Overview of Romans 12

Romans chapter 12 begins the sixth major section in the book of Romans, which concludes in Romans 15:13. The first six sections of the book of Romans: (1) 1:1-17: Introduction and Presentation of the Theme of the Epistle (2) 1:18-3:19: Both Jew and Gentiles are in need of the righteousness of God (3) 3:20-5:21: How to receive the righteousness of God (4) 6-8: How to live in the righteousness of God (5) 9-11: God’s righteousness is vindicated in His relationship to Israel (6) Romans 12:1-15:13: The righteousness of God manifested through believers in Jesus Christ.

The first major section of the book of Romans contains the introduction to the epistle of Romans and appears in Romans 1:1-17 and deals with the revelation of God’s righteousness. The salutation of the letter is contained in Romans 1:1-7, which identifies the writer as Paul (verse 1) and the recipients of the letter as being believers in Rome (verses 6 and 7) and the subject as being Jesus Christ (verse 1:2-5).

Romans 1:8-13 reveals the purpose of the epistle, namely to benefit the believers in Rome and preach the gospel there. In Romans 1:14-17, Paul informs his readers that the theme of his letter is that the gospel reveals the righteousness of God to all mankind and is the power of God for salvation, which is appropriated by faith in Jesus Christ.

The second major section in the book of Romans is contained in 1:18-3:20, and in this passage the apostle Paul demonstrates to his readers that both Gentile and Jew have a need for the righteousness of God.

In Romans 1:18-32, he declares that the Gentiles are unrighteous whereas in Romans 2:1-3:8, he teaches that the Jews are also unrighteous before a holy God. He points out the basis for Gentile guilt in Romans 1:18-23 and the results of that guilt in Romans 1:24-32. Whereas in Romans 2:1-16, Paul teaches that the Jews are stubborn in clinging to their own relative self-righteousness, which does not measure up to the perfect righteousness of God. In Romans 2:17-29, he discusses the hypocrisy of the Jews but in Romans 3:1-8, he discusses the privileges that were bestowed upon the Jews by God. Then, in Romans 3:9-20 he summarizes his statements in Romans 1:18-3:8 by stating that there is a universal need for the righteousness of God.

The third major section in the book of Romans appears in Romans 3:21-5:21, which teaches how the sinner acquires the righteousness of God, which is through imputation after exercising faith alone in Christ alone. Paul points out to his readers in Romans 3:21-26 that the righteousness of God is imputed through faith.
in Christ and that is available to both Jew and Gentile as he states in Romans 3:27-31.

Then, Paul presents an example of justification by faith in Romans 4 with Abraham who he states was justified by faith and not works (4:1-8), nor circumcision (4:9-12) and neither by the Law (4:13-17) but rather was justified by faith in the promise (4:18-25).

In Romans 5:1-11, Paul discusses the results of justification by faith in Jesus Christ by stating that there is peace with God (5:1-5), the believer becomes an object and beneficiary of God’s love (5:6-8) and is reconciled to God (5:9-11). In Romans 5:12-21, Paul teaches that the Jesus Christ’s act of obedience to the Father’s will in going to the Cross and dying substitutionary spiritual death for all of sinful humanity is the basis for the offer justification.

The fourth major section in the book of Romans that appears in Romans 6:1-8:39 teaches the believer how to experience the righteousness of God after being declared justified by God, which he identifies as “sanctification.” The main theme of Romans chapter six is the Christian’s freedom from the tyranny of the sin nature. The chapter can be divided into two sections.

The first appears in Romans 6:1-14 and teaches that the justified sinner is dead to the sin nature but alive in Christ as a result of his union with Christ in His death and resurrection. The second appears in Romans 6:15-23 and teaches that the believer is now obligated and free to be a slave of righteousness now that he has been identified with Christ.

The first paragraph (verses 1-14) emphasizes the negative aspect of this transfer, namely, the freedom from the sin nature whereas the second (verses 15-23) emphasizes the positive, namely, living in the righteousness of God. The second explains or elaborates on the first by using the imagery of slavery, which would appeal to the frame of reference of Paul’s audience since slavery was an institution in Rome in the first century.

Romans chapter seven addresses the Christian’s relationship to the Mosaic Law. If you recall, in Romans chapter six, Paul teaches the Roman Christians that they have died to the sin nature and are no longer under its dominion and authority. In this chapter, he instructs them that they are equally not under the dominion and authority of the Mosaic Law.

It is interesting that chapter six and seven resemble each other in many ways. For example, in Romans 6:2, the believer is said to be dead to the sin nature whereas Romans 7:4, says he is dead to the Law. Romans 6:7 and 18 teaches that the believer is freed from the tyranny of the sin nature whereas Romans 7:3 and 6 says that he is free from the Law. Then, in Romans 6:4, Paul taught that the Christian can now walk in newness of life whereas Romans 7:6 teaches that he can serve now in newness of Spirit.
In Romans 7:1-6, the apostle Paul uses the analogy of marriage and argues that the Christian’s bondage to the Law has been severed because they have died with Christ and have been freed from the Law and placed in union with Christ. Then, in Romans 7:7-13, he defends the Law and says that it was his sin nature and not the Law that was responsible for his loss of fellowship with God. However, in Romans 7:14-25, Paul describes his regenerate experience in dealing with the Law and his sin nature “apart” from the enabling power of the Holy Spirit.

Then, in Romans chapter eight, Paul continues his discussion regarding the Christian’s sanctification. Specifically, in this chapter, he teaches that the utilization of the omnipotence of the Holy Spirit is absolutely essential if the Christian is to experience his sanctification. The Spirit’s omnipotence is absolutely essential if the Christian is to experience his new position in Christ and which position in Christ, Paul spoke extensively of in Romans chapter six and Romans 7:1-6. Therefore, this chapter tells the reader that the omnipotence of the Spirit is the means he must employ in order to experience his new position in Christ and sanctification and salvation.

The great theme of Romans chapter eight is “assurance” in the sense that it gives the Christian “assurance” that he is eternally secure. It also gives him “assurance” that he can experience the deliverance and victory over the sin nature accomplished through Christ’s death through the omnipotence of the Spirit who indwells him.

In Romans 8:1-4, Paul presents a statement of the Christian’s position in Christ, which is designed to assure his readers in Rome that they have freedom from judgment. In Romans 8:5-10, Paul teaches that the Holy Spirit enables the Christian to experience his new position in Christ and consequently his deliverance over his sin nature that was accomplished through Christ.

In Romans 8:11, he guarantees that his Christian readers that the Spirit’s omnipotence will provide them a resurrection body. In Romans 8:12-13, Paul teaches his readers in Rome that they are no longer under obligation to the sin nature and that through the power of the Spirit they can experience deliverance over their sin nature.

Next, in verses 14-16, Paul teaches that the Spirit assures the Christian that he has been adopted into the family of God and is now a child of God. Then, in verse 17, he assures his readers that they are children of God and have the potential to be heirs of Christ and receive rewards if they are faithful in enduring undeserved suffering. Therefore, in verses 1-17, Paul emphasizes that the omnipotence of the Spirit is absolutely essential if the Christian is to experience sanctification and his deliverance from the sin nature.

In verses 1-8, Paul teaches his readers that through the Spirit they can experience deliverance over the sin nature and in verses 9-11, he says that can
experience deliverance from temporal spiritual death as well through the Spirit. In verses 12-17, he reminds his readers of their deliverance in a positional sense from slavery to the sin nature. Paul in verses 18-25 assures his readers of their future glory in a resurrection body and that all of creation eagerly awaits the Second Advent of Christ since it will also result in the Adamic curse being lifted from creation.

In Romans 8:26-27, Paul teaches that his readers that the Spirit intercedes for them. In Romans 8:18-27, he mentions three groans in this passage in anticipation of the resurrection of church. In verses 18-22, he speaks of creation groaning and then in verses 23-25, he speaks of the believer groaning and then in verses 26-27, he teaches that the Spirit groans as well. In these verses, we have the goal of sanctification, which is the glorification of the believer in a resurrection body.

In verses 28-39, Paul assures his readers that their sanctification is guaranteed. Paul in verses 28-29 assures his readers that God has a perfect plan to conform them into the image of Christ, which He will accomplish. In verses 29-30, to support this statement he reminds them that they have been predestined, called, justified and already glorified from God’s perspective. He assures his readers in verses 31-32 that God is for them since He did not spare His own Son for them and will therefore freely give them all things. In verses 33-34, he reminds his readers that they have been declared justified and that no one can condemn them and that Jesus Christ intercedes for them. Lastly, in verses 35-39, Paul assures his readers that nothing can separate them from the love of the Father as manifested in their union with Jesus Christ.

In Romans 9-11, the apostle Paul defends the righteousness of God in His dealings with the nation of Israel since the question arises that if God is for the elect and that nothing can separate them from God’s love as Paul says in chapter 8, then why has He set aside His chosen people, the Jews, the nation of Israel. In this section, Paul attempts to explain God’s dealings with the Jews as a vindication of His righteousness. Paul does it by demonstrating through the Old Testament Scriptures that Israel’s rejection is related to the spiritual pride of the Jews (9,10), that Israel’s rejection is not complete because some are being saved (11), and that Israel’s rejection is not final because it will be reversed before the coming of the Lord (the end of chapter 11).

It appears that these chapters are an interruption or a parenthesis but rather they are a continuation of Paul’s argument for justification by faith. In Romans 1-8, Paul presents the great spiritual truths or doctrines of the Christian faith and then in Romans 9-11, he demonstrates how these doctrines or spiritual truths apply to God’s dealings with Israel in the past, present and future.

In Romans nine Paul addresses primarily God’s dealings with Israel with regards to her past election whereas Romans ten addresses Israel’s present
rejection of Jesus Christ as Savior and then in Romans eleven, he teaches of the future restoration of the nation.

In Romans 9-11, Paul addresses how the sovereign will of God co-exists in history with the voition of men and in particular the individuals who compose the nation of Israel.

In Romans 9:6-29, Paul teaches on God’s sovereign freedom whereas in Romans 9:30-10:21, he teaches that human beings are responsible for their decisions especially in relation to accepting or rejecting Jesus Christ as Savior. In Romans 11, he instructs his readers that all God’s promises to the patriarchs of Israel and the nation itself will be fulfilled.

In Romans 9-11, Paul makes clear that even though the nation of Israel has rejected Jesus Christ as Savior, God is not through with the nation and this is due to the four unconditional covenants that He made to the patriarchs of Israel and the nation itself. The four great unconditional covenants to Israel: (1) Abrahamic deals with the race of Israel (Gen. 12:1-3; 13:16; 22:15-18). (2) Palestinian is the promise of land to Israel (Gen. 13:15; Num. 34:1-12). (3) Davidic deals with the aristocracy of Israel (2 Sam. 7:8-17) (4) New deals with the future restoration of Israel during the millennium (Jer. 31:31-34).

As we noted in our study of Romans 9:30, this passage actually begins a new section that ends in Romans 10:21. In Romans 9:30-10:21, Paul addresses God and Israel’s relationship from Israel’s perspective in that unsaved Israel’s culpable in other words, they are responsible for their own actions for rejecting Jesus of Nazareth as Messiah and will face the consequences in that they will suffer God’s wrath for all eternity. Romans 9:6-29 addresses from God’s perspective Israel’s relationship to the gospel of justification by faith alone in Christ alone whereas Romans 9:30-10:21 addresses it from Israel’s perspective.

In Romans 9:6-29, we have seen that Paul speaks of God’s relationship with Israel from God’s perspective in that the national election of Israel was based upon God’s initiative and sovereign grace and totally independent of human merit. In Romans 9:30-10:21, Paul addresses from Israel’s perspective, their relationship to the gospel of justification of faith alone in Christ alone.

In this passage, Paul returns to theme of chapters 1-4 that the sinner, whether Jew or Gentile is declared justified by receiving the gift of righteousness of God through faith alone in Christ alone. Also, in this section, he points out that there is divine righteousness that is received as a gift through faith in Jesus Christ and there is a self-righteousness, which Israel was involved in since they attempted to be justified by obedience to the Law.

The following is an outline of Romans 11: (1) 11:1: God has not rejected Israel forever. (2) 11:2-6: God has set aside a remnant based upon His sovereign grace and not works. (3) 11:7-10: Israel’s failure fulfilled God’s sovereign will. (4)

In Romans 11, he instructs his readers that all God’s promises to the patriarchs of Israel and the nation itself will be fulfilled. This chapter makes clear that even though the nation of Israel has rejected Jesus Christ as Savior, God is not through with the nation since He has set aside a remnant of believers in the nation in the future. That God has not rejected the nation of Israel altogether is also due to God’s faithfulness in fulfilling the four unconditional covenants that He made to the patriarchs of Israel and the nation itself.


In Romans 12:1-15:13, Paul discusses God’s righteousness being manifested in believers in the local assembly (12:1-21) and by their dedication to God (12:1-2) and in their use of their spiritual gift (12:3-8) and in the sincerity of their love for each other (12:9-21). In Romans 12:1-15:13, Paul instructs Christians regarding their conduct in relation to God, their fellow Christians, unbelievers and the government.

In Romans 13:1-14, Paul teaches his readers that the righteousness of God is manifested in the believer’s conduct in relation to civil government (13:1-7) and towards the unbeliever (13:8-10) and their conduct in view of their eschatological confident expectation (13:11-14).

In Romans 14:1-15:13, the apostle Paul instructs his readers that the righteousness of God is manifested in their conduct in relation to Christian freedom. He instructs them to not judge each other in relation to eating and drinking and teaches them the principle of Christian freedom (14:1-12) and exhorts
stronger believers to not put up stumbling blocks for weaker believers by what they eat or drink and exhorts them to walk according to the principle of love (14:13-23). He closes this section by prohibiting selfishness and challenges them to imitate Christ (15:1-13).

Romans chapter twelve deals with how the righteousness of God is manifested in the life of the believer both in his or her relationship to the body of Christ and the unbeliever. It deals with the transforming power of the gospel in the life of the believer who has been justified through faith alone in Christ alone. It deals with the Christian way of life.

The call to action that appears in Romans 12:1-15:13 is based upon Paul’s teaching in the first eleven chapters. The first eleven chapters of the book of Romans are primarily doctrinal whereas Romans 12:1-15:13 primarily deals with application of the doctrine taught in the first eleven chapters. This is illustrated in the fact that in the first eleven chapters in the book of Romans Paul seldom employs the imperative mood and primarily uses the indicative mood. For example, no imperative moods appear in chapters 1 and 2. One appears in chapter 3 (3:4) and none in chapters 4-5. However in Romans chapter 6, there are five imperatives, all of which address the Christian’s conduct. Three are found in commands (Romans 6:11, 13, 19) and two in prohibitions (Romans 6:12-13). There are no imperatives in chapters 5, 7, 8, 9 and 10. Two imperatives appear in the prohibitions found in Romans 11:18 and 20. Both address the believer’s conduct. Three imperatives appear in Old Testament quotations (Romans 11:9-10). However, in Romans 12-16, there are 51 imperatives, all of which deal with believer’s conduct.

Bob Deffinbaugh commenting on this writes, “Romans 12:1-2 is the transition to the last major segment of this Epistle to the Romans. The doctrinal foundation for the Christian life has been laid down in the first 11 chapters. Now in chapters 12-15 Paul will spell out some of the ways our faith and doctrine should be demonstrated in our daily lives. These transitional verses introduce us to the attitudes and actions which should set the Christian apart from the world in which he lives. It is vitally important that we know and understand the doctrines Paul has taught in the first 11 chapters of Romans. But we must recognize they are truths God intends for us to put into practice. We must not file these truths away in the back drawer of our minds; we must live them out in our daily walk in the Spirit. These two verses are a call to commitment, a commitment to be worked out by a whole new way of thinking and behaving. Heed well these words. More importantly, be obedient to them. Let us now look for the commitment called for in these verses, and do as Paul urges to the glory of God and to our good.” (Deffinbaugh, Bob, Romans: The Righteousness of God; page 361; Bible Studies Press, 1997)
Gordon Fee makes the following comment, he writes, “All of the major concerns have now been addressed: that the righteousness of God has come for Gentile and Jew alike, through Christ, based on faith, and apart from Law (1:18-5:11); that such righteousness includes righteous living, which Torah called for but was unable to accomplish, but has now been realized through Christ and the Spirit (5:12-8:39); that, despite Jewish rejection of Christ and Christ’s having brought the time of Torah to an end. God’s faithfulness is not thereby called into question, since he will still show mercy on his ancient people as he has on the Gentiles (9:1-11:36). But one concern remains, that of getting all of this to work at the practical level of Jew and Gentile as one people of God in their life together, both as a believing community and in the world. And that is what 12:1-15:13 is all about.” (Fee, Gordon D., God’s Empowering Presence: The Holy Spirit in the Letters of Paul, page 595; Hendrickson Publishers, 1994)

Dr. Thomas Constable writes, “In contrasting chapters 1-11 with chapters 12-16 of Romans, perhaps the most important distinction is that the first part deals primarily with God's actions for humanity, and the last part deals with people's actions in response to God's. This is an oversimplification of the book, but the distinction is a valid one. God's provision contrasts with man's responsibility to behave in a manner consistent with what God has done, is doing, and will do for him (cf. Phil. 2:12-13). The first part is more information for belief whereas the last part is more exhortation for action. The first part stresses right relations with God and the last part right relations with other people.” (Constable, Thomas L.; page 125; Romans 2006 Edition; Published by Sonic Light)

Leon Morris writes, “It is something of a pattern with Paul to begin a letter with a strong doctrinal section and follow this with an exhortation to live out the Christian faith (See Galatians, Colossians, and 1 and 2 Thessalonians; the patter is not so apparent in Corinthians or Philippians). This is a Pauline distinctive; Sanday and Headlam point out that it does not occur in Peter or John. When he uses this pattern Paul is saying that the Christian life is dependent on the great Christian doctrines. Because these things are true, this is the kind of person you should be, is the line of reasoning. In a way we can say that here Paul is still concerned with justification by faith, for it is fundamental to him that the justified man does not live in the same way as the unrepentant sinner. ‘Faith expressing itself through love’ (Gal. 5:6) is the kind of faith of which he has been writing, and he now turns to what he earlier called ‘the obedience that comes from faith’ (1:5). The legalist says something like ‘Do these things and you will live’, but Paul is saying “Live and you will do these things.’ Only when the power of sin is broken by what God did in Christ can ethical admonitions be effective (and not simply increase sin). This does not mean that Paul makes this a hard-and-fast rule, so that all the doctrine comes in chapters 1-11 and all the ethical teaching from this point on. He
has a not considerable amount of such teaching in the earlier part of the letter: ‘do not let sin reign in your mortal body’ (6:12); ‘we serve in the way of the Spirit’ (7:6); ‘You…are controlled not by the sinful nature but by the Spirit’ (8:9), and much more. But there can be no doubt that in these concluding chapter the way Christians live preoccupies the apostle to a far greater extent than in his earlier argument. There is little that is specific to Rome in most of what Paul says in this section, but since he had never been to Rome this is not surprising. He evidently assumes that what applied to Christians generally applied to Roman Christians specifically.” (The Pillar New Testament Commentary, The Epistle to the Romans, page 431; William B. Eerdmans Publishing Co., Grand Rapids, Michigan/Cambridge, U.K., 1996.

The first section of chapter eleven appears in Romans 12:1-2, which addresses the Christian’s attitude towards God. It deals with how to worship God in a manner, which He will accept. Worship is adoring contemplation of God as He has been revealed by the Holy Spirit in the Person of Christ and in the Scriptures and is also the loving ascription of praise to God for what He is, both in Himself and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him.

Warren Wiersbe defines worship, “Worship is the believer’s response of all that they are –mind, emotions, will and body-to what God is and says and does. This response has its mystical side in subjective experience and its practical side in objective obedience to God’s revealed will. Worship is a loving response that’s balanced by the fear of the Lord, and it is a deepening response as the believer comes to know God better” (Real Worship, 26).

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

This passage is a call to service. The purpose for which the believer has been purchased out of the slave market sin is to serve the Lord and other members of His body and not self. The Lord Jesus Christ served us by redeeming us and by redeeming us, we as His purchased possession, have been given the opportunity and the privilege of serving Him who is now our Master. The believer must function according to the love of God in order for his Christian service to be acceptable to God (Galatians 5:13-14). The only service that God the Father will accept and reward is that which is performed by means of the Spirit of God and the Word of God (Philippians 3:3). The manner in which the believer is to not only love God but also serve Him is with his entire being (Deuteronomy 10:12). Christian service is directed toward both God and man with the former (serving God) acting as the motivation for the latter (serving man) (Eph. 6:5-9).
Romans 12:2, “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

This passage is a call for a transformation to Christ-like character. The section that appears in Romans 12:3-8 deals with Christian humility and service through the function of spiritual gifts. Verse 3 addresses the necessity of humility for productive Christian service.

Romans 12:3, “For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.”

Verses 4-8 address the importance of believers operating in their spiritual gifts, which are assignments of position in the body of Christ. Therefore, it deals with Christian ministry. This section instructs the church in Rome that there is a diversity of gifts in the body of Christ.

Romans 12:4-8, “For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith. If service, in his serving; or he who teaches, in his teaching or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”

Every believer has been given a spiritual gift for the purpose of serving other members of the body of Christ (1 Peter 4:10). The distribution of spiritual gifts was authorized by the Lord Jesus Christ as a result of His strategic victory over Satan at the cross during the dispensation of the hypostatic union, however, the actual appointment of the believer’s spiritual gift is made by God the Holy Spirit as per 1 Corinthians 12:11. Spiritual gifts are assignments of position within the body of Christ. Identification of one’s spiritual gift is a direct result of spiritual growth which can only be achieved through the consistent and persistent learning and applying of the Word of God which in turn enables the Holy Spirit to identify for you, your spiritual gift.

Romans 12:9-21 deals with the manifestation of God’s righteousness in the life of the believer. Romans 12:9-10 deals with the believer functioning in the love of God with regards to his or her relationships with other believers.

Romans 12:9-10, “Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor.”

In Romans 12:11-16, Paul gives his Christian readers in Rome some practical advice, which will promote unity in an experiential sense among Christians.
Romans 12:11-16, “Not lagging behind in diligence, fervent in spirit, serving the Lord. Rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.”

Then, in Romans 12:17-21, Paul addresses the Christians’ attitude and conduct towards the unbeliever.

Romans 12:17-21, “Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘VENGEANCE IS MINE, I WILL REPAY,’ says the Lord. ‘BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.’ Do not be overcome by evil, but overcome evil with good.”
The apostle Paul in Romans 12:1 appeals to his Christian readers in Rome on the basis of the merciful acts of the Father on their behalf to offer their bodies as a sacrifice-alive, holy, extremely pleasing to the Father, which is their reasonable service to the Father. Paul’s readers were to do this by appropriating by faith the Spirit’s teaching that they have been identified with Christ in His crucifixion, deaths, burial, resurrection and session. In other words, they were to do this by appropriating by faith their new position in Christ, which would enable them to experience eternal life and sanctification and would make them extremely pleasing to the Father.

He completes his thought by teaching that this is their reasonable service to the Father. The Christian who offers his body as a sacrifice to the Father by appropriating his new position in Christ is performing the only reasonable service or the only service that makes good sense because he was identified with Christ through the baptism of the Spirit for the express purpose of serving the Father. The Father crucified His Son and had Him die a substitutionary spiritual and physical death on the cross and raised Him from the dead and seated Him at His right hand and through the baptism of the Spirit identified the justified sinner with His Son in His crucifixion, His deaths, burial, resurrection and session. All of this was to make it possible for the justified sinner to serve God.

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Therefore” is the “inferential” use of the post-positive conjunction οὖν (oûn) (oon), which denotes that what is introduced at this point is the result of an inference from Paul’s teaching contained in Romans 1:18-11:33. This is indicated through a comparison with the command to follow in Romans 12:1 and what Paul has taught previously in Romans 1:18-11:33.

In Romans 1:18-32, Paul demonstrates that the Gentiles are unrighteous and totally depraved as demonstrated by their sinful conduct and failure to worship God in light of God’s self-revelation in creation as well as their failure to obey the moral law inherent within them.

Romans 1:18-32, “For God’s righteous indignation is, as an eternal spiritual truth, revealed from the third heaven against each and every kind of ungodliness and unrighteousness produced by mankind who, as an eternal spiritual truth, are characterized by suppressing the truth by means of unrighteousness. Because that which is objectively and experientially known
about God, is, as an eternal spiritual truth, evident within them for God made it evident to them. Because from the creation of the world, His invisible attributes, His eternal power and divine nature are, as an eternal spiritual truth, observed and comprehended by means of that which He has created so that they are without excuse. Because even though, they, as an eternal spiritual truth, had an objective, experiential knowledge of God, they never worshipped Him as God or gave thanks, but rather they became futile in the realm of their thought process and their ignorant hearts became darkened. It is, an eternal spiritual truth, that although they profess to be wise, they became fools and exchanged the glory originating with God, which is immortal for a likeness, which is an image of man, which is characterized by corruption as well as birds and four footed creatures and creeping things. Therefore, God gave them over in the lust of their hearts to impurity, namely, they degraded their bodies between themselves who indeed by virtue of their evil character exchanged the truth originating from God by means of the lie. Furthermore, they worshipped and served the creature rather than the Creator, who is worthy of praise and glorification throughout eternity. Amen. Because of this God gave them over to disgraceful perversities, namely, their females, who indeed by virtue of their evil character, not only exchanged the natural sexual function for that which is contrary to the laws of nature but also, in the same way, even the males after they had abandoned the sexual function possessed by the female, they became inflamed with sexual desire by means of lust towards one another, their males with males with the result that they committed the indecent act. Consequently, they as an eternal spiritual truth receive the inevitable, negative consequence in themselves produced by their perversion, which was appropriate in the nature of the case. Furthermore, just as, they never approved of God for the purpose of retaining (Him) in the realm of knowledge, God, as an eternal spiritual truth, gave them over to a disapproved intellect in order to habitually do improper things with the result that they have been consumed with each and every kind of unrighteousness, evil, greed, malice, extensively engaged in envy, murder, strife, deception, evil dispositions, scandals, slanders, God-haters, violent insolent antagonists, arrogant, loud arrogant boasters, inventors of evil, disobedient to parents, stupid, contract breakers, unaffectionate with loved ones, unmerciful, who indeed by virtue of their evil character, although, they, as an eternal spiritual truth, know experientially the righteous regulation originating with God, namely, that those who as a lifestyle practice such things are, as an eternal spiritual truth, worthy, namely, of death, they not only, as a lifestyle, do the same things but also, they, as an eternal spiritual truth, applaud those who, as a lifestyle, practice them.”
In Romans 2:1-29, he demonstrates that the Jews are unrighteous and totally depraved as well as manifested in their failure to obey perfectly the written Law of God and committing the same sins that the Gentiles committed.

Romans 2, “For this very reason, you are, as an eternal spiritual truth, without excuse O man, each and everyone of you without exception who as a lifestyle judge as guilty for by means of that which you as a lifestyle judge as guilty the other person, you, as an eternal spiritual truth condemn yourself for you, who as a lifestyle judge as guilty, make it a habit to practice the same things. Now, we know for certain that God’s judgment is, as an eternal spiritual truth according to truth, against those who as a lifestyle practice such things. But, do you continue to presume this that you will escape God’s judgment, O man, when you, who as a lifestyle, judge as guilty those, who as a lifestyle, practice such things and you do, as a lifestyle, the very same things? Or do you continue to hold in contempt His infinite kindness and tolerance and patience, habitually ignoring the fact that the kindness originating from God’s character and nature is, as an eternal spiritual truth, leading you to repentance? But according to your obstinacy and unrepentant heart, you are, as an eternal spiritual truth, storing up for yourselves righteous indignation on a day characterized by righteous indignation, yes, when the righteous judgment executed by God is revealed who will recompense each and every one without exception according to their works. On the one hand, according to perseverance, which produces work that is divine in quality and character: glory and honor and immortality for the benefit of those who as a lifestyle make it a top priority to diligently and tenaciously pursue after eternal life, sparing no effort for it is of the highest value while on the other hand, for the disadvantage of those who are motivated by inordinate selfish ambition and continue not to be persuaded so as to believe and thus disobey the truth but rather continue to obey unrighteousness, there shall be righteous indignation, yes, the manifestation of that righteous indignation. There will be tribulation and distress upon each and every soul of man, who continue to accomplish that which is evil, namely, both to the Jew first and also to the Greek. But not only this, there will be glory and honor and peace for the benefit of each and every one who works hard to accomplish the good, which is divine in quality and character, for both the Jew first and also the Greek. For, there is, as an eternal spiritual truth absolutely never any partiality in the presence of God. For as many as have sinned without the Law have caused themselves to be destroyed without the Law and as many as have sinned under the jurisdiction of the Law will be condemned by means of the Law. For you see, the hearers of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be
justified. Since, whenever Gentiles, who, as a fact of history, do not possess the Law, obey, at any time, instinctively the principles belonging to the Law, although, these, as a fact of history, do not possess the Law, they, as an eternal spiritual truth, manifest that they possess inherently, a law, which belongs to them. Who, indeed by virtue of their obedient character, demonstrate, as an eternal spiritual truth and fact of history, the conduct produced by obedience to the Law as written on their hearts. During which time their conscience does confirm the testimony, namely, their thoughts alternately, at any time, making an accusation or else, at any time, making a defense. On a day when God will judge the secret motives of mankind according to my instruction in the gospel through Christ, who is Jesus. Now, if-and let us assume that it’s true for the sake of argument-you do identify yourself by the name ‘Jew’ and you do rely upon the Law and do boast in a relationship with God and know His will through instruction and can discern the essentials because you have received oral instruction in the past in a detailed, systematic and repetitious manner by means of the Law and continue to do so. Moreover, you are confident in yourself, namely that you are as a guide for the blind, a light to those in darkness, an instructor of the ignorant, a teacher of the immature because in the Law you are in possession of the unique embodiment of that, which is full of knowledge well as that, which is full of truth. Then, you who do teach another person, do you ever teach yourself? You, who do publicly proclaim (the Law) as a herald in a dignified and authoritative manner: don’t steal, do you steal? You, who do command: Don’t commit adultery, do you commit adultery? You who do abhor idols, do you rob temples? You who do boast about possessing the Law, by means of your transgression of the Law, do you cause the (Son of) God to be dishonored? Consequently, ‘the reputation of the character of God’s person as a fact does get slandered among the Gentiles because of all of you’ just as it stands written, for all of eternity. Indeed, on the one hand circumcision is, as an eternal spiritual truth, beneficial if you should always practice the Law. On the other hand, if you should be at any time a transgressor of the Law, (then) your circumcision has become uncircumcision. Therefore, if the uncircumcision always observes the righteous regulations originating from the Law, then, will not (God) consider and treat accordingly his uncircumcision as circumcision? In fact, the physically uncircumcised by fulfilling perfectly the Law will condemn you who are by means of Scripture and circumcision a transgressor of the Law. Therefore, as an eternal spiritual truth, he is absolutely never a Jew who is one by means of the external, nor, as an eternal spiritual truth, is circumcision, that which is by means of the external in the human body. But rather, as an eternal spiritual truth, he is a Jew who is one by means of the
internal and circumcision originates in the heart by means of the omnipotence of the Spirit, never by means of the letter whose praise is as an eternal spiritual truth never from men but from God.”

In Romans 3:9-20, Paul summarizes his statements in Romans 1:18-2:29 and teaches the totally depravity and universal unrighteousness of mankind, both Jew and Gentile.

Romans 3:9-20, “What then is the conclusion that we are forced to? Is God unrighteous, while inevitably exercising His righteous indignation? (I am speaking according to human viewpoint.) No! Absolutely not! For how will God condemn the unsaved inhabitants of the cosmic system? But, if-and let us assume that it’s true for the sake of argument by means of my lie God’s truth achieved fame resulting in His glory. Why then have I in the past been singled out to be condemned as a sinner and continue to be up to the present moment? Furthermore, what is the conclusion that we are forced to? (As we have been slanderously charged with in the past and continue to be up to the present moment and as some have in the past alleged we say and continue to do so up to the present moment), “Let us perpetrate evil acts in order that blessings might result.” No! Their condemnation is, as an eternal spiritual truth, deserved. What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By no means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. As it stands written for all of eternity, “there is, as an eternal spiritual truth, absolutely none righteous not even one. There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none who, at any time, diligently seeks after God. Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, so much as one. Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their lips whose mouth is always full of cursing and bitterness. Their feet are always swift to shed blood. Destruction and misery characterize their ways. Indeed, they totally refused to acknowledge the way, which is peace. There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes. Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic system may be demonstrated as guilty in the judgment of God. Because each and every member of sinful humanity will never be justified in His judgment.
by means of actions produced by obedience to the Law for through the Law there does come about an awareness of the sin nature.”

Next, in Romans 3:21-5:21, the apostle Paul teaches how the sinner acquires the righteousness of God. Paul points out to his readers in Romans 3:21-26 that the righteousness of God is imputed to the sinner by means of God’s grace policy through faith in Christ resulting in justification and it is available to both Jew and Gentile.

Romans 3:21-31, “But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. For we maintain that a man is justified by faith apart from works of the Law. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. Are we then attempting to render useless at the present time the Law by means of faith? Absolutely not! On the contrary, we do uphold the Law.”

Then, Paul presents an example of justification by faith in Romans 4 with Abraham who he states was justified by faith and not works (4:1-8), nor circumcision (4:9-12) and neither by the Law (4:13-17) but rather was justified by faith in the promise (4:18-25).

Romans 4, “Therefore, what is the conclusion that we are forced to with respect to Abraham’s experience, our forefather with respect to genealogical descent? For instance, if-and let us assume that it’s true for the sake of argument that Abraham was justified by means of meritorious actions, then, he does possess a reason for boasting but never in the judgment of God. For what does the Scripture say? “Abraham had absolute confidence in (the Son of) God. Consequently, for his benefit, it was credited and regarded as righteousness.” But for the benefit of the one who does work hard, his compensation is never considered at any time as a gift but rather, what is due. On the other hand, for the benefit of the one who does not work hard but does exercise absolute confidence in the One who, as an eternal spiritual truth, justifies the ungodly, his faith is, as an eternal spiritual truth, credited and regarded as righteousness. In fact, in the same way, David also describes the
blessing that produces divine happiness in the person for the benefit of whom God (the Father) as an eternal spiritual truth credits (divine) righteousness independently of meritorious actions: “Spiritual benefits belong to those whose crimes have been fully pardoned and whose failures to measure up have been covered. A spiritually prosperous man, whose personal sin the Lord, as an eternal spiritual truth, absolutely never ever takes into account. Then, is, as an eternal spiritual truth, this blessing that produces a happiness that is divine in quality upon the circumcised, or also upon the uncircumcised? For we contend, “Faith was credited and regarded as righteousness for the benefit of Abraham.” In what condition then, was it credited, at the point of time when he was circumcised, or when uncircumcised? By no means, when circumcised but rather, when uncircumcised. In fact, he had undergone the distinguishing mark, namely, circumcision as confirmation of the righteousness, that is by means of faith, which he had when uncircumcised in order that he himself might, as an eternal spiritual truth, be the spiritual father over each and every person who does believe while uncircumcised so that righteousness might be credited to them for their benefit. In addition that he himself might, as an eternal spiritual truth, be the father over the circumcision, not only with reference to those from the circumcision, absolutely not. But also, with reference to those who do imitate the example produced by our father Abraham’s faith, which he exercised when uncircumcised. For the promise to Abraham or to his Descendant that he himself, as an eternal spiritual truth, would inherit the earth was, as an eternal spiritual truth, never by means of obedience to the (Mosaic) Law but rather by means of the righteousness produced by faith. For, if-and let us assume that it’s true for the sake of argument, those who by means of obedience to the (Mosaic) Law are, as an eternal spiritual truth, heirs, then faith is useless and in addition, the promise is meaningless. For, the Law, as an eternal spiritual truth, produces righteous indignation but where there is, at any time, the total absence of the Law, neither, is there, as an eternal spiritual truth, violation. On account of the following, it (the promise of inheriting the world) is, as an eternal spiritual truth by means of faith as a source in order that it might be fulfilled in accordance with grace with the result that the promise is, as an eternal spiritual truth, guaranteed to each and every one of the descendants. Not only for the benefit of those descended from the jurisdiction of the Law, absolutely not but also for the benefit of those descended from Abraham’s faith who is, as an eternal spiritual truth, the spiritual father of each and every one of us. (Just as it stands written for all of eternity, “I have appointed you to be the spiritual father of many nations.”) He is, as an eternal spiritual truth, the spiritual father of each and every one
of us in the determination of God whom (God) he (Abraham) had absolute confidence in, the One who, as an eternal spiritual truth, gives life to the dead ones and in addition, as an eternal spiritual truth, commands the non-existent to exist who had absolute confidence upon the object of confident expectation contrary to human expectation with the result that he himself became the father over many nations according to that which is solemnly declared, “in this way, your descendants will be.” In fact, without becoming weak with respect to his faith, after careful consideration and observation he was thoroughly aware of his own physical body as now being sexually impotent while already being approximately a hundred years of age as well as the impotence of Sarah’s womb. Yet, with respect to the promise from (the Son of) God, he never permitted himself to doubt by means of unbelief but rather he permitted himself to be empowered by means of his faith while simultaneously giving glory to (the Son of) God. Also, he was being fully assured that what He had promised to do in the future, He is also, as an eternal spiritual truth, able to fulfill. Therefore, for this very reason, “for his benefit it was credited and regarded as righteousness. Now, by no means was it written on behalf of him alone that it was credited for his benefit but also for our sake. For whose benefit, it is without a doubt, as an eternal spiritual truth, credited when we do exercise absolute confidence upon the One who raised Jesus our Lord from the dead ones who has been delivered over to death because of our transgressions and in addition was raised because of our justification.”

In Romans 5:1-11, Paul discusses the results of justification by faith in Jesus Christ by stating that there is peace with God (5:1-5), the believer becomes an object and beneficiary of God’s love (5:6-8) and is reconciled to God (5:9-11).

