

THE BOOK OF ROMANS

PERSONAL NOTE FROM BRO BILL LYONS:

Over the past 30 years I have taught the Book of Romans a number of times. Whenever I teach, I read and study the works of other Bible Teachers who have come before me. The notes that follow are the work of my most recent teaching of the Book of Romans. For this I returned to a commentary which I had used 30 years ago and which I believe is the absolute best commentary on this Book of the Bible that has been written to date. I have quoted this work throughout my notes.

For those who would desire an even deeper or collateral study of the Book of Romans, I would highly recommend: Newell....

INTRODUCTION

Authorship – Paul **Romans 1:1**

Author gives us information that clearly connects the letter to the Apostle Paul.

1. The author states that he is of the tribe of Benjamin.

Romans 11:1; Philippians 3:4-6

2. The author sends greetings to Prisca & Aquilla “his fellow workers”.

Romans 16:3-4

Paul joins up with this couple (**Acts 18:2-3**) and leaves them in Ephesus (**Acts 18:18-19**) on his second missionary journey.

This couple hosted a church in Ephesus. **1 Cor 16:8,19**

3. The author refers to his journey to Jerusalem with the love gift from the Churches in Macedonia and Achaia.

Romans 15:25-27

Confirmed in **Acts 19:21; 1 Corinthians 16:1-5 ;**

2 Corinthians 8:1-12; 9:1-5

4. The author states clearly, his desire to see the church in Rome.

Romans 10: 10-13,15; 15:22-23

Confirmed to be Paul’s desire in **Acts 19:21**

Recipients

Jews

1. Prisca & Aquila – **Rom 16:3 (Acts 18:2, who were both Jews).**

2. Andronicus, Junias, & Herodian (My Kinsmen) **Rom16:7,11**

3. Paul addresses the Jews directly – **Romans 2:17; 4:1**

Gentiles

1. Paul addresses the Gentiles who are a part of the body.

Romans 11:13; 15:14-16

2. Paul had not yet been to Rome and Peter wasn't there because Paul doesn't send him greetings.

We don't know how the church was established but chapter 16

Clearly indicates that Paul had a lot of people he had worked with in the church.

Place and Date of The Writing

1. Written from Corinth, Anchrea being it's Eastern Harbor

Romans 16:1-2

Phoebe is going to Rome and Paul is taking the opportunity to send the letter.

2. The letter was written at the close of Paul's 3rd Missionary Journey, during the 3 months he was in Greece (**Acts 20:3**), just before his return to Jerusalem with the offering.

NOTE: In **Acts 20:4** these individuals accompanied the offering.

After leaving Corinth, Paul was in Philippi during the Passover and Feast of Unleavened Bread (**Acts 20:6**), desiring to reach Jerusalem by Pentecost (**Acts 20:16**).

3. The letter was written in the late Winter of AD 57 or early Spring of AD 58.

Purpose For the Writing

1. Paul expected to be visiting Rome soon.

Romans 1:1-15; 15:22-23, 29, 32

He wanted to inform them of his plans. He wanted to present a complete and detailed statement of the Gospel message which he proclaimed. Paul was eager to preach the Gospel to those who were at Rome(15) and he wanted them to know what it was.

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ROMANS
CHAPTER 1
INTRODUCTION

Vs 1 No one else is mentioned with Paul as a participant in the Writing. (Silas, Timothy, etc.) Ephesians is another case. (1 & 2 Timothy and Titus were written to individuals and thus from Paul alone).

“Paul, the Apostle to the Gentiles” Gal 2:7-9

BONDSERVANT of Jesus Christ.

It might be said that Paul became a bondservant before He became an Apostle.

Acts 9:5-6

All believers are called bondservants

By Jesus.

Rev 1:1

CALLED as an apostle or “apostle by calling”

Calling – set apart by an action of God to a special place and manner of being always with a corresponding responsibility.

NOTE:.....Rom 1:6-7

Rom 8:28,30

1Cor 1:2,24

Jude 1:1

Rev 17:14

Rom 11:29

We were chosen from eternity past. Eph 1:4

We received God’s call in time. Rom 8:30;

Jn 6:44

All that the Father gave the Son in eternity past will respond to His call, be saved, and be complete on that Last Day.

Jn 6:37-40

SET APART for the Gospel of God Gal 1:15-16
God's Good News:

◆ It was God who loved the world,
not the world loving Him. Jn 3:16

◆ It was God who gave His Son
for them. Rom 5:6-8

◆ It is God who is seeking out the lost,
not them seeking Him. 1 Jn 4:10

◆ Once saved, nothing can separate
us from that love of God. Rom 8:31-39

Vs 2 This Gospel was promised beforehand.
Through His prophets Rom 3:21
Heb 1:1-2
1 Pet 1:10-12

In the Holy Scriptures 2 Pet 1:20
Jesus quoted the Old Testament as authoritative
and stated "and the Scripture cannot be broken"
(Jn 10:35) or "the scriptures must be fulfilled."
(Mk 14:49)

NOTE: Rom 13:1-2 God makes the scripture
authoritative, not man's handling of them.

Vs 3-4 "Concerning His Son" – The Gospel of God
concerns the Son of God. 1 Cor 15-6ff,
esp. vs 3-4

"BORN a descendant of David
according to the flesh" Heb 2:14-17
2 Sam 7:12-17

"DECLARED the Son of God by the
resurrection from the Dead." (He did not
become the Son of God – He was.

Jn 1:1,14)

Acts 2:22-24
Heb 1:5 with
Acts 13:28-39

“OUR LORD”

Acts 2: 36;
Acts10: 34-36

Vs 5

We have received grace, both in:

- ◆ Our Salvation
- ◆ Our Opportunity for Reward

- ◆ The Goal – “bring about the obedience of faith”

Eph 2:4-9
Eph 2:10
1 Cor 15:9-11

Jas 2:14-26

Vs 6

Among all the Gentiles (vs 5) you are the CALLED. (See Above)

Vs 7

The Recipients – believers in Rome Beloved of God

1 Jn 3:1-2a
Rom 5:6-10

“Saints by Calling”

- ◆ Grace to you
- ◆ Peace from God
- ◆ Mercy

Heb 4:16
Jn 14:27a

These 3 words describe God’s desire for every believer in every Epistle.

Vs 8-10

Paul made a point of finding that which he could thank God for in the lives of fellow believers.

Phil 4:8

He prayed “unceasingly” for those he thought about.

- Vs 11 Paul's desire was to use his gift for the benefit of the Romans. 1Cor 12:7
- As an Apostle, he had a clearly defined "obligation". Eph 4:11-16
- Vs 12 That is – mutual growth and edification 1 Jn 1:4
- Vs 13 Amplified in Rom 15:18-29
Obtaining fruit is what Christianity is all about. Jn 15:1-6
- Vs 14-15 Paul was under obligation – a debtor to all - the cultured and the wild; the undisciplined, the wise and the foolish. Paul was driven. 2 Cor 5:14-21
He was "eager" to preach – the Gospel
- Vs 16-17 The THEME of the Book of Romans
The Gospel 1 Cor 15:1-5
The Power of God for Salvation 1 Cor 1:18-24
To Everyone Acts 4:12
Who Believes 1 Jn 5:9-13
- To the Jew First
◆ The message was presented to them 1st.
- And also to the Greek
◆ He included us too Rom 11:11-32
In it the Righteousness of God is Revealed
◆ God's righteousness Rom 3:21-26
◆ A righteousness that is shared with

Us – Imparted Righteousness

2 Cor 5:21

From Faith to Faith

- ◆ Faith from start to finish
- ◆ The righteous man shall live
(continues to live) by faith

Rom 9:30-10:4

Gal 3:1-3

UNIVERSAL DEPRAVITY – THE BASIS FOR UNIVERSAL CONDEMNATION

Vs 18 The wrath of God is against all ungodliness and unrighteousness of men-men who suppress the Truth.

Vs 19 BECAUSE – the righteous basis for God’s wrath to come

Vs 20 FOR – God’s presence is clearly seen in what has been made
God’s assessment – all men are without excuse – NATURAL REVELATION

Vs 21 FOR (they are without excuse)
This truth applies to man from an historical context and with men in their individual lives.

- ◆ They ceased giving thanks to God
- ◆ They became futile in their speculations
- ◆ Their foolish heart is darkened

Vs 22 Natural man in his normal, fallen state

Vs 23 Belief moves on to Action
Exchange the incorruptible God for the

Profoundly immoral; associated with demonic forces

- ◆ Envy
A feeling of resentful longing aroused by someone else's possessions, qualities
- ◆ Murder
Destroying the body

- ◆ Strife
Angry or bitter disagreement, conflict
- ◆ Deceit
The action or practice of deceiving someone by concealing or misrepresenting the truth
- ◆ Malice
The Intention or desire to do evil; ill will

Vs 29-31 Men are by nature:

- ◆ Gossips
Unconstrained conversations about other people, typically involving details that are not confirmed as being true

- ◆ Slanderers
Ones who make false statements, damaging to another's reputation
- ◆ Haters of God

- ◆ Insolent
A rude and arrogant lack of respect
- ◆ Arrogant
Having or revealing an exaggerated sense of one's own importance
- ◆ Boastful
Showing excessive pride and self-satisfaction in one's achievements, possessions, or abilities

- ◆ Inventors of evil
- ◆ Disobedient to parents
- ◆ Without understanding

- ◆ Untrustworthy
Not able to be relied upon as honest or truthful
- ◆ Unloving
Demonstrating no feeling and showing no care
- ◆ Unmerciful
No response when someone else is in need of relief from something unpleasant

Vs 32

To top it all off:

This represents what God sees when He looks at lost humanity.

These are the people whom God continued to love by sending His Son to die for them.

ROMANS – CHAPTER 2

Vs 1 Romans chapter 1 applies to all mankind – even Paul’s readers, the Church at Rome.

Any believer who passes judgment on another, condemns himself.

- Why does a believer feel free to judge another man?
It is because he considers himself better and therefore qualified- (on the basis of race, country, environment, education, culture, or religion)
- Paul amplifies this prohibition on judging in Romans 14, verses 1,3-4,9-10,13 (Gal 6:1)

Vs 2 We know...and yet hope that passing judgment on another will allow us to escape the same judgment

1 Cor 4:4-5

Vs 3 In a nutshell

Vs 4 Paul turns the focus to where it belongs – Us – Not them!

Our repentance

God exercises:

- Kindness – preserves, provides, and protects us
- Forbearance – God does not react harshly with us when we do not respond to His kindness but rather He continues on in kindness toward us.
- Patience – God keeps waiting even when lost men and saved Continue in their stubbornness. Rom 9:22-24

Vs 5 God’s patience often results in man “storing up wrath” Ex 34:6-8

NOTE: Lost man is accumulating the basis for his final judgment.

Rev 20:11-15

Vs 6 The basis of each judgment – works

Vs 7 The believer’s judgment 1Cor 3:10-15; 2 Cor 5:10; Rev 19:7-9
Eternal life stresses the quality of the life to come.

Everlasting life stresses the length of it.

Vs 8 The unbeliever's judgment – again Rev 20:11-15; Jn 3:36;
Lk16:19-31

Vs 9-10 Amplifies vs 7-8 Together God says:

- Those who seek for glory, honor, and immortality

Eternal life Honor

Glory Peace

- Those who are selfishly ambitious and do not obey the truth but obey unrighteousness

Wrath Tribulation

Indignation Distress

Vs 11-12 Judgment of Universal Condemnation

- All who have sinned (Rom 3:23) without the law (non-Jews) will perish without the law(their basis for their condemnation will be their conscience and their works)
- All who have sinned (Rom 3:23) under the law(Jews) will be condemned by the law. Rom 7:8-13; 1 Cor 15:56; 2 Cor 3:4-11

NOTE: Verse 13 through 29 deals with the Jew who had the advantage of possessing the Law.

