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# Romans

**For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.**

Romans 16:19

"For" refers back to the previous two verses. What he said about "those who cause divisions and offenses" precipitates this admonition. By staying away from such ungodly people, they had thus far been able to keep free from stain and they had grown in Christ, being faithful and obedient to their calling. In order to keep them on that track, the words of this doctrinal epistle were shared with them. We know this is certain because in Romans 1:8, he said this -

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

Their "faith" was "spoken of throughout the whole world" and now he states that their "obedience has become known to all." He is tying the two together. Being obedient is to remain faithful. Thus the epistle was given to them to bolster their faith and keep them on a sound path. Every portion of the letter is directed to faith. Even those things which could be considered "works" are not works of obligation, but works of faith. This is the attitude that Paul desired in them always.

In order to spur them onto this, he states "therefore." This word asks us to go back and review what it is there for. In this case, it is referring directly to the first thought of the verse - "For your obedience has become known to all." Because of this, "Therefore I am glad on your behalf." He is rejoicing in the recognition of the Romans had earned through their faithful obedience.

His words here would be comparable to a letter from, for example, Billy Graham. In the letter he applauds the church for its high rate of conversions to Christ. This would be most notable because Billy Graham is an evangelist. Being noted for great evangelistic efforts by a great evangelist would be a note of high commendation. This is similar to what Paul is saying to the Romans.

However, despite his happiness, he adds in a warning... "But I want you to be wise in what is good, and simple concerning evil." Hence, he gave them the warning in verses 17 & 18. By highlighting these ungodly people with their perverse agenda and then contrasting it to the recognition of those in Rome, he was hoping to instill in them how to not let their faith diminish or get sidetracked. In his admonition, he uses the same type of thought as Jesus used when speaking to the disciples he was sending out in Israel -

"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves." Matthew 10:16

Like them, Paul desired the Romans to be wise in all things good, but be harmless and simple in faithful obedience.

Life application: Our work can be summed up in one verse from the Lord's mouth - "This is the work of God, that you believe in Him whom He sent" (John 6:29). Everything that we do in Christ and for Christ is either based on our faith in Him and what He has done, or it is not a work that can be credited to our account. Have faith in Him and set your heart and attitude on doing those things which are based on that precious faith.

**And the God of peace will crush Satan under your feet shortly.  
The grace of our Lord Jesus Christ be with you. Amen. Romans 16:20**

"And" connects this verse directly to Paul's imperative for the Romans to "be wise in what is good, and simple concerning evil." By doing this and following the instruction given in the epistle "the God of Peace will crush Satan under your feet shortly." Paul uses the title "the God of peace" to show that even among those who are contentious, self-serving, and who cause divisions, God is still in control and He is our peace. Where those filled with Satan come against the church, He is our safety, our hiding place, and our calm refuge in the world that rages around us.

The thought that He "will crush Satan under your feet" goes right back to Genesis 3:15 -

"And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel."

The work of Christ as the Suffering Servant is past. The church is currently engaged in the spiritual warfare which rages around us (see Ephesians 6), and the work of Christ will be completed when He returns and vanquishes Satan forever. Eventually, he will be cast into the Lake of Fire (Revelation 20:10).

And this will occur, as Paul states, "shortly." It is the same word used in Revelation 1:1 & 22:6 when speaking of the things which must occur "shortly." Because of this terminology, the church has picked up on the notion that it must have happened already. But "shortly" from our perspective can't be applied to God. To Him, a day is like a thousand year and a thousand years is like a day (2 Peter 3:8). So "shortly" doesn't have to mean that God has failed if it hasn't happened yet, almost 2000 years after the epistles and Revelation were written. Further, the

Greek word for "shortly" is tachei. It is often translated as "quickly" rather than "shortly" in other verses where it can only mean "quickly," and also in these referenced verses by differing versions.