Romans 5:1-11, “Therefore, because we have been justified by means of faith as a source, we, as an eternal spiritual truth, always have peace in the presence of God through our Lord who is Jesus, who is the Christ. Through whom also, we have as a permanent possession access to this gracious benefit in which we forever stand and in addition we make it a habit to rejoice upon the confident expectation of sharing God’s glory. In fact, not only this but we also make it a habit to rejoice on account of our adversities because we know for certain that adversity, as an eternal spiritual truth, produces perseverance. And in addition, perseverance, as an eternal spiritual truth produces tested character and in addition tested character, as an eternal spiritual truth, produces confidence. In fact, this confidence, as an eternal spiritual truth, never disappoints because God’s love is always being poured out within our hearts through the Holy Spirit who was given to us for our benefit. For while, we were, as an eternal spiritual truth, still helpless, still, at
that particular appointed moment in history, Christ died as a substitute for the benefit of the ungodly. For, it is unlikely, anyone will die as a substitute for the benefit of a righteous person. In fact, possibly, someone might also have the courage to voluntarily die as a substitute for the benefit of the good person. But, God (the Father), as an eternal spiritual truth and fact of history, proves His own divine-love for the benefit of all of us by the fact that while we were, as an eternal spiritual truth, still sinners, Christ died as a substitute for the benefit of all of us. Therefore, because we have been justified on the basis of His blood, how much more will we be delivered from His righteous indignation through Him. For if and let us assume that it is true for the sake of argument that while, we were, as an eternal spiritual truth, enemies, we were reconciled to God (the Father) by means of the spiritual death of His Son? Of course, we believe that this is true! How much more then because, we have been reconciled will we be delivered on account of His life. Furthermore, not only this but also we make it a habit to rejoice on account of our relationship with God through our Lord, who is Jesus, who is the Christ through whom we have now received this reconciliation.”

In Romans 5:12-21, Paul teaches that Jesus Christ’s act of obedience to the Father’s will in going to the Cross and dying a substitutionary spiritual and physical death for all of sinful humanity is the basis for the offer justification to both Jew and Gentile.

Romans 5:12-21, “Therefore, based on this (principle), just as, through one man the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned). For you see, prior to the giving of the Law, personal sin was habitually taking place among the individual members of the human race however personal sin is never, as an eternal spiritual truth, charged to one’s account while the Law does not exist. Yet, in spite of this, spiritual death reigned as king from the fall of Adam to the giving of the Law to Moses, specifically, over those who had not sinned according to the same exact transgression committed by Adam, who is, as an eternal spiritual truth, an illustration of the One destined to come. However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been
generously and graciously offered to the entire human race. In fact, the
condemnation through the one who sinned is absolutely not, as an eternal
spiritual truth, like the gift itself. On the one hand the verdict arose from one
transgression resulting in condemnation while on the other hand, the gracious
act arose from innumerable transgressions resulting in justification. For if,
and let us assume that it is true for the sake of argument that by means of the
transgression committed by the one, spiritual death reigned as king through
this one. Of course, we know this is true. Then, how much more those who do
receive His transcendent grace, specifically, the gracious gift, which is His
righteousness, will, as a certainty, reign as kings by means of life through the
One, who is Jesus, who is the Christ. Therefore, as previously stated, just as
through the one who committed the transgression resulted in condemnation
affecting each and every member of the human race without exception in the
same way also through the One who committed the righteous act resulted in
the basis for the offer of justification, which produces (eternal) life, affecting
each and every member of the human race without exception. For you see,
just as through the one man’s disobedience, the entire human race has been
rendered sinners in the same way also through the One’s obedience, many
will, as a certainty, be rendered righteous. Now, the Law was an addendum in
order that the transgression might increase but where personal sin increased,
grace infinitely abounded in order that just as, the sin nature reigned as king
in the realm of spiritual death in the same way, also grace would reign as king
through righteousness resulting in eternal life through Jesus, who is the
Christ, who is our Lord.”

So we can from Paul’s teaching in Romans 1:18-5:21, that whether they were
Jew or Gentile his readers were condemned sinners in need of the righteousness of
God and received that righteousness by means of grace through faith alone in
Christ alone resulting in their being declared justified by the Father. Therefore,
based upon his teaching in Romans 1:18-5:21, Paul is saying in Romans 12:1 that
his readers were obligated to present their bodies as a living, holy sacrifice that is
acceptable to the Father, which is their spiritual service of worship.

Then, in Romans 6:1-8:39, he teaches the believer how to experience the
righteousness of God after being declared justified by God, which he identifies as
“sanctification.” The main theme of Romans chapter six is the Christian’s freedom
from the tyranny of the sin nature and can be divided into two sections. The first
appears in Romans 6:1-14 and teaches that the justified sinner is dead to the sin
nature but alive in Christ as a result of his union with Christ in His death and
resurrection.

Romans 6:1-14, “Therefore, what is the conclusion that we are forced to?
Should we persist in living under the dominion of the sin nature in order that
grace might increase? Absolutely not! We, who are indeed of such character and of a particular class of individuals, have died with reference to the sin nature, how shall we still live under its dominion? Or, are some of you in a state of ignorance concerning the fact that all of us who have been identified with Christ, who is Jesus, have been identified with His spiritual death? Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life. Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believed this is true. Then, certainly, we will also be united with Him, conformed to His resurrection. This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature. For you see the one who has died is freed from the power of the sin nature. Now, as previously stated, if and let us assume that it is true for the sake of argument that we have died with Him. Of course, we have already established that this is true. Then, we do have this absolute confidence that we, as a certainty, will in the future also live with Him because we know for certain, namely that because Christ was raised from the dead ones, He can never again, as an eternal spiritual truth, die. Death can never again, as an eternal spiritual truth, have dominion over Him. For you see, the physical death that He died, He died for the destruction of the sin nature once and for all but the life that He now lives, He lives forever for the benefit of God the Father. In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father in union with Christ, who is Jesus. Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts. Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father and do it now! For the sin nature, will, as a certainty, never again, have dominion over all of you for all of you, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace.”
Therefore, based upon his teaching in Romans 6:1-14, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

The second section in chapter six appears in Romans 6:15-23 and teaches that the believer is now obligated and free to be a slave of righteousness now that he has been identified with Christ.

Romans 6:15-23, “What shall we conclude then? Should we commit an act of sin because we, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace? Absolutely not! Are you totally unaware concerning this fact, namely that the one whom you desire to place yourselves at the disposal of as slaves for obedience, you will be slaves for the benefit of this one whom you desire to obey, either the sin nature resulting in temporal spiritual death or obedience to the Father’s will resulting in righteousness? But now, thank God! Because all of you were once in a perpetual state of being slaves to the sin nature but then all of you obeyed from the heart that particular doctrinal standard with respect to which all of you were taught through instruction and also, because having been set free from the tyranny of the sin nature, all of you became slaves of righteousness. I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now! For you see, when all of you were once in a perpetual state of being slaves to the sin nature, all of you were in a perpetual state of being free with respect to righteousness. Therefore, what benefit were all of you at that time in a perpetual state of possessing because of those things, which all of you are now at the present time ashamed of? In fact, the result produced by these things is, as an eternal spiritual truth spiritual death. But now, at the present time, because all of you have been set free from the tyranny of the sin nature and because all of you have become slaves to God the Father all of you at the present time possess your benefit (of being a servant of God) resulting in sanctification and the result, eternal life. For you see the sin nature pays out spiritual death however God the Father graciously gives eternal life in the Person of Christ, who is Jesus, our Lord.”

Therefore, based upon his teaching in Romans 6:15-23, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living,
holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

Romans chapter seven addresses the Christian’s relationship to the Mosaic Law. In Romans 7:1-6, the apostle Paul uses the analogy of marriage and argues that the Christian’s bondage to the Law has been severed because they have died with Christ and have been freed from the Law and placed in union with Christ.

Romans 7:1-6, “Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man. Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.”

Therefore, based upon his teaching in Romans 7:1-6, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is the spiritual service of worship.

Then, in Romans 7:7-13, he defends the Law and says that it was his sin nature and not the Law that was responsible for his loss of fellowship with God as a believer.

Romans 7:7-13, “Therefore, what is the conclusion that we are forced to? Is, the Law, in the state of being identical with the sin nature? Absolutely not! On the contrary, I would have never become aware of my sin nature except by means of the Law. For example, I would never have been able to identify covetousness if the Law had not said, ‘You shall never covet.’ In fact, because the sin nature seized a base of operations by means of the tenth commandment, it produced in me each and every kind of covetousness for you see apart from the Law personal sin is, as an eternal spiritual truth dead. However, at one time, I used to be alive apart from the Law but when the tenth commandment became a reality (in my life), the sin nature suddenly became active. Consequently, I became spiritually dead. In other words, this commandment, which was for the purpose of life, was surprisingly discovered through my own personal experience to result in temporal spiritual death. For you see because the sin nature seized a base of operations by means of the
tenth commandment, it deceived me and in addition by means of it, put me to death. Therefore, indeed, the Law is, as an eternal spiritual truth holy. Furthermore, the tenth commandment is, as an eternal spiritual truth holy and in addition righteous as well as good. Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature would demonstrate itself extraordinarily sinful in character.”

In Romans 7:14-25, Paul describes his regenerate experience in dealing with the Law and his sin nature “apart” from the enabling power of the Holy Spirit and expresses his thanks to the Father for his deliverance from the power of his sin nature through the Person and Work of the Lord Jesus Christ.

Romans 7:14-25, “For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being unspiritual, sold as a slave under the authority and dominion of the sin nature. For you see, I habitually produce what I by no means understand because I by no means habitually practice the very thing that I habitually desire to do. On the contrary I habitually commit the very thing that I do hate. However, if, and let us assume that it is true for the sake of argument I habitually commit the very thing that I by no means habitually desire to do as I’ve already admitted to. Then, I do agree with the Law. I do testify that it is, as an eternal spiritual truth perfect. So then, as previously stated, based upon the evidence presented, I myself do no longer produce it but rather, the sin nature, which does perpetually dwell in me. For you see, I know as a fact through experience, namely that absolutely nothing good, as an eternal spiritual truth, dwells in me, that is, in my flesh because the desire is, as an eternal spiritual truth, present in me, however, the capacity to produce that which is perfect, is, as an eternal spiritual truth absolutely not. For you see, the good that, I habitually desire to do, I by no means habitually accomplish. On the contrary, I habitually practice the very evil that I by no means habitually desire to do. So then, as previously stated if, and let us assume that it is true for the sake of argument, I habitually commit the very thing that I myself by no means habitually desire to do and of course I’ve demonstrated this is true and have already admitted to this. Then, I myself do no longer produce it but rather the sin nature, which, does perpetually dwell in me. Therefore, I surprisingly discovered through my own personal experience the principle: when I, at any time, desire to accomplish that which is perfect that evil is, as an eternal spiritual truth,
present in me. For you see, I habitually and joyfully agree with God’s Law with respect to my inner man. However, I habitually recognize a different kind of propensity in my members as perpetually waging war against the propensity originating from my mind and in addition perpetually making me a prisoner of war with respect to the propensity originating from the sin nature, which does perpetually exist in my members. A wretched person, I myself always am! Who will deliver me from this body, which produces temporal spiritual death? Thank God (the Father) through Jesus who is the Christ, who is our Lord! Therefore, based upon what has been previously stated, on the one hand, I myself by means of my mind am, as an eternal spiritual truth, a servant of God’s Law but on the other hand, by means of my flesh the propensity of the sin nature.”

Therefore, based upon his teaching in Romans 7:7-25, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

Then, in Romans chapter eight, Paul continues his discussion regarding the Christian’s sanctification. Specifically, in this chapter, he teaches that the utilization of the omnipotence of the Holy Spirit is absolutely essential if the Christian is to experience his sanctification. The Spirit’s omnipotence is absolutely essential if the Christian is to experience his new position in Christ and which position in Christ, Paul spoke extensively of in Romans chapter six and Romans 7:1-6. Therefore, this chapter tells the reader that the omnipotence of the Spirit is the means he must employ in order to experience his new position in Christ and sanctification and salvation.

The great theme of Romans chapter eight is “assurance” in the sense that it gives the Christian “assurance” that he is eternally secure. It also gives him “assurance” that he can experience the deliverance and victory over the sin nature accomplished through Christ’s death through the omnipotence of the Spirit who indwells him.

In Romans 8:1-4, Paul presents a statement of the Christian’s position in Christ, which is designed to assure his readers in Rome that they have freedom from judgment.

Romans 8:1-4, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus. Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s. Because with reference to the Law’s inability in which it was always powerless through the flesh, God the Father accomplished by sending His own Son in the likeness of sinful flesh. In fact, with regards to the sin nature, He (the Father) executed
the sin nature by means of His (Son’s) human nature. In order that the Law’s righteous requirement would be fulfilled in us, those of us who are not, as an eternal spiritual truth, conducting our lives in submission to the flesh but rather in submission to the Spirit.”

Therefore, based upon his teaching in Romans 8:1-4, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

In Romans 8:5-10, Paul teaches that the Holy Spirit enables the Christian to experience his new position in Christ and consequently his deliverance over his sin nature that was accomplished through Christ.

Romans 8:5-10, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit. In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace. Because, the mind-set produced by the flesh is, as an eternal spiritual truth antagonistic towards God for you see, it never, as an eternal spiritual truth, permits itself to be subjected to God’s Law because it, as an eternal spiritual truth, does not even have the capacity to do so. Furthermore, those who at any time exist in the state of being in bondage to the flesh, as an eternal spiritual truth can never please God. However, all of you, without exception are, absolutely not, as an eternal spiritual truth, existing in the state of being in bondage to the flesh but rather in subjection to the authority of the Spirit, if in fact-and let us assume that it is true for the sake of argument the Spirit, who is God does dwell in all of you. Of course, He does. However, if, and let us assume that it is true for the sake of argument anyone does not possess at all the Spirit proceeding from Christ, then this one, as an eternal spiritual truth, by no means belongs to Him. However, if, and let us assume that it is true for the sake of argument Christ does, as an eternal spiritual truth, exist in all of you. Of course, He does! Then, on the one hand, the body is, as an eternal spiritual truth dead because of the sin nature while on the other hand, the Spirit is, as an eternal spiritual truth, life in all of you because of righteousness.”

Therefore, based upon his teaching in Romans 8:5-10, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

In Romans 8:11, he guarantees that his Christian readers that the Spirit’s omnipotence will provide them a resurrection body.
Romans 8:11, “However, if, and let us assume that it is true for the sake of argument the Spirit, proceeding from the One (the Father) who raised the unique Person of Jesus from the dead ones, does dwell in all of you. Of course, He does! Then, the One (the Father) who raised Christ from the dead ones, will also give life to your mortal bodies through His Spirit who does permanently dwell in all of you.”

Therefore, based upon his teaching in Romans 8:11, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

In Romans 8:12-13, Paul teaches his readers in Rome that they are no longer under obligation to the sin nature and that through the power of the Spirit they can experience deliverance over their sin nature.

Romans 8:12-13, “Indeed, therefore, spiritual brothers, we, as an eternal spiritual truth, are debtors, by no means to the flesh, that is, a lifestyle in submission to the flesh. Because, if, and let us assume that it is true for the sake of argument, you, at any time, live in submission to the flesh, then, you will certainly die. However, if and let us assume that it is true for the sake of argument by means of the omnipotence of the Spirit, you, at any time, put to death the actions produced by the body, then, you will certainly cause yourself to live.”

Therefore, based upon his teaching in Romans 8:12-13, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

Next, in verses 14-16, Paul teaches that the Spirit assures the Christian that he has been adopted into the family of God and is a now a child of God.

Romans 8:14-16, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons. Because by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons by means of whom, we, as an eternal spiritual truth, cry out, ‘Abba! Father!’ The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit that we are, as an eternal spiritual truth, God’s children.”

Therefore, based upon his teaching in Romans 8:14-16, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.
Then, in verse 17, he assures his readers that they are children of God and have the potential to be heirs of Christ and receive rewards if they are faithful in enduring undeserved suffering.

**Romans 8:17**, “Furthermore, if and let us assume that it is true for the sake of argument, we are, as an eternal spiritual truth, children. Of course, we are! Then, we are also, as an eternal spiritual truth, heirs: On the one hand, we are, as an eternal spiritual truth, God’s heirs while on the other hand, we are, as an eternal spiritual truth, joint-heirs with Christ, if in fact, and let us assume that it is true for the sake of argument, we habitually suffer with Him (Of course, we are) in order that we also would be glorified with Him.”

Therefore, based upon his teaching in Romans 8:17, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

Paul in verses 18-25 assures his readers of their future glory in a resurrection body and that all of creation eagerly awaits the Second Advent of Christ since it will also result in the Adamic curse being lifted from creation.

**Romans 8:18-25**, “In fact, I am always of the firm conviction that the sufferings during this present distinct period of history, are, as an eternal spiritual truth, by no means worthy to be compared with the future glory to be revealed on behalf of us. In fact, the creation anxiously anticipates, always eagerly waiting for the revealing of God’s sons. Because, the creation was subjected to imperfection, by no means, voluntarily but rather because of the one who subjected it based upon a confident expectation. Namely, that even, the creation itself would be set free from being a slave to mortality to the freedom brought about by manifesting God’s children. In fact, we know for certain that all the individual parts of creation have been groaning and suffering great pain together in the past and continue up to this present moment. Furthermore, not only this, because, we ourselves, as an eternal spiritual truth, possess the first fruit, namely, the Spirit, we ourselves also always groan within ourselves. Consequently, we are always eagerly waiting for the adoption as sons, the redeeming of our body. Because with reference to this confident expectation, we were delivered. However, a confident expectation, which, at any time, is seen, is, as an eternal spiritual truth, by no means, characterized a confident expectation because who, at any time, confidently expects what he does see? However, if and let us assume that it is true for the sake of argument, we, at any time, do confidently expect what we, at the present time, by no means see. Of course, we do! Then, by means of perseverance, we are always eagerly waiting.”

Therefore, based upon his teaching in Romans 8:18-25, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living,
holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

In Romans 8:26-27, Paul teaches that his readers that the Spirit intercedes for them.

Romans 8:26-27, “Furthermore, in the same way, the Spirit, as an eternal spiritual truth, also assists with our weakness because we are totally uncertain as to what to pray for in accordance with that which is, as an eternal spiritual truth, absolutely essential but rather the Spirit Himself, as an eternal spiritual truth, intercedes on behalf of us with inexpressible groanings. That is, the one who, as an eternal spiritual truth, searches our hearts, knows perfectly and intimately what is eternally the Spirit’s mind-set because He always intercedes on behalf of the saints in accordance with God the Father’s will.”

Therefore, based upon his teaching in Romans 8:26-27, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

Paul in verses 28 assures his readers that God has a perfect plan to conform them into the image of Christ, which He will accomplish.

Romans 8:28, “In fact, we know without a doubt that for the benefit of those who are characterized as divinely loving God the Father, He (the Spirit), as an eternal spiritual truth, always works each and every circumstance together for the good, for the benefit of those who are, as an eternal spiritual truth, the chosen ones, in accordance with His predetermined plan.

Therefore, based upon his teaching in Romans 8:28, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

In verses 29-30, to support this statement he reminds them that they have been predestined, called, justified and already glorified from God’s perspective.

Romans 8:29-30, “That is, whom He knew in advance, He also predestined to be conformed to the likeness of His Son in order that He Himself would, as an eternal spiritual truth, be the firstborn among many spiritual brothers. In fact, these very ones whom He predestined, He also effectually called and these very ones whom He effectually called, He also justified. In fact, these very ones whom He justified, He also glorified.”

Therefore, based upon his teaching in Romans 8:29-30, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

He assures his readers in verses 31-32 that God is for them since He did not spare His own Son for them and will therefore freely give them all things.
Romans 8:31-32, “Therefore, what is the conclusion that we are forced to with regards to these things? If, and let us assume that it is true for the sake of argument, God the Father is, as an eternal spiritual truth for each and every one of us. Of course, He is! Then, who can oppose any of us (and prevail)? Indeed, He by no means spared His own Son but rather He delivered Him over to death for each and every one of us, how will He unequivocally not also, as a certainty, with Him graciously give all things for the benefit of all of us.”

Therefore, based upon his teaching in Romans 8:31-32, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

In verses 33-34, he reminds his readers that they have been declared justified and that no one can condemn them and that Jesus Christ intercedes for them.

Romans 8:33-34, “Who will bring a charge against God’s chosen-out ones? God (the Father) is, as an eternal spiritual truth, the one who justifies. Who is, at any time, the one who will condemn? Christ is, as an eternal spiritual truth, the one who died, (moreover in fact was raised), who is also, as an eternal spiritual truth, at God’s right hand, who in fact always intercedes on behalf of each and every one of us.”

Therefore, based upon his teaching in Romans 8:33-34, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is the spiritual service of worship.

Next, in verses 35-39, Paul assures his readers that nothing can separate them from the love of the Father as manifested by their union with Jesus Christ.

Romans 8:35-39, “What will separate any of us from Christ’s divine-love? Adversity or anguish or persecution or famine or nakedness or danger or sword? As it stands written for all of eternity, ‘For Your sake we are, as an eternal spiritual truth, put to death for the entire extent of this period, regarded as slaughtered sheep.’ But on the contrary, in the midst of each and every one of these things, we are, as an eternal spiritual truth, overwhelmingly victorious through the one who divinely loved each and every one of us. Because I am of the firm conviction that neither physical death nor life, nor angels, nor rulers, nor present events and circumstances, nor future events and circumstances, nor political powers. Nor height, nor depth, nor any other created thing will be able to separate any one of us from God the Father’s love, which is because of our union with Christ, who is Jesus, who is our Lord.”

Therefore, based upon his teaching in Romans 8:35-39, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living,
holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

Romans 9:6-29 addresses from God’s perspective Israel’s relationship to the gospel of justification by faith alone in Christ alone whereas Romans 9:30-10:21 addresses it from Israel’s perspective. In Romans 9:6-29, we have seen that Paul speaks of God’s relationship with Israel from God’s perspective in that the national election of Israel was based upon God’s initiative and sovereign grace and totally independent of human merit.

Romans 9:6-29, “Now, this does not by any means imply that the word originating from God is nullified because each and every person who descended from Israel, these are, as an eternal spiritual truth, by no means, Israel. Nor because they are, as an eternal spiritual truth, Abraham’s biological descendants are they, as an eternal spiritual truth, spiritual children. On the contrary, ‘by means of the line of Isaac for your benefit, spiritual descendants will be effectually called.’ This means these biological children by no means are, as an eternal spiritual truth, God’s children. On the contrary, the promised children are, as an eternal spiritual truth, regarded as spiritual descendants. Specifically, this is, as an eternal spiritual truth, the word, which is a divine promise: ‘At this time next year, I will intervene and for the benefit of Sarah there will be a son.’ In fact, not only this, but also Rebekah, while having been pregnant by means of one man as a source, our father Isaac. For you see, when they had not yet been born nor practiced anything good or evil in order that God the Father’s predetermined plan, which is in accordance with election would remain immutable. Never based upon meritorious actions as constituting its source, but rather based upon the one who effectually calls is the one who constitutes its source. It was said to her, ‘The older will be in subjection to the younger.’ As it stands written for all of eternity, ‘Jacob I loved however Esau I hated.’ Therefore, what is the conclusion that we are forced to? There is, as an eternal spiritual truth no unrighteousness with respect to the judgment of God (the Father), is there? Absolutely not! Because, He says to Moses, ‘I will be gracious to whomever I choose to be gracious to and in addition I will be merciful to whomever I choose to be merciful to.’ Therefore in fact, it is never, as an eternal spiritual truth, dependent upon human desire or dependent upon human effort but rather dependent upon the One who is gracious, who is God. In fact, the Scripture says to Pharaoh, ‘For this very purpose, I raised you up in order that I myself may demonstrate My power through you and in addition that the reputation of the character and work of my Person may be proclaimed publicly everywhere throughout the entire earth. Therefore, in fact He, as an eternal spiritual truth, does extend grace to whomever He does choose
however on the other hand, He, as an eternal spiritual truth, does harden whomever He does choose. In reply, you will contend with me, ‘Why does He, as an eternal spiritual truth, still find fault? For who does, as an eternal spiritual truth, resist His will?’ In fact, on the contrary, who are you—a mere human being—to contradict God? The object formed will not contend with the one who forms the object, ‘Why did you make like this?’ Or does not the potter possess authority over the clay in order to make from the same lump, on the one hand a vessel, which is for honor while on the other hand that which is for dishonor? Absolutely! In fact, if-and let us assume that it is true for the sake of argument that because God the Father, as an eternal spiritual truth does choose to demonstrate His righteous indignation and in addition to make known publicly and explicitly His power, endured with much patience vessels destined for righteous indignation which are prepared for destruction. And we agree that He has done so in order to make known publicly and explicitly His infinite glory upon vessels destined to be the objects of grace, which He prepared in advance for glory. Whom He also effectually called, namely us, not only from the Jews but also from the Gentiles. In fact, as He says in the book of Hosea, ‘I will effectually call those who were never My people to be ‘My people’ and in addition those who were never divinely loved to be ‘divinely loved.’ Furthermore, it will come to pass in the very same place where it was said to them, ‘you are, as an eternal spiritual truth, by no means My people,’ there they will be effectually called sons by the living God.’”

In Romans 9:27-10:21, Paul addresses from Israel’s perspective, their relationship to the gospel of justification of faith alone in Christ alone.

Romans 9:27-10:21, “However, Isaiah cries out over Israel, ‘Though the number which is the posterity descended from Israel is like the sand, which is by the sea only the remnant will be delivered. In fact, the Lord will execute judgment upon the inhabitants of the land thoroughly and decisively. So that just as Isaiah predicts, ‘If the Lord over the armies had not left to us descendants and He has, we would have become like Sodom and in addition like Gomorrah, we would have been made like.’ Therefore, what is the conclusion that we are forced to? That the Gentiles who, customarily and characteristically do not zealously pursue righteousness obtained righteousness, in fact a righteousness, which is by means of faith as a source. However, even though Israel customarily and characteristically zealously pursues a legal righteousness, they never measured up to the Law. For what reason? Because they, as an eternal spiritual truth, never zealously pursue it on the basis of faith (as constituting the source of justification) but rather as if it were possible on the basis of meritorious actions (as constituting the source of justification). They stumbled by means of the stone which causes stumbling.
As it stands written for all of eternity, ‘I solemnly charge you to consider now for yourselves, I will most certainly lay a foundation among the citizens of Zion, a stone, which causes stumbling and in addition a rock, which causes offense. However, those who at any time do exercise absolute confidence in Him will never be disappointed.’ Spiritual brothers, indeed, the desire produced by my own heart and in addition my specific detailed request on behalf of them is always for their deliverance. Because I testify concerning them that they possess a zeal for God, however by no means according to an experiential knowledge. Because they have in the past rejected the righteousness originating from God the Father and continue to do so up to the present moment. In fact, because they have in the past zealously sought to establish their own and continue to do so up to the present moment, they never submitted to the righteousness originating from God the Father. Because (faith in) Christ is, as an eternal spiritual truth, the purpose of the Law resulting in righteousness for the benefit of each and every member of the human race to those who at any time do exercise absolute confidence (in Christ). Because Moses writes concerning this particular righteousness, which is based upon obedience to the Law (as constituting a source of justification): ‘The person who obeys them will cause himself to live by means of them.’ However, the righteousness originating from and based on faith speaks in the following manner: ‘Do not think in your heart, ‘Who will ascend into heaven?’ This does imply bringing Christ down. Or, ‘Who will descend into the abyss?’ This does imply bringing Christ up from the dead ones. But in contrast what does it say? ‘The word is always readily accessible and available with respect to you,’ in your mouth as well as in your heart, namely, the word, which brings about faith, which we make it a habit to publicly proclaim as heralds in a dignified and authoritative manner. Because, if you acknowledge with your mouth Jesus is Lord in other words, exercising absolute confidence with your heart that God the Father raised Him from the dead ones, then you will be delivered. For you see, with the heart, one, as an eternal spiritual truth, does exercise absolute confidence resulting in righteousness on other hand with the mouth, one, as an eternal spiritual truth, does acknowledge resulting in deliverance. Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him will never be disappointed.’ Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord over each and every person, who is infinitely generous for the benefit of each and every person, who, at any time, does for himself call on Him. Indeed, ‘anyone, whoever, for himself calls on the Lord’s unique person will be delivered.’ Therefore, how will they, themselves, call on Him in whom they never
exercised absolute confidence in? Consequently, how will they exercise absolute confidence in Him whom they never heard of? Consequently, how will they hear apart from someone, as an eternal spiritual truth, publicly proclaiming as a herald in a dignified and authoritative manner to them? Consequently, how will they publicly proclaim as heralds in a dignified and authoritative manner, if they are not commissioned? As it stands written for all of eternity, ‘How beautiful are the people, who themselves proclaim the good news, which is divine in quality and character.’ But on the contrary, by no means did everyone obey the gospel for Isaiah says, ‘Lord, who will exercise absolute confidence in our message?’ Therefore, faith (in Christ) is, as an eternal spiritual truth based on hearing the (the gospel) message as a source. Consequently, hearing the (the gospel) message is, as an eternal spiritual truth by means of the proclamation concerning Christ. But on the contrary, I ask, have they never heard? Indeed, they have heard! ‘Their voice has gone out extending throughout all the earth, that is, their teachings extending throughout the ends of the inhabited world.’ But on the contrary, I ask, has Israel never understood? They have understood! First of all, Moses says, ‘I myself will provoke each and every one of you to jealousy by a non-nation. By a nation without insight, I will provoke each and every one of you to anger.’ In fact, Isaiah is even very bold, saying, ‘I was found by those who always existed in a state of not diligently seeking after Me. I permitted Myself to become accessible for the benefit of those who always existed in a state of not diligently inquiring about Me.’ However, concerning Israel, he says, ‘All day long I stretched out My hands to an unbelieving and obstinate people.’

In this passage, Paul returns to theme of chapters 1-4 that the sinner, whether Jew or Gentile is declared justified by receiving the gift of righteousness of God through faith alone in Christ alone. Also, in this section, he points out that there is divine righteousness that is received as a gift through faith in Jesus Christ and there is a self-righteousness, which Israel was involved in since they attempted to be justified by obedience to the Law.

In Romans 11, Paul makes clear that even though the nation of Israel has rejected Jesus Christ as Savior, God is not through with the nation since He has set aside a remnant of believers in the nation in the future. That God has not rejected the nation of Israel altogether is also due to God’s faithfulness in fulfilling the four unconditional covenants that He made to the patriarchs of Israel and the nation itself.

Paul makes clear to Gentile believers in Rome that they were accepted based upon their faith in Christ or in other words, based upon the merit of the object of their faith, Jesus Christ and not because they merited their salvation more than the
Jews. He makes clear in Romans 11 that both Jew and Gentile believers are saved based upon the grace policy of God and their faith in Jesus Christ.

Romans 11, “Therefore, I ask, God the Father has not rejected His people, has He? Absolutely not! Because I myself also am an Israelite, a biological descendant of Abraham, descended from the tribe of Benjamin. God the Father has by no means rejected His people whom He knew in advance. Or, have you totally forgotten what the Scripture says about Elijah, how he repeatedly pleaded with God the Father against Israel? “Lord, they have murdered Your prophets. They have destroyed Your altars. I myself alone am left. Also, they are making it a top priority to diligently, earnestly and tenaciously seek my life, sparing no expense to do so because it is of great value to them!” However, in direct contrast, what does the divine response say to him? “I have reserved for the benefit of Myself seven thousand men, who are indeed of such character and of a particular class of individuals that have never bowed a knee to Baal.” Therefore, in the same way also, there is in existence at this particular moment in history, a remnant in accordance with election by means of grace. For you see if and let us assume that it is true for the sake of argument that it is, as an eternal spiritual truth on the basis of grace. And we agree that it is true! Then, it is never at any time on the basis of meritorious actions as constituting its source, otherwise grace never at any time exists as grace. What shall we conclude then? That which Israel has in the past diligently sought after and continues to do so up to the present moment, this they never obtained. However, the elect obtained it but the rest were hardened. As it stands written for all of eternity, “God the Father caused them to experience an insensitive attitude, eyes that never see as well as ears that never hear up to and during this very day and period of history.” In fact, David says, “May their table become as a snare and as a trap and as a bait stick of a trap and as a retribution against them. May their eyes be darkened so that they never see. Also, bend their back forever.” Therefore, I ask, did they stumble so as to fall down in complete in ruin? Absolutely not! On the contrary because of their transgression salvation is experienced by the Gentiles in order to provoke them to jealousy. But, if, and let us assume that it is true for the sake of argument that their transgression, as an eternal spiritual truth does mean infinite wealth possessed by the world’s inhabitants. Specifically, their failure, as an eternal spiritual truth does mean infinite wealth possessed by the Gentiles. And of course, we agree that this is a fact of history! Then how much more will their full restoration bring? Now, I am at this particular time speaking to and for the benefit of all of you Gentiles. Contrary to what you might be inclined to conclude, to the very extent that I myself am sent to the Gentiles, I take pride in my ministry. If, and let us
assume that it is true for the sake of argument that I take pride in my ministry and of course I do because I already told you that, then perhaps (by this ministry) I will provoke to jealousy my nation and thus deliver some from among them. For you see, if, and let us assume that it is true for the sake of argument that their rejection reconciled the world’s inhabitants and of course, we agree that this is a fact of history, then what will their acceptance bring about but life out from the spiritually dead ones. Now, if, and let us assume that it is true for the sake of argument that the first portion is, as an eternal spiritual truth holy and of course, we agree it is because it is taught in the Scriptures, then the lump is, as an eternal spiritual truth also. Furthermore, if, and let us assume that it is true for the sake of argument that the root is, as an eternal spiritual truth holy and of course, we agree it is because it is taught in the Scriptures, then the branches are, as an eternal spiritual truth, also. However, if, and let us assume that it is true for the sake of argument that some, which are a part of the branches were broken off but because you are a wild olive, you were grafted in among them so that you became joint-partakers of the olive tree’s root, which produces abundant oil and of course, we agree that this is a fact of history then do not assume arrogant superiority over the branches. However, if, and let us assume that it is true for the sake of argument that you are assuming arrogant superiority then remember that you, as an eternal spiritual truth, by no means sustain the root. But rather on the contrary, the root, as an eternal spiritual truth, sustains you. Therefore, you will contend, “Branches were broken off in order that I myself could be grafted in.” Absolutely! They were broken off because of their unbelief but you are inserted because of your faith. Do not think arrogantly but rather make it a habit to reverence God the Father. Because, if, and let us assume that it is true for the sake of argument that God the Father by no means spared some of the natural branches and of course, we agree that He didn’t, then, neither will He spare you. Therefore, I solemnly charge you now to consider God’s kindness and uncompromising justice! On the one hand towards those who fell into complete ruin-uncompromising justice while on the other hand towards you-God’s kindness, if you continue to respond to His kindness otherwise you too will be cut off. However, if they also, as an eternal spiritual truth, do not continue in the sphere of unbelief then they will be grafted in because God the Father is, as an eternal spiritual truth able to graft them in again. Because if, and let us assume that it is true for the sake of argument that you were cut off from that which is by nature a wild olive tree and in addition were grafted contrary to nature into a cultivated olive tree and of course, we agree that this is true then how much more will these which are natural be grafted into their own olive tree? In fact,
I by no means want each and every one of you spiritual brothers and sisters to be ignorant of this mystery in order that you will not be arrogant concerning yourselves, namely that a partial hardness is taking place in Israel until and during which time the full number of Gentiles has come into existence. And then, in the following way, all Israel will be delivered just as it stands written for all of eternity, “The Deliverer will arrive out from Zion. He will remove totally and completely the godless ones from Jacob. Furthermore, this is, as an eternal spiritual truth, the covenant established by Me for their benefit when I act on My promise and remove their sins.” On the one hand, from the perspective of the gospel, they are, as an eternal spiritual truth, enemies on behalf of all of you while on the other hand from the perspective of their election, they are, as an eternal spiritual truth, divinely loved because of the promises to the fathers because the gracious privileges, especially, God the Father’s invitation to privilege are, as an eternal spiritual truth, irrevocable. For you see, just as all of you were formerly unbelieving in God the Father, but now all of you have obtained grace because of their unbelief so in the same way they also have now been unbelieving in order that because of the grace you obtained, they themselves would now also obtain grace. Therefore, God the Father has confined the entire human race to unbelief in order that He may extend the offer of grace to the entire human race. Oh, God’s infinite wealth and wisdom and knowledge! How unsearchable, as an eternal spiritual truth, are His decrees and in addition, how incomprehensible, as an eternal spiritual truth, are His ways! “Indeed, who has fully comprehended the Lord’s mind or who became His advisor? Or, who has first given to Him putting Him at a disadvantage so that He must be repay him?” Because each and every thing, as an eternal spiritual truth, exists because of Him as their source and through Him and for Him. Glory (in the sense of adoring praise and worshipful thanksgiving) will be directed towards Him throughout eternity. Amen!”

In Romans 11:30-32, Paul summarizes God merciful acts are universal. In Romans 11:33-36, Paul praises the Father for His merciful acts. As we noted in our study of Romans 11:33 Paul praises the Father for His infinite wealth, wisdom and knowledge as well as for His unsearchable decrees and incomprehensible ways. Then, in Romans 11:34, Paul cites the two rhetorical questions that demand a negative response that appear in Isaiah 40:13 to support his exclamation in Romans 11:33. This quotation is related to Paul’s praise of the Father’s infinite wisdom and knowledge and unsearchable decrees and incomprehensible ways. This rhetorical question brings out the implication of Paul’s doxology in Romans 11:33, which is that God is sovereign over His creatures and is transcendent of His creatures and self-sufficient unlike His creatures.
The two rhetorical questions in Romans 11:34 deals with the believer’s knowledge of God’s eternal plan of salvation for mankind, both Jew and Gentile. In Romans 11:35, Paul cites the rhetorical question that demands a negative response that appears in Job 41:11 to support his exclamation in Romans 11:33. Lastly, in Romans 11:36, he teaches that the Father will receive praise and thanksgiving throughout eternity because all things exists from Him and through Him and for Him.

Therefore, based upon his teaching in Romans 9-11, Paul is saying in Romans 12:1 that his readers were obligated to present their bodies as a living, holy sacrifice that is acceptable to the Father, which is their spiritual service of worship.

