*. *Righteousness* is without the article (the), emphasizing quality. *God* is an ablative of source righteousness *from God*. Accordingly, righteousness is not externalized, and so positional or declarative, ruling out infusion of righteousness into the believer. Righteousness is *from God, making righteous* (2 Cor 5:21b; 1Jn 2:29; 3:7b) or *a new creation* in Christ (Eph 4:24; Col 3:9-10). Righteousness then is *from God*, His gift to man, and accords with the character of the God of righteousness.

1:18 suppress the truth in unrighteousness: *suppress* translates *katechonton* hold down, suppress, hinder; and so truth is rendered inoperative. *In unrighteousness* is a locative of sphere, showing that the suppression of truth breeds in the sphere of a corrupt soul, and that it is necessarily a *moral* sphere in unrighteousness. Suppression of truth and proclamation of truth are not equal, and cannot be mixed. In the gospel context, *to suppress* or *to proclaim* then constitutes an absolute at opposing moral spheres unrighteousness or righteousness. So, the choice is clear: to reject truth is to embrace error; to accept truth is to reject error!

1:19 is evident within them: The truth was revealed, but it was not nurtured, thus suppressed.

1:20 divine nature: That is, *Divinity (theiotes)*; we have *Godhead* in Col 2:9 (*theotetos*).

1:21 became vile: The sphere of their futility: *their thoughts*; their judgment: *their foolish hearts were darkened*.

1:22 they became fools: ...because they did away with God (v.21).

1:23 exchanged the glory...of God: They now provide their own answers; their own gods, as do humanists, modernists, liberals, etc. They traded for an image...became idolaters.

1:24 therefore: Because of the preceding evils, *God gave them over*. They are thus in the grip of another power. The sphere: *the lusts of their hearts*; the extent: *to impurity*; the purpose: *that their bodies would be dishonored*. Judgment has fallen as they revel in the evils which they crave, and they will have it so!

1:25 exchanged the truth: So the light was put out; hence, the awful exchange truth for a lie; light for darkness. With the light of revelation now put out, they are in a fallen condition beyond which they cannot see.

1:26-27 For this reason: A reference to vv. 24-25. *God gave them over*...translates *paredoken*, an aorist tense verb, which could also be translated, *handed over*. So the solemn once-for-all act of the sovereign God in a just and righteous response to sin...*handed over* or *gave over*.... How utterly awful! Note the extent: to vile passions against nature women with women, men with men.

burned: Unbridled lust burned as a fire out of control...and so passion raged in a sphere that is completely removed from all that is natural.

receiving: Properly, *receiving back (apolambanontes)*, i.e., the just judgment for their sins; the sphere of judgment: *in their own person*. Thus, God in judgment, *handed them over* to their affections, passions, desires, thoughts until all stability for life was gone. And so, perversion runs its unbridled course in lives that have *exchanged the truth*, and provided their own answers in independence from the One on Whom all are so utterly dependent, God!

1:28 God gave them over: Note the manner: *just as*, i.e., the open judgments correspond to their sins; the extent: *to a depraved mind* (better: *reprobate mind*); the purpose: *to do things which are not fitting*, i.e., the lusts of evil in vv. 29-31.

WORD STUDIES:

1:28 Reprobate translates *adokimon*, which means *not standing the test*. God, as do men, acts in hope. He creates no one for the purpose of reprobation. God creates all mankind for fellowship, with a perfect will in mind. And when men stand in the face of God and defiantly reject Him, they have not *stood the test* of Divine purpose disqualified, rejected.

1:32 approval: Approval of those who do the sins listed above; thus, a solemn indicator as to where a culture is morally. This *approval* of sin, and the necessary rejection of righteousness, is morally fatal to any people; for the absolute truth has been traded, and in their depraved minds, it must give way to a relativism that *approves* their sins.

CHAPTER 2

2:1 Therefore: A reference to previous statement in v. 31, and especially to 1:18-20.

without excuse: Although the Jews are not mentioned until verse 17, Paul evidently has them in mind. The Gentiles of 1:20, without Divine revelation, are declared to be *without excuse*. So, all stand without excuse the Gentiles on the ground of *creation* and the *Law of conscience*, and the Jews on the ground of the *Law of Moses* or *Divine Revelation*.

every man: *Properly, O man.*

Another: Better, the man of a different race, i.e., Gentile.

practice the same things: The various evils noted in 1:28-32. The verb *prass, to practice*, in vv.1,2, & 3.

WORD STUDIES:

2:1 Dio, translated *therefore* is an inferential conjunction pointing to an evident reference.

Without excuse here translates *anapologtos*, compounded of alpha privative, *a*, = English *un*, negating *apologeomai*, to speak in one's defense, hence with the alpha privative *defenseless, without defense*.

The man of a different race is a full translation of *heteron* gender etc. So, *heteros* is different as to kind.

2:2 we know: An expression for a generally recognized truth *we all know* (cf. Rom 3:19; 7:14; 8:28).

rightly falls: A weak translation for a profound truth *est in altheia...is according to truth*, i.e., the judgment of God is objective. Truth is the standard of judgment.

WORD STUDIES:

2:2 Altheia, truth, is compounded of alpha privative, *a*, = English *un* and *lanthan*, to escape notice; hence, the compound *alêtheia*, shows the hidden condition as revealed in its true state: *to bring to light, to reveal, truth*.

2:3 do you suppose? Paul moves from their behavior *prass, to practice*, to do, to their thinking, i.e., "do you suppose...YOU will escape...?" Note, *you* is emphatic; the Jew reasoned that judgment was for the Gentiles, not the seed of Abraham. John the Baptist, Jesus, and here, Paul sounded the alarm to awaken them from the slumber of a false security (cf. Mt 3:9; Jn 8:33, 37).

2:4 or do you think lightly? Better, despise.

Not knowing: Wrong thinking grounded in an arrogant twist to a great truth; they were Abraham's seed a truth which should have been the basis of repentance, not presumption; mercy, not wrath.

Repentance: the result of God's goodness in action...the reorientation of the mind as to one's sinful ways...as to God's purpose for one's life.

WORD STUDIES:

2:4 Repentance, translates *metanoia*, compounded of *meta*, after, and *noia*, thought; hence, *afterthought*, i.e., thought after the fact. Paul shows in 2 Cor 7:10 that *godly sorrow* is an underlying attitude toward sin that produces repentance. "Godly sorrow does not proceed from human exposure of wrong conduct, but is an internal realization of the soul's guilt in the sight of God." The sinner will never forsake his sins until there is first godly sorrow and repentance.

2:5 because of your stubbornness: In the original we note three of these *according to [because]* statements...sometimes, as here, lost in translation: *kata altheian*...according to truth (v.2); *kata...tn alpotta sou*...according to your hardness (v.5); *kata ta erga autou*...according to his (the) works (v. 6). Thus, God acts *according to what is*, as it relates to truth. His judgment of *all man* of vv. 1 & 2 (the Jew) and *the man of a different race* of v. 3 (*ton heteron*...the Gentile)) ccords with truth and righteousness.

Wrath in the day of wrath: We note several points here: 1) that the wrath of God is upon all sin; 2) that one sin of Adam and Eve brought spiritual and physical death upon the human race (Rom 5:18); here two supreme issues are evident *election* and *sin*. In what sense then may the elect (the seed of Abraham), though in sin, benefit *in the day of wrath*? The elect Jew is here shown as having no advantage whatsoever over any other sinner or heathen. An elect Jew is shown as having gone to hell, according to Jesus (Lk 16:19-31). Election offers security to no person at any time Jew or Calvinist while in rebellion; for all are excluded from the benefits of *grace* by sin and unbelief.

THEOLOGICAL NOTE: Election and Sin Mutually Exclusive (Rom 2:1-5)

Paul argued with the elect Jew of his day that election apart from righteousness profits nothing. Today we argue with the so-called elect Calvinist, who claims the security of the believer *even while in sin*. This class of "the elect" are in UNBELIEF that the blood of Christ saves from sin in the here and now, but they contend that they are saved from the wrath to come because elect. This form of unbelief blinds its subjects to the truth that sin excludes every benefit of the atonement, utterly, unless forsaken.

"O man," who ever you are that does the "same things" as do the rest of the heathen and sinners, you are in the same presumption and arrogance as were the elect Jews of Paul's day; and if not led to repentance, to the same dreadful fate *cut off* without God.

It is a grave matter that as the elect Jew reasoned that judgment was for *the other man of a different kind* (*ton heteron*) the Gentile, not the seed of Abraham the elect Calvinist thinks that the judgment of God is, likewise, for *the other man of a different kind* of sinners, i.e., non-elect sinners. The Jew contended for security grounded in an election because Abraham's seed; the Calvinist's security rests in the claim that God punished God, the Son, for the sins of the *elect*; hence secure, their sins not being liable to punishment.

But faith in the atoning benefits of Christ's blood cannot exist in the sphere of falsehood and lies. It can only exist in truth and obedience, as these are mutually necessary to each other. Therefore, an election apart from the truth of Scripture is no election at all. There is no such thing as faith/election mixed with sin and rebellion. Both exist only in elements of truth. Accordingly, the elect Jews were rejected because of sin (2:12b-13a); and the non-elect Gentiles were justified on the ground that they *do instinctively the things of the Law* (2:14a). That the elect were rejected because of sin, and that the non-elect were accepted because of obedience shows that Calvinistic election is false to the Scripture. Election is necessarily of a *corporate class* known as the body of Christ, who are distinctive as to character *holy and without blame before Him* (Eph 1:4b).

2:6-10: These verses depict judgment as according to our *deeds* or *works* (*erga*) [v. 6]. Perseverance then is apart from Calvinistic election. It is by enabling grace...and by the power of faith. Faith is not a mystical act securing one for eternity; it is rational and behavioral; thus, what the *mind* accepts, the *will* does. Faith cannot stand-alone; it requires an Object of obedience, Christ.

Disobedience cannot properly lay claim to either faith or grace (v.8). This is true whether an elect Calvinist, "religious sinner," or heathen; accordingly, the judgment of all sin and evil is set forth in v. 9.

2:11 no partiality with God: God is just, holy, and righteous, because of Who He is then, His nature can admit no *partiality whatsoever*.

2:12 for all: All are alike in God's sight, in that, the standard of judgment is truth in accordance with our works.

without law: There is still no partiality even though the Jew has the Law, and the Gentile does not. God will judge the Jew by the Law, and the Gentile by the law of conscience. The same standard of judgment is applied to both systems of law.

2:13 hearers...doers of law: The *hearers* only will stand condemned, but the *doers* are justified, i.e., *declared just*.

Justified: The verb *dikaioō* occurs in Rom about 15 times. The KJV is translated *to justify*, except in Rom 6:7, it is translated *freed*. So, the KJV is translated in the Calvinistic tradition with the phraseology of a *law* or *legal righteousness*, whether under the OT or NT. Based on *penal* or *legal* atonement, the believer is not **made** righteous, he is simply a "saved sinner," merely declared righteous, but not in fact.

Justified is used here, as in a few other places in Rom, as under the Law: *acquitted, justified, righteousness imputed*. These meanings of the Law are carried over into the NT, perverting the gospel of righteousness *in fact*. See **Theological Note** ch 5

2:14 Gentiles: This term is used variously: of nations generally, including Jews, of non-Jews *the heathen, nations, Gentiles*. Here the usage is restricted to Gentiles who *may do* the things of the Law of conscience.

2:15 conscience: Even in a heathen context the conscience gives witness to the actions of the will with respect to the Law written on the heart the conscience is witness; the heart is the statute book; God is judge.

2:16 according to my gospel: Paul uses this expression in Rom 16:25 & 2 Tim 2:8. "My gospel," what precisely is meant? The other Apostles tended, at first, to have a *traditional* view of the gospel, which would have slanted Christianity as developed or perfected Judaism; but for Paul, the herald, and apostle, and teacher of Gentiles, "my gospel" antedated Judaism. Thus he was: ready, unashamed, unafraid, and proudly proclaimed *my gospel!*

2:17-24 These verses give the *condition* (vv. 17-20; in grammar the *prodasis*) and the *result* (vv. 21-24; the *apodosis*), and should be read as a logical whole. Verses 17-20 state the *condition*, noting 10 or so areas of Jewish arrogance: YOU, a Jew, rely upon law, boast in God...etc. Verses 21-24 state the *result*, noting 6 or so areas in which they are hypocrites: the one teaching...do you teach yourself? You preach...not steal, do you steal? etc. They are thus made to face their sins, traditionalism and hypocrisy.

2:21 another: This is an echo of 2:1, and a solemn reminder that the covenant opportunity has yielded noncompliance and sin. The chosen people have thus rejected the Holy One of Israel.

2:25-29 Circumcision is the dominant issue of the rest of the chapter, and valid only under law. So, circumcision without law is nothing (v.25); and conversely, if the Law of conscience be observed by the heathen or uncircumcision, they are forensically of the circumcision (vv. 26-27). Paul now shifts to NT circumcision, which is by the Spirit in the heart, not flesh; the Jew is the inward man, not national, not racial (vv. 28-29).

In the OT, circumcision was of the flesh and a *sign* of belonging to Yahweh (Gen 17:9-14; cf. Ex 4:24-26; Jos 5:2-12). In the NT, circumcision is made without hands in the heart, *putting off* the body of the sins of the flesh (Col 2:11; 3:9). This is heart purification by *putting off* the carnal or sin nature. Note that Israel was not allowed to go on and possess the land until circumcision a type of Spirit circumcision after which the manna ceased and they did eat the fruit of the land Jos 5:7, 12). The enemies of the land thus fell before them or fled in defeat.

Accordingly, Jesus put a restraining order on the Early Church, not permitting them to go on and evangelize) Acts 1:4) until they were empowered by the Holy Spirit (Acts 1:8; 2:4). Only by the baptism of the Holy Spirit can the Church succeed in spiritual warfare and world evangelism, as time has proven.

CHAPTER 3

3:1-9 In 1:18-32, Paul described the moral condition of the Gentiles as corrupt by nature, and desperately wicked, even though God had endowed them with *conscience* and its *law*, and revealed Himself to them *in nature*. In chapter 2 the moral condition of the Jews is described as no better than that of the Gentiles, over whom superiority is boasted. So, being placed on a level of equal condemnation and guilt with the Gentiles, the Jews are much dissatisfied and a dialogue ensues in these verses.

3:2 the oracles of God: This phrase is a reference to the OT scriptures, and in particular refers to the prophecies about Christ. This is clear from the unbelief of the Jews in v. 3. They accepted the OT, but the Messianic prophecies they rejected. In Acts 7:38, we have the enlightening phrase: *logia znta...living oracles*. Thus, the *oracles of God* are not dead letters on parchment, but *living* because operative awakening the conscience, fulfilling promises, curses, etc.

3:3 the faithfulness of God: The rest of the v. showed that they rightly believed in the immutability of God, but wrongly believed that the covenant promises to the *elect* Jew were *unconditional*. The somber spiritual condition of the *elect* moved Jesus to say to them: “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me” (Jn 5:39). With respect to this *testimony*, they were in unbelief.

3:4-30 *Dikaioō* occurs in Rom 15 times, and 6 times in this ch. (vv. 4, 20, 24, 26, 28, 30). So, concluding the discussion that the whole world is lost and in need of a Savior, Paul rises to profound heights of revelation knowledge, showing *how* God delivers man from sin:

I On God’s part, 1) He set forth His Son an atonement (v.25); 2) on the ground of the shed blood, God has made the supreme provision for righteousness *in fact*. So, legal justification to declare as just must, on the ground of the atonement, give way to being **made** righteous. Under the Law men were justified in the *declarative or forensic* sense. Sin was not removed, but *passed over* (25b), for the blood of the Levitical animal *never can completely take away sins* (Heb 10:11, cf. v. 4 & Jn 1:29). But the supreme provision, the shed blood of Christ, prevailed, doing what the Law or the blood of the Levitical animal could never do; take away sin and *make righteous (dikaioō)*.