Vs 13 Hearing God's Word (only) and not obeying it is of no value.

The Jews assumed they were acceptable to God because they Possessed the Law – NOT SO!

(Paul is not saying that anyone is justified by works. Rom 3:28; Gal 2:15-16 He is saying that having possession of the truth and not doing anything with it won't justify anyone James 1:22-25)

Vs 14-15 For Paul illustrates what he is saying.

Paul is describing a situation that is not real but illustrates his

Point non-the-less (similar to: I would go to heaven if I were perfect. True statement; will never happen)

Vs 16 (who will be justified) on the day...

- Jesus Christ will be the judge Heb 2:14-18; Jn 5:22
- God will judge the secrets of men Heb 4:12-13
- Men will be judged on the basis of God's Word which is presently in our possession Jn 12:47-48; Jn 5:45

REVIEW: God's judgment is:

- Right (true) vs 2; we sense it
- Based on our accumulated guilt vs 5
- According to works vs 6
- Without respect of persons vs 11
- Based upon what we have done with what we have vs 13
- Inclusive of the secrets of men's hearts vs 16

Vs 17-29 God's judgment is based on reality, not religious profession (warning; revealed religion provides no security to its professor if devoid of reality. This goes for both Jews and Christians.)

The Illustration by Interpretation applies to the Jew – yet...
Would not an Application be relevant to the Christian?

Vs 17 But if you bear the name Christian, and rely upon Christ's teachings,
And boast in God,

Vs 18 And affirm His will, and approve the things that are essential, being
Instructed out of Christ's teachings,

Vs 19 And are confident that you, yourself (forget Christ) are a guide to the
blind, a light to those who are in darkness,

Vs 20 A corrector of the foolish, a teacher of the immature, having in
Christ's teachings the embodiment of knowledge and of the truth,
who preach that one should not steal, do you (labor, performing with

your own hands what is good, in order that you may have something to share with him who has need Eph 4:28)

Vs 22 You who say that one should not commit adultery, (do you look on a woman to lust for her Matt 5:28)? You who abhor idols, do you (consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry Col 3:5)?

Vs 23 You who boast in your Christianity, through your breaking Christ's teachings, do you dishonor God?

Vs 24 For the Name of God is blasphemed among (all the world's people groups) because of you (Christians), just as it is written.

Vs 25 For indeed salvation is of value if you practice Christ's teachings; but if you are a transgressor of those teachings, your baptism has become (meaningless).

Vs 26 If therefore the unsaved man keeps the teachings of Christ, will not his (present unsaved state) be regarded as (more valuable than your profession of faith)?

Vs 27 And will not he who is unsaved, if he keeps Christ's teachings, will he not judge you who though having the letter of Christ's teachings and baptism are a (violation) of those teachings?

Vs 28 For he is not a Christian who is one who is baptized; neither is baptism that which is outward in the (water)

Vs 29 But he is a Christian who is one inwardly; and baptism is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

NOTE: Paul is not saying that lost people will be saved by their works. He is couching his teaching in "human terms" to declare that being saved is not the result of following rites, but rather it is a real relationship with Jesus Christ. When Christians do not take their salvation seriously it produces great confusion for the world who watches us.

ROMANS – CHAPTER 3

- VS 1 If Rom 2:13-29 is true, and it is, what advantage did the Jew then have?
What benefit was circumcision to the Jew, which was a sign of his Covenant Relationship with God?
By Application: What benefit does Christian Baptism give to the Believer? (it signifying entrance into a Grace-relationship with God)
- Vs 2 Great “in every respect”
○ They were entrusted with (that from where God speaks)
Acts 7:37-38 “living oracles to pass on”
The Book of Prophecy spoken by God 2 Pet 1:20-21
○ The Jews had many advantages Eph 2:11-12
- Vs 3 The fact that Israel (partial) did not benefit from her advantages in no way reflects on the faithfulness of God 2 Tim 2:11-13
- Vs 4 “Perish the thought”. Let every human that has ever lived be found a liar; God is True.
Might all humans express the truth stated by King David
Ps 51:4
And they will Phil 2:9-11
- Vs 5 Our unrighteousness (history of the Jewish Nation) does demonstrate the righteousness of God Rom 11:11-12ff.
What conclusion can be made from this?
Not that it is wrong for God to inflict wrath on Israel.
God has made everything for its own purpose Prov 16:4.
God works all things after the counsel of His own will
Eph 1:11.
God is righteous in judging the wicked for the wicked acts of His creature are not done to fulfill His desires Isa 10:5-7.

- Vs 6 Perish the thought. No one will be able to question God when He judges the world. God is righteous in all His ways.
- Vs 7-8 A depraved conclusion built upon the truth that God works all things for good, even our sin.
- Vs 9-20 Paul's conclusion of this matter: "All men are rightfully condemned. The Jews are no better than the Gentiles. No person is better than another. All are under sin i.e. CONDEMNED Gal 3:22; Rom 11:32
- Vs 10-18 God's Right Description of Humanity – THERE ARE NO EXCEPTIONS
- Vs 10 (NOTE: Ps 14:2-3) Job 9:2-3; Eccl 7:20
Even Adam was NEVER RIGHTEOUS, ONLY INNOCENT.
Righteousness is an attribute of God, not of man.
God imputes righteousness to those who believe, when they believe.
NOTE THE WORDS used over and over:
"NONE", "NOTE EVEN ONE"
- Vs 11 Humanity, by nature, understands nothing of God.
1 Cor 1:18-31; Lk 10: 22
NONE WHO SEEKS FOR GOD
- Man's attempt to find and worship God is no more than creating a "god" and then worshipping it.
Rom 1:23-25; 1 Cor 10:20
 - As soon as Adam sinned, he fled from God. From that time forward God is seeking man; man is not seeking God.
Gen 3:6-9; Lk 19:10
 - Lost man's motivation is self-serving when he is seeking God
Jn 6:2 contrast to Jn 2:11; also Jn 6:26-27
 - The bottom line – "not that we loved God, but that He loved us" 1 Jn 4:10
- Vs 12 "All have turned aside" – All have left the way Isa 53:6
The world has turned away from God as completely as we are commanded to turn away from sin. 1 Pet 3:10-12, esp vs 11
Together they (mankind) have become useless (rotten, unprofitable).
The human race, in its present form, is useless to God.

NOT ONE WHO DOES GOOD

- Corruption rather than Holiness
- Selfishness rather than Goodness
- Cruelty rather than Kindness
- This is what the Judge sees when He looks down on Lost Humanity.
- Our “good works” turn out to be FILTHY RAGS Isa 64:6

Vs 13 A doctor always starts his examination by looking at our throat and tongue. They are windows to our health.
Lost humanity looks and smells like a grave.
They keep deceiving – the habitual practice of the human race.
They have (snake) fangs which lie out of sight,
waiting to strike Jas 3:2-10.

Vs 14 Cursing: It comes easily – Believers are commanded against it.
Eph 4:29
Bitterness: Defiles Heb 12:15

Vs 15 Check the newspaper; watch the evening news; or read
Jas 4:1-2

Vs 16 The history of man is a history of destruction.
Archeologists dig layer upon layer, finding one city built
on top of another which was destroyed. The history of
mankind is not a history of progression but rather a
history of weapons development.

Vs 17 Isaiah 59:1-8

Vs 18 This is the basis for all that has preceded. This is the root
problem of man. Prov 1:7 Professing to be wise, man has
become a race of fools. Rom 1:22

Vs 19 Paul returns to the Jew.
The Law did not save the Jew. Gal 2:15-21
It increased his guilt. Heb 10:1-18
The Jew and the Gentile, both, are under condemnation.
Rom 3:9

Vs 20 Because no one is saved by human effort, knowing the right thing to do does not cause anyone to do it. At this point in Paul's discussion the whole world faces a hopeless situation.

NOTE: The purpose of the Law was to bring the sin that dwells within us out, so that we realize a solution from outside ourselves must be found.

GOD'S SOLUTION

ANSWER FOR SIN AND SINS :THE CRUCIFIXION OF JESUS CHRIST
JUSTIFICATION BY FAITH

Vs 21 But now – something has changed – apart from the Law the
RIGHTEOUSNESS OF GOD HAS BEEN MANIFESTED
(Remember Rom 1:16-17)
The way in which God has dealt with sin is a clear demonstration of
His Righteousness:

- ◆ God has said that the soul that sins shall die.
(Perish) Rom 2:9-12
- ◆ God has said that the wages of sin is death. Rom 6:23
- ◆ Jesus died for the sins of the world. 1 Jn 2:2; Isa 53:4-11
- ◆ God remains just (righteous) in His dealings with man.
Rom 3:26; 1 Cor 5:21
- ◆ As the slain Lamb of God, He shows the Holiness of God
and God's Righteousness, fully satisfied,
being confirmed by the Law Heb 10:1-4,
and the prophets. 1 Pet 1:10-11

Vs 22 Even the righteousness which comes on the basis of faith
IN JESUS CHRIST Heb 7:18-19,
for all those who believe 1 Jn 5:9-13
for there is no distinction 1 Cor 1:18-24; Gal 2:15-16

- If it were man's righteousness, it would be through something man accomplished. But it is God's righteousness; it is apart from our own right-doing or law-keeping. Rom 4:4-5
- Justification is God's reckoning a man righteous, who has no righteousness.
How can God do this? Because He is operating upon another basis, even the finished work of Christ!
- Faith is not a good human work.
It is simply giving God the credit for speaking the truth about what Jesus Christ accomplished.
- Gal 6:14-16 esp vs 15; Col 2:13-14...this being the case, Col 2:20ff; Gal 4: 9-11

Vs 23 FACT: All Are Guilty! Rom 1:18 – 3:20 ALL MEANS ALL!
“All sinned (past tense) falling short (present tense)
Adam fell short in the Garden of Eden and he and his offspring
have continually fallen short outside of Eden.
Falling short means:
bearing fruit with our members Rom 6:12-13
as the outgrowth of our state Rom 6:6
All are dead in sin Eph 2:1-3

Vs 24 Being Declared (Accounted):

- Righteous – justified
(the word never means to make one righteous, or holy; but to account one righteous)
Justification is not a change brought about by God in us, but a change of our relation to God.
- This Change is a Gift (given freely)

NOTE: To Be Granted “Freely”

Matt 10:8 “Freely you received, freely give”

Rev 21:6 “I will give to the one who thirsts from the spring of the water of life without cost (freely)”

Rev 22:17 “Let the one who wishes take the water of life Without cost (freely)”

John 15:25 “They hated ME without a cause”
The cause of the hatred was in them, not in Christ.
The cause of our justification is in God, not in us!

We are justified freely, gratis, gratuitously, without a cause in us!

- By His Grace
Infinite Love operating by an infinite means:
The sacrifice of Christ in infinite freedom,
unhindered now, by the temporary
restrictions of the Law.
- Through the Redemption that is In Christ Jesus
Christ’s atoning work was the procuring cause
Of all eternal benefit to us.
Eph 1:7; Col 1:14; Heb 9:15

Vs 25 Pictured in Lev 16:1-22
Propitiation – Satisfaction – Mercy Seat 1 Jn 2:2

NOTE: For WHOM did Christ die? Is God satisfied concerning the sins of the Lost? These questions have Biblical answers but cannot be considered in this study.

