

THE MAGNA CARTA OF GOD'S SAVING PLAN

(Romans I to XI in Verse)

By T. Tow

- 1 Of thirteen epistles St Paul did write,
The greatest one was Romans.
It was written in AD 60,
From the City of Corinth,
The Magna Carta of God's saving plan
Is nowhere in such sublimity scanned.
Of thirteen epistles St Paul did write
The greatest one was Romans.
- 2 The Epistle was written to Christians
Who lived in Rome before he went,
Acts Chapter Two surely gives us a clue:
Who were these Christian Romans?
Pentecost saw at least fifteen nations,
'mong these visitors were some come from Rome.
The Epistle was written for Christians,
Who lived in Rome ere he went.
- 3 The Roman Christians were known for their faith,
Not as the RC's with a Pope!
To them who have, God says, more will be given.
This text book of Faith brings hope.
Paul says this book was his spiritual gift,
By which their faith may be firm established.
The Roman Christians were known for their faith,
Not as RC's with a Pope.
- 4 St Peter and other apostles ten,
Roman Christians all had seen them.
Who was this one just now come on the scene?
Paul must by himself defend.
His credentials are no less than Peter's
He was commissioned O' the Risen Saviour.
St Paul and St Peter stand together,
Roman Christians should know them.
- 5 The Magna Carta of God's Saving Plan
Is the Gospel, God's mighty power.
It is given to the Jews first of all,
And to Gentiles thereafter.
By faith the just shall live, it is declared,
From faith to faith is the righteous revealed.
The Magna Carta of God's saving plan -
The Gospel, God's mighty power.
- 6 Why must the Gospel of God be revealed?
Because mankind have long been blind.
Though to them was given the Light from Heaven,
God's creation so sublime!
They who know God worshipped Him not as Lord,
To idols they bowed and not to their God.
Why must the Gospel of God be revealed?
Because mankind have been blind.
- 7 Can natural theology save mankind?
God's Word says no, they are condemned.
They have no excuse who turn from the Truth.
God gave them up to their shame.
They who change God's Truth and make it a lie
So live a life the more sordid and vile.
Can natural theology save mankind?
God's Word says no, they're condemned.
- 8 When God judges mankind then we're condemned.
We are condemned, we are condemned.
But when we begin to judge another
All the more are we condemned.
I see your fault but I'm doing the same,
Neither can you be acquit from your blame.
When God judges mankind then we're condemned.
We are condemned, condemned.
- 9 But God is good, forbearing, longsuffering.
When you repent, He will relent.
Or do you despise His gracious offer
And refuse still to repent?
Then God will judge you on your own merits,
Every man shall stand or fall by his deeds.
But God is good, forbearing, longsuffering.
When you repent, He'll relent.
- 10 The judgement of God is righteous and fair.
Either it's life, or it is death.
Those who persevere for good and honour,
Life eternal is their quest.
Those who persist in the fight against Truth,
They will taste God's indignation and Wrath.
The judgement of God is righteous and fair.
Either it's life, or is death.

- 11 There is no respect of persons with God.
Jew or Gentile, they are the same.
When a Jew sins under law he's condemned,
The law will work to his shame.
Neither is the Gentile without the Law.
Able to hide from the hound of his flaw.
There is no respect of persons with God.
Jew and Gentile are the same.
- 12 When the Gentiles without law keep the law,
They obey the law of their own heart.
In every man's conscience God's law whispers
No man should lose their good part,
The conscience is a witness to your deed
In the Day of God's judgement it will speak.
When the Gentiles without law keep the law,
They obey law of their heart.
- 13 What advantage has Jew over Gentile?
He has the law, He has God's Word.
He has the light and knowledge of God's will,
To show the way to his Lord.
When he tells another, "Thou shalt not steal,"
He himself is a thief hard to conceal,
What advantage has Jew over Gentile?
He has the law and God's Word.
- 14 God's Name is blasphemed by the hypocrite.
O what a shame, O what a shame
To boast of mere outward sign of the Law -
Circumcision's greater pain.
When uncircumcised Gentiles keep the law,
Are not you Jews exposed by your own flaw?
God's Name is blasphemed by the hypocrite.
O what a shame to His Name!
- 15 What is their circumcision advantaged?
Much every way, it has God's Word.
What if some believe not while he has light?
Shall this make void faith of God?
Know you not when you disbelieve God's Truth,
You are like saying that God lies to you,
What is their circumcision advantaged?
Much every way, there's God's Word.
- 16 Here's some cunning argument against God.
Sophistry's trick, it spins around:
If our unrighteousness show God is right,
"No punish" is reason sound.
"Let us do evil that good may abound" -
Paul's doctrine of grace is spun round and round.
Here's some cunning argument against God -
Sophistry's trick spins around.
- 17 Leaving the cunning of its sophistry,
The fact is that all are guilty.
There is none righteous from which ever side -
Jew, Gentile, Gentility.
Humanity is in total depraved
Vipers and snakes we're coiled in Adams' race.
By the deeds of the law we are guilty
None is saved by sophistry.
- 18 The Law can show us up only in sin,
Righteousness comes alone from God,
And it comes above the working of Law,
Witnessed by O.T. record,
Righteousness comes by faith in Christ Jesus.
All sinners we in God's sight are hopeless.
We are justified freely by His grace,
Redemption is what Paul says.
- 19 Another word is propitiation.
By Blood offering our God is pleased,
For without Blood there is no remission.
His righteousness now released.
Only God can justify the sinner,
Through faith in Christ Jesus the Redeemer.
Another word is propitiation.
Sacrifice that God is pleased.
- 20 So let the legalists stop their boasting.
Their works have failed, their works have failed.
We are justified not by law of works,
But only by law of faith.
Though the law itself can't save a lost soul,
Yet it is a standard we must uphold.
So let the legalists stop their boasting,
Their works of law it has failed.