Thus, under the Law, as God “passed over the sins,” He was obliged to deal with sin on a legal basis: *to justify, to declare* persons righteous. Legal righteousness was simply forensic, as ceremony pointed to reality.

II On man’s part righteousness is by faith a crisis experience in which regenerative change is wrought thus life in Christ. Conduct then accords with the in-Christ life...*made righteous (dakaioō)*.

When the Calvinist and Reformation advocates speak of righteousness by faith, no regenerative change is understood; so with them, there is no quality of life to exceed the unregenerate condition. The *sinner* goes on sinning. Accordingly, one cannot be heir to the righteousness which is by faith while in rebellion and unbelief. This was precisely the problem of the Jews unbelief. The sinner must, by faith, accept the blood of Christ as efficacious to do what the blood of the Levitical animal COULD NEVER DO; take away his sin!

A synopsis of these verses under discussion, with *dikaioō* in mind runs as follows: 1) Under the Law men were *justified* by a forensic act of God or a legal declaration, and so, *counted* righteous, not made righteous (v.4); 2) the ground for legal justification consisted in the fact that the Law could not *make* righteous (v.20; Heb 10:4, 11). But God in righteous forbearance *passed over* sins, until Calvary (v. 25; cf. Acts 17:30); 3) thus in v. 20, *no flesh will be made righteous [not justified] in His sight* under law. But now *a man is made righteous [not justified] by faith* (v.28) on the ground of the shed blood of Christ (v.25), *apart from law* (v.21); 4) here we establish the meaning of *dikaioō* in Rom and, indeed, in the NT: Under the Law *dikaioō* was forensic, to justify, to declare righteous, etc., but in the NT it means *to make righteous*; i.e., on the ground of the blood of Christ, we now have the reality of the “how much more” efficacy (Heb 9:14), righteousness transcendentally exceeding the “counting as righteous” under the Levitical animal that never could “take away sins” (Heb 10:4); 5) Reformation theology, and all forms of Calvinism, have destroyed the salvation vocabulary of the NT, by perverting the meaning of *dikaioō* to a legal status. The blood of Christ, the Son of God, has been reduced to an EQUALITY with the blood of the Levitical animal neither remove sin or make righteous in this life

3:4 MAY BE JUSTIFIED: *Justified* here highlights all that the Law can do legal declaration, not regenerative.

3:20 by...the Law no flesh will be justified: Wrong. That is precisely what the Law did *justified* persons whose sins were “passed by.” **Note:** 2:13 says that “the doers of the Law will be justified, i.e., forensic or legal justification; but “the hearers of the Law” will not be declared just.

The correct translation is: “by works of law no flesh will be made righteous,” because the blood of the Levitical animal could not remove sin and make righteous. Thus, law brought knowledge of that from which it was powerless to deliver in.

3:21 This verse reveals a *new* day in righteousness: This righteousness is a manifestation “has been manifested;” it is *apart from law* (cf. v.28b). Thus, “Christ is the end of the law for righteousness to everyone who believes” (Rom 10:4). 2) This righteousness was witnessed by the Law and prophets (cf. Rom 1:2). They saw the day when, in

Christ, declarative righteousness must give way to regenerative change: “I will give you a new heart and put a new spirit within you.... I will put My Spirit within you and cause you to walk in My statutes” (Ezek 36:26-27;cf.Heb 8:8-12). This is the day of reformation (Heb 9:10-14). This is the day of freedom from all sin...a day that has provoked more **unbelief than any day in the history of mankind!**

3:24 being justified: The translation should be: *being made righteous...through the redemption...in Christ Jesus.* This is a statement of a new heart, of reformation, of the gospel day, and hence, of the end of law. This righteousness came to us: 1) as a *free gift (dorean)*, as the initiative of God; 2) it came by His grace, favor, delight; 3) it came by way of redemption from sin. This powerful word, whether in relation to the soul or body, has to do with a return to life consequent upon the destruction of the condition that brought death and separation from God.

3:25 propitiation: *Hilasterion* should be translated *atonement*, the purpose of which is to make *provision* for the removal of sin that stands between God and man. Redemption noted above is the *removal* of sin. Christ died for *all; few* will be saved. Thus, *provision* and *benefit* are conditional. Note that Christ fulfills the typology of the tabernacle: He is Priest, Altar, and Sacrifice. John says of Him: “And He, Himself, is an Atonement” (1 Jn 2:2). This is a construction, showing that He is the Atonement and the atonement is He. **Passed over the sins:** This is the ground or necessity for justification, legal, or declarative righteousness, as sin could not be removed until Christ came.

3:26 be just and the justifier: Better: “so as to be just Himself even while making a man righteous by faith from Christ.” Forensic righteousness ceased with the Levitical system; believers in Christ are *made* righteous. Thus, God in justice can no longer *pass over* sin. Calvary being the criteria, not the Levitical animal, sin is removed in the here and now, not after death.

3:28 justified by faith: Rather: *made righteous by faith*, and Paul adds that this is *apart from...law*. This the Law could not do.

3:30 by [ek] faith...through [dia] faith: There is a difference: *By faith* implies that the oracles which the circumcision had especially relates to Messianic promise. By faith in these, “God...**will make righteous** (*dikaiosei, future tense*) the circumcision.” *Through faith* implies that God **will make righteous** the uncircumcision through faith in the Messianic promises newly delivered to them throughout the “gospel day.”

WORD STUDIES:

In vv. 4-30, *dikaioō* is used only once in the forensic sense and is properly translated *justified*. In the rest, it is wrongly translated *justified*.

CHAPTER 4

Introduction: Paul had previously shown that “the doers of law will be justified [forensically];”¹ but that, nevertheless, “by the works of the Law no flesh will be made righteous,² and “a man is made righteous apart from works of Law.”³ Note that the great Apostle moves in sweeping transition to take up legal/forensic righteousness to establish righteousness in Christ that is by faith, that makes the believer righteous in the regenerative sense, not merely reckoned as in the systems of the “sinning Christian.” Accordingly it is shown that this righteousness moves from law to grace, from Moses to Christ; thus, from forensic righteousness to infused or regenerative righteousness. Divine inspiration thus draws from the experience of Abraham, who was said to be both justified by works⁴ and that he “believed...God and it was counted to him for righteousness.” Consistent with his day, it must be noted that all

¹ Rom 2:13b.

² Rom 3:20.

³ Rom 3:28 and notes on vv. 24, 26, 28, 30.

⁴ Jas 2:21.

righteousness or justification was declared or legal, looking forward to the cross; but after the shedding of the blood of the Son of God, righteousness consists in a new creation in Christ by the transforming power of the blood.

Abraham is an ideal man of faith. Yahweh, Christ, appeared to him in the first theophany⁵ to a human being.⁶ Jesus noted that Abraham saw His day and was glad.⁷ So then, from afar Abraham had placed faith in Yahweh, the Christ, and “it [his faith] was *counted* (*elogisthē*) to him for righteousness.” Accordingly, the transition is under way to the mighty realities of that day which Abraham saw from afar, the righteousness which is by faith in Christ. Thus, by a most worthy example in Abraham, the point on faith is made; for he is representative of both the uncircumcision and the circumcision—declared righteous before circumcision, before the Law, before grace.⁸

4:2 if...was justified by works: Since the blood of Christ had not been shed, Abraham was not made righteous in the New Testament sense; he “was forensically justified” or “declared righteous.”

WORD STUDIES:

Was justified translates *edikaiōthē*, the aorist passive form of *dikaioō*. This term should be translated in a forensic or declarative sense—*justified, declared righteous, etc.*—when the context refers to pre law or law times; but when the context is a reference to the New Testament, it should be translated in a regenerative sense: *to make righteous, righteousness, etc.*, not *justified* or a legal sense. In pre New Testament times this is a legal term and has nothing to do with regenerative change in the spirit of man, wrought by the creative power of the Holy Spirit. Reformation and Calvinistic thinkers, insisting on a legal sense, have thus destroyed the salvation vocabulary of the New Testament. [Click: Atonement that Necessitated the Destruction of the Salvation Vocabulary.](#)

4:2-5 justified....justifies: Both these terms are from *dikaioō*, *to justify, to declare righteous* and should be understood in this context in a declarative or forensic sense. It is not to be thought that this legal terminology is in any sense a fiction, for it speaks of an act of God as He legally/righteously “passed over the sins” (3:25b). This He did in the days before Christ’s shed blood because sin could not be removed, nor could anyone be made righteous. See note on 3:20; cf. Heb 10:4, 11; but Calvary ushered in a new dispensation in which those dead in sin may be restored to *holiness, righteousness, and true knowledge*.⁹ Life is given to the dead; sinners are made righteous. This is not justification [that can only be legal], declared righteousness, or acquittal. This is the righteousness of God at work, bringing into being a *new creation in Christ*—in the sphere of His holiness, free from sin. Sin is thus abolished through the effectual verdict of the shed blood. Tragically, Reformation and Calvinistic advocates are in unbelief that the shed blood of Christ makes righteous in the here and now. They have effectually robbed the Church of this truth. The Lamb is robbed of the reward of His sufferings if His blood is no more efficacious than that of a Levitical animal. So, the Judaizers still work the law under the guise of grace.

Note that faith always believes the truth, error never does.

WORD STUDIES:

Counted translates *elogisthē*, from *logizomai*, an arithmetical term, meaning *to count, calculate, enumerate, take into account, to consider, etc.* So, the word connotes a certain *sum, total, essence, or*

⁵ *Theophany*, a visible appearance of God to man in a form or way that accommodates the invisible God to the limitations of humankind. An account of the appearance and message is preserved.

⁶ Gen 12:7.

⁷ Jn 8:56.

⁸ Rom 4:10-12 and discussion under 4:3-24 at Fact seven & Fact eight.

⁹ Gen 1:26-27; 5:3; Eph 4:24; Col 3:9-10.

reality of whatever is *reckoned* or *considered* and is never a fiction as in Calvinistic circles in which what is not true in fact is looked upon as if it were, i.e., Christ's righteousness imputed to "sinning Christians." But in Scripture the *sum* or *reckoning* always has a real result: 1) "Abraham believed...and it [his faith] was *considered/reckoned* for [forensic] righteousness" (Rom 4:3). 2) "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus" (Rom 6:11). Two things are considered or reckoned—the realities of death to sin and life in Christ. And both are equally true. The Calvinist argues but we are *in Christ*. The Phrase, *in Christ*, is a locative of sphere; this sphere cannot admit any person with his/her sin. Sin must be removed before entrance into this sphere.

4:3-22: The noun *dikaioṣunē*, *righteousness*, is used in this chapter 8 times. As already noted, before Calvary, righteousness was legal: *declared, forensic*, etc., but was never imputed in any dispensation in the sense that a moral quality is transferred from one person to another, nor did imputation ever involve *reckoning* which was a non-fact. This Chapter makes a reference to Gen 15:6 three times, at 4:3, 9, and 22.

"Abraham believed God and it was *counted, eλογισθῆ*, to him for righteousness" (v. 3). There is here a great overshadowing fact—the certainty of Calvary looms in the distance. Legal righteousness then exists in three essential events: 1) the certainty of the shed blood at Calvary; 2) faith/obedience toward God; 3) God passed over their sins on these conditions. So, legal righteousness always exists on facts/conditions necessary to the dispensation, never apart from fact in some sense.

The finished work at Calvary ushered in a new dispensation of grace. The great Apostle Paul yet cries: "But now righteousness apart from law [so not legal] has been manifested from God¹⁰...even righteousness...by faith from Christ Jesus."¹¹ Righteousness is "apart from law" because law could not remove sin in the here and now and give life;¹² accordingly, righteousness in Christ is infused, restoring the believer from the death in Adam. Note that the death in Adam and the life in Christ are an antithesis and cannot exist together in the same life.

4:3-24 *Logizomai*, translated *reckon, account, impute*, etc. and occurs 11 times in this chapter. It is a word of precise calculation and not a presupposition of something that does not exist in fact. Whatever is reckoned or accounted exists in fact. Note the facts *reckoned*: **Fact One:** it was *reckoned* (v. 3). **Fact Two:** wage is not *credited* as a favor, but as what is due (v. 4). **Fact Three:** Faith is *counted* as righteousness (v. 5). **Fact Four:** God *imputes righteousness* [forensic] apart from works (v. 6). **Fact Five:** ...lawless deeds...covered (v. 7)...sin... not taken into account/imputed [because covered; not removed...passed over] (v. 8). **Fact Six:** Faith was credited (v. 9). **Fact Seven:** How...was it credited? i.e., faith (v. 10). **Fact Eight:** that righteousness might be credited to them (v. 11), i.e., *all* who believe whatever the dispensation in which they lived; hence, righteousness is trans-dispensational and may be legal or infused, sins not reckoned/passed over or removed. Thus, the method of dealing with sin accords with the requirements of the dispensation—pre law, law, or grace. **Fact Nine:** it was...credited, i.e., faith (v.22; cf. vv. 20-21). **Fact Ten:** it was credited, i.e., faith (v. 23). **Fact Eleven:** to whom it will be credited, i.e., faith (v. 24).

So then, these facts were set down and *credited, reckoned, imputed*, in accordance with the facts/requirements of the dispensation—law, grace, etc. Not on a single instance was the act of a person *credited/imputed* to another; not once was there a *credit* or *imputation* contrary to fact. In every instance that which was imputed belonged to the person to whom imputed. Morality, good or bad, is nontransferable.

4:7 lawless deeds have been forgiven: Better: *were forgiven*. In the Majority Text, Paul is represented as quoting the LXX verbatim. Under the Law people were *forgiven*, i.e., their lawless deeds were *passed over* (Rom 3:25) because they could not be changed and their sins removed. Since sin could not be removed (Heb 10:4, 11), and no flesh could be made righteous (See notes at Rom 3:20); they were justified (See notes at 2:13). So, sin was dealt with in a declarative or forensic sense until Christ came. Forgiveness is a legal term, meaning simply that the offended

¹⁰ God is an ablative of source, *from God*, not genitive.

¹¹ Rom 3:21-22; translation mine

¹² Gal 3:21; Heb 10:4, 11.

party *passes over* the offenses of the offender, drops the penalty, and so there is *pardon* or *forgiveness*, but no regenerative change; thus, the sinner/criminal is at heart the same. But under the Law blessed is this one.

WORD STUDIES:

Were forgiven translates *aphethēsan*, from *apo* and *hiēmi*, *to send away*, etc. Note that in the New Testament sin is removed because the believer is transformed by the power of God and the Holy Spirit abides within. Sinners are not dealt with as simply forgiven or pardoned and the penalty dropped, while sin remains as in the Judaizing tent of Reformation and Calvinistic thinkers.

whose sins have been covered: Better: *were covered*. Sinful acts were covered in Old Testament times and dealt with in ways already noted. But it is significant that *epekaluphthen*, *were covered*, aorist passive, is used only here in the New Testament—and for good reason! Since the cross, sins are no longer *covered*, *pardoned*, *passed over*; the efficacious blood of God's Lamb removes them. Nevertheless, in Calvinistic positional, or declarative righteousness, the blood of the Levitical animal and the blood of Christ are equal in RESULT—neither one removes sin in this life.

4:8 whose sin the Lord will not take into account: Better: *will by no means¹³ take into account...*

4:17-21 It is here shown that Abraham not only had faith, he was obedient. In the period prior to the manifestation of that for which he believed, he walked in obedience and faith with respect to the things that were not as yet, as though they were (v. 17); in hope he believed contrary to hope (v.18), not weakening in the faith (v. 19). Simply put, he saw the impossible, saw the promises and acted on them, and in that did not deny what was (vv.20-21). To believe God then is to be obedient; to be in unbelief is to be disobedient. Thus, obedience is the condition for faith, and the absence of disobedience; and so it (faith) was reckoned to him for righteousness. Accordingly, the very nature of faith is synergistic—God and man in cooperation with His purpose.

The cure for unbelief is obedience/faith and understanding the character of God; that God is good, wise, able, and faithful.

4:25 He who was delivered over: On the one hand Christ actively offered Himself (Heb 7:27b), and on the other, He was here, acted upon, i.e., *was delivered*. This doubtlessly recalls: *Whom [Christ] God, and no other, set forth an atonement* (Rom 3:25a), where redemption through the blood is emphasized.

