

# THE GOSPEL OF GOD IN ROMANS

## Message Two God in Romans

Scripture Reading: Rom. 1:1, 15; 5:1-11; 11:36

- Rom 1:1 <sup>1</sup>Paul, a <sup>2</sup>slave of <sup>3</sup>Christ <sup>4</sup>Jesus, a <sup>5</sup>called <sup>6</sup>apostle, <sup>7</sup>separated <sup>8</sup>unto the <sup>9</sup>gospel of God,  
Rom 1:15 So, for my part, I am ready to announce the gospel to you also who are in Rome.  
Rom 5:1 Therefore having been <sup>a</sup>justified out of faith, we have <sup>b</sup>peace <sup>1</sup>toward God through our Lord Jesus Christ,  
Rom 5:2 Through whom also we have obtained access by <sup>1</sup>faith into this <sup>2a</sup>grace in which we <sup>3</sup>stand and <sup>4</sup>boast because of the <sup>5b</sup>hope of the <sup>c</sup>glory of God.  
Rom 5:3 And not only so, but we also boast in our <sup>1</sup>tribulations, knowing that tribulation produces <sup>2</sup>endurance;  
Rom 5:4 And endurance, <sup>1</sup>approvedness; and approvedness, <sup>a</sup>hope;  
Rom 5:5 And hope does not put *us* to shame, because the <sup>1a</sup>love of God has been <sup>b</sup>poured out in our <sup>c</sup>hearts through the Holy Spirit, who has been given to us.  
Rom 5:6 For while we were yet <sup>1</sup>weak, in due time Christ <sup>a</sup>died for the ungodly.  
Rom 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.  
Rom 5:8 But God commends His own <sup>a</sup>love to us in that while we were yet sinners, Christ <sup>b</sup>died for us.  
Rom 5:9 Much more then, having now been justified in His <sup>a</sup>blood, we will be saved through Him from the <sup>b</sup>wrath.  
Rom 5:10 For if we, being enemies, were <sup>1a</sup>reconciled to God through the death of His Son, <sup>2</sup>much more we will be <sup>3</sup>saved <sup>4</sup>in His <sup>5b</sup>life, having been reconciled,  
Rom 5:11 And not only so, but also <sup>1</sup>boasting in God through our Lord Jesus Christ, through whom we have now received the <sup>a</sup>reconciliation.  
Rom 11:36 Because <sup>a</sup>out from Him and <sup>b</sup>through Him and <sup>c</sup>to Him are all things. <sup>d</sup>To Him be the glory forever. Amen.

### I. Romans reveals God in creation:

- A. God is invisible, but the invisible things of God, such as His eternal power and divine characteristics, are clearly seen, being perceived by the things created by Him.
- B. Christ as the eternal, unlimited power of God operates the entire universe and holds the entire universe together—Rom. 1:19-20; Col. 1:16-17; Heb. 1:3; 11:3; Psa. 19:1-6.
- Rom 1:19 Because that which is known of God is manifest <sup>1</sup>within them, for God manifested *it* to them.  
Rom 1:20 For the invisible things of Him, both His eternal power and <sup>1</sup>divine characteristics, have been clearly seen since the creation of the world, <sup>2a</sup>being perceived by the things made, so that they would be without excuse;
- Col 1:16 Because <sup>1</sup>in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether <sup>2</sup>thrones or <sup>3a</sup>lordships or rulers or authorities; all things have been created <sup>4b</sup>through Him and <sup>5</sup>unto Him.
- Col 1:17 And He is <sup>1</sup>before all things, and all things <sup>2a</sup>cohere in Him;
- Heb 1:3 Who, being the <sup>1</sup>effulgence of His glory and the <sup>a</sup>impress of His <sup>b</sup>substance and upholding and bearing all things by the <sup>2</sup>word of His power, having made <sup>3</sup>purification of sins, <sup>4c</sup>sat down on the right hand of the <sup>5d</sup>Majesty on <sup>6</sup>high;
- Heb 11:3 <sup>1</sup>By faith we understand that the <sup>2a</sup>universe has been framed by the <sup>3b</sup>word of God, so that what is seen has not come into <sup>c</sup>being out of things which appear.
- Psa 19:1 The heavens declare the glory of God, And the firmament proclaims the work of His hands.  
Psa 19:2 Day to day pours forth speech, And night to night tells out knowledge.  
Psa 19:3 There is no speech and there are no words; Their voice is not heard.  
Psa 19:4 In all the earth their line has gone forth, And their words to the end of the world. In the heavens He has made a tent for the sun,  
Psa 19:5 And he, like a bridegroom, goes forth from his canopy; He rejoices like a mighty man running the course.  
Psa 19:6 His going forth is from the end of the heavens, And his circuit is unto their ends; And there is nothing hidden from his heat.
- C. With such a solid revelation by the concrete creation of God, there is no excuse for man to say that there is no God or that he cannot apprehend God.