So in Romans 12:1, Paul employs the “inferential” use of the conjunction oun, which denotes that what is introduced at this point is the result of an inference from his teaching contained in Romans 1:18-11:33. This word signifies that based upon what God has done for the Christian as clearly delineated in Romans 1:18-11:33, they were obligated to present their bodies as a living, holy sacrifice, acceptable to God, which is their spiritual service of worship. We will translate oun, “therefore.”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“I urge” is the first person singular present active indicative form of the verb parakaleo (παρακαλέω), which is a compound verb composed of the preposition para, “beside” and the verb kaleo, “to call, invite,” thus the word literally means “to call to one’s side.”

This verb appears extensively in classical literature and has a wide range of application. First of all, it was a general term meaning “to call someone.” Secondly, it was used in religious contexts of “summoning or sending for someone” such as the gods. Connected to this meaning, in legal contexts it was used of “summoning” one’s friends to attend a trial, “summon” a defendant into court or “call” someone as a witness. Thirdly, the verb was used for the act of exhorting or encouraging someone and included the idea at times of “consoling” or “comforting.” The fourth usage of the word is that it could mean “require” or “demand” something of someone. Lastly, parakaleo could mean “beseech” or “implore,” which has a stronger sense than the general idea of inviting or calling.

Otto Schmitz lists the following classical meanings: (1) “to call to” (2) “to beseech” (3) “to exhort” (4) “to comfort.” (Theological Dictionary volume 5, pages 774-776)

Liddell and Scott list the following meanings: (1) Call in, send for, summon; summon one’s friends to attend one in a trial, to call them as witnesses; invite; appeal to (2) Exhort, encourage, comfort, console; excite (3) Demand, require (4)
Beseech, entreat (5) Relent; repent, regret. (Greek-English Lexicon, New Edition, page 1311)

In the Septuagint, parakaleo is used to translate a number of Hebrew words. In 59 of the 78 occurrences where parakaleo translates a Hebrew word, it is the verb nacham. When parakaleo renders nacham in the Septuagint, it is most often translated “to comfort, console.”

The verb parakaleo can also stand for nacham in the niphil and hithpael stems meaning “to be sorry, to have compassion on, to have pity on” (Ps. 135:14). This usage only appears in the Septuagint.

Parakaleo is occasionally used for God’s compassion in judgment (Deut. 32). Where parakaleo is used for other Hebrew equivalents, it also means “to encourage, strengthen” (Deut. 3:28; Job 4:3), “to lead astray” (Deut. 13:6), or “to lead along, guide” (Ex. 15:13).

The verb parakaleo occurs 109 times in the Greek New Testament.


A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third edition: (1) to ask to come and be present where the speaker is, call to one’s side; invite someone; summon to one’s aid, call upon for help; (2) to urge strongly, appeal to, urge, exhort, encourage (3) to make a strong request for something, request, implore, entreat (4) to instill someone with courage or cheer, comfort, encourage, cheer up (5) to treat someone in an inviting or congenial manner, something like our ‘be open to the other, have an open door’: invite in, conciliate, be friendly to or speak to in a friendly manner (Pages 764-765).

Louw and Nida list the following: (1) To ask for something earnestly and with propriety – ‘to ask for (earnestly), to request, to plead for, to appeal to, earnest request, appeal’ (page 408). (2) To ask a person to accept offered hospitality – ‘to invite’ (page 424). (3) To call to come to where the speaker is – ‘to call together to’ (page 423). (4) To cause someone to be encouraged or consoled, either by verbal or non-verbal means – ‘to encourage, to console, encouragement’ (page 306). (Greek-English Lexicon of the New Testament Based on Semantic Domains, volume 2)

The Analytical Greek Lexicon Revised lists the following meanings for the verb parakaleo, “to call for, invite to come, send for; to call upon, exhort, admonish, persuade; to beg, beseech, entreat, implore; to animate, encourage, comfort, console; pass. To be cheered, comforted” (page 203).
The New Thayer’s Greek-English Lexicon has compiled the following lists: (1) To call to one’s side, call for, summon (2) To address, speak to, (call to, call on) which may be done in the way of exhortation, entreaty, comfort, instruction (3) To admonish, exhort (4) To beg, entreat, beseech (5) To console, to encourage and strengthen by consolation, to comfort (6) To encourage, strengthen (7) It combines the ideas of exhorting and comforting and encouraging (8) To instruct, teach.

(Vines Expository Dictionary of Biblical Words, “Parakaleo, primarily, ‘to call to a person’ (para, ‘to the side,’ kaleo, ‘to call’), denotes (a) ‘to call on, entreat’; (b) to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort, which is retrospective, having to do with trial experienced), translated ‘exhort’ in the RV of (Phil. 4:2; 1 Thess. 4:10; Heb. 13:19,22), for KJV, ‘beseech’; in (1 Tim. 5:1), for KJV, ‘intreat’; in (1 Thess. 5:11), for KJV, ‘comfort’; ‘exhorted’ in (2 Cor. 8:6) and (12:18), for KJV, ‘desired’; in (1 Tim. 1:3), for KJV, ‘besought.’”

Cranfield contends that the verb parakaleo in Romans 12:1 means “exhort” and states that the verb “denotes the authoritative summons to obedience to obedience issued in the name of the gospel…The apostle is not by any means pleading for a favor, he is claiming in Christ’s name an obedience which his readers are under obligation to render.” (Cranfield, C.E.B., International Critical Commentary, A Critical and Exegetical Commentary on the Epistle to the Romans, volume 2, page 597; T and T Clark, A Continuum imprint, London, New York, 1975.

Bengel rejects this idea, he writes, “The question is whether there is a decided note of authority or whether Paul is taking a lower profile and simply commending what he regards as desirable modes of conduct. There can be no doubt that Paul is quite capable of taking a strong line and delivering firm instructions when that is called for. But there is no doubt either that he prefers to have people see for themselves what is desirable and do it. It thus seems that something less than a command is what is needed: ‘beseech’ or ‘urge’ is the meaning.” (Cited by Morris, Leon, The Pillar New Testament Commentary, The Epistle to the Romans; page 432; William B. Eerdmans Publishing Co., Grand Rapids, Michigan/Cambridge, U.K., 1996.

The verb parakaleo in Romans 12:1 does not denote an authoritative summons for several reasons. First of all, if this was Paul’s intention then he would have not bothered to use parakaleo and instead would have simply used the imperative form of the verb paristemi, “present” as he does in Romans 6:13 and 19.

Secondly, the basis for the appeal in Romans 12:1 is expressed by the prepositional phrase dia ton oiktirmon, “by the mercies of God,” which refers to all that God has done for the Christian through His grace policy and faith in His Son. He is not exercising his apostolic authority when he makes this appeal but
rather he is appealing to his readers on the basis of what God has done for them as clearly delineated by him in Romans 1:18-11:36, which the conjunction *oun*, *therefore* in Romans 12:1 is recalling.

Thirdly, Paul employs the noun *adelphos*, “brothers and sisters” when making this appeal in Romans 12:1, which emphasizes the common relationship that Paul and his readers have with the Lord Jesus Christ through regeneration. This word clearly suggests that Paul is attempting to connect with his readers through their common familial relationship rather than exercising his apostolic authority. It suggests that Paul is not being hard nosed here but rather quite the opposite that he is appealing to them as a spiritual brother in a tender manner.

Paul uses a similar construction in Philippians 4:2 where he appeals to the Lord when requesting that Euodia and Syntyche earnestly resolve their differences.

**Philippians 4:2,** “I beg Euodia and Syntyche to make it a habit to think the same because of the Lord.”

In this passage, Paul is not issuing a command here but rather appealing to their love for the Lord which will resolve their differences.

The apostle Paul uses *parakaleo* in Philemon 9-10 when addressing a slave owner Philemon regarding his runaway slave Onesimus.

**Philemon 4-11,** “I thank my God always, making mention of you in my prayers, because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints; and I pray that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake. For I have come to have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother. Therefore, though I have enough confidence in Christ to order you to do what is proper, yet for love's sake I rather appeal to you -- since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus -- I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, who formerly was useless to you, but now is useful both to you and to me.”

D. Edmond Hiebert makes the following excellent comment regarding *parakaleo* in Romans 12:1 writes, ‘The verb here rendered ‘I urge’ (*parakaleo*) is a favorite term with Paul (used about fifty one times) and has been characterized as ‘one of the tenderest expressions in all the Bible.’ The compound verb, which basically means ‘to call alongside of,’ pictures someone calling another to his side and lovingly presenting his message to him. Depending on the content and purpose of the message, the verb may be rendered ‘appeal to, urge, exhort, entreat or beseech.’ Thus instead of simply asserting his apostolic authority, Paul preferred to appeal to the inner consciousness of his readers. In writing to Philemon, Paul told him, ‘Therefore, though I have enough confidence in Christ to order you to do that
which is proper, yet for love’s sake I rather appeal to you’ (Philem. 8-9). In thus presenting his message to his readers Paul avoided using external compulsion of an objective command and instead relied on their inner realization of the rightness of the appeal being made. Paul was well aware that ‘many are sooner wrought upon if they be accosted kindly, are more easily led than driven.’ He knew that acceptable obedience to the appeals being made is always the grateful, voluntary response of the redeemed heart to the many mercies of God.” (Vital New Testament Issues: Examining New Testament Passages and Problems; Roy B. Zuck General Editor; Pages 87-88)

Therefore, in Romans 12:1, the verb *parakaleo* means “to appeal” since this word denotes asking earnestly for something on the basis of something, which is what Paul is doing here by appealing to what God has done for his readers as the basis for his appeal to present their bodies as a living, holy sacrifice, acceptable to God.

Paul is making his appeal to his readers to present their bodies as a living, holy sacrifice, acceptable to God on the basis of what God has done for them and not on the basis of his apostolic authority.

The first person singular form of the verb is an obvious reference to the apostle Paul.

The present tense of the verb is an “instantaneous” present used to indicate that the action of Paul appealing to his readers is completed at the “moment” of writing.

The active voice refers to Paul as the subject producing the action of appealing to his reader to present their bodies as a living, holy sacrifice, acceptable to God on the basis of what God has done for them.

The indicative mood is “potential,” which is used with verbs of obligation, wish or desire followed by an infinitive. In our passage, we have the verb *parakaleo*, which expresses Paul’s desire that his readers present their bodies as a living, holy sacrifice, acceptable to God on the basis of what God has done for them and is followed by the infinitive form of the verb *paristemi*, “to present.” Therefore, we will translate *parakaleo*, “I appeal to.”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“You” is the accusative second person plural form of the personal pronoun *humeis* (ὑμεῖς) (hoo-mice), which is a reference to Paul’s Gentile and Jewish Christian readers in Rome. This form of the personal pronoun *humeis* is used in a distributive sense indicating that Paul is addressing “each and every one of” his Jewish and Gentile Christian readers.

The word functions as an accusative direct object meaning that it is receiving the action of the verb *parakaleo*, “I appeal to” indicating that Paul’s Jewish and
Christians readers in Rome are the object of this appeal in Romans 12:1. We will translate *humeis* “each and every one of you.”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Brethren” is the vocative masculine plural form of the noun *adelphos* (ἀδελφος), which refers to Paul’s Jewish and Gentile Christian readers in Rome who are related to each other and the Lord Jesus Christ through regeneration, thus, the word refers to a “fellow-believer, fellow-Christian, spiritual brother or sister.”

This word emphasizes the fact that the Roman Christians whether Jew or Gentile, Paul Christian readers in Rome are sons of God (cf. Jn. 1:12-13; Gal. 3:26-28). Therefore, if church age believers are all sons of God, then they must all be spiritual brothers and sisters and members of the royal family of God. This word emphasizes that this appeal is made by Paul not only on the basis of the mercies of God but also on the basis of his common familial relationship with his readers rather than his apostolic authority.

The anarthrous construction of the noun *adelphos* is “qualitative” emphasizing the qualitative aspect of the word, thus it emphasizes Paul’s brothers and sisters in Rome, but in the “spiritual” sense who are of all genders, races and social classes.

This is a vocative of direct simple address indicating Paul is directly addressing in writing his spiritual brothers and sisters who were located in the city of Rome.

We will translate *adelphos*, “spiritual brothers and sisters.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters…”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“By the mercies of God” is composed of the preposition *dia* (διὰ) (dee-ah), “by” and the articular genitive masculine plural form of the noun *oiktirmos* (οἴκτιρμος) (oyk-tir-mos), “the mercies” and the articular genitive masculine singular form of the noun *theos* (θεός) (theh-os), “of God.”

*Oiktirmos* appears in classical literature from Pindar onwards. It was originally a poetic form of *oiktos*, which denotes the lamenting that occurred at the death or misfortune of another.

*Oiktirmos* expresses the sympathy and pity one felt towards another that often manifested itself in some form of assistance. The verb *oiktiro* also *oiktizo* (Homer onwards) means to have compassion, to pity, in the sense both of mere feeling and of active merciful action. Out of this context, the word group came to mean “showing pity” or “compassion.”
Oiktirmos is often a synonym of eleeo. This noun occurs over 40 times in the Septuagint and is used to translate the Hebrew chanan, “to be gracious,” and racham, “to be compassionate.”

The oiktirmos word group is frequently used with eleos. As in the Hebrew, the substantive is plural (Ps. 119:77 [LXX 118:77]; Isa. 63:15; Dan. 9:9). The word is often used in the Psalms.

The verb oikteiro appears twice in the Greek New Testament, in Romans 9:15 twice.

Romans 9:14-15, “Therefore, what is the conclusion that we are forced to? There is, as an eternal spiritual truth no unrighteousness with respect to the judgment of God (the Father), is there? Absolutely not! Because, He says to Moses, ‘I will be gracious to whomever I choose to be gracious to and in addition I will be merciful to whomever I choose to be merciful to.’”

In Romans 9:15, the verb oikteiro means, “to be merciful” since it translates the Hebrew verb racham (רֶחָם), which appears in Exodus 33:19 and means “to be merciful.”

In Romans 9:15, the verb oikteiro is used with God as the subject and means “to be merciful” in the sense that He is compassionate towards sinners and pardons them by withholding judgment when they believe in His Son Jesus Christ. So when the Lord said to Moses in Exodus 33:19 that He would have mercy upon whomever He chooses it means that He would be compassionate towards sinners and pardon them by withholding judgment when they believe in His Son Jesus Christ as Savior.

The adjective oiktirmon is found 3 times in the New Testament for God the Father’s compassionate actions towards the human race (twice in Luke 6:36; James 5:11).

The noun oiktirmos occurs 5 times (Rom. 12:1; 2 Cor. 1:3; Phil. 2:1; Col. 3:12; Heb. 10:28).

Vine commenting on the word, writes, “Oiktirmos, ‘pity, compassion for the ills of others,’ is used (a) of God, Who is ‘the Father of mercies,’ 2 Cor 1:3; His ‘mercies’ are the ground upon which believers are to present their bodies a living sacrifice, holy, acceptable to God, as their reasonable service, Rom 12:1; under the Law he who set it at nought died without compassion, Heb 10:28; (b) of men; believers are to feel and exhibit compassions one toward another, Phil 2:1, RV ‘compassions,’ and Col 3:12, RV ‘(a heart) of compassion’” (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers).

The Analytical Greek Lexicon Revised lists the following meanings for the word, “compassion, kindness, in relieving sorrow and want; favor, grace, mercy” (Page 285).
Greek-English Lexicon of the New Testament Based on Semantic Domains defines the word “to show mercy and concern, with the implication of sensitivity and compassion – ‘to have mercy, to show compassion, mercy, tender compassion’” (volume 2, page 751).


The New Thayer’s Greek-English Lexicon lists the following, “compassion, pity, mercy; emotions, longings, manifestations of pity” (Page 442).

In 2 Corinthians 1:3, the noun oiktirmos expresses God’s attitude towards sinful mankind, which Paul uses as a model for Christian conduct. Paul uses the word in Philippians 2:1 for the “merciful acts” that the Philippians were to demonstrate towards each other.

In Colossians 3:12 refers to an “attitude of compassion” that the Colossian believers were to adopt as a result of being elected by God and on the basis of being the objects of God’s love. The word is used in a warning in Hebrews 10:28, which taught that those who disobeyed the Law of Moses were executed without “mercy.”

In Romans 12:1, the noun oiktirmos refers to the “merciful acts” that the Father accomplished in eternity past and through both His Son and the Spirit in time and are noted in Romans 1:18-11:36 and are expressions of the Father, Son and Spirit’s love for the justified sinner.

The noun oiktirmos in Romans 12:1 refers to the “merciful acts” of the Father in eternity past when He elected, predestinated and provided an eternal inheritance on behalf of every church age believer that expresses His love for the justified sinner.

Ephesians 1:3-4, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the One who has blessed with every spiritual blessing in the heavenlies in the Person of Christ. When He elected us to privilege in Him before the foundation of the world for the purpose of being holy and blameless before Him.”

God elected the believer before the foundation of the world in the sense that God, in His foreknowledge, which is based upon His omniscience, knew before anything was ever created, that we would believe in His Son in time.

God elected the believer before the foundation of the world since He knew beforehand that the believer would accept Jesus Christ as Savior in time and therefore elected the believer to privilege.

Election means that God has a plan for your life, which is to be conformed to the image of Christ. God elected us before the foundation of the world in the sense that God, in His foreknowledge, which is based upon His omniscience, knew
before anything was ever created, that we would believe in His Son in time. Therefore, He elected us to the privilege of entering into fellowship with Him based upon the merits of our union with Christ.

The believer’s election to privilege is a gift and irrevocable.

**Romans 11:29**, “for the gifts and the calling of God are irrevocable.”

Election is the expression of the sovereign will of God in eternity past (Eph. 1:4). It is God’s complete agreement with His own foreknowledge.

1 Peter 1:1-2, “Peter, an apostle of Jesus Christ to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.”

God has three kinds of knowledge: (1) Self-knowledge (2) Omniscience (3) Foreknowledge.

Foreknowledge acknowledges only what is in the decree of God, which is God’s eternal, holy, wise and sovereign purpose, comprehending at once all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurition (i.e., that they will certainly take place).

The decree of God is His eternal and immutable will regarding the future existence of events, which will happen in time and regarding the precise order and manner of their occurrence. The decree of God is the chosen and adopted plan of all God’s works.

Election is declared through God’s foreknowledge. God elected the believer before the foundation of the world since He knew beforehand that the believer would accept Jesus Christ as Savior in time and therefore elected the believer to privilege.

Election is based upon God’s grace policy meaning that the believer does not merit his election but rather receives it based upon the merits of the Lord Jesus Christ and His finished work on the Cross.

2 Timothy 1:8-9, “Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.”

We have been elected to privilege in order that we may be freed from the bondage of the old sin nature and that we might serve one another through love.

Galatians 5:13, “For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.”
Election is an expression of God’s love for the believer.

1 John 3:1-3, “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.”

We have been elected in order that we may live in the eternal life we received when we believed in Christ for salvation (1 Tim. 6:12; Heb. 9:15).

1 Timothy 6:12, “Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.”

We have been elected in order that we may receive eternal glory, which means that God is not only going to bless us with a resurrection body but also with an eternal inheritance, if we persevere and overcome (1 Pet. 5:10).

1 Peter 5:8-11, “Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. To Him be dominion forever and ever. Amen.”

We have been elected in order that we may have fellowship (1 Cor. 1:9).

1 Corinthians 1:9, “God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.”

We have been elected in order to form the body of Christ, which will be completed at the Rapture (Col. 3:15).

Colossians 3:15, “Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.”

Paul prayed that the Ephesian believers would be enlightened as to the confidence that this election can produce in them.

Ephesians 1:18-23, “I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He
put all things in subjection under His feet, and gave Him as head over all things to the church which is His body, the fullness of Him who fills all in all.”

The believer has a great responsibility to conduct himself in a manner worthy of his election to privilege.

Ephesians 4:1-3, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.”

God has elected us to sanctification and not immoral degeneracy.

1 Thessalonians 4:7, “For God has not called us for the purpose of impurity, but in sanctification.”

We have been elected in order that we may go through undeserved suffering for Christ’s sake.

1 Peter 2:18-25, “Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps. WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

In Ephesians 1:11, Paul teaches that God the Father has also predestinated every church age believer in eternity past in order to bless them with an eternal inheritance.

Ephesians 1:3-14, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the One who has blessed with every spiritual blessing in the heavenlies in the Person of Christ. When He elected us to privilege in Him before the foundation of the world for the purpose of being holy and blameless before Him. By means of divine love He has predestined us for the purpose of adoption for Himself according to grace purpose of His will. For the praise of the glory of His grace by means of which (grace) He has graced us out in the Person of the Beloved. In whom (the Beloved) we have the redemption through His blood (Christ’s substitutionary spiritual death), the
forgiveness of sins according to the riches of His grace. From which (riches of His grace) He has directed infinite wealth toward all of us by means of all wisdom and perfect judgment. When He made known to all of us the mystery of His will according to His grace purpose, which He (the Father) purposed in Him (Christ). With respect to the dispensation of the fulness of the times to unite all things in the Person of Christ those in heaven and those on earth by means of Him (Christ). In whom also we have obtained an inheritance when we were predestined according to the purpose of the One who works all things according to the counsel of His will. For the purpose of us being for the praise of His glory, those of us who have confidently placed their trust in the Person of Christ. In whom (the Person of Christ) you have confidently placed your trust after hearing the word of truth, namely, the gospel of your salvation, in the Person of whom (Christ), in fact, when you had trusted, you were sealed with the Holy Spirit who is the Promise who (the Holy Spirit) is the guarantee of our inheritance until the deliverance of the purchase possession (church) for the praise of His glory.

In Romans 8:29, Paul teaches that God the Father first foreknew the Christian and then predestinated the Christian to be conformed to the image of His Son Jesus Christ, thus indicating that predestination is based upon God’s foreknowledge.

Romans 8:28-29, “In fact, we know without a doubt that for the benefit of those who are characterized as divinely loving God the Father, He (the Spirit), as an eternal spiritual truth, always works each and every circumstance together for the good, for the benefit of those who are, as an eternal spiritual truth, the chosen ones, in accordance with His predetermined plan. That is, whom He knew in advance, He also predestined to be conformed to the likeness of His Son in order that He Himself would, as an eternal spiritual truth, be the firstborn among many spiritual brothers.”

The Bible does not teach double-predestination or that the unbeliever is predestined to the eternal lake of fire since the Bible teaches that God desires all men to be saved (1 Timothy 2:4; 2 Peter 3:9).

The noun oiktirmos in Romans 12:1 refers to the “merciful act” of the Father in eternity past when He provided an eternal inheritance on behalf of every church age believer that expresses His love for them.

The Scriptures teach that the Father will bestow upon the believer an eternal inheritance and rewards if the believer does His will (1 Corinthians 9:25; Ephesians 1:11; James 1:12; Revelation 2:10).

Ephesians 1:3-4, “Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the One who has blessed with every spiritual blessing in the heavens in the Person of Christ. When He elected us to privilege in Him before the foundation of the world for the purpose of being
holy and blameless before Him. By means of divine love He has predestined us for the purpose of adoption for Himself according to grace purpose of His will. For the praise of the glory of His grace by means of which (grace) He has graced us out in the Person of the Beloved. In whom (the Beloved) we have the redemption through His blood (Christ’s substitutionary spiritual death), the forgiveness of sins according to the riches of His grace. From which (riches of His grace) He has directed infinite wealth toward all of us by means of all wisdom and perfect judgment. When He made known to all of us the mystery of His will according to His grace purpose, which He (the Father) purposed in Him (Christ). With respect to the dispensation of the fullness of the times to unite all things in the Person of Christ those in heaven and those on earth by means of Him (Christ). In whom also we have obtained an inheritance when we were predestined according to the purpose of the One who works all things according to the counsel of His will. For the purpose of us being for the praise of His glory, those of us who have confidently placed their trust in the Person of Christ. In whom (the Person of Christ) you have confidently placed your trust after hearing the word of truth, namely, the gospel of your salvation, in the Person of whom (Christ), in fact, when you had trusted, you were sealed with the Holy Spirit who is the Promise who (the Holy Spirit) is the guarantee of our inheritance until the deliverance of the purchase possession (church) for the praise of His glory.”

In Ephesians 1:11, “we have obtained an inheritance” is the verb kleroo, which is in the passive voice meaning, “to receive an inheritance.” God the Father at the moment of salvation qualified every church age believer to receive this inheritance, which is currently on deposit in heaven with the Person of Christ and will be given to the believer if he executes the Father’s plan in time.

Every church age believer has the opportunity to receive his eternal inheritance if he fulfills the condition of being faithful till death or the rapture whichever comes first and thus executes the Father’s will for his life. In this sense, the eternal inheritance is analogous to an escrow account in which the contents of the escrow are on deposit and are released to the grantee by the grantor when the conditions of the escrow are fulfilled.

God the Father is the grantor, the contents of the escrow are with the Person of Christ and the believer is the grantee and will receive the contents of the escrow when he fulfills the condition of the escrow, which is to execute the Father’s will.

Both the Old and New Testament’s speak of an inheritance, which could be forfeited due to unfaithfulness.

The inheritance in the Bible: (1) Related to God’s plan for the believer after salvation. (2) Added blessings to the Saved (i.e. Rewards on top of salvation). (3) Possession. (4) Is meritorious ownership of the kingdom (i.e. Millennium and
eternal state) (5) Conditioned on faithful obedience to the will of God. (6) Can be forfeited through habitual disobedience to the will of God. (7) 2 Types of inheritance (God and the possession of land in the Millennium) (Every believer receives God has His inheritance).

The moment we believed in Jesus Christ as our Savior, we were qualified to receive this eternal inheritance.

Colossians 1:9-11, “For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God, strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.”

Redemption is the basis for the eternal inheritance of believer (Heb. 9:15).

Hebrews 9:15, “For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.”

Peter speaks of the believer’s “confident expectation” of receiving an eternal inheritance, which was made possible by their being saved and the resurrection of Christ from the dead.

1 Peter 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

Paul prayed that the Ephesian believers would receive enlightenment and insight into the riches of the glory of God’s inheritance in the saints, which is the result of their union and identification with Christ in His death, resurrection and session.

Ephesians 1:18-23, “I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might, which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He
put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.”

The believer’s heirship means that the believer has an inheritance (Eph. 1:13-14, 18; Col. 1:18), which confers upon the believer the responsibility to grow to spiritual maturity in order to receive this inheritance. In order to receive this eternal inheritance, we must do everything as unto the Lord.

Colossians 3:23-25, “Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.”

Although the believer’s salvation cannot be merited but is received when a person expresses faith alone in Christ alone (cf. Eph 2:8-9), the believer’s inheritance on the other hand is meritorious. This means that he has to fulfill the condition of being faithfully obedient to the will of God till physical death or the rapture (i.e. resurrection of the Church). Because the church age believer can forfeit his eternal inheritance through unfaithfulness to the Lord, there are many warnings regarding being unfaithful.

Hebrews 10:35-39, “Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised. FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.”

1 Corinthians 6:9-10, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”

Galatians 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

The believer is promised that if he fulfills the condition of being faithful till death, he will be given the privilege to reign with Christ. The church age believer must be an overcomer in order to receive his eternal inheritance. This involves
perseverance, which by way of definition is steady persistence in a course of action, a purpose, and a state.

Perseverance is being steadfast and faithful in applying the Word of God despite the many obstacles and cares of life in the cosmic system of Satan. For the Christian, “perseverance” is remaining faithful and obedient to the Word of God despite the obstacles in life such as the old sin nature, self, the cosmic system of Satan.

Perseverance is that spiritual staying power that will die before it gives in and is the virtue which can endure, not simply with resignation, but with a vibrant confident expectation of reward and blessing. It also involves doing what is right and never giving in to the temptation or trial and is a conquering perseverance and the ability to deal triumphantly with anything that life can do to us. It accepts the blows of life but in accepting them transforms them into stepping stones to new achievement and spiritual growth.

In our Lord’s parable of the Seed and the Soils, He teaches that those who persevere in the Word of God will bear fruit to God.

Luke 8:4-15, “When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: ‘The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up. Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. Other seed fell among the thorns; and the thorns grew up with it and choked it out. Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.’ As He said these things, He would call out, ‘He who has ears to hear, let him hear.’ His disciples began questioning Him as to what this parable meant. And He said, ‘To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.’ Now the parable is this: the seed is the word of God. Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with (preposition en, “by means of”) perseverance (instrumental of means, hupomone).”
Perseverance is absolutely essential in executing the Father’s will and in producing divine good that will be rewarded and was a quality that the apostles and Old Testament saints possessed.

Romans 5:3-5, “In fact, not only this but we also make it a habit to rejoice on account of our adversities because we know for certain that adversity, as an eternal spiritual truth, produces perseverance. And in addition, perseverance, as an eternal spiritual truth produces tested character and in addition tested character, as an eternal spiritual truth, produces confidence. In fact, this confidence, as an eternal spiritual truth, never disappoints because God’s love is always being poured out within our hearts through the Holy Spirit who was given to us for our benefit.”

Romans 15:4, “For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.”

2 Thessalonians 1:4, “therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.”

1 Timothy 6:10-11, “For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.”

2 Timothy 3:10-11, “Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me!”

Titus 2:2, “Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.”

Hebrews 10:35-39, “Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised. FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.’ But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.”

Hebrews 12:1-2, “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy
set before Him endured the cross, despising the shame, and has sat down at
the right hand of the throne of God.”

James 1:2-4, “Consider it all joy, my brethren, when you encounter various
trials, knowing that the testing of your faith produces endurance. And let
endurance have its perfect result, so that you may be perfect and complete,
lacking in nothing.”

2 Peter 1:5-8, “Now for this very reason also, applying all diligence, in your
faith supply moral excellence, and in your moral excellence, knowledge, and
in your knowledge, self-control, and in your self-control, perseverance, and in
your perseverance, godliness, and in your godliness, brotherly kindness, and
in your brotherly kindness, love. For if these qualities are yours and are
increasing, they render you neither useless nor unfruitful in the true
knowledge of our Lord Jesus Christ.”

Revelation 1:9, “I, John, your brother and fellow partaker in the
tribulation and kingdom and perseverance which are in Jesus, was on the
island called Patmos because of the word of God and the testimony of Jesus.”

The Christian way of life is characterized as a race to be run (1 Co. 9:24; He.
12:1; 2 Ti. 4:7). It is also described in Scripture as a struggle or athletic contest to
be fought (1 Th. 2:2; 1 Ti. 4:9; 6:12; 2 Ti. 2:5; He. 10:32). There are other terms
such as labor or toil or work (1 Co. 3:8; 15:58; 2 Co. 11:27; 1 Th. 2:9; 2 Th. 3:8).
The Word of God also characterizes the Christian way of life as testing or trials
(Jam. 1:2-4; 1 Pet. 1:6; 4:12).

The believer who perseveres and becomes a joint-heir with Christ during His
millennial reign and on into eternity is an “overcomer” who is one who executes
the Father’s plan for his life and overcomes the following: (1) Old sin nature (2)
Cosmic system of Satan (3) Satan.

1 John 5:4, “For whatever is born of God overcomes the world; and this is
the victory that has overcome the world -- our faith. Who is the one who
overcomes the world, but he who believes that Jesus is the Son of God?”

Revelation 21:7, “He who overcomes will inherit these things, and I will be
his God and he will be My son.”

The believer must fulfill the condition of executing God’s plan for his life if he
is to receive his eternal inheritance. Failure to execute God’s plan does not result in
loss of salvation but rather loss of rewards (1 Jn. 2:28; 1 Cor. 3:11-15).

The overcomer will receive his inheritance and rewards at the “Bema Seat
Evaluation,” which is taken from the Greek noun bema. This judgment takes place
immediately after the Rapture of the Church and is actually an “evaluation” of the
church age believer’s life after salvation to determine if they merit rewards or not
(Romans 14:10; 1 Corinthians 3:11-15; 2 Corinthians 5:10; 1 John 2:24).
1 Corinthians 3:11-15, “For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”

2 Corinthians 5:10, “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”

“Judgment Seat” is the noun bema, which was taken from Isthmian games where the contestants would compete for the prize under the careful scrutiny of judges who would make sure that every rule of the contest was obeyed.

Just as the victorious Grecian athlete appeared before the Bema to receive his perishable award, so the Christian will appear before Christ’s Bema to receive his imperishable award. The Bema Seat is not a place and time when the Lord will mete out punishment for sins committed by the child of God but rather, it is a place where rewards will be given or lost depending on how a believer has lived his life for the Lord.

There are two words in the Greek New Testament that are used to describe rewards for believers: (1) Stephanos (στέφανος), “wreath, garland, crown.” (2) Brebeion (βραβείον), “prize.”

In the ancient world, the stephanos was the wreath or garland, the actual crown for winning an event whereas the brabeion was the prize given to the victor in the athletic games of the ancient world.

Believers who execute the Father’s plan for their life are called in Revelation 2 and 3 “overcomers,” meaning that they overcame their old sin nature, the devil and his cosmic system by obeying the Word of God, which is motivated by love for God. These believers will receive the following rewards from the Lord Jesus Christ at the Bema Seat Evaluation:

The “crown of righteousness,” is a reward given to believers for their faithfulness in executing their own spiritual life and functioning in their spiritual gift.

2 Timothy 4:7-8, “I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.”
“The Incorruptible Crown” describes all the crowns and is also a special crown given for faithfulness in running the race and exercising self-control in order to serve the Lord and finish the race.

1 Corinthians 9:24-27, “Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air. but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”

The “crown of life” is given to the believer for enduring testings (trials) and temptation.

James 1:12, “Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.”

Revelation 2:10, “Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.”

The “unfading crown of glory” is a reward promised to pastor-teachers for their faithfulness in the discharge of their responsibilities in shepherding their flocks.

1 Peter 5:4, “And when the Chief Shepherd appears, you will receive the unfading crown of glory.”

“White garment” is a reward for faithfulness in the form of a translucent uniform of glory over the resurrection body.

Revelation 3:4, “But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.”

The overcomer or winner believer will receive a “white stone” and “hidden manna” and a “new name” written on the stone, which refers to intimate access to the Lord Jesus Christ and great responsibility in Christ’s millennial government and in the eternal state (Rev. 2:17).

Revelation 2:17, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.”

The “hidden manna” in Revelation 2:17 refers to the special intimate access to the Person of Christ during His millennial reign and throughout all of eternity and will be given only to the overcomer or winner believer.
The new title on the white stone in Revelation 2:17 refers to the privilege of having intimate access to the Person of Christ during His millennial reign and throughout all of eternity which will be exclusively to the overcomer. He will also receive a New Title in the Lamb’s book of life and will have a membership to the Paradise Club and access to the Gazebo in the Garden (Rev. 2:7).

**Revelation 2:7**, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.”

The overcomer will have a special audience with God the Father.

**Revelation 3:5**, “He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.”

The noun *brabeion*, “prize,” refers to the believer’s inheritance or escrow blessings, which are released to the believer upon executing the Father’s plan for their lives (Eph. 1:14, 18; Phil. 3:14; Col. 1:12; 3:23-24; 1 Pet. 1:4; He. 9:15).

**Philippians 3:14**, “I am sprinting towards the finish line for the prize, which is God the Father’s invitation to privilege residing in the Person of Christ Jesus.”

Every church age believer has the opportunity to receive his eternal inheritance if he fulfills the condition of being faithful till death or the rapture whichever comes first and thus executes the Father’s will for his life. If we are not faithful and don’t stay habitually in fellowship with the Lord we will be disqualified from receiving rewards. The prize is given to the overcomer and refers to the privilege of ruling with Christ during His millennial reign and throughout the eternal state, (Ro. 8:16-18; 2 Tim. 2:12a; Rev. 2:26; 3:21).

**Revelation 2:26**, “He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS.”

**Revelation 3:21**, “He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.”

The prize is also intimate access to the Person of Christ during His millennial reign and the eternal state and thus it involves having the privilege of being a companion to the Lord during His millennial reign and throughout the eternal state.
The church age believer’s sin are never brought up since Christ died for their sins (1 John 2:12).

1 John 2:12, “I am providing information in writing at this particular time for the benefit of all of you, little children in view of the fact that for the benefit of all of you, your sins have been forgiven-past, present and future on the basis of His merit.”

However, the believer who does not execute the Father’s plan by habitually remaining out of fellowship through disobedience and will experience loss of rewards and temporary shame and embarrassment when he stands before the Lord Jesus Christ at the Bema Seat Evaluation.

1 John 2:28, “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”

In 2 Corinthians 4, the apostle Paul recognized that his underserved suffering was producing in him an eternal weight of glory meaning he would be rewarded at the Bema Seat.

2 Corinthians 4:1-18, “Therefore, since we have this ministry, as we received mercy, we do not lose heart, but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who said, 'Light shall shine out of darkness,' is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves, we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. So death works in us, but life in you. But having the same spirit of faith, according to what is written, ‘I BELIEVED, THEREFORE I SPOKE,’ we also believe, therefore we also speak, knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you. For all things are for your sakes, so that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory
of God. Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.”

Paul teaches the Thessalonian believers that they were called by God through the communication of the gospel in order that they may gain glory of the Lord Jesus Christ.

2 Thessalonians 2:13-14, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.”

Paul tells Timothy that he endures underserved suffering so that he might gain deliverance from the sin nature, Satan and his cosmic system from his union and identification with Jesus Christ and with it eternal glory.

2 Timothy 2:10, “For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.”

Paul also encourages Timothy in 2 Timothy 2:12 that they will reign with Christ if they endure suffering with Christ. This echoes Paul’s statement in Romans 8:17b. He also teaches that if they don’t endure, that the Lord will deny them rewards.

2 Timothy 2:12, “If we endure, we will also reign with Him; If we deny Him, He also will deny us.”

The noun oiktirmos in Romans 12:1 refers to the “merciful act” of the Son at the Cross of Calvary, which expressed not only the Father’s love for sinful mankind but the Son’s as well.

The greatest demonstration of God’s love in history took place two thousand years ago at the Cross of Calvary when the Lord Jesus Christ voluntarily suffered both a spiritual and physical death as a substitute for every human being in human history-past, present and future.

Romans 5:6-8, “For while, we were, as an eternal spiritual truth, still helpless, still, at that particular appointed moment in history, Christ died as a substitute for the benefit of the ungodly. For, it is unlikely, anyone will die as a substitute for the benefit of a righteous person. In fact, possibly, someone might also have the courage to voluntarily die as a substitute for the benefit of the good person. But, God (the Father), as an eternal spiritual truth and fact of history, proves His own divine-love for the benefit of all of us by the fact
that while we were, as an eternal spiritual truth, still sinners, Christ died as a substitute for the benefit of all of us.”