(Insert: For Whom Did Christ Die?)

Vs 26 God PASSED OVER the sins previously committed, not satisfying His Holy Requirements because of His planned public display of His Righteousness in the death of Jesus Christ (at the present time) Acts 17:30

The crucifixion of Christ was God's public judgment day for human sin, displaying His absolute righteousness in not sparing His own Son.

In that one act, He enabled Himself to be just and at the same time provide Himself the basis to justify the ungodly.
Rom 4:5
Faith is the only requirement.

Vs 27 This saving work of God EXCLUDES any kind of human merit. No obedience on man's part is included.
Salvation is not based on human works.
It is accomplished by the "natural law" of faith.

Vs 28 This verse is not a conclusion arrived at, but a reason given why boasting (vs 27) is excluded.

Vs 29-30 He shall justify the Circumcision (Jewish believers) out of simple faith (and not by their keeping Moses' Law);
and the Uncircumcision (Gentiles who had nothing) through their faith (with no help from Moses' Law)

Vs 31 We establish the Law of Moses by belief in the Gospel
Because the Law was given to cause man to look for
Another way.

IT WAS NEVER INTENDED TO IMPART LIFE ONLY DEATH!

ROMANS CHAPTER 4

Abraham and David prove Paul's teaching.

They were both accounted righteous by Faith and not by works of the Law.

Vs 1-8 Abraham and David declared righteous
Vs 1 Paul is still focusing on the Jewish believers in the Church. (Our forefathers according to the flesh)
Chapter 3 begins with "What advantage has the Jew?"
Chapter 4 begins with "What then, shall we say about Abraham?"
What did Abraham do to be declared righteous before God?

Vs 2 If Abraham was justified by works (he was not); he would have something to boast about among men but not before God!

Vs 3 What was Abraham's Experience? Gen 15:1-6

- The honor goes to God, not Abraham.
He did the one thing that a man can do without doing anything.
God made a promise. Gen 12:3
Abraham accepted it.
- Abraham's faith was not an act, but an attitude.
- We will see in verses 17-22 that he turned completely away from himself to God and His promise.
This left God free to fulfill that promise.
- Abraham's life experience was progressive.
His pattern was to believe and that belief grew.
Gen 12:1-4; 15:1-21; 17:1-27; 22:1-19; Heb 11:8-10

- Vs 4-5 Now – Application or Observation
- To a man that works for wages, the wages are due as a debt.

 - To the one who “does not work” but (contract) believes in Him –
IN WHO – the GOD WHO JUSTIFIES the ungodly,
God RECKONS to him Righteousness. Rom 9:30 – 10: 4
 1. Who is ungodly? Rom 3:23; Eph 2:1-2
 2. Who did Jesus die for? Jn 3:16
 3. Anyone in the world who believes is reckoned as
Righteous. Rom 3:22

- Vs 6-8 David’s Experience Mirrors Abraham’s
Man’s Pre-Christ experience was different than ours.
The Lord did not take into account an OT Believer’s sin
because they were covered.
With us, they have been taken away. Heb 9:23-28; 10:1-18

PLEASE NOTE: Paul is talking about “righteousness apart from (without)
Works.

Who will the Lord not take their sin into account? Heb 10:17-18
The one who believes!

- Vs 9-12 Religious Rites have nothing to do with a person being
declared Righteous. (Circumcision/OT and Baptism/NT)

The Timing of the Rite of Circumcision

- Abraham is declared righteous when he was nearly 75 years old.
Gen 12:4; 15:6

- Abraham lived in the land of Canaan for 10 years before fathering
Ishmael. Gen 16:3

- Abraham was 86 years old when Ishmael was born.
Gen 16:16

- Abraham was 99 years old when God told him to circumcise
His household. Gen 17:1,7-14 esp vs 23-25

- Conclusion:

Circumcision was the result of Abraham being declared righteous, not the cause.
Baptism is the result of being saved, not the basis for being saved.

- Abraham was declared righteous when he was a Gentile, (uncircumcised).
vs 12 The father of the Jew IF the Jew also exercises FAITH.

NOTE GAL 4:12: Paul is speaking to Gentiles who are questioning whether they should be circumcised and obey the Law of Moses. Paul tells them “Become as I am, for I have become as you are”. Paul left the Mosaic Law and Circumcision behind. Oh that they would continue in their Christianity without it!

Paul’s teaching:

The blessing of righteousness comes not only without works, but also without ordinances.

To be a Jew or a Gentile was not the question.

To be a BELIEVER is the question!

(See Insert: Abraham Timeline)

(See Insert: The Law)

Vs 13 Adam became a part of a fallen race.
Believers become a part of the “heir of the world” race.
Believers are no longer of the SEED OF ADAM but are
Of the SEED OF ABRAHAM.
SIMPLE FAITH PRODUCES THE TRANSITION.

Vs 14 Faith and Law are contradictory principles.
It is one or the other.
If the law has any part in producing the heir, then...
FAITH IS MADE VOID.

- Vs 15 The ministry of the Law 2 Cor 3-11
- Vs 16 For this reason (The Law does not contribute to Righteousness).
It (becoming an heir) is by faith (alone),
That (becoming an heir) is received on the basis of grace, with
The result that the promise is certain(CAN KNOW
1 Jn 5:11-13)
to all the descendants, not only to the Jews but also to all
humans who have exercised the faith of Abraham, who is the
father of those who believe.
- Vs 17-22 A Detailed Description of the Experience and Mind of Abraham
The promises of God are to Abraham and to his Seed Gal 3:16
Anyone who belongs to Christ is an offspring of Abraham and
therefore an heir according to the promise Gal 3:29 Gen 12:3
God gave the promises to Abraham; Christ fulfilled the
conditions (of redemption), and we share the benefits.
The verse ends with “God making alive dead ones, and calling
things not being, being”.
- Vs 18 In hope, against hope, he believed desiring the promise
that God offered. Heb 11:13, 39-40
- Vs 19-21 What was Abraham thinking?
Think of the circumstances: Sarah is beyond the
ability to have children (91 years old). Gen 17:17
- Vs 20-21 What was Abraham thinking?
- Vs 22 Therefore, also, along with receiving the worldly promise, he
received the eternal promise.
- Vs 23-24 God gives us the application for this truth:
“To whom it will be reckoned...who believe”

Vs 25

He was delivered up for our transgressions

Rom 8:32; Isa 53

He was raised because of our justification. Rom 5:10

ROMANS CHAPTER 5

Vs 1-11 THE RESULTS OF “JUSTIFICATION BY FAITH”

Therefore having been justified by faith:

1. We have peace with God – vs 1
2. We have obtained a grace platform to stand upon – vs 2
3. We exult in hope of the glory of God – vs 2
4. We exult in our tribulations – vs 3-5
5. We shall be saved from the wrath of God – vs 9-10
6. We exult in God – vs 11

Vs 1 Therefore 4:25 is summarized as “having been” (aorist participle)

“having been declared righteous” looks back to a fact that happened.

As believers, the moment we believed, God declared us righteous, never to change His mind Rom 4 with “we have” the following results:

Peace with God – God holds nothing against us

1. God has fully judged our sin upon Christ, our substitute
2. God is so completely satisfied with Christ’s sacrifice that He will eternally remain so
3. God is therefore at rest about us forever
4. It is not through what God is now doing for us, but through what He did do on the Cross.
He made peace by the blood of His cross (“It is finished.”)
5. Thousands strive for inward peace, never once resting where God is resting – in the finished work of Christ on Calvary’s Cross.

Vs 2 “Also we have...” access into a wonderful standing in Divine Favor Rom 8:31 “God is for us”

We stand on grace Rom 6:14

We exult in hope of the glory of God Jn 17:22, Rom 8:16-17; Col 3:4; 1 Jn 3:2

“Vs 3 Not only this – We look back to peace made with God at the Cross

But we also exult in the present tribulations, knowing that God is at work in us...we are under no delusion
Acts 14:22; 1 Peter 2:21; 2 Cor 4:8-11; 6:4-10

Our assessment of our “plight” is different than the way the world looks at it.
2 Cor 4:17; 12:10 keeping the balance by remembering all suffering is not necessary. 1 Pet 4:12-16

The process that God’s tribulation takes us through is mapped out for us:

- TRIBULATION – Great conflict, trial, or distress
An experience that tests one’s endurance, patience, or Faith
- PERSEVERANCE – Steady persistence in adhering to a course of action, Belief, or a purpose
- PROVEN CHARACTER – Moral or ethical strength (that’s been tested and found real)
- HOPE – To have confidence; trust for something with expectation of its Fulfillment
“The theological virtue defined as the desire for a future good”
Rom 8:24-25

Vs 5 “Hope does not disappoint”
The object of our hope is faithful and we will not be disappointed. His Spirit bears witness with our spirit
Gal 4:4-7; Rom 8:15-16 and helps us get through our time of testing. Rom 8:26-27

Vs 6-8 A THREE-FOLD VIEW OF GOD’S LOVE FOR US (HELPLESS, SINNERS, ENEMIES)

Vs 6 Helpless – bankrupt of all moral and spiritual inclinations toward God; powerless to be or do good; “ungodly”
God’s Response: He sent His Son to die for us!

Vs 7 In life it would be hard to find someone willing to die for a righteous man who lacks personal draw.

If that same righteous man was personally warm and generous-hearted, you might find someone to die for him.

Vs 8 God clearly displayed His love for us Rom 3:25, when He sent His Son to die for us when we were sinners.

Sinners – Enemy of God (vs 10) – While we were avoiding and hating God, that same God was having His Son, Jesus Christ, meet all the divine claims against us by dying for us on Calvary. This is love 1 Jn 4:9-10

Vs 9 Having been justified (completed action with continuing results) – we shall be spared the wrath of God Rom 1:18.

Vs 10 If “while we were part of the world” we were reconciled to God 2 Cor 5:17-21
Having been reconciled (completed action) we shall be delivered by His life.
Rom 6:4-10; 1 Cor15:12-14, 16-23, 26-28

Vs 11 We exult in God – rather than hide from Him.
We exult in the presence of our judge through Jesus Christ
Through whom we have now received the reconciliation.

Reconciliation – a close relationship between God and ourselves has been reestablished.

We are acceptable to God.

Note: Man is always said to be reconciled to God and not God to us. This is because we were the ones with the problem, not Him.

Vs 12-21 “THE REIGN OF GRACE” THROUGH CHRIST REPLACES THE “REIGN OF DEATH” THROUGH ADAM (THE DOCTRINE OF THE TWO MEN)

MAJOR CONTRASTS

Two Men	Adam	vs 14
	Christ	vs 15

Two Acts	Adam	vs 12,15,17-19	one transgression
	Christ	vs 18	one righteous act

Two Results	Adam	vs 16,18,19	Condemnation
	Christ	vs 16,18,19	Justification
Two Reigns	Adam	vs 17	Death
	Christ	vs 21	Grace

FEDERAL HEADSHIP

1. We were all made sinners by Adam's Act and not our own sins
2. We were not innocent before we personally sinned
3. We are not guilty merely because we personally sin
4. Rom 5:19 "through the one man's disobedience, the many were made sinners"
5. The angels were created a host while we were created a race
6. Illustrated in Heb 7:4-10 with an application in Heb 2:14-16

Vs 12 Therefore – salvation by Christ's work, not ours
Rom 3:21 – 5:11 is further reasoned
"through one man, sin entered into the world" Gen 2:16-17;
3:6,17-19 "and death through sin" Rom 8:19-23

NOTE: This truth argues against the "gap theory" and the "day/age theory". In both cases death is required before the fall of man (Adam), so death became the common experience of all men – explained in verses 13 and 14.