## II. Romans reveals God in condemnation:

- A. After creation, man fell and became sinful; this brought in God's condemnation.
- B. "The wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men"—Rom. 1:18; 2:2-3, 16; 1:32.
- Rom 1:18 <sup>1</sup>For the <sup>2a</sup>wrath of God is revealed from heaven <sup>3</sup>upon all ungodliness and unrighteousness of men who <sup>4</sup>hold down <sup>5</sup>the truth in unrighteousness,
- Rom 2:2 But we know that the <sup>1</sup>judgment of God is according to <sup>2</sup>truth upon those who practice such things.
- Rom 2:3 And do you consider this, O man, who judge those who practice such things and do the same *yourself*, that you will escape the <sup>1</sup>judgment of God?
- Rom 2:16 In the day when God judges the secrets of men according to my gospel <sup>a</sup>through Jesus Christ.
- Rom 1:32 Who, though fully knowing the <sup>1</sup>righteous judgment of God, that those who practice such things are worthy of death, not only do them, but also have fellow delight in those who practice *them*.
- C. "Whatever things the law says, it speaks to those who are under the law, that every mouth may be stopped and all the world may fall under the judgment of God"—3:19.
- Rom 3:19 Now we know <sup>1</sup>that whatever things the law says, it speaks to those who are under the law, that every mouth may be stopped and all the world may fall under the judgment of God;
- D. "There is none righteous, not even one"; "there is none who seeks out God"; "there is none who does good; there is not so much as one"—vv. 10-12.
- Rom 3:10 Even as it is written, "<sup>a</sup>There is none righteous, not even one;
- Rom 3:11 There is none who understands, there is none who seeks out God.
- Rom 3:12 All have turned aside; together they have become useless; there is none who does <sup>1</sup>good; there is not so much as one.
- E. "All have sinned and fall short of the glory of God"—v. 23.
- Rom 3:23 For <sup>a</sup>all have sinned and fall short of the <sup>1</sup>glory of God,
- F. The practical way for us to be restricted from evil and wickedness is for us to glorify God, thank God, worship God, and serve God—1:21, 25.
- Rom 1:21 Because though <sup>1</sup>they knew God, they did not glorify *Him* as God or thank *Him*, but *rather* became <sup>2</sup>vain in their reasonings, and their heart, lacking understanding, was darkened.
- Rom 1:25 Who exchanged the <sup>1</sup>truth of God for the lie, and worshipped and served the creation rather than the Creator, who is <sup>a</sup>blessed forever. Amen.

## III. Romans reveals God in redemption:

- A. God's condemnation exposes man's need of salvation, and for the righteous God to save sinful man, redemption is needed.
- B. "Through the faith of Jesus Christ," God justified us "freely by His grace through the redemption which is in Christ Jesus"—3:22, 24.
- Rom 3:22 Even the righteousness of God through the <sup>1</sup>faith of Jesus Christ to all those who believe, for there is no distinction;
- Rom 3:24 Being <sup>1</sup>justified <sup>2</sup>freely by His grace through the <sup>3</sup>redemption which is in Christ Jesus;
- C. On the cross Christ "was delivered for our offenses"—4:25.
- Rom 4:25 Who was delivered <sup>a</sup>for our offenses and was <sup>1</sup>raised for our justification.
- D. "While we were yet sinners, Christ died for us," and "in due time Christ died for the ungodly"—5:8, 6.
- Rom 5:8 But God commends His own <sup>a</sup>love to us in that while we were yet sinners, Christ <sup>b</sup>died for us.
- Rom 5:6 For while we were yet <sup>1</sup>weak, in due time Christ <sup>a</sup>died for the ungodly.
- E. Through the redemption of Christ, God can save us from His wrath—v. 9; cf. Rev. 14:10.
- Rom 5:9 Much more then, having now been justified in His <sup>a</sup>blood, we will be saved through Him from the <sup>b</sup>wrath.
- Rev 14:10 He also shall drink of the <sup>a</sup>wine of the fury of God, which is mixed undiluted in the <sup>b</sup>cup of His wrath; and he shall be tormented in <sup>1c</sup>fire and brimstone before the holy angels and before the Lamb.

#### IV. Romans reveals God in justification:

- A. God is just, and He cannot be unrighteous; the redeeming death of Christ has fulfilled and fully satisfied God's righteous requirements for us sinners.
- B. The redemption of Christ affords God the righteous ground to justify those who believe in Christ's redemption, and God is bound by His righteousness to do so.
- C. This is "with a view to the demonstrating of His righteousness..., so that He might be righteous and the One who justifies him who is of the faith of Jesus"—Rom. 3:26.  
Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who <sup>1</sup>justifies him who is of the <sup>2</sup>faith of Jesus.
- D. Based upon Christ's redemption, God has justified us, and the resurrection of Christ is a proof of this—v. 24; 4:25.  
Rom 3:24 Being <sup>1</sup>justified <sup>2</sup>freely by His grace through the <sup>3</sup>redemption which is in Christ Jesus;  
Rom 4:25 Who was delivered <sup>a</sup>for our offenses and was <sup>1</sup>raised for our justification.
- E. Through this, "the righteousness of God has been manifested" and "is revealed in [the gospel] out of faith to faith"—3:21; 1:17.  
Rom 3:21 But now, <sup>1</sup>apart from the law, the <sup>2</sup>righteousness of God has been <sup>3</sup>manifested, witness being borne to *it* by the Law and the Prophets;  
Rom 1:17 For the <sup>1a</sup>righteousness of God is revealed in it <sup>2</sup>out of faith to faith, as it is written, "<sup>b</sup>But the righteous shall <sup>3</sup>have life and live by <sup>4</sup>faith."

