

Scripture Studies



THE SEAL OF FAITH
FOR THE HOPEFUL

by **Waeshael**

I AM NOT UTTERING A FINAL
PRONOUNCEMENT NOR EXPRESSING
AN ESTABLISHED DOCTRINE, BUT I
AM RESEARCHING TO THE LIMIT OF
MY ABILITY, I AM DISCUSSING THE
MEANING OF THE SCRIPTURES AND
I DO NOT CLAIM TO HAVE
UNDERSTOOD THAT MEANING
WHOLLY OR PERFECTLY, ON MANY
POINTS I HAVE A PRELIMINARY
IDEA. (FROM ORIGEN C. 250)

ALL BIBLICAL QUOTATIONS ARE
TAKEN FROM THE AV "KING
JAMES VERSION"

Reading the NT

The meaning of the Letter to the Romans

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Introduction

In the following article I will talk about the mystery of The Christ - how this mystery was revealed to both the disciples of Jesus, and the followers of Paul using different methods which sometimes created enmity between the groups.¹

If you remember from the Acts and Paul's letters, every time Paul established a community in the Diaspora², the Jerusalem Nazarenes would send out missionaries to undo what they thought was Pauline heretical teaching.³

¹ Pauline students and the followers of James who was head of the Church in Jerusalem.

² Diaspora - land outside the Holy Land where the Judeans lived among foreigners.

³ In my commentary on Galatians I suggested that Paul was teaching the Pagans that there were two Gods YHVH and Christ, which the Jerusalem Church considered blasphemy. Now, I understand that The Christ was, for Paul, an inner experience.

The documentary Evidence for the Letter to the Romans

The letter of Paul to the Romans exists in papyri, all written later than mid 3rd. century. We have found (1931) an original papyrus document which is thought to be from the 3rd. century (F.F. Bruce, *The Chester Beatty Papyri*, "The Harvester 11 (1934): 163-164.)

And we have copies of several commentaries on this letter from the 3rd. and 4th. century Church Fathers (beginning with Origen c 250.)

The earliest complete bible was discovered in the 19th. cent. and is thought to have been written c. 350 - 400 (Vaticanus in the Vatican library.)

There is no documentary proof that the letter to the Romans was written in the 1st. cent. It is only by tradition of the Church that the author of the letter to the Romans was Paul the apostle. It has been suggested that the most likely author was Marcion because of its antinomian passages which are also found in what we know of Marcion's theology.

In fact the earliest evidence that such a letter even existed comes from Marcion, son of the Bishop of Sinope, 140AD, who delivered the letter (and 9 others) to the Church in Rome in a bid to win the Bishopric there. He said he obtained the letters from the Pauline community.

The letters were eventually challenged by the more orthodox thinkers in the Church but not until Marcion had been there teaching his antinomian ⁴ ideas in Rome. Marcion taught that the Hebrew scriptures were unimportant to Christians.

The Church in the 2nd. cent. was then developing its doctrine to prove its Church was superior to the other 50+ religions - claiming that only they, had Apostolic authority. The Bishops supported Church traditions by scripture, and realized that it needed to be part of their Bible.

What Marcion had delivered to them was the a version of some Pauline letters that implied the OT laws were only for followers of Judaism, and could be safely ignored by Christians.

Paul's letter was redacted (edited) by the Church to remove the strong antinomian sentiment, and to pull prophecies of the OT into Christian theology, without which there would be no proof that The Master was also the Messiach promised in the OT.

⁴ Antinomian - against the ideas that obedience to any law was the way to righteousness.

This claim of Apostolic authority at once separated the Church from the great mass of religious groups which had been formed by followers of the Master's teaching, as none of their founders had ever met The Apostles. Most of these groups insisted that The Master was a divine being and not a physical descendent of King David, which was of course a requirement for anyone who claimed to be the Messiaich.

You can see how the teaching of the Marcion on this subject (that The Master was a divine being,) caused an uproar among the Judean-Christian communities.

