**“Victory through the Cross”**

**The book of Romans, by the apostle Paul**

**Introduction**

 **Paul’s salutation to the Romans in Romans 1:1, solidifies without a shadow of doubt that Paul is the writer of the book of Romans. These writings took place around A.D. 60. According to biblical history, Paul wrote this epistle while in Corinth, during his third visit to the city. In this epistle Paul expresses his intentions with a burning desire to soon visit Rome. In verse eleven he declares, “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.”**

It’s Paul’s desire to give to the saints of God in Rome his own statement of belief of the doctrine of God’s grace, a doctrine so bitterly attacked in that day by the legalistic teachers. Paul put emphases on the grace of God. On many occasions he declared that the message of grace had all to do with redemption that revolved around the cross of Christ.

 Verse, one sets the theme of the book of Romans, **“The Gospel of God.”** Through this gospel we find the undisputable truth that God is no respect of person. He is not the God of the Jews only, but he is also the God of the Gentiles. Throughout this great epistle not only do we find the grace of God through the cross, but also, we find in chapters 8,9, and 10 the wonderful promises of God that he made to Israel and the Gentiles through the adoption of Abraham his covenant to the fullest extent.

 In studying the book of Romans, you will find the key phrase to the whole epistle**, “The righteousness of God.”** There is no greater nor truer righteousness apart from God through his son Jesus Christ. Isaiah declares in **64:6, “But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away**.” So, it’s from this thought process that Paul sets forth his fundamental truths in the book of Romans.

 In essence, Paul, divides the book of Romans into seven different parts, or divisions, and there are as follows, 1) We learn that mankind throughout the whole world is guilty of sin before God. You can find this truth in chapters 1:18 through 3:20. 2) In the second division we clearly see that justification is only through the righteousness of God by faith. This can be found from chapters 3;21 through 5:11.

 3) The third division we learned as we study this epistle, that we are crucified with Christ when we as sinners, saved by grace, believe on his word, and except his righteousness on the terms of this gospel. Putting this in proper perspective, we are crucified with Christ, we are resurrected to new life in Christ, and we walk in the spirit of God as it leads us day by day. This is found in chapters 5:12 through 8:13.

 4) Then fourthly as we study chapter 8;14-39, we can see the full results of the blessings of God through this gospel made possible through the sacrificial death, burial, and the resurrection of Christ. When he died for us, God commanded his love toward us only because of the grace of Christ.

 5) Then in the fifth division of the book of Romans, Paul clearly teaches that the church is not a continuation of just the children of Israel. But that this gospel and the promises that God made to Abraham are for all who become the children of God who are counted for seed. It’s here that we find out that God declares that he shows mercy as he will, and will have compassion on whom he will have compassion. This can be found in chapters 9:1 through 11:36.

 6) In the sixth division of the book, we are clearly taught how Christians ought to live on a daily basis. That we should present our bodies a living sacrifice, holy and acceptable unto God which is our reasonable service. This type of living should be lived straight from the heart. This can be found from chapters 12:1 through 15:33.

 7) The seventh division of the book of Romans comes from the final chapter of the book. These verses are here for us to know that love automatically flows from the heart of the child of God. After all, the very essence of the God, is love.

 As one studies the book of Romans, he or she will begin to get a clearer understanding of the wonderful truths set forth in this great book. While writing the book of Romans, Paul speaks of **“him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.”**

 Many believe that the book of Romans is a book that is hard to understand. But it’s truly not when we allow the spirit of God to reveal its true meaning to us. As we study this book, we must go back to the scripture that Pau under the inspiration of the holy ghost penned down in **Romans 3:4, “Let God be true, but every man a liar.”** The sin of unbelief hinders the carnal mind to be able to accept that which is spiritual. See **I Corinthians 1:11,12.**

The book of Romans is a book that speaks under the divine inspiration of the holy ghost, with authority by a man who was called and ordained of God to carry this gospel not only to the Romans but to all that will hear and humble themselves down to receive this message. One must understand that the writer of the book of Romans had gone from a wretched sinner, to a sinner saved by grace. So, for the next few minutes let’s look at this man called Paul.

**Chapter One (Mankind’s sin before God)**

 Looking at chapter 1:1 we read the following, **“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.”**  His original name was Saul, which was his Hebrew name. Paul was his Roman name. The question has to be asked, how did a Jew like Saul become a Roman citizen?

 **There were three different ways that one could become a Roman Citizen in early biblical days. 1) One can be granted Roman citizenship at birth if the father of the child was a Roman citizen. 2) Slaves could become citizens through the act of manumissions from Roman households. 3) A common means of gaining citizenship was to serve in the militia or the Roman army. There was one other way that was reserved for the wealthy or for those that set in influential places by the emperor. Note, if it were purchased, which did not happen often, it was at a very high price.**

Most theologians feel comfortable that it was through one of these three steps Paul’s family became a Roman citizen. Seeing that Paul is of a Jewish heritage (acts 21:39) it is fair to assume that his father or his grandfather was a Roman citizen by nationality, but that it was acquired by some other means. Some suggest that it was through the military that they gained their citizenship. This view, however, is potentially problematic seeing the observant Jews, who were also Roman citizens living in Asia, were beginning to be exempted from providing military service to the Romans beginning in 49 BC.

 The exemption was later expanded to all the Jewish population regardless of Roman citizenship in 43 BC. When considering that, prior to Caesar, military service to Rome was not typically rewarded with citizenship, and that the Jewish attitude towards the Romans was poor, particularly in regard to sieving in their military. It clearly becomes unlikely that Paul’s family gained citizenship through military service for the Romans.