- 21 How was Abra'am our Father justified?
 He believed God, that's righteousness.
 If he had worked but had no faith in God,
 He must work in dire distress.
 If he had worked enough for salvation.
 How he had earned to his satisfaction.
 But Abraham was justified by faith,
 By works he had surely failed.
- 22 The joy of salvation as David said,
 Comes not by works, but by His grace.
 Blessed is the man whose sins are covered,
 The Lord imputes no disgrace.
 Comes this saving grace to the Circumcised?
 And also upon the Uncircumcised?
 Again we have Abraham for our guide,
 This we shall see in the stride.
- 23 Was Abra'am justified when circumcised?
 It was before that exercise.
 Circumcision came after as a seal,
 A seal to faith, God's devise.
 Abra'am became Father of each faithful,
 Circumcised or Uncircumcised filial.
 Thus Abra'am was promised, "heir to the world,"
 Not through the law, but through faith.
- 24 Why must it be by faith and not by law?
 Because God's grace channels through faith.
 If they which are of law had become heirs,
 God's promises were to waste.
 And faith now is declared all null and void,
 While law saves no one but works only wrath.
 Truly Abra'am is Father of us all,
 To all his seed, all by faith.
- 25 Abra'am's faith in God had stood unshaken,
 He staggered not before his God.
 God said he and Sarah would have a son,
 Though they were old as dry rot.
 He believed his God could make the dead rise
 Exnihilo creation no surprise.
 For such staunch faith that Abra'am always had,
 He's made righteous and his seed.
- 26 Justified by faith we have peace with God
 Through Jesus Christ God's good access.
 Through faith in Him flows His grace to our end,
 We have a hope, no distress.
 We praise the Lord e'en for tribulations,
 From tribulations we now learn patience.
 From patience to experience back to hope,
 This hope comes from love of God.
- 27 The love of God is greater far than space.
 This love is shone into our hearts.
 By the Holy Spirit giv'n it has shone,
 At what price did God impart?
 There is no greater love than that a man
 Should give his dear life to die for his friend.
 The Love of God is shone into our heart.
 Christ's love for sinners impart.
- 28 The Blood of Christ not only justifies,
 It surely saves from hell to come.
 The death of Jesus has reconciled us
 Sinners to the Holy One.
 Being reconciled we are saved by His life.
 We joy in God by Atonement made nigh.
 The Blood of Christ not only justifies,
 It saves from hell that's to come.
- 29 Did you ever consider this mystery?
 How is it that we have to die?
 It began with Adam's first transgression,
 By him we in evil lie.
 Now there is no sin if there is no law.
 Before Moses' death had reigned very sore.
 So we are sinners by imputation
 Adam's representation.
- 30 If you say, "Not fair we die in Adam,"
 God has a just answer for all.
 It's found in Romans 5:12 to the end,
 Paul's classic work on the law.
 The law must be just, fifty and fifty.
 It's symbol the Balance in equity.
 If you say, "Not fair we die in Adam,"
 God says there's Another Man.