At the Cross, God the Father imputed to the impeccable human nature of Christ on the Cross, every sin in human history—past, present and future and as a result of this imputation, our Lord became a curse for us and was judged in our place.

**Galatians 3:13**, “Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE.’”

The judgment that the Lord Jesus Christ in His perfect human nature experienced was the loss of fellowship with His Father during those last three hours of supernatural darkness on the Cross, which constituted spiritual death.

**Matthew 27:45-46**, “Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, saying, ‘ELI, ELI, LAMA SABACHTHANI?’ that is, ‘MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?’”

The anguish that our Lord experienced in His soul during those last three hours on the Cross served as the propitiation for every sin in human history meaning that the Father was satisfied with our Lord’s spiritual death as the payment for every sin in history.

**Isaiah 53:10-11**, “But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.”

The Father had to forsake the Son because He is holy meaning that God cannot tolerate sin, therefore, the perfect Lamb of God had to be separated from the Father during those last three hours on the Cross in order that we might never be separated from the Father.

**Psalm 22:1-3**, “My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. O my God, I cry by day, but You do not answer; And by night, but I have no rest. Yet You are holy, O You who are enthroned upon the praises of Israel.”

Therefore, the greatest and most profound expression of the love for God and all men in the universe was the Lord Jesus Christ’s obedience to the Father’s will since obedience to the Father’s will is the supreme test of our love for Him.

The test of the Son’s love for the Father was His obedience to the Father’s will even to the point of self-denial and self-sacrifice.

**Philippians 2:5-8**, “Everyone continue thinking this (according to humility) within yourselves, which was also in (the mind of) Christ Jesus, Who although
existing from eternity past in the essence of God, He never regarded existing equally in essence with God an exploitable asset. On the contrary, He denied Himself of the independent function of His divine attributes by having assumed the essence of a slave when He was born in the likeness of men. In fact, although He was discovered in outward appearance as a man, He humbled Himself by having entered into obedience to the point of spiritual death even death on a Cross.”

The Lord Jesus loved us all so much in that He was willing to sacrifice something He loved and cherish, namely fellowship with His Father. He loved us so much in that He was willing to be separated from His Father during those last three hours of darkness on the Cross when He cried out, “My God, My God, why have You forsaken Me?” The Father loved us so much in that He was willing to sacrifice His “beloved” Son to redeem us and reconcile us to Himself.

Our Lord’s obedience did not go unrewarded since He was promoted to the right hand of the Father as a result of His perfect obedience to the Father’s will.

Philippians 2:9-11, “For this very reason in fact God the Father has promoted Him to the highest-ranking position and has awarded to Him the rank, which is superior to every rank. In order that in the sphere of this rank possessed by Jesus every person must bow, celestials and terrestrials and sub-terrestrials. Also, every person must publicly acknowledge that Jesus Christ is Lord for the glory of God the Father.”

He loved His sheep so much that He gave His life for the sheep.

John 10:14-15, “I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep.”

The Lord loved His disciples who He calls His friends so much that He gave His life for them.

John 13:1, “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.”

John 15:12-13, “This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends.”

The Lord Jesus Christ set the example in loving each other. Therefore, His love serves as the source, the power and the motivation for the Christian to love his fellow Christian in the same manner Christ loved, no matter how obnoxious or unattractive our fellow believer might become.

The Lord provides us with the perfect human example of love in every way, manner, degree, extent, and purpose. The Lord Jesus Christ’s spiritual death dealt with the problem of personal sins, the devil and his cosmic system, sinful
mankind’s inability to obey the Law perfectly. However, his physical death dealt with the sin nature and was necessary in order that He might be resurrected from the dead in fulfillment of prophecy, to demonstrate that He was who He claimed to be, the eternal Son of God and to effect our justification.

Also, His physical death was necessary since it executed the sin nature (Romans 6:3-5; 8:3).

Romans 8:1-3, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus. Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s. Because with reference to the Law’s inability in which it was always powerless through the flesh, God the Father accomplished by sending His own Son in the likeness of sinful flesh. In fact, with regards to the sin nature, He (the Father) executed the sin nature by means of His (Son’s) human nature.”

Our Lord’s physical death was “not” the payment for our sins but rather it was His spiritual death. His physical death was essential for our justification since His resurrection effected our justification. It was also essential since it dealt with the sin nature problem in the human race, which is the root cause of personal sins.

Christ’s spiritual death is meaningless if He isn’t raised from the dead since His resurrection demonstrates who He claimed to be all along, the Son of God (See Romans 1:3-4). Therefore, since He has been raised from the dead demonstrating He is the incarnate Son of God, His command to believe on Him for eternal salvation must be obeyed.

Romans 5:12-21 taught us that the sin nature came into the world through Adam’s transgression and spiritual death through the sin nature. God imputed Adam’s transgression to every member of his posterity, i.e. the human race.

Romans 5:12-21, “Therefore, based on this (principle), just as, through one man the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned). For you see, prior to the giving of the Law, personal sin was habitually taking place among the individual members of the human race however personal sin is never, as an eternal spiritual truth, charged to one’s account while the Law does not exist. Yet, in spite of this, spiritual death reigned as king from the fall of Adam to the giving of the Law to Moses, specifically, over those who had not sinned according to the same exact transgression committed by Adam, who is, as an eternal spiritual truth, an illustration of the One destined to come. However, on the other hand, absolutely not like this transgression is, as
an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been generously and graciously offered to the entire human race. In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand, the gracious act arose from innumerable transgressions resulting in justification. For if, and let us assume that it is true for the sake of argument that by means of the transgression committed by the one, spiritual death reigned as king through this one. Of course, we know this is true. Then, how much more those who do receive His transcendent grace, specifically, the gracious gift, which is His righteousness, will, as a certainty, reign as kings by means of life through the One, who is Jesus, who is the Christ. Therefore, as previously stated, just as through the one who committed the transgression resulted in condemnation affecting each and every member of the human race without exception in the same way also through the One who committed the righteous act resulted in the basis for the offer of justification, which produces (eternal) life, affecting each and every member of the human race without exception. For you see, just as through the one man’s disobedience, the entire human race has been rendered sinners in the same way also through the One’s obedience, many will, as a certainty, be rendered righteous. Now, the Law was an addendum in order that the transgression might increase but where personal sin increased, grace infinitely abounded in order that just as, the sin nature reigned as king in the realm of spiritual death in the same way, also grace would reign as king through righteousness resulting in eternal life through Jesus, who is the Christ, who is our Lord.”

Therefore, every member of the human is born into this world, physically alive yet spiritually dead and in need of justification. The sin nature resides in the physical body (Romans 6:6). Personal sin is the result of obeying the desires of the sin nature. Spiritual death is the result of possessing a sin nature and committing personal sin perpetuates this status. Therefore, the human race had three major problems that are interconnected, the sin nature, spiritual death and personal sins. Jesus Christ’s spiritual and physical deaths dealt with all three.

Spiritual death is the product of the sin nature and personal sin perpetuates this status of spiritual death. The human race is under the status of real spiritual death because of the sin nature, which was passed down from Adam. Spiritual death is
the consequence of not only possessing but also obeying the desires of the sin nature and committing personal sin.

Instead, of the human race suffering the consequences of possessing a sin nature and obeying its desires and committing personal sin, Jesus Christ died spiritually in their place as their Substitute. Therefore, our Lord had to die spiritually to solve the problem of spiritual death in the human race and personal sins, which perpetuated that status of real spiritual death.

His spiritual death dealt with the consequences of the human race possessing a sin nature and obeying its desires.

Adam acquired a sin nature when he disobeyed the Lord’s command to not eat from the tree of the knowledge of good and evil. This sin nature was passed down to his posterity, i.e. the human race through sex and resides in the genetic structure of every body of every human being. Therefore, the status of spiritual death was passed down to Adam’s posterity since spiritual death entered the human race through the sin nature.

Spiritual death is the status of possessing a sin nature due to the imputation of Adam’s original sin in the Garden of Eden. Therefore, our Lord had to die physically to solve the problem of the sin nature, which resides in the body of every human being.

Our Lord’s resurrection body replaces the sinful body of Adam. The believer will receive a resurrection body like Christ in order to replace their physical bodies that possess the sin nature, the Adamic body. Therefore, God the Father viewed His Son’s spiritual death as negating spiritual death in the human race and viewed His physical death as negating the sin nature.

Personal sin perpetuated the status of real spiritual death and through the function of human volition is the product of the sin nature. Consequently, the sinner who is declared justified through faith in Christ is identified with Christ in His spiritual death in order to solve the sinner’s problem of real spiritual death and personal sin whereas the sinner is identified with Christ in His physical death in order to solve the sinner’s problem with the old sin nature. Therefore, Christ’s spiritual and physical death resolved the human race’s problem with the sin nature, spiritual death and personal sins.

The first Adam sinned. Then, he died spiritually while simultaneously acquiring sin nature and then he died physically (Genesis 5:5). The last Adam obeyed the Father, died spiritually as a Substitute for Adam and his posterity, and then died physically to break the power of the sin nature. Then, the last Adam was raised from physical death and received a resurrection body, which would be passed down to His spiritual posterity, those who trust in Him as Savior.
In Romans 6, Paul follows this pattern. In Romans 6:3, he speaks of the justified sinner being identified with Christ in His spiritual death so as to solve the believer’s problem of being spiritually dead.

Romans 6:3, “Or, are some of you in a state of ignorance concerning the fact that all of us who have been identified with Christ, who is Jesus, have been identified with His spiritual death?”

Then, in Romans 6:4, he speaks of the justified sinner being identified with Christ in His physical death so as to solve the problem of possessing a sin nature.

Romans 6:4, “Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life.”

In Romans 6:5, the apostle teaches that the justified sinner is identified with Christ in His resurrection in order that the believer might receive a resurrection body like the last Adam, Christ so as to replace his sinful body.

Romans 6:5, “Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believe this is true. Then, certainly, we will also be united with Him, conformed to His resurrection.”

Our Lord’s spiritual death is recorded in Matthew 27:46.

Matthew 27:45-46, “Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, saying, ‘ELI, ELI, LAMA SABACHTHANI?’ that is, ‘MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?’”

When the Lord Jesus Christ cried out “My God, My God, why have You forsaken Me? He was experiencing spiritual death meaning that in His human nature he was separated from His Father.

In John 19:30, the Lord triumphantly said “It is finished” while He was still alive and which statement refers to the payment of our sins.

John 19:30, “Therefore when Jesus had received the sour wine, He said, ‘It is finished!’ And He bowed His head and gave up His spirit.”

Therefore, it was His spiritual death that was the payment for our sins and not His physical death. In His sinless human nature, our Lord suffered the loss of fellowship with the Father during those last three hours of darkness on the Cross so that we might never suffer the second death in the eternal lake of fire, which is eternal loss of fellowship with God. Therefore, God the Father considers Christ’s spiritual death to be the believer’s since this death dealt with the believer’s problem of real spiritual death.

Every person that is born into the world is physically alive yet spiritually dead and possesses a sin nature as a result of God imputing Adam’s sin in the Garden of
Eden to his posterity, i.e. the human race. This sin nature and spiritual death manifest itself in the life of a human being through the function of the volition in obeying the desires of the sin nature.

The fact that our Lord’s spiritual death was the payment for our sins and not His literal blood is illustrated in Isaiah 53.

Isaiah 53:10-11, “But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.”

“Anguish of His soul” refers to the intense suffering of our Lord’s human soul as a result of being separated from the Father on the Cross and experiencing spiritual death as a perfect sinless human being. This suffering no angel or man will ever be able to identify with since no angel or man has kept themselves experientially sinless.

Notice that Isaiah says that the anguish of the Son’s soul while experiencing spiritual death “satisfied” the Father, which refers to propitiation. This passage further substantiates that it was the Lord Jesus Christ’s spiritual death that propitiated the Father and not His literal blood.

The greatest suffering the humanity of Christ endured on the cross was “not” the physical and mental torture of the cross but rather when He experienced separation from His Father during those last three hours on the Cross as a result of receiving the imputation of the sins of the entire world by the justice of God the Father.

The physical suffering that our Lord endured through the scourging and beatings at the hands of the Jews and Romans as well as the crucifixion itself were in fact part of His bearing the judgment for our sins. Remember, the unbeliever will suffer eternity in the Lake of Fire in a resurrection body according to Daniel 12:1, Romans 2:7, Revelation 20:11-15 and many other passages. This suffering is not only spiritual death but also physical suffering. Thus, since our Lord died spiritually so that no human being will be separated from God for all of eternity in the Lake of Fire so Christ suffered the physical torture so that no human being will suffer physically forever in the Lake of Fire.

Our Lord’s loss of fellowship with His Father in His humanity during those last three hours in darkness on the Cross was infinitely more painful to our Lord than the physical suffering He had endured and was enduring. Our Lord’s loss of fellowship with His Father in His humanity during those last three hours in darkness on the Cross was valued infinitely more by the Father than the shedding of His literal blood or His physical suffering. This is not to say that the Father did
not value the physical suffering of His Son, or His literal blood, which was sinless, He did, but literal blood though sinless cannot resolve man’s problem of separation from God under real spiritual death.

The separation from God of a perfect human being whose soul was never contaminated by sin was the penalty that had to be paid in order to redeem human souls from the curse of Adam sin of disobedience and real spiritual death. Our Lord died spiritually and was separated from His Father during those last three hours on the Cross so that we might never be separated from God for all of eternity due to sin.

During the last three hours on the cross, God the Father imputed every sin in human history-past, present and future to the impeccable humanity of Christ in hypostatic union. Consequently, Christ voluntarily suffered the penalty for this imputation as our Substitute, which was spiritual death.

2 Corinthians 5:21, “He (Christ) who never knew sin experientially (Christ was impeccable), on behalf of us (as our Substitute), was made (the representative of) sin in order that we might become the very righteousness of God in Him.”

Galatians 3:13, “Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE.’”

This spiritual death served as the propitiation for these sins, the reconciliation of the world to God, the redemption of the entire human race out of the slave market of sin and the basis for the forgiveness of sins and eternal salvation.

Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing.

There are two categories of imputations: (1) Real: “crediting to a person something which belongs to him” (2) Judicial: “crediting to a person something which does not belong to him.”

A real imputation has a target or a home whereas as a judicial imputation has no target or home, and emphasizes the Source, the justice of God. To complete a judicial imputation divine justice must immediately pronounce a verdict, cursing or blessing.

Judicial Imputations: (1) Imputation of human sin to Christ (2) Imputation of divine righteousness to sinful mankind through faith in Christ.

Sin is any thought, word or action that is contrary to the will and holy character of God and is thus disobedience to the commands and prohibitions of God.

Therefore, during the last three hours on the cross, God the Father imputed every sin in human history-past, present and future to the impeccable humanity of Christ in hypostatic union. During the last three hours on the Cross, God the Father
credited to the impeccable humanity of Christ something, which did not belong to Him, namely the sins of the entire world—past, present and future!

When the sins of mankind were imputed to the impeccable humanity of Christ, the justice of God took action and pronounced a guilty verdict. Therefore, when Christ was receiving the imputation of the sins of the world, God was not projecting into the soul of the human nature of Christ the sins of the world, nor does imputation put Him into contact with sin.

This imputation made the Lord a curse for us and set Him up to receive the penalty for our sins, which is spiritual death, i.e. separation from God.

**Galatians 3:13**, “Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE.’”

When Christ cried “My God, My God, why have you forsaken Me?” He was suffering the “consequences” for our sins, which was separation from the Father and was “not” coming into contact with our sins, nor was He becoming literal sin.

Christ could not experience or come into contact with sin unless He Himself chose to sin. You cannot experience or come into contact with sin unless one chooses to sin. Therefore, there is no way possible that the Lord could come into contact with our sins or experience them.

Furthermore, the imputation of every sin in history to Christ does “not” mean that Christ became literal sin, which is a heretical statement. If the Lord did become literal sin then He would no longer be qualified to be our perfect Substitute. Therefore, Jesus Christ died spiritually meaning that in His human nature, He was separated from His Father in the sense that He lost fellowship with His Father during those last three hours on the Cross. He suffered this spiritual death so that no member of the human race should have to. Thus, the believer is identified with our Lord’s spiritual death since this death spared the believer from the second death in the eternal lake of fire.

The physical death of our Lord is recorded in the Gospels.

**Matthew 27:47-50**, “And some of those who were standing there, when they heard it, began saying, ‘This man is calling for Elijah.’ Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. But the rest of them said, ‘Let us see whether Elijah will come to save Him.’ And Jesus cried out again with a loud voice, and yielded up His spirit.”

**Mark 15:22-40**, “Then they brought Him to the place Golgotha, which is translated, Place of a Skull. They tried to give Him wine mixed with myrrh; but He did not take it. And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take. It was the third hour when they crucified Him. The inscription of the charge
against Him read, ‘THE KING OF THE JEWS.’ They crucified two robbers with Him, one on His right and one on His left. [And the Scripture was fulfilled which says, ‘And He was numbered with transgressors.’] Those passing by were hurling abuse at Him, wagging their heads, and saying, ‘Hail! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!’ In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, ‘He saved others; He cannot save Himself. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!’ Those who were crucified with Him were also insulting Him. When the sixth hour came, darkness fell over the whole land until the ninth hour. At the ninth hour Jesus cried out with a loud voice, ‘ELOI, ELOI, LAMA SABACHTHANI?’ which is translated, ‘MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?’ When some of the bystanders heard it, they began saying, ‘Behold, He is calling for Elijah.’ Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, ‘Let us see whether Elijah will come to take Him down.’ And Jesus uttered a loud cry, and breathed His last. And the veil of the temple was torn in two from top to bottom. When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, ‘Truly this man was the Son of God!’ There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem.”

Luke 23:33-49, “When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. But Jesus was saying, ‘Father, forgive them; for they do not know what they are doing.’ And they cast lots, dividing up His garments among themselves. And the people stood by, looking on. And even the rulers were sneering at Him, saying, ‘He saved others; let Him save Himself if this is the Christ of God, His Chosen One.’ The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, ‘If You are the King of the Jews, save Yourself!’ Now there was also an inscription above Him, ‘THIS IS THE KING OF THE JEWS.’ One of the criminals who were hanged there was hurling abuse at Him, saying, ‘Are You not the Christ? Save Yourself and us!’ But the other answered, and rebuking him said, ‘Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong.’ And he was saying, ‘Jesus, remember me when You come in Your kingdom!’ And He said to him, ‘Truly I say to you, today you
shall be with Me in Paradise.’ It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, because the sun was obscured; and the veil of the temple was torn in two. And Jesus, crying out with a loud voice, said, ‘Father, INTO YOUR HANDS I COMMIT MY SPIRIT.’ Having said this, He breathed His last. Now when the centurion saw what had happened, he began praising God, saying, ‘Certainly this man was innocent.’ And all the crowds who came together for this spectacle, when they observed what had happened, began to return, beating their breasts. And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.”

John 19:16-30, “So he then handed Him over to them to be crucified. They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. Pilate also wrote an inscription and put it on the cross. It was written, ‘JESUS THE NAZARENE, THE KING OF THE JEWS.’ Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. So the chief priests of the Jews were saying to Pilate, ‘Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’ Pilate answered, ‘What I have written I have written.’ Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. So they said to one another, ‘Let us not tear it, but cast lots for it, to decide whose it shall be’; this was to fulfill the Scripture: ‘THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.’ Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, ‘Woman, behold, your son!’ Then He said to the disciple, ‘Behold, your mother!’ From that hour the disciple took her into his own household. After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, ‘I am thirsty.’ A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. Therefore when Jesus had received the sour wine, He said, ‘It is finished!’ And He bowed His head and gave up His spirit.”

The Lord Jesus Christ did “not” die from suffocation or exhaustion, nor did He bleed to death, or die of a broken heart but rather He died unlike any person in history, namely by His own volition. Remember what our Lord said in John 10:18.
John 10:18, “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

If He had bled to death, He would have fainted. The Lord Jesus Christ was in total control of His faculties and was totally and completely alert throughout all His suffering on the cross. Our Lord’s voluntary physical death was another indication to those observing Him at the Cross that He was indeed the Son of God. He died like no other man in history, namely, of His own choosing. This is why the centurion stated that our Lord was the Son of God.

Matthew 27:50, “And Jesus cried out again with a loud voice, and yielded up His spirit.”

“Yielded up” is the aorist active indicative form of the verb *aphiemi*, “to dismiss, to release, to let go.”

The aorist tense of the verb is a culminative aorist, which views an event from its existing results, the Lord Jesus Christ's physical death.

The active voice expresses the fact that the Lord Jesus died of His own volition since the active voice indicates that the subject produces the action of the verb.

The Lord is the only human being in history to dismiss His own spirit from His body. Every human being that dies physically as a result of a sovereign decision of God but here the Lord chooses to die physically. He died physically so that He could be raised for our justification.

Romans 4:25, “He who was delivered over because of our transgressions, and was raised because of our justification.”

Our Lord’s voluntary physical death was another indication to those observing Him at the Cross that He was indeed the Son of God. He died like no other man in history, namely, of His own choosing. Our Lord’s burial is recorded in John 19:38-42.

John 19:38-42, “After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.”

The perfect sinless humanity of Christ was born trichotomous: (1) Body (2) Soul (3) Spirit. Therefore, our Lord’s physical death was unique because it was a trichotomous separation: (1) His physical body went to the grave (Luke 23:50-53).

The Lord was brought back from the dead by three categories of divine omnipotence: (1) Omnipotence of God the Father sent back our Lord’s human spirit to the body in the grave (Acts 2:24; Rom. 6:4; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 1 Pet. 1:21). (2) Omnipotence of God the Holy Spirit sent back our Lord’s human soul to the body in the grave (Rom. 1:4; 8:11; 1 Pet. 3:18). (3) Omnipotence of God the Son raised His physical body from the grave (John 2:20-23; 6:39-40, 54 10:17-18).

The Lord Jesus Christ died physically in order to deal with the problem of the sin nature in the human race, which is located in the physical body of a person as a result of God imputing Adam’s sin in the Garden of Eden to every person at the moment of physical birth. Therefore, the Christian’s problem with his indwelling Adamic sin nature is resolved when he is identified with Christ in His physical death through the baptism of the Holy Spirit the moment they were declared justified through faith in Jesus Christ as their Savior.

The Lord Jesus Christ on the Cross-purchased the entire human race out from the slave market of sin with His substitutionary spiritual death (Mark 10:45; 1 Cor. 1:30; Gal. 3:13; Eph. 1:7; Col. 1:13-14; Titus 2:14; 1 Pet. 1:18-19).

The Lord Jesus Christ satisfied the righteousness of God with His substitutionary spiritual death on the Cross-as the payment for our sins (Lev. 1; 16; Rom. 3:25; Heb. 2:17; 1 John 2:2; 4:10).

God the Father effected a peace treaty with the entire human race as a result of the substitutionary spiritual death of Christ the Cross which removed the Barrier which separated mankind from God (2 Cor. 5:18-21; Eph. 2:14-16; Col. 1:20-21).

Our Lord as the God-Man is the Peacemaker or Mediator between God and man (Eph. 2:14-16; 1 Tim. 2:5).

At the present time, the Lord Jesus Christ is expressing His divine-love towards the believer through His Advocacy for the believer at the right hand of the Father where He defends the believer against the accusations of Satan.

1 John 2:1, “My little children, I am providing information in writing at this particular time concerning these things for the benefit of all of you in order that all of you might not enter into committing an act of sin. Now, if anyone does enter into committing an act of sin, then we possess as an Advocate with the Father, Jesus who is the righteous Christ.”

The noun oiktirmos in Romans 12:1 also refers to the “merciful acts” of the Spirit, which express His love for the justified sinner.
The word is related to God the Holy Spirit’s work in “common grace,” which makes the Gospel message understandable to the unbeliever (John 16:7-11; 1 Cor. 2:10-15).

“Common grace” is grace that the entire human race receives when God the Holy Spirit makes the Gospel message, which is a spiritual language, understandable to the spiritually dead unbeliever. It is given to everyone in the human race, so that all men may have the same privilege and opportunity to be saved.

Titus 2:11, “For the grace of God has appeared [the Lord Jesus Christ], bringing salvation to all men.”

It is the Holy Spirit, who takes the Gospel information that Christ died for our sins according to the Scriptures, was buried and was raised on the third day according to the Scriptures. When this is presented, then it is simple case of believing this information regarding the Lord Jesus.

Ephesians 1:13, “In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise.”

We have to possess some information regarding Christ in order to believe in Him. You can’t believe in someone you have no knowledge of. Therefore, it is essential that we present the Gospel accurately and concisely to the unbeliever because the Gospel is the power of God for salvation.

The Holy Spirit takes whatever truth is communicated to the unbeliever and makes it understandable so that they can make a decision for or against Christ as their Savior. God the Holy Spirit, in common grace, makes the Gospel understandable to unbelievers, so that they may make a decision to either accept or reject Jesus Christ as Savior.

The divine-love of God the Holy Spirit expresses itself through His seven salvation ministries on behalf of the believer:

  Efficacious Grace: Makes faith in Jesus Christ effective for salvation (2 Cor. 6:1-2; Eph. 2:8-9).
  Regeneration: Creates a human spirit for the purpose of the imputation of eternal life (John 3:1-16; Titus 3:5).
  Baptism of the Spirit: Places every believer in union with Jesus Christ (John 7:37-39; 1 Cor. 12:13; Eph. 4:5; 1 Pet. 3:21).
  Indwelling: Creates a temple for the indwelling of Jesus Christ (Rom. 8:11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16).
  Filling: Influences the soul of the believer in executing the plan of God for the church age (Eph. 5:18).
  Sealing: Puts His stamp on the believer to guarantee his salvation (2 Cor. 1:22; Eph. 1:13; 4:30).
Distribution of Spiritual Gifts: Gives every believer a spiritual gift (1 Cor. 12:4-11; 1 Pet. 4:10).

God the Holy Spirit’s post-salvation ministries on behalf of the believer: (1) Empowers the believer to execute the plan of God (Jo. 14:16, 26; Ga. 5:16, 25; Eph. 5:18; Phlp. 2:13). (2) Reproduces Christ-like character in the believer (Ga. 4:19; 5:5, 16-23). (3) Teaches the believer the doctrines of Christ (Jo. 14:26; 1 Co. 2:10-16; 1 Jo. 20, 27). (4) Convicts the believer of sin (Jo. 16:7-11; Rm. 8:4-14; Eph. 4:30; 1 Th. 5:18). (5) Leads the believer in worshipping the Father (Jo. 4:24; Phlp. 3:3; Rm. 8:4-13). (6) Promotes spiritual maturity (Ga. 5:1-5; He. 5:11-6:6). (7) Applies truth to the believer’s experience (Jo. 14:26; Rm. 8:16; Eph. 6:18). (8) Gives power to the believer’s prayer life (Jo. 15:7; Eph. 6:18; Jude 20). (9) Promotes worship of God (Jo. 4:23-24; Eph. 5:18-21; Phlp. 3:3; Is. 59:1-2). (10) Gives capacity, burden and direction for witnessing (Ac. 1:8; 1 Th. 1:5). (11) Gives capacity for ministry (1 Co. 1:12-14). (12) Provides fellowship for the believer (2 Co. 13:14; Phlp. 2:1).

God the Holy Spirit teaches the believer through the Word of God (John 14:26; 15:26). The church age believer is totally dependent upon the Holy Spirit in order to attain Christ-likeness and as a result execute the plan of God (Ga. 5:5, 16; Eph. 3:16-17). He is the believer’s true teacher (John. 14:16-20, 26; 15:26; 16:7-16; 1 Co. 2:10-16; 2 Co. 13:14; Ga. 5:5, 16-25; Eph. 3:16-19; 5:18; 1 Jo. 2:20-27).

The Holy Spirit uses the Word of God to produce Christ-like character in the believer (Ga. 5:22-23; Phlp. 2:13). He takes the Word and empowers, guides and directs the believer in the process of executing the Father’s plan (Acts 8:29; Rm. 8:14, 26; Phlp. 3:3; 2 Per. 1:21; cf. Heb. 4:12).

He calls attention sin in the life of the believer by taking the Word of God and using it to convict him (2 Ti. 3:16-17; Heb. 4:12; cf. Jo. 16:7-11; 1 Co. 2:10-16; Eph. 4:30; 1 Th. 5:19).

Therefore, the Holy Spirit is the Member of the Trinity Who reveals whether the believer is living in accordance with the doctrines of Christ or not (Jo. 16:7-16; Rm. 8:14).

God the Holy Spirit produces peace in the soul of the believer who applies the Word of God and in particular applies the doctrine of prayer.

Phileippians 4:6-7, “At this very moment, all of you stop continuing to be anxious about absolutely anything, but rather, concerning anything at all by means of reverential prayer in the presence of the Father and by means of petition accompanied by the giving of thanks, let your specific detailed requests be repeatedly made known in the presence of the Father and as a result the peace produced by God the Holy Spirit, which is always superior to any and every human conception, will as a dogmatic statement of fact cause
your hearts to be protected and as a result your thoughts by means of the doctrine of Christ Jesus.”

Romans 1-11 presents many of the merciful acts of God. In Romans 1:3, Paul refers to the incarnation of the Son of God, which constitutes one of the merciful acts of God. Then, in Romans 1:4, he mentions the resurrection of Christ, which is another merciful act.

Romans 1:1-4, “Paul, a slave owned by Christ who is Jesus, called as an apostle, set apart for the gospel originating from God, which He promised beforehand through His prophets in the Holy Scriptures concerning His Son, who was born as a descendant of David with respect to His human nature. The One demonstrated as the Son of God by means of divine power with respect to a nature characterized by holiness because of the resurrection from the dead ones, Jesus Christ, our Lord.

Another merciful act is communication of the gospel, which offers the righteousness of Christ to the sinner as a gift according to Romans 1:16-17.

Romans 1:16-17, “For I am never ashamed of the gospel for it is as an eternal spiritual truth God’s power resulting in deliverance for the benefit of everyone who as an eternal spiritual truth believe, to the Jew first and then to the Greek. For by means of it, the righteousness originating from God is as an eternal spiritual truth revealed from faith to faith. Just as it stands written for all of eternity, ‘But the righteous shall choose for himself to live by means of faith.’”

Romans 3:21-22, “But now, independently of seeking to be justified by obedience to the Law, the righteousness originating from God is being manifested at the present time while simultaneously being attested to by the Law and the Prophets. Namely, the righteousness originating from God through faith in Jesus who is the Christ for the benefit of each and every person who does believe for there is, as an eternal spiritual truth, absolutely no distinction.”

In Romans 3:21-26, Paul presents justification of the sinner through faith in Christ based upon God’s grace as one of the merciful acts of God. This passage also presents the spiritual death of Christ and redemption and propitiation, which this death provided as three more merciful acts of God.

Romans 3:21-26, “But now, independently of seeking to be justified by obedience to the Law, the righteousness originating from God is being manifested at the present time while simultaneously being attested to by the Law and the Prophets. Namely, the righteousness originating from God through faith in Jesus who is the Christ for the benefit of each and every person who does believe for there is, as an eternal spiritual truth, absolutely no distinction. For each and every person has sinned consequently, they are
always failing to measure up to the glory originating from God with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus whom God the Father offered publicly as a propitiatory gift through faith by means of His blood in order to demonstrate His righteousness because of the deliberate and temporary suspension of judgment of the sins, which have taken place in the past on the basis of the tolerance originating from the character and nature of God the Father. Correspondingly, in relation to the demonstration of His righteousness during this present distinct period of history, that He Himself is, as an eternal spiritual truth, inherently righteous, even while justifying anyone by means of faith in Jesus.”

In Romans 4:1-6, Paul presents the imputation of divine righteousness the moment the sinner exercises faith in Christ as another merciful act of the Father.

Romans 4:1-6, “Therefore, what is the conclusion that we are forced to with respect to Abraham’s experience, our forefather with respect to genealogical descent? For instance, if-and let us assume that it’s true for the sake of argument that Abraham was justified by means of meritorious actions, then, he does possess a reason for boasting but never in the judgment of God. For what does the Scripture say? ‘Abraham had absolute confidence in (the Son of) God. Consequently, for his benefit, it was credited and regarded as righteousness.’ But for the benefit of the one who does work hard, his compensation is never considered at any time as a gift but rather, what is due. On the other hand, for the benefit of the one who does not work hard but does exercise absolute confidence in the One who, as an eternal spiritual truth, justifies the ungodly, his faith is, as an eternal spiritual truth, credited and regarded as righteousness. In fact, in the same way, David also describes the blessing that produces a happiness in the person that is divine in quality for the benefit of whom God (the Father) as an eternal spiritual truth credits (divine) righteousness independently of meritorious actions.”

A full pardon for the justified sinner and the forgiveness of sins are two more merciful acts of God according to Romans 4:7-8.

Romans 4:7-8, “Spiritual benefits belong to those whose crimes have been fully pardoned and whose failures to measure up have been covered. A spiritually prosperous man, whose personal sin the Lord, as an eternal spiritual truth, absolutely never ever takes into account.”

Another merciful act of God is that the justified sinner will inherit the earth along with Abraham according to Romans 4:13-16.

Romans 4:13-16, “For the promise to Abraham or to his Descendant that he himself, as an eternal spiritual truth, would inherit the earth was, as an
eternal spiritual truth, never by means of obedience to the (Mosaic) Law but rather by means of the righteousness produced by faith. For, if-and let us assume that it’s true for the sake of argument, those who by means of obedience to the (Mosaic) Law are, as an eternal spiritual truth, heirs, then faith is useless and in addition, the promise is meaningless. For, the Law, as an eternal spiritual truth, produces righteous indignation but where there is, at any time, the total absence of the Law, neither, is there, as an eternal spiritual truth, violation. On account of the following, it (the promise of inheriting the world) is, as an eternal spiritual truth by means of faith as a source in order that it might be fulfilled in accordance with grace with the result that the promise is, as an eternal spiritual truth, guaranteed to each and every one of the descendants. Not only for the benefit of those descended from the jurisdiction of the Law, absolutely not but also for the benefit of those descended from Abraham’s faith who is, as an eternal spiritual truth, the spiritual father of each and every one of us.”

In Romans 5:1-11, the apostle Paul lists ten more merciful acts of God that He performs on behalf the justified sinner.

Romans 5:1-11, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance and perseverance, proven character; and proven character, hope and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die but God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life and not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.”

The first merciful act listed in this passage appears in Romans 5:1, which is peace with God.

Romans 5:1, “Therefore, because we have been justified by means of faith as a source, we, as an eternal spiritual truth, always have peace in the presence of God through our Lord who is Jesus, who is the Christ.”
In Romans 5:1, Paul teaches that since the believer has been justified by faith in Jesus Christ, he has peace in the presence God through the Lord Jesus Christ whose spiritual death on the Cross reconciled them to God, implying that the believer now has a relationship with God. The justified sinner has been given permanent access to a relationship with God is another merciful act.

Romans 5:2, “Through whom also, we have as a permanent possession access to this gracious benefit in which we forever stand and in addition we make it a habit to rejoice upon the confident expectation of sharing God’s glory.”

In Romans 5:2, Paul teaches that because the believer has been justified by faith in Jesus Christ, he also has as a permanent possession access to this gracious benefit of a relationship with God, in which he stands forever, and in addition to this Paul rejoiced in the confident expectation of receiving a resurrection body.

The third merciful act contained in Romans 5:1-11 is mentioned in the statement “in which we forever stand,” which refers to the fact that God has given the sinner justified by faith in Christ eternal security.

The fourth merciful act is found in the statement “we make it a habit to rejoice upon the confident expectation of sharing God’s glory,” which refers to the believer receiving a resurrection body at the rapture of the church.

The fifth merciful act listed by Paul appears in Romans 5:3-4, which deals with the fact that the believer is blessed through undeserved suffering in that it, builds Christ-like character and confidence in one’s relationship with God.

Romans 5:3-4, “In fact, not only this but we also make it a habit to rejoice on account of our adversities because we know for certain that adversity, as an eternal spiritual truth, produces perseverance. And in addition, perseverance, as an eternal spiritual truth produces tested character and in addition tested character, as an eternal spiritual truth, produces confidence.”

In Romans 5:3, he taught that the confident expectation of the rapture, i.e. the resurrection of the church, which is imminent, produces endurance in the believer in times of adversity. Then, he reminded his readers in Romans 5:4 that perseverance produces tested character and tested character produces confidence in the believer in his relationship with God, that he will be rewarded for enduring undeserved suffering and that God is conforming him into the image of His Son.

Romans 5:5 presents the sixth merciful act of God that is the result of being justified by faith in Jesus Christ, which He has given the justified sinner the indwelling presence of the Holy Spirit.

Romans 5:5, “In fact, this confidence, as an eternal spiritual truth, never disappoints because God’s love is always being poured out within our hearts through the Holy Spirit who was given to us for our benefit.”
In Romans 5:5, Paul teaches that the believer’s confidence in the Lord is never disappointed because God the Holy Spirit reassures the believer that he is the object of God’s love. Then, in Romans 5:5-8, the apostle Paul presents the seventh merciful act that is the result of justification by faith, which is that the Holy Spirit reassures the believer that he is the object of God’s love.

Romans 5:5-8, “In fact, this confidence, as an eternal spiritual truth, never disappoints because God’s love is always being poured out within our hearts through the Holy Spirit who was given to us for our benefit. For while, we were, as an eternal spiritual truth, still helpless, still, at that particular appointed moment in history, Christ died as a substitute for the benefit of the ungodly. For, it is unlikely, anyone will die as a substitute for the benefit of a righteous person. In fact, possibly, someone might also have the courage to voluntarily die as a substitute for the benefit of the good person. But, God (the Father), as an eternal spiritual truth and fact of history, proves His own divine-love for the benefit of all of us by the fact that while we were, as an eternal spiritual truth, still sinners, Christ died as a substitute for the benefit of all of us.”

The eighth merciful act appears in Romans 5:9, which presents the guarantee that the believer he will be delivered from the wrath of God in the future.

Romans 5:9, “Therefore, because we have been justified on the basis of His blood, how much more will we be delivered from His righteous indignation through Him.”

The ninth merciful act is found in Romans 5:10 and is the gift of eternal life.