 Now, let’s look at the possibility of receiving citizenship through the manumission from a Roman household. During the first century BC there were two occurrences in which a large number of Jewish people were taken to Rome as slaves. In 63 BC with Pompey and 37 BC after the fall of Jerusalem. After service or for some other reason, these Jewish people would have been released, an act granting them Roman citizenship. The Jews were likely taken from Jerusalem and the surrounding area in Judea, suggesting that Paul’s family would not have been included if they had maintained their residence in Tarsus for a significant amount of time.

 Consequently, it would be unlikely that Paul’s father or his grandfather would have been one of the captives taken from Jerusalem and later returned to Tarsus to raise a family. The other options remaining are that it was granted to their family by an emperor or that it was purchased at a great price. One of the major changes in policy between the republic and the empire was the bestowing of citizenship on foreigners, which became common practice with the emperors, but was strongly resisted during the republic.

 Augustus had a strategy of granting citizenship to place where there was a strong foundation of Italian immigrants, and they also used this gift to win the favor and possible loyalty of some of the wealthiest and most influential citizens of other nationalities. For instance, Strabo mentions at one time that Caesar granted to five hundred distinguished Greeks a place in his new colony, Comum, as well as citizenship, with the understanding that they did not have to settle in that place, only lend their names to the record.

 In the light of this policy, it is time to evaluate Paul’s hometown of Tarsus. Which was an important city in Asia Minor. Tarsus, although a prominent city for many years, had become part of the larger battles between Seleucids and Ptolemies during the Hellenistic era until it became part of the Roman Empire. This developed because of a large problem with piracy on the Cilician coast, which drew the attention of Pompey, who crushed the marauders in 67 BC and set up Tarsus as the new Roman capital of the providence of Cilicia.

 Although there is no record of citizenship being granted to the people of Tarsus upon the promotion of that city to be the capital, there is some precedent for Pompey to grant citizenship to areas which he conquered. It is more likely that Paul’s family, if it was part of the upper class of that city, was offered citizenship upon the capture of the city by Pompey, or that it was gained through a service to Pompey or to Rome at this time.

In evaluating the means by which Paul’s family would have gained Roman citizenship, it is unlikely, as some have suggested, that it was gained through manumission or through the service of a Jewish person serving in the Roman army. Likewise, it is also doubtful that citizenship was purchased by his father or grandfather. It is most likely that citizenship was bestowed upon the family by a general or emperor. Pompey being the strongest possibility, due to the influence of the family or due to the service rendered to Rome. Having given you the possible ways that Paul could have become a Roman citizen maybe it will give you a better understanding the man called Saul who later became Paul.

 Ironically after **Acts 13:9,** he is consistently called Paul. We can only speculate why he changed his name from Saul to Paul, but we do know that it was in accordance of the custom of the times. Ironically, Paul called himself, **“a servant of Jesus Christ.”**  The meaning behind this phrase, one would have to believe that Paul considered himself a bondsman or a bond-servant to Christ.

 This writer believes that Paul realized that at one time he was a slave to sin and to Judaism, which was the religion of his fathers and he fought desperately to defend this belief until he met Jesus on the road to Damascus. Because of his knowledge of slavery, he gladly declared that he was a bond-servant to Jesus Christ. Then Paul said that he was called to be an apostle.

 In other words, he did not assume the office but he was chosen by Christ to serve in that office. He realized the importance of explaining his call due to the fact that he was not chosen among the original twelve. Then he said he was separated unto the gospel of God. Meaning he was separated from his old path of life into this new walk of faith that he fervently served with all of his might. So, Paul was a servant, an apostle, and a living sacrifice separated from this world to be part of a peculiar people. His message was simple, The death, burial, and the resurrection of Jesus Christ.

 I believe it is very important that we understand Paul’s calling, he was an apostle, called by Christ. In the New Testament the word apostle meant, “one sent by God and clothed by God with full and complete authority, to speak and to act on behalf of God himself.” Many today carry this gospel under the pretense of being called by God, but yet, having no authority by God to do so. Ministry has become a profession instead of a calling. Paul declared, “what will thou have me to do.” That’s why from the beginning of his letter to the Romans, he makes it plain that he was not just an hireling, but rather a servant. Paul like many of us took a long time finding his place in this kingdom of God, but thank God he did.

 Paul declared in verse 2 of chapter one that this is none other than the promise of the fulfilment of the prophecy that was prophesized by his prophets from the holy scriptures. **II Peter 1:21, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**

Verses 3 and 4 declare that the son of God, Jesus Christ, is the very center and the heartbeat of this Gospel. He was a descendant of David and according to the spirt of holiness he was proven to be the son of God with power that was revealed on the day of his resurrection, and not only his resurrection but also the fact that he raised others from the dead.

 The resurrection is the wheel in the middle of the wheel that Ezekiel saw in his vision. Every truth and prophesy are the spokes that point to the hub of the wheel, Jesus Christ. This message of resurrection power changed the world in the early church’s day, and it still changing ours today. That resurrection power still speaks to sinners today, still calms the raging seas, still mends the broken hearts, and puts shattered lives back together.

 Then verse 5 declares that we receive grace and apostleship through the obedience of faith. In other words, when we have been chosen of God to become the sons of God, he gives us grace that is sufficient to meet every need that we will face in this life as children of God. The latter part of verse 5 says that it’s for all nations

 Paul said that this Gospel full of grace was universal, world-wide, for all of mankind. That’s why he has chosen mankind to go ye into all of the world preaching this gospel in the name of the Father, the son, and the Holy Ghost. Verses 6 and 7 declares that **“Among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our father, and the Lord Jesus Christ.”** In these two verses he speaks explicitly of the called, you and I, and to whomsoever that excepts the terms in which we are called.