The Council at Nicaea

The later Roman doctrine that The Master was actually God in 325 AD, caused the Judeo-Christians to eventually abandon the catholic religion altogether, and by the 6th. cent. no descendants of the original apostles/disciples remained in the Church.

Any Bishop who wished to remain in the Church had to to sign a document that declared The Master to be also God, on pain of excommunication. Only 1% of the Bishops who attended the council at Nicaea refused to sign, and they were excommunicated. Mind you, only 300 of the more than 1,000 Bishops attended the council. Only three Bishops from Briton attended.

Today the "Jews" are still awaiting the arrival of a Messiaich, because as far as Orthodox Jews are concerned, The Master is thought to have been only another Prophet in a long line of Hebrew prophets. Messianic Jews in America, however, do believe that The Master was the Messiaich and was human - definitely not God. All in all, about 45% of monotheistic religions which claim YHVH/Allah as God deny that Jesus was God.⁵ About 55% of orthodox Christians teach that Jesus was God. This difference has been the cause of most of the wars between religious groups since the 7th. cent.

The Messiaich

Paul never quoted The Master, for as far as Paul was concerned the only thing that mattered was the act of the crucifixion by which God declared believers to be righteous (free of sin,) together with the recognition that The Christ could actually be within this righteous man. The arrival of The Christ was to be a spiritual event - an incarnation in the disciple.

The Pauline disciples, mostly Judeans however, were looking for a physical "Christ" to return to them - the messiaich long promised. It took many years for Paul's disciples to understand that what Paul was teaching was the re-appearance of a spiritual Christ

⁵ That is Muslims, Jehovah's Witnesses, Judaism, Unitarianism, Quakers
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within the disciples themselves, a resurrection of man's spirit. This idea was not well received by the Hebrews. Paul eventually gave up trying to convince his "brethren" and took "his Gospel" to the Pagans.

What follows is an introduction to what I think Paul actually believed about The Christ which he tried to teach to his disciples.

Christ is within Paul

The idea that The Christ was not a person but was an inner experience of God, which Paul called The Christ, was written in a rather mysterious manner in this Letter to the Romans.

The Church itself seems to have created the final version of the letter a long time after the death of Paul. It was based upon the letter that Marcion brought to the Church in Rome 140 AD. The ideas in the letter as we have it in the KJV are ambiguous. The letter hints at the mystery of Christ, so as not give details to empower their "enemies."

Paul said he realized that The Christ was within him when he was on the road to Damascus. He said that God had revealed the Christ within him i.e. Christ had always been in him, for Paul was a righteous man zealous for the law, but he did not recognize that Christ was in him. He said later that he had been taken to the 3rd. heaven, whether physically or spiritually he did not know, but he did learn the truth about The Christ, but was forbidden to tell it to the Judeans. (God had made them blind to the truth and only a remnant was to know it.)

Damascus

After this experience he spent three years in Damascus (not the one in Syria) to put together "my Gospel," as he referred to it. Then he met with Peter in Jerusalem and during that two weeks of discussions probably confirmed his Gospel with the one person that had learned the same truth from The Father on the Mount of Transfiguration.

According to the documentary history, this idea of Christ's incarnation in righteous man began after Marcion delivered the Letter to the Romans, to Rome itself in 140 AD.

As we know from the Gospel, The Master also taught that The Christ would be within the disciples after they had received the Comforter. He taught them that the kingdom of God was within his disciples, and he taught that His spirit and that of The Father would make their abode in those who "kept" his words. A person who remembers the training of

The Master and protects those methods from corruption is “keeping” The Master’s words.

