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Romans 1 - Part 1

Romans 1:1-3: *1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2. (Which he had promised afore by his prophets in the holy scriptures,) 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

Paul states that good news of Jesus, the anointed One (Christ is Greek), was promised in the Old Testament writings by the prophets, the Son of God, the One having come out of the seed of David according to the flesh - i.e. the Father transferred His son into human form to be born, in a similar manner as you and I, with a human nature. Just the idea is incomprehensible to the human mind. Matthew adds another element: **Matthew 1:1:** *The book of the generation of Jesus Christ, the son of David, the son of Abraham.* There is a long list of names through whom the lineage of Jesus came, so why are David and Abraham specifically mentioned?

Matthew states that *Jesse begat David the king* (Mt 1:6). David was the eighth son of Jesses (1Sam 16:10-11). David is a type of Christ as King, or ruler of spiritual Israel. All male Israelites were to be circumcised on the eighth day, a figure of the spiritual circumcision of the heart by Christ (Col 2:11). Eight people went through Noah's flood, a figure of the innumerable of spiritual Israel who are circumcised by Christ. **2Chronicles 21:5-7:** *5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD. 7 How be it the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.* The light of the world (Jn 8:12) was to come through the house of David. Jesus was born in Bethlehem, just as was David. (Cp also Isa 22:20-22 and Rv 3:7)

Romans 4:9-13: *11 And he (Abraham) 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, though they be not circumcised; that righteousness might be imputed unto them also: 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.* Abraham is a type of Christ pertaining to circumcision by the faith of Christ, and also, Abraham being persuaded and trusting that God would preform His promises, concerning death of the firstborn. **Hebrews 11:17-19:** *18. 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.* Compare this to what Jesus said of Himself: **John 10:17-18:** *17 Therefore doth my Father love me, because I lay down my life, that I might [receive^(G2983)] it again. 18 No man taketh^(G142) it from me, but I lay it down of myself. I have [authority] to lay it down, and I have [authority] to [receive^(G2983)] it again. This commandment have I received^(G2983) of my Father.* The Father promised to raise Jesus from the dead (Gal 1:1), and Jesus believe Him. Therefore, Abraham is a father figure of our faith, which type Jesus fulfilled by giving His life. **Galatians 2:16:** *Knowing that a man is not justified (or, rendered innocent) by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified (or, rendered innocent) by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (or, rendered innocent).*

Romans 1:4-7: *4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Jesus Christ: 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.*

The phrase in verse 5 rendered as for obedience to the faith, makes it sound as if obedience is to a certain set of beliefs. However, the phrase should read *unto obedience of faith*. Faith is the spiritual understanding of Jesus. The context reveals that included in the grace of God is the understanding concerning the cross of Jesus, the Son of God. The power in the gospel of Son of God is tied to His resurrection from the dead. This is why Paul could say that *we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness* (1Cor 1:23). The preaching of the cross today is still foolishness and a stumbling block to many Christians because of what they believe concerning the Father and Son being the same individual. Neither can they accept that the Son of God had a beginning, nor that He took the fallen human nature when He was born of Mary.

Romans 1:8-15: *8 First, I thank my God through Jesus Christ [in behalf of] you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve [in] my spirit (spiritual mind, not the flesh) in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey [in] 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; 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 ignorant, brethren, that oftentimes I purposed to come unto you, (but was forbid until now) 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 [foreigners]; both to the wise, and to the unwise. 15 So, as much as is in me, I am ready to preach the gospel to you that are at Rome also.* The spiritual gift Paul would impart are elements of truth which would bear spiritual fruit among the believers in Rome. Then it would be a *prosperous journey* according to God's will.

Romans 1:16-17: *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. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* Faith, covered in other studies, is the spiritual understanding which comes from Christ to the believer. (cf Col 1:19). The phrase from (Greek = ek) faith to (Greek = eis) faith is more easily understood when translated out of faith into faith - ek indicating source, and eis indicating destination - out of Christ's faith into my faith; *The just shall live out of (ek) faith.* **Galatians 2:16:** *Knowing that a man is not justified by (ek) the works of the law, but by (dia-by means of, or, the channel) the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by (ek) the faith of Christ, and not by (ek) the works of the law: for by (ek) the works of the law shall no flesh be justified.* **Isaiah 53:11:** *...by his knowledge shall my righteous servant justify many...* We believe into —> Jesus, that we might be justified out of Jesus' faint into —> our faith.

When a person accepts Jesus Christ as their Savior, Jesus begins to reveal the character of the Father and the Father reveals the character of the Son (Mt 11:27). The cross is the heart of the gospel (good news). Jesus did not die so that we could be forgiven. He died to reveal His love and that of the Father for all humanity (Jn 3:16-17). The gospel of Jesus Christ is to correct our understanding of the Father and the Son and to save us from ourselves. Amen.