 These terms are simple, **“Called to be saints,”** meaning, derived from a Greek verb *hagiazo,* whose basic meaning is to “set apart,” “sanctify” or “make Holy.” In the history of the Old Testament, the idea of Holiness or separation was inherent in the concept of God. God was approachable in the tabernacle only through one avenue, the priest, through the blood sacrifice that was sprinkled upon the mercy seat. Here in the book of Romans we have our access through excepting the call of Jesus Christ whose shed blood once and for all made atonement for all of mankind.

 Please understand one thing with me, we are not saved to become saints. We become saints the instant we are saved by grace. Through Jesus Christ we are already saints. Chosen by God, he sets us apart and redeems us as his own to follow him. Paul said in **Romans 8:14, “As many as are led by the spirit of God, they are the sons of God.”**

Paul makes this very clear when he said**, “To all that be in Rome”.** He’s not leaving one person out that is willing to accept this call to become saints of God. Then in verse 8 Paul expresses his gratitude toward God on behalf of the spoken testimony of faith that the church has exhibited throughout the whole world. Here, Paul is puts emphasis on their faith because the writer of the Hebrews declares in **11:6, “That without faith it’s impossible to please God”.**

 Paul realizes how valuable that faith is and so does the apostle James when he said in his writings **James 1:5,6, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him, but let him ask in faith, mothering wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed.”**

In verse **9, “For God is my witness, whom I serve with my spirit in the gospel of his son, that without ceasing I make mention of you always in my prayers”.**  Paul makes it very clear of whom is witnessing him praying for the church at Rome. He also wants them to know that his prayer for them is without ceasing. This is something that Paul not only says he does, but it is his way of life. He told the church at I **Thessalonica 5:17, “Pray without ceasing.”**

One thing we will learn together about the Apostle Paul is that he is a praying man. In the book of Acts we find it recorded that the heart of this evangelism is all about prayer. In **Acts 16, there’s three remarkable conversions in the ministry of Paul, and on each occasion, prayer is mentioned as an important factor.**

Verse **10, “Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.”**  If by any means simply shows the heart of Paul and his desire to come to Rome at all cost to preach this gospel unto them. He goes on to express himself, that if this comes to pass, it will be by the will of God.

 Verse **11,12, “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me.”**  We must as individuals of this walk of life in Christ must understand that Paul understood that he was going into a society of a different culture. The Romans were a cultured people, a sophisticated and highly educated people.

 That would have a difficult time understanding a message that delt with suffering, blood, death, and burial, but most of all a resurrection. His desire is not only to preach this message unto them, but to impart this spiritual gift into them. Now, this writer is not going to get into a discussion on whether or not we have the authority as believers of God to impart spiritual gifts into a individual. But what I will say, is that I believe we have the authority through the name of Jesus Christ to ask any thing in his name and it shall be done. Whether that is saying in the name of Jesus be thou made whole, or in the name of Jesus receive ye the Holy Ghost. The Greek meaning to the word impart means, “To communicate, to give a share or part of.”

 Verse **13, “Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles.”** It seems that Paul has made several attempts to visit Rome, but for whatever reason he has been detained. But simply put Paul has refused to allow the devil to hinder him from preaching this message to the Romans. Paul finally visited Rome.

 Looking at verses **14-17, “I am debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; To the Jew first, and also to the Greek. For therein the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.**

In these four verses Paul expresses himself in three different avenues. Number one, he declares that he is a debtor. This does not mean that Paul was under any financial obligations, but rather, he felt that because of what Jesus had done for him on the road to Damascus, he was obligated to preach this gospel to whomever that would listen.

 Number two he said, “I am ready.” Ready for what? Whatever the spirit of God directed him to do. The prophet Isaiah declared, **Isaiah 6:8, “Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I; send me.”** A willing vessel is all that God is looking for whether it’s a Paul or an Isaiah or you and I. Jesus still ask the question today, **“Who will go for us.”**

Number 3, he said, “I am not ashamed.” After Paul’s conversion, the Jews ousted him, persecuted him, considered him the filth of the world according to his own writings In **I Corinthians 4:13.**  May we as the body of Christ declare as Paul, I’m not ashamed of the gospel

 of Christ. Paul’s determination should be a testimony for all children of the living God. It may cause me persecution. I may suffer, I may be stoned, left for dead, but I’m not ashamed of this Gospel of Jesus Christ.

 I want to address the statement, **“To the Jews first.”** The Jews had their chance first. Look at **Matthew 10:5,6, “These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel”.**

He told a Gentile woman that he was not sent but unto the lost sheep of the house of Israel. Then John declared in **St. John 1:11, “He came unto his own, and his own received him not.”** It’s very evident from these few scriptures that The Jews had their chance first. Now, let be clear about this matter. Just because the Jews had their chance first does not mean that their chance for salvation has passed them by. In the sight of God there is no Jew, there is no Gentile, there’s only souls.

 Now, let us look at verse **18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”**  It’s here in verse 18 that Paul reveals the urgency of his desire to get to Rome to preach this Gospel of Christ. Sin is brought before us**.** It’s here that thePaul unveilsthe ugliness of mankind. All Jews are guilty before God and all Gentiles are guilty before God. Paul tells us that all have sinned and came short of the glory of God.

