

Salvation of the Soul in Romans

- 1) Paul, a servant of Jesus Christ,
- called [to be] an apostle,
 - separated unto the gospel of God,

*Paul begins his salutation with two phrases. One, he was called or invited to fill the position of an apostle or a sent one. We will remember Paul's conversion on the road near Damascus (**Acts 9:1-16**) where the Lord revealed Himself to Saul of Tarsus. The Lord advises Ananias, another servant of the Lord, that Saul of Tarsus is a chosen vessel to bear His name before three groups of people. 1) Gentiles, 2) Kings, and 3) Jews. An interesting point here is that the use of the number three in Scripture denotes not only a witness but a manifestation or revelation. This is exactly what Saul was called upon to do. He was called upon to go where the Holy Spirit led him and to reveal the truth of God's Word about His Son to anyone the Holy Spirit sent him to (**cf. Acts 13:4; 16:6**). Second, that by necessity he must suffer certain things for the Lord's namesake. The position of apostle was offered to Saul of Tarsus just as it was to each of the other twelve and Saul could have chosen to be disobedient in that calling just like we can choose to be disobedient in our respective calling. If Saul chose to accept the office and chose to be obedient and faithful to the Lord there would be persecution (**2 Timothy 3:12**). It is important that we see some things here: 1) Saul was chosen for the office not Saul choosing his office. 2) Saul was not considered obedient just because he believed in Jesus Christ or accepted the invitation to be an apostle. This applies even to us as Christians today.*

- 2) (Which he had promised afore by his prophets in the holy scriptures,)

3-4) Concerning his Son (*υιου*) Jesus Christ our Lord, which was

1. made of the seed of David according to the flesh;
2. And declared [to be] the Son of God with power, according to the spirit of holiness, **by the resurrection from the dead:**

*We are told in verse two that this Gospel of God was promised in the writings of the Old Testament prophets. This means that the gospel of the New Testament is not a new message. This message was promised in the Old Testament and ultimately delivered through John the Baptist, Jesus Christ, the apostles, and the disciples. The content of the Gospel of God is defined for us in verse three. Beginning in Genesis we have the promise of a savior and this message is continued and built upon throughout the books of the Old Testament. We are reminded in Hebrews chapter ten and verse seven that the entire Bible is written of Him (**John 5:39; Hebrews 10:7**). This includes His person, His work, and His will. We can see in this continuing revelation, that God promised to come in the flesh and that his deity would be revealed to all by his resurrection from the dead. A provoking thought here is that the declaration of sonship came not from His crucifixion but His resurrection.*

5) By whom we have received

- grace
- apostleship
 - for **obedience** (to the faith) among all nations, for his name:

Paul identifies in verse five that it is through Jesus Christ that he and the other twelve received the call for apostleship. The office of the apostle was to guide other believers into obedience to God's word by faith.

6) Among whom are ye also the called of Jesus Christ:

Here in verse six we are told that we have a similar calling or invitation from our Lord Jesus the Christ.

I. Salutation

7) 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.

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Here in verse seven Paul greets the church of Rome. They are beloved of God and called or invited to be holy. Then we must notice the following statement "Grace to you and Peace..." it was said by Bro. A.E. Wilson that grace came first because man could not have peace with God or the Son apart from first receiving His grace.

8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

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;

Notice that it would appear according to what Paul is saying in this verse that we serve the Lord in the spirit just as we are to worship Him. (Cf. John 4:23-24; Luke 1:46-47)

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.

11) For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; **(strengthened, firmly set)**

12) That is, that I may be comforted together with you (by the mutual faith) both of you and me.

13) Now I would not have you *to be* 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.

14) I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15) So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The gospel of Christ is not limited to the cross but contains the gospel of the grace of God and the glory of Christ and it is this gospel that is the power of God for complete salvation of body, soul, and spirit. Believing here is a Present Active Participle and the context would require the verb to be translated as a continuous action. In other words, this salvation does not occur by one believing at one point and time but rather one who continues to believe. This thought is later dealt with in verse seventeen with the phrase from faith to faith.

17) For therein **(the gospel of Christ Cf. V. 16)** is the righteousness of God revealed from **(beginning)** faith to **(ending)** faith: as it is written, The just shall live by faith.

- **Romans 12:3**

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

- **2 Corinthians 10:15-18**

15 Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increase, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

For it is in the fulfillment of the gospel of Christ that the righteousness of God will be revealed not only to His children but to all creation. This gospel is not limited to the birth and crucifixion of Christ but also includes His second coming with glory and power to establish His kingdom. The phrase "from faith to faith" seems to imply a progression of faith. In other words, the initial faith gifted to the believer allowing them to receive their common/spiritual salvation and concluding with the completion/end of faith of the disciple and will lead to either their justification or their condemnation at the judgment seat

- **1 Peter 4:17-19**

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

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19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

II. View of apostasy

18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Wrath from God is about to be disclosed or uncovered to mankind which holds or possess the truth of the Gospel that Paul is preaching and seeks to hinder it or hold it back by means of unrighteousness. The obvious place for this revelation of wrath to occur is the judgment seat of the Lord Jesus Christ. A place to examine the Lord's view of this type of behavior could be seen in the seven fold judgment upon the scribes and Pharisees (Matt. 23) for doing violence to the Kingdom of the Heavens (Matt. 11:12)

19) Because that which may be known (γνωστός) **[that which is knowable]** of God is manifest in **(apparent with)** them; for God hath shewed **[it]** unto them.