Romans 5:10, “For if and let us assume that it is true for the sake of argument that while, we were, as an eternal spiritual truth, enemies, we were reconciled to God (the Father) by means of the spiritual death of His Son? Of course, we believe that this is true! How much more then because, we have been reconciled will we be delivered on account of His life.”

The tenth and final merciful act appears in Romans 5:11, which presents the spiritual truth that the Christian is reconciled to God.

Romans 5:11, “Furthermore, not only this but also we make it a habit to rejoice on account of our relationship with God through our Lord, who is Jesus, who is the Christ through whom we have now received this reconciliation.”

In Romans 5:12-21, Paul teaches that God condemned the entire human race the moment Adam sinned in the Garden of Eden. This means that at the moment of physical birth every member of the human race receives the imputation of Adam’s original sin in the Garden of Eden, thus making them physically alive but spiritually dead yet qualified for grace. This imputation is another one of God’s
merciful acts on behalf of the justified sinner. This passage also presents the obedience of the Lord Jesus Christ to the Father’s will as another merciful act.

Romans 5:12-21, “Therefore, based on this (principle), just as, through one man the sin nature entered into the human race so that spiritual death entered through this sin nature. Thus, in this manner, spiritual death spread to each and every member of the human race without exception because each and every member of the human race sinned (the moment Adam sinned). For you see, prior to the giving of the Law, personal sin was habitually taking place among the individual members of the human race however personal sin is never, as an eternal spiritual truth, charged to one’s account while the Law does not exist. Yet, in spite of this, spiritual death reigned as king from the fall of Adam to the giving of the Law to Moses, specifically, over those who had not sinned according to the same exact transgression committed by Adam, who is, as an eternal spiritual truth, an illustration of the One destined to come. However, on the other hand, absolutely not like this transgression is, as an eternal spiritual truth, also, in the same way, the gracious act. For if and let us assume that it is true for the sake of argument that by means of this transgression committed by the one, the entire human race died. Of course, we know this is true. How much more then has the grace originating from God and the gracious gift on the basis of grace, which is specifically, on the basis of the obedience of the one Man, who is Jesus, who is the Christ been generously and graciously offered to the entire human race. In fact, the condemnation through the one who sinned is absolutely not, as an eternal spiritual truth, like the gift itself. On the one hand the verdict arose from one transgression resulting in condemnation while on the other hand, the gracious act arose from innumerable transgressions resulting in justification. For if, and let us assume that it is true for the sake of argument that by means of the transgression committed by the one, spiritual death reigned as king through this one. Of course, we know this is true. Then, how much more those who do receive His transcendent grace, specifically, the gracious gift, which is His righteousness, will, as a certainty, reign as kings by means of life through the One, who is Jesus, who is the Christ. Therefore, as previously stated, just as through the one who committed the transgression resulted in condemnation affecting each and every member of the human race without exception in the same way also through the One who committed the righteous act resulted in the basis for the offer of justification, which produces (eternal) life, affecting each and every member of the human race without exception. For you see, just as through the one man’s disobedience, the entire human race has been rendered sinners in the same way also through the One’s obedience, many will, as a certainty, be rendered righteous. Now, the Law was an addendum in
order that the transgression might increase but where personal sin increased, grace infinitely abounded in order that just as, the sin nature reigned as king in the realm of spiritual death in the same way, also grace would reign as king through righteousness resulting in eternal life through Jesus, who is the Christ, who is our Lord.”

This passage teaches that one of the merciful acts of God is that He put every member of the human race under the federal headship of Adam so that He could place them under grace. It also teaches that the justified sinner has been placed under the headship of Christ the moment the sinner exercises faith in Christ. This too is another merciful act of God.

The obedience of Christ not only cancelled the effects of Adam’s transgression but also it provided infinitely more for the Christian than Adam lost or even possessed when he disobeyed. Since the Christian is now under the headship of Christ and no longer under the headship of Adam, the Christian is under God’s grace policy. This is another merciful act.

In Romans 6:3, Paul speaks of the justified sinner being identified with Christ in His spiritual death so as to solve the believer’s problem of being spiritually dead, which constitutes another merciful act of God.

Romans 6:1-3, “Therefore, what is the conclusion that we are forced to? Should we persist in living under the dominion of the sin nature in order that grace might increase? Absolutely not! We, who are indeed of such character and of a particular class of individuals, have died with reference to the sin nature, how shall we still live under its dominion? Or, are some of you in a state of ignorance concerning the fact that all of us who have been identified with Christ, who is Jesus, have been identified with His spiritual death?”

Then, in Romans 6:4, he speaks of the justified sinner being identified with Christ in His physical death so as to solve the problem of possessing a sin nature, which constitutes another merciful act of God.

Romans 6:4, “Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life.”

In Romans 6:5, the apostle presents another merciful act by teaching that the justified sinner is identified with Christ in His resurrection in order that the believer might receive a resurrection body like the last Adam, Christ so as to replace his sinful body.

Romans 6:5, “Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believe this is true. Then, certainly, we will also be united with Him, conformed to His resurrection.”
In Romans 6:6, Paul teaches that the believer’s old Adamic sin nature has been crucified at the Cross in order that it might be deprived of its power so that the believer might not be its slave, which is another merciful act.

Romans 6:6, “This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature.”

In Romans 6:7, Paul teaches that the believer is freed from the tyranny of the indwelling old Adamic sin nature because he has died with Christ as a result of having been identified with Christ in His physical death through the baptism of the Holy Spirit, which is another merciful act.

Romans 6:7, “For you see the one who has died is freed from the power of the sin nature.”

Paul instructs the Roman believers in Romans 6:8 that since they have died with Christ through the baptism of the Spirit, they will as a certainty, in the future, at the resurrection, i.e. rapture of the church live with Christ in the sense that they will receive a resurrection body like Christ. This too is another merciful act.

Romans 6:8, “Now, as previously stated, if and let us assume that it is true for the sake of argument that we have died with Him. Of course, we have already established that this is true. Then, we do have this absolute confidence that we, as a certainty, will in the future also live with Him.”

Then, in Romans 6:9, he teaches that physical death no longer has dominion over Jesus Christ because He has been raised from the dead. The implication of this is that if physical death no longer has any control over Christ, then neither does the sin nature, which resides in the physical bodies, have dominion over the believer who is identified with Christ in His physical death and resurrection. This too is another merciful act of God on behalf of the justified sinner.

Romans 6:9, “Because we know for certain, namely that because Christ was raised from the dead ones, He can never again, as an eternal spiritual truth, die. Death can never again, as an eternal spiritual truth, have dominion over Him.”

Paul in Romans 6:10 instructs the believers in Rome that the Lord Jesus Christ died physically for the destruction of the sin nature but now lives to God, which constitutes another merciful act of God.

Romans 6:10, “For you see, the physical death that He died, He died for the destruction of the sin nature once and for all but the life that He now lives, He lives forever for the benefit of God the Father.”

Then, in Romans 6:11, the apostle Paul commands the Roman believers to regard themselves as dead with respect to the sin nature but alive with respect to God in union with Christ Jesus. This command is another merciful act of God.
Romans 6:11, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

Then, in Romans 6:12, Paul prohibits the believers in Rome from letting the sin nature reign as king in their bodies with the result that they obey its lusts, which constitutes another merciful act.

Romans 6:12, “Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts.”

In Romans 6:13a, Paul prohibits the Roman believers from placing the members of their bodies at the disposal of the sin nature as instruments of unrighteousness and commands them instead to place the members of their body at the disposal of the Father as instruments of righteousness. Then, in Romans 6:13b, he commands the believers in Rome to place the members of their body at the disposal of the Father as instruments of righteousness. Both prohibition and command are merciful acts of God.

Romans 6:13, “Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”

Paul teaches the believers in Rome in Romans 6:14 that the sin nature is not to be their master since they were no longer under law, but under God’s grace. Being placed under grace is another merciful act.

Romans 6:14, “For the sin nature, will, as a certainty, never again, have dominion over all of you for all of you, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace.”

In Romans 6:17, Paul thanks God the Father because the Roman believers were once perpetual slaves to the sin nature but then they obeyed the gospel and as a result were delivered positionally from the tyranny of the sin nature, which is another merciful act.

Romans 6:17, “But now, thank God! Because all of you were once in a perpetual state of being slaves to the sin nature but then all of you obeyed from the heart that particular doctrinal standard with respect to which all of you were taught.”
Then, in Romans 6:18a, he teaches the Christians in Rome that they were freed from the sin nature through their obedience to the gospel. He teaches in Romans 6:18b that they were enslaved to God through their obedience to the gospel. Both of these are merciful acts of God on behalf of the justified sinner.

**Romans 6:18, “And also, because having been set free from the tyranny of the sin nature, all of you became slaves of righteousness.”**

In Romans 6:19, the apostle Paul commands the believers in Rome to present the members of their bodies as slaves to righteousness just as they presented the members of their bodies as slaves to impurity and lawlessness prior to being declared justified through faith in Christ.

**Romans 6:19, “I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now!”**

This command is a merciful act of God.

Then, in Romans 6:20, Paul explain why the Roman Christians should obey the command to place their members as slaves at the disposal of and with respect to God who as to His nature is righteousness. Then, the apostle Paul in Romans 6:22 teaches that because the Roman Christians have been freed from the sin nature and enslaved to God, the benefit that they now possess is that of being a servant of God rather than the sin nature, which results in sanctification and eternal life. This is another merciful act.

**Romans 6:22, “But now, at the present time, because all of you have been set free from the tyranny of the sin nature and because all of you have become slaves to God the Father all of you at the present time possess your benefit (of being a servant of God) resulting in sanctification and the result, eternal life.”**

In Romans 6:23, Paul teaches that the wages of sin is spiritual death resulting in physical death and ultimately the second death in the eternal lake of fire but the free gift of God is eternal life in Christ Jesus our Lord, which constitutes another merciful act of God.

**Romans 6:23, “For you see the sin nature pays out spiritual death however God the Father graciously gives eternal life in the Person of Christ, who is Jesus, our Lord.”**

Then, in Romans 7:1-6, Paul teaches on “positional” sanctification and uses marriage as an illustration of this biblical truth.

**Romans 7:1-6, “Or, are some of you in a state of ignorance concerning this fact spiritual brothers (specifically, I am now addressing those who are very
familiar with the Law through instruction), namely, that the Law does, as an eternal spiritual truth, have jurisdiction over a person during the entire extent of time they do live? For example, the married woman is always bound by contract to the husband while he does live. However, if the husband dies, then she is, as an eternal spiritual truth, discharged from the contract with respect to her husband. Therefore, based upon what has been previously stated, if while her husband does live she enters into marriage with another man, then she will, as a certainty, cause herself to be known publicly as an adulteress. However, if her husband dies then she is, as an eternal spiritual truth free from the contract with the result that she is, as an eternal spiritual truth not an adulteress if she enters into marriage with another man. Therefore, my spiritual brothers, all of you without exception have also been put to death by means of Christ’s body with the result that all of you have been entered into marriage with another, the one who was raised from the dead ones in order that we might produce fruit for the benefit of God the Father. For you see, when we were once in a perpetual state of being in bondage to our flesh, the sinful desires, which were aroused by means of the Law were perpetually allowed to be operative in the members of our body resulting in the production of fruit related to spiritual death. But now in our present state, we have been discharged from the Law as a result of having died with respect to that which we were once in a perpetual state of being bound. Consequently, we are, as an eternal spiritual truth, forever slaves for the benefit of God the Father by means of the extraordinary work of the Spirit and never by means of the useless observance of the letter, which is the Law.”

In Romans 7:4, Paul teaches that in the same way that a Jewish wife is discharged from the marriage contract with her deceased husband and free to marry another so the Christian has been discharged from the Law and was married to Christ through the baptism of the Holy Spirit, which constitutes another merciful act of God. Next, in Romans 7:6, Paul teaches the Jewish Christians in Rome that they have been discharged from their legal and moral obligations to the Mosaic Law as a result of being identified with Christ in His physical death. Consequently, he teaches that they are forever in a state of being slaves for the benefit of the Father. This constitutes another merciful act.

In Romans 7:7, Paul poses a rhetorical question that anticipates the false inference from his teaching in Romans 5:20, 6:14b and 7:5 that the Law is equivalent to the sin nature. He empathically rejects the idea that the Law is sinful but rather that it made him aware of his sin nature and then presents an example with the tenth commandment that prohibits coveting and identifies it as a sin. Thus the giving of the Law to identify sin is another merciful act.
Romans 7:7-14, “Therefore, what is the conclusion that we are forced to? Is, the Law, in the state of being identical with the sin nature? Absolutely not! On the contrary, I would have never become aware of my sin nature except by means of the Law. For example, I would never have been able to identify covetousness if the Law had not said, ‘You shall never covet.’ In fact, because the sin nature seized a base of operations by means of the tenth commandment, it produced in me each and every kind of covetousness for you see apart from the Law personal sin is, as an eternal spiritual truth dead. However, at one time, I used to be alive apart from the Law but when the tenth commandment became a reality (in my life), the sin nature suddenly became active. Consequently, I became spiritually dead. In other words, this commandment, which was for the purpose of life, was surprisingly discovered through my own personal experience to result in temporal spiritual death. For you see because the sin nature seized a base of operations by means of the tenth commandment, it deceived me and in addition by means of it, put me to death. Therefore, indeed, the Law is, as an eternal spiritual truth holy. Furthermore, the tenth commandment is, as an eternal spiritual truth holy and in addition righteous as well as good. Therefore, did that which is good cause temporal spiritual death in me? Absolutely not! On the contrary, the sin nature caused temporal spiritual death in me in order that the sin nature would be exposed by repeatedly producing temporal spiritual death in me by means of that which is good in order that by means of the tenth commandment, the sin nature would demonstrate itself extraordinarily sinful in character. For you see, we acknowledge this fact, namely that the Law is, as an eternal spiritual truth spiritual. However, I myself, as an eternal spiritual truth, perpetually exist in a state of being unspiritual, sold as a slave under the authority and dominion of the sin nature. For you see, I habitually produce what I by no means understand because I by no means habitually practice the very thing that I habitually desire to do. On the contrary I habitually commit the very thing that I do hate. However, if, and let us assume that it is true for the sake of argument I habitually commit the very thing that I by no means habitually desire to do as I’ve already admitted to. Then, I do agree with the Law. I do testify that it is, as an eternal spiritual truth perfect. So then, as previously stated, based upon the evidence presented, I myself do no longer produce it but rather, the sin nature, which does perpetually dwell in me. For you see, I know as a fact through experience, namely that absolutely nothing good, as an eternal spiritual truth, dwells in me, that is, in my flesh because the desire is, as an eternal spiritual truth, present in me, however, the capacity to produce that which is perfect, is, as an eternal spiritual truth absolutely not. For you see, the good that, I habitually desire to do, I by no means
habitually accomplish. On the contrary, I habitually practice the very evil that I by no means habitually desire to do. So then, as previously stated if, and let us assume that it is true for the sake of argument, I habitually commit the very thing that I myself by no means habitually desire to do and of course I’ve demonstrated this is true and have already admitted to this. Then, I myself do no longer produce it but rather the sin nature, which, does perpetually dwell in me. Therefore, I surprisingly discovered through my own personal experience the principle: when I, at any time, desire to accomplish that which is perfect that evil is, as an eternal spiritual truth, present in me. For you see, I habitually and joyfully agree with God’s Law the Father with respect to my inner man. However, I habitually recognize a different kind of propensity in my members as perpetually waging war against the propensity originating from my mind and in addition perpetually making me a prisoner of war with respect to the propensity originating from the sin nature, which does perpetually exist in my members. A wretched person, I myself always am! Who will deliver me from this body, which produces temporal spiritual death?”

In Romans 7:25, the apostle Paul expresses his thanks to the Father for his deliverance from the power of his sin nature through the Person and Work of the Lord Jesus Christ, which is another merciful act.

Romans 7:25, “Thank God (the Father) through Jesus who is the Christ, who is our Lord! Therefore, based upon what has been previously stated, on the one hand, I myself by means of my mind am, as an eternal spiritual truth, a servant of God’s Law but on the other hand, by means of my flesh the propensity of the sin nature.”

In Romans 8:1-28, the apostle Paul makes fourteen affirmations about the Holy Spirit that constitute merciful acts.

Romans 8:1-2, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus. Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s.”

In Romans 8:1, another merciful act is revealed in that the justified sinner is never under any condemnation whatsoever as a result of being placed in union with Christ. Romans 8:2 affirms that the life-giving Spirit’s authoritative power, by means of the death and resurrection of Christ Jesus, has set them free from the authoritative power of the sin nature as well as spiritual death’s.

Romans 8:3-4, “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the
Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”

Romans 8:3-4 affirms that the Father’s purpose for sacrificing His Son was so that the righteous requirement of the Law, i.e. perfect obedience would be fulfilled in an experiential sense in those Christians who are not conducting their lives in submission to the sin nature but in submission to the Spirit.

Romans 8:5-6, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit. In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

The third affirmation about the Spirit is that submission to the Spirit is the basis for experiencing eternal life and the peace of God, i.e. fellowship with God and failure to submit to the Spirit is loss of fellowship with God.

Romans 8:9 presents the fourth affirmation.

Romans 8:9, “However, all of you, without exception are, absolutely not, as an eternal spiritual truth, existing in the state of being in bondage to the flesh but rather in subjection to the authority of the Spirit, if in fact-and let us assume that it is true for the sake of argument the Spirit, who is God does dwell in all of you. Of course, He does. However, if, and let us assume that it is true for the sake of argument anyone does not possess at all the Spirit proceeding from Christ, then this one, as an eternal spiritual truth, by no means belongs to Him.”

Romans 8:9 affirms that the indwelling presence of the Spirit is the distinguishing mark of a Christian in contrast to the unbeliever who is not indwelt by the Spirit.

Romans 8:10, “However, if, and let us assume that it is true for the sake of argument Christ does, as an eternal spiritual truth, exist in all of you. Of course, He does! Then, on the one hand, the body is, as an eternal spiritual truth dead because of the sin nature while on the other hand, the Spirit is, as an eternal spiritual truth, life in all of you because of righteousness.”

Paul teaches in the protasis of a first class condition that appears in Romans 8:10 that the Christian is indwelt by Christ. Then, in the apodasis, he teaches that while on one hand, the Christian’s body is dead due to the sin nature but on the other hand, the Spirit is life and peace because of imputed righteousness. Therefore, the fifth affirmation about the Spirit is that the Spirit, who is inherently eternal life indwells the Christian and thus eternal life indwells the Christian because the Christian possesses the imputed righteousness of Christ.
Romans 8:11 presents the sixth affirmation about the Spirit.

Romans 8:11, “However, if, and let us assume that it is true for the sake of argument the Spirit, proceeding from the One (the Father) who raised the unique Person of Jesus from the dead ones, does dwell in all of you. Of course, He does! Then, the One (the Father) who raised Christ from the dead ones, will also give life to your mortal bodies through His Spirit who does permanently dwell in all of you.”

Therefore, we can see that in Romans 8:11 Paul teaches that the Spirit will transform the mortal body of the Christian at the resurrection of the church, thus giving them a resurrection body to replace their present bodies that contain the sin nature.

The seventh affirmation is found in Romans 8:13.

Romans 8:12-13, “Indeed, therefore, spiritual brothers, we, as an eternal spiritual truth, are debtors, by no means to the flesh, that is, a lifestyle in submission to the flesh because, if, and let us assume that it is true for the sake of argument, you, at any time, live in submission to the flesh, then, you will certainly die. However, if and let us assume that it is true for the sake of argument by means of the omnipotence of the Spirit, you, at any time, put to death the actions produced by the body, then, you will certainly cause yourself to live.”

Romans 8:13 affirms that the Christian puts to death the deeds of the sin nature and experiences eternal life by means of the omnipotence of the Spirit.

In Romans 8:14, we have the eighth affirmation about the Spirit.

Romans 8:14, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons.”

The eighth affirmation about the Spirit is that the sons of God are led by the Spirit of God.

The ninth and tenth affirmations are found in Romans 8:15.

Romans 8:15, “Because by no means have all of you received the Spirit who brings about slavery resulting in fear again. On the contrary, all of you have received the Spirit who brings about the adoption as sons by means of whom, we, as an eternal spiritual truth, cry out, ‘Abba! Father!’”

The ninth affirmation is that the Spirit adopted the Christian “Roman style” into the family of God. The tenth affirmation is that the Spirit is the means by which the Christian cries out to God and addresses Him as “Abba! Father!”

The eleventh affirmation is found in Romans 8:16.

Romans 8:16, “The Spirit Himself, as an eternal spiritual truth, bears witness to our human spirit that we are, as an eternal spiritual truth, God’s children.”
This passage teaches that the Spirit bears witness to the Christian’s human spirit that they are a child of God.

The twelfth affirmation about the Spirit appears in Romans 8:23.

Romans 8:23, “Furthermore, not only this, because, we ourselves, as an eternal spiritual truth, possess the first fruit, namely, the Spirit, we ourselves also always groan within ourselves. Consequently, we are always eagerly waiting for the adoption as sons, the redeeming of our body.”

This passage teaches that the twelfth affirmation about the Spirit is that He is both the evidence and the guarantee that the Christian will receive a resurrection body.

The thirteenth affirmation is presented by Paul in Romans 8:26-27.

Romans 8:26-27, “Furthermore, in the same way, the Spirit, as an eternal spiritual truth, also assists with our weakness because we are totally uncertain as to what to pray for in accordance with that which is, as an eternal spiritual truth, absolutely essential but rather the Spirit Himself, as an eternal spiritual truth, intercedes on behalf of us with inexpressible groanings. That is, the one who, as an eternal spiritual truth, searches our hearts, knows perfectly and intimately what is eternally the Spirit’s mind-set because He always intercedes on behalf of the saints in accordance with God the Father’s will.”

Romans 8:26-27 affirms that the Spirit assists the Christian in his weakness because the Christian does not always know what to pray for by interceding on behalf of the Christian in accordance with the Father’s will, with inexpressible groanings to the Father.

Then, lastly the fourteenth and final affirmation about the Spirit is presented by Paul in verse 28.

Romans 8:28, “In fact, we know without a doubt that for the benefit of those who are characterized as divinely loving God the Father, He (the Spirit), as an eternal spiritual truth, always works each and every circumstance together for the good, for the benefit of those who are, as an eternal spiritual truth, the chosen ones, in accordance with His predetermined plan.”

The fourteenth affirmation about the Spirit that is contained in Romans 8:1-28 is that the Spirit works both positive and negative circumstances together for the good, i.e. conforming the Christian into the image of Christ.

Romans 8:28 also teaches that the Christian has been given the capacity to love God and love his fellow human being as God does, which is another merciful act. Another merciful act of God appears in Romans 8:29, which is that the justified sinner has been predestined to be conformed to the likeness of Jesus Christ.

Romans 8:29, “That is, whom He knew in advance, He also predestined to be conformed to the likeness of His Son in order that He Himself would, as an eternal spiritual truth, be the firstborn among many spiritual brothers.”
Romans 8:30 teaches that the justified sinner has been effectually called, justified, and glorified, all of which are merciful acts.

Romans 8:30, “In fact, these very ones whom He predestined, He also effectually called and these very ones whom He effectually called, He also justified. In fact, these very ones whom He justified, He also glorified.”

In Romans 8:34, Paul teaches that Christ intercedes for the Christian at the right hand of the Father, which is another merciful act.

Romans 8:34, “Who is, at any time, the one who will condemn? Christ is, as an eternal spiritual truth, the one who died, (moreover in fact was raised), who is also, as an eternal spiritual truth, at God’s right hand, who in fact always intercedes on behalf of each and every one of us.”

Romans 8:35-39 teaches that nothing can separate the Christian from the Father love because of their union with Christ, which is another merciful act.

Romans 8:35-39, “What will separate any of us from Christ’s divine-love? Adversity or anguish or persecution or famine or nakedness or danger or sword? As it stands written for all of eternity, ‘For Your sake we are, as an eternal spiritual truth, put to death for the entire extent of this period, regarded as slaughtered sheep.’ But on the contrary, in the midst of each and every one of these things, we are, as an eternal spiritual truth, overwhelmingly victorious through the one who divinely loved each and every one of us. Because I am of the firm conviction that neither physical death nor life, nor angels, nor rulers, nor present events and circumstances, nor future events and circumstances, nor political powers. Nor height, nor depth, nor any other created thing will be able to separate any one of us from God the Father’s love, which is because of our union with Christ, who is Jesus, who is our Lord.”

In Romans 9:1-5, Paul lists eight privileges that Israel received from God, which contain eight more merciful acts.

Romans 9:1-5, “I am speaking the truth in accordance with the code of Christ. I am by no means lying, while my conscience does confirm to me in accordance with the code of the Holy Spirit, that, as far my feelings are concerned, there is always great sorrow as well as unceasing anguish in my heart. In fact, I could almost wish that I myself could be accursed, totally and completely separated from Christ as a substitute for my brothers, specifically, my fellow countrymen with respect to racial descent who indeed by virtue of their unique and privileged character are, as an eternal spiritual truth, Israelites. To them belongs the adoption as sons and the glory and the covenants and the giving of the Law and the service and the promises. To them belong the fathers and from them, the Christ with respect to human racial descent, the one who is, as an eternal spiritual truth, God over each and
every living and non-living thing, worthy of praise and glorification throughout eternity. Amen!”

In Romans 9:6, Paul teaches that the nation of Israel’s rejection of Jesus of Nazareth does not imply that God promises to the nation have been nullified because those who descended in a racial sense from Israel, aka Jacob are never considered by God to be spiritual Israel.

Romans 9:6, “Now, this does not by any means imply that the word originating from God is nullified because each and every person who descended from Israel, these are, as an eternal spiritual truth, by no means, Israel.”

These promises constitute more merciful acts performed by God. Then in Romans 9:7, Paul teaches that a racial Jew is never considered by God to be a member of spiritual Israel because they are biological descendants of Abraham but rather He considers those who have been effectually called from the line of Isaac to be Abraham’s spiritual descendants and thus spiritual Israel.

Romans 9:7, “Nor because they are, as an eternal spiritual truth, Abraham’s biological descendants are they, as an eternal spiritual truth, spiritual children. On the contrary, ‘by means of the line of Isaac for your benefit, spiritual descendants will be effectually called.’”

He mentions Abraham since the effectual call of Abraham was the first stage in the formation of the nation of Israel. Thus being a true Israelite is not based solely upon racial heritage, which supports Paul’s premise in Romans 9:6. This effectual call of Abraham constitutes another merciful act.

The promise of a child to Abraham is another merciful act.

Romans 9:8-9, “This means these biological children by no means are, as an eternal spiritual truth, God’s children. On the contrary, the promised children are, as an eternal spiritual truth, regarded as spiritual descendants. Specifically, this is, as an eternal spiritual truth, the word, which is a divine promise: ‘At this time next year, I will intervene and for the benefit of Sarah there will be a son.’”

Then in Romans 9:10 Paul moves on to the third stage in the formation of the nation of Israel.

Romans 9:10, “In fact, not only this, but also Rebekah, while having been pregnant by means of one man as a source, our father Isaac.”

God’s selection of Jacob over Esau was not based upon race but rather God’s sovereign grace since they shared the same biological parents and were conceived at the same point in time, thus neither of them received the covenant promises based upon race or being biological descendants of Rebekah and Isaac. This is another merciful act of God.
Next, in Romans 9:11, Paul teaches that God’s choice of Jacob’s descendants over Esau’s in forming spiritual Israel was in order that the Father’s predetermined plan, which is in accordance with election, would remain immutable. Never by means of human merit as constituting this plan’s source but rather by means of the Father who effectually calls as constituting this plan’s source. This is another merciful act.

Romans 9:11, “For you see, when they had not yet been born nor practiced anything good or evil in order that God the Father’s predetermined plan, which is in accordance with election would remain immutable. Never based upon meritorious actions as constituting its source, but rather based upon the one who effectually calls is the one who constitutes its source.”

The national election of Israel mentioned by Paul in Romans 9:12-13 is another of God’s merciful acts.

Romans 9:12-13, “It was said to her, ‘The older will be in subjection to the younger.’ As it stands written for all of eternity, ‘Jacob I loved however Esau I hated.’”

In Romans 9:14-23, Paul teaches that God offers salvation on the basis of His grace policy rather on the basis of human merit, which is another merciful act.

Romans 9:14-23, “Therefore, what is the conclusion that we are forced to? There is, as an eternal spiritual truth no unrighteousness with respect to the judgment of God (the Father), is there? Absolutely not! Because, He says to Moses, ‘I will be gracious to whomever I choose to be gracious to and in addition I will be merciful to whomever I choose to be merciful to.’ Therefore in fact, it is never, as an eternal spiritual truth, dependent upon human desire or dependent upon human effort but rather dependent upon the One who is gracious, who is God. In fact, the Scripture says to Pharaoh, ‘For this very purpose, I raised you up in order that I myself may demonstrate My power through you and in addition that the reputation of the character and work of my Person may be proclaimed publicly everywhere throughout the entire earth. Therefore, in fact He, as an eternal spiritual truth, does extend grace to whomever He does choose however on the other hand, He, as an eternal spiritual truth, does harden whomever He does choose. In reply, you will contend with me, ‘Why does He, as an eternal spiritual truth, still find fault? For who does, as an eternal spiritual truth, resist His will?’ In fact, on the contrary, who are you-a mere human being-to contradict God? The object formed will not contend with the one who forms the object, ‘Why did you make like this?’ Or does not the potter possess authority over the clay in order to make from the same lump, on the one hand a vessel, which is for honor while on the other hand that which is for dishonor? Absolutely! In fact, if-and let us assume that it is true for the sake of argument that because God
the Father, as an eternal spiritual truth does choose to demonstrate His righteous indignation and in addition to make known publicly and explicitly His power, endured with much patience vessels destined for righteous indignation which are prepared for destruction. And we agree that He has done so in order to make known publicly and explicitly His infinite glory upon vessels destined to be the objects of grace, which He prepared in advance for glory.”

God effectually calls both Jew and Gentiles according to Romans 9:24-26, which constitutes another of His merciful acts.

Romans 9:24-26, “Whom He also effectually called, namely us, not only from the Jews but also from the Gentiles. In fact, as He says in the book of Hosea, ‘I will effectually call those who were never My people to be ‘My people’ and in addition those who were never divinely loved to be ‘divinely loved.’ Furthermore, it will come to pass in the very same place where it was said to them, ‘you are, as an eternal spiritual truth, by no means My people,’ there they will be effectually called sons by the living God.’”

In Romans 9:27-29, Paul teaches that only a remnant of Jews throughout history will be saved, which constitutes another of God’s merciful acts.

Romans 9:27-29, “However, Isaiah cries out over Israel, ‘Though the number which is the posterity descended from Israel is like the sand, which is by the sea only the remnant will be delivered. In fact, the Lord will execute judgment upon the inhabitants of the land thoroughly and decisively. So that just as Isaiah predicts, ‘If the Lord over the armies had not left to us descendants and He has, we would have become like Sodom and in addition like Gomorrah, we would have been made like.’”

Paul teaches that God’s ultimate purpose for the Law was to lead sinners to faith in Christ, which constitutes another of God’s merciful acts.

Romans 10:1-4, “Spiritual brothers, indeed, the desire produced by my own heart and in addition my specific detailed request on behalf of them is always for their deliverance. Because I testify concerning them that they possess a zeal for God, however by no means according to an experiential knowledge. Because they have in the past rejected the righteousness originating from God the Father and continue to do so up to the present moment. In fact, because they have in the past zealously sought to establish their own and continue to do so up to the present moment, they never submitted to the righteousness originating from God the Father. Because (faith in) Christ is, as an eternal spiritual truth, the purpose of the Law resulting in righteousness for the benefit of each and every member of the human race to those who at any time do exercise absolute confidence (in Christ).”
In Romans 10:11-13, Paul teaches that the sinner who exercises faith in Christ will be delivered from eternal condemnation, personal sins, the sin nature, the devil and his cosmic system. This deliverance is another of God’s merciful acts.

Romans 10:11-13, “Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him will never be disappointed.’ Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord over each and every person, who is infinitely generous for the benefit of each and every person, who, at any time, does for himself call on Him. Indeed, ‘anyone, whoever, for himself calls on the Lord’s unique person will be delivered.’”

In Romans 10:14-26, Paul teaches that the gospel was proclaimed to the Jews even though the majority in the nation rejected it, which is another of God’s merciful acts.

Romans 10:14-16, “Therefore, how will they, themselves, call on Him in whom they never exercised absolute confidence in? Consequently, how will they exercise absolute confidence in Him whom they never heard of? Consequently, how will they hear apart from someone, as an eternal spiritual truth, publicly proclaiming as a herald in a dignified and authoritative manner to them? Consequently, how will they publicly proclaim as heralds in a dignified and authoritative manner, if they are not commissioned? As it stands written for all of eternity, ‘How beautiful are the people, who themselves proclaim the good news, which is divine in quality and character.’ But on the contrary, by no means did everyone obey the gospel for Isaiah says, ‘Lord, who will exercise absolute confidence in our message?’”

In Romans 10:17, Paul summarizes his statements in Romans 10:14-16 and draws the conclusion from them by teaching that faith in Christ is based on hearing the gospel message and logically following this is that hearing the gospel message is by means of the proclamation of the gospel, which is concerning Christ.

The proclamation of the gospel is another merciful act of God.

Romans 10:17, “Therefore, faith (in Christ) is, as an eternal spiritual truth based on hearing the (the gospel) message as a source. Consequently, hearing the (the gospel) message is, as an eternal spiritual truth by means of the proclamation concerning Christ.”

In Romans 10:18, Paul states that the gospel has been proclaimed throughout the inhabited world, which is a merciful act of God

Romans 10:18, “But on the contrary, I ask, have they never heard? Indeed, they have heard! ‘Their voice has gone out extending throughout all the earth, that is, their teachings extending throughout the ends of the inhabited world.’”
In Romans 10:19, Paul teaches that God used the proclamation of the gospel to the Gentiles to provoke the Jews to anger, which was a merciful act.

Romans 10:19, **“But on the contrary, I ask, has Israel never understood? They have understood! First of all, Moses says, ‘I myself will provoke each and every one of you to jealousy by a non-nation. By a nation without insight, I will provoke each and every one of you to anger.’”**

Paul in Romans 10:20 advances and intensifies his statement in Romans 10:19 by quoting Isaiah 65:1, which teaches that God was found by the Gentiles who were not diligently seeking after a relationship with Him.

The Gentiles found God in the sense that they personally encountered and entered into a relationship Him through faith in Christ. That God permitted Gentiles to have a relationship with Him is a merciful act.

Romans 10:20, **“In fact, Isaiah is even very bold, saying, ‘I was found by those who always existed in a state of not diligently seeking after Me. I permitted Myself to become accessible for the benefit of those who always existed in a state of not diligently inquiring about Me.’”**

Then, lastly Paul in Romans 10:21 quotes from Isaiah 65:2 to demonstrate that through her history, unbelieving and obstinate Israel has rejected God’s offer of salvation. This offer of salvation to Israel though God knew that they would reject it constitutes another of His merciful acts.

Romans 10:21, **“However, concerning Israel, he says, ‘All day long I stretched out My hands to an unbelieving and obstinate people.’”**

In Romans 11:1, Paul poses a rhetorical question that is the result of an inference that could be implied from his teaching in Romans chapters nine and ten, namely that God has rejected Israel. He emphatically rejects this idea and then presents himself as living proof that this is not the case.

Romans 11:1, **“Therefore, I ask, God the Father has not rejected His people, has He? Absolutely not! Because I myself also am an Israelite, a biological descendant of Abraham, descended from the tribe of Benjamin.”**

Then, in Romans 11:2a, he emphatically declares that God has by no means rejected the nation of Israel whom He foreknew. That God has not rejected Israel forever is another of God’s merciful acts. In Romans 11:2-6, Paul mentions another of God’s merciful acts, namely that of setting aside a remnant in Israel throughout her history on the basis of His grace policy.

Romans 11:2-6, **“God the Father has by no means rejected His people whom He knew in advance. Or, have you totally forgotten what the Scripture says about Elijah, how he repeatedly pleaded with God the Father against Israel? Lord, they have murdered Your prophets. They have destroyed Your altars. I myself alone am left. Also, they are making it a top priority to diligently, earnestly and tenaciously seek my life, sparing no expense to do so...”**
because it is of great value to them! However, in direct contrast, what does the
divine response say to him? ‘I have reserved for the benefit of Myself seven
thousand men, who are indeed of such character and of a particular class of
individuals that have never bowed a knee to Baal.’ Therefore, in the same way
also, there is in existence at this particular moment in history, a remnant in
accordance with election by means of grace. For you see if and let us assume
that it is true for the sake of argument that it is, as an eternal spiritual truth
on the basis of grace. And we agree that it is true! Then, it is never at any time
on the basis of meritorious actions as constituting its source, otherwise grace
never at any time exists as grace.”

In Romans 11:11, Paul argues that Israel’s fall as a nation is by no means final
but was to save the Gentiles so as to make them jealous, which constitutes another
merciful act.

Romans 11:11, “Therefore, I ask, did they stumble so as to fall down in
complete in ruin? Absolutely not! On the contrary because of their
transgression salvation is experienced by the Gentiles in order to provoke
them to jealousy.”

The apostle Paul in Romans 11:12 argues that if Israel’s transgression and
failure meant riches for the Gentiles, how much more then will Israel’s full
restoration bring to the Gentiles.

Romans 11:12, “But, if, and let us assume that it is true for the sake of
argument that their transgression, as an eternal spiritual truth does mean
infinite wealth possessed by the world’s inhabitants. Specifically, their failure,
as an eternal spiritual truth does mean infinite wealth possessed by the
Gentiles. And of course, we agree that this is a fact of history! Then how much
more will their full restoration bring?”

In Romans 11:12, Paul is contrasting the infinite spiritual benefits that the
Gentiles received through Israel’s rejection of Christ with that of the infinite
spiritual benefits they will receive in the future when the nation of Israel is fully
restored at the Second Advent of Christ and His subsequent millennial reign. This
future blessing from God will constitute another of His merciful acts.

Now, in Romans 11:13, Paul addresses his Gentile Christian readers in Rome
specifically and expresses the fact that he takes great pride in his ministry as an
apostle to the Gentiles.