Vs 13 Prior to 1445 BC (giving of the Mosaic Law) sin was in the world;
BUT sin is not imputed when there is no law Rom 4:15.
God does not include, on our certificate of debt Col 2:14, wrong doing
that we have not been told not to do.

Vs 14 Nevertheless everyone died who lived prior to 1445 BC even though
they did not commit Adam's offense.

WHAT IS PAUL SAYING?

1. Men sinned prior to 1445 BC, Rom 1:18-32. The race had rejected light and were without excuse; though they were without law.
God's definition of sin is not limited to the breaking of law. It also involves refusal to be controlled; self-willed (lawlessness 1 Jn 3:4)
2. That all men are accused by their own conscience Rom 2:13-16

3. That the sin of men became so bad at times that judgement was required – Flood, Sodom, etc
4. Nevertheless – the “sentence of death” upon humanity was the result of Adam’s one offense and not the many others.
Adam’s sin was a willful violation of a direct command of God with specified consequences. Whenever we bury a baby, this is born out.
5. Adam’s action with its result affecting the entire human race, is a “type” of Christ’s one act of obedience, affecting that same human race in its entirety. In short “condemnation by the one, and justification by the Other.”
6. This same truth is taught in 1 Cor 15:22,47,49. These two men have done that which affects all of humanity.

Vs 15 There is a difference as to degree of impact comparing the acts of the two men

1. The transgression of Adam affected everyone
2. The obedience of the One, Jesus Christ, the man and God, resulted in grace, abounding to the many
3. The transgression is dwarfed in comparison with the one act of righteousness and that which it affected.

Vs 16 And the gift (of Justification) is not like the condemnation that comes from Adam’s act

1. Adam’s one transgression – Universal condemnation
2. Christ’s one act of obedience for both the sin of Adam and the individual sins of humanity – Justification

Vs 17 By the transgression of the one (Adam), death reigned through the act of the one
MUCH MORE
Only to those who receive Christ, the abundance of grace, the gift of righteousness will reign in life 1 Cor 15:51-55

Vs 18 SO THEN – repeat it again
Through one transgression – condemnation to all men
Through one act of righteousness – justification or the basis for life to all men

Vs 19 Verses 12 and 19 both state the same truth – by the one act of sin, all men became sinners (dead in sin);
Through the obedient act of Christ, the many will be made righteous.

Vs 20 The Law was given to increase man's problem. Man is a sinner and suffers the consequence of that position, and now that he has the law, he has become a sinner who sins and is guilty of each individual act.
GOOD NEWS...WHERE SIN INCREASES – GRACE INCREASES MORE!

Vs 21 It is God's desire that grace reign in our lives to the same extent that sin once did. In Romans chapter 6, Paul will tell us God's plan for making this a reality.

ROMANS CHAPTER 6 THE CHRISTIAN WALK

God's grace not only justifies us, it also empowers us to "walk in newness of life"

PAUL ANSWERS TWO QUESTIONS:

1. Shall we keep sinning that grace may keep abounding? Vs 1
2. Knowing that we are not under the principle of law, but under grace, shall we use our liberty to commit sin? Vs 15

THE ANSWER TO QUESTION ONE vs 2-14

Vs 1 The First Question – If Rom 5:20-21 is true, does this mean we should continue in sin that grace might abound?

Vs 2 Perish the thought – A second question answers the first.
❖ "who died" (aorist tense), which denotes not a state but a past act.
❖ It never refers to an action that is continuing (translated: "who died" not "are dead"). Paul does not call upon Christians to die to sin, but rather states that they shared in Christ's death; they died to sin when Christ died to sin.

This truth is stressed throughout this chapter and is the basis for the truth taught in it.

Vs 2 "we who died to sin (singular)"

Vs 3 "us who have been baptized... into His death"

Vs 4 "we have been buried with Him through baptism"

Vs 5 "we have become united with Him in the likeness of His death"

Vs 6 "our old self was crucified with Him"

Vs 7 "he who has died is"

Vs 8 "we have died with Christ"

Vs 11 "consider yourselves to be dead to"

Vs 13 "present yourselves as those alive from the dead"

Col 2:20 "If you died (aorist tense, past fact) to the elementary (religious) principles of the world"

Col 3:3 "For you have died (aorist tense, past fact) and your life is hid with Christ in God"

QUESTION: When did we die? We died when Christ died on the Cross. Gal 2:20

HOW SHALL THE ONE OF WHOM THE ABOVE CAN BE SAID, STILL LIVE IN SIN?

- Vs 3 Do you not know? You should!
Baptized with Christ 1 Cor 12:13 means joined to His death.
1 Cor 10:2 “baptized into Moses – joined in a spiritual union with Him.”
- Vs 4 THEREFORE
❖ Buried with Him...into death – our old man was crucified with Christ, and all that belonged to that old man was ended before God on Christ’s cross.
❖ God did this (“in order that”) as Christ was raised Rom 1:4, so we too might experience the same power in our lives seen in a new walk.
❖ He shared His life with us. 1 Cor 15:45-49
- Vs 5 Continues the work of Christ
We have died, been buried, made alive vs 4, and will be completely conformed to His resurrection with our bodily resurrection. Phil 1:21; 2 Cor 4:16-18
- Vs 6 “knowing this” – come into the knowledge of – more than head knowledge only
❖ Old self – all we were in Adam Eph 2:1-2 was crucified with Him.
❖ We have died to that bondage of sin (singular).
 This “truth” is as true as “our sins were laid upon Him”.
❖ We “know this” by faith Heb 11:3
 We believe God’s testimony concerning this.
❖ The only way to overcome sin in our life is to identify with Christ in His death. This is the only way that we can be set free from sin’s slavery.
❖ To attempt this by legalism is hopeless!
“Sin might be put away with” – put out of business.
- Vs 7 FACT! How do we know – because God has said so!
Our problem with sin (singular) has been taken care of by God as fully as our sins (plural) have.

NOTE: God's work on the Cross was complete! Not only were our sins removed by the blood of Christ, but our connection with Adam was ended; our former history is completely over in God's eyes. Col 1:12

Vs 8 Our death with Christ is accepted, our new life is experienced now!
Gal 2:20...and it continues on forever .

Vs 9 "We believe" vs 8 knowing...The finished work of Christ is exactly that – finished. Heb 6:1-9 esp vs 6

Vs 10` FOR
Christ not only died for sins 1 Cor 15:3 but He also died to sin (singular) and that death to sin was "once for all", thus He dealt with what we WERE, as well as what we had DONE.
In the truest sense it can be said that the moment we were born again, we started a new life in Christ. Ex 12:2; 2 Cor 5:17

VERSES 11 – 14 MAKE APPLICATION TO THIS TRUTH

Vs 11 Believe it! Reckon yourselves dead – alive
❖ We are not told to die to sin or to try and be alive to God.
❖ We are to accept these two things as true, accomplished fact.
❖ Remember Rom 4:18-22
❖ For the truth of Rom 6:2 to be experienced in our lives we must "reckon" it as so.
❖ Also note that Paul does not say sin is dead; he says we are.

Vs 12 THEREFORE and (vs 13), but, (vs 18), for (vs 14)
What don't we understand in this verse? 1 Cor 6:12-20

Vs 13 AND – specific – stop – your members – stop
BUT – specific – start – your members – start

Vs 14 FOR is in this verse twice
1. For sin shall not be master over you (Lordship)
Sin's lordship over us shall be ended. We have died to sin and
2. For you are not under law, but under grace; there is no law
Principle in our new life in Christ.
Grace is our rule of life.
Gal 4:4-7; Rom 7:4,6; Heb 7:18-19

Vs 15 QUESTION TWO

If vs 14 is true “we are not under law, but under grace”, can it be concluded that this represents a license to sin? PERISH THE THOUGHT!

NOTE: Many legalists say that we should not teach “freedom from law” because it encourages people to sin. Man’s sinful response is to misapply this truth, but God’s correction for this tendency is NOT to place a believer back under the law.

VERSES 16-23 GIVES US GOD’S ANSWER TO THE QUESTION

Vs 16 The strength of sin is just as real as its guilt.

- ❖ (No human can free himself from the bondage of sin.)
- ❖ The Fall positioned man with the inability to do anything else but sin Eph 2:1-2; 1 Jn 5:19, even to the extent that we do what we do not want to do Rom 7:14-25.
- ❖ We can present ourselves to God (as “slaves for obedience”) and experience a changed life. In fact, this is the only option we have if we desire a changed life ending in righteousness.

Vs 17 “though we were slaves of sin” 1 Cor 6:9-11

“we became obedient” 1 Thes 1:9-10

“from the heart” Rom 10:8-10

“to that form of teaching” – Grace Teaching Eph 1:13,14;

2 Tim 1:8-10, 13-14

Vs 18 “and having been freed from sin” Rom 6:3-10

All believers are positioned to become slaves of righteousness.

All that is needed is Rom 6:11-13.

Vs 19 Present tense, continuous action – keep on presenting

The only truly free human is the one who has enslaved himself to God Jn 8:33-36.

Vs 20-21 Lost people are free and fruitless.

- ❖ Free from recognizing any responsibility to God and
- ❖ Fruitless for everlasting life which we all face.
1 Cor 15:22 1 Pet 4:1-5
- ❖ The outcome of life without Christ is DEATH (Eternal Separation)

Vs 22 BUT NOW – being saved – our benefit is sanctification

(separation from sin) with the outcome being eternal life
(stresses quality of life, not length of it)
Rom 7:4-6; Titus 2:11-15

- Vs 23 Wages – result of what a lost person earns Rev 20:11-15
- ❖ The free gift of God Rom 5:15-16
 - ❖ Earn your end yourself or receive His free gift – the only two choices available to a man
 - ❖ In Christ receiving what Christ offers – this verse sums up all that Paul (God) has been saying:

- 3: 24-25 “Christ Jesus whom God displayed publicly as a propitiation
(satisfaction)
- 4:24 “for our sake...it will be reckoned as those who believe”
- 5:11 “We exult in ... Jesus Christ, through whom we have now received
the reconciliation”
- 5:21 “Grace...reigns...to eternal life through Jesus Christ our Lord”
- 6:11 “Consider yourselves to be...alive to God in Christ Jesus”
- 6:23 “the free gift...is eternal life in Christ Jesus”
- 8:35-39 “nothing shall be able to separate us from the love of God”

ROMANS CHAPTER 7

Believers being released from the law principle of life with its corresponding affect
Verses 1-6

- Vs 1 OR connects with Rom 6:14
Are you ignorant? (Many believers are.)
The law has jurisdiction over a person as long as he lives.
You were made to die to the law, that we might bear fruit for
God. Vs 4
- Vs 2-3 The marriage union illustrates what Paul is saying.
Only death dissolves the relationship between husband and
wife.
Death ends the relationship, and sets the remaining one free to
enter into a new relationship of husband and wife.
The union of husband and wife is so tight that it is impossible
(wrong) for either person to join themselves to another.
- Vs 4 THEREFORE
My brethren – applies to believers only – in context, to the
Jews in particular, for they were the ones who were under the
Law. Rom 2:12-14
1. You were made to die to the Law – your connection with it is gone
 2. Through the body of Christ – Jesus not only died for the sins
that they committed while under the Law Rom 3:25-26 but
He joined them to Himself the moment they believed; so
completely that they are now free from the law because He is free
from the Law. Rom 6:5-10
 3. That you might be joined to another – the resurrected Jesus
Christ – God has so identified us with Jesus Christ that our history
(pre-salvation life) has come to an end along with our former
relationships (to sin, law, the world) and everything has become
new 2 Cor 5:17; Gal 2:20 (heavenly people).