The Gentile Church began to understand this idea in the 3rd. cent. with the teaching of Origen (250 AD), and the teachings of Bp. Athanasius, later, so that by 325 AD the Church was willing to take a stand on this idea, and to teach the Bishops of the Empire that they should promulgate this idea of Christ within man to their Priests. And to this day all priest understand that The Christ is within them. ⁶

In this letter to the Romans as we have it in the KJV, we read Paul’s idea taking form, that the laws of God which were the natural laws of the world were now to be memorized and taken to heart by Christians, and through this behavior Christians would become “Jews in the heart.” This was the impact of The Christ within righteous man, that righteous man would make decisions from the heart which was the conscience speaking to man from the Christ within, rather than making decisions from a “rule book” which was an incomplete and rather mysterious set of teachings from the Pharisees who knew what to do, but did not themselves demonstrate what to do.

(For not the hearers of the law are just before God, but the doers of the law shall be justified. (Ro 2:13).

During the 4th. - 6th cents. these laws were codified in two great Talmuds, written long after the Christian Bible was written and so this teaching of the Talmud has always been missing from the Christian Bible. And this is a great pity, as most of what the Master taught are thought to be contained in these writings. In the New Testament we have preserved only two hours of The Master’s words.

The Master taught that the Comforter would enable righteous men to know God’s Will. And this is what Paul also taught, though he called it “The Christ” which is “The power of God and the Wisdom of God.”

The ancient Church records

Of course, the Church has more knowledge of the teachings of The Master than we do, as the teachings of Jesus were passed on orally to its Bishops. The first fifteen Bishops of the Church, whose names we know, were all circumcised Judeans. We have the writings

⁶ One theologian has suggested that there are two levels of the Holy Spirit or the Christ within man. The first level applies to all people. What he calls the **finite** power of Christ is that life force without which we would immediately die. The second level is the **infinite** power of Christ, which is that given to righteous men, and is called eternal life in the Gospels.

of a few of these early Bishops, so we know what was being taught, and their understanding has been captured in thousands of documents stored in Church archives and Museums. Until recently, these were in Old Latin, and Old Greek, so not readable by the general public. Now many of these books have been translated into English and anyone with adequate command of the English language can hear what it was that The Master probably taught his disciples.

What other religious groups were teaching

Now: In order to properly understand the letter to the Romans you also need to understand what was being taught in the Church during its formation. And also what the other religious groups were teaching that contradicted the Church, for the Church had to squelch those ideas with its own documents. The writings of “Paul” was one way that the Church could attack the teachings of Marcion and others by stressing the continuation of the Gospel of the Old Testament into the New. As I said, it was the incorporation of the OT into the Christian Bible that gave proof to the prophecies about the very human Jesus of the “true Church.”

When you read the letter to the Romans you see “Paul” wavering about what the Pagans must do in order to be justified (i.e., considered by God to be righteous.) and about which laws needed to be obeyed in order that Gentiles would be acceptable within a Hebrew community.

Paul and the Abrahamic covenant

Paul taught that ultimate salvation came from the Abrahamic Covenant. John said: “Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (Joh 4:22).) Paul taught that only by becoming a member of the Hebrew community would a Christian be covered under any Covenant with God.

Pagans did not have to be circumcised as there already existed laws to cover slaves and pagan workers which would make them suitable to live in a Hebrew community - the Noahide laws. These were the laws given to Noah and to all mankind, that Abraham lived by before his circumcision and the receipt of a new Covenant from God.

And he received the sign of circumcision, a seal of the righteousness **of the faith which he had yet being uncircumcised:** that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but **who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.** For the promise, that he should be the heir of the

world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Ro 4:11,12,13).

This is referring to the righteousness of Noah. Noah lived by the faith of Adam.

And spared not the old world, but saved Noah the eighth person, a preacher of **righteousness**,
⁷bringing in the flood upon the world of the ungodly; (2Pe 2:5).

The seven Noachide laws, as traditionally enumerated are: 1 Do Not Deny God 2 Do Not Blaspheme God 3 Do Not Murder 4 Do Not Engage in Incestuous, Adulterous or Homosexual Relationships. 5 Do Not Steal 6 Do Not Eat of a Live Animal 7 Establish Courts/Legal System to Ensure Law Obedience

Abraham was a righteous man who followed these laws as did his family.