CHAPTER 5

5:1-11 Here is a clear transition from the external *status, standing* of *legal* righteousness under the Law, to regenerative change within the soul: *made righteous* (v. 1), hence restoration from the Fall as is evident by the gift of the Holy Spirit (v. 5); and *peace with God* (v. 1); *standing* grace, i.e., *this grace* (v. 2). Note that *this grace* is enablement to rejoice in tribulation (v. 3), as well as *in hope of glory* (v. 2). *Standing* grace is that in which tribulation cannot destroy us, but rather develops us: It produces *endurance* (v. 4); *proof* (v. 4), i.e., tried and approved; and *hope* (v. 5). Evidence that this is not legal righteousness shows the Holy Spirit as *having been given to us* as an abiding Presence (v. 5), not temporary as under the Law. Accordingly, the believer is necessarily made righteous by the power of God, a state of being far superior to all legal righteousness, *imputation, declaration, positional*, etc.

This is that righteousness grounded in the shed blood of Christ (v. 9), not a Levitical animal. *Reconciliation* now becomes a reality in actual righteousness. A righteous God cannot be reconciled to the sin/sinner that necessitated reconciliation in the first place (v. 11).

¹³ *By no means* translates *ou mē*, an emphatic double negative.

5:1 Therefore: *Therefore* surveys the previous inadequacies of the Law. Sin could not be removed (Heb 10:4, 11); man could be legally justified (Rom 2:13), but not made righteous (Rom 3:20). *Therefore*, thus declares restoration through “atonement by His, blood through faith.” Thus legal righteousness through the blood of the Levitical animal must give way to that regenerative change grounded in the power of HIS blood. Hence, a *new* creation, *having been made righteous!*

having been made righteous:¹⁴ In Paul’s usage *dikaioō* is his term for the new creation in Christ; that host of the redeemed who are no longer under the Law, nor in the fallen state of Adam. But they are a new creation in Christ. In pagan literature, and the LXX, *dikaioō* is used in the sense to *declare just, right; to justify, to acquit*, etc. Reformation and Calvinistic thinkers use this lofty term in the same sub-Christian sense. In their unbelief that Christ’s blood removes sin in the here and now, they contend for sin in the Christian until after death. His blood is thus made common¹⁵ with that of the Levitical animal if sin is not removed now. Note that whether a person or a tabernacle, for the presence of the Holy Spirit, cleansing must be either from sin or ceremonial, cf. v. 5.

peace with God: This peace is of an internal nature and cannot be derived from any earthly provision, nor can it be taken away by any temporal circumstance. It is the result of becoming a *new creation* in Christ; it is a tranquility in the soul in which all is well apart from outward circumstances.

5:2 in this grace: *Grace* is not here simply a passive benefit, as overpowering or irresistible, but is an active power or enablement in the life of the believer to do God’s will on the earth as it is done in heaven (Mat 6:10).

standing grace: Able to stand in tribulation, etc.

hope: *Hope* is shown here in two aspects: 1) It is the sphere of exultation; 2) it is the end result of proven character, *hope* forged in the fires of tribulation (v. 4). *Hope* then is no passive daydream, but a stimulus to action, to creativity.

5:5 Holy Spirit having been given to us: This statement shows that the Roman Christians: 1) had received the Holy Spirit; 2) were in a spiritual condition to receive; 3) were established. (See note at Rom 1:11.)

THEOLOGICAL NOTE: The Aorist Tense/Participle

Having been given translates *dothentos*, an aorist passive participle, with reference to past, completed action, so given in past time. Grammarians argue against this usage of the aorist participle, but the text can speak for itself. In Rom 5:10 we have *katēllagēmen*, *we were reconciled*, an aorist passive verb, and *katallagentes*, *having been reconciled*, an aorist passive participle. Note that both verb and participle are used interchangeably of the same event, past and complete, in the life of the Roman Church—their reconciliation.

The aorist indicative has diversity: It is *point* action; it is *past* action; it is a simple *occurrence*; it is *constative*; it is an event as a *single whole*, as the building of the temple: But was the temple never *completed*? I say *it was!*” Christ *died* (*apethanen*; aorist, indicative) for our sins” (I Corinthians 15:3). In that Christ *died*, can we say His death was *completed*? Abel was *murdered* (*esphaxen*; aorist, indicative), but can we say the murder was *completed*? (I John 3:12).

While numerous things may be said about the aorist tense, as above—Christ *died* . . . death *completed!* Saul (Paul) *was baptized* in *past* time, the action of which was *completed, finalized*. Consequently, there is no completion of the *baptism* of the Holy Spirit in the life after death—an admission that no Calvinistic scholar can make. It is obvious that something less than honesty prevails in the argument that “The aorist signifies nothing as to completeness”

We here give a few quotes:

¹⁴ *Having been made righteous* is an aorist passive participle, from *dikaioō*.

¹⁵ See Heb 10:29b where the blood of Christ is made *common, koinon*.

Dana and Mantey say: "The aorist signifies nothing as to completeness. . . ." (See p. 96⁶⁴ for further discussion and the reference).

Robertson and Davis say: "The Greek never uses the aorist participle for subsequent action. No example of that use has ever been shown" (See Case Three, p. 231, for discussion and the reference; Case Four, pp. 232-235). Note, these references refer to *The Fallacy of the "Sinning Christian"* at www.crisispub.com/calvinism

Here are four grammarians of renown and trust who twist usage and meaning that they may gain authority over our thinking with fabricated linguistic evidence. This they do to support their false doctrine.

5:6 Christ died: Christ's death was: 1) *while we were still helpless* (v. 6); 2) *while we were yet sinners* (v. 8); 3) *while we were enemies* (v. 10); and that, 4) *Christ died for the ungodly* (v. 6). His death is shown as once-for-all by the aorist tense, not as in continual offerings; hence, the ability to live above sin, and so the cessation of a sin offering.

In the Levitical system of perpetual bloodshed and remembrance of sin, righteousness was declared, holiness ceremonial, and justification legal. But these shadows of the mighty truths about Christ, the Messiah, must give way to regenerative change, to righteousness apart from sin. If sin had not been put away in the life of God's people, the perpetual stream of bloodshed would continue; but not continued because *Christ died in our behalf, once-for-all*. So, *there is no longer an offering for sins*. In Christ sin is done away.

5:8 Christ died for us: False teachers use this statement to prove that Christ only died for the *elect*; so *limited, particular, or definite atonement*, as they call it. Thus, Christ's death is limited to *His people* (Mt 1:21); *life...for the sheep* (Jn 10:15); *for us* (Rom 5:8); *for us all* (8:32), etc. But this extremism fails to make the point that Christ only died for the Church. He died for those who will never be saved, because of their choice, not God's sovereign purpose to damn them for His glory. We read: *God loved the World so that He gave...the Son* (Jn 3:16); *He, Himself, is an atonement concerning our sins and not concerning ours only, but also concerning the world as a whole* (1 Jn 2:2). Clearly, atonement was made for all/whole.

WORD STUDIES: Monadic Construction...Atonement

World is a monadic construction; so it is, 1) indivisible; 2) the only such thing there is, and cannot then be divided into concepts as *elect* and *non elect*, that Christ died for some but not for others. Christ's death cannot be so restricted whatsoever. It is for that company of Adam's fallen race known as **the whole world**.

Atonement translates *hilasmos, atonement, or sin-offering*, not propitiation.

Note, *as a whole* translates the force of the predicate position in the GK NT. The world is its inhabitants, those for whom Christ died.

We note that on the same premise other false doctrines could be formulated: 1) Paul says: *the Son of God loved me, and gave Himself for me* (Gal 2:20). Does this statement exclude the world, even the Church, except me, Paul? 2) *God loved the world so that He gave* (Jn 3:16). Does this mean that God did not love the Church? Nonsense, this is, as is the apostate teaching of Reformed Calvinism on *limited, particular, or definite atonement*.

5:9 having now been justified: No, it should read: *having now been made righteous*. Justification is a legal or law concept of the Levitical system of animal sacrifices and can neither express nor permit the lofty concept of regenerative change. See notes at 2:13 and 3:20.

by His blood: His blood is the ground of every benefit of the Christian faith, not His punishment...the blood! That the *blood...keeps on cleansing us from all sin*¹⁶ does not mean continuous cleansing because of continuous sin. The

¹⁶ 1 Jn 1:7.

continuous aspect is of the Gospel Day as people are restored from the fall.¹⁷ The cleansing is as efficacious and complete with respect to sin as with leprosy. In the one case sin is cleansed or removed, in the other, leprosy.

we shall be saved: Paul now turns to an eschatological emphasis on salvation: 1) *shall be saved* from the grave, i.e., raised, transformed *in a moment (atomo), in the twinkling (hripe)* of an eye.¹⁸ *Atomos* means *indivisible, cannot be cut or divided*, or an instant of time so brief as to make division impossible or virtually timeless; 2) *shall be saved* from the wrath to come.

Consider this: There are tenses in the GK NT to express the aspects of salvation as saved (aorist), the moment of conversion; being saved (present), daily walking with God; and shall be saved, as in the resurrection.

WORD STUDIES:

Keeps on cleansing translates *katharizei*, a present tense verb designated as a gnomic or customary present, expressing a universal or perpetual truth; i.e., the blood of Christ cleanses throughout the Gospel Day. Cf. Mt 10:8, we have a series of present imperatives: *Heal sick ones; raise dead ones; cleanse (katharizete) lepers*, etc. It is evident that these are gnomic or customary presents, as in salvation. They were not to keep on raising the same dead man any more than the blood was to keep on cleansing the same sinner all the time.

5:10 we were reconciled...having been reconciled:¹⁹ Reconciliation is necessitated because sin has come between God and man. Man is thus in a state of enmity and rebellion against God;²⁰ God's wrath abides upon rebellious man.²¹ Reconciliation takes place when the cause that necessitated it is removed—sin. Rebellion and wrath are thus resolved and a state of peace²² exists.

We shall be saved by His life: *His life* is life as a fact, i.e., life Divine and human...one Person, two natures. By His human life He shed the blood of atonement, by His Divine life there was efficacy. Thus, *saved by His life* has nothing to do with the theory of the active obedience of Christ, in which it is claimed that He was obedient for the believer; His obedience is thus imputed to us in the Calvinistic system. But obedience is not transferable from one to another.

5:11 now: The salvation of the soul is in the here and now.²³ There is no positional righteousness from one to another; there is no deliverance from sin beyond the grave. It is an awesome truth that the verb *hagiazō, to make holy, to sanctify*, does not occur in the GK NT in the future tense (*hagiasō*) for obvious reasons: Eternal destiny is sealed in this life, no further deliverance occurs beyond the grave.

5:13 sin is not imputed: Sin is not counted or imputed against them, as was Adam's, who openly rebelled against a given law.²⁴ They had no law except the law of conscience and creation,²⁵ on which ground they are without excuse.²⁶ So death reigned from Adam until Moses.

¹⁷ Cf. Gen 1:27; 5:3; Eph 4:24; Col 3:9-10.

¹⁸ Cf. 1 Cor 15: 51-52.

¹⁹ See note 1.

²⁰ Cf. Rom 8:7.

²¹ Cf. Jn 3:18-36.

²² Cf. Rom 5:1.

²³ Cf. 2 Cor 6:2 and note that day is a *monadic* construction for which see Word Study (now at fn. 10).

²⁴ Cf Gen 2:17.

5:14 not having sinned after the likeness of Adam's sin: Adam's sin (*parabaseos*) was in the light of open rebellion. And so, he fell from the image of God in which he was created, into a state of death²⁷ and separation from God.²⁸ To sin means that someone did something. The human race did not thus sin in Adam's bowels, as false teachers say. His descendants were born in his fallen image.²⁹ Paul clearly so states in this v. that there is sin *not sinned in the likeness of the offense of Adam*, which brought death. Adam was neither created nor born in sin; he was created holy, in the image of God. We are born in a state of sin.³⁰ So, infants³¹ are born with this sin nature, according to the law of kind with the fallen Adamic nature; but did not sin Adam's act of *sin* (*parabaseos*), having sinned "in his bowels," as false teachers claim. Sin in the sense of separation from God happens when we rebel in our own act of sin. We neither sin in the act or rebellion of another, nor are we righteous by the obedience of Another, i.e., Christ.

5:15 the many died: The result of the sin of one man, reported in some detail in v 12. So death passed through the human race because all men sinned (*hemarton*) their sin, not in Adam's bowels. Here *the many* and *all men* of v.12 are humankind in death and separation from God.

the gift by the grace: The favor of God, on man's part, is not by law, not by works, not by our own righteousness; on God's part, not by preference, not by election, not definite to save certain of the elect. On the part of God's provision and man's acceptance, the gift is by grace. **1)** *The gift* cannot be by mere human effort: not by law...cannot be legislated; not by works...cannot be earned, not by goodness...we are fallen. *The gift* cannot exist under these conditions. **2)** *The gift* cannot be by Divine preference: not by predestination of some to eternal life...it is whosoever will; not by universalism to save all...all are not saved; not *definite, particular, or limited* to save some...God loved the world. *The gift* cannot exist under any of these conditions and be *by grace*. **3)** *The Gift* is necessarily conditional; if conditional...God can love the whole world; if conditional...*the gift [can] be by the grace*; if conditional...*the many* can be in Christ apart from Divine preference, therefore, *by grace*. *The gift by the grace* can exist under these Scriptural conditions.

abound:³²...more than enough, overflowed, in abundance; thus, empowering to live holy, to do God's will in this life. What the Calvinist calls grace is a disgrace, impugning blood bought grace.

unto the many: *The many* here are not equal/same as *the many* noted above, *the many who died, i.e., all. The many*³³ here are those to whom the gift by the grace *abounded, the many* in Christ.

²⁵ Cf. Rom 1:19-20.

²⁶ Cf. Rom 2:1.

²⁷ Cf. Gen 2:7.

²⁸ Cf. Gen 3:10,17,23-24.

²⁹ Cf. Gen 5:3.

³⁰ Cf. Ps 51:5, i.e., the Adamic nature.

³¹ We do not believe as the Calvinist that some infants are predestinated to hell, with others for whom Christ did not die; that some "infants themselves...are obnoxious [liable] to punishment by their own sinfulness...cannot but be odious and abominable to God" (Calvin, *Institutes*, 2.1.8.).

³² *Eperisseusen*, translated *abounded*, is a constative aorist. This construction perceives the occurrence of an event as a single whole, regardless of the extent of time. So, grace *abounded* throughout the Gospel Day. An example of this usage is the building of the temple (Jn 2:20).

³³ The many, in the accusative case, are the end or terminus of the action of the verb, *abounded*.

5:16 The Judgment arose [or came]³⁴ by one transgression: Adam's one sin plunged the whole human race into the fall, death and separation from God. *One (henos)* sin brought judgment. Note: 1) judgment of sin is already in place; accordingly, sin was not judged in the person of Christ on the cross by God punishing God, the Son, so that sin no longer brings death to the believer; 2) Sin brings death and separation from God today, as in Eden. But where sin abounds, grace does much more abound.

THEOLOGICAL NOTE: God Punished God, the Son?

Christ was not punished by God, because Punisher and punished cannot be one; God is one. Thus, atonement is Priestly-Sacrificial, not penal. Further, Paul did not finish the quote from Deut 21:23 in Gal 3:13, "accursed of God," often used in proof that God punished God, the Son. But atonement is internalized in Christ in the intrinsic Self-sufficiency of His Person alone—Divinity and humanity, so efficacy. The great Priest officiated the Offering of Himself as the Sacrifice or Sin-Offering. No other atonement theory, penal satisfaction or any other, can remotely lay claim to the exclusive Self-sufficiency internalized in the Person of Christ; all other theories are extrinsic and necessarily laid aside as man-made doctrines. The atonement is discussed in: *The Fallacy of the "Sinning Christian,"* and may be reviewed at www.crisispub.com or studied at www.crisispub.com/calvinism

5:17 those who receive: These persons are in the active voice, and *receive the abundance*, described as *of the grace and of the gift of the righteousness*. Grace and righteousness are not an imputed positional fiction, but a fact in which those receiving *will reign in [this] life*. Clearly human effort cooperates with Divine provision. Man does something with respect to his salvation.

in life: The sphere of the reign, in life, not after death.