 Because of sin the wrath of God is revealed from heaven. This revelation only reminds us of the terror of God, not to the church, but to the unrighteousness of this world. Paul said we know this to be true, we have already seen the wrath of God that befalleth on the children of Israel because of their disobedient. We saw it when David disobeyed God and numbered the children of Israel. Verse 18 simply warns us that even though God has infinite mercy, there is also a side of him that hates sin.

 Verses **19,20, “Because that which may be known of God is manifest in them; for God hat shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; So that they are without excuse.”**

 As this verse opens up with the phrase, **“That which may be known of God.”** Is an indicator or an expression that there are many things that we don’t know about God. God himself declared his ways are not ours, and that we don’t even think like him. But then he said, but there are things that are revealed unto us spiritually about God. Paul makes it very plain that we will never know everything about God.

 On the other hand, he said there was enough known unto man about God that there was no excuse for mankind’s unrighteousness. Re-visit the phrase, **“For the invisible things of him from creation of the world are clearly seen, being understood by the things that are made.”** David declared in **19:1-3, “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.”**

So, as far as God is concerned, he has revealed unto us enough about himself that all things are possible unto those that believe. That’s the reason that Paul ends this scripture with this phrase, **“So that they are without excuse.”**

 **Verses 21-24, “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through their lusts of their own hearts to dishonor their own bodies between themselves.”**

The end results of these scriptures all evolved from the opening phrase, **“Because that, when they knew God.”** When they knew of his ways, of his statues, **“They glorified him not as God.”** Because of this, the scripture declares that they became vain in their imaginations, meaning, all they could think of was vanity and emptiness. Then they claimed themselves to be wise. This is the very same thing that happened to Adam and Eve. Desiring the tree of knowledge rather than the tree of life.

 Solomon declared that there was a way that seemeth right unto man, but the end thereof are the ways of death. Knowledge can be obtained in many different forms, but to obtain the knowledge of God, it only comes through the searching of the scriptures. Because of this, the scripture called them fools.

 What happened next is in conceivable. They changed the glory of the uncorruptible God. The Greek meaning to the word uncorruptable means, not liable to corruption or decay. This word is in reference to God, the opposite of mankind. Man can never change the glory of God, yet he can corrupt that glory and that’s exactly what Paul is dealing with here at Rome. Because of their actions, God, gave them up to uncleanness through their lust of their own hearts.

 Now, let’s look at **verses 25-27, “Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise, also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.”**

Mankind’s greatest tragedy was changing the truth of God into a lie. When God created man, he was innocent, pure, and clean, but when he changed the truth of God into a lie, he became a beast with animal like passion. When this truth was changed, man worshipped and served the creature more than the creator. And for this cause, God gave them up unto vile affections. Paul said that even the women took on unnatural appetites of the body. All natural instincts are now changed to vile and perverted ways. The same was also said of man, working that which is unseemly. This verse is a commentary on the sin of Sodom.

 Verses **28-32, “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, implacable, unmerciful: Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”**

Paul started out with these series of scriptures with this saying, **“They did not like to retain God in their knowledge.”**  In other words, they chose not to acknowledge God. Notice, it’s not because they couldn’t, it’s because they chose not to. The phrase, “Retain God” means, to think of him or to serve and adore him. Notice with me that Paul said that they knew God and his righteousness. They knew God would judge the wicked, but in spite of this knowledge they continued on living in their sin.

 Solomon described man in this fashion in **Proverbs 23:7, “As he thinketh in his heart, so is he.”** Because mankind continued on in their sin, having a knowledge of God, but refused to acknowledge him he turned them over to reprobate mind. That word or phrase “Reprobate mind” means, to cast away, to reject, unfit.

 The phrase, **“To do those things which are not convenient.”** Meaning, those things which are not fit or proper. Things that are disgraceful and shameful. When these things start to take place in an individual’s life, the mind is being filled with all of the things mentioned in course of these scriptures. Because of this, mankind becomes haters of God.

 When the mind becomes Idle it becomes the devil’ workshop. And in the process of all of this, he loses his understanding. Before I move along, I do want to look at the word “Implacable,” meaning, having a nature that cannot be satisfied. They cannot be still, they rush, they run, they go here and there, buy, sale, trade, but still are not satisfied. Constantly looking for the next fix, the next high, uncontrollable urges of the unrighteous.

 Then in verse **32, “Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them”.** This verse can be summed up in this manner. These sins will write the word doomed across your soul if you practice them. Paul declared that eternal damnation will come to whosoever that knows God, and refuse to glorify him.

 He didn’t stop there. He said, to know the truth of God and still refuses to believe what ir says, is to call God a liar. Then finally, refusing to allow God to have control of your mind, will cause God to turn you and I over to reprobate mind.

**Chapter 2 (Mankind’s sin before God, Cont.)**

 **Verse 1, “Therefore thou art inexcusable, O man, whosoever thou art that Judgest: for wherein thou Judgest another, thou condemest thyself; for thou that judgest the same things.”** I want us to look at the word “therefore.” It means, “For that reason” or “To that end.” In chapter one we found out that Paul clearly stated mankind was without excuse.