This what is meant by the faith of Abraham before he was circumcised when he was called a Friend of God.

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. (Jas 2:23).

These laws of Noah, made the non-Hebrews clean enough to live in a Pharisaic community. Though Pagans were not allowed to worship the Sabbath in the same way as Judeans, nor attend some ceremonies because pagans did not obey the purity laws like the Pharisees. A pagan who lived according to the Noahide laws was considered to be righteous. The Noahide laws are discussed on my web site http://www.hwylcom.org/Christianity/Paul/Entries/2015/8/31_Conversion_of_the_Greeks_files/Galatians%20and%20Noahide%20Conversion%20Laws.pdf

The Noahide (Noachide) Laws

Pagans who obeyed these Noahide laws could enter the Hebrew community and would be considered as righteous as a High Priest (rabbinical teaching) and therefore guaranteed a place in the world to come, despite that they were not circumcised and did not worship the Sabbath in the same manner.

But Pagans were required to abstain from food containing blood, etc. The seven Noahide laws (with 31 extensions) also forbade fornication, adultery, anal sex, incest, murder, abortion (Maimonides), thievery, kidnapping. These laws apply to all people on earth descended from Noah. And these laws are called the foundational moral laws of the USA. (PL 104 1999.)

⁷ Noah was declared righteous because he was obedient to the six Adamic Laws, given to Adam by God YHVH. One law was no meat eating - they were to be vegetarians.

Hebrews, however, had been given additional covenants through Abraham, and through Moses which consisted of 613 laws given by God on Mt. Sinai.⁸

So, what was said by “Paul” in Romans - that the pagans did not have to live by the Mosaic law - was correct. Pagans were required only to be obedient to the 7 (+31) Noahide laws in order to be guaranteed a place in the world to come.

The grafting of pagans into Israel

This will also help you to understand the Church’s teaching in the Pauline letters that “gentiles” could be grafted into the vine of Israel, in order to be also covered under the Abrahamic covenant which promised more blessings than the Noahide Covenant. According to “Paul” this grafting is made possible through “The Christ.” The Church teaches that this grafting happens once the believer accepts that The Christ is within them, as did Paul on the road to Damascus. Christ is not a person but is “the power of God and the wisdom of God” (1 Co 1:24)

For most of the world’s Catholic Christians (2 Billion and counting) this idea is recognized at baptism. For babies, the affirmation that The Christ is within, is made by the priest and is re-enforced by the God-Parents who are responsible for teaching the child to understand that The Christ is the power of God within them, which they will manifest as they mature. As Bp. Salmon once said to me “the purpose of the Holy Spirit is to manifest Christ in the believer.”

The Letter to the Romans was the Church’s method of revealing this truth to its spiritual leaders, yet keeping it from being understood by the errant religions around them. The NT writings in general are “mysterious,” deliberately so, for anyone not schooled by the Bishops.

If you have been taught that the Letter to the Romans was an argument against the need to obey God’s laws, then you have sadly been misdirected.

⁸ The Ten commandments were written in stone. The other 603 commandments were given orally to Moses, who after forty days with God, taught them to his high Priests who then taught them to the equivalent of the Sanhedrin and then to a large group and so on until all people had heard them four times. These laws were not to be written down for fear they would be lost, and had to be memorized. The tribe of Levites were responsible for this. The Pharisees took over this responsibility after the Maccabean uprisings. Jesus discussed them when he was in the synagogue.

Salvation by faith?

So, where is the mention in Romans of “salvation by faith” which Luther claimed to be the central Pauline idea? Well, in the KJV Authorized version, there is no mention of salvation *by faith in Jesus*. The phrase is nowhere to be found, as any computer search of the KJV will soon confirm. What the English Church and Catholic Church doctrines attest to is that **we are saved by the “Faith of Jesus.”** This is what it says in the AV KJV. This “Faith of Jesus” is the way of life that results when The Christ is within a righteous man.⁹

As Paul says in Romans: it is not what you think, but what you “do” that counts.