"...for anything is known only so far as it is of importance to the person knowing , and has an influence on him, and thus a personal relationship is established between the knowing subject and the object known..."
Biblico-Theological Lexicon Of New Testament Greek by Hermann Cremer D.D.

We often make a clear distinction between γνώσκω and επίγνωσις. The general thought is that γνώσκω is referring only to a basic understanding of God and the things associated with His Word and that επίγνωσις is the full, mature knowledge of God and His Word. However, we must look at the full idea that Paul is expressing in this text.

20) 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: (ἀναπολόγητος) **[Lit. Without defense or excuse]**

21) Because that, when they knew (γινώσκω) God, they glorified **[him]** not as God, neither were thankful; but **became vain** (in their imaginations), and (their foolish heart) **was darkened**.

22) Professing themselves to be wise, they **became fools**,

23) And **changed the glory of the uncorruptible God** (into an image) made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24) Wherefore **God also gave them up** {*παραδίδομι - to give into the hands (of another)*} (to uncleanness) through the lusts of their own hearts, to dishonour their own bodies between themselves:

25) Who **changed the truth of God** (into a lie), and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26) For this cause **God gave them up** {*παραδίδομι*} (unto vile affections): for even their women did change the natural use into that which is against nature:

27) 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.

28) And even as **they did not like to retain God in [their] knowledge**, (*επίγνωσις*) **God gave them over** {*παραδίδομι*} (to a reprobate mind), to do those things which are not convenient;

29-31) Being filled with all unrighteousness,

- | | |
|-----------------|------------------|
| 1. fornication | 4. maliciousness |
| 2. wickedness | 5. full of envy |
| 3. covetousness | 6. murder |

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| <ul style="list-style-type: none"> 7. debate (<i>Strife</i>) 8. deceit 9. malignity (<i>Deep rooted spite</i>) 10. whisperers (<i>Secret slanderer</i>) 11. Backbiters (<i>Slanderer</i>) 12. haters of God 13. despiteful (<i>Overbearing, domineering</i>) 14. proud (<i>Unreasonable conceit of one's merits such as person, achievements, talents, or accomplishments</i>) | <ul style="list-style-type: none"> 15. boasters (<i>an empty pretender</i>) 16. inventors of evil things 17. disobedient to parents (<i>Non compliant</i>) 18. Without understanding (<i>Stupid</i>) 19. covenantbreakers 20. without natural affection (<i>Unloving</i>) 21. implacable (<i>not capable of being appeased</i>) 22. unmerciful |
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32 Who knowing (ἐπίγνωσις) the judgment 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.

- **Galatians 5:19-21**

19-21 Now the works of the flesh are manifest, which are [these];

- | | |
|---|--|
| <ul style="list-style-type: none"> 1. Adultery 2. fornication 3. uncleanness 4. lasciviousness 5. Idolatry 6. witchcraft 7. hatred 8. variance 9. emulations | <ul style="list-style-type: none"> 10. wrath 11. strife 12. seditions 13. heresies 14. Envyings 15. murders 16. drunkenness 17. revellings 18. and such like: |
|---|--|
- a. of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

Romans 2:1-29

1 Therefore thou art inexcusable, (ἀναπολόγητος) O man, whosoever thou art that judgest: (**Pronounce an opinion concerning right and wrong, to pronounce judgment**) for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that **the judgment of God** is (according to truth) against them which commit such things.

1. Romans 14:4

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his

- 1. goodness and
- 2. forbearance and
- 3. longsuffering;
 - a. not knowing that the goodness of God leadeth thee to repentance?

5 But after thy

- 1. hardness (**Stubbornness**) and
- 2. impenitent (**Unrepentant**) heart
 - a. treasurest up (**Accumulate**) unto thyself wrath (against the day of wrath and revelation of the righteous judgment of God:)

6 Who will render (**to give back**) to every man according to his deeds: (**Work**)

7 To them who by patient continuance in well doing (**Good works**) seek for

- 1. glory (**Good opinion resulting in praise, honor, and glory – splendor and brightness**)
- 2. and honour (**a valuing by which a price is affixed, the honor which one has by reason of rank and state of office which he holds**)
- 3. and immortality, (**purity, incorruption**)
- 4. eternal life: (**Life for the age**)

8-9 But unto them that are contentious, and do not obey (**to refuse belief and obedience**) the truth, but obey (**to listen to, obey, yield to, comply with**) unrighteousness,

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1. indignation
2. and wrath,
3. Tribulation
4. and anguish,
 - a. upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But

1. glory,
2. honour,
3. and peace,
 - a. to every man that worketh good, to the Jew first, and also to the Gentile:

Worketh is a Present Deponent Middle/Passive. This indicates that the works in view are not preformed only once and then viewed as in a complete state but rather a continuation of good works to lay hold of the great reward..