Why is this important? Because those who believe the church has replaced Israel attempt to justify their stand by saying that these things are already accomplished. One way to do this is to state that "Satan" here isn't speaking of the proper name of the devil, but rather it is a collective term speaking of those false teachers mentioned in Romans 1:17, 18. However, this is unreasonable and doesn't represent the Bible's continuous use of "Satan" as a proper noun; it is stretching for a reason to justify why the word "shortly" and not "quickly" is correct.

Another wholly unfounded explanation used by preterists is that this is speaking of either the destruction of the Jewish temple in Jerusalem in AD70 or the establishment of Christianity by Constantine within the Roman Empire. Again, these are completely unfounded explanations because Romans is a part of the Christian Bible and therefore applies to the entire Christian era which is on-going today. We still have Satan actively working against us. There are dividers within and foes without. To claim that Satan is crushed under our feet is completely contradictory to the truth of the world around us; it is really crummy theology.

Be assured and comforted - Christ is coming again and he will shut up Satan for 1000 years and then He will eventually toss him into the Lake of Fire. Until then, we will suffer trials, woes, and tribulations, but we also have our refuge in the God of Peace. Because of this comfort, Paul finishes the verse with a thought which is extremely close to John's final words at the end of Revelation, "The grace of our Lord Jesus Christ be with you. Amen."

No matter what our headache or affliction, no matter who the enemy is who comes against us, and no matter what we do which is contrary to the salvation we have once-for-all-time received, we are secure in the grace of Jesus Christ. We have the absolute confidence that He has our eternal souls securely in His capable

hands. Paul desires us to remember this and then finishes with "Amen;" so may it be.

Life application: Preterism does not align with either the Bible or with the events in the world around us. It is faulty and causes us to divert our eyes from what God is doing in redemptive history. Israel's disobedience in no way negates God's faithfulness. When the church age ends, Christ will rule from Jerusalem and from among His people, Israel. Pray for them. The tribulation is coming and they must endure many hardships before they are refined and purified.

**Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.** Romans 16:21

In the first portion of Romans 16, Paul greeted many in Rome. After this came his thoughts concerning the need to avoid divisions and strife by avoiding those who would otherwise tear apart the harmony within the church. With that thought complete, he now extends greetings from those with him. First noted is the famous Timothy who is seen throughout the New Testament and to whom two epistles were written.

Timothy is first introduced into the Bible in Acts 16 -

"Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily." Acts 16:1-5

After this, Timothy seemed to never be far from Paul. He is noted in the introduction of five of Paul's letters as being there with him. In Philippians 2:19-23 he is mentioned in a most honorable way when Paul calls him "a son with his father" -

"But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel. Therefore I hope to send him at once, as soon as I see how it goes with me."

In Hebrews 13, we learn that Timothy had even been imprisoned for his faith at one time. He was eventually ordained as the first bishop of the church at Ephesus and is a person never noted as anything but firm and resolute in his friendship with Paul and his integrity and endurance in his work for the Lord.

After mentioning "Timothy my fellow worker" Paul goes on to note Lucius, Jason, and Sosipater. Some teach that Lucius is actually Luke who wrote Luke and Acts, but Jamieson-Faucett-Brown disagree. They say that "the fuller form of 'Lucas' is not 'Lucius' but 'Lucanus.'" He is probably the same person noted again as Lucius of Cyrene in Acts 13:1 among a list of "prophets and teachers."

Jason is mentioned in Acts 17:5-9 in connection with a disturbance at his home where they met to share the gospel. This occurred in Thessalonica. And Sosipater is most likely known as "Sopater of Berea" in Acts 20:4. Collectively, these three are called "my countrymen" by Paul. They were of Jewish descent and therefore of the same stock as Paul. They each had extended their greetings to those in Rome and at the same time added both note and credibility to the letter Paul penned to them.

Life application: Consider how faithless many people are. When trials or troubles come along, they fly off like a bird. But Timothy held to Paul like a son to his father. If your church goes through a bumpy patch which isn't involving wrong

doctrine, will you just get up and leave or will you stick with it through the trial? And what about those you are close to as friends and associates? How willing are you to stand with them in their own times of need? Be faithful like Timothy who stayed with Paul through the most amazing trials and difficulties.