4. That we might bear fruit for God Jn 15:1-8; Phil 1:9-11;
Gal 5:22-23
Fruit-bearing is the product of our new relationship with God through Jesus Christ and it makes NO use of the law in its production.

- Vs 5 Our past life – in the flesh (not body) Rom 8:8-9
Flesh – a moral state or condition – absence of life, absence of the Holy Spirit, and control by the fallen nature.
Sinful passions were aroused by the Law (see vs 8-11);
were at work in the members of our body Gal 5:19-21’
bearing fruit for death Rom 6:23a.
- Vs 6 But now – contrast – having been saved – we are in a new position which is:
Released from the Law Rom 6:14 (that which once held the Jew, now has nothing to do with him)
Having died (past tense, completed action) to that by which we were bound.
SO THAT – we serve in newness of the Spirit, and not in Oldness of the letter.
Said another way – no longer seeking to establish our own righteousness Rom 9:31, with Rom 10:3-4, but being motivated by the great love that He loved us with 2 Cor 5:14
The result of this truth:
1. having died, we bear fruit
2. having been released, we serve

VERSES 7-25 Paul shares his experience with us in the hopes that we do not repeat his example. Paul started his life of commitment to God with the effort and intention to live it by the power of his own commitment. In these verses Paul is describing his battle with indwelling sin, as a power; and not sins committed, as a danger. It is Paul himself against the flesh – with the law prescribing a holy walk, but providing no power whatever for such a walk. The conclusion of the test is given in Vs 24.

VERSES 7-12 IS THE LAW EVIL?

Vs 7 If we have died to sin, AND died to the Law, does this mean
 That the Law is sin? PERISH THE THOUGHT!
 Forbidding a thing to one who cannot abstain from that thing,
 Is a way to make him know his own helplessness (bondage).
 “By the Law comes the knowledge of sin” Rom 3:20

NOTE: The law that Paul chooses to illustrate the problem is Deut 5:21.
It says “you shall not DESIRE your neighbor’s ...” It doesn’t say you shall not
take, but desire – who is able to control his heart and therefore call himself
justified? Matt 5:27-28

To sum up the Law, it could be said; “thou shalt not have evil desire”

Vs 8 What’s the human experience? Knowing what I’m supposed
 to not do – only makes me desire to do it. Why?
 Because “the strength of sin is the Law”.
 The Law brings our focus upon sin and sin does the rest.
 (The power to overcome indwelling sin comes from the indwelling
 Holy Spirit, not the Law).

Vs 9 Paul began his Christian walk “alive” apart from the Law.
 Paul had not met a person, not a code, on the road to Damascus.
 (Read Paul’s conversion in Acts 9:17)
 Ananias told Paul that Jesus had sent him to Paul that he might
 regain his sight and be filled with the Holy Spirit.
 Paul, like the rest of us, initially thought to “get legal” and thus
 overcome his natural tendency toward sin (desires).
 His experience with this initial effort is a common experience.

NOTE: As a Pharisee of Pharisees, Paul had never experienced this because
An unsaved Jew saw the moral requirements differently than a believer.

An unregenerate Jew was occupied with outward things, and rested there!
If he were ceremonially “clean” and kept the outward trappings, there was
no struggle in his heart. Jesus described it well.
Matt 23:24-28

Vs 10-11 This commandment that I intended to use to solve my sin problem ended up “killing me”. (Paul learned this lesson well!
2 Cor 3:4-11)

Even as a born again person, any hope that the flesh will be able to overcome sin must be abandoned:

- ❖ It is sin that kills – not the law
- ❖ Sin uses the law to deceive even the believer
- ❖ When the law is brought into our relationship with God, death always results.

Vs 12 Paul upholds God and condemns himself!
There is nothing wrong with God or His law; the problem rests with sin which lives within the believer.

Vs 13 Question: Did that which was good (the Law) become a cause of death in Paul? Perish the thought!
It was indwelling sin that caused his death.
It was the commandment that showed sin to be sin.
Utterly sinful – The more fully and widely the Law became involved, the more intense and desperate Paul’s flesh became involved to oppose it.

Vs 14 Paul’s realization is that of a saved individual.
If he were speaking of his pre-salvation life, he would describe it as he does in 1 Cor 2:14-16.
Declaring that he is carnal (of flesh) means that while attempting to overcome indwelling sin with the Law, he had not been able to deliver himself from the power of the flesh.
1 Cor 3:1

Remember there is a way out from under this condition of bondage and its not by using the Law.

As a new believer, we experience joy from our salvation.

After a period of time we realize that justification does not equal practical sanctification.

Watching ourselves we become aware that a real battle appears to be on the horizon. Paul describes this battle in verses 15-23.

Vs 15 Our practice (life) turns out to be less than what we wished.

- Vs 16 The wicked man does what he wants and condemns God's law if it interferes with him.
 The believer participates in the same activities but at the same time he knows God's law concerning his actions, and agrees that God's law is right.
 In short, Paul's heart agrees with God's Word and God's Way – no matter how far he was from following it.
- Vs 17 This led Paul to a conclusion: There was an unwelcome, hateful presence dwelling within Paul.
- Vs 18 I can will, but I cannot do.
 There is no good thing in our flesh – our old selves.
 We cannot do the good we wish or will to do.
 We are dependant on the Holy Spirit as our only spiritual power, just as on Christ as our only righteousness.
- Verse 18 tells us that to will may be present with us, to work that which is right is not present.
- Vs 19 Like the book of Ecclesiastes, without God, failure and vanity are the fruit of our lives.
- Vs 20 Paul's conclusion from his experience:
 Sin is so powerful that it takes control of my life when left to Myself.
- Vs 21 Paul has experimentally discovered a "principle" or law (always true).
 Not learning this has lead many believers to ruin.
 (Holiness Movement)
 Evil will be present with us till the Lord comes.
- Vs 22-23 Paul realized 3 things:
 ❖ Delight – in God's law in the inner man
 ❖ Problem – there is a war raging in the members and mind of his body
 ❖ His defeat – struggling on his own, he sees defeat
- Vs 24 Exhausted man that I am – self hope is gone – someone help me

Vs 25

Someone can help – Jesus Christ – His answer is found in Rom 6:3-14.

Just as the SINNER struggles in vain to find forgiveness and peace, until he looks outside himself to Jesus – the BELIEVER will struggle with indwelling sin until he realizes that the same death of Jesus Christ provides the solution for overcoming indwelling sin.

The word of the cross – of what Christ did there, is the power of God – whether to save sinners or deliver saints.

NOTE: Because of weaknesses, the struggle will continue. Paul concludes the chapter, not with “it’s over”, but rather with it continuing.

ROMANS CHAPTER 8

vs. 1 Therefore – looks back to the question asked in Romans 7:24. The answer is developed in Romans 8. It deals with the Spirit’s work within us rather than Christ’s work for us.
Now – looks forward to the Holy Spirit’s ministry in our life – vs. 2. No condemnation is the result of being in the risen Christ where the Holy Spirit continues to minister on our behalf. (There are no degrees of condemnation: *in* Christ - no condemnation; *not in* Christ - under condemnation).

vs. 2 For tells us why vs. one is true. One law has replaced another law in the believer’s life now that he has been joined to the risen Savior and the Holy Spirit is at work in him.

Law – used the same way the “law of gravity” is used. It is always the same, consistent, predictable, follows an established pattern.

1. Law of sin – results in death every time Rom. 7:23
2. Law of the “Spirit of life” when someone is in Christ – results in life – every time.

Rom 7:25 is the short response to the question of vs. 24.
The law of the Spirit of life is the longer explanation.

vs. 3 How does this law work?

1. God did a thing that the Law could not do – produce a holy life (walk).

NOTE: We are no longer dealing with our salvation in whose case the LAW was also unable to contribute. Rather, we are dealing with the Christian life (walk). Heb 10:1-4;
Rom. 3:19-20

2. The LAW was unable to bring about this holy life because the flesh is “unchanged” by it. vs.7

3. God's plan Heb10:5-10 – to sanctify us did not include the use of the LAW at all. Rom. 3:21, 7:4-6.

His plan was to send His own Son who would provide the basis for this work and then to send His Holy Spirit who would apply this finished work. Rom. 6:3-10; Gal 5:16-25.

vs. 4 The requirement of the LAW, a sanctified walk, is fulfilled in us (not by us). We have no more power in ourselves to live a sanctified life than Old Testament believers had.

It is possible for us to now walk this walk because Jesus has provided the means and the Holy Spirit is able to apply it.

All that is required of us is to make the choice to walk according to the Spirit.

vs. 5 There is an old life and the new life.

Every believer is saved out of that old life (Eph. 2:3).

Every believer is under obligation to stop living the old life.

vs.-12-13. 1 Pet. 4:1-5

vs. 6 Absolute statement similar to I John 1:5. There is no “gray area” in this matter. The mind set on the flesh, world, and darkness is death with no peace, while the mind set on the Spirit is life and peace.

vs. 7 Why is this? Because “the mind set on the flesh”:

1. is hostile to God

2. does not subject itself to the Law of God, for it is not able to do so.

Jesus did not die to fix the flesh. Its nature cannot be changed. We were transferred into the body of Christ when we were saved. Our mindset is now to reckon ourselves dead. Rom. 6:3

vs. 8-9 And no one in the flesh can please God. Rom. 6:20-22. Any human who has the Spirit of God dwelling in him is not “in the flesh” and all believers have the Holy Spirit dwelling in them. John 14:15-18;

1 Cor. 12:13; (John 7:37-39); Eph. 1:13-14.

1. You are not in the flesh if the Spirit of God dwells in you;

2. If the Spirit of Christ does not indwell you, you do not belong to Christ.

3. The Spirit of God and the Spirit of Christ are one and the Same.
The Son asked that He be sent and the Father sent Him. John 15:26; Acts 2:33
4. He came to “dwell” in us.

NOTE: The flesh is not the same as “being carnal”. Those in the flesh are natural unsaved man. For a believer to set his mind on his old flesh is death.

vs. 10 “If Christ is in you...the spirit is alive because of righteousness”.

1. John 17:21-23a – they may all be one...in us; that they may be one just as We are one; I in them, and they in Me.
2. 2 Cor. 3:17-18; 5:21; Eph. 4:22-24
“though the body is (still) dead because of sin”
Rom. 4:18-24.
While we are being renewed in the inner man, we are decaying in the outer man while we await the resurrection of our body
2 Cor 4:16-18

NOTE: Sickness is that which leads up to death and is very much a part of it. Born again, spiritually renewed believers still suffer sickness and death and will until the resurrection of our body comes.

Life is the ministry of the Holy Spirit.