Romans 11:13, “Now, I am at this particular time speaking to and for the
benefit of all of you Gentiles. Contrary to what you might be inclined to
conclude, to the very extent that I myself am sent to the Gentiles, I take pride
in my ministry.”

In Romans 11:14, Paul completes the thought that he began in Romans 11:13
by relating to his Gentile Christian readers in Rome that he takes great pride in this
ministry to the Gentiles because he hopes that it would perhaps provoke his fellow Jews to jealousy so as to save some of them.

Romans 11:14, “If, and let us assume that it is true for the sake of argument that I take pride in my ministry and of course I do because I already told you that, then perhaps (by this ministry) I will provoke to jealousy my nation and thus deliver some from among them.”

The fact that God sent Paul to the Gentiles is another merciful act.

Paul taught in Romans 11:15 that if God rejected the nation of Israel for rejecting His Son Jesus Christ during His First Advent, there will certainly be a national regeneration of the nation of Israel when they have faith in Christ at His Second Advent.

Romans 11:15, “For you see, if, and let us assume that it is true for the sake of argument that their rejection reconciled the world’s inhabitants and of course, we agree that this is a fact of history, then what will their acceptance bring about but life out from the spiritually dead ones.”

That God will regenerate Israel at Christ’s Second Advent is another merciful act.

In Romans 11:16, Paul uses a metaphor to teach that Gentile Christians have been united with Jewish Christians so as to be joint-partakers of the abundant blessings of the Abrahamic covenant, which is a merciful act of God as well.

Romans 11:16-24, “Now, if, and let us assume that it is true for the sake of argument that the first portion is, as an eternal spiritual truth holy and of course, we agree it is because it is taught in the Scriptures, then the lump is, as an eternal spiritual truth also. Furthermore, if, and let us assume that it is true for the sake of argument that the root is, as an eternal spiritual truth holy and of course, we agree it is because it is taught in the Scriptures, then the branches are, as an eternal spiritual truth, also. However, if, and let us assume that it is true for the sake of argument that some, which are a part of the branches were broken off but because you are a wild olive, you were grafted in among them so that you became joint-partakers of the olive tree’s root, which produces abundant oil and of course, we agree that this is a fact of history. Do not assume arrogant superiority over the branches. However, if, and let us assume that it is true for the sake of argument that you are assuming arrogant superiority then remember that you, as an eternal spiritual truth, by no means sustain the root. But rather on the contrary, the root, as an eternal spiritual truth, sustains you. Therefore, you will contend, ‘Branches were broken off in order that I myself could be grafted in.’ Absolutely! They were broken off because of their unbelief but you are inserted because of your faith. Do not think arrogantly but rather make it a habit to reverence God the Father. Because, if, and let us assume that it is true for the sake of argument
that God the Father by no means spared some of the natural branches and of course, we agree that He didn’t, then, neither will He spare you. Therefore, I solemnly charge you now to consider God’s kindness and uncompromising justice! On the one hand towards those who fell into complete ruin-uncompromising justice while on the other hand towards you-God’s kindness, if you continue to respond to His kindness otherwise you too will be cut off. However, if they also, as an eternal spiritual truth, do not continue in the sphere of unbelief then they will be grafted in because God the Father is, as an eternal spiritual truth able to graft them in again. Because if, and let us assume that it is true for the sake of argument that you were cut off from that which is by nature a wild olive tree and in addition were grafted contrary to nature into a cultivated olive tree and of course, we agree that this is true then how much more will these which are natural be grafted into their own olive tree?”

This passage in Romans 11:16-24 was designed to protect Gentile Christians from becoming arrogant towards the Jews, which is another merciful act.

The apostle Paul in Romans 11:25 attempts to protect his Gentile Christian readers from arrogance by revealing to them the mystery that a partial hardening has occurred in Israel until the full number of Gentiles who will be saved has come to pass. The revealing of this mystery is another merciful act.

Romans 11:25, “In fact, I by no means want each and every one of you spiritual brothers and sisters to be ignorant of this mystery in order that you will not be arrogant concerning yourselves, namely that a partial hardness is taking place in Israel until and during which time the full number of Gentiles has come into existence.”

Then, in Romans 11:26, Paul cites Isaiah 59:20 to support his assertion that there will be a national regeneration of Israel and to teach that it will take place at Christ’s Second Advent.

Romans 11:26, “And then, in the following way, all Israel will be delivered just as it stands written for all of eternity, ‘The Deliverer will arrive out from Zion. He will remove totally and completely the godless ones from Jacob.’”

This deliverance of Israel at Christ’s Second Advent will be a merciful act.

Paul in Romans 11:27 cites a combination of Isaiah 59:21 and 27:9 as further support for his prediction in Romans 11:26 that there will be a national regeneration of Israel.

Romans 11:27, “Furthermore, this is, as an eternal spiritual truth, the covenant established by Me for their benefit when I act on My promise and remove their sins.”

The fulfillment of the New Covenant with Israel resulting in the forgiveness of sins will be another merciful act performed by God.
Romans 11:28 summarizes God’s dealings with the nation of Israel and the Gentiles. The first part of the verse teaches that from the standpoint of the gospel, the nation of Israel corporately is God’s enemy for the sake of evangelizing the Gentiles, which is another merciful act of God. The second half of the verse teaches that from the standpoint of God electing them in a national sense, the nation of Israel is the object of God’s love because of unconditional promises to the patriarchs. This election was a merciful act.

**Romans 11:28,** “On the one hand, from the perspective of the gospel, they are, as an eternal spiritual truth, enemies on behalf of all of you while on the other hand from the perspective of their election, they are, as an eternal spiritual truth, divinely loved because of the promises to the fathers.”

Paul in Romans 11:29 then presents the reason why the nation of Israel can be both God’s enemy and the object of His unconditional love.

**Romans 11:29,** “Because the gracious privileges, especially, God the Father’s invitation to privilege are, as an eternal spiritual truth, irrevocable.”

The Father’s invitation to privilege to Israel that is irrevocable is another merciful act.

In Romans 11:30, Paul taught his Gentile Christian readers in Rome that they who were once unbelieving in God have now been obtained grace because of Israel’s unbelief, which is a merciful act of God.

**Romans 11:30,** “For you see, just as all of you were formerly unbelieving in God the Father, but now all of you have obtained grace because of their unbelief.”

Romans 11:31 teaches that God’s purpose for the present state of unbelief in Israel during the church age was in order that because of the grace obtained by the Gentiles through faith in Christ, the Jews might also obtain grace through faith in Christ, which is once again another of God’s merciful acts.

**Romans 11:31,** “So in the same way they also have now been unbelieving in order that because of the grace you obtained, they themselves would now also obtain grace.”

Lastly, in Romans 11:32, Paul draws an inference from his teaching in Romans 11:30-31, which states God has confined the entire human race to unbelief in order that He might extend the offer of grace to the entire human race.

**Romans 11:32,** “Therefore, God the Father has confined the entire human race to unbelief in order that He may extend the offer of grace to the entire human race.”

This passage refers to a judicial decision that the Father rendered the moment that Adam sinned in the Garden of Eden when He condemned the entire human race along with Adam in order that He might extend the offer of grace to Adam and his posterity. This act is another merciful act of God.
Therefore, in Romans 12:1, the noun oiktirmos refers to the “merciful acts” that the Father accomplished in eternity past and through both His Son and the Spirit in time and are noted in Romans 1:18-11:36 and are expressions of the Father, Son and Spirit’s love for the justified sinner. The noun refers to the work of the Father, Son and the Spirit on behalf of the justified sinner, which are expressions of their love for the justified sinner.

God’s love is “merciful” meaning that God is compassionate towards His enemies and pardons them (Eph. 2:1-7). Ephesians 2:1-7 teaches us that God’s attribute of love causes Him to be “merciful” meaning that God is compassionate towards His enemies and pardons them when they believe in Jesus Christ.

Ephesians 2:1-7, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

Mercy is God acting upon His policy of grace and withholding judgment. The mercy of God is a manifestation of Who God is and is thus helps to compose His glory (Ex. 34:7).

Exodus 34:6-7, “Then the LORD passed by in front of him and proclaimed, ‘The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”

Psalm 86:15, “But You, O Lord, are a God merciful and gracious, slow to anger and abundant in lovingkindness and truth.”

Psalm 119:156, “Great are Your mercies, O LORD; Revive me according to Your ordinances.”

Psalm 145:8-9, “The LORD is gracious and merciful; Slow to anger and great in lovingkindness. The LORD is good to all, and His mercies are over all His works.”

James 5:11, “We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.”
David acknowledged and expressed in his song that God had been merciful to him (Ps. 30:1-3; Ps. 86:15; 103:1-14).

The Lord Jesus Christ perfectly manifested the mercy and compassion of God since He is the love of God incarnate who manifested perfectly the character and nature of God, and thus has explained the love of God (cf. Jn. 1:18).

The mercy of God as an expression of the love of God was manifested perfectly to the entire human race through the Father’s sacrifice of His Son at the cross of Calvary and the Son’s willingness to be that sacrifice. The Lord Jesus Christ revealed the love of God through His mercy and compassion towards members of the human race during His First Advent (Mt. 9:27, 36; 14:14; 15:22, 32; 17:15; 20:30-31, 34; 23:37; Mk. 1:41; 5:19; 6:34; 8:2; 10:47-48; Lk. 7:13; 10:33; 15:20; 17:13; 18:38-39; Lk. 7:13; Jn. 11:35).

The mercy of God is related to the believer’s salvation since God saved us on the basis of His mercy and not on the basis of human merit or actions (Tit. 3:5).

Titus 3:5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

God has been merciful to all believers in that He sent His Son to the cross while we were yet sinners.

Romans 5:6-8, “For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”

The Lord taught His disciples to imitate the Father in being compassionate towards their enemies.

Luke 6:35-36, “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. Be merciful, just as your Father is merciful.”

Mercy and compassion are chief tenants of the royal family honor code (Matthew 5:7; Jn. 15:9-13; Rm. 12:8; 12:1; 12:9-16; 15:1-2; Ga. 6:2; Eph. 4:30-32; Col. 3:12-14; Jam. 2:8; 1 Jn. 4:16-18; Jude 22).

The articular construction of the noun oiktirmos in Romans 12:1 is “monadic” indicating that these merciful acts are “unique” to the Father.

The preposition dia is employed with the genitive form of the noun oiktirmos, “merciful acts” as a marker of efficient cause indicating the basis for Paul’s appeal to his readers to present their bodies as a living and holy sacrifice, which is acceptable to the Father. In other words, Paul’s readers are to present their bodies as a living and holy sacrifice, which is acceptable to the Father “on the basis of”
the Father’s merciful acts on their behalf, which are an expression of His love for them. We will translate the preposition *dia*, “on the basis of” and the noun *oiktirmos*, “the merciful acts.”

In Romans 12:1, the noun *theos* refers to the Father since the articular construction of this noun in the New Testament commonly signifies the first member of the Trinity. The word functions as a genitive of production meaning that it produces the noun *oiktirmos*, “merciful acts” to which it stands related indicating that the Father “produced” these merciful acts. We will translate *theos*, “by produced by God the Father.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father…”

Therefore, up to this point in the verse, we can see that Paul desires that his Christian readers in Rome respond to what God has done for them in love.

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“To present” is the aorist active infinitive form of the verb *paristemi* (παρίστημι) (par-is-tay-mee), which is a compound word composed of the preposition *para*, “beside” and the verb *histemi*, “to place, stand,” thus the word literally means, “to place or set beside or near,” thus, “to place or put at one’s disposal.”

This compound word is found in classical Greek where it has the meanings, “cause to stand, place beside” or “present.” In the middle voice, *paristemi* denotes the act of producing or bringing forth something.

The Septuagint uses the word to translate a variety of Hebrew terms with the primary one being `amadh, “stand” and *yatsav* in the hiphil, “to take one’s stand, station oneself behind.”

In the Greek New Testament, the verb appears intransitively and transitively.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature-Third Edition lists the following meanings for the verb: (1) transitively to cause to be present in any way (a) place beside, put at someone’s disposal (b) present, represent (c) to make, render (d) as a technical term in the language of sacrifice offer, bring, present (e) as a legal technical term bring before (a judge) (f) prove, demonstrate (2) Intransitively, to be present in any way, be present (Page 778).

The New Thayer’s Greek-English Lexicon: (1) to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one’s disposal; to present a person for another to see and question; to present or show; to bring, lead to, in the sense of presenting; of sacrifices or of things consecrated to God; to
present (show) by argument, to prove (2) to stand beside, stand by or near, to be at hand, be present; to stand beside one; to appear; to be at hand, stand ready; to be at hand for service, of servants in attendance on their master; to stand by to help, to succor; to be present; to have come” (page 489).

Greek-English Lexicon of the New Testament Based on Semantic Domains lists the following meanings: (1) to cause to be in a place – ‘to present (oneself), to cause to be’ (volume 2, page 725). (2) to cause something to be or to serve as – ‘to cause to be, to cause to serve as, to make something be’ (volume 2, page 151). (3) to cause to come into existence – ‘to cause to exist, to provide, to raise up’ (volume 2, page 158). (4) to make something available to someone without necessarily involving actual change of ownership – ‘to make available, to provide, to present to’ (volume 2, page 567).

The Analytical Greek Lexicon Revised lists the following lists the following meanings for the word, “transitively, to place beside; to have in readiness, provide; to range beside, to place at the disposal of; to present to God, dedicate, consecrate, devote; to prove, demonstrate, show; to commend, recommend; middle, to stand by or before; to stand by, to be present; to stand in attendance, attend; of time, to be present, have come; to stand by in aid, assist, support” (page 310).

The Exegetical Dictionary of the New Testament provides the following list of meanings for the verb in the New Testament, “In the active, it means, “to make available, place at one’s disposal (transitively) and “come beside, approach (someone) (intransitively). The middle has the meanings “present, subject, conquer.” (Volume 3, page 41).

The Theological Dictionary of the New Testament lists two New Testament meanings: (1) Transitively, to place at the disposal; to furnish (military expressions); to show; to prove. (2) Intransitively, to approach; to stand by, to assist; to be there, to be present; to be at hand, to be there.” (Volume 5, pages 839-840).

The verb paristemi appears twice in Romans 6:13 and is found in Romans 6:16, 19 twice, 12:1, 14:10 and 16:2. The first time the verb paristemi is employed in Romans 6:13 it is used in a prohibition continuing the metaphor of a king or tyrant and his subjects and means “to place yourself at another’s disposal.”

The word’s meaning is negated by negative particle mede as an adverb where it means, “neither.” Together, they denote that Paul is prohibiting the Roman believers from “making it a habit of placing the members of their body “at the disposal of” the sin nature.

In Romans 6:13, the verb appears in a prohibition, which prohibits the Roman believers from placing the members of their bodies at the disposal of the sin nature as instruments of unrighteousness. Then, in Romans 6:13b, the word is found in the command to follow the prohibition in which Paul commands the believers in
Rome to place the members of their body at the disposal of the Father as instruments of righteousness.

Romans 6:13, “Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”

The verb paristemi appears in Romans 6:16, which poses a rhetorical question to two groups of Christians in Rome. The first are those Jewish believers who might object to his teaching in Romans 6:14 by insisting that the Mosaic Law is necessary to restrain sin. The second are those Gentile Christians who might erroneously conclude that since they are under God’s grace policy that this now gives them a license to sin.

Romans 6:16, “Are you totally unaware concerning this fact, namely that the one whom you desire to place yourselves at the disposal as slaves for obedience, you will be slaves for the benefit of this one whom you desire to obey, either the sin nature resulting in temporal spiritual death or obedience to the Father’s will resulting in righteousness?”

Romans 6:16 emphasizes that there is no compromise with sin now that the Christian is no longer under the Law but under God’s grace policy. Romans 6:16 teaches that the Christian has only two alternatives in life, either to obey the sin nature and have no fellowship with God or obey God and experience fellowship with God and eternal life.

In this rhetorical question, he points out that a slave cannot serve two masters and so in the same way, the Christian cannot serve both the sin nature and God. He also teaches his readers that in the same way that a slave is obligated to render obedience to his master so the Christian is obligated to render obedience to his new master, God.

This rhetorical question also teaches that the Christian is a slave to whoever he renders obedience. Therefore, since the Christian has accepted by faith Christ as Savior and has been declared justified by the Father through faith in Christ, the Christian has merely exchanged one master for another, namely, the sin nature for Christ.

In Romans 6:19, the verb paristemi retains the same meaning that it had in Romans 6:13 and 16.

Romans 6:19, “I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that
which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now!”

In this passage, it appears in both the protasis and apodasis of this comparative clause. Here in the protasis, it is used with respect to the lifestyle of Paul’s audience prior to being declared justified through faith in Jesus Christ as their Savior where they always placed the members of their bodies as slaves at the disposal of and with respect to that conduct which is characterized by impurity and lawlessness.

In Romans 12:1, the verb *paristemi* is used transitively and is used as a technical term for offering a sacrifice.

The verb functions as a “complementary infinitive” meaning that it is completing the thought of the verb *parakeleo*, “I appeal to” which would not make sense without it.

The active voice indicates that the Roman Christians who are the subject are to perform the action of offering their bodies as a living and holy sacrifice, acceptable to God.

The aorist tense of the verb is a “constative” aorist describing in summary fashion the action of the Roman Christians offering their bodies as a living and holy sacrifice, acceptable to the Father. It emphasizes the fact that the Roman Christians should do this and says nothing as to whether or the action is momentary, iterative or durative. We will translate *paristemi*, “to offer.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer…”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Your bodies” is composed of the articular accusative neuter plural form of the noun *soma* (σῶμα) (so-mah), “body” and the genitive second person plural personal pronoun *humeis* (ὑμεῖς) (hoo-mice), “your.”

The noun *soma* refers to the human bodies of the Romans Christians and does not denote the entire person as some suggest since the word stands in direct contrast with the noun *nous*, “mind” in Romans 12:2. This is further indicated in that the verb *paristemi* appears in Romans 6:13 and 19 in relation to the members of the Christian’s physical body.

The Scriptures teach that the believer’s body is God’s temple (1 Corinthians 6:19-20) because the Spirit indwells him (Romans 8:9).
Romans 8:8-11, “Furthermore, those who at any time exist in the state of being in bondage to the flesh, as an eternal spiritual truth can never please God. However, all of you, without exception are, absolutely not, as an eternal spiritual truth, existing in the state of being in bondage to the flesh but rather in subjection to the authority of the Spirit, if in fact-and let us assume that it is true for the sake of argument the Spirit, who is God does dwell in all of you. Of course, He does. However, if, and let us assume that it is true for the sake of argument anyone does not possess at all the Spirit proceeding from Christ, then this one, as an eternal spiritual truth, by no means belongs to Him. However, if, and let us assume that it is true for the sake of argument Christ does, as an eternal spiritual truth, exist in all of you. Of course, He does! Then, on the one hand, the body is, as an eternal spiritual truth dead because of the sin nature while on the other hand, the Spirit is, as an eternal spiritual truth, life in all of you because of righteousness. However, if, and let us assume that it is true for the sake of argument the Spirit, proceeding from the One (the Father) who raised the unique Person of Jesus from the dead ones, does dwell in all of you. Of course, He does! Then, the One (the Father) who raised Christ from the dead ones, will also give life to your mortal bodies through His Spirit who does permanently dwell in all of you.”

1 Corinthians 6:9-10, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”

When a person trusts in the Lord Jesus as his or her Savior the Spirit proceeds from the Lord Jesus Christ and the Father to permanently indwell that person.

There are several passages, which state that the Spirit proceeds from the Lord Jesus Christ and the Father.

John 14:16-17, “I will ask the Father, and He will give you another Helper, that He may be with you forever that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.”

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

John 15:26-27, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me and you will testify also, because you have been with Me from the beginning.”
John 16:5-7, “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”

John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

Acts 1:8, “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remostest part of the earth.”

Acts 2:33, “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.”

1 John 3:23-24, “This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.”

1 John 4:12-13, “No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. By this we know that we abide in Him and He in us, because He has given us of His Spirit.”

The Holy Spirit is the resident teacher or mentor whom the Father has sent through the Son to indwell every New Testament believer as God’s special anointing to teach and make the truths of the Word understood and real to the heart or mind of believers.

John 14:16-17, “I will ask the Father, and He will give you another Helper, that He may be with you forever that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.”

John 14:26, “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”

John 15:26-27, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me and you will testify also, because you have been with Me from the beginning.”
John 16:13-15, “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”

This anointing, which is the indwelling presence of the Holy Spirit as our true teacher and mentor, protects us from the lies of the cosmic system, which are promoted by Satan’s false teachers.

1 John 2:20, “But you have an anointing from the Holy One, and you all know.”

“Anointing,” in 1 John 2:20, is the noun *chrisma* and is a synonym for the indwelling of the Spirit, who provides the believer the spiritual capacity or power to understand and apply spiritual phenomena for producing, in the believer, Christ-like character.

In its broadest sense, *chrisma* refers to anything smeared onto something else, such as coatings of plaster applied to a wall. It is used in the anointing of pots, when a glaze is applied to pottery before it is fired to give it color and finish.

*Chrisma*, therefore, denotes a scented ointment, consisting of an oil and herb mixture, used to anoint persons or things. It is used as the “spiced oil of anointing” to consecrate, or set apart for service, the priests of Israel and the tabernacle and its fixtures (Ex 29:7; 30:25).

In the Old Testament, kings, priests, and prophets were anointed with oil, symbolizing their empowerment by the Holy Spirit and authority to accomplish the appointed tasks given to them by God.

The word *chrisma* is John’s terminology for what Paul called the indwelling of the Holy Spirit, who serves as the believer’s true teacher and mentor.

The Holy Spirit’s purpose during the Church-Age, therefore, is to indwell every believer in order to provide a temple for the indwelling of the Shekinah Glory, the Lord Jesus Christ, which serves as the principle of victory over the indwelling old sin nature. He provides the believer the spiritual capacity to understand the Word of God, since the Spirit serves as the believer’s true teacher and mentor in place of the absent Christ.

Corrected translation of 1 John 2:20: 1 John 2:20 “All of you without exception possess permanently spiritual power (*chrisma*) from the Holy One (Lord Jesus Christ) so that all of you comprehend everything (pertaining to the doctrines of Christ).”

The word *chrisma* is John’s terminology for what Paul calls the indwelling of God the Holy Spirit who serves as the believer’s true teacher and mentor.
2 Corinthians 1:21-22, “Now He who establishes us with you in Christ and empowered (chrio) us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.”

The indwelling presence of the Holy Spirit gives the believer the capacity to glorify and magnify Christ in his body, which Paul discusses in Philippians 1:20-21.

Philippians 1:12-20, “Now, at this particular time I want all of you to thoroughly understand royal family that my circumstances have resulted to an even greater extent in the propagation of the proclamation of the gospel so that as a result my imprisonment because of the proclamation of the gospel of Christ has become well known throughout the entire Praetorian Guard and to all the others. Even, the majority of the members from the royal family are confident in the Lord because of my imprisonment with the result that they are at this particular time increasingly daring, fearlessly communicating the Word originating from God. In fact, on the one hand, some even are at the present time proclaiming the Christ because of envy and inordinate competition but some also on the other hand because of good intentions. In fact on the one hand, the latter are at the present time proclaiming the Christ motivated by divine-love while at the same time discerning that I had been appointed for the defense of the gospel. But on the other hand, the former are at the present time proclaiming the Christ everywhere, motivated by inordinate selfish ambition, with absolutely no sincerity at all, while at the same time assuming they can stir up trouble at this particular point during my imprisonment. What under these circumstances is my mental attitude? Nevertheless, that by any and every manner, whether, hypocritically or sincerely, Christ is at the present time being proclaimed everywhere and because of this fact, I am at the present time rejoicing. Yes, in fact, I will continue rejoicing! Because I know without a doubt that this (situation in Rome) will result for my benefit in spiritual prosperity with the aid of your abundant supportive specific detailed intercessory prayer request through the personal intermediate agency of the Spirit, which proceeds from Jesus, who is the Christ according to my confident ambition. Specifically, that I will never be disgraced in any way whatsoever but rather with the utmost courage, in this manner, always, even now, Christ will be made conspicuous in my body whether by life or by death.”

In Romans 12:1, the noun soma functions as an accusative direct object meaning that it is receiving the action of the verb paristemi, “to offer” indicating that the human bodies of the Roman Christians are the objects of the offering that is to be presented to the Father.
The word is functioning as the “object” in an object-complement double accusative construction as indicating by its articular construction. The accusative form of the noun \textit{thusia}, “sacrifice” functions as the “complement” in this object-complement double accusative construction. This means that \textit{thusia}, “sacrifice” is complementing the accusative form of the noun \textit{soma}, “bodies” in that it predicates or affirms something about it. This indicates that the Roman Christians’ offering their physical bodies to God on the basis of the merciful acts on their behalf was a sacrifice that was holy and acceptable to God. Usually, this construction can be translated with “as,” “to be,” or “namely” between the two accusatives.

The definite article the preceding the noun \textit{soma}, “body” is employed with the possessive personal pronoun \textit{humeis} as a function marker to denote possession.

The personal pronoun \textit{humeis} functions as a possessive genitive emphasizing the bodies are “possessed by” the Roman believers and indicates volitional responsibility on their part in offering their bodies to the Father on the basis of His merciful acts on their behalf. We will translate the expression \textit{ta somata humon}, “your bodies.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies…”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“A sacrifice” is the accusative feminine singular form of the noun \textit{thusia} (\textit{\theta\upsilon\sigma\iota\alpha}) (thoo-see-ah).

The noun \textit{thusia} has the following cognates: (1) \textit{thuo} (\textit{\theta\omicron\omicron\omega}) (verb), “to sacrifice, slaughter, kill, to offer part of a meal to the gods.” (2) \textit{thusiasterion} (\textit{\theta\upsilon\sigma\iota\alpha\sigma\tau\omicron\tau\omicron\iota\omicron}) (noun), “altar.” It also has the following synonyms: (1) \textit{prosphora} (\textit{\pi\rho\omicron\omicron\sigma\phi\acute{e}r\omicron\omega}) (verb), “to bring to, to present, to offer, the act of offering.” (2) \textit{eidolothutos} (\textit{\epsilon\iota\delta\omicron\lambda\omicron\lambda\omicron\omicron\theta\omicron\omicron\omicron\omicron}) (adjective), “sacrificed to idols.” (3) \textit{holokautoma} (\textit{\omicron\delta\lambda\omicron\omicron\alpha\omicron\omicron\tau\omicron\omicron\omicron\omicron\omicron}) (noun), “whole burnt offering.”

The noun \textit{thusia} was used as early as Pindar and signifies the ritual of sacrifice as well as the sacrificial animal or any other similar sacrificial gift (Herodotus 4, 60; Thucydides 8, 70).

Liddell and Scott list the following meanings (Greek-English Lexicon page 812): (1) burnt-offering, sacrifice, mode of sacrifice, festival, at which sacrifices were offered, rite, ceremony (2) victim, offering.

Johannes Behm list the following meanings of the noun: (1) sacrifice, the act of sacrifice (Herodotus I, 132; II, 39; IV, 60; Xenophon Cyrop., III, 3, 34). (2)
sacrifice (Aeschylus, Seven Against Thebes 701; Thucydides VIII, 70; Philo Special Laws I, 162). (3) figuratively: of the death of Christ in which He has offered Himself to God (Eph. 5:2); of the life of Christians as a self-offering to God (Rm. 12:1; Phlp. 2:17; Phlp. 4:18 (the gift of the community); 1 Pet. 2:5; Heb. 13:15. (Theological Dictionary of the New Testament volume 3, page181-182)

The noun thusia appears 378 times in the Septuagint, of which 340 are canonical. It is used to translate 8 Hebrew terms or phrases in the Septuagint: (1) `ishsheh (אֲשֶׁר), “offering by fire” (Lev. 1:9; 21:21; 23:13). (2) zavach (זָבַח), “sacrifice” (Lev. 9:4; Josh. 8:31 [9:2]; Mal. 1:8). (3) zevach (צֶבַח), “offering, sacrifice” (Ex. 24:5; Lev. 4:10; Isa. 43:24). (4) minchah (מִנְחָה), “offering” (Lev. 2:5ff., Nm. 7:13, 19; Am. 5:22). (5) minchah (מִנְחָה), “offering” (Ez. 7:17; Dn. 2:46-Aramaic). (6) nichoach (נְחוֹא), “pleasing” (Lev. 26:21). (7) tamidh (תָּמוּד), “daily, regular” (Dn. 8:12-13; 11:31; 12:11).

Thusia first appears in the Septuagint in Genesis 4:3, 5 where it is used to translate the Hebrew noun minchah (מִנְחָה), which is a passage that deals with the offerings of Cain and Abel.

The word appears 144 times alone in Leviticus and Numbers. The noun occurs 73 times in the book of Leviticus and 71 times in the latter. In the first 5 chapters of Leviticus which provides a detail description of the 5 great Levitical offerings, the noun thusia is employed by Moses 28 times. These offerings depict the person and work of Christ: (1) Burnt offering (`olah [עולה]) (Lev. 1): The doctrine of propitiation with emphasis on the Work of Christ. (2) Meat or Food or Gift offering (minchah [מִנְחָה]) (Lev. 2): The doctrine of propitiation with emphasis on the Person of Christ. (3) Peace offering (shelamim [שְּלָמִים]) (Lev. 3): The doctrine of reconciliation. (4) Sin offerings (mandatory) (chataah [חֲטָאָה]) (Lev. 4): The doctrine of confession of sin with emphasis upon the believer’s unknown sins. (5) Trespass or guilt offering (asham [אָשָׁם]) (Lev. 5): The doctrine of confession of sin with emphasis upon the believer’s known sins.


The whole purpose of the Levitical Offerings was to orient the Jew to God’s Plan for salvation and his life as a believer in time.

The Complete Biblical Library makes the following comment regarding the word’s usage in the Septuagint, “Thusia replaces 8 Hebrew words or phrases in the
Septuagint, but 2 predominate as counterparts to *thusia*: *zavach/zevach* (“sacrifice”) and *minchah* (“offering”). The language of sacrifice—not surprisingly—plays its major role in Leviticus (especially chapter 2) and Numbers (particularly chapter 7); nevertheless, the idea runs through all of Scripture. Here too *thusia* can refer to an ‘offering’ (e.g., Cain’s Genesis 4:3) or to the ritual act of ‘sacrifice’ (e.g., the Passover, Exodus 12:27; cf. Numbers 15:3, 24). Despite the fact that it is God who established the sacrificial system, it is only a means and never an end itself. God actually desires obedience (Psalm 40:6 [LXX 39:6]; Proverbs 15:8; Isaiah 1:11), a ‘broken spirit,’ and a ‘broken and contrite heart’ (Psalm 51:17 [LXX 50:17]; cf. Hosea 6:6). Figuratively *thusia* speaks of the Lord’s sacrifice—His punishment of sin (Zephaniah 1:7, 8; 3:10; cf. Isaiah 34:6)” (Greek-English Dictionary Zeta-Kappa 2176-2947).

The Lord Jesus Christ’s substitutionary spiritual and physical deaths on the cross were the fulfillment of the Levitical sacrifices.

The noun *thusia* appears 29 times in the Greek New Testament.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature—Third Edition lists the following meanings for the noun *thusia*: (1) act of offering (2) that which is offered as a sacrifice, sacrifice, offering.

Moulton lists the following meanings for the word: (1) sacrifice, the act of sacrificing (b) the thing sacrificed, a victim (c) the flesh of victims eaten by the sacrificers (d) an offering or service to God (The Analytical Greek Lexicon Revised page198).

Vine states that the noun *thusia* in the New Testament, “primarily denotes the act of offering; then, objectively, that which is offered” (Expository Dictionary of New Testament Words Unabridged Edition page 995).

Louw and Nida define *thusia*, “that which is offered as a sacrifice” (Greek-English Lexicon of the New Testament Based on Semantic Domains, volume 2, page 534).

The New Thayer’s Greek-English Lexicon lists the following: (1) a sacrifice, victim (2) a free gift, which is likened to an offered sacrifice. (page 294).

The word is used in the New Testament of: (1) The idolatrous pagan sacrifice (Acts 7:41). (2) Abel’s acceptable sacrifice to the Lord (Heb. 11:4). (3) The sacrifices as offered under the Mosaic Law (Mt. 9:13; 12:7; Mk. 9:49; 12:33; Lk. 2:24; 13:1; Acts 7:42; 1 Cor. 10:18; Heb. 5:1; 7:27; 8:3; 9:9; 10:1, 5, 8, 11; 11:4). (4) The voluntary substitutionary spiritual and physical deaths of the humanity of Christ in hypostatic union operating according to His self-imposed kenosis (Eph. 5:2; Heb. 9:23; 10:12, 26). (5) The church age believer’s spiritual sacrifice in time (experiential sanctification) through the application of the Word of God (Rom. 12:1; Phlp. 2:17; 4:18; Heb. 13:15-16; 1 Pet. 2:5). (6) Financial and material aid given by the Philippians to Paul (Phlp. 4:18).
In Romans 12:1, the noun *thusia* means “sacrifice” and is used in relation to the justified sinner offering his or her physical body to the Father as a sacrifice.

Behm makes an insightful comment with regards to *thusia*, he writes, “In his (Paul’s) attempt to portray the nature of the Christian life he chooses metaphors from the sphere of the sacrificial cultus. Because they have known the mercy of God, Christians are to bring sacrifices of thanksgiving. That is to say, they themselves, in all the vitality of a being which is determined by God, are to give themselves to God, to live for Him as He would have it. This is their *logike-latreia*, Rm. 12:1. All that faith does (cf. Gal. 5:6), whether it be ministry in the spread of the Gospel (Phlp. 2:17b; cf. 16a; also the apostle’s own work and calling, Rm. 15:16; Phlp. 2:17a; 2 Tm. 4:6), or the giving of material assistance (Phlp. 4:18), becomes *thusia* and *leitourgia*. Life is a sacrifice—the direct opposite of the offering of the life of another in cultic sacrifice. We are in much the same sphere as Paul’s thinking when it is said in First Peter that Christians are a holy priesthood (-*ierateuma*) which is ordained, *anenegkai-pneumatikas thusias euprosdektous theo dia Iesou Christou* (2:5). The gifts which Christians bring, and whose acceptance by God is guaranteed by Christ, are no longer cultic offerings in the true sense. They are spiritual offerings. That is, they have the nature of the Spirit of God who works in Christians. A life which is received from God is offered back to God (cf. 1:15)” (Theological Dictionary of the New Testament volume 3, page 184-185).

As we noted in our study of the noun *soma*, “bodies” the noun *thusia*, “sacrifice” is functioning as the “object” in an object-complement double accusative construction. The accusative form of the noun *thusia*, “sacrifice” functions as the “complement” in this object-complement double accusative construction. This means that *thusia*, “sacrifice” is complementing the accusative form of the noun *soma*, “bodies” in that it predicates or affirms something about it. This indicates that the Roman Christians’ offering their physical bodies to God on the basis of the merciful acts on their behalf was a sacrifice that was holy and acceptable to God. Usually, this construction can be translated with “as,” “to be,” or “namely” between the two accusatives. Therefore, we will translate *thusia*, “as a sacrifice.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies as a sacrifice...”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Living” is the accusative feminine singular present active participle form of the verb *zao* (ζάω) (dzah-o), which is a reference to the believer experiencing eternal life and is not referring to human existence since the justified sinner is only
acceptable to God when he or she is experiencing eternal life. It speaks of the believer experiencing eternal life by appropriating by faith the teaching of the Spirit in the Word of God that they have been crucified, died and buried with Christ and also raised and seated with Christ. Experiencing eternal life is the result of the believer considering himself or herself dead to the sin nature and alive to God. Paul taught extensively on this subject in Romans 6.

In Romans 6:1-2a, Paul emphatically rejects the idea that a Christian living under the dominion of the sin nature accentuates the grace of God.

Romans 6:1-2a, “Therefore, what is the conclusion that we are forced to? Should we persist in living under the dominion of the sin nature in order that grace might increase? Absolutely not!”

In Romans 6:1-2a, Paul emphatically rejects the idea that a Christian living under the dominion of the sin nature accentuates the grace of God.

Romans 6:1-2a, “Therefore, what is the conclusion that we are forced to? Should we persist in living under the dominion of the sin nature in order that grace might increase? Absolutely not!”

In Romans 6:1-2a, Paul emphatically rejects the idea that a Christian living under the dominion of the sin nature accentuates the grace of God.

Romans 6:2, “Absolutely not! We, who are indeed of such character and of a particular class of individuals, have died with reference to the sin nature, how shall we still live under its dominion?”

In Romans 6:3, he speaks of the justified sinner being identified with Christ in His spiritual death so as to solve the believer’s problem of being spiritually dead.

Romans 6:3, “Or, are some of you in a state of ignorance concerning the fact that all of us who have been identified with Christ, who is Jesus, have been identified with His spiritual death?”

Then, in Romans 6:4, he speaks of the justified sinner being identified with Christ in His physical death so as to solve the problem of possessing a sin nature.

Romans 6:4, “Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life.”

In Romans 6:5, the apostle teaches that the justified sinner is identified with Christ in His resurrection in order that the believer might receive a resurrection body like the last Adam, Christ so as to replace his sinful body.

Romans 6:5, “Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical
death. Of course, we believe this is true. Then, certainly, we will also be united with Him, conformed to His resurrection.”

In Romans 6:6, we studied that the believer’s old Adamic sin nature has been crucified at the Cross in order that it might be deprived of its power so that the believer might not be its slave.

**Romans 6:6**, “This we are very familiar with through instruction, namely, that our old man was crucified with Him in order that the sinful body would be deprived of its power with the result that we are no longer in a perpetual state of being slaves to the sin nature.”

Romans 6:7 teaches that the believer is freed from the tyranny of the indwelling old Adamic sin nature because he has died with Christ as a result of having been identified with Christ in His physical death through the baptism of the Holy Spirit.

**Romans 6:7**, “For you see the one who has died is freed from the power of the sin nature.”

Paul instructs the Roman believers in Romans 6:8 that since they have died with Christ through the baptism of the Spirit, they will as a certainty, in the future, at the resurrection, i.e. rapture of the church live with Christ in the sense that they will receive a resurrection body like Christ.