(For not the hearers of the law are just before God, but the doers of the law shall be justified.
(Ro 2:13).

Origen commentary on Romans and the need for personal resurrection

From Origen’s commentary on the Letter to the Romans the author explains that “merely having belief in the resurrection and making a public confession of his Lordship profits nothing if his resurrection is not realized in the life of the believer. In fact for us Christ is still in the tomb and no reconciliation with God has taken place if we have not subjected ourselves to his Lordship by embracing the virtues.” (Read about the virtues on my web site.) Origen plainly says that faith can be present, but without the advantages of good works, effectual reconciliation with God does not take place. And this is also what Paul says in Romans and Galatians.

Again he says “The proof of true faith is that sin is not being committed and where it is being committed there you have proof of unbelief. Faith cannot be reckoned as righteousness, even if we believe in the Lord Christ. We must embrace the virtues and live them in order to be righteous (Ro 8:1).”

Salvation as The Master explained it, does not depend on the strength of your own faith. All people can be saved by God’s graces, which are described as the seven virtues, which Jesus explained in the Sermon on the Mount - those blessings listed in Matthew 5

⁹ Just as Abraham and descendants have been saved in certain ways by the faith of Noah, and Israel by the Faith of Abraham, we Christians are saved by the Faith of Jesus.

are by the grace of God, and whoever receives these virtues, and lives a virtuous life “sees God.”

According to orthodox belief, whatever was done in Gethsemane and on the cross has blessed all mankind, Jews and Gentiles. A man’s personal faith in Jesus has no bearing on the efficacy of that work.

By accepting God’s grace, a man can live a virtuous life without sin and have The Christ within him, which is to experience a personal spiritual resurrection - the real meaning of salvation.

Personal faith was necessary for pagans to be able to accept the teachings of the missionaries and to agree to repent. After their repentance - which is a way of living called Teshuva in Judaism in which all sin is put away, Christians are expected to live by the “Faith of Christ” not our own or some Pastor’s idea of faith.

In summary:.

You cannot understand The Master’s Gospel from only reading the Bible. The Christian books were primarily reminders from the Bishops to their clergy on which ideas to emphasize in the education of priests. Most of what The Master taught was never written down but was passed on as oral tradition, as had been the Hebrew teaching from Moses. The written Torah, which we call the Pentateuch (five books of Moses) omits all of the actual methods used by the Hebrews in their theology. To do the Will of God requires an understanding of the Oral traditions which are explained in Talmud.

In the Catholic Archives are thousands of books about the training methods of The Master. Clergy are taught these methods over several years of instruction.

Salvation comes from the Christ within - from the indwelling power of God and the Wisdom of God, which the Christian can call upon in order to live a virtuous life - i.e a life similar to that of The Master. Of course, very few people will attain to that life because the demands on your time and personal sacrifices are huge. Salvation is a lifestyle in which the search for God is always uppermost in your mind. You know are saved when you find that your life is God-centered. A virtuous life is the goal of Christianity.

Paul’s letters were written before any Gospel was written. So Paul had no knowledge of what The Master taught. In fact Paul only quoted The Master once. But Paul was inspired to understand what was *The Christ*, an idea that The Master also tried to get his disciples to understand, but only Peter got it ahead of the Comforter being received.

Paul's enlightenment

During the inspiration on the road to Damascus, Paul came to understand that the Spirit of Christ was already within him, and also within every righteous person. His plan was that all men should be taught to recognize The Christ, and begin to experience “the power of God and the Wisdom of God” which meant to be “in Christ” and have The Christ within one. Paul taught this idea first to his fellow countrymen, and then to the Pagans. He convinced very few Judeans in the 1st. century, but the pagan Church loved the idea and by the 4th. century a State Church of the Roman Empire was established based on his theology. Converts were put into an apprenticeship program for at least a year, in order to learn what to do to manifest to the world, *The Christ*.