5:18 through one³⁵ transgression: One act is emphasized...still plummeted the race into sin and separation from God.

Through one³⁶ righteous act: Here it is one righteous act that is emphasized, i.e., the atonement, the benefit of which may be restoration from the fall.³⁷

5:19 the many were made sinners: Note that the *many* were not *considered* to be sinners, but not really. They were made sinners, actually, factually, historically, really; hence, the necessity of the atonement.

the many will be made righteous: Here righteousness is not simply positional, declared, or imputed, but not in fact. *Were made* and *will be made* translate the same word, except tense. Both have the same causative force to produce, by a single act, persons after their kind. Adam produced *sinners*; Christ produced the *righteous*. And this causative force cannot yield a mix of kinds whatsoever, for there is no righteousness in Adam and no sinners in Christ. Accordingly, the one righteous act of Christ conditionally reverses the fall in Adam.

THEOLOGICAL NOTE: Accounted or Made Righteous?

³⁴ Understood from context.

³⁵ *Henos, one*, as used in this v. of the two Adams, emphasizes single acts of far-reaching results. The act of the first Adam resulted in judgment; the act of the second Adam resulted in righteousness as a fact, not positional.

³⁶ *Henos, one*.

³⁷ Gen 1;26-27; Eph 4:24; Col 3:9-10.

Were made translates *katestathēsan*, from *katisthemi*, *to make* or *cause* someone to become something, i.e., sinners.

Will be made is the same word as above, except future tense, *katastathēsontai*, from *kathistēmi*, *to make, to cause* someone to become something. We note: 1) as surely as *many were made sinners* in fact...and in thought, word and deed, *many will be made righteous*, as certainly...in thought, in word and deed; 2) the past tense, *were made*, speaks of the unconditional result of an act, irresistibly accomplished as surely as the act itself, i.e., all were surely, certainly, absolutely made sinners. The future tense speaks of the conditional nature of an act, not irresistibly accomplished and so conditional, and will happen throughout the Gospel Day; 3) Adam's act, in and of itself, made a world of sinners; Christ's act, in and of itself, did not have the same universal result. The expression, "the many" of the righteous and of the sinners, is not equal in number. See notes on v.15; 4) the state of both classes resulted from one act, not a decree. See notes on Rom 9:11-13, 16-18, on Calvinistic proof-texts for sovereignty, predestination, etc.

5:20 the grace abounded:³⁸ Here Paul puts forth a very strong construction to show the enabling power of grace over the sin in Adam, that we are no longer partakers of Adam, but of Christ. But despite the super abounding grace of Christ, Calvinists, as do many others, impugn grace to a law level by their **unbelief** that super abounding grace enables one to live free from sin. The saved, however, believe this of which Paul speaks.

5:21 the sin reigned in the death: Where there is no death, can cannot exist, reign; sin necessarily exists and reigns in death. Death is the end of life in relation to context. Here death is the fall from holiness,³⁹ the image of God in which man was created.⁴⁰ But saved persons are restored from the fall, and sin still brings death, despite the efforts of the Calvinists to defend sin as consistent with the *in Christ life*.

grace would reign: In super abounding enablement over sin.

through righteousness: Here grace reigns through righteousness. The reign of death has come to an end in the life of the righteous, consequent upon the destruction of the condition that brought death in the first place—sin. The believer is now as free from sin's reign, through Christ, as was Adam in Eden. And when sin takes place death results, whether Adam or the believer.

to life eternal: This life IS a state, through Christ, in Christ, and in Him there is no sin, no death; only holiness, righteousness, life...the opposite of sin and death. This life in Him is eternal.

THEOLOGICAL NOTE: The Gift of Eternal Life not Immutability

The believer is given the gift of eternal life (Rom 5: 21 & 6:23), but it is not a gift that is distinct from the Giver as a Christmas gift and one walks away; it is not life as distinct from one's mother, as in natural birth. It is life strictly and uniquely *in* Christ, in which the believer is apart *from* sin, as Christ is (Heb 7:26). The *in* Christ Life cannot participate in the death of Adam, nor can the death in Adam participate in the Life in Christ. The two kinds life/death are mutually exclusive. Two diverse moral states or spheres—life/death, righteousness/sin—cannot be united in the same life any more than light and darkness can occupy the same space. Eternal life *in* Christ is a crossing over out of sin/death and participation in the Life of that One Who has life in Himself. It may be said, therefore, that we have the gift of eternal life in

³⁸ *Abounded all the more* translates *hupereperisseusen*, a very strong word. The verb, *perisseuō*, *be more than enough*, is prefixed with the preposition, *huper*, *over-and-above*, *beyond*, *more than* (in context). Cf. Eph 3:20.

³⁹ Gen 2:17.

⁴⁰

Gen 1:26-27; cf. Eph 4:24, Col 3:9-10 refer to restoration through Christ.

which we share in His Life, imparted, but not immutable, not in ourselves per sē; eternal life, but not self-existent. Eternal life, therefore, means two different things: For God it is Life in Himself, immutable, eternal; for the believer it is *in* Him, eternal as to kind or quality—in Him, but not duration when another kind or quality enters into life, as with Adam, so mutable by sin.

Eternal life is a gift, but as Robert Law says: "...the gift is not extraneous to the Giver." Dr. Robert Law, *The Tests of Life*, p. 54.

Chapter 6

6:2 May it never be: Paul has just finished the point that as sin reigns in death; now he makes the point that grace reigns in righteousness. Here the question is answered: can grace abound in the "sinning believer?" certainly not! The very point is that grace is enablement to reign over sin. Grace and sin are in antithesis and cannot co-exist in the same life any more than light and darkness can occupy the same space.

6:3 have been baptized into Christ...into His death: Better: *were baptized....* Positively, *we were baptized into Christ* by the Holy Spirit baptism;² negatively, *we were baptized into His death*; hence, the baptism *into Christ*, and *into His death* shows our *life* in Christ and our *death* in Adam. Thus, the believer, free from sin, is restored to fellowship with a holy God. This is restoration *from* the Adamic Fall *to* life in Christ.

THEOLOGICAL NOTE: Baptism by Water or the Holy Spirit?

Baptism is a non-modal term in which meaning cannot be precisely determined apart from context; baptism cannot thus stand-alone. Baptism may be ritual, in water (Acts 8:35-38); or as with Jesus, His death was referred to as a baptism (Mk 10:38), and as sanctification, i.e., a setting apart unto sacrificial death (Jn 17:19; cf. 10:17-18); believers who receive the Holy Spirit are said to be baptized by Him (Acts 1:5; 11:16; Rom 6:3-6; 1 Cor 12:13; Gal 3:27).

Note here that various terms are used in Scripture for the baptism of the Holy Spirit. The promise to the Apostles was: "you will be baptized by the Holy Spirit" (Acts 1:5). The fulfillment of the promise was: "they were all filled by the Holy Spirit" (Acts 2:4). Thus, it is clear in Scripture that *baptism* has numerous synonymous terms—*death*, *sanctification*, *baptized*, *filled*, *baptized into Christ Jesus*, etc., as in Rom 6.

Here *baptized into Christ Jesus* and *baptized into His death* are the work of the Holy Spirit, not water. This baptism is that *newness (kainotētē)* of life that never existed under the Law, neither does it exist under the punishment of legal atonement. This new life is *in* Christ on the ground of the shed blood.

In this dispensation of grace, mankind is restored from the image of Adam in which he was born to the image of God—righteousness, holiness, and true knowledge—by the baptismal power of the Holy Spirit. So, this restoration is spiritual/moral and is accompanied by the mind of Christ or right thinking, objective thinking in line with truth.

Thus, *Christ is the end of the Law for righteousness* (Rom 10:4; Heb 10:4, 10; accordingly, He is the end of all sin for those who are baptized into Him; for this is a baptism *into His death*, an induction *into Jesus Christ*, a walk in *newness of life*.

6:4 in newness of life: This *newness of life* is new in the sense that it never existed before, among Adam's fallen race, but now exists in both *newness* of the soul and a daily walk to those *in Christ*.

WORD STUDIES:

¹ Rom 5:1.

² 1 Cor 12:13; cf. Lk 3:16; Acts 15:8-9.

Newness translates *kainotēti*, only here and Rom 7:6. This *newness* marks the difference between the OT and NT, between those in Adam and those in Christ. *Newness* then is the result of *restoration* from the fall by the power of the Holy Spirit. See note on v.6; cf. Ezek 11:19; 18:31; 36:26; Gal 6:15; Eph 4:24; Col 3:9-10; also Gen 1: 26-27 with 2:17 and 5:3.

6:5 united with...in the likeness: The two sides of this union are His *death* and *resurrection*; we share in both if we are in Him. The descriptive language of this section clearly shows that the old life in Adam has been put to an end by *baptism into death, buried, crucified*, etc.

6:6 our old self was crucified: No! *old man*. The *old man* is the carnal, Adamic, or sin nature with which we were born.⁴ He was put to death by crucifixion: *was crucified*, past tense. Crucifixion took place when *we were baptized into Christ Jesus*.

the body of sin: This phrase has the same value in meaning as the *old man* or carnality. So the *body of sin* in Adam is *done away* (*katargēthē, destroyed*). This spiritual death in Adam⁵ was done away by crucifixion.

may be destroyed: The purpose of the crucifixion is stated: that the *body of sin may be destroyed*, done away with, abolished, wiped out. The *old man* can only be destroyed; he cannot be suppressed. He is at enmity with God. So, the new man that is subject to God, and the old man that cannot be subject to God, cannot exist together in the same life; one or the other must go.

WORD STUDIES: Sin Removed in the Here and Now

In Col 2:11 a similar concept is expressed: *the putting off of the body of the sins*, and 3:9 *having put off the old man*. Now, the point is this: Paul invented the term putting off to express in the strongest possible terms the utter thoroughness of the riddance of *the body of the sins* or *the old man*. The term used, *apekduōsis*, did not exist in the whole range of Greek literature until Paul coined it to express this miracle of restoration from the fall by the blood of Christ. The preposition, *apo*, was prefixed, denoting separateness; another, *ek*, denoting outness. Thus Paul breaks the boundaries of thought and thinks what cannot be thought apart from our redemption.

Since the sin nature is only dealt with in terms of destruction, the Scriptures never use any term that implies or states suppression. There are a number of terms that could be so used: *hold down* (*katechontōn*; Rom 1:18); *were holding* (*sunechontes*; Lk 22:63); *bound* (*edesen*; Mk 6:17); *withstand* (*kōlusai* Acts 11:17). Significantly none of these terms, or any other, is ever used in the NT for the suppression of sin or sin nature.

6:7 he who has died: Death constitutes a release from all claims and activities with respect to that to which one died. In this context death is with respect to sin.

freed from⁷ sin: Better: *has been made righteous* (*dedikaiōntai*). This is not a forensic or judicial justification in which the penalties are dropped but sin continues, as under the Law; it is a regenerative act of the Holy Spirit in which one is actually made righteous and sin is done away by: 1) death to Law/husband (Rom 7:1-4; cf. 6:14b-16); 2) the *old man*—sin nature—*was crucified* (v. 6); *died* (v.2); *destroyed*. Note that all these verbs express certain finality to the sin issue in the in Christ life.

⁴ Ps 51:5. Note in v. 6, David cried: *un-sin* (*purge*) me.

⁵ Gen 2:17.

⁷ *From* translates *apo*, a preposition denoting separation from; thus, the nature of sin to righteousness is spatial—*from*. Accordingly, the issue is *moral* in which sin is removed, not legal or forensic declaration, dropping the charges: *condemnation, penalty*, etc., but sin continues more or less.

6:8 we shall...live with Him: *Living with Him* is conditioned on whether we died to sin or not—if we died. There is no sin, no death, and no corpse *in Christ*.

6:10 He died to sin:⁸ No. Christ's relation to sin is so singularly *other than* that of the fallen race that He cannot be said to die *to sin* in any sense whatsoever. In His *other than* we role, as Priest and Sacrifice, He died *with respect to sin*.

once for all: That Christ's death was *once for all* shows transcendent superiority over the Levitical animal. His death was once, to be no more because efficacious to remove sin in the here and now. Heb 10:18 affirms: "there is no longer *any* offering for sin." In vv. 4, 11, it is noted that the Levitical sacrifices could not remove sins; hence, the need for perpetual offerings and a perpetual stream of blood that never could remove sins. So, continuous offerings must give way to the once-for-all Offering.

6:11 consider yourselves to be dead:⁹ We note here several things with respect to *consider* or *reckon*: 1) dead and alive are direct objects of the verb *consider*—dead to sin, alive to God. The force of *consider* or to *reckon* is equally factual as to both objects—death and alive. So, the force of facts applies equally to both objects. 2) We are as really *dead to sin* in the here and now as we are *alive to God*; neither concept is a positional fiction nor an as if;¹⁰ both are facts of the here and now. 3) Both Calvinist and Reformation thinkers affirm that the relationship of the believer to Christ is *considered* or *imputed* (*logizomai*), and that the believer is not in fact dead to sin; and although not actually made righteous that one is reckoned to be in Christ. 4) There is no sin in Christ—His Person or His body, the Church.

6:12 Therefore: On the ground of the fact that: 1) we died (past tense) to sin (v. 8); 2) Christ died *once for all* (v. 10) in atoning death with respect to sin; and so, as dying for sin ceased with the perfect Sacrifice, so the efficacy of the Sacrifice to produce freedom from sin; 3) on the basis of these facts, we now *consider* or *reckon* that we are both in a state of death to sin, and alive to God (v. 11); finally: *Therefore do not let sin reign....*¹

THEOLOGICAL NOTE: Sin and Righteousness in Antithesis

1 Jn 3:9 states "Everyone having been born out of God does not go on sinning because His seed remains in Him; and ability to sin does not continue (*ou dunatai*)...." *Birth out of God* is regenerative change. As in Eden, fellowship with God and sin *does not continue* (*ou dunatai*). Sin is apart from God and *birth out of God* is apart from sin. The two states do not continue or exist in the same life at the same time, as claimed by Calvinists and all forms of the "sinning Christian." For examples of the usage of *ou dunatai* see Lk 14:26-27; Jn 14:17; Rom 8:8, etc. Note, the exact construction, *ou dunatai*, occurs 27 times in the GK NT, 4 of which are in Paul's writings—1 Cor 2:14; 12:21; 15:50; 2 Tim 2:3.

6:13 present yourselves to God: Now that you ARE dead to sin and alive to God....

⁸ This translation must either read for sin or as a dative of respect, *with respect to sin*. The implications of to sin are altogether inappropriate to the atonement in Christ. To sin implies a death much as we die to sin—a wrong implication. See *Focus* in ch. 1.

⁹ *consider yourselves* translates *humeis logizesthe*, an emphatic imperative construction.

¹⁰ See my discussion on this matter at Rom 4.

¹ Rom 8:8, etc. Note, the exact construction, *ou dunatai*, occurs 27 times in the GK NT, 4 of which are in Paul's writings—1 Cor 2:14; 12:21; 15:50; 2 Tim 2:3.

6:14 For...for: Explanatory for: since we died (v. 8), we *consider* (v. 11), etc.; the next for shows a clear severance from the Law and its legal justification and the enablement of grace to live in the victorious provisions of the once-for-all Sacrifice, no more sacrifices, no more inability to live above sin now.

sin shall not be master: Better: *sin will not lord it over you*. This is not a statement of promise, but speaks of the believer's victory over sin throughout the "gospel day."

not under law but under grace: The Law never did condone sin, but was never able to deliver from it; under grace, however, sin's reign has come to an end because of the once-for-all Sacrifice. Would to God that Calvinists and all defenders of the "sinning Christian" forsake the error that the Saviour will co-lord along with sin over the "sinning believer."

