

9 2:5—10 The Law of Sowing & Reaping

The choices people make cast a long shadow over their future and contribute to the future events in their lives—for good or for bad. **V. 6** reads: “(God) *Who will render to each one according to his deeds*”. This is the **law of sowing and reaping**. **Gal. 6:7—9** says: “*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart*”. Give attention to—and choose wisely—what you sow, it will determine what you will reap in the future.

10 2:11—16 The Law of Punishment & Reward

God has no favorites so His judgment will be fair and righteous. In **Prov. 20:27** we are told that “*the spirit of man is the lamp of the Lord, searching the inner depths of our hearts*” so God knows our hearts and He will judge accordingly. Since our memories live beyond death and the grave (in **Luke 16** the rich man who died had his memory and conversed with father Abraham) it is possible that our own memories will testify for or against us at the judgment. In any case, according to **Romans 2: 1, 6, 15** we will be without excuse. If we are guilty our own hearts & memories contain the record that can judge us. There will be a day of judgment and it will be fair and just—in accord with other laws, like the **law of sowing and reaping** and the **law of grace**.

11 2:25—29 The Law of True Circumcision

Since the time of Abraham circumcision has been practiced and the Jewish people took great pride in the ritual and its O.T. significance. Jesus ushered in a new order where circumcision of the flesh had no relevance. Here Paul explains that real circumcision has to do with the heart—the inward nature of a person—even in pre-Messianic times. **V. 29** sums up the discussion: “But he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God”.

Gal. 5:6 reads: “*For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love*”. And: “*For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh*”. Therefore, watch over your heart, your thoughts, your inner self, your words and your actions—for these reveal the real you: may you be someone with a circumcised heart of love and devotion in both worship and everyday living.

12 3:9+ V. 23 The Law of Universal Sin

The universality of sin is taught throughout the entire Bible. The first man, Adam, was created without sin. He chose to disobey God and his nature was marred. The descendants of Adam from Cain carried Adam’s sinful genes. **Vs. 3: 9 & 10** declare: “*...For we have previously charged both Jews and Greeks that they are all under sin...There is none righteous, no, not one...*”. Throughout Bible history sin is universal, but thank God, so is the promise of the Messiah: the only remedy God has provided for human redemption. We need to make right decisions so as not to willfully sin, while trusting in God’s grace and the atoning power of Christ’s shed blood. Note the next Law.

13 3:24, 28; ch 4, 5:1 & 2 The Law of Grace

The law of grace underwrites and enables redemption. Grace is a free gift from God. It is the undeserved favor of God toward undeserving sinners. From Adam to Jesus mankind proved that so-called “good works” could not atone, change or save. The very blood shed in Eden to provide clothing for Adam and Eve, typified the shed blood of a Savior—the Messiah—to provide a covering for our sins and thus redeem fallen, sinful humanity. It was God

Who killed the animal, and God made the clothing of skin—signifying that man could not redeem himself. Redemption had to be a gift from God—not of works, but of grace (**Ephesians. 2: 8 & 9**).

14 6: 23; 8:4 The Law of Transference

Jesus atoned for mankind's sin at the cross. His blood washed away all sin from those who will truly believe. What took place at the cross is what we call **the law of transference**. God's justice demands the penalty of death be paid for sin. Sinful blood cannot be a justifiable penalty payer, so someone without sin must die to meet the demands of a righteous Judge. Jesus was that righteous person. His blood was sinless because He did not commit any sin. He willingly came to earth, lived among sinners, resisted every temptation the devil could bring against Him and went to the cross and died—so that His sinless blood could pay the penalty for humanity's sin.

This was God's redemptive plan made in heaven before the foundation of the world (**Ephesians. 1:4**) and so God accepted the sinless blood of Jesus in payment for sin and discharged all accusations against those who believe (the essence of **Romans Ch. 5**). Thus **the law of transference** was activated: Jesus took man's sin upon Himself and gave His righteousness to all who believe—and God accepted the exchange. God turned His back on Jesus while on the cross because all the sin of humanity was transferred to Jesus (**Matt. 27:46**)—but God will never turn His back on the redeemed thanks to **the law of transference**—because Jesus already paid the penalty for our sins: (**Rom. 8:2**).

15 4:24; 5:13 The Law of Imputation (to charge or assign to another)

In Chapter four the case is made that God imputed—or assigned—righteous status to Abraham because of his faith that God would do what He promised to do. In **V.24** the same imputation—or assignment—is made to those who believe in Jesus and the redemption he freely makes available to all who believe. The imputation—or assignment of righteousness—is given freely; it can never be earned by good thoughts or deeds. In **Romans 5: 18—21** Paul clinches the argument: *“the gift of righteousness comes only through Jesus Christ”*. Review the **law of transference**.

16 5:3 The Law of Tribulation

Christians would like to live a trouble free life. But we have an enemy. He rebelled against God. He incited Adam and Eve to rebel against God's command in the Garden of Eden. He has plagued humanity from creation until now—and will continue to inflict tribulation and sorrow until the Lord comes again and puts him in chains. Tribulation will be an on-going problem for believers so how do we handle it? We know that God can redeem any situation, and He trumps Satan again by bringing good out of tribulation. In this passage we learn that tribulation produces perseverance; and perseverance character; and character, hope. And hope does not disappoint, because the love of God has been poured into our hearts by the Holy Spirit. So **the law of tribulation** has a purpose: it turns Satan's evil intentions into Christian growth and strong faith. See **James 1: 3 & 4; 2 Tim 3:12; 1 Pet. 1: 6 & 7** and realize that tribulation and/or persecution can also serve as a test of our faith—and faithfulness. When the devil causes tribulation it is because we are identified with Jesus and the devil pursues any tactic that will defeat us and the plan of God to redeem mankind. We can rejoice that we are counted worthy to suffer.

17 5: 10 & 11 The Law of Reconciliation These verses introduce the term “reconciliation” in the book of Romans, a term that means “restored to fellowship”. We have looked at three laws: the law of grace, the law of transference and the law of imputation which explain how reconciliation is made possible. **2 Cor. 5:17—21** expands our understanding of this law. Those who believe in Christ become a “new creation”—our spirit is reborn (re-gene-erated) and our fellowship is fully restored with Father God. Not only is our fellowship restored (reconciled) but believers have a mandated honor to be called “ministers of reconciliation”—our lives and gifting tell “unreconciled” people how they can be, reconciled to God and His Christ.