**Romans 6:8**, “Now, as previously stated, if and let us assume that it is true for the sake of argument that we have died with Him. Of course, we have already established that this is true. Then, we do have this absolute confidence that we, as a certainty, will in the future also live with Him.”

Then, in Romans 6:9, he teaches that physical death no longer has dominion over Jesus Christ because He has been raised from the dead. The implication is that if physical death no longer has any control over Christ, then neither does the sin nature have dominion over the believer.

**Romans 6:9**, “Because we know for certain, namely that because Christ was raised from the dead ones, He can never again, as an eternal spiritual truth, die. Death can never again, as an eternal spiritual truth, have dominion over Him.”

Paul in Romans 6:10 instructs the believers in Rome that the Lord Jesus Christ died physically for the destruction of the sin nature but now lives to God.

**Romans 6:10**, “For you see, the physical death that He died, He died for the destruction of the sin nature once and for all but the life that He now lives, He lives forever for the benefit of God the Father.”

In Romans 6:11, Paul commands his readers to regard themselves as dead with respect to the sin nature but alive with respect to God in union with Christ Jesus.

**Romans 6:11**, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual
truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

In Romans 6:11, the verb *logizomai* means, “to hold a view or have an opinion with regard to something as a result of a process of reasoning.” It means that Paul wants the Roman believers to “hold the view or opinion of themselves” that they are dead to the sin nature and alive to God “as a result of reasoning” from his teaching in Romans 6:1-10 that they have been identified with Christ in His crucifixion, death, burial and resurrection.

In Galatians 2:20, Paul reveals that he applied this principle to himself and appropriated the death and resurrection of Christ by means of faith in the Son of God.

*Galatians 2:20,* “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

In Romans 6:11, the adjective *nekros* refers to the state of being physically dead since in context, the word is used in reference to believer’s being commanded by Paul to appropriate by faith the an eternal spiritual truth that they have died physically with Christ.

The verb *zao,* “those who are, as an eternal spiritual truth, alive” refers to the manner in which a person behaves or conducts himself in relationship to the Father. It refers to the justified sinner conducting himself in a manner that is consistent with his new position in Christ in which he has died with Christ and has been raised with Him. It implies that the believer is to appropriate by faith the teaching that he is identified with Christ in His resurrection, which is called, “current positional truth” meaning that when Christ rose from the dead, God considers the justified sinner to have done so as well.

Like “retroactive positional truth,” “current positional truth” is the result of the baptism of the Spirit. The verb *zao* speaks of the believer appropriating by faith the teaching that he has been crucified, died and has been buried with Christ as well as raised with Christ, which results in the believer experiencing eternal life. The word refers to the believer experiencing his new position in Christ by appropriating faith the teaching that he has died and has been raised with Christ.

The prepositional phrase *en Christo Iesou,* “in union with Christ who is Jesus” means that the Christian is “identified with” with Christ. This means that at the moment of salvation, the omnipotence of God the Holy Spirit causes the believer to become identical and united with Christ and also ascribes to the believer the qualities and characteristics of Christ.

This prepositional phrase denotes what God has done for the church age believer and His viewpoint of the church age believer. He views the believer as He views His Son and does “not” view the believer according to his sins and
transgressions and former manner of life prior to salvation. This is because the justified sinner is now under the headship of Christ rather than Adam’s headship. Therefore, this prepositional phrase denotes the believer under the headship of Christ.

The prepositional phrase *en Christo*, “in union with Christ” is a reminder to the Christians as to what God has done for them through the baptism of the Holy Spirit and it denotes His viewpoint of the church age believer. It summarizes the doctrine of positional truth and the justified sinner’s union and identification with Christ in His crucifixion, His spiritual and physical deaths and His resurrection, which underlies Paul’s teaching in Romans 6:1-10. Therefore, this prepositional phrase denotes the believer’s intimate, eternally secure position because of his union and identification with Christ.

Then, in Romans 6:12, Paul prohibits the believers in Rome from letting the sin nature reign as king in their bodies with the result that they obey its lusts.

**Romans 6:12**, “Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts.”

In Romans 6:13a, Paul prohibits the Roman believers from placing the members of their bodies at the disposal of the sin nature as instruments of unrighteousness and commands them instead to place the members of their body at the disposal of the Father as instruments of righteousness. Then, in Romans 6:13b, he commands the believers in Rome to place the members of their body at the disposal of the Father as instruments of righteousness.

**Romans 6:13**, “Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”

Paul teaches the believers in Rome in Romans 6:14 that the sin nature is not to be their master since they were no longer under law, but under God’s grace.

**Romans 6:14**, “For the sin nature, will, as a certainty, never again, have dominion over all of you for all of you, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace.”

In Romans 6:15, in response to any possible misconceptions regarding his teaching in Romans 6:14 by those Jews who insist that the Law is necessary to restrain sin and those Christians who might erroneously conclude that grace is a license to sin, Paul emphatically rejects any idea that grace is a license to sin.
Romans 6:15, “What shall we conclude then? Should we commit an act of sin because we, as an eternal spiritual truth, are by no means under the authority and dominion of the Law but rather under the authority and dominion of grace? Absolutely not!”

Romans 6:16 emphasizes that there is no compromise with sin now that the Christian is no longer under the Law but under God’s grace policy. He is either a slave to the sin nature, which results in temporal spiritual death, i.e. loss of fellowship with God or he is a slave to obedience to the Father’s will, which results in the believer experiencing the divine righteousness imputed to him the moment he exercised faith in Jesus Christ as Savior.

Romans 6:16, “Are you totally unaware concerning this fact, namely that the one whom you desire to place yourselves at the disposal of as slaves for obedience, you will be slaves for the benefit of this one whom you desire to obey, either the sin nature resulting in temporal spiritual death or obedience to the Father’s will resulting in righteousness?”

In Romans 6:17, Paul thanks God the Father because the Roman believers were once perpetual slaves to the sin nature but then they obeyed the gospel and as a result were delivered positionally from the tyranny of the sin nature.

Romans 6:17, “But now, thank God! Because all of you were once in a perpetual state of being slaves to the sin nature but then all of you obeyed from the heart that particular doctrinal standard with respect to which all of you were taught.”

Then, in Romans 6:18a, he teaches the Christians in Rome that they were freed from the sin nature through their obedience to the gospel. He teaches in Romans 6:18b that they were enslaved to God through their obedience to the gospel.

Romans 6:18, “And also, because having been set free from the tyranny of the sin nature, all of you became slaves of righteousness.”

In Romans 6:19, the apostle Paul commands the believers in Rome to present the members of their bodies as slaves to righteousness just as they presented the members of their bodies as slaves to impurity and lawlessness prior to being declared justified through faith in Christ.

Romans 6:19, “I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now!”
Then, in Romans 6:20, Paul explains why the Roman Christians should obey the command to place their members as slaves at the disposal of and with respect to God who as to His nature is righteousness.

**Romans 6:20**, “For you see, when all of you were once in a perpetual state of being slaves to the sin nature, all of you were in a perpetual state of being free with respect to righteousness.”

Next, in Romans 6:21, Paul poses a rhetorical question to the Christians in Rome reminding them that prior to their conversion to Christianity that their actions of which they now were ashamed only served to perpetuate their status of being spiritually dead.

**Romans 6:21**, “Therefore, what benefit were all of you at that time in a perpetual state of possessing because of those things, which all of you are now at the present time ashamed of? In fact, the result produced by these things is, as an eternal spiritual truth spiritual death.”

Then, the apostle Paul in Romans 6:22 teaches that because the Roman Christians have been freed from the sin nature and enslaved to God, the benefit that they now possess is that of being a servant of God rather than the sin nature, which results in sanctification and eternal life.

**Romans 6:22**, “But now, at the present time, because all of you have been set free from the tyranny of the sin nature and because all of you have become slaves to God the Father all of you at the present time possess your benefit (of being a servant of God) resulting in sanctification and the result, eternal life.”

Romans 6:23, Paul teaches that the wages of sin is spiritual death resulting in physical death and ultimately the second death in the eternal lake of fire but the free gift of God is eternal life in Christ Jesus our Lord.

**Romans 6:23**, “For you see the sin nature pays out spiritual death however God the Father graciously gives eternal life in the Person of Christ, who is Jesus, our Lord.”

In Romans 8:1-14, Paul teaches that the believer can experience eternal life by being occupied in his thinking with the teaching of the Holy Spirit. In Romans 8:1-27, Paul is teaching regarding the Spirit’s work on behalf of the Christian as related to his sanctification.

In Romans 8:1, Paul assured his Christian readers in Rome that there is never any condemnation, none whatsoever for them because of their union with Jesus Christ.

**Romans 8:1**, “Therefore, there is now, as an eternal spiritual truth, never any condemnation, none whatsoever for the benefit of those in union with Christ who is Jesus.”
Next, in Roman 8:2, he taught the Christians in Rome that the life-giving Spirit’s authoritative power, by means of Christ Jesus, has set them free from the authoritative power of the sin nature as well as spiritual death’s.

**Romans 8:2,** “Because, the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ, who is Jesus, has set you free from the sin nature’s authoritative power as well as spiritual death’s.”

Then, in Romans 8:3, Paul “explains how” or presents the “reason why” the life-giving Spirit’s authoritative power, by means of (the death and resurrection of) Christ Jesus has set them free from the sin nature’s authoritative power as well as spiritual death’s.

The first statement in this passage teaches that the Law was unable to deliver sinful humanity from the sin nature and real spiritual death. Then, we read in this verse where the Spirit was able to set the Christian free from the sin nature and real spiritual death because the Father executed the sin nature through Christ’s physical death.

**Romans 8:3,** “Because with reference to the Law’s inability in which it was always powerless through the flesh, God the Father accomplished by sending His own Son in the likeness of sinful flesh. In fact, with regards to the sin nature, He (the Father) executed the sin nature by means of His (Son’s) human nature.”

Romans 8:4 teaches that the Father’s purpose for sacrificing His Son on the Cross was so that the righteous requirement of the Law would be fulfilled in an experiential sense in those Christians who are not conducting their lives in submission to the sin nature but in submission to the Spirit.

**Romans 8:4,** “In order that the Law’s righteous requirement would be fulfilled in us, those of us who are not, as an eternal spiritual truth, conducting our lives in submission to the flesh but rather in submission to the Spirit.”

Then, in Romans 8:5, Paul teaches that those Christians who are in submission to the sin nature, occupy their minds with the desires of the sin nature whereas those who are in submission to the Spirit occupy their minds with desires of the Spirit.

**Romans 8:5,** “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit.”

Paul in Romans 8:6 teaches that the mind-set produced by the sin nature is temporal spiritual death, i.e. loss of fellowship with God whereas the mind-set produced by the Spirit is life, i.e. experiencing eternal life and peace.
Romans 8:6, “In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

In Romans 8:5-6, Paul taught that when the believer is preoccupied in his or her thinking with the godly desires produced by the Spirit, which would produces in them a mind-set, which gives them the capacity to obey the Law, then they are under the influence of the Spirit or filled with the Spirit. Paul teaches in Romans 8:5-6 that the believer whose mental attitude is produced by the sin nature as a result of being preoccupied with the desires produced by the sin nature will experience loss of fellowship with God. While on the other hand, the believer whose mental attitude is produced by the Spirit as a result of being preoccupied with the desires produced by the Spirit will experience eternal life and peace and thus fellowship with God.

Paul in Romans 8:5-6 is in effect, describing how to be filled with the Spirit, which is commanded of the believer in Ephesians 5:18.

Ephesians 5:18, “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.”

Then, in Romans 8:7, he teaches that the mind-set produced by the sin nature is antagonistic toward God and has no capacity to obey His Law.

Romans 8:7, “Because, the mind-set produced by the flesh is, as an eternal spiritual truth antagonistic towards God for you see, it never, as an eternal spiritual truth, permits itself to be subjected to God’s Law because it, as an eternal spiritual truth, does not even have the capacity to do so.”

Next, in Romans 8:8, Paul teaches that those in bondage to the flesh, i.e. the sin nature can never please God.

Romans 8:8, “Furthermore, those who at any time exist in the state of being in bondage to the flesh, as an eternal spiritual truth can never please God.”

In Romans 8:9, Paul teaches that the Christian is not in bondage to the sin nature in a positional sense but rather in subjection to the authority of the Spirit and is indwelt by the Spirit in contrast to the unbeliever who is not.

Romans 8:9, “However, all of you, without exception are, absolutely not, as an eternal spiritual truth, existing in the state of being in bondage to the flesh but rather in subjection to the authority of the Spirit, if in fact-and let us assume that it is true for the sake of argument the Spirit, who is God does dwell in all of you. Of course, He does. However, if, and let us assume that it is true for the sake of argument anyone does not possess at all the Spirit proceeding from Christ, then this one, as an eternal spiritual truth, by no means belongs to Him.”
Paul teaches in the protasis of a first class condition that appears in Romans 8:10 that the Christian is indwelt by Christ. Then, in the apodasis, he teaches that while on one hand, the Christian’s body is dead due to the sin nature but on the other hand, the Spirit is life and peace because of imputed righteousness.

Romans 8:10, “However, if, and let us assume that it is true for the sake of argument Christ does, as an eternal spiritual truth, exist in all of you. Of course, He does! Then, on the one hand, the body is, as an eternal spiritual truth dead because of the sin nature while on the other hand, the Spirit is, as an eternal spiritual truth, life in all of you because of righteousness.”

Next, Paul in Romans 8:11 teaches that the Spirit who raised Jesus from the dead will also give life to the Christian’s mortal body through the Spirit who indwells the Christian.

Romans 8:11, “However, if, and let us assume that it is true for the sake of argument the Spirit, proceeding from the One (the Father) who raised the unique Person of Jesus from the dead ones, does dwell in all of you. Of course, He does! Then, the One (the Father) who raised Christ from the dead ones, will also give life to your mortal bodies through His Spirit who does permanently dwell in all of you.”

Paul in Romans 8:12, Paul teaches that the Christian is by no means obligated to live in submission to the flesh.

Romans 8:12, “Indeed, therefore, spiritual brothers, we, as an eternal spiritual truth, are debtors, by no means to the flesh, that is, a lifestyle in submission to the flesh.”

Then, in Romans 8:13a, Paul teaches that the Christian, who submits to his flesh, will lose fellowship with God. Whereas, in Romans 8:13b, he teaches that if by the Spirit, the Christian puts to death the deeds of the sin nature, then he will live and experience fellowship with God.

Romans 8:13, “Because, if, and let us assume that it is true for the sake of argument, you, at any time, live in submission to the flesh, then, you will certainly die. However, if and let us assume that it is true for the sake of argument by means of the omnipotence of the Spirit, you, at any time, put to death the actions produced by the body, then, you will certainly cause yourself to live.”

Now, in Romans 8:13, Paul is teaching that by means of the omnipotence of the Spirit, the believer receives the capacity to put to death the deeds of the body. The Spirit empowers the believer through the Word of God to put to death the deeds of the body. The omnipotence of the Spirit is exercised through the Word of God. Therefore, the believer appropriates the omnipotence of the Spirit by exercising faith in what the Spirit says to the believer through the communication of the Word of God.
The specific teaching of the Spirit in the Word of God that the believer must appropriate by faith in order to receive the capacity to put to death the deeds of the body appears in Romans 6. Therefore, when Paul says that by means of the Spirit, the Christian is to put to death the deeds of the body, he means that if the Christian appropriates the power of the Spirit by exercising faith in the Spirit’s teaching in Romans chapter 6, then he will be able to put to death the deeds of the body.

The Christian who obeys the Spirit’s teaching in Romans 6:11 and by faith considers himself or herself dead to the sin nature but alive to God will be able to put to death the deeds of the body. So the power of the Spirit is appropriated by the Christian through faith in what the Spirit says in Romans chapter six that the Christian has been identified with Christ in His death and resurrection. Only then will the Christian have the capacity to put to death the deeds of the body.

The believer can experience his sanctification and the victory over and deliverance from sin, Satan and his cosmic system through the omnipotence of the Spirit. The Christian does this by appropriating by faith the teaching of the Spirit in the Word of God that he has been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

The desire of the Holy Spirit is that the Christian be preoccupied with His teaching that the Christian has been crucified, died, buried, raised and seated with Christ. This constitutes being filled with the Spirit or more accurately fully influenced by the Spirit. Therefore, to be preoccupied with one’s position in Christ, which Paul commands in Colossians 3:1-4, is equivalent to being preoccupied with the desires of the Spirit.

So the Christian receives the power or capacity to put to death the deeds of the body by appropriating the omnipotence of the Spirit by exercising faith in the teaching of the Spirit in Romans 6 that the Christian has been crucified, died, buried and raised with Christ.

The verb thanatoo in Romans 8:13 is used in a figurative sense and means, “to be put to death.” The word refers to the Christian “putting to death” the deeds of the body by appropriating by faith the omnipotence of the Spirit by exercising faith in His teaching that the Christian has been crucified, died, buried and raised with Christ. Therefore, the verb refers to the exercise of the Christian’s volition in exercising faith in the Spirit’s teaching in the Word of God that he has been identified with Christ in His death and resurrection, which was accomplished through the baptism of the Spirit. This faith manifests itself in the Christian through his obedience to the Spirit’s teaching in the Word of God that he has been identified with Christ in His death and resurrection. This faith also provides the Christian with the capacity or power for him to obey the Spirit’s teaching that he has been identified with Christ in His death and resurrection so that he puts to
death the deeds of the body and experiences deliverance from the bondage to the sin nature.

Paul calls putting to death the deeds of the body considering oneself dead to the sin nature and alive to God.

_Romans 6:11_, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

He also calls putting to death the deeds, not letting the sin nature reign in your mortal body.

_Romans 6:12_, “Therefore, do not make it a habit to let the sin nature reign as king in your mortal body with the result that you habitually obey its lusts.”

Putting to death the deeds of body involves not placing the members of one’s body at the disposal of the sin nature as instruments of unrighteousness and instead to placing the members of one’s body at the disposal of the Father as instruments of righteousness.

_Romans 6:13_, “Nor, all of you place the members of your body at the disposal and benefit of the sin nature as instruments, which produce unrighteousness but rather I solemnly charge all of you to place yourselves at the disposal and benefit of God the Father as those who are, as an eternal spiritual truth, alive from the dead ones and in addition your members as instruments, which produce righteousness for the benefit of God the Father and do it now!”

Putting to death the deeds of the body involves presenting the members of one’s body as slaves to righteousness.

_Romans 6:19_, “I am speaking according to your human frame of reference because of the weakness, which is your flesh. Therefore, just as all of you placed your members as slaves at the disposal of and with respect to that which is impurity and in addition with respect to that which is lawlessness resulting in further lawlessness, in the same way, now, I solemnly charge all of you to place your members as slaves at the disposal of and with respect to righteousness resulting in sanctification and do it now!”

Paul refers to this putting to death the deeds of the body in Galatians 5:24 where he calls it crucifying the flesh.

_Galatians 5:24_, “Now those who belong to Christ Jesus have crucified the flesh with its passions and _desires_.”

Lastly, in Romans 8:14, Paul teaches that the Sons of God are led by the Spirit of God.
Romans 8:14, “Because, all of us who are, as an eternal spiritual truth, led by means of the Spirit, who is God, these are, as an eternal spiritual truth, God’s sons.”

Therefore, the verb zao in Romans 12:1 is a reference to the believer experiencing eternal life by considering himself or herself to be crucified, died, buried, raised and seated with Christ. This word indicates that Paul desires that his readers apply what he taught in Romans 6:11. Paul calls putting to death the deeds of the body considering oneself dead to the sin nature and alive to God.

Romans 6:11, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

Zao refers to appropriating by faith one’s position in Christ. It refers to the justified sinner conducting himself in a manner that is consistent with his new position in Christ in which he has died with Christ and has been raised with Him. It implies that the believer is to appropriate by faith the teaching that he is identified with Christ in His resurrection, which is called, “current positional truth” meaning that when Christ rose from the dead, God considers the justified sinner to have done so as well.

The verb zao functions as a “predicate participle” rather than an “attributive participle.” This is indicated by the fact that the adjectives that follow, hagios, “holy” and euarestos, “acceptable” are also predicate, thus making the statement more emphatic than an attributive adjective would (See Wallace, Greek Grammar Beyond the Basics, pages 618-619).

The word also functions as a predicate accusative meaning that it is affirming something about the noun thusia, “sacrifice.” This indicates that Paul desire that his readers apply his teaching in Romans 6:11 to consider themselves dead to the sin nature but alive to God. In other words, he desires that they appropriate by faith the Spirit’s teaching through him that they have been crucified, died, buried, raised and seated with Christ. Paul desires that his Christian readers in Rome make the assertion about themselves, namely that they are dead to the sin nature and the Law but alive to the Father. In other words, he wants the Roman believers to make another assertion about themselves that they are alive solely for the glory of the Father.

The present tense is “stative” and the active voice is as well indicating that Paul desires that his Christian readers in Rome offer their physical bodies to the Father as a sacrifice by considering themselves dead to the sin nature but alive to God. In other words, on the basis of the merciful acts of God on their behalf, they are to reciprocate and offer their bodies as a sacrifice to God by appropriating by faith
their new position in life so as to experience eternal life. We will translate the verb *zao* “alive.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies as a sacrifice-alive…”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Holy” is the accusative feminine singular form of the adjective *hagios* (ἁγίος).

There is no certain etymology for *hagios*. *Hagios* refers to “a person or thing that has been set apart as sacred or consecrated to God.” It is not found in Homer or in the writers of the Greek tragedies.

The word appears predominately among the Hellenistic writers. It is first found in Herodotus where uses it to describe the temple of Venus in the district Prosopitis (The History 2.41).

*Hagios* is used of sanctuaries (Dem. 59, 77). The Hellenistic inscriptions confirm this usage, particularly for oriental sanctuaries. Aristotle employs the word to describe an oath (Mirabilia 834b 11). Aristophanes calls people *hagios* (Birds 522).

The word was used as epithet describing oriental gods such as Isis, Serapis, and Baal and was transferred over to the Greek gods as well. Originally a cultic concept connected with the mystery religions of ancient Greece.

*Hagios* was used by Aristophanes and Demosthenes with reference to the customs connected with the mystery religions in Greece. Demosthenes used it to describe the most beautiful and sacred things that are not accessible to the general public.

The Greeks used three different word groups to denote what is holy: (1) *heiros*, “what is set apart for the deity (2) *hosios*, “the obligation of service to a deity (3) *hagios*, “a person or thing set apart as consecrated to the deity.”

Both, *hagios* and *hasios* emphasized the duty in worshipping the holy. *Hagios* was used by the Greeks to denote the quality possessed by things and persons that could approach a divinity. It was one of five words used by the Greeks to describe their concept of holiness and is the only word used in the Bible to describe the biblical concept of holiness.

The basic idea of *hagios* among the Greeks was separation and consecration and devotion to the service of a deity. The Greeks used the word to describe things which have been “devoted to the gods, set apart for the gods for religious purposes only, consecrated to the gods.” It was used to describe people who are “devoted to the service of a god, separated to the service of the god.”
Liddell and Scott (Greek-English Lexicon, New Edition, page 9): (1) in good sense, sacred, holy; of things, sacred holy; of persons, holy, pure (2) in bad sense, accursed, execrable.

In the Septuagint, *hagios* is the equivalent for the different forms of the Hebrew term *qadhosh* (קדש), “holy.” The word was used in conjunction with Person of God (Lev. 20:3; 22:2; Ps. 33:21). It was used to describe Yahweh’s integrity or holiness. The word described His character and nature as well as His name and His people, Israel. It was used to describe the various articles of the Tabernacle and Temple along with the various offerings which spoke of Christ and His sacrifice. Anything that was set apart for God was considered *hagios* whether animals, people or things.

The Greek term of the Septuagint inherited the background of deep reverence and awe associated with the Holy God of Israel, and it retained all its cultic as well as ethical implications. The starting point for any understanding of holiness is the holiness of the Lord Himself. His perfect character and nature stands in contrast to sinfulness of His creatures.

The spiritual life and conduct of regenerate Israel demanded conformity to the will of God since God is perfection. The holiness or in other words, the perfect character and integrity of God are manifested in His plan of salvation and judgment. His perfect character and integrity is manifested by His faithfulness to the Covenants He has made with His people throughout the Old Testament dispensations.

The people of God through regeneration at the moment of salvation are made holy positionally by the omnipotence of God. The people are to walk in accordance with the fact that God has made them holy. They are to walk as those set apart to serve the Lord God exclusively.

Also, in a very unique way the Word of the Lord is holy since it reveals His perfect character and integrity that is hidden in the essence of God. This thought pervades Judaism which readily holds the Scripture to be holy (1 Macc. 12:9).

The Spirit is described as holy (Ps. 51:11) since He is a member of the Trinity. The Messiah is called “the Holy One of God” (Ps. 16:10 [LXX 15:10]).

The following were described as set apart or holy to the Lord in the OT: (1) all firstborn of people as well as animals (Nm. 3:13). (2) individuals (Jer. 1:5). (3) offerings (Ex. 29:33). (4) tabernacle and temple (Ex. 28:29; 1 K. 9:3; 2 Ch. 35:5). (5) articles and utensils used by the priests (Ex. 30:25-29; 1K. 8:4 [LXX 3 K. 8:4]). (6) high priest’s garments (Ex. 28:2).

The adjective *hagios* is employed extensively in the Greek New Testament appearing 230 times. The same concepts expressed by *hagios* in classical Greek and the Septuagint are expressed in the Greek New Testament.
**Hagios** in the New Testament is used to describe God’s holiness or in other words His perfect character and integrity. Therefore, it is used to describe the individual members of the Trinity.

God the Father is *hagios* (John 17:11; 1 Pet. 1; 15). Lord Jesus Christ is *hagios* (John 6:69; Luke 4:34). The Spirit is *hagios* (Matt. 1:18; Eph. 1:13; 4:30; Titus 3:5). The believers are described as *hagios* in numerous passages in the NT where the word is usually translated, “*saints*” (Col. 3:12; 1 Thess. 5:27; 1 Pet. 2:9; Heb. 3:1, etc.). The Scriptures are described as *hagios* (Rom. 1:2), and the apostles (Eph. 3:5; Rev. 18:20). Bible Doctrine is described as *hagios* (Jude 1:20).

Vine’s Expository Dictionary of Biblical Words, “**Hagios** is from the same root as *hagnos* (found in *hazo*, ‘to venerate’), fundamentally signifies ‘separated’ (among the Greeks, dedicated to the gods), and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred. (a) It is predicated of God (as the absolutely ‘Holy’ One, in His purity, majesty and glory): of the Father, e. g., Luke 1:49; John 17:11; 1 Peter 1:15,16; Rev 4:8; 6:10; of the Son, e. g., Luke 1:35; Acts 3:14; 4:27,30; 1 John 2:20; of the Spirit, e. g., Matt 1:18 and frequently in all the Gospels, Acts, Romans, 1 and 2 Corinthians, Ephesians, 1 Thes.; also in 2 Tim 1:14; Titus 3:5; 1 Peter 1:12; 2 Peter 1:21; Jude 20. (b) It is used of men and things (see below) in so far as they are devoted to God. Indeed the quality, as attributed to God, is often presented in a way which involves divine demands upon the conduct of believers. These are called *hagioi*, ‘saints,’ i. e., ‘sanctified’ or ‘holy’ ones. This sainthood is not an attainment, it is a state into which God in grace calls men; yet believers are called to sanctify themselves (consistently with their calling, 2 Tim 1:9), cleansing themselves from all defilement, forsaking sin, living a ‘holy’ manner of life, 1 Peter 1:15; 2 Peter 3:11, and experiencing fellowship with God in His holiness. The saints are thus figuratively spoken of as ‘a holy temple’, 1 Cor 3:17 (a local church); Eph 2:21 (the whole Church), cp. 5:27; ‘a holy priesthood,’ 1 Peter 2:5; ‘a holy nation,’ 2:9.

‘It is evident that *hagios* and its kindred words... express something more and higher than *hieros*, sacred, outwardly associated with God;... something more than *semnos*, worthy, honorable; something more than *hagnos*, pure, free from defilement. *Hagios* is... more comprehensive.... It is characteristically godlikeness’ (G. B. Stevens, in Hastings' Bib. Dic.). The adjective is also used of the outer part of the tabernacle, Heb 9:2 (RV, ‘the holy place’); of the inner sanctuary, 9:3, RV, ‘the Holy of Holies’; 9:4, ‘a holy place,’ RV; v. 25 (plural), of the presence of God in heaven, where there are not two compartments as in the tabernacle, all being ‘the holy place’; 9:8,12 (neuter plural); 10:19, ‘the holy place,’ RV (KJV, ‘the holiest’), neut. plural); of the city of Jerusalem. Rev 11:2; its temple, Acts 6:13; of the faith. Jude 20; of the greetings of saints, 1 Cor 16:20; of angels, e. g., Mark 8:38; of apostles and prophets, Eph 3:5; of the future heavenly Jerusalem, Rev
21:2, 10; 22:19. (Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers)

A Greek-English Lexicon of the New Testament and Other Early Christian Literature (pages 9-10): (1) adjective of things, in the cultic sense dedicated to God, holy, sacred, i.e. reserved for God and His service (2) holy=pure, perfect, worthy of God (3) of persons, of human beings consecrated to God, holy (4) of angels, holy (5) of Christ, holy (6) used as a pure substantive, what is holy (7) concrete sacrificial meat (8) sanctuary (9) the Holy One, of Christ (10) the holy ones of the angels (11) saints of Christians as consecrated to God (12) of other men especially close to God.

Greek-English Lexicon of the New Testament Based on Semantic Domains (volume 2): (1) pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human – ‘holy, pure, divine’ (page 745). (2) pertaining to being dedicated or consecrated to the service of God – ‘devout, godly, dedicated’ (page 539).

The New Thayer’s Greek-English Lexicon (pages 6-7): (1) properly reverend, worthy of veneration (2) set apart for God, to be, as it were, exclusively His (3) of sacrifices and offerings; prepared for God with solemn rite, pure, clean (4) in a moral sense, pure, sinless, upright, holy.

The Analytical Greek Lexicon Revised (page 3): (1) separate from common condition and use; dedicated (2) hallowed; used of things (3) the sanctuary; and of persons, saints, e.g. members of the first Christian communities (4) pure, righteous, ceremonially or morally; holy.

This is the seventh time that we have seen this word in our study of the book of Romans.

In Romans 1:2, the word was used to describe the Old Testament Scriptures.

Romans 1:1-2, “Paul, a slave owned by Christ who is Jesus, called as an apostle, set apart for the gospel originating from God, which He promised beforehand through His prophets in the Holy Scriptures.”

It was used by Paul to describe the believers in Rome.

Romans 1:7, “To those who are presently located in Rome, loved by God, set apart ones, elected to privilege: Grace to all of you and peace that originates from God our Father and the Lord Jesus who is the Christ.”

Hagios is used in Romans 5:5 to describe the third person of the Trinity, the Spirit.

Romans 5:5, “In fact, this confidence, as an eternal spiritual truth, never disappoints because God’s love is always being poured out within our hearts through the Holy Spirit who was given to us for our benefit.”

In Romans 7:12, the adjective hagios describes the Law as having been “set apart as sacred or consecrated to God or by God.”

©2009 William E. Wenstrom, Jr. Bible Ministries
Romans 7:12, “Therefore, indeed, the Law is, as an eternal spiritual truth holy. Furthermore, the tenth commandment is, as an eternal spiritual truth holy and in addition righteous as well as good.”

In this passage, the adjective describes the Mosaic Law as being set apart by God in order to reveal His will, purpose, and plan for mankind and to reveal who and what man is and who and what God is and what He has done for man through His Son Jesus Christ. Therefore, the adjective emphasizes that the writings of the Mosaic Law are divine in quality and character and in origin.

The adjective in Romans 9:1 is used to describe the Spirit as being inherently holy, thus it refers to the holiness of the Spirit, which refers to the absolute perfection of the Spirit’s character.

Romans 9:1, “I am speaking the truth in accordance with the code of Christ. I am by no means lying, while my conscience does confirm to me in accordance with the code of the Holy Spirit.”

In Romans 11:16, the adjective hagios appears twice in two metaphors. In the first metaphor it describes the first portion that is analogous to Abraham, as having been “set apart as sacred or consecrated to God or by God for His use exclusively.” In the second, it describes the root that is analogous to Abraham, as having been “set apart as sacred or consecrated to God or by God for His use exclusively.”

Romans 11:16, “Now, if, and let us assume that it is true for the sake of argument that the first portion is, as an eternal spiritual truth holy and of course, we agree it is because it is taught in the Scriptures, then the lump is, as an eternal spiritual truth also. Furthermore, if, and let us assume that it is true for the sake of argument that the root is, as an eternal spiritual truth holy and of course, we agree it is because it is taught in the Scriptures, then the branches are, as an eternal spiritual truth, also.”

In Romans 12:1, the adjective hagios means “holy” and refers to the believer experiencing sanctification.

“Sanctification” is a technical theological term for the believer who has been set apart through the baptism of the Spirit at the moment of salvation in order to serve God exclusively and is accomplished in three stages: (1) Positional (2) Experiential (3) Ultimate.

The “baptism of the Spirit” takes place exclusively during the dispensation of the church age and is accomplished at the moment of salvation when the omnipotence of the Spirit places the believer in a eternal union with Christ, thus identifying the believer positionally with Christ in His death, resurrection and session.

1 Corinthians 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”
“Baptized” is the verb *baptizo* (βαπτίζω), “to cause the believer to be identified with the Lord Jesus Christ.”

At the moment of salvation, the omnipotence of God the Holy Spirit causes the believer to become identical and united with the Lord Jesus Christ and also ascribes to the believer the qualities and characteristics of the Lord Jesus Christ.

“Positional sanctification” is the believer’s “entrance” into the plan of God for the church age resulting in eternal security as well as two categories of positional truth (1 Cor. 1:2, 30; 1 Pet. 1:2; 1 Thess. 5:23; Eph. 5:26-27; Heb. 2:11; 10:10; Acts 20:32; 26:18; Rom. 6:3, 8; 2 Thess. 2:13).

“Retroactive” positional truth is the church age believer’s identification with Christ in His death and burial (Romans 6:3-11; Colossians 2:12).

“Current” positional truth is the church age believer’s identification with Christ in His resurrection, ascension and session (See Ephesians 2:4-6; Colossians 3:1-4).

Colossians 3:1, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.”

In Romans 6:3-5, Paul teaches concerning both retroactive and current positional truth.

Romans 6:3-5, “Or, are some of you in a state of ignorance concerning the fact that all of us who have been identified with Christ, who is Jesus, have been identified with His spiritual death? Therefore, we have been buried with Him through baptism with respect to His physical death in order that just as Christ was raised from the dead ones through the glory of the Father, in the same way, we, ourselves will also walk in the realm of an extraordinary life. Therefore, if and let us assume that it is true for the sake of argument that we are entered into union with Him, conformed to His physical death. Of course, we believe this is true. Then, certainly, we will also be united with Him, conformed to His resurrection.”

“Positional sanctification”: (1) What God has done for the church age believer. (2) His viewpoint of the church age believer. (3) Sets up the potential to experience sanctification in time. (4) Provides the believer with the guarantee of receiving a resurrection body.

By positionally, I mean that God views the believer as crucified, died, buried, raised and seated with Christ since at the moment of salvation, the Holy Spirit placed the believer in union with Christ, identifying him with Christ’s crucifixion (Romans 6:6; Galatians 2:20), His death (Romans 6:2, 7-8; Colossians 2:20; 3:3), His burial (Romans 6:4; Colossians 2:12), His resurrection (Romans 6:5; Ephesians 2:6; Philippians 3:10-11; Colossians 2:12; 3:1) and His session (Ephesians 2:6; Colossians 3:1).

“Experiential sanctification” is the function of the church age believer’s spiritual life in time through obedience to the Father’s will, which is revealed by
the Spirit through the communication of the Word of God (John 17:17; Rom. 6:19, 22; 2 Tim. 2:21; 1 Pet. 3:15; 1 Thess. 4:3-4, 7; 1 Tim. 2:15).

2 Thessalonians 2:13, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

“Experiential sanctification” is the post-salvation experience of the church age believer who is in fellowship with God by confessing any known sin to the Father when necessary followed by obedience to the Father’s will, which is revealed by the Spirit through the Word of God.

1 John 1:9, “If any of us does at any time confess our sins, then, He (God the Father) is faithful and just with the result that He forgives us our sins and purifies us from each and every wrongdoing.”

1 John 2:5, “But, whoever, at any time does observe conscientiously His Word, indeed, in this one, the love for the one and only God is accomplished. By means of this we can confirm that we are at this particular moment in fellowship with Him.”

Sanctification is experienced by the believer who submits to the desires of the Spirit, which constitutes being filled with the Spirit, which is commanded of the Christian in Ephesians 5:18.

Romans 8:5-6, “For you see those who at any time exist in the state of being in submission to the flesh are, as an eternal spiritual truth, preoccupied with the things produced by the flesh. However, those in submission to the Spirit, the things produced by the Spirit. In fact, the mind-set produced by the flesh is, as an eternal spiritual truth temporal spiritual death. However, the mind-set produced by the Spirit is, as an eternal spiritual truth life as well as peace.”

Ephesians 5:18: “And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit.”

This obedience also constitutes obeying the command to let the Word of Christ richly dwell in your soul.

Colossians 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

This obedience enables the Spirit to reproduce the character of Christ in the believer.

Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”
Experiential sanctification is only a potential since it is contingent upon the church age believer responding to what God has done for him at the moment of salvation, therefore, only believers who are obedient to the Word of God will experience sanctification in time. It is obeying the command of Romans 6:11 to consider oneself dead to the sin nature and alive to God.

Romans 6:11, “In the same way, also, on the one hand, all of you without exception make it your habit to regard yourselves as dead ones with respect to the sin nature while on the other hand those who are, as an eternal spiritual truth, alive with respect to God the Father, in union with Christ, who is Jesus.”

The believer experiences sanctification by obeying the teaching of the Word of God, which states that the believer has been crucified, died, buried, raised and seated with Christ and which teaching is inspired by the Holy Spirit (See Romans 6).