6:15-19: Since the Saviour is not in any co-lord relationship with sin whatsoever, we are either sinners or believers—under the lordship of sin or the Saviour. It is not possible to be saved *in/from* sin, *from/in* sin, or *in* sin as claimed by the Calvinist. We are either saved *from* sin as the Scriptures teach, or we are hell bound.

6:17 you were² slaves of sin: No! *You used to be slaves of sin*, with the clear understanding that they are not now.

6:18 freed from sin: A clear statement on the sin issue—*freed from* it.

you became slaves of righteousness: Wrong. The translation: *You were made servants^{1,2} with respect to righteousness* correctly expresses the thought of the Apostle. Regenerative change is the idea in mind.

6:19 now: *Now*, in this time, in this life.

slaves to righteousness: Better: *slaves with respect to righteousness*.

resulting in sanctification: This *sanctification* is not a mere setting apart or consecration. In v. 18 they were *freed from sin*; accordingly, they are *in holiness/sanctification* as a state of being. In the following Theological Note it is clear that sanctification is for the Church in the here and now.

THEOLOGICAL NOTE: Made Holy Now or After Death?

A Past Tense Experience Now

1) In Heb 10:29b, *Sanctified* translates *hēgiasthē*, an aorist tense, passive voice, indicative mood construction, thus sanctification had occurred and the ones sanctified were acted upon by the Holy Spirit in this life, completed action.

A Potential Experience Now

2) But in 1 Th *sanctify* is an aorist tense, optative mood construction. This means that their sanctification is viewed as potential and conditional (optative mood), and when it happens, conditioned on obedience, it will be completed action (aorist tense). Note that the Thessalonians are believers (1 Th 1:3, 6-8). In 3:10,

¹ 2 *You were* translates *ēte*, an imperfect tense, indicative mood, expressing continuous action in past time—*you used to be*.

¹ 3 *You were made servants* translates *edoulōthēte*, an aorist passive verb, and cannot be translated as an active, *you became...*, as is done here. The active sense circumvents the idea of being made righteous.

Paul wishes to “thoroughly adjust the shortcomings of your faith.” In 5:23, he desires that they be sanctified *wholly* or *completely*. *Wholly* translates *holoteleis*, which is made up of *holos*—whole, entire, complete—and *telos*—end, termination, conclusion, last part—hence, *entire sanctification!* So, Paul brings two words into one, neither of which was wanting in the expression of entirety or conclusion, to emphatically express the experience of entire sanctification in the here and now.

Potential/Promised...Indicative/Fulfilled Experience

3) We note that Saul’s baptism by the Holy Spirit was promised in a potential mood and fulfilled in the indicative:

Verse 17 states the promise to see again and to be filled by the Holy Spirit in a potential mood—the subjunctive; though potential, both the healing and baptism occurred in this life. Verse 18 states the fulfillment of both in the past tense or aorist tense, and the indicative mood of reality—thus, he saw again, and arose baptized (by the Holy Spirit [understood by context]).

Saul’s baptism is a work of the Holy Spirit. Note that it was promised that he would be filled by the Holy Spirit in verse 17. That work is fulfilled as a **baptism** in verse 18. [For that discussion click here](#)

Holiness in the Day of Salvation—Now or Never

4) It is further noted that Reformation and Calvinistic advocates have subverted both the only time in which to be sanctified *wholly*, and the urgent necessity of it in this life. They claim that it is an afterlife experience; thus, they deny the moral necessity, and the only time during which the need may be met. They deny that this is the *only day* of salvation! They claim that the great beyond awaits them, at which they fancy that they shall be finally sanctified wholly! But there awaits no one the completion of sanctification beyond the grave!

The verb *hagiazō* (to sanctify *or* to make holy) does not occur even once in the Greek New Testament in the future tense. This fact deals a deadly blow to the false doctrine that *complete* sanctification or holiness awaits the believer on the other side of the grave. Furthermore, it should not pass our notice that the language is not without a *future construction* for *hagiazō* (*hagiasō*, future tense). So, the future construction exists, but there is no sanctification beyond this life. Thus, we have a future construction, but no Biblical future experience beyond the grave! Clearly, there is no salvation or sanctification after death.

So, Holiness Conditional, Not Eschatological

We here note the occurrence of *hagiazō* in several potential moods:

In John 17:17 we have *hagiason*, an imperative of entreaty—*You sanctify*.

In Ephesians 5:26, we have *hagiasê*, an aorist subjunctive—*He might sanctify*.

In 1 Thessalonians 5:23, we have *hagiasai*, an aorist optative—*may He sanctify*.

In Hebrews 13:12, we have *hagiasê* again, an aorist subjunctive—*He might sanctify*.

6:20 when you were slaves of sin: Better: *used to be*,¹⁶ but not anymore.

you were free...to righteousness: Better: *you used to be (ēte) free with respect to righteousness*. Note the two freedoms: 1) In v. 18 *freed from sin*; 2) here *free with respect to righteousness*, and again in v. 22 *freed from sin*. One state of freedom excludes the other; sin and righteousness are mutually exclusive moral states and cannot be brought together in the same life as attempted in Calvinistic and Reformation circles.

¹⁶ Same word, *ēte*; see fn. #12.

6:22 having been freed...and enslaved:¹⁷ The freedom is from sin; the enslavement is to God. These are powerful concepts showing the new way of life—from sin, to God.

resulting in sanctification: And so, holiness as a way of life.

6:23 wages...gift: The wages of sin and the gift of God contrast two different results in the outcome of living. Sin, as in Eden, always brings death and separation from God. Since the apostasy of the post-apostolic church, sadly millions have vigorously promoted this departure from the faith, Calvinists and Reformation thinkers, etc.

the free gift...eternal life: The gift of eternal life is handled among those advocating the “sinning Christian” as a gift that God gives unconditionally, and can never be forfeited even by sin. But this is off premise logic: It MUST be understood that the gift of eternal life, though eternal, is not extraneous to the God Who gave, i.e., eternal life does not come from the outside of God, as a gift given and we walk away with it, with no conditions, never to be forfeited. Eternal life is participation in the Divine nature, and maintained by abiding *in Christ*, and so, secured as the vine in the branch. And the hostile element of sin is neither in the Vine nor the branch. See Theological Note at 5:21

ROMANS 7

7:1-25 Romans 7 is used by Calvinists and Reformation thinkers as a stronghold for the false doctrine of a “sinning Christian.” Their promotion of this system has influenced the thinking of essentially the Protestant world. It is imperative then that the Apostle’s message in Romans 7 be properly understood and duly proclaimed, since it is only the voice of truth that awakens faith to set sinners free from sin and hell.

Hear John F. MacArthur, Jr. on the issue:

“Perhaps the classic example of a sinning believer is the apostle Paul.

“Paul? Yes. The more he matured in Christ, the more the apostle became aware of his own sinfulness. . . . Near the end of his life, when he wrote to Timothy, Paul spoke of himself as ‘foremost of all [sinners]’ (I Tim. 1:15).”⁴¹
See [Barnhouse, Chaefer, Horton](#)

The more he matured in Christ, the more the apostle became aware of his own sinfulness. . . . Near the end

This chapter may be divided into sections as follows: 1-6 show how death frees from law; 7-13 show that the Law reveals sin; 14-25 show how the Law, though good, reveals sin as sin, yet, it is powerless to go the distance and *deliver from* sin.

§ 7:1-6: In this section knowledge of law among the “brethren,” Jews and Gentiles, is assumed. By an illustration drawn from the marriage relationship, Paul shows the liberating aspect of death from law. Just as death frees the married woman from the law of her dead husband (v. 2), so in the death of the Church to the Law (vv. 4, 6), the Church—the body of Christ on earth—is delivered from the Law and its inability to free from the sin it revealed (v. 6). Accordingly, the Church, in this *new* freedom, is joined to Christ—a *different*⁴² husband (v. 4)—to serve in *newness* of spirit (v.6), a freedom from the spirit of defeat and sin, not possible under the Law (cf. Heb 10:4,11).

¹ 7 Both *having been freed* and *enslaved* are aorist passive participles, showing past action. For discussion on this construction showing completed action in the past, see fn. 1, ch. 5.

⁴¹ John F. MacArthur, Jr., *Faith Works: The Gospel According to the Apostles*, Dallas London Vancouver Melbourne: Word Publishing, © 1993, p. 129.

⁴² *Different* translates hetero, (masculine pronoun), *different as to kind*, or *contrast*. Husband is understood from the context.

7:1 the law has jurisdiction: The dominion of the Law is asserted.

7:2 released from the law: The dominion of law is broken by death.

7:3 free from the law: Law is of no effect because of death (vv.2b, 4a).

7:4 you also were made to die⁴³ to the Law: Better... *you were put to death*; accordingly, in Christ the Law has become a dead letter (cf. 6b), which links this verse with the analogy of vv.1-3.

through the body of Christ: Our death, as His, is necessary to that union which forms the body of Christ (cf. Rom 6:2b, 3b, 5, 6; see FOCUS in Rom 6).

The necessity of death is expressly related to God's purpose for the Church—**that you might be joined to another...might bear fruit for God.** Death to the Law and sin was imperative that there may be union with Christ as His body. A so-called "sinning Christian" cannot be joined to Christ any more than one can take *the members of the Christ* [and] *make [them] members of a harlot* (1Cor 6:15).

7:5 while we were in the flesh: NO! **While we used to be⁴⁴ in the flesh,** but this is no longer the experience. Note that here *flesh* has to do with sin—*the passions of the sins*

sinful passions...aroused by the Law, were at work⁴⁵ in the members: Thus, the operation that used to be went with death to sin: 1) operation of the sinful passions were under the Law, to which there has been death; 2) and so, used to be!

to bear fruit for death: This is the end result of the passions of sin? death. Sin always ends in death. There is no such thing as a grace for the "sinning Christian" that forestalls death. As with Adam, and the fallen race *in Adam*, sin always separates from God by death.

7:6 now: *Now* is an emphatic construction in the original—*now⁴⁶*, the present moment.

have been released from the Law: So, freed or dis severed from the Law and its inability to deliver from sin (cf. v. 4a).

having died to that by which we were bound:⁴⁷ The manner of this freedom was by death (v. 4a); the time was when we were married/joined to Christ, a different Husband (v. 4b).

so that we serve⁴⁸ in newness⁴⁹ of the Spirit:⁵⁰ This service is a natural result of the new relationship with Christ, experienced in the sphere of this newness *in Christ*. Note that sin is an unnatural malady and cannot be joined to the believer, much less to Christ, though the harlot church thinks so.

⁴³ *You also were made to die* translates *humeis ethanatothete*, an emphatic construction, an aorist, passive, showing that they were acted upon by God in past time, and His action is no positional fiction, but real, i.e., death in fact.

⁴⁴ *Used to be* translates *emen*, an imperfect tense, expressing action of a continuous nature in past time. Note that there are several imperfects in Ch. 7, dealing a deathblow to the fallacy that Rom 7 teaches the highest state of Christian experience in this life and that the Apostle here groans under sin, as held by Calvinists and Reformation teachers.

The imperfects will be noted in their place.

⁴⁵ *Were at work* translates *energeito*, an imperfect tense verb, *used to be at work* or *used to operate*, but no more.

⁴⁶ *Now* translates *nuni*, a lengthened form of *nun* to emphasize the present—*now...this very moment!*

⁴⁷ *We were bound* translates *kateichometha*, another imperfect, so *we used to be bound*.

THEOLOGICAL NOTE: New Creation *In* Christ, Not “As If”

Here *newness* translates *kainotēti*, (from *kainos*) the kind of *newness* that never previously existed; this is the human spirit newly restored from the fall. In Romans 6:4 *kainotēti* is the new walk of the Messianic age, i.e., restoration from the fall by *new* life *in Christ*. Note that the phrase *in Christ* is a *locative of sphere*, literally location—in Christ. No sin is admitted here!

This life is expressed in Ephesians 4:24 as follows:

“. . . to put on the *new (kainon) man, the one having been created (ktisthenta)* similar to God in *righteousness (dikaiosunē)* and *holiness (hosiotēti)* of the truth.” (See footnote 26, page 31.)

Cremer says that *kainos* (new) “. . . denotes what is **new, inasmuch as it has not previously existed, or as, in contrast with what has previously existed, it takes the place thereof . . .**” (Hermann Cremer, *Biblico-Theological Lexicon of New Testament Greek*, Edinburgh: T. & T. Clark, 1954 Reprint, p. 321).

Reformed systems reject the *kainos* man, insisting upon the “old man,” hence a “sinning religion.” The *kainos* man is a restoration to the image of God. (See Genesis 1:27; Ephesians 4:24; Colossians 3:9-10.)

Just as we have the *kainos* (new) man, we have *new* covenant, *new* commandment, *new* song, *new* heaven, *new* earth, etc.

Also, see Richard Chenevix Trench on both the distinction and the sameness in the usage of *neos* (new) and *kainos* (new) in *Synonyms of the New Testament*, Grand Rapids, MI.: Eerdmans Publishing Co., 1953 Reprint, p. 219.

Created translates *ktisthenta*. Note that “create” always demands as its subject—God—for only He can create. Thus the creation is **similar to God in righteousness and holiness**. The “new” man is created in righteousness. . . holiness; but the “old” man is crucified (Romans 6:6); the *old* man is put off, but the *new* man is put on—the two men cannot exist together as the false teachers try to tell us.

§ 7:7-13 In this section law and humankind coexist under conditions of the fall,⁵¹ in the blazing light of sin revealed by law. The fall came through sin; the Law, Divinely revealed, came for good purposes: to reveal sin, thus showing the right, and as a tutor to bring man to Christ, but a failure to deliver from sin. And so, under law, a serious tension develops for the serious seeker after God, as Paul was. He will presently give us an account of his personal experience under the Law, not grace.

⁴⁸ *So that...serve* translates a construction in the original, which expresses natural result; here, *hoste (so that)* and the infinitive *douleuein (to serve)* connote service in newness of spirit as the natural result of marriage to the new Husband—Christ. Sin is neither natural in this relationship, nor acceptable.

⁴⁹ *Newness* translates *kainotēti*, the kind of *newness* that never previously existed, the human spirit newly restored from the Fall.

⁵⁰ *Spirit* here should not have “S,” but “s;” it is the newly created human *spirit* that is in mind here, not the Holy Spirit (cf. Eph 4:24; Col 3: 9-10).

⁵¹ Gen 2: 17; 3: 6, 23-24; 5: 3. Note the loss of the image of God.

sin...deceived me: The deception of sin is two-fold: 1) The devil tells people that the forbidden thing will bring no harm—"ye shall not surely die...(Gen 3: 4). 2) Then he attempts to show that transgression will bring happiness by increased knowledge—"Your eyes shall be opened...(cf. 2Cor 11:3; 1Tim 2:14).

§ 7:14-25 Those who teach that believers cannot be delivered from sin in the here and now stake their claim for the "sinning Christian" on Rom 7, giving special emphasis to Paul's use of the present tense with reference to himself. Our efforts and space will here be devoted to this error for the rest of this section. We take serious exception to the abominable teachings that have evolved from this false premise. Negatively, error of this magnitude must be set forth for what it is: an abominable lie in Protestantism second only to that of the Serpent in Eden—"Ye shall not surely die...." Moreover, the precious blood of Christ is reduced to the level of the Levitical animal if neither removes sin now. But sin brought death and separation from God in Eden, and still does despite the claims of the harlot churches in Protestantism. Positively, we shall show the truth about Paul's experience *under the Law*, noting: 1) the *annalistic present*, used here; 2) the *imperfect tense* as used in Rom 6 & 7; 3) Paul's own testimony as a Christian; 4) argument from the present and imperfect tenses; 5) Paul **did not know** who Christ was as a Pharisee under the Law. We note as follows:

7:14 I am⁵² of flesh [carnal]: The rest of the statement reads, in the original—**having been sold under the sin**. And so, this is a far cry from having been **bought** by the power of the blood. Note that *carnal* here is not simply *mortal*, but it is man in his fallen nature...sin nature, further explained as *having been sold under the sin*. So, we do not have a carnal Christian here as in 1Cor 3:1-3.