Commentary on the Epistle to the Romans Ch 7**007 001 ROMANS**

Know ye not, brethren, (for I speak to *them that know the law*,) how that the law hath dominion over a man as long as he liveth?

Commentary

Paul is addressing the community of Judeans, slaves and pagans, that have been established in Rome long before he had visited them - which he does only at the end of his life, and under house arrest by the Romans. They seem to have a good understanding of what we assume is Pauline theology. Probably they had been taught by some wandering prophet, schooled in a Pauline community, or perhaps educated by a Judeo-Christian, as they seem to be leaning towards Judaism.

...them that know the law

In the KJV, ‘law’ is the translation for 5 kinds of ‘Pauline’ law : God’s law = Christ’s law; our conscience; Roman law; Moses law as interpreted by the Pharisees which was entirely an oral tradition.

Paul is addressing primarily the Judeans in the group who *know the law*, presumably these Judeans are telling the slaves and pagan converts to first become Jews, [so that they would be covered under the Covenant with Abraham.] Paul is setting up an argument that the laws of Judaism (which were meant for Israel only) did not apply to gentiles [who were in any case covered under a different Noahide Covenant - which Paul talks about in Galatians.] And that if the gentiles did not have to follow Pharisaic law, then it was

possible for Jews also to be divorced from the Pharisaic laws, yet still be declared righteous by God.

Paul explains how this is possible using the simile of a married woman.

A married woman must adopt the husband's laws and abandon those of her pre-marital community (she could have been a Roman, or a Samaritan, say.) But, upon the death of her husband she is free to follow any laws she chooses.

There would be no condemnation of anyone who followed both the now ineffective Pharisaic traditions and the new law of Christ. Just as there was no condemnation of a woman who changed her allegiance after the death of her husband, for his old laws were no longer effective in her life. She could follow the laws of another - in this case, Christ.

007 002 ROMANS

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Commentary on Verse 002

'The woman... is bound... by the law of her husband [not her own country's laws] so long as he liveth' This is **not** Roman law - in Rome a woman must obey Roman law whether the husband is alive or dead. Under Jewish law the woman must obey the laws of her husband, until she is divorced, or he is dead.

007 003 ROMANS

So then if, while her husband liveth, she be **married** to **another** man, she shall be called an adulteress

Commentary on Verse 003

In some Bibles the word 'married' is left out. But it is important to Paul's argument.

By implication she will be called an adulteress because she has two husbands, because her husband is not dead. And she may be condemned for it - just as the Judeans who were Torah followers and also followed Christ were sometimes condemned, stoned and tortured, as Paul warned.

But (see next verse)..

007 004 ROMANS

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Commentary on Verse 004

But because of the crucifixion, your righteousness is no longer determined by adherence to the law, it is as if a marriage has been legally terminated - you are no longer required to live under the old law of your previous marriage (to Judaism.) You are free to adopt the laws in a new marriage to Christ. If your family still follows the traditions of Judaism you can still share the traditions with them, your new relationship does not make you an adulterer.

007 005 ROMANS

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Commentary on Verse 005

When our thoughts were driven by human motives, when our soul was linked to our flesh rather than our spirit, we were focussing on **not** breaking the law, and this lead to a spiritual death. Rather we should be centering our life on love for God.

007 006 ROMANS

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Commentary on Verse 006

It is as if we have released from death row, and now have been offered a second chance We can breath in fresh air. Our soul is joined with our Spirit and we follow its direction [through our conscience] and no longer the direction of the Pharisaic law..

007 007 ROMANS

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law

Commentary on Verse 007

The law is not responsible for our behavior. If we obey the law we do not sin. The law helped us to identify what is sin, and how to avoid it.

007 008 ROMANS

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without [outside] the law sin was dead.

Commentary on Verse 008

And for those outside the law there is no sin (children below the accountable age, and pagans ignorant of the law). But as a Judean, on the occasion of my confirmation into Judaism, I became responsible for my own actions and was now subject to the law. No longer was I allowed to satisfy my childish desires, and I had to fight against those desires.