“Ultimate sanctification” is the perfection of the church age believer’s spiritual life at the Rapture, i.e. resurrection of the church, which is the completion of the plan of God for the church age believer (1 Cor. 15:53-54; Gal. 6:8; 1 Pet. 5:10; John 6:40). It is the guarantee of a resurrection body and will be experienced by every believer regardless of their response in time to what God has done for them at salvation.

1 Corinthians 15:51-52, “Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.”

Sanctification is experiencing the holiness of God or in other words manifesting the character of God through one’s thoughts, words and actions.

1 Peter 1:14-16, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, ‘YOU SHALL BE HOLY, FOR I AM HOLY.’”

In Romans 12:1, the adjective hagios, “holy” refers to the believer experiencing sanctification indicating that Paul desires that his readers experience their sanctification by appropriating by faith their new position in Christ.

In Romans 12:1, the adjective hagios functions as a predicate accusative meaning that it is affirming something about the noun thusia, “sacrifice.” This indicates that Paul desires that his readers make the assertion about themselves that they are set apart exclusively to serve the Father, which is accomplished by appropriating by faith their position in Christ. We will translate hagios, “holy.”

Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful
acts produced by God the Father to offer your bodies as a sacrifice-alive, holy...”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Acceptable to God” is composed of the accusative feminine singular form of the adjective euarestos (εὐαρεστός) (yoo-ar-es-tos), “acceptable” and the articular dative masculine singular form of the noun theos (Θεός), “to God.”

The adjective euarestos is a compound word composed of the adverb eu, “well, good” and the verb aresko, “to strive to please, accommodate,” thus the word literally means “well-pleasing.”

Euarestos is often attested in inscriptions. This adjective was used in the papyri of the quality of goods and is found in classical literature as early as Pythagoras.

Liddell and Scott: (1) well-pleasing, acceptable (2) pleasant (3) choice (4) according to taste. (Greek-English Lexicon, New Edition, page 706)

Euarestos is employed 33 times in the Septuagint where it is used to denote what God (or a man) accepts as pleasing, acceptable and it can thus be an expression of full freedom. The adjective euarestos appears only 9 times in the Greek New Testament (Rm. 12:1-2; 14:18; 2 C. 5:9; Eph. 5:10; Phlp. 4:18; Col. 3:20; Tit. 2:9; Heb. 13:21).


The Analytical Greek Lexicon Revised, “well-pleasing, acceptable, grateful” (page 172).


Greek-English Lexicon of the New Testament Based on Semantic Domains, “pertaining to that which causes someone to be pleased – ‘pleasing to, pleasing’” (volume 2, page 300).

In the Greek New Testament, the adjective euarestos is often used with reference to the believer executing the Father’s will.

Except for Titus 2:9 where Paul exhorts slaves in the congregation of Titus to do that which is “acceptable” to their masters, euarestos is always used to describe that which is “acceptable” to God. In the context of Romans 14:18 that which is well-pleasing to God is operating according to the law of love (agape) meaning that the believer should not allow his freedom to cause an immature believer to stumble since Romans 13:10 states that love (agape) does not wrong to one’s neighbor.

Paul speaks of his desire in 2 Corinthians 5:9 as whether he lives or dies of being pleasing to the Lord in all that he thinks, says, and does. In Ephesians 5:10
Paul exhorts the Ephesian believers to learn what is pleasing to the Lord meaning learn what His will is and that is accomplished by learning the Word of God which reveals the will of God.

Paul employs the word in Philippians 4:18 to describe the Philippians gift to him while he was incarcerated during his first Roman imprisonment as “well-pleasing” to God since it was properly motivated from the application of divine love (agape). In Colossians 3:20 the apostle Paul commands Christian children to obey their parents since that is well-pleasing to the Lord. It is used once again as a synonym for performing the will of God in Hebrews 13:21 where Paul prays that God the Father will provide his readers with everything they need (i.e. knowledge from the Word of God and material aid) to perform the will of God.

Romans 12:2 states that which is well-pleasing to God is the renovation of one’s thought process meaning exchanging Satanic cosmic viewpoint for divine viewpoint as it is revealed in the Scriptures by the Holy Spirit.

In Romans 12:1, the adjective euarestos means “extremely pleasing” and is used with reference to the believer pleasing the Father by offering his body to the Father as a sacrifice by appropriating by faith the teaching of the Spirit in the Word of God, namely that he is crucified, died, buried, raised and seated with Christ.

This enables the believer to experience eternal life and sanctification. This sacrifice is extremely pleasing to the Father because it is offered up to Him in the power of the Spirit, which is accomplished by the believer who appropriates by faith his new position in Christ. It is extremely pleasing to the Father because it is according to the Father’s will that the believer appropriates by faith the Spirit’s teaching that the believer is crucified, died, buried, raised and seated with Christ.

The adjective euarestos functions also as a predicate accusative meaning that it is affirming something about the noun thusia, “sacrifice” or making an assertion about it. This indicates that the sacrifice of the bodies of the Romans believers, which is to be accomplished by appropriating their new position in Christ resulting in them experiencing eternal life and sanctification is “extremely pleasing” to the Father. We will translate euarestos, “extremely pleasing.”

The noun theos refers here to God the Father since the articular construction of this noun in the New Testament commonly signifies the first member of the Trinity. Further indicating that Father is in view is that the adjective euarestos, “well-pleasing” is used with reference to the will of the Father.

The word functions as a dative of advantage indicating that it is “for the benefit of” the Father when the believer appropriates by faith the Spirit’s teaching in the Word of God concerning his new position in Christ. It is a benefit to the Father because it brings glory to Himself. Therefore, we will translate theos, “beneficial to God the Father.”
Corrected translation thus far of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies as a sacrifice-alive, holy, extremely pleasing and beneficial to God the Father…”

Romans 12:1, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”

“Which is your spiritual service of worship” is composed of the articular accusative feminine singular form of the adjective logikos (λογικός) (log-ik-os), “which is spiritual” and the accusative feminine singular form of the noun latreia (λατρεία) (lat-ri-ah), “service of worship” and the genitive second person plural personal pronoun humeis (ὑμεῖς) (hoo-mice), “your.”

In classical Greek, the noun latreia first means service for reward and then means service, work, labor generally. The noun latreia appears in classical Greek from the fifth century B.C. usually referring to the “service” of a hired laborer or metaphorically, to the “business” or “duties” of everyday life (Liddell-Scott, page 1032). It also developed a religious significance as “service” to the Greek pantheon of gods in the forms of worship and offerings. It is this sense of the word that is picked up by the biblical writers.

Special note should be taken of the fact that latreia can be used for the worship of the gods as in Plato (Ap. 23c) and Plutarch (Adulat. 12 [II, 56e]). It is used of the cultic and ritual preparations for the reception of initiates in the worship of Isis.

In the Septuagint, latreia is used of service rendered to God and appears only 9 times, of which only 5 are canonical.

The word appears only five times in the Greek New Testament (John 16:2; Romans 9:4; 12:1; Hebrews 9:1, 6).

In Romans 9:4 and Hebrews 9:1 and 6, it is used of the “service” rendered by the Israelites in the tabernacle and temple that was connected to the worship of God.

In Romans 12:1, the noun latreia means “service” rendered to God. It does not mean “worship” itself but rather the service that pertains to the worship of God.

Worship is adoring contemplation of the Lord and is the act of paying honor and reverence to Him and affection for Him and flows from love and where there is little love, there is little worship. It is the loving ascription of praise to the Lord in gratitude and appreciation for who and what He is, both in Himself and in His ways and in His work on the Cross for us. It is the bowing of the soul and spirit in deep humility and reverence before the Lord.

The purpose for which the believer has been purchased out of the slave market sin is to serve the Lord and other members of His body and not self. The Lord Jesus Christ served us by redeeming us and by redeeming us, we as His purchased
possession, have been given the opportunity and the privilege of serving Him who is now our Master. The purpose of the Father placing the justified sinner in union with Christ through the baptism of the Spirit was so that they could serve Him.

The believer must function according to the love of God in order for his Christian service to be acceptable to God.

**Galatians 5:13-14,** “For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’”

Functioning according to the love of God is accomplished by applying the Lord Jesus Christ’s teaching to love one another self-sacrificially as He has loved us, which in turn enables the Holy Spirit to reproduce the characteristic of love that is inherent in the Lord Jesus Christ and the other members of the Trinity.

**John 13:34-35,** “A new commandment I give to you, that you self-sacrificially love one another, even as I have self-sacrificially loved you, that you also self-sacrificially love one another. By this all men will know that you are My disciples, if you have self-sacrificially love for one another.”

The only service that God the Father will accept and reward is that which is performed by means of the Spirit of God and the Word of God.

**Philippians 3:1-3,** “From now on, my brothers, all of you begin rejoicing and continue doing so because of the Lord: writing these same things for all of you is in fact never bothersome for me but safe for all of you. Beware of those dogs, beware of those evil workers, beware of the mutilation because we are the circumcision, those who are serving (God the Father) by means of the Spirit of God, who are priding themselves in the nature and doctrine of Christ Jesus, who have no confidence in the flesh.”

The manner in which the believer is to not only love God but also serve Him is with his entire being.

**Deuteronomy 10:12,** “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul.”

Christian service is directed toward both God and man with the former (serving God) acting as the motivation for the latter (serving man) (Eph. 6:5-9).

The Servant of the Lord, the Lord Jesus Christ is the perfect example of servanthood and the believer is to imitate His example of self-sacrifice in order to serve God.

Obedience to the will of God is essential in order to serve God (Col. 3:22-24). The slave who obeys his master’s will is serving his master.
The believer must possess a humble mental attitude and a servant’s mentality in order to serve God and this he acquires by learning and applying how the Lord Jesus Christ thinks which is revealed by the Holy Spirit through the Word of God (John 13:1-17). Every believer has been given a spiritual gift at the moment of salvation, which is designed to serve the body of Christ (1 Pet. 4:10-19).

The church has been given the spiritual gift of pastor-teacher in order to provide believers the necessary divine power (Word of God) to operate in their spiritual gifts (Eph. 4:12-16).

Christian service is not exclusive to the church. It can be performed at home, or on your job and in your marriage. Why is this the case? Because Christian service is any action that the believer performs while he is in fellowship with God and obedient to the Word of God, which in turn enables the believer to perform the will of God. The believer can serve God anywhere, anyplace and anytime when he adheres to this principle.

One must be motivated in order to accomplish anything in life. The same holds true in Christian service. One must be properly motivated in order to perform Christian service that is acceptable to God. Motivation is that which prompts a person to act in a certain way, the goal of one’s actions.

Christian service if it is to be acceptable to God must be motivated by our love for who and what God is, what He has done for us and the manner in which He loved us at the Cross.

Romans 5:6-8, “For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a Substitute for all of us.”

We noted earlier that in order for our service to be accepted by God, we must be in fellowship and obedient to the Word of God, which in turn enables the believer to perform the will of God. This is the first step because serving God runs deeper than this first step. Why should we serve God by being obedient to His will? Love!

Christian service if it is to be acceptable to God must be the response in the soul that is characterized by love for who and what God is, what He has done for us and the manner in which He loved us at the Cross. The believer who serves God with proper motivation will do so out of a heart of love and appreciation for God loving him in the manner in which He did at the Cross.

Since God the Father loved us so much that He was willing to sacrifice His Son and the Son loved us so much that He was willing to become a member of the human race and die for our sins on the Cross, it is only right that we should reciprocate in turn by serving God willingly, out of a heart of love and appreciation for Him loving us in the manner in which He did at the Cross.
Christian service is based upon the principle of reciprocal love, meaning that Christian service is the response by the believer to God self-sacrificially loving him in the manner in which He did at the Cross and reciprocating by self-sacrificially loving God in return and in the same manner.

The manner in which God loved us was through self-sacrifice. We as believers are to serve God by sacrificing our will and desires in order to fulfill the will and desire of God.

John 12:25-26, “He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.”

Christian service is the response of the believer’s whole being to the manner in which God loved him at the Cross. The believer must first learn who God is and how He loves us in order to love God the way that He wants to be loved in return and how He wants us to love others.

Matthew 11:29-30, “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light.”

Once the believer has learned how to love by imitating God, he then in turn can love himself and others. The believer must first love God before he can love himself and others, and consequently, the believer must first love God before he can serve God and others.

God’s love was expressed at the Cross-when He sacrificed His Son. The believer is to imitate God’s love by loving God and others sacrificially, thus, service on behalf of God and men must be based upon the self-sacrificial love of God, which serves as our motivation for Christian service and is to be directed toward both God and man. This is called in the Greek New Testament, agape love.

Christian service must be based upon the principle of agape (ἀγάπη), “divine-love,” which has 2 directions: (1) Vertical: Self-sacrificial love for God as motivation for Christian service. (2) Horizontal: Self-sacrificial love for all mankind in order to function in Christian service.

Mark 12:28-31, “One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, ‘What commandment is the foremost of all?’ Jesus answered, ‘The foremost is, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' The second is this, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these.’”
The believer who knows God can love and serve God the way that God wants to be loved and served, whereas the believer who does not know God cannot love and serve Him as He wants to be loved and served. We cannot love and serve God and others the way that God wants us to, unless we first learn how God loved and served us.

1 John 3:16-18, “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth.”

1 John 4:7-21, “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love. By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. By this we know that we abide in Him and He in us, because He has given us of His Spirit. We have seen and testify that the Father has sent the Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. We have come to know and have believed the love, which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. We love, because He first loved us. If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also.”

The love of God in which we are to operate toward others is described in other passages.

Romans 13:10, “Love does no wrong to a neighbor; therefore love is the fulfillment of the law.”

1 Corinthians 13:4-8, “Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails; but if
there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.”

Since the believer is to express self-sacrificial love towards both God and man, consequently, service has 2 directions: (1) Vertical: As an expression of self-sacrificial love toward God (2) Horizontal: As an expression of sacrificial love toward man.

Service Directed Toward God:

Deuteronomy 10:12, “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul.”

Joshua 22:5, “Only be very careful to observe the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul.”


Hebrews 9:11-14, “But when Christ appeared {as} a high priest of the good things to come, {He entered} through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?”

Hebrews 12:28-29, “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.”

Service Directed Toward Men:

Galatians 5:13, “For all of you were elected to freedom, brothers, only do not exploit this freedom for indulging the sin nature, but rather through divine-love be serving one another.”

Matthew 23:10-12, “Neither be addressed leaders because Christ is your one Leader. In fact, the greatest among you shall be your servant and whoever will promote himself shall be humbled.”

The believer must never perform any work of service for men but rather he must perform his service to men as unto the Lord.

Colossians 3:17, “Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.”
Ephesians 6:5-7, “Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. With good will render service, as to the Lord, and not to men.”

Colossians 3:22-24, “Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.”

The Lord Jesus Christ is the perfect example of servanthood that we are to imitate when serving God and each other. He is called the Servant of the Lord in the Old Testament.

Isaiah 52:13-53:12, “Behold, My servant will prosper, He will be high and lifted up and greatly exalted. Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men. Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand. Who has believed our message? And to whom has the arm of the LORD been revealed? For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. He was despised and forsaken of men, a man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; But the LORD has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, yet He did not open His mouth; Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered that He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will
prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; Because He poured out Himself to death, and was numbered with the transgressors; Yet He Himself bore the sin of many, and interceded for the transgressors.”

All precedence for Christian service during the church age is derived from the dispensation of the hypostatic union when the impeccable humanity of our Lord and Savior Jesus Christ in hypostatic union voluntarily denied Himself of the independent function of His deity in order to serve both God and man, which He accomplished with His substitutionary spiritual death on the Cross (Jn. 13:1-7).

Hebrews 10:7, “Then I (the deity of Christ, 2nd Person of the Trinity) said, ‘Behold, I have come (in the roll of the book it is written of Me) to do Your Will, O God (the Father).’”

The Lord Jesus Christ serves both God and man through His 3-fold offices: (1) Prophet: The Lord Jesus Christ served both God and man by revealing God and His will to man (Deut. 18:18; Isa. 42:11; Mt. 24:3-35; Acts 3:22-23). (2) Priest: The Lord Jesus Christ served both God and man by offering Himself as a sacrifice for sin and do so now by praying and interceding for believers at the right hand of the Father (Heb. 3:1-2; 4:15; 7:26; 9:13-14). (3) King: The Lord Jesus Christ serves both God and man by ruling justly over all creation (Mt 22:43-45; Jn 18:36-37; 1 Tim. 6:15-16; Rev. 19:11-16).

The believer is to imitate the servanthood of the Lord Jesus Christ.

Matthew 20:20-28, “Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him. And He said to her, ‘What do you wish?’ She said to Him, ‘Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left.’ But Jesus answered, ‘You do not know what you are asking. Are you able to drink the cup that I am about to drink?’ They said to Him, ‘We are able.’ He said to them, ‘My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.’ And hearing this, the ten became indignant with the two brothers. But Jesus called them to Himself and said, ‘You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.’”
Matthew 23:10-12, “Do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”

Ephesians 4:29-5:2, “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.”

Christian service is based upon obedience to the will of God as the will of God, is revealed by the Spirit of God through the communication of the Word of God. The believer, who is obedient to the Word of God, loves and serves God.

John 14:23-24, “Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.”

Romans 6:16-18, “Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.”

1 Peter 1:22-23, “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.”

Humility is the antithesis to arrogance. It is a mental attitude. Humility is characterized by obedience to the will of God. It is viewing oneself from God’s perspective, namely sinners saved by the grace of God. Humility is expressed by possessing a servant’s mentality. The humble believer will imitate the Lord Jesus Christ’s servant mentality and as a result perform acts of service for both God and man.

Proverbs 11:2, “When pride comes, then comes dishonor, but with the humble is wisdom.”
Proverbs 15:33, “The fear of the LORD is the instruction for wisdom, and before honor comes humility.”

Proverbs 18:12, “Before destruction the heart of man is haughty, but humility goes before honor.”

Matthew 23:10-12, “And do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”

John 13:1-17, “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded. So He came to Simon Peter. He said to Him, ‘Lord, do You wash my feet?’ Jesus answered and said to him, ‘What I do you do not realize now, but you will understand hereafter.’ Peter said to Him, ‘Never shall You wash my feet!’ Jesus answered him, ‘If I do not wash you, you have no part with Me.’ Simon Peter said to Him, ‘Lord, then wash not only my feet, but also my hands and my head.’ Jesus said to him, ‘He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’ For He knew the one who was betraying Him; for this reason He said, ‘Not all of you are clean.’ So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, ‘Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.”

Ephesians 4:1-2, “I therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another by means of divine-love.”

Philippians 2:1-11, “Therefore, if...and there is, any encouragement in Christ, if...and there is, any motivation from virtue-love, if...and there is, any fellowship through the Spirit, if...and there is, any compassionate affections.
Consummate this happiness of mine, namely that all of you may continue thinking the same by all of you possessing the same virtue-love, united in soul. All of you continue thinking the one thing. Never (thinking) according to inordinate ambition nor according to self-deception but with humility. All of you continue regarding each other as better than yourselves. Each stop being occupied with your own interests but rather the interests of others. Everyone continue thinking this (according to humility) within yourselves, which was also in (the mind of) Christ Jesus, Who although existing from eternity past in the essence of God, He never regarded existing equally in essence with God an exploitable asset. On the contrary, He denied Himself of the independent function of His deity by having assumed the essence of a slave when He was born in the likeness of men. In fact, although He was discovered in outward appearance as a man, He humbled Himself by having entered into obedience to the point of spiritual death even death on a Cross. For this very reason in fact God the Father has promoted Him to the highest-ranking position and has awarded to Him the rank, which is superior to every rank. In order that in the sphere of this rank possessed by Jesus every person must bow, celestials and terrestrials and sub-terrestrials. Also, every person must publicly acknowledge that Jesus Christ is Lord for the glory of God the Father.”

Colossians 3:12-13, “And so, as those who have been elected of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

James 1:9-10, “But let the brother of humble circumstances glory in his high position; and let the rich man glory in his humiliation, because like flowering grass he will pass away.”

James 4:6, “But He gives a greater grace. Therefore it says, ‘God is opposed to the proud, but gives grace to the humble.’”

James 4:10, “Humble yourselves in the presence of the Lord, and He will exalt you.”

1 Peter 3:8-9, “And in summation, all be of one attitude, sympathizing, self-sacrificially loving the royal family, compassionate, humble-minded, not rendering evil for evil, or insult for insult, but on the contrary, blessing, knowing that for this purpose you were elected that you should inherit a blessing.”

1 Peter 5:5-6, “You younger men, likewise, be subject to your elders (pastor-teachers); and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time.”
The Lord Jesus Christ taught His disciples the importance of being obedient servants of God. He taught His disciples to be profitable rather than unprofitable servants of God.

A profitable servant is obedient whereas the unprofitable servant is disobedient.

Matthew 24:47-51, “Truly I say to you that he will put him in charge of all his possessions. But if that evil slave says in his heart, ‘My master is not coming for a long time,’ and begins to beat his fellow slaves and eat and drink with drunkards; the master of that slave will come on a day when he does not expect him and at an hour, which he does not know, and will cut him in pieces and assign him a place with the hypocrites; in that place there will be weeping and gnashing of teeth.”

The phrase “weeping and gnashing of teeth” is found 7 times in the New Testament. It is used 3 times of the experience of unregenerate in the Lake of Fire and 4 times regarding the wasted opportunities to receive rewards by the regenerate in the kingdom of God.

The phrase “weeping and gnashing of teeth” in Matthew 24:47-51 and 25:14-30 is figurative, symbolic Oriental language, which evokes ideas of a severe rebuke followed by profound regret as a result of a wasted life of the regenerate and the context indicates that this is not a reference to hell.

The Orientals were much more expressive of grief, and strong images are used to portray it. They were much more demonstrative in expressing than we are here in Western civilization.

Strong phrases like “weeping and gnashing of teeth” portray extreme pictures to the Western mind which cause us to freight them with meanings such as “hell,” when all that is meant is strong remorse.

Matthew 25:14-30, “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. Immediately the one who had received the five talents went and traded with them, and gained five more talents. In the same manner the one who had received the two talents gained two more. But he who received the one talent went away, and dug a hole in the ground and hid his master's money. Now after a long time the master of those slaves came and settled accounts with them. The one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’ His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’ Also the one who had received the two talents came up and said, ‘Master, you entrusted two talents to me. See, I have gained two more talents.’ His master
said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.' But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. Therefore take away the talent from him, and give it to the one who has the ten talents.’ For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.”

Every believer will have to give an account of himself to the Lord at the Bema Seat Evaluation of the Church (1 Cor. 3:11-15). It is at this time that it will be determined by the Lord if the believer was an unprofitable or profitable servant during his life after salvation.

The profitable servant is a good steward whereas the unprofitable servant was a bad steward. A steward is a manager, not an owner. He is one who manages the property of another. God is the owner and we are the managers of the various stewardships He has given. This includes the whole of life, of course. But to be good stewards of His grace, we must know the precise areas of stewardship for which God is holding us accountable.

Scripture breaks this down into a number of areas. For instance, children are a gift from God and one of our most important stewardships.

Psalm 127:3-5, “Behold, children are a gift of the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them; They will not be ashamed when they speak with their enemies in the gate.”

According to the creation mandate of Genesis chapter one, we are also to be good stewards of His creation.

Genesis 1:27-28, “God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’”

The Scriptures teach that there are at least 4 areas of stewardship: (1) The stewardship of time—redeeming it for eternity. (2) The stewardship of talents—
discovering and developing our spiritual gifts and natural talents for the blessing of others and for God’s glory. (3) The stewardship of God’s truth—multiplying ourselves through evangelism and discipleship. (4) The stewardship of our treasures—laying up treasures in heaven through financial faithfulness.

Also, another essential item that every single believer in the Lord Jesus Christ must understand if he is to serve God is that he has given the spiritual gift of pastor-teacher to the church. He is described in Ephesians 4:16 as the “joint.” This joint metaphor is found in the book of Colossians as well as in Ephesians.

Colossians 2:18-19, “Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on {visions} he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.”

Every believer has been assigned to a pastor-teacher.

1 Peter 5:1-3, “Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.”

God has delegated authority to certain men in the body of Christ to exercise this authority. The spiritual growth of each individual believer is dependent upon that which the pastor-teacher provides, namely, the Word of God, which he is to communicate (Eph. 4:7-16). The believer learns how to serve through the information, namely the Word of God, which the pastor-teacher is to provide. He equips believer to serve by supplying the Word of God, which instructs them on how to serve.

Ephesians 4:11-16, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors-teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”
The pastor is to perform his service to the Lord and the body of Christ, willingly (1 Pet. 5:1-5). Every believer has been given a spiritual gift for the purpose of serving other members of the body of Christ.

The distribution of spiritual gifts was authorized by the Lord Jesus Christ as a result of His strategic victory over Satan at the cross during the dispensation of the hypostatic union, however, the actual appointment of the believer’s spiritual gift is made by God the Holy Spirit as per 1 Cor. 12:11.

Spiritual gifts are assignments of position within the body of Christ. Identification of one’s spiritual gift is a direct result of spiritual growth which can only be achieved through the consistent and persistent learning and applying of the Word of God which in turn enables the Holy Spirit to identify for you, your spiritual gift.

Maximum production of one’s spiritual gift is dependent upon maximum application of doctrine, which in turn enables the Holy Spirit to reproduce the character of Christ in the believer’s life resulting in service that is pleasing and acceptable to the Father.

1 Peter 4:1-11, “Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you; but they will give account to Him who is ready to judge the living and the dead. For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God. The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer. Above all, keep fervent in your love for one another, because love covers a multitude of sins. Be hospitable to one another without complaint. As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

Romans 12:1-11, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but
be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord."

1 Corinthians 12:1-28, “Now concerning spiritual gifts, brethren, I do not want you to be unaware. You know that when you were pagans, you were led astray to the mute idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God says, ‘Jesus is accursed’; and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills. For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. For the body is not one member, but many. If the foot says, ‘Because I am not a hand, I am not a part of the body,’ it is not for this reason any the less a part of the body. And if the ear says, ‘Because I am not an eye, I am not a part of the body,’ it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in
the body, just as He desired. If they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, ‘I have no need of you’; or again the head to the feet, ‘I have no need of you.’ On the contrary, it is much truer that the members of the body, which seem to be weaker are necessary; and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, so that there may be no division in the body, but that the members may have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. Now you are Christ's body, and individually members of it. And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.”


In Romans 12:1, the noun latreia functions as an accusative of simple apposition meaning that it stands appositive to the noun thusia, “sacrifice” indicating that both words are speaking of the Christian offering his body to the Father by appropriating his new position in Christ.


The most common meaning of the word in classical Greek is “reasonable, rational.” It was popular among the Greek philosophers such as Philo who used the word quite a bit for service that was dedicated in a spiritual sense (A Greek-
Logikos does not appear in the Septuagint and only appears twice in the Greek New Testament (Romans 12:1; 1 Peter 2:2).

A Greek-English Lexicon of the New Testament-Third Edition defines the word pertaining to being carefully thought through, thoughtful (page 598).

Louw and Nida define logikos, “pertaining to being genuine, in the sense of being true to the real and essential nature of something – ‘rational, genuine, true’” (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 2, page 675):

The New Thayer’s Greek-English Lexicon lists the following meanings for the word, “agreeable to reason, following reason, reasonable; worship which is rendered by the reason or soul [‘spiritual’]” (Page 379).

Analytical Greek Lexicon Revised lists the following, “pertaining to speech; pertaining to reason; in the NT, rational, spiritual, pertaining to the mind and soul.” (Page 249)

Vine commenting on the word in Romans 12:1, writes, “Logikos, pertaining to ‘the reasoning faculty, reasonable, rational,’ is used in Rom 12:1, of the service (latreia) to be rendered by believers in presenting their bodies ‘a living sacrifice, holy, acceptable to God.’ The sacrifice is to be intelligent, in contrast to those offered by ritual and compulsion; the presentation is to be in accordance with the spiritual intelligence of those who are new creatures in Christ and are mindful of ‘the mercies of God.’” (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

Dunn commenting on the adjective in Romans 12:1, writes, “It would be closer to Paul’s thought to say that the worship he (Paul) calls for is logike as being proper for man the creature-the logical expression of his creatureliness properly understood, and lived out (in contrast to 1:21, 25). (Word Biblical Commentary, volume 38b, Romans 9-16; page 712; Thomas Nelson, 1988)

Sanday and Headlam commenting on logikos in Romans 12:1, write, “A service to God such as befits the reason (logos), i.e. a spiritual sacrifice and not the offering of an irrational animal.” (Sanday, William and Headlam, Arthur C., A Critical and Exegetical Commentary on the Epistle to the Romans, page 353; T and T Clark, Edinburgh, 1905.

Commenting on logikos in Romans 12:1, Gordon Fee writes, “The present usage, therefore, is best understood as an anticipation of the ‘renewed mind’ of verse 2. In that sense it is ‘spiritual’ but its tie is with the renewed mind, not with the renewal itself that is effected by the Spirit…Since logike almost certainly anticipates the ‘renewed mind’ of verse 2, perhaps it can best be captured by some kind of periphrasis (‘the service that a rational being created in the image of God,

Barrett makes the following comment, he writes “Etymologically, the adjective means ‘pertaining to the logos, or reason’, and was therefore naturally applied, especially by the Stoics, to that which related man to God. Thus, in a famous passage, Epictetus declared ‘If I were a nightingale I would do what is proper to a nightingale…; but in fact I am a rational (logikos) creature, so I must praise God.’ (Discourses, I, xvi, 20 f.). In the Corpus Hermeticum, a hymn of praise to God is called a rational or spiritual sacrifice (logike thusia; xiii, 19, 21). Paul means, a worship consisting not in outward rites but in the movement of man’s inward being, resulting in concrete outward action. This is better described as ‘spiritual worship’ than as ‘rational’, for Paul is not thinking of what is meant in modern English by ‘rational’.” (Barrett C.K., Black’s New Testament Commentary, The Epistle to the Romans, Revised Edition, page 213; Hendrickson Publishers, 1991, 1962, 1971.

Morris commenting on logikos in relation to the noun latreia, “service” in Romans 12:1, writes, “Today most interpreters understand the adjective as spiritual, which makes good sense and is certainly in mind. But it is hard to think that the connection with ‘reason’ has been completely lost, and there is something to be said for ‘intelligent worship’ (Phillips) or JB’s ‘that is worthy of thinking beings’. In any case it is a striking word to use in connection with the offering of the body. The noun may be understood of service in general or of the particular service rendered in the act of worship. Harrison sees ‘service’ as having the advantage that it ‘covers the entire range of the Christian’s life and activity.’ But in the end we are left with the fact that Paul has used two words, both of which are ambiguous. We cannot feel confident that either ‘spiritual’ or ‘rational’ is absent from the adjective or that ‘worship’ or ‘service’ is lacking in the noun. There is a ‘rich complexity’ in the expression.” Morris, Leon, The Pillar New Testament Commentary, The Epistle to the Romans, page 434; William B. Eerdmans Publishing Co., Grand Rapids, Michigan/Cambridge, U.K., 1996.

Moo discusses the logikos in Romans 12:1, he writes, “The meaning of the word logiken is notoriously difficult to pin down. The word logikos (the lexical form of the adjective logiken) does not occur in the LXX and only once elsewhere in the NT, where its meaning is also debated: 1 Pet. 2:2, where Peter exhorts his readers to ‘long for the pure logikon milk.’ The word does, however, have a rich background in Greek and Hellenistic Jewish philosophy and religion. Arguing that God and human beings had had logos (reason) in common, some of the Greek philosophers of the Stoic school emphasized that only logikos worship could be truly appropriate worship. They contrasted this ‘rational’ worship with what they considered to be the superstitions that were so typical of Greek religion. Hellenistic
Jews took over this use of the term, applying it sometimes to the mental and spiritual attitude that was necessary for a sacrifice to have any merit before God. Still later, the word was applied directly to sacrifice in the Gnostic Hermetic writings. Considering this background and the context, we arrive at four main possibilities for the connotation of *logikos* here: (1) ‘spiritual,’ in the sense of ‘inner’: a worship that involves the mind and the heart as opposed to a worship that simply ‘goes through the motions’; (2) ‘spiritual’ or ‘rational,’ in the sense of ‘appropriate for human beings as rational and spiritual creatures of God’: a worship that honors God by giving him what he truly wants as opposed to the depraved worship offered by human beings under the power of sin (See Rom. 1:23-25); (3) ‘rational,’ in the sense of ‘acceptable to human reason’: a worship that ‘makes sense,’ as opposed to the ‘irrational’ worship of God through the offering of animals; (4) ‘reasonable,’ or ‘logical,’ in the sense of ‘fitting the circumstances’: a worship that is appropriate to those who have truly understood the truth revealed in Christ. This last connotation, while probably implied, does not go far enough, ignoring too much of the rich background of the term that we have sketched. The third is also a questionable explanation, assuming as it does that the OT sacrificial system, for instance, was, or would have been, viewed by Paul as irrational form or worship. Choosing between the first two alternatives is difficult and perhaps not necessary. Certainly Paul does not suggest, as the reference to ‘bodies’ makes clear, that true Christian worship is a matter only of inner attitude. But the inner attitude is basic to acceptable worship, as Paul makes clear in verse 2 by stressing the ‘renewing of your mind.’ And it is just this involvement of the mind, renewed so that it can again understand God aright, that makes this worship the only finally appropriate and true worship. In light of this, and recognizing that each of the usual translations ‘spiritual’ (NIV; NASB; NRSV) and ‘reasonable’ (KJV) misses an important part of the meaning, it would be best to follow TEV and translate ‘true worship.”’ (Moo, Douglas J., The New International Commentary on the New Testament, The Epistle to the Romans, pages 751-753; William B. Eerdmans Publishing Co., Grand Rapids, Michigan/Cambridge, U.K., 1988)

Cranfield comments extensively on the word and concludes that in Romans 12:1 it means “understanding”, he writes, “For Paul true worship is rational not in the sense of being consistent with the natural rationality of man (a meaning that is suggested by NEB margin), but in the sense of being consistent with a proper understanding of the truth of God revealed in Jesus Christ. While *logike* here certainly excludes any external ritual worship in which the heart and mind and will of the worshipper are not involved, it also excludes equally definitely any worship which consists only of interior motions and feelings, however exalted, unaccompanied by outward obedience. There is indeed a genuine inwardness of
true worship but it is inseparable from a no less genuine outwardness. The intelligent understanding worship, that is, worship which is consonant with the truth of the gospel, is indeed nothing less than the offering of one’s whole self in the course of one’s concrete living, in one’s inward thoughts, feelings and aspirations but also in one’s words and deeds.” (Cranfield, C.E.B., International Critical Commentary, A Critical and Exegetical Commentary on the Epistle to the Romans, volume 2, pages 602-605; T and T Clark, A Continuum imprint, London, New York, 1975.

It is clear by the comments of these exegetes that the adjective logikos in Romans 12:1 is a very difficult word to translate and understand its precise meaning. One thing we do know however is that the word does not mean “spiritual” since the word pertains to reason or the mind. However, although the word does not mean “spiritual” we must understand that what Paul is describing with this word does pertain to spirituality since he desires that his readers offer their bodies to the Father by appropriating by faith the teaching of the Spirit regarding their position in Christ (Romans 6:11-13). This results in their experiencing eternal life (zao, “alive”) and sanctification (hagios, “holy”) and being extremely pleasing to the Father (euarestos, “extremely pleasing”).

The word means “reasonable” in the sense of being agreeable to reason or sound judgment, good or common sense. It is the only translation that makes sense. This word says that when the Christian offers his body as a sacrifice to the Father by appropriating his new position in Christ that this sacrifice is “reasonable” in the sense that it is exercising sound reasoning or judgment, or in other words, good sense.

The Christian who offers his body as a sacrifice to the Father by appropriating his new position in Christ is performing the only “reasonable” service or the only service that “makes good sense” because he was identified with Christ through the baptism of the Spirit for the express purpose of serving the Father.

The Father crucified His Son and had Him die a substitutionary spiritual and physical death on the cross and raised Him from the dead and seated Him at His right hand and through the baptism of the Spirit identified the justified sinner with His Son in His crucifixion, His deaths, burial, resurrection and session.

The Father did all of this so that the justified sinner could serve Him.

The adjective logikos, “reasonable” is modifying the noun latreia, “service.” We have here the first attributive position meaning that we have the article-adjective-noun construction, which indicates that the adjective logikos, “reasonable” is receiving greater emphasis.

The definite article the preceding the adjective logikos, “reasonable” functions as a relative pronoun and should be translated “which is.” Further indicating this is that latreia functions as an accusative of simple apposition meaning that it stands
appositive to the noun thusia, “sacrifice” indicating that both words are speaking of the Christian offering his body to the Father by appropriating his new position in Christ.

The definite article the preceding the adjective logikos, “reasonable” is employed with the possessive personal pronoun humeis as a function marker to denote possession. The personal pronoun humeis means “your” and functions as a possessive genitive emphasizing that service to God is a responsibility that “belongs to” the Roman believers. It indicates volitional responsibility on their part in offering their bodies to the Father on the basis of His merciful acts on their behalf.

Completed corrected translation of Romans 12:1: “Therefore, I appeal to each and every one of you spiritual brothers and sisters on the basis of the merciful acts produced by God the Father to offer your bodies as a sacrifice-alive, holy, extremely pleasing and beneficial to God the Father, which is your reasonable service.”

So from our study of Romans 12:1, we can see that the apostle Paul is appealing to his Christian readers in Rome on the basis of the merciful acts of the Father on their behalf to offer their bodies as a sacrifice-alive, holy, extremely pleasing to the Father, which is their reasonable service to the Father. Paul’s readers were to do this by appropriating by faith the Spirit’s teaching that they have been identified with Christ in His crucifixion, deaths, burial, resurrection and session. In other words, they were to do this by appropriating by faith their new position in Christ, which would enable them to experience eternal life and sanctification and would make them extremely pleasing to the Father.

He completes his thought by teaching that this is their reasonable service to the Father. The Christian who offers his body as a sacrifice to the Father by appropriating his new position in Christ is performing the only reasonable service or the only service that makes good sense because he was identified with Christ through the baptism of the Spirit for the express purpose of serving the Father. The Father crucified His Son and had Him die a substitutionary spiritual and physical death on the cross and raised Him from the dead and seated Him at His right hand and through the baptism of the Spirit identified the justified sinner with His Son in His crucifixion, His deaths, burial, resurrection and session. This appeal is based upon his teaching in Romans 1-11.