#### V. Romans reveals God in reconciliation:

- A. We were not only sinners but also enemies of God; while we were enemies, we "were reconciled to God through the death of His Son," and through Christ "we have now received the reconciliation"—5:10-11.  
Rom 5:10 For if we, being enemies, were <sup>1a</sup>reconciled to God through the death of His Son, <sup>2</sup>much more we will be <sup>3</sup>saved <sup>4</sup>in His <sup>5b</sup>life, having been reconciled,  
Rom 5:11 And not only so, but also <sup>1</sup>boasting in God through our Lord Jesus Christ, through whom we have now received the <sup>a</sup>reconciliation.
- B. God's justification is based upon Christ's redemption and issues in His reconciliation along with the full enjoyment of God in Christ—vv. 1-11.  
Rom 5:1 Therefore having been <sup>a</sup>justified out of faith, we have <sup>b</sup>peace <sup>1</sup>toward God through our Lord Jesus Christ,  
Rom 5:2 Through whom also we have obtained access by <sup>1</sup>faith into this <sup>2a</sup>grace in which we <sup>3</sup>stand and <sup>4</sup>boast because of the <sup>5b</sup>hope of the <sup>c</sup>glory of God.  
Rom 5:3 And not only so, but we also boast in our <sup>1</sup>tribulations, knowing that tribulation produces <sup>2</sup>endurance;  
Rom 5:4 And endurance, <sup>1</sup>approvedness; and approvedness, <sup>a</sup>hope;  
Rom 5:5 And hope does not put *us* to shame, because the <sup>1a</sup>love of God has been <sup>b</sup>poured out in our <sup>c</sup>hearts through the Holy Spirit, who has been given to us.  
Rom 5:6 For while we were yet <sup>1</sup>weak, in due time Christ <sup>a</sup>died for the ungodly.  
Rom 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.  
Rom 5:8 But God commends His own <sup>a</sup>love to us in that while we were yet sinners, Christ <sup>b</sup>died for us.  
Rom 5:9 Much more then, having now been justified in His <sup>a</sup>blood, we will be saved through Him from the <sup>b</sup>wrath.  
Rom 5:10 For if we, being enemies, were <sup>1a</sup>reconciled to God through the death of His Son, <sup>2</sup>much more we will be <sup>3</sup>saved <sup>4</sup>in His <sup>5b</sup>life, having been reconciled,  
Rom 5:11 And not only so, but also <sup>1</sup>boasting in God through our Lord Jesus Christ, through whom we have now received the <sup>a</sup>reconciliation.
- C. Having been reconciled, "much more we will be saved in His [Christ's] life,...and not only so, but also boasting [exulting and glorying] in God"—vv. 10-11.  
Rom 5:10 For if we, being enemies, were <sup>1a</sup>reconciled to God through the death of His Son, <sup>2</sup>much more we will be <sup>3</sup>saved <sup>4</sup>in His <sup>5b</sup>life, having been reconciled,

Rom 5:11 And not only so, but also <sup>1</sup>boasting in God through our Lord Jesus Christ, through whom we have now received the <sup>a</sup>reconciliation.

D. We joy in God and enjoy God in all that He is to us—1:1, 15; 14:17.

Rom 1:1 <sup>1</sup>Paul, a <sup>2</sup>slave of <sup>3</sup>Christ <sup>4</sup>Jesus, a <sup>5</sup>called <sup>6</sup>apostle, <sup>7</sup>separated <sup>8</sup>unto the <sup>9</sup>gospel of God,

Rom 1:15 So, for my part, I am ready to announce the gospel to you also who are in Rome.

Rom 14:17 For the <sup>1a</sup>kingdom of God is not eating and drinking, but <sup>2b</sup>righteousness and <sup>c</sup>peace and <sup>d</sup>joy in the Holy Spirit.

## VI. Romans reveals God in identification:

A. We were born in Adam, but God has transferred us out of Adam into Christ and has identified us with Christ, making us one with Him, through baptism—5:19; 6:3.

Rom 5:19 For just as through the disobedience of one man the many were <sup>1</sup>constituted sinners, so also through the <sup>2</sup>obedience of the One the many will be constituted righteous.

Rom 6:3 Or are you ignorant that all of us who have been <sup>1a</sup>baptized into <sup>2</sup>Christ Jesus have been baptized into <sup>3</sup>His death?

B. We "have been baptized into Christ Jesus" and "have grown together with Him in the likeness of His death [in baptism]," and we are growing together with Him "in the likeness of His resurrection," that is, "in newness of life"—vv. 3-5.