007 009 ROMANS For I was alive without the law once

Commentary on Verse 009

When he was a child.

007 010 ROMANS

And the commandment, which was ordained to life, I found to be unto death.

Commentary on Verse 010

And my agreement to accept Judaism as an adult which laws were meant to guarantee me Life, later became a spiritual death warrant, for I was always focussed on the law and not on love of God.

007 011 ROMANS

For sin, taking occasion by the commandment, deceived me, and by it slew me.

Commentary on Verse 011

I thought that this confirmation would be a starting point in my adult life and that I was to be saved, but my heart was deceived, and I was dying.

007 012 ROMANS

Wherefore the law is holy, and the commandment holy, and just, and good.

Commentary on Verse 012

But the law itself is holy and the commandmentgood.

007 013 ROMANS

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Commentary on Verse 013

Was my confirmation the cause of death for me? Of course not. But I now knew sin for what it was. I recognized my behavior as being sinful. I now was in a much worse state, for I was spiritually un-prepared for the difficulties that now faced me because of the promises I had made at my confirmation to obey the law.

007 014 ROMANS

For we know that the law is spiritual: but I am carnal, sold under sin.

Commentary on Verse 014

But we (that is those of us who are now Christians) know that the law that we have to follow is Christ's spiritual law (not the priestly law). But my body has carnal desires and I have become a slave to them.

007 015 ROMANS

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Commentary on Verse 015

I am unaware of what I am doing to myself (spiritually), for I don't do the (spiritual) things that I should, instead I do the (carnal) things that I now detest.

007 016 ROMANS

If then I do that which I would not, I consent unto the law that it is good.

Commentary on Verse 016

The law identifies what is bad behavior, and that's a good thing. [Paul is zealous for the law until the end.]

007 017 ROMANS

Now then it is no more I that do it, but sin that dwelleth in me.

Commentary on Verse 017

The sin that is in my flesh [that I recognize from the laws I break] makes me do the (carnal) things that I detest.

007 018 ROMANS

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Commentary on Verse 018

(For the spiritual law I now) know tells me that nothing I do with my body is spiritually beneficia). How can I know what I must do to be good (works)? [Unless the Christ dwells in me I don't know what to do.]

007 019 ROMANS

For the good that I would I do not: but the evil which I would not, that I do.

Commentary on Verse **019** (see verse 015 for the original of this phrase)

007 020 ROMANS

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Commentary on Verse 020 (a repeat of verse 017)

007 021 ROMANS

I find then a law, that, when I would do good, evil is present with me.

Commentary on Verse 021

Owing to the fact that I have to will myself to do good, I recognize that my human nature is basically bad.

007 022 ROMANS

For I delight in the law of God after the inward man

Commentary on Verse 022

In my heart I am a follower of the law of God.

007 023 ROMANS

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Commentary on Verse 023

The spirit is willing but the flesh is weak, and I am a slave to my bodies desires.

007 024 ROMANS

O wretched man that I am! who shall deliver me from the body of this death?

Commentary on Verse 024

I am mortified. Who is there that save me from my own carnal desires?

007 025 ROMANS

I thank God through Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Commentary on Verse 025

Christ can do it. With my mind I worship him, but with my body I still follow the law (Pharisaic Judaism). [Paul said at his trial that he never broken a Pharisaic law.]

008 001 ROMANS

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Commentary on Chapter 8 Verse 1

So Jews, those gentiles who want to follow Christ, and walk after his spirit, and yet do not abide by the Jewish laws are not to be condemned.

008 002 ROMANS

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Commentary on Verse 002

For it was The Christ that set me free.

008 003 ROMANS

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh

Commentary on Verse 003

And our law, which is focussed on the body, had not the power to do this. God freed us by sending his own Son in our likeness who was then sacrificed for all the sins of the flesh.

008 004 ROMANS

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Commentary on Verse 004

So that we, who walk after the spirit and not the flesh, would receive the fulfillment of the law and be declared righteous.