 Ironically here in the very first verse of chapter two he reemphasizes the same message. He declares, **“That thou are inexcusable, O man.”**  I’m a firm believer that no man can be excused from all fleshly deeds. Having said that, Paul gives us direction to what he means when he says, thou art inexcusable. Look at the next phrase, **“Whosoever thou art that judgest.”**

Paul is dealing with the way that the Jews and the Gentiles feel for one another. The Jews pronounced that all Gentiles were born in sin and therefore was under condemnation, considering them as dogs. The Gentiles on the other hand, the Romans especially were proud and arrogant people. Because of these principles, Paul declared, **“Thou art inexcusable, O man, whosoever thou art that judgest.”**

Jesus declared, **“Judge not, that ye be not judged.” For with what judgement ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again.”** Paul makes reference to regardless of the nationality, Jew, or Gentile, all have sinned and come short of the glory of God. Jesus said, **“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thy own eye.” Hence, thou art inexcusable, O man.**

 **Verse 2, “But we are sure that the judgement of God is according to truth against them which commit such things.”** There’s four things in this chapter that Paul does his best to reveal unto the church. **1) It’s according to truth. 2) To every man according to his deeds. 3) No respect of person. 4) According to my Gospel.**

Paul said that we are sure that the judgements of God is according to truth. The Jews misunderstood God thinking that because they were chosen of God, somehow, they received a pass. Not so, Paul declared that judgement was determined by the truth. Jesus declared in **John 12:47,48, “And if any man hear my words, and believe not, I judge him not: for I am come not to judge the world, but to save the world. He that rejected me, and recieveth not my words, have one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”**

Christ and Paul is pointing out that if we know the word of God, and if we know the things of God, yet we refuse to obey his word, it’s by our own self-will actions that bring on the judgements of God. **Verse 3, “And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?”**  Paul is trying to appeal to their common sense, to stir up their own conviction of what is right and what is wrong. The Jews were proud of their religion, proud of their fathers, proud of their Temples and their rituals, but yet they lived as ungodly as those they pronounced to hell. The apostle openly rebukes them to remind them that God cannot look on sin. Ezekiel said, **“The soul that sinneth. It shall die.”**

 **Verse 4, “Or despisest thou the richest of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance.”**  Paul, indicates that the Jews did not regard or properly use God’s goodness. To the point, they did not believe that it would lead them to repentance. Ignorantly, they believed because God had not brought judgement and cut them off, but had seemingly continued to bless them, they were safe.

 They misunderstood the word “forbearance” which means to hold in or restrain from judging sin. Paul also said that God was “Longsuffering,” meaning slow to anger, allowing his people to commit sin without punishment. Because they under estimated God, they, the Jews, **“Not knowing that the goodness of God leadeth thee to repentance.”**

 To sum this scripture up in layman’s term, Paul asked the Jews, do you despise the riches of God’s goodness? Do you despise God’s longsuffering? Do you not know that God’s goodness leads you to repentance? He’s simply reminding them that God had extended his mercy and his grace to them and they rejected it.

 **Verse 5, “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God”.**  God plainly tells the Jews that he sees the condition of their heart. It’s a heart that’s not affected with sorrow for sin, in spite of his goodness and mercy. He said because of this, their impenitent heart stored up into itself wrath against the day of wrath.

 Meaning, the day that God will execute his wrath against all sinners. He will do this under the righteous judgement of God. In other words, Paul is declaring that all this time you have been storing up damnation and wrath against your own self at that time you stand before God to be judged.

 **Verse 6, “Who will render to every man according to his deeds.”** This is the second principle of the judgement of God: “**To every man according to his deeds.”** The majority of mankind believes that if a man or a woman goes to hell, that Will be the end of it**.** If you believe that you would be far from the truth concerning God’s judgement and the perdition of ungodly men.

 Every individual that dies without Christ will be punished according to the extinct of his or her wickedness. There will be a distinct difference in the judgement of that individual that lives in a barbaric society that roams the jungles naked and feeds their children to the crocodiles never hearing the name of Jesus, than a person living in the United States who has heard the gospel and has refused it.

 **Verses 7-9, “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are continuous, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.”**

 **The Phrase, “Patient continuance in well doing,”** does not secure eternal life, but rather is a description of those to whom God gives eternal life through his only begotton son. What Paul is saying in these scriptures is, those who are patient, who seek to live for God and to glorify him, will inherit eternal life. But those who are continuous, who refuse to obey the truth, and who follow unrighteousness, will receive indignation and wrath, tribulation, and anguish.

 **Verse 10, “But glory, honour, and peac4e3, to every man that worketh good, to the Jew first, and also to the Gentile.”**  Paul is simply saying, to all who accept Jesus as their Lord and savior, and follows the truth, will receive glory, honour, and peace, to the Jew first, and also the Gentile. Regardless of what nationality you are, God is no respect of person. His promises are to whosoever will take up his or her cross and follow him.

 **Verse 11, “For there is no respect of persons with God.” John 3:16 describes it best, “For God so loved the world that he gave his only begotton son, that whosoever believeth in him, should not perish, but have everlasting life.”** Jesus died for all of mankind, whosoever will, let him come boldly unto the throne room of God. Looking back at John 3:16, we should not perish, Jesus died on that cross so nothing be lost.

 **Verses 12,13, “For as many as have sinned without law shall also perish without law. And as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified.”**

The word “for” at the beginning of this scripture has a significant reason for being there. This word gives the reader the purpose on what principles God would treat man, so as not to be a respecter of persons. The purpose is explained in the phrase, **“as many as have sinned”** which includes us all. **Romans 3:23, “For all have sinned, and come short of the glory of God.”** The phrase, **“Without Law”** is referring to the written Law which mankind will be judged by.

 **Verses 14, 15, “For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.”**

When Paul makes the statement, **“For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are law unto themselves.”** This doesn’t mean that the Gentiles are familiar with the law, it’s simply stating that are unconsciously aware, as moral beings, od what is right and what is wrong.

 **“Which shew the work of the law written in their hearts.”** Again, this is the works of God in man through his or her moral conscious. It’s not the law that is written in their hearts, but it’s the morality of man or the goodness of man that God installed in mankind. One writer declared of this scripture, that the law of Moses has not been written in the hearts of the Gentiles, but a divine work, is present in all men.