Rom 6:3 Or are you ignorant that all of us who have been <sup>1a</sup>baptized into <sup>2</sup>Christ Jesus have been baptized into <sup>3</sup>His death?

Rom 6:4 We have been <sup>1a</sup>buried therefore with Him through <sup>2</sup>baptism into His death, in order that just as Christ was <sup>b</sup>raised from the dead through the <sup>3c</sup>glory of the Father, so also we might <sup>4</sup>walk in <sup>d</sup>newness of <sup>e</sup>life.

Rom 6:5 For if we have <sup>1</sup>grown together with *Him* in the <sup>2</sup>likeness of His death, indeed we will also be <sup>3</sup>*in the likeness* of His resurrection,

C. Now we have to reckon ourselves "dead to sin, but living to God in Christ Jesus," to present ourselves "to God as alive from the dead," and to present our members "as slaves to righteousness unto sanctification"—vv. 11, 13, 19.

Rom 6:11 So also you, <sup>1</sup>reckon yourselves to be <sup>a</sup>dead to sin, but living to God in Christ Jesus.

Rom 6:13 Neither <sup>1a</sup>present your <sup>b</sup>members as <sup>2c</sup>weapons of unrighteousness to sin, but present yourselves to God as alive from the dead, and your members as weapons of righteousness to God.

Rom 6:19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness <sup>1</sup>unto lawlessness, so now <sup>a</sup>present your members as slaves to righteousness unto <sup>2b</sup>sanctification.

## VII. Romans reveals God in sanctification:

A. God has made us one with Christ so that we may be sanctified not only positionally but also dispositionally; identification, thus, issues in sanctification.

B. We have been baptized into Christ, and Christ has come into us; now we are in Christ, and also Christ is in us for us to be sanctified—vv. 19, 22; 8:1, 10.

Rom 6:19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness <sup>1</sup>unto lawlessness, so now <sup>a</sup>present your members as slaves to righteousness unto <sup>2b</sup>sanctification.

Rom 6:22 But now, having been <sup>a</sup>freed from sin and enslaved to God, you have your fruit unto <sup>1b</sup>sanctification, and the end, <sup>c</sup>eternal <sup>2</sup>life.

Rom 8:1 There is <sup>1</sup>now then no <sup>2</sup>condemnation to those who are <sup>3</sup>in Christ Jesus.

Rom 8:10 But if <sup>1a</sup>Christ is <sup>2</sup>in you, though the <sup>3</sup>body is <sup>4</sup>dead because of sin, the <sup>5</sup>spirit is <sup>6</sup>life because of <sup>7</sup>righteousness.

C. Dispositional sanctification not only comes out of life but also results in life and brings more life to us so that we may enjoy the riches of the divine life—6:4, 22-23.

Rom 6:4 We have been <sup>1a</sup>buried therefore with Him through <sup>2</sup>baptism into His death, in order that just as Christ was <sup>b</sup>raised from the dead through the <sup>3c</sup>glory of the Father, so also we might <sup>4</sup>walk in <sup>d</sup>newness of <sup>e</sup>life.

Rom 6:22 But now, having been <sup>a</sup>freed from sin and enslaved to God, you have your fruit unto <sup>1b</sup>sanctification, and the end, <sup>c</sup>eternal <sup>2</sup>life.