- 31 The Balance of God's Redemption is this:
It's a one to one equation.
As by Adam's offence many are dead,
By Christ's obedience they live.
Adam involves us in condemnation
Christ lifts us up in justification.
Where the offence is magnified by law,
The grace of God ever more.
- 32 There comes again the subtle temptation:
If it's by grace, never mind sin.
Such concept is antinomianism,
Lawlessness most unchristian.
How shall a Christian now saved from death sin?
Live carelessly in such situation?
Know ye not that when ye all were baptized,
Ye were baptized into Christ?
- 33 We are baptized into the Saviour's death,
Buried with Him, raised up with Him.
We not only die to sin by His death,
We live a new life from sin.
So reckon you died with Christ unto sin,
And account you live a new life with Him.
We are baptized into the Saviour's death,
Buried and raised up with Him.
- 34 Sin shall no more rule your mortal body,
Nor by its power you slave to lust,
Yield not your members as vessels of sin,
Yield them to the Lord and win.
Since grace comes it has set us free from sin,
Let us yield to God, he cleansed from within.
Sin shall no more rule your mortal body,
Nor by its power slave to lust.
- 35 For when ye were the servants of your sin,
Ye were free from God's righteousness.
The end of the fruits of your sin is death,
Life eternal: holiness.
The wages of sin is certainly death.
Through Jesus Christ life eternal God's gift.
The wages of sin is certainly death.
Life everlasting: God's gift.
- 36 Now Paul has a point of law to discuss
Law has pow'r o' ver a living man.
While the man lives his wife is bound to him,
Death will set free the woman.
While husband lives to be married again,
Such woman is an adulteress certain.
To marry again when husband is dead,
Law has no power o' ver woman.
- 37 Ye who are saved are now married in Christ,
Married to Christ, you're dead to law.
Living with the Risen Christ what's your fruit?
Holiness: eternal life.
But when we were under law and in flesh,
Carnal were the fruits we bore unto death,
Ye who are saved are now married to Christ,
Married to Christ, dead to law.
- 38 While sin is magnified when law's applied,
Let us realize law is not sin.
Except the law, "Thou shalt not covet," speaks,
How shall I feel lust within?
Without the law sin lies low as in death,
When law's applied sin wakes up and I die.
The law in fact was a rule unto life,
Sin o'er takes me and I die.
- 39 Under God's commandments sin becomes rife.
Sin deceived me, and it slew me.
But the law of God is holy and just.
Nor was it meant to kill me.
Because I'm carnal, a slave unto sin.
Under the law more sinful I became.
The law is spiritual, holy and good,
But I am a slave to sin.
- 40 In Christian life we still live in tension:
We see a strife: law versus sin.
So the thing that I would not that I do,
That which I should, I wouldn't.
I find a law of conflict within me,
The tension between myself old and new.
I delight in the law of God in me.
But evil also is there.

- 41 The law of strife between myself and sin
Is contention of mind and flesh.
O wretched man that I find me to be,
Who will save me from this death?
There's no other way but Jesus my God,
Only through Christ I can win, praise the Lord.
With the mind now I serve the law of God.
With the flesh the law of sin.
- 42 The way o' victory o'er sin is Jesus Christ,
Victory by His Holy Spirit.
Law of the Spirit o' life in Jesus
Versus the law o' sin and death.
The law is powerless to save a sinner,
Christ as a Man by His death can do it.
A Christian walks in line with the Spirit
Fulfils the law's righteousness.
- 43 For to be carnally minded is death,
The Spirit-mind brings peace and life.
You are not of flesh but of the Spirit,
The Spirit in you alive?
If any man has not Spirit of Christ,
He's like a lamp, but where is the light?
For to be carnally minded is death,
The Spirit-mind, peace and life.
- 44 In Christ your body is now dead to sin,
The Spirit, life and righteousness.
And the Spirit who raised Jesus from death,
You will He raise in likeness.
If you live after the flesh you shall die.
If you mortify their deeds you shall live.
In Christ your body is now dead to sin,
In Spirit, life, righteousness.
- 45 How do you know you are children of God?
The inward witness of the Spirit,
The Spirit is not of bondage or fear,
But of adoption so near.
Children of God you cry Abba Father,
Now you are heirs with Jesus together.
How do you know you are children of God?
The Spirit's inward witness.
- 46 What's the present suffering we all must face?
Nothing! In the glory to come!
And though the world is groaning until now,
There's the hope o' liberation.
Not only they but e'en we who are saved
For redemption o' our body, today?
A Christian is salvaged also by hope,
In hope we patiently wait.
- 47 In our infirmities the Spirit comes
To help us so speechless in prayer,
The Spirit makes intercession for us,
With groanings that's not uttered.
The Spirit prays with us to our Father,
The Father knows all in us together.
In our infirmities the Spirit comes
To help us speechless in prayer.
- 48 Often we quote Romans 8:28,
"All things work together for good?"
That's a quote taken out of its context:
Much that is misunderstood.
The things that work for good aren't very good.
Paul brings them out at the "end of the book".
Tribulation, distress, persecution,
We are killed all the day long.
- 49 All work together for good, but to whom?
Only to those who love the Lord.
To them who're called according God's purpose.
Those chosen foreknown of God.
Who He had chosen, them He also called,
Whom He had called them He then justified,
Who He justified them He glorified.
O the depths of God's goodness.
- 50 If God be for us, who can assail us?
Who shall lay charge to God's elect?
He that spared not His Son and Him He gave,
Much more shall He give us yet.
Christ who has died and risen again,
He it is prays for us at God's right hand.
Who shall separate us from love of God?
More than conquerors are we.