 **Verse 16, “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”** Basically, what Paul is saying here in verse 16 is, both Gentile and the Jew will be judged by God for their secrets unknown to mankind. The Gentile who have sinned without the law and the Jew that has sinned in the law.

 The scriptures plainly tell us that no man can see God without holiness. And holiness can only come through the blood of Jesus Christ. The scripture declares in **Acts 17:31, “He hath appointed a day, in the which he will judge the world in Righteousness by that man he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead.”** Jesus declared where I am sin cannot enter.

 Mr. Ellis declared in his song, “You can’t do wrong and get by. **“You can’t do wrong and get by, no matter how hard you try; nothing hidden can be, everything he doth see, you can’t do wrong and get by.”** Rest assure God will judge the sins of mankind.

 **Verse 17, “Behold, thou art called a Jew, and restest in the law, and makest thou boast of God”.** The name “Jew” was the name by which the Hebrews was generally known, and is clear that they regarded it as a name of honor. Look at **Galatians 2:15, “We who are Jews by nature, and not sinners of the Gentiles’ knowing that a man is not justified by the works of the law, but by the faith of Jesus.”**  The name “Jew” originally denoted one belonging to the tribes of Israel, a chosen people by God himself. The meaning behind the phrase, **“and restest in the law.”** The Jews depended upon the law for acceptance or favor.

 The apostle Paul through this scripture is saying that the so-called Jew is just as helpless a sinner as the Gentile, in spite of all the Jewish boasting. He may have rested in the law, but at the same time he failed to recognize the law as an instruction in righteousness. **II Timothy 3:16, 17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”**

 **Verses 18-20, “And knowest his will, and approvest the things that are more excellent, being instructed out or the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.”**

Even though the Jew made his boast of God, yet he forgot that he is a just God, and that he is a God of the just. Notice that the Jew knew God’s will, but found it very difficult to obey his will. Even though they were students of the Old Testament scriptures and had obtained a knowledge from them and was instructed out of the law, they did not use their wisdom to guide the blind (the Gentile) out of darkness into light.

 The Jewish people considered themselves as instructors of the foolish, a teacher of babes, having the form of knowledge and of the truth in the law. In other words, the Jews considered themselves everything the scripture declared that they should be. But what God thought of them when he looked upon them was altogether a different matter.

 **Verses 21-24, “Thou therefore which teachest another, teachest thou not thyself? Thou that preaches a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thou boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.”**

The mind set of God in these scriptures is clearly a reminder to those that teach is expected to be learned themselves. Evidently the Jews took on the attitude don’t do as I do, but do as I say. It’s amazing that this church was so eager to teach others but not willing to be taught. “**Dost, thou steal? Dost thy commit adultery, dost thou commit sacrilege?”** Paul introduces these sins by name to express the inconsistency of their conduct.

 He continues on by asking, **“Through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.”** Because of the inconsistence of the Jews teaching and their conduct the name of God was blasphemed among the Gentiles.

 **Verses 25-27, “For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?”**

What Paul is trying to do in these three scriptures is to show the Jews that man looks on the outward appearance, but God looks on the heart. It is not the outward appearance or show that matters to God, but the inward dwelling of his presence that matters most to him. He goes on to say that **“for circumcision verily profiteth, if thou keep the law.”**

The **“if”** in verse 25 is vital for the Jew to understand that circumcision in itself is not enough to save ones soul. Paul was saying that Jewish circumcision was the mark that separated the Jew from all other nations under the law. It was an important factor in their religion. What Paul is saying to the Jew is this, even though a man has not gone through the rituals of Judaism, in the sight of God he is far better off because of his circumcision of his heart.

 **Notice: “Knowing that a man is not justified by the works of the law. But by the faith of Jesus Christ.”** Again, he is saying that we are justified by our faith in Jesus Christ and not by the works of the law. **“For by the works of the law shall no flesh be justified.”**

 **Verses 28, 29, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”**

These verses can be summed up with verse 17, where he said, behold, **“thou art called a Jew.”** You could be called a Jew outwardly, but being a Jew outwardly did not make them a son of God nor a son of Abraham in faith. He that is an heir of Abraham is circumcised, an is only externally conformed to the law. Yet he or she does not possess the true characteristics and the manifestation of Jesus Christ.

 Paul reaches the heart of the matter when he declared, **“But he is a Jew, which is one inwardly.”**  The Psalmist declared in **Psalms 51:6, “Behold, thou desirest truth in the inward parts.”**  Circumcision practiced in the days of the apostles, was merely an outward act. Meaning, the Jews could have observed all the external rites of Judaism, and yet not knowing Jesus in their heart.

 True circumcision is that of the heart, and in the spirit, and not in the letter according to the word of God. Paul told the Philippians in **Philippians 3:3, “We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”** Later on, Paul declares that a man without the knowledge of Christ is a man that is ignorant to God’s righteousness, and they go about to establish their own righteousness through rituals and practices of Judaism.

 We cannot save ourselves, and neither can we help God keep us saved. We are kept by the same power that saves us. **I John 5:4, “Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”**

**Chapter 3 Mankind’s sin before God, cont.)**

 **Verses 1 and 2, “What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.”**  Paul begins the first part of this chapter to answer some of the objections which the Jews offered to his statements in chapter 2.