I am sold...to sin: Paul's statement is in the *present tense*. But is this statement that of a defeated Christian under the blood of Christ, or that of a man under the Law, *which can never take away sins*?⁵³ Let the facts answer:⁵⁴

1. WE have a *present* tense here; but what kind of present is it? This is the heart of the issue, but silence prevails here. H. E. Dana and Julius R. Mantey list 8 kinds of presents; Herbert Weir Smyth of Harvard University lists 9; Ernest De Witt Burton lists at least 7. Since world scholarship recognizes numerous kinds of presents, it is irresponsible exegesis (or eisegesis) for scholars to handle the *present* tense of Rom 7 as has been done.

The *present* used here, showing Paul as under sin, is an annalistic⁵⁵ present, a construction used by historians or other writers "to register historical facts or to note incidents." We note as follows:

A line in Xenophon's *Anabasis*, a Greek historian, runs: "of Darius and Parysatis *are born* (*gignontai*; present tense verb) two sons...Artaxerxes and...Cyrus." The present tense—*are born*—was used by the historian many years after the birth of these sons; they are adults.

This same construction is used in the Gk. N.T.: "Now in those days John the Baptist *comes* (*paraginetai*; present tense) *preaching* (*kerusson*; present tense) in the wilderness of Judaea."⁵⁶ Now, the point is this: Although Matthew wrote the first Gospel some decades after the Baptist *arrives*, it was reported at the time of writing in *present* tense construction, not *past* tense.

Accordingly, Paul uses the *annalistic* present in Rom 7⁵⁷ to report the historicity of his experience under Jewish Law, at which time he never knew that the Galilean was the Messiah. So:

⁵² *I am (ego eimi)* an emphatic double nominative for emphasis—I AM!

⁵³ See Heb 10: 4, 11.

⁵⁴ The serious nature of the issue at stake here necessitates more detailed argument than usual.

⁵⁵ Grammarians of the Gk. N. T. call this *the historical present*, citing usage as "when a past event is viewed with the vividness of a present occurrence."

⁵⁶ Mt 3:1; cf. Mk 14:17; Jn. 1: 29

⁵⁷ Vv. 14, 15, 16, 19.

I am ...sold into bondage to sin: This is an *annalistic* present, depicting life-experience under the Law. Insistence that Paul's life as a sinner constitutes the highest level of Christianity is patent unbelief in the atonement that offers restoration from the fall in this life; but Paul is commonly so depicted in Rom 7...as the "sinning Christian" at his best. This shameless unbelief paraded as Christian must be recognized and proclaimed as the apostasy that it is, for the gospel is thus replaced with another gospel on a level with the Law; and Christ, the matchless Son of God, is blasphemed to the level of an animal as an offering for sin.

2. THE *imperfect*⁵⁸ tenses of Rom 6 & 7 show that the Christian enjoys that freedom from sin that was not possible under law. We note the following in my translations of the imperfect:

6: 17 *you used to be*⁵⁹ **slaves of the sins:** But not now.

6: 20 *when you used to be servants of the sin:* Ibid.

you used to be free...to the righteousness: Note: *used to be slaves of the sin...used to be free with respect to righteousness.* Now, these opposite states—*sin/righteousness, slaves/free, used-to-be/I am* i.e., past/present—cannot possibly exist in the same life at the same time. Thus, the "sinning Christian" cannot possibly be the issue here.

7: 5 *we used to be*⁶⁰ **in the flesh [carnal/sin], the passions of the sins *used to operate.***⁶¹ But this operation is no more because of the blood of the Lamb of God.

7: 6 *having died [to that] in which we used to be bound.*⁶² Accordingly, sin cannot be brought into harmony with a life that is in union with the living Christ; anyone with a changed heart knows it!

3. PAUL'S own testimony as a Christian liberated from the Law and sin covers a period from about A. D. 37 to A. D. 66. We note here his testimony sometime during the period in which he wrote Rom 7, between 58 and 60 A. D.:

"I have been crucified with Christ; and I live no more, but Christ lives in me;"⁶³

"You be imitators of me, just as I also am of Christ."⁶⁴

"...I have lived in all good conscience with respect to God until this very day."⁶⁵

4. PAUL'S statements in the present tense, *I am sold...to sin*, cannot be brought into harmony with his imperfect tense, *we used-to-be bound* statements noted above, if Paul were a sinner at the time he wrote Rom 7. The only harmonious explanation is that the present tense is *annalistic*, a reflection of Paul's experience under the Law, not grace. This we affirm, as would anyone under grace.

5. FINALLY, Paul did not know who Christ was under the Law. He describes experience without Him as follows:

7: 24 *Who will set me free from...death?* Spiritual death is in mind. Saul [Paul] was converted to Christianity on the Damascus Road. On this journey, Paul met the Christ. He was converted to Christianity, and some days later he

⁵⁸ See footnotes 4 & 6, with textual comment.

⁵⁹ *Ete, you used to be*, imperfect tense.

⁶⁰ *Emen* imperfect.

⁶¹ *Energeito* imperfect.

⁶² *Kateichometha* imperfect.

⁶³ Gal 2: 20.

⁶⁴ 1 Cor 11: 1.

⁶⁵ Acts 23: 1.

was baptized by the Holy Spirit. See Acts 9: 4, 5, 6, 17-18. Now, he knows that freedom *in Christ*, not known under law.

Thus, we can arrive at but one conclusion, Paul was a faithful follower of Christ at the writing of Rom 7; but the conclusion must include the *action* of bringing to light the abominable lie that claims Paul was a “sinning Christian” at the highest level of grace in Christ. The time has come!

THEOLOGICAL NOTE: Christ the End of the Law for Righteousness

When Christ cried: “It stands finished,” the veil of the Temple was split in two from top to bottom. This marked the end of the Law, the end of forensic righteousness, and the end of perpetual sacrifices because of inability to remove sin. Christ brought “removal of sin through the Sacrifice of Himself” (Heb 9:26). His cry: “It stands finished” is affirmed by the mighty truth, “there is no longer an offering for sins” (Heb 10:18), no longer an offering because removed. The blood of Christ transcends that of the Levitical animal and is efficacious to remove all sin in this life, affirmed by the once-for-all Sacrifice of Himself.

Christ is the end of the Law for righteousness! Note that while the Law could *justify*, it could not *make righteous*. (See notes on Rom 2:13 and 3:20.) But on the ground of the shed blood, the believer is *made righteous* and joined to the living Christ. This sphere of righteousness *in Christ* absolutely precludes all sin and death in Adam.

The doctrine of righteousness for Calvinist and Reformation advocates is nothing more than a kind of rehabilitation in which they sin less—more or less. This poor doctrine finds its place in churches that fight for sin and against freedom from sin; much as they do in their exposition of this very chapter, accusing Paul of being a sinner, the finest example of redemption that the blood of Christ can offer.

This doctrine of the “sinning” Paul is grounded in legalism, the Law, not the gospel, not grace. That God declares the “sinning Christian” righteous while sinning is the opium of the church, the sleep of death. This is righteousness from judgment, or Law, not grace. Righteousness is apart from Law because of its inability to remove sin; Law is thus done away. Reformation has come (Heb 9:10). Christ is the end of the Law for righteousness.

ROMANS 8

8:1 Therefore: A conclusion based on past discussion is introduced: In ch. 7, Paul discussed the inability of the Law to deliver from sin.¹ Chapter 6 deals with the freedom from sin and the righteousness of the new creation in Christ. In ch 8, he comes back to the present experience *in Christ*—freedom from sin, the *inability* of law, the efficacy of the blood and enabling power of grace.

no condemnation:² An emphatic *no*, negating the condemnation that results from sinful acts. The beguiling error of Calvinism and Reformation teachers hold that the believer is saved from condemnation and wrath, but not from sin. Thus, the cause—sin—remains, but the necessary result—condemnation and wrath—are removed.³

8:3 in the likeness of sinful flesh: See FOCUS on the *Impeccability of Christ* in ch. 1.

condemned sin in the flesh:⁴ It was *in the flesh*, on the cross that the Incarnate Son of God condemned sin. God did not punish the Son on the cross. God is One and Punisher and punished cannot be one. Accordingly, *condemned* here

¹ Heb 10:4,11.

² *No* translates *ouden*, a lengthened form of *ou*, for emphasis.

³ See note Rom 5:18.

⁴ See my discussion on Rom 8:3 in *The Fallacy of the “Sinning Christian”* pp. 168-170.

is not a mere forensic act or declaration in which the believer's sins were punished in the Person of Christ and the "sinning Christian" is free from *wrath*; but *condemnation* means that a sentence was passed and an execution is effected. Sin is thus *abolished, put away* in that we may "walk according to the Spirit (v. 4)...mind set on the Spirit (v.6)...[human]spirit alive on account of righteousness" (v. 10)—the practical outcome of v. 3.

THEOLOGICAL NOTE: On Romans 8:3

In Romans 8:3, we have: ". . . *kai peri hamartias katekrine tēn hamartian en tē sarki*. . . ." In Ephesians 2:14, we have: ". . . *lusas, tēn echthran, en tē sarki autou*. . . ." In I Peter 2:24, we have: "*hos tas hamartias hēmōn autos anēnegken en tō sōmati autou epi to xulon*. . . ."

Translated respectively these passages read: ". . . and concerning sin, He *condemned*, the sin, *in the flesh* [on the cross]. . . ." *Katekrine* (condemned) is not passive (in which circumstance the *condemnation* of sin would have been placed in Jesus' flesh, as held by the advocates of penal satisfaction), but active. Hence, allegedly, the wrath of God was in Jesus' flesh upon the cross, but actually the judgment is upon sin itself, not his flesh. Also, the Greek text is without punctuation, which the satisfactionists use as an assist to the penal sense; I have punctuated my translation to accord with the sense of Paul's statement.

". . . having destroyed, the enmity, in His flesh. . . ." NOT ". . . having destroyed the enmity **in His** flesh. . . ." Thus, the enmity was not in Christ's flesh, but it was *in His flesh* ON the cross that He destroyed the enmity. To avoid a sinister meaning with respect to the Person of Christ, they did here (Ephesians 2:14) in the same kind of construction what they did not do in the passage (Romans 8:3) above—punctuated! The false theory of atonement needs a Christ with *condemnation* of sin in His flesh, but not enmity in His flesh! Condemnation of sin was no more in Christ's flesh than was enmity!

"Who, Himself, bore up OUR sins, in His body, upon the tree. . . ." The following is noted: 1) *Who, Himself*, is a double nominative, emphasizing the Person of Christ. 2) *Bore up* is a sacrificial term denoting motion upon something—the cross. 3) *OUR sins*, not His. Since it is not morally possible to transfer sin from the guilty to the innocent, from one to another, Christ could not possibly have been punished. The Christ was a Sin-Offering; thus, He suffered, bled, and died as noted by many Scripture passages (Suffered: Hebrews 13:12; I Peter 4:1 Bled: Romans 3:25; Ephesians 1:7 Died: I Corinthians 15:3; Philippians 2:8). But that He was punished, judged, bore the wrath of God, was made sin, or that the condemnation of sin was in His flesh is utterly false to the Scriptures! 4) *In His body* and *upon the cross* denote the sphere—place, range, or extent of action—in which He *anēnegken* (bore up [our sins]) in His Incarnate body capable of bloodshed and death, on the cross.

Charles Hodge, consistent with Calvinistic *unbelief*, does not believe that sin is destroyed in the here and now. He says on *katekrine* that it:

". . . does not mean that he destroyed sin, but that he punished it. . . ."

Charles Hodge, *Commentary on the Epistle to the Romans*, p. 253.

Condemned translates *katekrinen* and means to *destroy*. So, sin is destroyed in the life of the believer by *judgment* unto death/destruction. This word is used as follows: "[and] the cities of Sodom and Gomorrha, He *condemned/destroyed* (*katekrinen*) by an overthrow, covering them with ashes" (2 Pet 2:6). I would say this is destruction! And Mk 16:16 says: "the one not believing will be *condemned/damned/destroyed* (*katakrihēsetai*)."
Here the word has the same value in meaning as the *second death*. Thus, sin is destroyed in the life of the believer despite the damning doctrine of Calvinistic and Reformation teachers.

8:4 requirement of the Law might be fulfilled in us: Better: *Righteous requirement*. This is a personal righteousness imparted by the Holy Spirit, not an imputed righteousness or a mere pardon from guilt; hence, the result further described as:

walk...according to the Spirit: This is a walk only possible by the new creation⁶ in Christ. This walk accords with the Holy Spirit; so, God's will is done "as in heaven, so also on earth."⁷

set...minds on the things of: The mind is set on something, and is thus revelatory of inner character—on things of the flesh, or things of the Spirit.

8:6: The end result of the mind-set is here described: *set on the flesh is death...on the Spirit is life and peace.*

8:7 hostile toward God: This is the way the fallen nature is, hostile, incontinent, rejecting God's will. If man is not made holy in this life, as claimed by Calvinism and Reformation advocates, this hostility will always be. See note at Rom 6:19.

does not subject...to the law of God: This state of fallen mankind must have regenerative change and be made righteous or holy in order to please God. Apart from the indwelling presence of the Holy Spirit, it is not possible to please God.

8:9 not in the flesh but in the Spirit: The phrase *in the Spirit* is a powerful concept and speaks of matters belonging uniquely to the Spirit, and impossible apart from Him. We note as follows: *I was in [the] Spirit on the Lord's day* (Rev 1:10); *in [the] Spirit he speaks mysteries* (1 Cor 14:2); *praying...in [the] Spirit* (Eph 6:18); *righteousness and peace and joy in [the] Holy Spirit* (Rom 14:17); and here, *not in [the] flesh but in [the] Spirit.*

8:10 body is dead because of sin: The Fall brought death. The physical body yet has the seeds of death in it and must die; but the indwelling Spirit assures us of the resurrection, a return to life consequent upon the destruction of the condition that brought death⁶—the redemption of the body from the grave.

8:12-13 obligation, not to the flesh: The life of the flesh or sin nature is in antithesis to the life in the Spirit. Both states/activities of life cannot exist in the same person at the same time. One or the other must go. The doctrine that Christians are both sinful and righteous is the greatest and most dangerous deception in Protestantism, advocated by Calvinist and Reformation teachers.

8:14 sons of God: A relationship in which the Holy Spirit may fulfill His purpose in the Church, leading, etc., as He did in the Acts Church.

8:15 a spirit of adoption: No. The idea of a *Spirit of adoption* is the Spirit Who adopts.

Abba! Father! Only sons can so address God; and if a son, then we are like Him, holy, similar to God's holiness.

8:16 Spirit...testifies⁷ with our spirit: The Holy Spirit is here shown as giving confirming testimony together with our spirit that we are children of God.

8:17 if children, heirs also: As earthly children are heirs of their parents, the sons of God are heirs of their heavenly Father and the blessings of heaven.

suffer with Him: Union with Christ necessitates a share in His sufferings.

8:23 adoption: In this context a reference to the resurrection at the last day.

⁶ Eph 4:24; Col 3:9-10.

⁷ Mt 6:10.

⁶ Man's restoration from the Fall is a return to life consequent upon the destruction of the condition that brought death, whether of the spiritually dead soul or the physically dead body. Cf. Acts 24:15; 1 Cor 15:35-44; Phil 3:21.

⁷ *Testifies* translates *summarturei*, *to testify, bear witness together with another, add testimony*; so, a very strong word. Cf. Rom 2:15; 9:1.

8:26-27 the Spirit also helps our weaknesses: True to the nature and ministry of the Holy Spirit, He is the Helper of believers. *Weakness* here seems to be with respect to knowing—*we do not know*....

8:26 the Spirit Himself intercedes: *Intercedes* is an enlightening word, meaning that the Spirit, *on our behalf falls in with* us and helps us to pray aright that we may find God's perfect will; thus, God's will is wrought in the earth and the Church is edified.

with groanings too deep for words: No, *unutterable*, that which cannot be expressed or spoken by human language or ability, so uniquely of the Spirit as He *falls in with* us and gives aid in a form of prayer synergistically wrought and a result in spiritual warfare not possible apart from a gift.