**I, Tertius, who wrote this epistle, greet you in the Lord. Romans 16:22**

We find in this verse much more than might be at first apparent. "I, Tertius, who wrote this epistle" tells us that Paul used an amanuensis or "penman" who wrote what Paul had either first written, or what he directly dictated to Tertius. Paul's writing was unusually large as is noted in Galatians 6:11 - "See with what large letters I have written to you with my own hand!"

It is believed because of this, and several other pertinent clues, that Paul's vision was poor. If he wrote with such large letters, the epistle delivered to Rome would be many pages long and rather unwieldy. Further, it wasn't uncommon for people to use a scribe to pen their letters as they let their thoughts out. Some people think more clearly as they speak and this may be the case with Paul. It is certainly not the case that Paul first spoke in Hebrew, Aramaic, or some other language and then Tertius translated the epistle into Greek. Paul was fluent in Greek as is seen in Acts 21:37.

Further, it was his custom to sign each epistle that was sent in his name even if he used a scribe. He notes this in 2 Thessalonians 3:17 - "The salutation of Paul with my own hand, which is a sign in every epistle; so I write." The unusually large letters and the style of his penmanship ensured that an epistle from him was easily recognized.

The words which state "who wrote this epistle" are graphas ten epistolen. It means "wrote" not "translated" or "interpreted." The substance of the letter is Paul's entirely. Tertius simply put the words down as he received them.

His name, Tertius, is a Latin name and some have tried to connect it with "Silas" who is noted 13 times from Acts 15-18. This doesn't seem likely because Silas is named so prominently in Acts by that name. For him to change to the Latin name when Jews were also being addressed in Romans seems quite a stretch, but it's not impossible.

This "Tertius" then has been given the liberty by Paul to make his own greeting to the Romans. When he does, he says "I, Tertius, who wrote this epistle, greet you in the Lord." Two possibilities for "in the Lord" arise. One is that he "wrote" the epistle in the Lord, meaning under divine inspiration. The second is that "greet" is being tied to "in the Lord." This would mean that his greeting is as a Christian and with brotherly love because of it. The second is certainly more likely. It has already been indicated (as noted above) that Paul is the author and he is the scribe.

However... in this sentence he becomes the author and therefore, under divine inspiration of the Holy Spirit, he has the high honor of being one of the authors of the Bible, even if it is for a short thought or two! It is an amazing thing to contemplate. This honor is not unlike that of Jeremiah's scribe, Baruch, in the Old Testament. In Jeremiah 45, after so many trials and with the future very uncertain, the Lord took the time to address Baruch personally. The entire chapter is devoted to this exchange -

"The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book at the instruction of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, 'Thus says the Lord, the God of Israel, to you, O Baruch: 'You said, 'Woe is me now! For the Lord has added grief to my sorrow. I fainted in my sighing, and I find no rest.' 'Thus you shall say to him, 'Thus says the Lord: "Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land. And do you seek great things for yourself? Do not seek them; for behold, I will bring adversity on all flesh,' says the Lord. 'But I will give your life to you as a prize in all places, wherever you go.'"



Tertius and Baruch were both given high honor regardless of how they may have felt about what they were doing. They are noted in God's word and are no less important than those they served.

Life application: Tertius is known for doing only one thing for the Lord, being a scribe for someone else who is writing a letter. It seems menial, but the Lord honored Tertius with the signing his name and giving a greeting. Thus he became a partial author of God's eternal word. Like Baruch and Tertius, if you are in Christ, you too are a valued member of God's community and what you do will never go unnoticed by Him. He will reward you for your acts of faithfulness and your name will be eternally inscribed on heaven's rolls.

**Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.** Romans 16:23

This verse is most probably a continuation of Tertius' greeting which began in the previous verse, but it could be a return to Paul's thoughts. Under the assumption that it is Tertius, in addition to his own greeting, he includes greetings from:

1) "Gaius, my host and the host of the whole church." The word "host" carries the thought of a person who accommodates another in his house at his own expense, without charge or expected return. He simply opened his house and welcomed others in. This sounds much like Priscilla and Aquila whom Paul noted earlier in this chapter. The whole church met in their house.