 Here Paul ask and answers a question. The question is: **“What advantage is there in being a Jew, and what profit is there in circumcision, if circumcision does not save and if God does not bestow special favor upon the Jew?”** He answers the question by saying, **“Much every way, chiefly, because that unto them were committed the oracles of God.”**

Meaning they possessed the holy scriptures. God had entrusted unto them the oracles of God, or that which was spoken by God. **Verses 3 and 4, “For what if a man did not believe? Shall their unbelief make the faith of God without effect? God forbid: Yea, let God be true, but every man a liar, as it is written. That thou mightiest be justified in thy sayings, and mightiest overcome when thou art judged.”**

Listen to the question that Paul is asking, **“What if some did not believe? Shall their unbelief make the faith of God without effect?** What Paul is saying is, will the unbelievers lack of faithfulness destroy the effects of God’s faithfulness? The implication here is, if the Jew becomes unfaithful and lost, would this imply that God had failed to keep his promises to the nation of his chosen people?

 Paul cries out, **“God forbid”** for God is always true. Listen to the scripture, **“Yea, let God be true, but every man a liar!”** Paul said regardless of what the consequence is, let God be true and faithful. So many questions can be asked from the range of, Is the virgin birth true? Did Mary really conceive having known no man?

 As far as this gospel goes, do you really have to be born again? How can a man be washed in the blood? The blood of what? How can a man re-enter his mother’s womb the second time? Did Jesus really raise the dead? Better than that, did he himself come forth from the grave? Payl said the answer to all of these questions is, **“Yea, let God be true, but every man a liar.”**

 **John 3:3, “Except a man be born again, he cannot see the kingdom of God.” Luke 13:3, “Except ye repent, ye shall all likewise perish.”** In other words, if you are not born again, if you are not washed in the blood, if you are not saved by grace, you are lost and on your way to hell! The ways of God are always right; God’s way cannot be wrong, because he is God. He is righteousness; he is faithful; and what he speaks comes to pass.

 **Verses 5 and 6, “But if our unrighteousness commend the righteousness of God, what shall we say? Is God’s unrighteous who taketh vengeance? (I speak as a man) God forbid; for then how shall God judge the world?”**

These verses are simply saying, If God’s holiness and righteousness are made manifest by man’s unrighteousness, then God does wrong when he takes vengeance on man because of his unrighteousness. Paul ask a question that I think needs to be addressed. **“Is God unrighteous who taketh vengeance?”** But then the Holy ghost answers through Paul and said, **“God forbid! For then how shall God judged the world.”**

 Abraham ask basically the same question when he declared in **Genesis 18:25, “Shall not the judge of all the earth do right?”**  Then Luke said it this way in **Acts 17:31, “Because he hath appointed a day, in the which he will judge the whole world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”**

It would be catastrophic if God ever did wrong! The whole world as we know it would no longer exist. There would be no **“In the beginning God created the heaven and the earth.”** There would be no **“This is that the prophet Joel spoke about.”**  Again, Paul said, **“For then how shall God judged the world?”** Then he summed it up this way, **“Let God be true, let every man be a liar.”**

 **Verses 7 and 8, “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we slanderously reported, and as some affirm that we say,) let us do evil, that good may come? Whose damnation is just?”**

The objection here is to continue to point out that the truth of God, and we know that he is truth because Jesus declared that I am the truth! Has been revealed more through the sinfulness of mankind. Paul goes on to say that yes, some have slanderously reported that I, Paul, have insinuated that men follow this course of conduct and say, **“let us do evil, that good may come.”**

But Paul aggressively reputes or denies these allegations by saying he has been slandered by those that were against his teachings. He skillfully summed it up with this scripture in **chapter 2:1, “Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself.”**

Paul’s preaching was of the pure grace of God. He taught that God’s grace is greater than all of our sins. **Romans 5:20, “Where sin abounded, grace did much more abound.”** He later own found out through his own walk with God, is that God’s grace is sufficient to meet every need. He taught that God’s grace was brought down to man in the form of his only begotten son Jesus Christ.

 He eloquently put it this way in the book of **Ephesians 2:8, “By grace are ye saved through faith; and that not of yourselves: it is the gift of God.”** Then in **Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”**

 **Verse 9, “What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin.”** Paul continues the discussion by asking, **“Are we better than they?”** That is, are the Jews better than the Gentiles? The question should be asked, do we the Jews have a legitimate excuse? Because there is no escape from the guilt of sin throughout this universe.

 Listen to how he responds back to the Jews, **“No, in no wise: for we have before proved both Jews and Gentiles, they are all under sin.”** He’s declaring that all are guilty of sin. Look at the words of Payl in **Romans 3:23, “For all have sinned, and come short of the glory of God.”**

 **Verse 10-12, “As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”**

Paul reaches back to the Old Testament and uses a quote, **“As it is written.”** He uses this quote to reemphasized in verse 9 that there is none righteous. There are six facts that I think are worthy of separating them out of the scripture and put them together. They are the following**, 1)** There is none righteous, no, not one. **2)** There is none that understandeth.

 **3)** There is none that seeketh after God. **4)** They are all gone out of the way. **5)** They are together become unprofitable. **6)** There is none that doeth good, no, not one. According to these verses Paul gives the state of man that is lost without God. They are depraved, all men possess a darkened intelligence, and all men have dead emotions.

 **Isaiah 53:6, “All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity od us all.”**  This verse begins with the word all, and ends with the word all. We are all in the same boat, if you will, we are all in the same category, we are totally depraved, hopelessly lost, dead in sin, that is until we meet Jesus and accept him as lor Lord and our savior.

 Sadly, we live in a world now that these scriptures have become more prevalent than ever before. We do not seek God, but God is still seeking us. All men have gone astray, seeking his own devices. There is none that is righteous, no, not one.