- Rom 6:23 For the <sup>1</sup>wages of sin is <sup>2a</sup>death, but the gift of God is <sup>3b</sup>eternal life in Christ Jesus our Lord.
- D. In sanctification the Spirit of life is the Triune God in our spirit; the very God who created us, redeemed us, and justified us is now in us—8:2, 9-11, 16.
- Rom 8:2 For the <sup>1a</sup>law of the <sup>2</sup>Spirit of <sup>3</sup>life has <sup>4</sup>freed <sup>5</sup>me in Christ Jesus from the <sup>6</sup>law of sin and of death.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the <sup>1a</sup>Spirit of God <sup>2</sup>dwells in you. Yet <sup>3</sup>if anyone does not have the <sup>4</sup>Spirit of Christ, he is not <sup>5</sup>of Him.
- Rom 8:10 But if <sup>1a</sup>Christ is <sup>2</sup>in you, though the <sup>3</sup>body is <sup>4</sup>dead because of sin, the <sup>5</sup>spirit is <sup>6</sup>life because of <sup>7</sup>righteousness.
- Rom 8:11 And if the <sup>1</sup>Spirit of <sup>2</sup>the One who raised Jesus from the dead <sup>3a</sup>dwells in you, He who raised Christ Jesus from the dead will also <sup>4b</sup>give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:16 The Spirit Himself <sup>a</sup>witnesses <sup>1</sup>with <sup>2</sup>our <sup>b</sup>spirit that <sup>3</sup>we are <sup>c</sup>children of God.
- E. From within our spirit He spreads Himself into every part of our inner being to make His home in us; hence, when we set our mind on the spirit, our mind is life, and even our mortal body is given life through His indwelling—vv. 2, 6, 10-11; Eph. 3:17.
- Rom 8:2 For the <sup>1a</sup>law of the <sup>2</sup>Spirit of <sup>3</sup>life has <sup>4</sup>freed <sup>5</sup>me in Christ Jesus from the <sup>6</sup>law of sin and of death.
- Rom 8:6 For <sup>1</sup>the mind set on the flesh is <sup>2</sup>death, but <sup>3</sup>the mind set on the spirit is <sup>a</sup>life and <sup>b</sup>peace.
- Rom 8:10 But if <sup>1a</sup>Christ is <sup>2</sup>in you, though the <sup>3</sup>body is <sup>4</sup>dead because of sin, the <sup>5</sup>spirit is <sup>6</sup>life because of <sup>7</sup>righteousness.
- Rom 8:11 And if the <sup>1</sup>Spirit of <sup>2</sup>the One who raised Jesus from the dead <sup>3a</sup>dwells in you, He who raised Christ Jesus from the dead will also <sup>4b</sup>give life to your mortal bodies through His Spirit who indwells you.
- Eph 3:17 That Christ may make His <sup>a</sup>home in your <sup>1</sup>hearts through <sup>2</sup>faith, that you, being <sup>3b</sup>rooted and grounded in <sup>4c</sup>love,
- F. Thus, we are being transformed from a natural disposition to a spiritual one by Christ as the life-giving Spirit saturating and permeating our being with God's nature of holiness, His divine element—2 Cor. 3:18; Rom. 12:2.
- 2 Cor 3:18 <sup>1</sup>But <sup>2</sup>we all with <sup>3</sup>unveiled face, <sup>4a</sup>beholding and reflecting like a <sup>5b</sup>mirror the <sup>6c</sup>glory of the Lord, are <sup>7</sup>being <sup>d</sup>transformed into the <sup>8</sup>same <sup>e</sup>image <sup>9</sup>from glory to <sup>f</sup>glory, even as <sup>10</sup>from the <sup>11</sup>Lord Spirit.
- Rom 12:2 And do <sup>1</sup>not be <sup>a</sup>fashioned according to <sup>2</sup>this <sup>b</sup>age, but be <sup>3c</sup>transformed by the <sup>4d</sup>renewing of the <sup>e</sup>mind that you may <sup>5f</sup>prove what the <sup>6g</sup>will of God is, that which is good and <sup>h</sup>well pleasing and perfect.

## VIII. Romans reveals God in glorification:

- A. God has foreknown us, predestinated us, called us, and justified us; He is now sanctifying us, and He will glorify us—8:28-30.
- Rom 8:28 And we know that <sup>1</sup>all things <sup>2</sup>work together for <sup>3</sup>good to those who <sup>4</sup>love God, to those who are <sup>a</sup>called according to <sup>5</sup>His <sup>5</sup>purpose.
- Rom 8:29 Because those whom He <sup>1</sup>foreknew, He also <sup>2a</sup>predestinated *to be* <sup>3</sup>conformed to the <sup>b</sup>image of His Son, that He might be the <sup>4c</sup>Firstborn among <sup>5</sup>many <sup>d</sup>brothers;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also <sup>1a</sup>justified; and those whom He justified, these He also <sup>2b</sup>glorified.
- B. For this, He has made us His children by regenerating us; He is now leading us as His sons to grow up unto maturity so that we may be His heirs, joint heirs with Christ, to inherit the full sonship; this is to be glorified with our body fully redeemed—vv. 16, 14, 17, 23.
- Rom 8:16 The Spirit Himself <sup>a</sup>witnesses <sup>1</sup>with <sup>2</sup>our <sup>b</sup>spirit that <sup>3</sup>we are <sup>c</sup>children of God.
- Rom 8:14 For as many as are <sup>1</sup>led by the <sup>2</sup>Spirit of God, these are <sup>3a</sup>sons of God.
- Rom 8:17 And <sup>1</sup>if children, <sup>a</sup>heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we <sup>b</sup>suffer with *Him* that we may also be <sup>c</sup>glorified with *Him*.
- Rom 8:23 And not only *so*, but we ourselves also, who have <sup>1</sup>the firstfruits of the Spirit, even we ourselves <sup>2</sup>groan in ourselves, eagerly awaiting <sup>3a</sup>sonship, the <sup>b</sup>redemption of our body.

- C. For this, the indwelling Spirit is interceding for us, and God causes all things to work together to conform us "to the image of His Son, that He might be the Firstborn among many brothers"—vv. 26, 28-29.

Rom 8:26 Moreover, <sup>1</sup>in like manner the Spirit also joins in to help *us* in our <sup>2</sup>weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself <sup>a</sup>intercedes for *us* with groanings which cannot be uttered.

Rom 8:28 And we know that <sup>1</sup>all things <sup>2</sup>work together for <sup>3</sup>good to those who <sup>4</sup>love God, to those who are <sup>a</sup>called according to His <sup>5</sup>purpose.