The name Gaius (although not necessarily the same person) is first seen in Acts 19 during a time of trouble in Ephesus. A "Gaius of Derbe" is seen in Acts 20. Paul notes him in 1 Corinthians 1:14 as someone he personally baptized. And, Gaius, if the same individual, has the high honor of a letter being written to him which is included as a book of the Bible. 3 John 1:1 says, "To the beloved Gaius, whom I love in truth." To be so prominently displayed in the pages of the Bible, and to be so faithfully noted, is both rare and honoring of his Christian service.

2) "Erastus, the treasurer of the city" is noted in Acts 19:22. He was sent by Paul, along with Timothy, to minister in Macedonia. The treasurer of the city would be a high distinction within the Roman Empire and he would be considered a noble. This shows that Paul was probably speaking of him when he wrote this to the Corinthians -

"For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence." 1 Corinthians 1:26-29

Saying "not many" implies that some were. Paul may have had him in his thoughts as he wrote about the varying types God has chosen. He is also mentioned one more time in 2 Timothy 4:20 - "Erastus stayed in Corinth, but Trophimus I have left in Miletus sick." Other than these things, nothing more is said about him in Scripture.

3) "Quartus, a brother." There is something rather unusual here. The name "Tertius" means "three" and the name "Quartus" means "four." At times, slaves were given no real names, but were simply numbered - "Hey Six, go get me some coffee."

Because of this, it is possible that Tertius and Quartus were from the same household and either real brothers, born as slaves in the flesh; or brothers in Christ, reborn as slaves to Him. If this is so, then Paul's words above (1 Corinthians 1:26-29) have all the more ring of truth about them!

Life application: Status, amount of wealth, type of employment, and other social identifiers don't mean a thing in regards to our relationship with the Lord. The only thing that matters is whether we have received Jesus and what we are doing for Him. Don't ever feel that you are somehow unworthy of His favor. He has accepted you and He is pleased with you.

**The grace of our Lord Jesus Christ be with you all. Amen. Romans 16:24**

This verse is another internal clue that all of verses 22-24 were penned by Tertius the scribe and not by Paul. In verse 20, Paul wrote, "The grace of our Lord Jesus Christ be with you. Amen." it seems unlikely that he would repeat himself so closely in wording at such a close interval. But for Tertius to make the same comment would be natural and even expected. This salutation was probably a common one among the saints from the earliest days of the church and would have been repeated often.

In fact, these words of Tertius are a mirror of John's final words in the book of Revelation which also say, "The grace of our Lord Jesus Christ be with you all. Amen."

Tertius, though a mere scribe, was granted the high honor of being a part-author in the eternal word of God. As his greeting to the Romans has become a part of this word, he is reaching across space and through time to greet you personally! Think of that as you again read his words and reflect on the wonder of the Bible.

Life application: What things do you think will survive your evaluation by Christ? As believers, we will all stand before Him and receive from Him our rewards. Some things will be burned away, some will survive (1 Corinthians 3:12-15). The process will be perfectly fair and we will be thoroughly satisfied with what He decides, but we may not be happy with our reflections on the life we lived. Endeavor now to do those things which will be pleasing to the Lord so that your rewards will be many and your cup will be large and eternally blessed with overflow.

**Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began... Romans 16:25**

Paul now begins his closing verses of the epistle with a doxology. This is actually the only epistle that he ends with one. Others contain one or more doxologies, but this one is unique in this way. And so he begins with "Now to Him..." This is speaking of Jesus Christ as noted in verse 20, just before Tertius' insert greetings. It is He "who is able to establish you." This sentiment is found in Ephesians 3:20 -

"Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us..."

The work that Christ has begun in us as recipients of His offering of grace, He is fully capable of establishing and continuing in us. Back in Romans 1:11, 12, Paul wrote these words concerning this very precept -

"For I long to see you, that I may impart to you some spiritual gift, so that you may be established— that is, that I may be encouraged together with you by the mutual faith both of you and me."