THEOLOGICAL NOTE: Synergistic Intercession

Helps translates *sunantilambanetai*, an intensified construction with: *sun*, *with, together with*; *anti*, *face to face, against, for, instead of*, etc., here, *face to face, against*; *lambanō*, *to take, lay hold of, receive*, etc.; hence, *to take part with* [us], *to help, to come to the aid*. So the picture is that of two men facing one another at the end of a log, each bearing his share of the load against the, otherwise, impossible task of moving it. This is something of the manner in which the Holy Spirit comes and *helps, taking hold, together with* us, as we in the inadequacy of ourselves, synergistically *take hold* of our share in spiritual warfare, *together with* the Holy Spirit.

Intercedes is compounded of *huper*, *on behalf of* and *entugchanō*, *to fall in with*; hence, the intensive word *huperentugchanei*, so *to fall in with on behalf of*.

Unutterable translates *alaletois*; this word is *laleō* with negating *a* prefixed, equivalent to English *un*; so, *unutterable* or *unspeakable*. *Laleō* is always the word used with tongues speaking, never *legō*, discriminate speech: *report, speak, to tell*; the earlier use: *to lay in order, to choose to pick out*. On *laleō* see Acts 10: 46, *speaking (lalountōn) in tongues*; 19:6, *they were speaking (elaloun) in tongues*; 1 Cor 12:30, do all speak (lalousin) with tongues? And 1 Cor 14. Note, a gift from the Spirit can neither be learned nor exercised by human ability. Every gift of the Spirit is singularly and uniquely from Him, for the aid and edification of the blood bought Church of God.

8:27 [My translation of v. 27]: And the One searching the hearts knows what the mind of the Spirit is, and He supplicates¹ on behalf of holy ones [*hagiōn*; see note at Rom 1: 7] with reference to God.

8:28 those who are called according to His purpose: This call takes place throughout the gospel day; vv. 29-30 tells to what they are called—the image of His Son.

8:29 whom He foreknew² **foreordained/predestinated:** A good way to translate for the English reader would be: **He foreknew whom (pl.) He also predestinated....** See ch. 9 on predestination.

conformed to the image³ **of His Son:** According to Gen 1: 27; Eph 4: 24; and Col 3: 9-10, the image in which man was created is: *righteousness, holiness, and objective knowledge* [*epignōsin*]; hence, in restoration from the Fall, believers conform to that image, here designated: *the image of His Son*: This is the predestination of Scripture.

WORD STUDIES: Objective or True Knowledge

¹ 1 *He supplicates* translates *entugchanei*; so the idea is *to fall in with*.

¹ 2 *Foreknew* translates *proegnō*, *to know beforehand, to appoint as subjects of future privileges*.

¹ 3 Note that in Gen 1: 27 man was created in God's image, but in the Fall, Adam's son was born in his image (Gen 5: 3). And so, in Christ, there is restoration to the image of God, having been delivered out of the image of Adam.

Epignōsin is objective or true knowledge, knowledge according to the truth. *Epignōsin* is an intensified construction: *epi*, upon, in addition to; and *gnōsis*, to know. So, to know a matter according to the way it is; hence, objective knowledge. One may speak of knowledge [*gnōsis*] being in error, but not of *epignōsin*.

THEOLOGICAL NOTE: Predestination—Collective or Individual?

We note several vital issues with respect to predestination: 1) it is collective—whom, (*hous, plural, v.29*); *He...predestinated* the Church of God; 2) the individual is never predestinated; 3) the imperatives¹ of the NT with which God charges man and predestination are mutually exclusive: The imperative is an address from one will to another will in expectation of a response; therefore, implicit to this expectation, man: 1) has a will; 2) is not passive; 3) is active; 4) is not predestinated, except as above—collectively, to holiness or the image of God to which we conform...; 5) see my work: *The Fallacy of the "Sinning Christian"* on Monadic Constructions, pp. 56-62; 97-98, which show the fallacy of several Calvinistic errors, of which predestination is one.

A large body of Christendom has been sold on this damnable doctrine: Calvin said:

"All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of these ends, we say that he has been predestinated to life or to death." See Appendix C [click](#)

Again Calvin says:

"When he [God] is pleased to save, there is no free-will in man to resist. Wherefore, it cannot be doubted that the will of God . . . cannot be resisted by the human will. . . ." *Institutes*, 3.23.14.

But Acts 7:51 says the exact contrary: ". . . you always resist the Holy Spirit. . . ."

Jesus does not agree with Calvin and his followers. In Matthew 23:37, lamenting the fate of Jerusalem, He said:

". . . how often *I willed (êthelêsa)* to gather your children . . . and *you willed (êthelêstate)* not." Two different wills were in operation here.

Paul, the writer of Romans, says in 1 Timothy 2:4:

". . . Who (God) *wills (thelei)* all conceivable (*pantas*, force of construction without the article) men to be saved. . . ." Note the following: "Who" and "He"—God—are in the double nominative, hence emphatic—GOD willed! But all are not saved.

8:30 He justified: No. He made righteous; see discussion at Rom 2:13; 3: 20; 3: 4-30.

8:31-39: A grand conclusion to previous discussion—chs. 1-8. Thus God: *is for us* (v. 31); will *freely give us all things* (v. 32); Christ Jesus...died...was raised...at the right hand of God...intercedes for us (v. 34); nothing can *separate us from the love of Christ* vv.35-39).

¹ 5 See Mt 5: 8, you be perfect; 2 Cor 5: 20, you be reconciled; Jn 8: 11, you stop sinning (from now on/apo tou nun). On *apo tou nun* see: Lk 1: 48; 5:10; 2 Cor 5: 16. Other passages on the imperative: Acts 2: 38; Mt 8:22; 9:9; Mk 2:14; Lk 5:27; 9:59; 18:22; Jn 1: 43; 21:19.

8:32 He...did not spare His own Son: This passage reminds us of Abraham's experience centuries earlier recorded in Gen 22, and Rom 3: 25: Whom [Christ] God, and no other, set forth as an atonement, by His blood through faith...."

ROMANS 9

9:1 my conscience testifies with me in the Holy Spirit: Conscience and the Holy Spirit join in testimony. If the Holy Spirit is not joining our conscience in confirming witness to our actions/beliefs, then we need enlightenment grounded in the Word of God. See at 8:16.

9:3 I could wish that I myself were accursed: The thought here is that a wish was begun momentarily in the past, but stopped on the realization that such is impossible. Essentially, the thought of substitution for his brethren had come to him briefly, but impossible, both on the ground of justice and morality. One man cannot offer himself in place of another on the just, moral, and immutable principle of personal responsibility; further, man cannot redeem man. **9:5 Christ...who is over all:** Christ's Divinity is asserted; see Rom 1: 3 and Focus.

9:6 not as though the word of God has failed: Paul's flash of grief in v. 3 must not be taken by the Jew that God has failed. Note that *word* here is = to *promise* in v. 8. The *promised Seed*¹ was to bless all nations. Thus, the blessing of the Seed is not grounded in the flesh, but on condition of faith and obedience.¹ Accordingly, "...Christ's...are...Abraham's seed, and heirs according to the promise."² Consequently, acceptance or rejection before God does not rest upon the attribute of Divine sovereignty alone, but faith or unbelief toward God's will. The deception of "sovereign election" is a false hope, a failed doctrine whether Jew or Calvinist, then or now; see Focus on Rom 2: 1-5; also, 3: 3.

9:11 God's purpose according to His choice would stand: WRONG! This translation projects choice as God's act. [*His* not in GK text.] It should read: *that the purpose/will*³ *of God might continue/remain*⁴ *according to a choice.* *The purpose/will* is an objective, immutable fact from eternity and contemplates obedience. *According to choice* consists of those who act in faith and obedience—not works, not lineage, not sovereignty—and happens in time...according to the choice of those who exercise faith and obedience. So, God's purposes continue in the earth when choices are made that accord with His will.

This, and other passages,⁶ is cited by Calvinists to prove the damnable doctrine of predestination.

WORD STUDIES: On Choice or Election

Choice translates *elogēn*, *choice*, *election*, an accusative noun, the direct object of *might continue*. It is the purpose/will that *might continue*. A *choice* here is not an act of God, but being an objective state, it marks out those who have claimed the promise by faith, renouncing all claim to righteousness by lineage or works; and thus have entered into the *will/purpose* of God that *might continue according to a choice*.

¹

Gen

22:18.

² Gal 3:29.

³ *Purpose* translates *prothesis*, *plan*, *purpose*, *will*, *resolve*.

⁴ *Might continue* translates *menē*, *continue*, *remain*, a present subjunctive verb.

⁵

⁶ Eph 1:4-5; 2 Tim 1:9; Rom 8:29-30; 9:11-13, 15.

⁷ Eph 1:4-5; 2 Tim 1:9; Rom 8:29-30; 9:11-13, 15.
⁸ Gen 25:23.

9:12 it was said to her: “Two nations are in your womb; and two peoples will be separated from your body; and one people shall be stronger than the other.”⁸ No predestination here. This is a prophecy of the *choice* of the posterity of Esau and Jacob—Edomites in Esau, Israelites in Jacob—and consequently their relative relationships to the purpose/will of God. “And the older shall serve the younger.” This is not a decree of Divine sovereignty in election/predestination, but a prophecy fulfilled in the posterity of the twin brothers.

9:13 is written, “JACOB I LOVED, BUT ESAU I HATED”: Paul here cites Mal 1: 2-3. The reference is to the posterity of the twins. Note that in the original citation: *Edom* in v. 4 is synonymous with *Esau* in v. 3; *Israel* in v. 5 is synonymous with *Jacob* in v. 2.

hated: Since Paul’s original quote is a reference to Mal 1: 2-3, in which God states: “I hated Esau, and laid his mountains waste,” *hate* probably needs no softening here. A just and holy God, apart from malice, shows Edom, a godless and sinful people, as under judgment. Note, as in v. 11 above, *the purpose/will of God* will be maintained and *choice* will be judged by Him Who *willed*. The prophecy concerning Esau and Jacob had nothing whatsoever to do with their personal salvation, but concerned certain temporal matters of their posterity, obviously not without eternal implications. It should not pass our notice that the Edomites, Esau’s posterity, were conquered by John Hyrcanus, B.C. 129, circumcised, and incorporated into the Jewish nation. Accordingly, there is no predestination in this case. “[God] desires all men to be saved.”¹⁰ God loves all men collectively, but they must respond to Him individually.

9:16 but on God who has mercy: God’s mercy accords with His will. It is scandalous that churchmen exalt themselves to pervert God’s mercy with the doctrine of predestination as has been done.

9:17 says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP”: Predestinarianism would have us believe that God raised Pharaoh up to destroy him, i.e., damn him; but this is false to the Scriptures. The translation here should read: *For this purpose I raised you up [in history, i.e., brought you on the scene]*. This is so for the following reasons: 1) Paul’s reference is to Ex 9:16. The HEB reads: “But for this purpose I have let you live (or stand) to show you my power so that my name may be declared throughout all the earth.” The LXX reads: “And for this purpose you were preserved,¹ in order that I, and no other, might demonstrate² in you My strength, and so that My Name may be proclaimed far and wide³—in all the earth.” 2) Pharaoh was the worst sinner in Egypt, of whom God said in the preceding verse, v. 15: “I could have put forth my hand and struck you...and you would have been cut off from the earth,” i.e., “I could have killed you long ago...reason prevailed to spare you for a while.” 3) The translation, “I raised you up”⁴ in no way accords with either the HEB—“I have let you live,” or the LXX—“you were preserved.” The translation, “raised you up [in history, i.e., brought you on the scene], reaches agreement with the HEB; also agreement is reached with certain statements that so imply: “I let you live;” and the LXX, “you were preserved,” and “demonstrate in you.” There is no predestination here, either for eternal damnation or life. God, however, used him for His Name’s sake.

9:18 He hardens whom He desires: This is a judicial act against rebellion, not a decree of damnation. God hardens no one for His glory, as claimed by the perverted extremism in Calvinism. God’s efforts are to redeem, not damn; and the proof of

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¹ 01 Tim 2:4.

¹ 1 *You were preserved translates dietērethes; also means carefully kept.*

¹ 2 Translates force of *intensive middle voice*, which means that, *God, and no other*, acted in a way that pertained to Himself—I, and no other, might demonstrate.

¹ 3 *May be proclaimed far and wide* translates *diaggelē*, an aorist tense, passive voice, subjunctive mood verb.

¹ 4 *I raised up* translates *exēgeira*, *to awaken from sleep, raise from the dead, cause to appear; cause to appear in history; to call into existence.*

that is the cross. But did God harden Pharaoh? Yes! God's act of hardening was judicial. But let it be noted that the Almighty God only did so after the SIXTH PLAGUE!⁵

The omniscient God spoke to Moses as follows: "I know that the king of Egypt will not let you go, unless compelled by a mighty hand" (HEB);¹⁶ thus, judgment was called down. Five (5) times it is recorded in Holy Writ that Pharaoh hardened his own heart:¹⁷

First plague: "nor will I let Israel go;"¹⁸ **second** plague: he hardened his heart and [he] did not heed;"¹⁹ **third**: "he did not heed...just as the Lord had said;"²⁰ **fourth**: Pharaoh hardened his heart;"²¹ **fifth**: "heart of Pharaoh became hard;"²² **sixth**: "the Lord hardened the heart of Pharaoh...he did not heed...just as the Lord said;"²³ **seventh**: etc.

Paul quotes from the LXX,²⁴ which reads: "And the Lord said to Moses, 'When you go and return into Egypt, you take heed with respect to all the omens²⁵ which I have put in your hands; you do these [omens] before Pharaoh; and²⁶ I will harden his heart, and **he may not**²⁷ **send** the people **away**²⁸ under any circumstance.'" And so, it came to pass that, notwithstanding the many omens done before Pharaoh, probation ended and God struck in judicial judgment; a mighty hand thus compelled Pharaoh, **conditionally**—obedience to the omens or judgment!

9:22-23 vessels of wrath...vessels of mercy: *Wrath* is not God's predestinated purpose, but is a just necessity against rebellion; *mercy* is always God's purpose where His conditions are satisfied.

¹ 5 *Desires* translates *thelei, will, wish, desire; will* here is not to be understood as a "sovereign decree" of predestination, but is a judicial act of judgment on one who rebelled once too many and crossed over the line of extended mercy—judgment fell!

¹ 6 Ex 3:19.

¹ 7 Note that in these instances Pharaoh is the subject of action, not God.

¹ 8 Ex 5:2.

¹ 9 Ex 8:15.

² 0 Ex 8:19; 3:19.

² 1 Ex 8:32.

² 2 Ex 9:7.

² 3 Ex 9:12; 3:19.

² 4 Ex 4:21.

² 5 *Omens* translate *terata* (from *teras*), meant to be warnings to turn Pharaoh to obedience. But the Calvinist says God's will cannot be resisted. Note that Jesus lamenting the fate of Jerusalem said: "...how often I *willed* (*ēthelēsa*) to gather your children...and *you willed* (*ēthelēsate*) not" (Mt 23:37; and 1 Tim 2:4).

² 6 *And* translates *de*, used in the continuative sense.

² 7 Not under any circumstance translates the force of the emphatic negating particles, *ou me*—a grim reminder of omens designed to change hardness of heart, but failed.

² 8 *Exaposteilē, he may* [not] **send away**, is an aorist subjunctive, a potential or uncertainty, and **conditional**. There is no Calvinistic predestination here. Note that Pharaoh's will alternated between obedience and rebellion—Ex 5:2; 8:8,15.

9:22 willing...endured with much patience: God is *willing* to demonstrate His wrath in view of His holy character, but in *patience* the same holiness gives ample opportunity before the day of grace runs out, in hope that there may be repentance. Note that God's patience has no secret agenda of damnation as in Calvinistic predestination. See note at 9:13.

9:23 He prepared beforehand: God is the Subject of the preparation for *glory*, not for wrath. God acts in our salvation, men act in their own damnation.