Rom 8:29 Because those whom He <sup>1</sup>foreknew, He also <sup>2a</sup>predestinated to be <sup>3</sup>conformed to the <sup>b</sup>image of His Son, that He might be the <sup>4c</sup>Firstborn among <sup>5</sup>many <sup>d</sup>brothers;

- D. The present conformation to the image of God's Son is the preparation for our future glorification in His Son; God is now bringing us into glory so that we may participate in His divine glory with His firstborn Son in "the freedom of the glory"—v. 21.

Rom 8:21 In hope that the creation itself will also be <sup>1</sup>freed from the slavery of corruption into the freedom of the <sup>a</sup>glory of the children of God.

## IX. Romans reveals God in His securing love:

- A. God is enjoyed by us in His love that secures our destiny—vv. 31-39.

Rom 8:31 What then shall we say to these things? If God is for us, who *can be* against us?

Rom 8:32 Indeed, He who did not spare His own Son, but <sup>a</sup>delivered Him up for us <sup>b</sup>all, how shall He not also with Him freely give us all things?

Rom 8:33 Who shall bring a <sup>a</sup>charge against God's chosen ones? <sup>1</sup>It is God who <sup>b</sup>justifies.

Rom 8:34 Who is he who condemns? <sup>1</sup>It is Christ Jesus who <sup>a</sup>died and, rather, who <sup>b</sup>was raised, who is also <sup>2c</sup>at the right hand of God, who also <sup>3d</sup>intercedes for us.

Rom 8:35 Who shall separate us from the <sup>a</sup>love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

Rom 8:36 As it is written, "<sup>a</sup>For Your sake we are being <sup>b</sup>put to death all day long; we have been accounted as sheep for slaughter."

Rom 8:37 But in all these things we <sup>1</sup>more than conquer through Him who loved us.

Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the <sup>1a</sup>love of God, which is in Christ Jesus our Lord.

- B. In justification He has made us partakers of His righteousness. in sanctification He is working His holiness into our being, and in glorification He will bring us into His glory; now His love is the security of all these items.

- C. He loves us, and we are on His heart; nothing can separate us from His eternal and unchanging love that is in the redeeming Christ, who lives forever and who is interceding for us.

- D. We are fully and eternally secured by God's eternal love in the unchanging Christ.

- E. Because of God's unchanging love for us, neither tribulation nor persecution can suppress or defeat us; rather, in all these things we more than overcome and conquer through Him who loved us—v. 37.

Rom 8:37 But in all these things we <sup>1</sup>more than conquer through Him who loved us.

## X. Romans reveals God in His selection:

- A. It was God who selected us, not we who selected Him—John 15:16a; Rom. 9:11; 11:5.

John 15:16a You did not choose Me, but I <sup>a</sup>chose you, ...

Rom 9:11 Though *the children* had not yet been born nor had done anything good or bad (that the <sup>1</sup>purpose of God according to <sup>a</sup>selection might remain, not of works but of Him who <sup>b</sup>calls),

Rom 11:5 In the same way then at the present time also there has come into being a remnant according to the <sup>a</sup>selection of grace.

- B. His selection is our destiny, which is of Him who calls and of His mercy and sovereignty to make us vessels of mercy to contain Him unto honor and glory—9:11, 15-16, 21, 23.
- Rom 9:11 Though *the children* had not yet been born nor had done anything good or bad (that the <sup>1</sup>purpose of God according to <sup>a</sup>selection might remain, not of works but of Him who <sup>b</sup>calls),
- Rom 9:15 For to Moses He says, "<sup>1a</sup>I will have <sup>2b</sup>mercy on whomever I will have mercy, and I will have <sup>c</sup>compassion on whomever I will have compassion."
- Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
- Rom 9:21 Or does not the <sup>a</sup>potter have authority over the clay to make out of the same lump one <sup>1b</sup>vessel unto honor and another unto dishonor?
- Rom 9:23 In order that He might make known the <sup>a</sup>riches of His <sup>1</sup>glory upon <sup>b</sup>vessels of <sup>c</sup>mercy, which He had before prepared unto <sup>d</sup>glory,
- C. His selection is also by the righteousness which is out of faith and through Christ, who accomplished God's purpose—v. 30; 10:4.
- Rom 9:30 What then shall we say? That the Gentiles who did not pursue righteousness have laid hold of righteousness, but a righteousness which is out of faith;
- Rom 10:4 For Christ is the <sup>1a</sup>end of the law unto righteousness to everyone who believes.
- D. Since His selection of us is of grace and not out of works, it is irrevocable; in His selection we are destined to have a share, a portion, in Him—11:5-6, 29.
- Rom 11:5 In the same way then at the present time also there has come into being a remnant according to the <sup>a</sup>selection of grace.
- Rom 11:6 But if by <sup>a</sup>grace, it is no longer out of works; otherwise grace is no longer grace.
- Rom 11:29 For the <sup>a</sup>gracious gifts and the <sup>b</sup>calling of God are irrevocable.