11 For there is no respect of persons with God.

12 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;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

- **James 1:21-25**

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

14 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:

15 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;)

16 (In the day) when God shall judge the secrets of men by Jesus Christ [according to [my gospel](#).]

17 Behold,

1. thou art called a Jew,
2. and retest in the law,
3. and makest thy boast of God,
4. And knowest his will,
5. and approvest the things that are more excellent, being instructed out of the law;
6. And art confident that thou thyself art
 - a. a guide of the blind, a light of them which are in darkness,
 - b. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

What we see here is pervasive hypocrisy which results in the Jews becoming ineffectual and odorous to the people that they were instructing, but causing God's name and character to be blasphemed. We have a couple of examples of this given in the Scriptures:

- **Exodus 32:25**

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

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- **2 Samuel 12:14a**

Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme...

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, **judge thee**, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 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.**

Romans 4:1-25

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, **(Present Active Participle - believing)** though they be not circumcised; that righteousness might be imputed unto them also:

Genesis 17 is the first mention of circumcision with Abraham. We will look at this a little closer in a moment.

12 And the father of circumcision to them who are not of the circumcision only, **but who also walk in the steps of that faith of our father Abraham**, which he had being yet uncircumcised.

13 For **the promise, that he should be the heir of the world**, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18 **Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.**

19 **And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:**

20 **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;**

21 **And being fully persuaded that, what he had promised, he was able also to perform.**

- **Hebrews 11:8-19**

8 **By faith Abraham**, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

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12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 **By faith Abraham**, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, **if we believe** (*Present Active Participle - Believing*) on him that raised up Jesus our Lord from the dead;

25 Who

1. was delivered for our offences, and
2. was raised again for our justification.

- **Acts 13:38-39**

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe (*Present Active Participle - Believing*) are justified (*Present Passive Indicative*) from all things, from which ye could not be justified (*Aorist Passive Infinitive*) by the law of Moses.

- **James 2:1-26**

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not **Abraham our father justified by works**, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. (*Cf. Genesis 15:7; Isaiah 41:8; 2 Chronicles 20:7*)

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not **Rahab the harlot justified by works**, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

Romans 5:1-21

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into **this grace wherein we stand, and rejoice in hope of the glory of God.**

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And **hope maketh not ashamed**; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies,

1. we were reconciled to God by the death of his Son, much more, being reconciled,
2. we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom

3. we have now received the atonement. (*First mention is Exodus 29:33 – atonement for a redeemed people*)

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12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, **who is the figure of him that was to come.**

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one **the free gift came upon all men unto justification of life.**

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6:1-23

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

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so **we also should walk in newness of life.**

5 For if we have been planted together in the likeness of his death, **we shall be also in the likeness of his resurrection:**

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise **reckon ye also yourselves to be dead indeed unto sin, but alive unto God** through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but **yield yourselves unto God**, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but **ye have obeyed from the heart that form of doctrine which was delivered you.**

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so **now yield your members servants to righteousness unto holiness.**

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? **for the end of those things is death.**

22 But now being made free from sin, and become servants to God, **ye have your fruit unto holiness, and the end everlasting life.**

23 **For the wages of sin is death;** but the gift of God is eternal life through Jesus Christ our Lord.

Let's look at these terms that are thrown around so loosely a little more carefully. Redemption refers to a purchased or ransomed property. Reconciliation literally means to be brought into a changed relationship. Justification means declared righteous. So with this in mind let's review our

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Text. First, it is thru Jesus Christ that man can be redeemed and thus brought into the reconciled state. In other words, Christ changes the dynamics of the relationship with God brought about by Adam's sin. As children brought forth from above thru the redemption and reconciliation we are made righteous by the blood of Jesus and are commissioned to walk in righteousness and newness of life. However, the actual declaration of completion will occur at the judgment seat of Christ and we should see the parallels with this and the child training mentioned in Hebrews and numerous other passages.

Romans 9:1-33

- 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- 2 That I have great heaviness and continual sorrow in my heart.
- 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- 4 Who are Israelites; to whom pertaineth
 1. the adoption, and
 2. the glory, and
 3. the covenants, and
 4. the giving of the law, and
 5. the service of God, and
 6. the promises;
- 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
- 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- 9 **For this is the word of promise, At this time will I come, and Sara shall have a son.**
- 10 **And not only this; but when Rebecca also had conceived by one, even by our father Isaac;**
- 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- 12 It was said unto her, **The elder shall serve the younger.**
- 13 As it is written, Jacob have I loved, but Esau have I hated.

*In both instances you had a Word given to the mothers and fathers. Ishmael would not inherit with Isaac and Jacob would rule over Esau (Cf. **Matthew 20:23**).*

- 14 What shall we say then? Is there unrighteousness with God? God forbid.
- 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
- 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
- 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
- 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
- 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Salvation of the Soul in Romans

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.