His hope was to "impart some spiritual gift that you may be established." Now he notes that it is the Lord who in fact is able to so establish them. And, this is "according to my gospel." In other words, the doctrines which were set forth in this epistle, written by him. This gospel is entirely Christ centered: We were predestined for salvation, because God foreknew us (Romans 8:29); our calling is of the Lord (Romans 8:30); salvation is of the Lord (Romans 10:9); justification is of the Lord (Romans 3:24); sanctification is of the Lord; this came through the work of the Holy Spirit who testifies to the work of Christ (Romans 15:16) ); and glorification is of the Lord (Romans 8:30).

After noting that the Romans can be established through the words of his epistle, he adds "and the preaching of Jesus Christ." Paul was personally instructed by the Lord. He also had the testimony of the other apostles concerning the words of the Lord. But care must be taken here to understand what Paul is speaking of. The majority of Jesus' recorded words in the gospels were spoken to Israel, under the law. There is a separation between these words and the words which speak of the church age. The two are not to be mixed. If what Jesus said under the law was enough to establish us, there would be no need for New Testament epistles. But there is because the church age and the kingdom age as spoken to Israel are, in fact, separate dispensations. Mixing these two then often leads to erroneous doctrine.

And this is absolutely certain because Paul's "gospel and the preaching of Jesus Christ" mentioned here are "according to the revelation of the mystery kept secret since the world began." This is how God does things in redemptive history. He progressively reveals His intentions for us. Until Paul revealed these mysteries (and those in his other epistles) they were entirely unknown. Paul, being the apostle to the Gentiles, wrote back and forth in this letter to Jew and then to Gentile, showing that both are acceptable to Christ, and both are in need of Christ. This mystery, or hidden truth, is revealed through Paul. Before that, it was unknown "since the world began." The word used here literally means "in times eternal."

There were in fact hints of the dispensational model given all the way back in Genesis, such as clues that the Gentiles would, for a certain time, assume the banner of redemption; the Church Age. But these hints were concealed until the events came about. Only in hindsight can we fully grasp what the allusions we were given back there actually meant. The mystery was secure until it was fully revealed after the coming of Christ. This concept of hiding and revealing things is actually noted right in Deuteronomy. There it says -

"The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." Deuteronomy 29:29

God, in His infinite wisdom, has taken man through various dispensations in order to show us that in any situation we are utterly dependent on Him and His open hand of grace and mercy.

Life application: All hail the work of Jesus Christ which reconciles us to God.

**...but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith...** Romans 16:26

This thought continues from the previous verse which spoke of the "revelation of the mystery kept secret since the world began." It is this mystery which is now "made manifest." What was concealed, is now revealed; what was hidden, is now openly seen; what was secret, is now made evident. This begs us to ask, "How was this accomplished?" And the answer is found in the Bible itself. It is "by the prophetic Scriptures made known to all nations."

The Hebrew Scriptures were eventually translated into Greek, the main language of the empire at that time. Thus they were accessible to "all nations" because they could then be retranslated into regional dialects or surrounding languages very easily. What God had kept for so long among a small and almost isolated group of people in an obscure tongue was now ready to be "made known to all nations." This Greek translation is known as the Septuagint (or LXX), and is the most quoted text of Jesus and the apostles.

But just as important as it was to have the Scriptures which testified to the coming Messiah and the work of God in Christ, it was just as important that he actually came in fulfillment of the prophetic word. Through His coming, those hidden mysteries which told of Him could be clearly understood. As Jesus said to the Jews of His day when speaking of their Scriptures (the body which comprises the Old Testament), "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." (John 5:39)

Everything within the Old Testament Scriptures testifies to the coming Christ and God's plan of redemption in history. Everything now found in the New Testament Scriptures testifies to the accomplished work of Christ and God's continued plan of redemption in history. It is all about Jesus. The mysteries have been made known and even those mysteries which are still future are explained in some part (such as the rapture of the church).