## XI. Romans reveals God in the Body life:

- A. Eventually, God is glorified in the Body of Christ; we, as His many sons, are the many members of the Body of Christ, who is God's firstborn Son.
- B. For this Body our body has to be presented as one corporate sacrifice to God for His service, our soul has to be transformed by the renewing of our mind so that we may be built together in coordination for the Body to function, and our spirit has to be burning so that we may serve Him in zeal—12:1-6, 11.
- Rom 12:1 <sup>1</sup>I <sup>2a</sup>exhort you therefore, brothers, through the <sup>3b</sup>compassions of God to <sup>4c</sup>present your bodies a <sup>5</sup>living <sup>d</sup>sacrifice, holy, <sup>e</sup>well pleasing to God, *which is* your <sup>6</sup>reasonable <sup>7f</sup>service.
- Rom 12:2 And do <sup>1</sup>not be <sup>a</sup>fashioned according to <sup>2</sup>this <sup>b</sup>age, but be <sup>3c</sup>transformed by the <sup>4d</sup>renewing of the <sup>e</sup>mind that you may <sup>5f</sup>prove what the <sup>6g</sup>will of God is, that which is good and <sup>h</sup>well pleasing and perfect.
- Rom 12:3 For I say, through the <sup>a</sup>grace given to me, to every one who is among you, not to <sup>1</sup>think more <sup>b</sup>highly of *himself* than he ought to think, but to think so as to be <sup>c</sup>sober-minded, as God has apportioned to each a <sup>d</sup>measure of faith.
- Rom 12:4 For just as in <sup>a</sup>one body we have <sup>b</sup>many members, and all the members do not have the <sup>c</sup>same <sup>1</sup>function,
- Rom 12:5 So we who are many are one Body <sup>1</sup>in Christ, and individually <sup>2a</sup>members one of another.
- Rom 12:6 And having <sup>1a</sup>gifts that differ according to the <sup>b</sup>grace given to us, whether <sup>2c</sup>prophecy, *let us prophesy* according to the <sup>d</sup>proportion of faith;
- Rom 12:11 Do not be slothful in zeal, *but* be <sup>1a</sup>burning in spirit, <sup>2b</sup>serving the Lord.
- C. For this Body a proper daily life is necessary, and this Body life is the kingdom of God on earth today—vv. 9-21; 14:17.
- Rom 12:9 <sup>1</sup>Let <sup>a</sup>love be without hypocrisy. Abhor what is evil; <sup>b</sup>cling to what is good.
- Rom 12:10 <sup>a</sup>Love one another warmly in brotherly love; take the lead in showing honor one to another.
- Rom 12:11 Do not be slothful in zeal, *but* be <sup>1a</sup>burning in spirit, <sup>2b</sup>serving the Lord.
- Rom 12:12 Rejoice in hope; <sup>a</sup>endure in tribulation; <sup>b</sup>persevere in prayer.
- Rom 12:13 <sup>1a</sup>Contribute to the needs of the saints; pursue <sup>b</sup>hospitality.
- Rom 12:14 <sup>1a</sup>Bless those who persecute you; bless and do not curse.
- Rom 12:15 <sup>1</sup>Rejoice with those who rejoice; weep with those who weep.
- Rom 12:16 Be of the <sup>a</sup>same mind toward one another, not <sup>b</sup>setting your mind on the high things but going along with the <sup>1</sup>lowly; do not be <sup>c</sup>wise in yourselves.
- Rom 12:17 <sup>a</sup>Repay no one evil for evil; <sup>1b</sup>take forethought for things honorable in the sight of all men.

- Rom 12:18 If possible, as far as it depends on you, live in <sup>a</sup>peace with all men.
- Rom 12:19 Do not <sup>1</sup>avenge yourselves, beloved, but give place to the wrath of *God*, for it is written, "<sup>a</sup>Vengeance is Mine, I will repay, says the Lord."
- Rom 12:20 <sup>a</sup>But "if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire upon his head."
- Rom 12:21 Do not be conquered by evil, but conquer evil with good.
- Rom 14:17 For the <sup>1a</sup>kingdom of God is not eating and drinking, but <sup>2b</sup>righteousness and <sup>c</sup>peace and <sup>d</sup>joy in the Holy Spirit.

D. In order to keep the oneness of this Body, we have to receive all the believers in Christ, whom God and Christ have received; hence, we have to be general in doctrinal concepts so that we may build up one another to please God and glorify God—vv. 1-6, 19, 18; 15:7.

- Rom 14:1 <sup>1</sup>Now him who is <sup>a</sup>weak in faith <sup>2b</sup>receive, *but* not for the purpose of passing judgment on *his* <sup>3</sup>considerations.
- Rom 14:2 One believes that he may eat all things, but he who is weak <sup>a</sup>eats vegetables.
- Rom 14:3 He who eats, let him <sup>1</sup>not despise him who does not eat; and he who does not eat, let him not judge him who eats, for <sup>2</sup>God has received him.
- Rom 14:4 Who are you who judge another's household servant? To his own master he stands or falls; and he will be made to stand, for the Lord is able to make him stand.
- Rom 14:5 One judges one <sup>a</sup>day above another; another judges every day *alike*. Let each be fully <sup>b</sup>persuaded in his own mind.
- Rom 14:6 He who regards that day, regards *it* to the Lord; and he who <sup>a</sup>eats, eats to the Lord, for he gives <sup>b</sup>thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.
- Rom 14:19 So then let us <sup>1a</sup>pursue the things of peace and the things for <sup>b</sup>building up one another.
- Rom 14:18 For he who <sup>1a</sup>serves Christ in this is well pleasing to God and approved by men.
- Rom 15:7 Therefore <sup>a</sup>receive one another, as <sup>1</sup>Christ also received you to the glory of God.