- 51 My deep concern first is for all Israel.
 Reposed in them, God's promises.
 From whose stock in the flesh Christ Jesus came
 To God's Name be the praises.
 Now God's Word to Israel seems to have failed.
 Nay, the fact is not are all true Israel.
 There's a difference between promise and flesh:
 In Isaac the promised seed.
- 52 Another mystery is election sure:
 Whom God elects him also calls.
 Election is not conditioned by works,
 God's own purpose that is all.
 Jacob I love but Esau do I hate,
 There's difference between election and fate.
 God is sovereign man is responsible:
 This is election, not fate.
- 53 Though Israel has sought after righteousness,
 They keep the law but not by faith.
 They have stumbled at the Lord's stumbling stone,
 Others believe and were saved.
 These are the Gentiles not God's chosen ones,
 God is sovereign to make them His own sons.
 Only a remnant of Israel remains,
 Mystery of God's election.
- 54 Israel is blind to the Lord's righteousness,
 Blindly they try to do their own.
 They have missed Christ the righteousness of God,
 Not works of law, faith alone.
 There's no difference between Jew and Gentile,
 Who calls on Jesus' Name be safe they will,
 Confess the Lord Jesus Christ in your mouth,
 In your heart do now believe.
- 55 Nevertheless the Gospel reaches out:
 Preachers are sent with the Lord's Word.
 How beautiful the feet of Gospellers,
 The messengers of the Lord,
 Israel to whom the good news is broadcast,
 They who are first are now become last.
 Isaiah says, "Who believes our report?"
 Not this gainsaying people.
- 56 Is Israel totally giv'n up of God?
 Whom God foreknew, He pities them.
 Elijah thought he was the only one -
 There were still sev'n thousand men!
 These who with Elijah refused to kneel.
 Jehovah reigns in them high over Baal.
 According to the election of grace,
 Always there'll be a remnant.
- 57 To him that has much the more shall be giv'n,
 He who has few shall become none.
 When Israel shuts to see and hear their God,
 God shuts them in their dungeon.
 Just is the Law of judicial blinding,
 So say Isaiah and David the king.
 Their eyes be darkened that they may not see:
 Law of judicial blinding.
- 58 The God who always works good out of bad,
 Through Israel's fall, lifts up Gentiles.
 Should Israel jealous o'er their heritage
 Repent and be reconciled?
 Now if their fall has enriched the whole world,
 How much by their fulness earth will be healed?
 The God who always works good out of bad,
 In that day will save us all.
- 59 Israel like a castaway olive branch:
 Wild olive branch we the Gentiles,
 Now in their place we are all grafted in
 Old olive tree and branch wild.
 If Israel's branch be removed for their sin,
 How much we olive wild'll lose our being!
 The day will come when Israel will repent
 Back will God graft them again.
- 60 Let me show you another mystery:
 Blindness in part comes o'er Israel.
 This blindness will continue till that Day,
 Till fullness comes to Gentiles.
 Then there shall come to Zion the Messiah
 Israel will in one day turn and be saved.
 This mystery of all Israel's salvation,
 What is that to you Christian?
- 61 As to the Gospel Israel's is our foe.
 In election, God's beloved.
 We've obtained mercy through their unbelief,
 But they'll not be discarded.
 O the mystery of our God' salvation:
 Of Him, through Him and to Him are all things
 Who has fathomed the deep mind of the Lord?
 Glory to God, Amen.