And all of this is "according to the commandment of the everlasting God." It is God, timeless and eternal, who issued the decree that these things should be. In the Old Testament, He is called El Olam. He is eternal and unchanging and thus His commandments, when issued from eternity past, are eternally relevant. Nothing He has decreed can fail to transpire. The word He has given is breathed out within the framework of time and thus all things that occur in time happen in accord with the accomplishment of His word. Nothing is outside of His knowledge or control.

And the reason for the issuance of His word which is in accordance with His will is that it is "for obedience to the faith." This thought ties us directly back to Romans 1:5 which said "Through Him we have received grace and apostleship for obedience to the faith among all nations for His name." The Scriptures are what testify to Christ and bring about "obedience to the faith."

Before Christ came, there were five distinct dispensations: Innocence, Conscience, Government, Promise, and Law. The OT Scriptures came about under the dispensation of law and set up a temporary system of government until Faith was revealed. When Christ came and fulfilled the law, the plan of redemption moved from "obedience to the law" to "obedience to the faith." As Paul says in Romans 6:14, "For sin shall not have dominion over you, for you are not under law but under grace."

This is where we stand and in our faith we are to be obedient. And Jesus is the object of that faith. It is the greatest act of grace we could imagine. And yet, far too often, we trade the grace of Jesus Christ for a return to the law. Let us not make such an error, but rest wholly in His finished work.

Life application: The commandment of the everlasting God is summed up in believing in the One whom He has sent. If we have this sure faith, then we are truly saved. It is a gift and it cannot be earned. Let us thank God for His wonderful, beautiful grace.

**...to God, alone wise, be glory through Jesus Christ forever. Amen.**

Romans 16:27

This is the final verse of the book of Romans. It has taken 433 days to get here and it has been a wonderful journey of discovery and edification as we have learned from the hand of Paul. In this verse, he finishes his doxology with the reverent and exalting words "to God, alone wise." Through His wisdom, He fashioned the heavens and the earth. Through His wisdom, He created man. And through His wisdom, He gave man free-will, knowing that this was needed for a true heart-felt relationship.

Man fell, but God initiated the plan that was in His mind before creation; Jesus Christ would come to reveal His very heart and to be the One to restore us to Him. And so it is to this wondrous Creator, who alone is wise, "be glory through Jesus Christ forever. Amen." Jesus is, as Colossians 1 tells us, "the image of the invisible God, the firstborn over all creation." In Jesus Christ, the fullness of the Godhead dwells bodily.

When we look out into the stars, and even to the furthest galaxies, or when we look into the smallest subatomic particles, we see the wisdom of God displayed in the work of Jesus Christ. And further, He is the Mediator between God and man, thus we offer our glory "through" Him and we behold the glory of God "through" Him as well. Paul has shown us, time and again in this epistle, that Jesus is our meeting point with God. Thus, in order to be reconciled to Him - whether Jew or Gentile - it must occur through the Person of Jesus Christ.

Therefore, from this epistle, we discern the heart of the gospel and the way to be reconciled once again to God -



- There is none righteous, no, not one. Romans 3:10
- All have sinned and fall short of the glory of God. Romans 3:23
- For the wages of sin is death, Romans 6:23
- But the gift of God is eternal life in Christ Jesus our Lord. Romans 6:23
- That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. Romans 10:9

God sent Jesus to live the life we cannot live; He lived the perfect life, never sinning; He gave His life in exchange for our sins; and God raised Him from the dead as evidence of His sinless perfection. The offer is made; receive Jesus and receive His righteousness. Choose wisely. Choose Jesus!

Life application: Romans shows us the love of God in Jesus Christ. His work is fully capable to save us and reconcile us to God. Now, because of Him we stand justified before God apart from deeds of the law. Let us never forget that we are saved by grace through faith and let us never attempt to set aside that grace by attempting to be justified by our deeds. Let us rest wholly upon the work of God in Jesus Christ our Lord. Amen.