1. We live by the Spirit - Gal 5:25
2. The law of the Spirit of Life – Rom 8:2
3. The mind set on the Spirit is life – Rom 8:6
4. Christ is our life – Col 3:4 and the Spirit baptized us
Into Him – 1 Cor. 12:13

vs. 11 Our spirits have been shown to have life – now – while our bodies remain dead. They will be given life. “The Spirit of Him who raised Jesus from the dead” will raise our bodies from the dead at the rapture of the Church.
1 Thes 4:13-18; 1 Cor 15:51-57 summarizes it well.

vs. 12-13 So then brethren (believer) – based on what has just been said:

1. We were crucified with Christ breaking our connection with Adam
2. We were raised with Christ – in Christ
3. The Holy Spirit has taken up residence in us, setting us free from the law of sin and of death
4. While being physically dead, we are spiritually alive
5. Our dead bodies will be raised alive when Christ comes in the clouds for us.

This places us under an obligation with our life to live by the Spirit putting to death the deeds of the body. Gal 5:16-25
1 Cor 9:23-27

vs. 14 Those not only born by the Spirit, but also living by the Spirit, in the Spirit are the mature sons of God.

vs. 15 We have been set free from the slavery of sin to be adopted as sons Eph 1:5 & 6, with the result that we cry out “Father!”
We were not saved so that we might be placed back under the law leading to slavery again.

vs. 16 We belong to Him. He is our Father and His Spirit bears witness to this. Gal 4:4-6
Question: Do we pray to God as Lord, Jehovah, or Our Father?
What makes us choose our words?

vs. 17 Two truths:

1. If children – heirs of God, joint heirs of Christ
Gal 3:29; Eph 3:4-6; Titus 3:5-7; Heb 6:9-20, esp vs17
2. the “glory” we will enter into will reflect the extent to which we were joined to Christ in purpose in this life.

vs. 18 For I consider (reckon) Paul has concluded from all that he has seen and that he knows that “the sufferings of this present time”: (health, wealth, and prosperity are not even a thought in the mind of Paul).

1. “out of this present evil age” Gal 1:4

2. “the days are evil” Eph 5:16
3. “the world forces of this darkness” Eph 6:12
4. “in view of the present distress” 1 Cor 7:26
5. Heb 11:35-38

“are not worthy to be compared with the glory...to be”

Col 3:4; 2Thes 1:10; 1 Jn 3:2; Heb 2:10

That which is truly horrible now, no matter what it is, will seem as nothing when that glory is revealed!

- vs. 19 Lost humanity sees evolution (progression from the simple to the complex) and argues that it is good.
The rest of creation sees destruction because of sin and waits eagerly for the reveling of the sons of God.
- vs. 20 For all is vanity and chasing after the wind (Ecclesiastes).
God has made it so. Gen 3:17
“Cursed is the ground because of you.” He subjected it in hope – hope lies ahead and creation can’t wait.
It starts with the Millennium and moves from there to the new heavens and new earth.
- vs. 21 “The creation...it’s slavery to corruption” – decay, disease, suffering, death, destruction, bondage “into the freedom of the glory”.
Isa 11:6-9
- vs. 22 Labor with all its pain ends only after the birth of the child, so will the pain of the present time continue until this King and His kingdom come.
- vs. 23 Believers, possessing the first fruits, Eph. 1:13-14 (sealed with the Holy Spirit who is a pledge of our redemption) groan,
2 Cor. 5:2-5 waiting Heb 11:13, 39-40 for the redemption of our body – we are going to take our bodies with us.
1 Thes. 4:13-17
- vs.24 For We believe Rom. 8:11 and “belief” is all we have at this present time because “hope” by definition is belief in that which has not yet been seen.
Christianity is hope in Rom. 8:11 and nothing less.
1Cor. 15:16-19

vs. 25 With perseverance (not easy at times) we wait “for it” (the resurrection of our body, the completion of the work of Christ). Any christianity that stops short of the resurrection is no christianity at all!

vs. 26 In the same way that we have the first fruits vs. 23, we are recipients of the Spirit’s ministry of prayer for us while we wait. While Christ is interceding for us in heaven, the Holy Spirit is interceding within us.

Our situation – weakness – we don’t know our needs and we don’t know the answer for our needs.
God’s answer – His Holy Spirit makes the requests for us with a depth far beyond us.

vs. 27 And He (God the Son - Rev. 2:23; God the Father - Ps. 139) who searches the heart of a man knows the mind of the Spirit behind the prayers because the mind of the Spirit and the mind of the Father and Son are one and the Spirit always makes His requests according to the will of God. (3 in 1)

vs. 28 And, as true as vs. 27 is, so is vs. 28.
We know – not hope, not would like to think – we know and we know we know!
That, God (all 3 persons) causes all things (good and bad) to work together for good (vs. 27 according to the will of God) to those who:
1. subjectively – who love God 1 John 4:7-10
2. objectively – who are called Rom 9:23-24; 11:29
John 6:37, 44, 65
His purpose (plan) preceded our call.

NOTE: It does not say that all things that happen to us are good. It does say that God causes all that happens to us to ultimately work together with everything else to our good.

vs.29 Why is verse 28 true? Because verse 29 is true.
For whom – persons, and not things about persons.
He foreknew – because of His pre-determined plan. He knew in advance because He chose in advance. Eph 1:4

He also predestined (plan for the one chosen) them to be conformed to the image of His Son.

There was no one he foreknew that is not conformed to Christ's image.

NOTE: If the word "foreknew" meant to know in advance, God knowing everyone and everything about everyone in advance, then the verse would be saying that everyone will be conformed to the image of His Son, which the Bible clearly teaches is not the case.

God's will or purpose can be summed up in the idea that He desires Christ to be the first-born of a second race of men.
Rom 5:12-19

vs. 30 Every person who has been predestined by God experiences three events in their lives:

1. calling 2 Thes 2:13-14
2. justification Rom 3:26
3. glorification 1 Cor 15:39-44, 51-54

NOTE: All humans do not end up glorified!
The unsaved will not be glorified, but the wrath of God will abide on them. John 3:36; Rev 14:9-10
It, therefore, must be concluded that the last are not predestined. (The Bible does not teach double predestination.)

vs. 31 What shall we say to these things? Vs. 28-30 (immediate context)
Rom 3:21-8:30 (larger context)

Consider the answers to the following question.

If God is for us, who is against us?

Plenty – Satan, his workers, other people, sometimes even my friends and family.

Their opposition to me isn't worth noting when compared to God being there for my completion.

vs. 32 Put the answer in perspective.

The God who is for us is the God who gave his Son to die for my sins.
How will He not, with Him, freely give us all things?

God did not spare His Son for us. What else do you think He would withhold from us because it would be more precious to Him than His Son?

“All things” - what do you think this includes?

- vs. 33 Who will bring a charge against God’s elect? (described in verses 29-30) God is the judge and He has declared His elect justified (righteous).
- vs. 34 Who is the one who condemns? How can they? Rom 8:1
1. Jesus Christ died for Rom 5:6-8
 2. Jesus Christ was raised for Rom 5:9-10; Rom 4:25
 3. Jesus Christ intercedes for 1 John 2:1-2
- vs. 35 Who will separate us from the love of Christ?
“Who” turns into “things”, because “who” (Satan) is behind the “things” that try and separate us.
1. tribulation – John 16:33; 2 Cor 4:7-10
 2. distress – anguish 1 Cor 7:26; 1 Thes 3:7 “in straits”
 3. persecution – John 15:20
 4. famine – 2 Cor. 11:27
 5. nakedness – 1 Cor 4:11
 6. peril – 1 Cor. 15:30
 7. sword – Even at the hour of death we are not separated from the love of Christ!
- vs. 36 The persecuted church knows the reality of this verse.
- vs. 37 Sheep to be slaughtered are conquerors.
Loved us (past tense) when He sent His Son to die for us.
- vs. 38-39 Be convinced.
Nothing in God’s Creation can separate us from the love of God because we are in Christ Jesus our Lord.

ROMANS CHAPTER 9

Chapters 9-11 deal with God's present dealing with Israel.

The situation that exists:

1. God has committed Himself to bless the nation of Israel. Jer 31:1-14, 31-40; Deut 4:26-38
2. At the present time, she has been "set aside" Rom 11:11-28 (stumble, their transgression, their rejection, broken off, did not spare, unbelief, hardened enemies who are beloved v. 28.) She has been "left desolate". Lk 13:34-35
3. Where is the divine faithfulness? Romans chapters 9-11 reveals to us God's plan. A plan that has stood from all eternity. God has a place for both the nation of Israel and the church, the Body of Christ. In that plan, God has not changed His mind on anything. He has been at work from the beginning and He has been faithful from that same beginning.

vs. 1-5 Paul's heart and Paul's people

vs. 1-3 Paul's heart

Paul loved his people with the same love that Moses loved them.

Ex. 32:32-35

God loved these people more than both these men combined!

Heb. 12:5-11 (Ex. 32:35) God has been dealing with them for over 3,500 years. He is faithful. Jer.31:35-37

NOTE: Paul, like God, loves those who do not love him. Acts 21:27-31

vs. 4-5 Paul's people – Israelites – a people set apart from all the other nations of the earth, a people who have been blessed with 8 specific blessings:

1. The Divine national adoption - Ex. 4:22 "Israel is My Son, My firstborn"; Deut. 7:6; Isa. 66:22; Amos 3:2
2. The Glory - Ex. 25:8, 21-22; 2Chron. 5:11-14 (Ezekiel, chs.10-11) The wickedness of the nation resulted in the glory departing from their presence. The glory returned (Read at the triumphal entry, Matt. 21:1-11, and was rejected again by the nation. Matt. 27:20-26. He will return again at His second coming and the nation will "look on Him whom they pierced" and they will believe. Rom. 11:25-29; Zech. 14:1-6

3. The covenants -
 - a. The Abrahamic Gen. 12:1-3; 15:8-21
 - b. The Mosaic Ex. 19:5,8; Deut. 28:1-29:1
 - c. The Palestinian Deut. 30:1-10
 - d. The Davidic 2 Sam. 7:10-16
 - e. The New Jer. 31-40 (We share in the blessings of both the Abrahamic and the New Covenant. Gen. 12:3; 2 Cor. 11:25. We share in it because we have been grafted into the rich root of the olive tree. Rom. 11:17-18)
4. The giving of the Law - Deut. 4:10-14; Heb 12:18-22; Rom. 2:12, 17-18ff; Ezek. 31:12-18
5. The temple service - Heb. 9:1-10; Eph. 2:13-18
6. The promises - Israel, as a nation, has received thousands of them. From the time of Pentecost to the rapture, God has been dealing with individuals rather than a nation. There are no “earthly” promises to the church because we are a heavenly people!
Rom. 15:8; Heb. 11:13

NOTE: There are heavenly promises which can be summarized as that which will be given to those as “heirs of the world”.
Rom. 4:13; 2Cor. 1:20; Gal. 3:16 (ours because we are in Christ); Heb. 6:12.

7. Whose are the Fathers – Abraham, Isaac, and Jacob. (ours only by adoption and grafting.
8. and from whom is the Christ, according to the flesh. Rom. 1:3; who was born a descendant of David according to the flesh Matt. 1:1 (21:9); John 1:1-3, 14; Heb. 2:14-17

Who is over all – 1 Cor. 15:27-28; Col. 1:15-17

God – Isa. 9:6; John 1:1, 14, 5:17-18, 10:33, 14:9, 19:7

Blessed forever – Phil. 2:9-11

Amen – YES, affirmation

- vs. 6 Question – Has the word of God failed?
 Abraham – Heb. 11:8-10, 17-19
 Isaac – Heb. 11:20
 Jacob – Heb. 11:21
 Joseph – Heb. 11:22
 David – 2 Sam. 7:10-17
 Isaiah – Isa. 66:22

ETC.