## XII. Romans reveals God in the church life:

- A. The Body of Christ is spiritual and universal; it has to be expressed practically in various localities as churches.
- B. God is expressed in Christ, Christ is expressed in His Body, and the Body of Christ is expressed in the churches.
- C. The local churches as the practical expression of the Body are spoken of as "the church which is in Cenchrea," "the churches of the Gentiles," the church in Prisca and Aquila's house, "the churches of Christ," and "the whole church"—16:1, 3-5, 16, 23.
- Rom 16:1 I <sup>1</sup>commend to you Phoebe our sister, who is a <sup>a</sup>deaconess of the <sup>2</sup>church which is in <sup>b</sup>Cenchrea,
- Rom 16:3 Greet <sup>a</sup>Prisca and Aquila, my <sup>b</sup>fellow workers in Christ Jesus,
- Rom 16:4 Who <sup>1</sup>risked their own necks for my <sup>2</sup>life, to whom not only I give thanks, but also all the <sup>3a</sup>churches of the Gentiles;
- Rom 16:5 And *greet* the <sup>1a</sup>church, which is in their <sup>2</sup>house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
- Rom 16:16 Greet one another with a holy kiss. All the <sup>1a</sup>churches of Christ greet you.
- Rom 16:23 <sup>a</sup>Gaius, my host and *host* of the whole church, greets you. <sup>b</sup>Erastus, the city treasurer, greets you, and Quartus the brother.
- D. Between these churches there were the communication in love and the fellowship of concern among the saints for the sharing "in the fullness of the blessing of Christ" and for the crushing of Satan under their feet so that the grace of Christ could be dispensed to all the saints—15:25-29; 16:20.
- Rom 15:25 But now I am <sup>a</sup>going to Jerusalem, <sup>1b</sup>ministering to the saints.
- Rom 15:26 For <sup>a</sup>Macedonia and <sup>b</sup>Achaia have been pleased to make some <sup>1</sup>contribution for the poor among the saints in Jerusalem.
- Rom 15:27 For they were pleased *to* <sup>1</sup>do it, and their debtors they are. For if the Gentiles have shared in their <sup>a</sup>spiritual things, they ought also to do service to them in material things.
- Rom 15:28 When therefore I have finished this and have sealed to them this fruit, I will go on by way of you to <sup>a</sup>Spain.
- Rom 15:29 And I know that when I <sup>a</sup>come to you, I will come in the <sup>1</sup>fullness of the blessing of Christ.

- Rom 16:20 Now the <sup>a</sup>God of peace will <sup>1b</sup>crush Satan <sup>c</sup>under your feet shortly. The <sup>2d</sup>grace of our Lord Jesus be with you.
- E. In Romans 15 and 16 God is called "the God of endurance and encouragement," "the God of hope," "the God of peace," "the eternal God," and "the only wise God"; our God is rich in all these aspects, and the gospel in this book is the gospel of such a rich God, out from whom, through whom, and to whom are all things for His glory—15:5, 13; 16:20, 26-27; 11:36.
- Rom 15:5 Now the <sup>a</sup>God of endurance and encouragement grant you to be of the <sup>b</sup>same mind toward one another according to <sup>1c</sup>Christ Jesus,
- Rom 15:13 Now the God of hope fill you with all joy and <sup>a</sup>peace in believing, that you may abound in <sup>b</sup>hope in the <sup>c</sup>power of the Holy Spirit.
- Rom 16:20 Now the <sup>a</sup>God of peace will <sup>1b</sup>crush Satan <sup>c</sup>under your feet shortly. The <sup>2d</sup>grace of our Lord Jesus be with you.
- Rom 16:26 But has now been manifested, and through the <sup>a</sup>prophetic writings, according to the command of the <sup>1b</sup>eternal God, has been made known to all the Gentiles for the <sup>c</sup>obedience of faith;
- Rom 16:27 To the <sup>a</sup>only <sup>1</sup>wise God through Jesus Christ, to Him be the <sup>b</sup>glory forever and ever. Amen.
- Rom 11:36 Because <sup>a</sup>out from Him and <sup>b</sup>through Him and <sup>c</sup>to Him are all things. <sup>d</sup>To Him be the glory forever. Amen.
- F. Now to such a God, "to the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen"—16:27.
- Rom 16:27 To the <sup>a</sup>only <sup>1</sup>wise God through Jesus Christ, to Him be the <sup>b</sup>glory forever and ever. Amen.