“Ah, truly, if the last word of the Christian [*Sic*] revelation is contained in the image of the potter and the clay, it is a bitter derision of all the deep needs and legitimate desires of a soul aspiring toward its God. This would be at once a satire of reason upon herself and the suicide of revelation.”

WORD STUDY:

He [God] prepared beforehand translates *proētoimasen, to prepare beforehand*. We note: 1) The *preparation* was for *glory*, and so, certain qualitative conditions suited to the state of *glory* must be met; 2) *glory* is an objective fact or state from eternity and this obviously necessitates a prepared or redeemed people, so *prepared beforehand* as required by the state; 3) the verb used here is not *proorizō, to predestinate or foreordain*; 4) the context is clearly qualitative or preparation, a prepared people for a certain state.

9:24-29 not My people, My people: People are God's people on the ground of faith and obedience, not lineage, not predestination, not by simply knowing the truth.

9:32-33 stumbled over the stumbling stone: The Jews stumbled because of unbelief in the saving work of Jesus Christ. Unbelief in the saving work of Christ is the ground of all stumbling. Unbelief still prevails in His saving work by the vast majority of so-called Christendom in Protestantism, especially among Calvinists and others of the “sinning religion.”

Romans 10

10:1 heart's desire...prayer to God...salvation: Paul here expresses a soul-burden for his people; i.e., he, as it were, experiences the peril of their being separated from Christ eternally.

10:2 they have a zeal for God: But not in line with God's Word, so rejected.

10:3 not knowing about God's righteousness: The voice of ignorance cannot awaken faith unto salvation. Consequently all who do not come God's way, all the way are eternally lost.

10:4 Christ is the end of the law: For both the atonement and its benefits Christ is the end of the Law. So, righteousness is no longer legal, forensic, or declared as under law; we are thus made righteous by the regenerative power of the Holy Spirit. Cf. notes at Rom 2:13; 3:21; And so the believer who is righteous may now walk in that sphere, fulfilling the moral Law.³⁰

10:5 righteousness...based on law: Law justifies or declares righteous, but it cannot make righteous.

10:10 believes, resulting in righteousness: *Believes* here constitutes the whole person—head, heart, and behavior, not a mere intellectual assent. The result of believing is righteousness as *a state of being* in which one is a new creation in Christ. The essence of *belief* is undivided trust/commitment to God.

10:11 whoever believes in³¹ Him: Better: *Upon Him*. So our faith, in this context, is perceived as resting upon Christ, the great Foundation of the Church.

³ 0 2 Pet 3:14-16.

³ 1 *In* translates *epi, upon*, not *in* here; *in* is one of the remote meanings. *Upon* is a locative emphasizing position, i.e., faith rests securely *upon* Christ.

10:12 no distinction...Jew...Greek: This statement presupposes an impartial, conditional faith; all are called to the standard of a *believing heart* and a *confessing mouth*. This standard rules out Calvinistic predestination; all have to do something; all can do something. So, neither predestination nor the doctrine of the inability of man, necessary to predestination, have anything to do with believing on Christ.

10:13 whoever will call...will be saved: No: **everyone, whosoever, [that] might/may call for him/herself...will be saved.** Note the following: 1) the construction here is very strong in calling attention to the unlimited mass of humanity—*everyone, (pas), whosoever (hos)*; so atonement is not for a *limited* group from among the masses, but for the masses of the whole world; 2) *might/may call* is in a potential mood, so conditional—*might call, might not*; if they do call, they will be saved, if not, no irresistible grace; 3) thus, salvation is for the masses, but they respond individually, conditionally—might/may; 4) predestination unto salvation is flatly ruled out.

WORD STUDIES: [Who] *Will Be Saved?*

The translation of this verse is to be seriously faulted: 1) it does not express the emphatic double nominatives, *pas (everyone)*, and *hos (whosoever)*, emphasizing the universality of God's will to save all men; 2) it completely ignores the potential or conditional nature of salvation. The construction is *an (expresses condition, no single word as an equivalent in English)* and *epikalesētai*, (a verb, subjunctive mood, aorist tense, middle voice...action bends back on one's self), and *might/may call for him/herself*, expressing potential, condition; 3) note carefully that *everyone, whosoever might/may call* [collective masses of the universe] and *will be saved* [the individuals that do call] are not the same in number or the same group because all the masses did not exercise the potential available to them; 4) the translation in the text subtly implies an equality between *whoever will call* and *will be saved*, implying "definite redemption" for all for whom Christ died, i.e., limited atonement for the elect only—whoever, and by ignoring the potential/conditional mood.

10:16-17 did not all heed:³ The opposite of obedience.

who has believed our report: Better: *what we heard*. Paul refers to Isa 53:1. Isaiah's lament is "Lord, who believed what we heard" from You, i.e., *that which was received/heard from God*, and *reported* was rejected. *Received/heard*, in this context, has the same value in meaning as *rhēma (word)* from God, discussed in v. 17.

hearing by the word of Christ: Faith is the result of hearing, hearing is by a *rhēma (word)*. So, *faith, hearing*, and a *rhēma* are inseparable.

We note the following matters of interest: 1) In Eph 6:17 a *rhēma—word*—from God is "the sword of the Spirit." Herein is both the essence of gospel proclamation and spiritual warfare—a *rhēma* from God. By analogy we may say that the Scriptures are the *logos, sheathe, or scabbard* from which God gives a *rhēma or word* in particular.⁵

In Heb 11:3, a *rhēma* was given to the various heroes and heroines of faith by which they changed the age in which they lived. A correct translation reads: "We understand *the ages (tous aiōnas; not worlds) to have been put right (katērtisthai; not framed) by faith (pistei; instrumental case) in a rhēma (word; locative case) from God...*" It will be noted that all the persons listed in Heb 11 received a *rhēma* from God. They put their age right as God used them to bring about His will in the earth: "Because every *rhēma (word)* from God will not be without power [for fulfillment]" (Lk 1:37, correctly translated). But when a *rhēma* is received both the one receiving it and those who hear must act in faith/obedience.

³ 3 *Heed* translates *hupēkousan*, literally, *to come under hearing*; so obedience as the result of a listening response to what was heard, but *all did not come under hearing*. They were not obedient but acted contrary to God's will; the message was proclaimed that they might heed, but they willed to *not come under hearing*.

⁵ 5 Lk 1:36-38; Heb 11:3.

10:16 good news: According to Isa the Jews had heard the good news with sufficiency to believe; thus, some willed to believe, many willed unbelief contrary to the purpose of the *good news*.³⁶

10:19-21 disobedient...gainsaying people: So it is that the Jews missed the Messiah because of unbelief; the Gentiles found Him because of faith in Him. Thus, error ever fails to awaken faith in the Messiah, whether of genealogy, or false security/false election, etc.

ROMANS 11

11:1 I too am an Israelite: Even though the Jewish nation as a whole was rejected because of unbelief, some were saved on the ground of faith. Paul makes the point by citing his own experience.

11:2-5 I...kept...seven thousand men: Paul argues that just as Israel was in a state of apostasy in Elijah's day, these thousands still served God; so in Paul's day Israel rejected Christ because of unbelief, but some accepted Him by faith.

remnant: That is, *remainder, residue, few* who received God's grace.

according to God's gracious choice: No. It should read: "...remnant [subject] has come into being [verb] according to a choice [object], out of grace [ablative of source]." The word, *God's*, does not occur in the original. It is added to support the doctrine of Calvinistic election; cf. note at 9:11.

11:6 if...by grace...no longer on the basis of works: Amen! Salvation is both the provision and the gift of God; accordingly, it is not by works as a wage earned, for Adam's fallen race can only produce the works in Adam—of the flesh.. Works of righteousness are the manifestation of the newly created life *in Christ*—giving, prayer, good deeds, church attendance, worship Bible reading, etc.

All forms of life manifest itself in some sense: trees grow, lizards dart, leopards leaps, eagles soar, fallen mankind sins, the saved do works of righteousness by the enablement characteristic of grace.

In James' argument that "by works a man is justified, and not by faith only," he is correcting the error of the antinomians of his day. His reference recalls Abraham's justification by offering his son in which works [offering] were necessary to carry out God's command (Gen 22:1-12).

Paul's justification by faith apart from works was some 25 or 30 years earlier in the life of Abraham, when he believed God concerning the birth of Isaac (Rom 3:28; 4:2-3; Gen 15:3-6). In Paul's account works were of no help whatsoever; Abraham could only believe and wait; in James' account faith alone could not put it over, works were vital! Sometimes it is faith/wait, sometimes faith/work. No Christian objects to that—Paul didn't.

11:8 God gave them a spirit of stupor: Blindness came after the Israelites rejected Christ in unbelief, not before. God did not damn them "for His glory;" His act was purely judiciary.

11:11 their transgression: 1) This led to the salvation of the Gentiles; 2) the salvation of the Gentiles will provoke the rebellious Jews to jealousy.

11:12 their fulfillment: Paul evidently sees a time in which the Israelites as a nation will accept Christ; otherwise, there can be no fulfillment.

11:13 I am an apostle...I magnify my ministry: Paul saw his ministry as a link between *promise* and *fulfillment* or *manifestation*. In Tit 1:2-3 God promised eternal life and "in its own times manifested His word by means of preaching;" hence, the link. Since Paul is the Apostle to the Gentiles, God's "promise before time began" included all the sons and daughters of Adam's fallen race—Jews and Gentiles.

³ 6 Mt 23:37.

11:15 their rejection: Although Israel stands rejected, according to v. 12 it is temporary.

life from the dead: A reference to Israel's salvation, i.e., spiritual resurrection; cf. Jn 5:24-25; 1 Jn 3:14.

11:17 some...broken off: The Jews were "broken off" the olive tree because of unbelief, a just and necessary judgment of God.

wild olive...grafted in: The "olive tree" itself still stands, but its branches are conditionally broken off or grafted in accordance with the choice of unbelief or faith.

11:18 root supports you: The root stands an objective fact, unaltered, the support of all who meet God's conditions.

11:20 but fear: After all God did break off the *natural* branch and the Gentiles stand by a walk that is consistent with faith. There is thus no room for arrogance of any kind; cf. v. 21.

11:22 if you continue:⁷ Better: *might/may continue*. The conditional nature of salvation is asserted, a fact illustrated in the fall of the Jews through unbelief. The same solemn truth stands with respect to the Gentiles. There is no such thing as the act of a moment securing one for eternity, as in the doctrine of Calvinism. [click](#)

11:23 if they do not continue in their unbelief: *Continue* is again in a *potential mood*. There is no election in which one's destiny is fixed in either belief or unbelief by a Divine decree. One may move out of unbelief by obedience to God...*if they do not continue in their unbelief*.

11:24-28 Here Paul shows the present state of the Gentile/Jew relation to faith in the parable of the tree—now natural branches, now unnatural. He suggests another reversal—the unnatural branch cut off and the natural grafted in again (vv. 24-26). Then he shows that notwithstanding the unbelief of the Jews, God remembers His covenant for the father's sake (vv. 27-28). Because of the failure of the Gentile church to carry out The Great Commission and the unbelief, this seems inevitable. The goodness of God will have The Great Commission carried out!

11:29 for...gifts...calling...irrevocable: The word *for* in this statement looks back to the word *beloved* in v. 28. Since God sees all from the very beginning, He encountered no surprise at the Jew's unbelief and no repentance of His *gifts, calling* to them. His plan stands and He is prepared for certain failures. This has nothing to do with the Gifts of the Spirit in the NT Church, often misapplied.

11:32 shut up all in disobedience: That is God shut them all up together, making no difference, for He is no respecter of persons. Thus God allows both Jews and Gentiles to obey or disobey as they may choose.

11:33-36 When Calvin Contemplated his system, he had the good sense to say: "A horrible decree I confess!" But here in these verses Paul, in exultant praise, magnifies God for Who He is, unspeakably good, and glories in the marvels of His salvation in behalf of Adam's fallen race. God loved the world!

Romans 12

12:1 Therefore: *Therefore* translates *oun*, an inferential particle that reflects upon the great issues of the preceding chapters. Paul had discussed the universal Fall, the Atonement for as many as had fallen—all men, the benefits of the Atonement: regenerative righteousness and holiness of the inner man or spirit, etc. He now takes up the Christian walk/conduct, showing the necessity of translating the faith/doctrine/inward change the practice and ideals of daily living. Two vital issues now come to light: 1) Verse 1 shows the doorway into the gifts of the Spirit; 2) until the close of the letter, he will show that the inward transformation of the inner man must be evident in the outward walk. Otherwise, a profession of Christianity is as empty and hollow as any false religion.

³ ⁷ *You might/may continue* translates the present tense, subjunctive mood verb, *epimenēs*— an emphatic construction. The conditional nature of salvation is clear.

present your bodies a living and holy sacrifice: The body is here an outward part of the whole person, the organ consisting of inner man, will, etc. It is living, (in Christ) and *holy* (*hagian*), as an offering to God. On the ground of the new creation or regenerative transformation by the Holy Spirit this offering is **acceptable**. The body of sin in Rom 6:6 has been destroyed, i.e., the sin or carnal nature. Accordingly, the body, the organ of the will, is yielded to God in this life, cf. vv. 12, 13, 19b.

We are to present our bodies as a sacrifice. In ancient Israel when a sacrifice was made to God, he surrendered all claim to it; it was no longer his. the same holds true here.

We only have one life, but when it is so sacrificed to Christ, so accepted of God, ONE IS ENOUGH and we do not have to live in the regrets of the past life, wishing for another to redo living—one is enough.

acceptable to God: In the times of the Hebrew Bible, for God to accept a sacrifice it had to be ceremonially undefiled and without blemish. Just so, our sacrifice must be holy by the cleansing, regenerative power of the Holy Spirit in this dispensation of grace. Tragically Calvinists and others have perverted grace to mean that God counts the “sinning believer” as acceptable before Him, though sinful—a damning lie believed by millions. How can the church be so quiet about a teaching like this?

12:2 conformed to this world: *World* is an incorrect translation; it should be *age* (*aiōni*, related to *time*, *age*). This is not to be so among believers; the *age*, in all generations, is human society organizing itself apart from God.

transformed: This is a spiritual transformation, not a reckoning as in Calvinism, wrought by the power of God in the inner man, changed, transformed.

renewing of your mind: *Renewal* or *anakainōsis* means a complete change for the better. *Anakainōsis* is compounded of *ana*—up, back, again and *kainos*—new kind or species that never previously existed. Thus, the new man in Christ is renewed after the image of God (Genesis 1:27; Ephesians 4:24; Colossians 3:10) or a renewal or restoration from the Fall. So, the mind of Christ by renewal or restoration.

12:3 as God has allotted to each a measure of faith: Or, as (*hōs*) **God distributed** (*emerisen*) **to each one a measure** (*meton*) **with reference to faith** (*pisteōs*):⁶⁶ We note the following: 1) *as* introduces the comparative scale in accordance with God’s call on one’s life—think accordingly; 2) *distributed* means *to mark out, specify* and so diversity; 3) *measure*, the object of the verb *distributed*, is intimately tied to faith here; 4) *with reference to faith/doctrine*, the canon/criteria of *measure*.

So, here Paul has marked out or fixed the bounds within which right thinking may be understood, as well as the operation of the various gifts of vv. 6-8—doctrine/fait h is the standard.

12:6-8 if prophecy, according to the proportion of his⁶⁷ faith: Better: “according to the agreement⁶⁸ with reference to the faith/doctrine.”⁶⁹ So, prophecy must be in *agreement with ...the faith*

⁶⁶ *pisteōs* genitive of reference, so: *with reference to faith [or doctrine]*. Note, however, that *faith* is objective here, not subjective.

⁶⁷ *His* should not be added to the text here. The phrase *according to...faith* has no masculine gender in it. This spurious addition slants the understanding of *faith*.

⁶⁸ *Agreement* translates *analogian*, *agreement*, not proportion here.

⁶⁹ *Faith* is here the *body of faith, belief, or doctrine*

Expository Notes on the Epistle to Romans

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