 **Verse 13, “Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under the lips.”** Paul describes the unbeliever here as a throat to an open sepulcher. Paul uses these words that are spoken in **Psalms 5:9, “For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; They flatter with their tongue.”** This scripture deals with the mouth of mankind and what comes out of it. **Matthew 12:34, “Out of the abundance of the heart, the mouth speaketh.”** Again, this scripture depicts the heart of a man that is lost. The phrase, **“An open Sepulcher”** is an open grave that contains a body that has no dirt thrown on it.

Imagine this scene, the sun beats down on the dead body. Naturally, the body begins to decay and the flesh worms begin their work. From this open sepulcher rises an offensive odor, and pestilence and bad bacteria that endangers the health of others. That’s exactly what Paul is saying when he declared that out of the mouth of vile persons there proceed poisonous and dangerous words.

 Paul declares that with their tongues they have used deceit. James declared in **James 3:2-10, “In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth.**

 **Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:**

 **But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessings and cursing. My brethren, these things ought so to be.”**

So, by the readings of James we can tell that himself and Paul are in agreement concerning the throat, the tongue, and the lips: The throat meaning, an open grave. The tongue meaning, very deceitful, full of deadly poison. And the poison of asps is under their lips.

 **Verse 14, “Whose mouth is full of cursing and bitterness.”** David said it this way in **Psalms 10:7, “His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.”**  Cursing in the eyes of God is a reproachful and blasphemous language. **James 3:11, “Doth a fountain send forth at the same place sweet water and bitter?”**

Then Jesus said in **Matthew 7:17,18, “Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring fort good fruit.”**  The word “Bitterness” denotes severity, cruelty, harshness, reproachful and malicious words. This type of language is enmity toward God.

 **Verses 15-17, “Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known.”**  Isaiah said it this way in **Isaiah 59:7,8, “Their feet run to evil, and they make haste to shed innocent blood: Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths.**

 **The way of peace they know not; and there is no judgement in their goings: They have made them crooked paths: Whosoever goeth therein shall not know peace.”** In these last several scriptures Paul is covering the function of the human body. We have discussed the throat, the tongue, the lips, the mouth, and now the feet.

 The statement, **“their feet are swift,”** denotes the eagerness of men to shed blood, to commit crime. Their thirsty for the blood of the innocent, if I may make this kind of comparison, to shed it, to satisfy their vengeance. Keep this in mind, one does not have to shed blood to be a murderer, for we read in **I John 3:15, “Whosoever hateth his brother is a murderer.”**

 The phrase, **“Destruction and misery are in their ways”** simply means that they cause theruin of happiness and the reputation of others. And Paul said that reason they do this because they have never known the peace of God.

 **Verse 18, “There is no fear of God before their eyes.”** Now, we are dealing with eyes. The phrase, **“Fear of God”** denotes reverence for God. Paul declares that these people have no reverence in their character, conscience, or heart that would cause them to fear or reverence God. Look back in chapter one and listen to the reason Paul said that they would be like that.

 **Romans 1:21, “When they knew God, they glorified him not as God, neither were thankful.”** Because they glorified him not, they found themselves without any fear or reverence toward God. You will never have true repentance apart from reverencing and fearing God. If I may, let me put it this way. “Until a sinner fears God, that sinner will never truly repent and believe God.

 **Verse 19, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”**  Paul begins by saying that those that live under the law must be obedient to sayings of the law, which the Jews were not. He also said unto them, **“that every mouth may be stopped”** meaning, the law was a mouth stopper, not a heart opener to the word of truth.

 Remember, the law never saved anyone. The law showed man that he was weak through the flesh, and could not accomplish what Jesus did through the cross. Again, the law prevents the mouth from opening. The law cries out, **“The world is guilty before God.”** God has not destroyed the law; he simply fulfilled it and moved us under grace.

 **Verse 20, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”** In essence, the whole world is guilty under the law before God. There judged by their own merits and deeds. God did not give the law to save mankind but to openly reveal the sin in man’s life. Listen again to what Paul said, **“For by the law is the knowledge of sin.”**  If you really want to know the truth concerning Christianity and the law, listen to **Romans 10:4, “For Christ is the end of the law for righteousness for everyone that believeth.”** Jesus concludes his purpose when he declared in,

 **John 17:4, “I have finished the work which thou gavest me to do.”**  Then in **John 19:30, “He cried, it is finished.”** Without the finishing work of Jesus, we would be helpless, hopeless, and hell bound. Jesus did for us what we could never do for ourselves. Look with me to **John 1:11-13, “He came unto his own, and his own received him not.**

 **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God!”** Again, we must see that it is God that gives mankind the power of the Holy Ghost when we believe on him.

 These verses brings us to the conclusion of the spirit of God’s indictment against the sins of the world. As for the Gentile, in chapter 1 he is declared guilty and without excuse. As for the Jew, the law settled the matter concerning them. The results is, “Every mouth is stopped,” and the whole world is declared guilty before God.

 This ends the first of the main divisions of the book of romans, and in these verses, we see that sin has done its deadly work. Man is hopelessly lost and undone, and guilty before a holy God; and unless grace finds a way out, there is no hope for any man, Jew, or Gentile. Again, through the law comes only the knowledge of sin; The law cannot save, but thanks be unto God he found a way, and that way is Jesus, the only begotton son of God.

 Jesus is the way, the truth, and the life. The only way you and I could ever stand before God guiltless is through **Isaiah 64:6, “Enter thou into the joys of the Lord.”** Through the merit of Jesus and not by our righteousness.  **Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing. This concludes part one the book of Romans.**