Answer: they are not all Israel who are descended from Israel...nor because they are Abraham's offspring!

Verses 7 thru 13 – Abraham's descendents are the result of God's choice (election) and nothing else.

NOTE: The true descendents of Abraham are: Gal.3:7; Rom. 4:11-12

- vs. 7 Isaac was chosen over Ishmael. Gen.17:18-19; 21:9-12. Both fathered by Abraham!
- vs. 8-9 Divine commentary on verse 7: It is not...but the children of the promise are. The will of God precedes the birth; it is not the result of it! Eph. 1:4-5, 9, 11.
God promised Isaac to Abraham and kept His promise by a miracle. Gen. 18:10. When Isaac was born, he was the "child of promise."
- vs.10 Next generation: Isaac and Rebekah have twins – Esau and Jacob. Same father, mother, and birth – no human difference – yet God's plan was already set.

The promise passed through Jacob, and Esau was set aside.
- vs. 11-13 Divine commentary on verse 10.
- vs.11 God's choice was the result of God's purpose. His choice was not based on human merit, it was based on His eternal purpose. Those who enter into the plan of God were chosen for that position from all eternity. Rom. 11:29; John 6:37, 44, 65
- vs. 12 (prior to their birth, prior to their having done any works at all) it was said to her. Gen. 25:23
- vs.13 It was written. Mal. 1:2-3

NOTE: Paul has already demonstrated that righteousness is not of works but of divine grace – uncaused by us. He now tells us that divine election is likewise not of human works.

- vs. 14 If we have understood what Paul has just said, verse 14 would be our natural response: “It’s not fair!” Perish the thought! Not true!
- vs. 15 For Paul’s proof text is taken from Exodus 32-34. There is none good, not even one! There is no one “qualified” to be blessed by God. He is free to choose whom He wants. He is under no obligation to the ones He has chosen and He has not wronged the ones He has passed by. This truth will be further elaborated in the verses following.
- vs. 16 So then – Man thinks he can “will” or “decide” and then “run” and God’s job is to follow His creature’s choice! Not so!! God has mercy on unworthy sinners. It is God who “wills” or “decides” and then man “runs” as God has determined he will.
- vs. 17 Pharaoh, an unsaved, non-child-of-promise human, had his life planned with the same detail that the children of promise had. People try to argue that Pharaoh hardened his heart first and therefore God was simply responding. Ex. 7:8-14 They ignore “as the Lord said” in vs.13. Pharaoh hardened his heart because this was the place God had chosen for him in His eternal plan.
- Ex. 4:21, 7:2-5 (God’s plan worked. 1 Sam. 4:7-8. We are still talking about it today 3,500 years later.)
- Pharaoh asked the question “Who is the Lord that I should obey his voice?” He now knows the answer!
- vs. 18 So then Divine commentary He has...on whom He desires.
- vs. 19 Paul declares the second question that comes to mind for the one who understands what is being said. In short – If I am not one of God’s elect, an object of His mercy, then I cannot do right, and God should not blame me. (Acts 17:30 places the responsibility on man. The fact that the lost are non-elect is never given as the basis for their eternal end. Their own works are the basis. Rev. 20:11-15).
- vs. 20 Verse 19 is not the proper response to God, verses 20-21 are! Verse 19 forgets who is asking whom.
- vs. 21 Asks the right question...

from the same lump – nothing differentiates one vessel from the other. It is the potter and not the clay that determines the outcome. The potter has use for both types of vessels. The potter makes the choice and the clay adds nothing to the choosing process – from the same lump. Who do we think we are to sit in judgment of God?

- vs.22 What if God –
who plans to demonstrate His wrath and to make His power known,
endured the vessels who were created for that demonstration
- vs. 23 and He did so in order that –
He might create vessels of mercy that will display the riches of His
glory? Eph. 2:4-7
These same vessels were said to be prepared beforehand for glory.
- vs. 24 Who are these vessels? Even us whom He called from both Israel and
the Gentiles. 1 John 3:1-2
- vs. 25 Quotes from Hosea 2:23 in reference to the Jews of verse 24 – the
believing remnant.
- vs. 26 Quotes from Hosea 1:10 in reference to the Gentiles of verse 24.
- vs. 27 Refers back to Rom 9:6. The original plan of God called for the
remnant to be saved at the present time and God’s plan will be
accomplished. God is faithful to His plan.
- vs. 28 Isa. 10:23 tells us that Rom. 9:22 will come soon enough. All that
God has planned will certainly come to pass!
- vs. 29 The question is not why are some non-elect, but rather, why are any
elect? In the context of the nation of Israel, Rom. 9:6, the same can be
said.
- vs. 30 Gentiles who:
were not seeking God;
did not have any of the benefits that Israel did; Rom. 9:4-5
were deep in sin Rom. 1 and 2.
attained the righteousness, which is by faith. Acts 13:48
The Gentiles that “had been appointed to eternal life”

vs. 31 but Israel (in contract) who:
were pursuing a “law” of righteousness;
were seeking to establish their own righteousness Rom. 10:3
did not arrive at that law.

vs. 32 Why? Because:
rather than faith, they sought it by works;
they stumbled over the stumbling stone;
they stumbled over Jesus Christ.
He was meek and lowly.
He went about doing them good.
He healed them, loved them.
He died for them.

He offended them – all their false claims of self-righteousness.
He offended the leaders by exposing their sin.
He denied them their hope of an earthly kingdom.
He overthrew their “works built on sand”.

They would not believe.
They would not receive.
To this end they were appointed. Rom. 9:22, 11:17-23

Vs. 33 Just as it is written! It will always be “just as it is written!”
Lk 16:17; Matt 5:18
“for so it has been written” Matt 2:5
“It is written” Matt 4:4
“About whom it is written” Matt 11:10
“Just as it is written” Matt 26:24
(The word “written” is found 50 times in the Gospels. Most of the time it is included in a quote from Jesus. As used by Him, if it is written, you can bet your eternity that it’s true. This provided us with a window that allows us to see the authority that Jesus places on the Scriptures.)
He who has been laid in Zion as a stone of stumbling and a rock of offense is Jesus Christ.
He who believes in Jesus Christ will not be disappointed!
It is true that we do not yet fully know and therefore we believe without yet receiving what was promised. Heb 11:13-16,39-40

But the day is coming when we will fully know, as we have been known. 1 Cor 13:12

ROMANS CHAPTER 10

- vs. 1-10 Contrast between the righteousness of doing and that of believing.
- vs. 1 Brethren – a distinct group of people who have believed in the Lord Jesus Christ and therefore belong to God.
Them – Jews Rom. 9:30-31 Paul’s declaration, God’s declaration.
They are not saved.
Paul’s heart’s desire is that they might be.
Paul’s prayer is that they might be.
As a nation, they are not saved.
Rom.11:12, 15, 25-29 clearly lays out the fact that they will be at a yet future date.
At the time of Paul’s writing and into our day, only a remnant have had their eyes opened. Rom. 11:1-2,5.
Two things can be said of their situation up to the present. Rom. 11:7-8; 2 Cor. 3:14-16 and Rom. 10:21.
❖ That which Israel is seeking for, it has not obtained.
Rom 9:31
❖ Their minds are hardened; a veil lies over their heart.
- vs. 2 They – Jews (Muslims, Hindus, along with any who exercise great faith in the wrong object):
❖ have a zeal for God (zeal does not save. Jesus Christ saves) Acts 21:20-22 It is often difficult to control that zeal.
❖ Their zeal is not in accordance with knowledge.
Gal 4:8-10
- vs. 3 Not knowing about God’s righteousness – They knew God was just, but were ignorant of the fact that He was also “the justifier of the ungodly”. Rom. 3:26, 4:5
and at the same time, seeking to establish their own righteousness, (religion) which always stops the person from subjecting themselves to the way God makes a person righteous.
The LAW was designed to produce self-despair, not self-Righteousness! Man is so blind, he doesn’t recognize his own state.

- vs. 4 For – the law for righteousness ends when a person believes in Jesus Christ.
1. He bore for Israel the curse of the law. Gal. 3:10-14.
Breaking God’s law does not call for future good conduct on the part of the law breaker. It calls for their death. Rom 6:23
 2. Having met the requirements of the Law, Christ died to the law thereby being set free from the Law.
Rom. 6:6-10; 7:1-4, 6, 8.
 3. God makes no use of the Law in accomplishing His work. Rom. 6:14 with Gal. 5:4; Heb. 7:18-19;
Eph. 2:14-16; Col. 2:13-14.
- NOTE: If these Scriptures do not teach that the Law ended in Christ, words have no meaning!
4. The Law is no more a rule of life than it is a means of righteousness. Walking in the Spirit has taken the place of walking by ordinances. Gal. 5:16-18, 23, 25.
 5. Gal. 3:21
- vs. 5 Moses, the one who delivered the Law said – the man who chooses to live before God on the basis of the Law (self-righteousness) will be judged on that basis which he has chosen (and he will come up wanting).
- vs. 6-7 But, in contrast, the righteousness which comes as a result of faith, does not look elsewhere for God’s righteousness.
Deut. 30:12-13
- vs. 8 Rather, it finds deliverance being brought to us by God.
Deut. 30:14
- vs. 9-10 This is how it works – complete deliverance – you shall be saved (delivered) by doing two things:
1. Believe in your heart which will result in your being declared righteous;
 2. Confess Jesus as Lord with your mouth, resulting in practical sanctification. 1 Pet. 3:13-17, esp. vs. 15

- vs. 11 For sums up what has been said:
Whoever – applies to every one;
Believes in Him
 1. for eternal life
 2. for deliverance from present sin.
Will not be disappointed - God knows how to both rescue the godly
and keep the unrighteous under punishment. 2 Pet. 2:4-9
- vs. 12 Stresses the universality of the application. Acts 10:34-36
- vs. 13 For He will do for
Whoever – for anybody
Will call upon Him – Jesus is the one who will do it.
Will be saved – Jesus offers a be-delivered, not deliver yourself
salvation. Remember Rom. 9:30 thru 10:4.
- vs. 14-15 The method used by God to make it possible for all to “be saved”, to
“call”; to realize the promise of verse 13.
1. The message is Glad Tidings of Good Things – what a
different message than the one delivered on Sinai.
2 Cor 3:4-18; Heb. 12:18-24 Good News!!
 2. The World won’t be saved if someone is not **sent** to share
the good news. John 20:21-22. An example of the Church
sending is found in Acts 13:1-4.
 3. Those sent must **preach** – The Word. 2 Tim. 4:17-18;
1 Cor. 9:16-17; 2 Cor. 4:5. Woe to us if we don’t preach the
gospel.
 4. People must **hear** – Many don’t want to hear it and remain
lost – woe to them if they won’t hear.
 5. If they hear, they will **believe** Rom.10:17
 6. If they believe, they will **call**
 7. If they call, He will **save** them.
- vs. 16 Israel did not hear – would not hear as Isaiah cried out.
Matt. 13:11-17

- vs. 17 So faith comes from hearing God’s Word. John 5:25 “the dead shall hear the voice of the Son of God, and they that hear shall live”. 2Cor. 5:14-21
It is not enough that Christ died for the sins of the World. It requires ambassadors sharing the “word of reconciliation” and those who are being preached to, to hear the message (good news) and believe it.
- vs. 18 God was faithful to send the prophets to proclaim.
- vs. 19 Israel would not hear (and to this end they were appointed 1 Pet 2:6-8).
- vs. 20 Their rejection has meant our fulfillment. Rom. 9:30-32
- vs. 21 Their experience should be a lesson for us. Rom. 11:19-23

ROMANS CHAPTER 11

- vs. 1 In light of all that Paul has said (9:1 thru 10:21) can we conclude that God has rejected the physical nation of Israel? In short, did He change His mind or adjust His eternal plan in time? Nothing is farther from the truth! (God's eternal plan is never adjusted), Chapter 11 details God's plan to fulfill His eternal purpose, which includes the national salvation and restoration of the literal nation of Israel, comprised of Jews who are now scattered over the face of the earth with a remnant occupying Palestine.
Paul first deals with the individual Jews that God foreknew through their history, he being one.
1. a physical descendent of Abraham, who also exercised the faith of Abraham Rom. 4:12.
 2. a Jew who comes from the tribe of Benjamin, the only tribe that stayed with Judah when the nation split into two kingdoms 2 Chron.10:1-11:14; 1 Kings 11:9-13
- vs. 2 Paul defines the Israel that is not rejected – the individuals that God had made Himself known to, Gal.4:9, because they were foreknown by Him before their earthly history had begun. John 6:37, 44, 65. (NOTE: When Jesus said this, the church was not yet born, thus He was still in the O.T. economy.)
- vs.2b-4 Paul illustrates this truth by referring to O.T. experience. (This truth is also witnessed by the Law and the prophets. Rom. 3:21.) The example comes from 1 Kings 19:1-18.
1. Because they had killed Jehovah's prophets and destroyed His altars, 1 Kings 18:3-4, Elijah assumed that he was left alone.
 2. He had just stood in opposition to 850 prophets of Baal and the Asherah, 1 Kings 18:19-39, defeated them and killed them. 1 Kings 18:40.
 3. He decided that he was no match for Jezebel and ran. 1 Kings 19:1-3
 4. Elijah only knew that which was his experience. God is not controlled or limited by our experience. God had 7,000 who were the one's chosen by Him to be His "people" at that low time in Israel's history. He has chosen those that are His in every phase of history.

- vs. 5 Paul makes application of the above truth to his present time. Though the nation as a whole had rejected the claims of Christ and crucified Him, there were individual Jews who had believed in Christ Jesus being justified by faith. Gal. 2:15-16.
Those who had believed (a remnant) were the result of God's gracious choice! All believers in every generation are the result of God's gracious choice.
- vs. 6 Grace is God acting sovereignly according to Himself while works is man seeking to present to God a human ground for blessing. These are utterly opposed to each other. Acts 15:7-11; Rom. 4:4-5
- vs. 7 A concluding statement of "fact" – This is the bottom line!
In context, we are looking at Israel's experience:
1. That which the nation as a whole was seeking for, has not been obtained;
 2. The remnant, who were chosen by God before the world began, did obtain it.
 3. Those that did not obtain it, did not, because they were hardened;
 4. This is Romans 9:6-18 applied!
- vs. 8-10 Again, the Law and the prophets confirm this application:
1. As a people, Israel has been hardened. They cannot see because God has allowed a 'veil' to lie over their heart. 2 Cor. 3:14-16
 2. Their sharing at God's table became a snare and a trap:
 - a. Their leaders ate and drank with God. Ex. 24:9-11
 - b. Their priests ate the sacred food. Lev. 6:16
 - c. The people ate from their own peace offerings.
Lev. 7:18, 20; Lev. 23:6.
The Israelite began to trust not in Jehovah, but in his manner of eating. Acts 10:9-16, esp. vs. 14.
 3. Their eyes were darkened to see not. At the same time, they closed their own eyes. Matt. 13:14-17; John 12:39-43 and they loved the approval of men rather than the approval of God.
 4. And bend their backs forever – Israel will not believe during this present world order. She will not believe until the return of Christ, which begins the new world order. Rom. 11:25-28.

Verses 11-24 overview the plan of God for mankind with a special emphasis on Israel's part within that plan.

vs. 11 Did the nation (national election) stumble so as to be permanently removed? Is God finished with the nation of Israel that is currently represented in Palestine? Perish the thought. (God's plan includes a future salvation for that nation.)

Their rejection of the God of Israel has produced two results:

1. The inclusion of the Gentiles in God's eternal kingdom;
2. That inclusion making them jealous thereby positioning them for a future salvation.

vs. 12 Their rejection of Christ formed the basis for :

1. riches for the world; Matt. 22:1-14
2. riches for the Gentiles. Acts 10:34-35; 13:44-48

How much more will their (these same Jewish rejectors) fulfillment (national salvation) be!

NOTE: Each statement in this section assumes that God is not finished with Israel as a nation.

vs. 13-14 Paul is stressing how God is working among the Gentiles for two reasons:

1. He has been given a specific ministry among the Gentiles Acts 9:15;
2. He loves his kinsmen according to the flesh and never ceases attempting to lead them to the Christ that he has met. Rom. 9:1-3

vs. 15 God's casting away of the Jew...resulted in the reconciliation of the world:

1. As long as God maintained fellowship with Israel on the grounds of the Mosaic Law, Gentiles were out of His direct favor;
2. As a result of Israel's rejection of Jesus as their Messiah, Matt. 27:22-25, 27-31, and their requesting Pilot to crucify Him; God used their sin to perform the greatest work (reconciliation of the world) ever done since the world began. 2 Cor. 5: 14-21 NOTE: Acts 4:27-28)

If God was able to work His greatest work using Israel's rejection of Him, Paul asks us to imagine what God will accomplish when He saves them as a nation. Again, their national salvation is assumed!

God's return for them will result in "life from the dead" for the whole creation. Isa 11:1-10; 40:1-5; Rom 8:18-21

vs. 16 There is an "Israel of God". Gal. 6:16 They are representative of the whole that is to follow. This is pictured in the offering of the "first of your dough". Num. 15:18-21; Rom. 11:28

Verses 16b thru 24 build this concept using the picture of an olive tree:

1. The root is Abraham who received the promises;
 2. The tree is the Divine blessing, which grows up from these promises that were made to Abraham and to his Seed.
Gal. 3:16 (Singular)
 3. The natural branches are those who first partook of the tree's roots – the Jewish nation.
- vs. 17
4. Individual's who were a part of the nation and therefore beneficiaries of the blessings by affiliation were broken off;
 5. We, Gentiles – as individuals – were grafted into the blessings which are nourished by the promises among them (there has always been a believing remnant).
 6. We believers of this present age have become partakers of the promise with them and are now being nourished from the rich root. Gal. 3:6-9
- vs. 18
7. We must remember that we are recipients of the blessings given to them. We are receivers, not givers. Our attitude towards the Jew ought to be one of humility. What are we now receiving that we were not given and all that we have been given finds its basis in sharing in that which He gave to them.
- vs. 19 Review – This summarizes what Paul has been saying
- vs. 20-21 Makes application to the truth just explained. Israel's sin was that of unbelief. That unbelief placed them in their present position. Should we not take warning from their experience?! 1 Cor. 10:1-12
- vs. 22 Behold:
1. the kindness of God – if you continue in His kindness;
Acts 2:42-47

2. the severity of God – if you don't continue in His kindness.
Rom. 2:4-11; Heb. 3:6-19

vs. 23 We know from a multitude of prophecies that Israel will not continue in unbelief. Deut. 30:1-6; Ezk. 20:33-44; Jer. 31:27-37; Zech. 14:1-11

vs. 24 Paul concludes this word picture with a warning. That which God has done is contrary to that which works naturally. We are to be thankful and at the same time careful in our attitudes and actions in relationship with both the roots and trunk of the tree that we have been grafted on to, and the branches that were removed to make room for us!

Verses 25-32 – The ultimate Plan that God has.

vs. 25 Let us not be uninformed lest we be “puffed up” in our estimation of our own position and importance as Gentiles:

1. There is a ‘fullness of the Gentiles’ that God has privileged to become a part of the kingdom. These Gentiles are the result of divine election.
2. In order for these Gentiles to come in, a “hardening” (judicial, sovereign) had to envelop the Israelites.
3. Israel, as a nation, will not believe until the church gathering is accomplished.
4. Israel's hardening is in part! There is a remnant that is being saved during this period of national hardening.

vs. 26 At a yet future date, after the fullness of the Gentiles comes in, (at the end of the tribulation period - Matt. 24:29-31; Ezk. 20:33-44; Deut. 30:1-6; Zech. 14:1-6) all those who are alive, having survived the Great Tribulation, will believe en masse and the whole nation will be saved on that one day.

vs. 26-27 The Deliverer will come from Zion. Heb. 12:22
He will remove ungodliness from Jacob – “all Israel will be saved”
2 Cor. 3:14-16 The veil will be removed. They will believe as one.
Jer. 31:31-34 They will enter into the bond of the “New Covenant”.
(Israel will not cease to exist, for this day is the day that their God has waited for. Jer.31:35-37 God loves them with an eternal love.

The Old Covenant (Mosaic) will be replaced with the new covenant.

Heb. 8:7-13. They will become the recipients of God's sovereign grace. "The house of Jacob will possess their possessions."
Obadiah 17

vs. 28 They are enemies of the gospel for our sake. Rom. 11:17-19. From the standpoint of Divine election, they are "beloved" (objects of His love). Israel has a national election where we in the church are chosen as individuals. God has a place in His plan for both!

vs. 29 They are irrevocable even in light of our failures. In Israel's case, Isa. 66:22.

vs. 30-32 Our experience (Gentiles) will become their experience.

Gentiles were once disobedient to God
but now have been shown mercy
because of Israel's disobedience.

Israelites who are not disobedient
will in the future be shown mercy
because of the mercy we gentiles are now being shown.

Both Jews and Gentiles have had their time of disobedience.
Both Jews and Gentiles will be shown mercy in their time.

vs. 33-36 Conclusion – reaction of any who would consider that which God has done.

vs. 33 The depth of the riches both of the wisdom and the knowledge of God
The wisdom of this world is foolishness when contrasted with God's!
1Cor. 1:18-25

vs. 34 Isa. 40:15, 17 "The nations are like a drop from a bucket...are as nothing before Him...less than nothing and meaningless". Mankind adds nothing to the plans of God.

vs.35 1 Cor. 4:7 What do we have that we did not receive? If we are only recipients – what have we given and what would be the basis for our "being paid back"?

vs. 36 For from Him – as the one great cause and source; and through Him – as the mighty God who brings into realization that all exists; and to

Him – the right and proper, and necessary object and end of all things...

To Him Be The Glory! Ps 150:1-6, esp. vs. 6

ROMANS CHAPTER 12

vs. 1 I urge (beseech) you – The word was chosen by God! Not I command you or thou shalt, but ‘beg’ you. 2 Cor. 5:20
By the mercies of God – The basis for God’s appeal. Said another way, “respond to the great love I have shown you”. What has this love involved?

1. Justification – forgiveness, the removal of our sins, never bringing up our sins again, being made the righteousness of God in Him.
2. Being made a new creation – taken out of Adam and placed in Christ.
3. Placed under grace and not under law – rather than sin reigning, righteousness (sanctification) reigns in us.
4. The Spirit now permanently indwells us having been given to us, who now prays for us.
5. Causing our present weakness to result in eternal reward.
6. Our election – foreknowledge – glorification
7. Expectation of future glory.
8. God loving us so much in Christ, that nothing is able to separate us from the love of God.
9. See “Grace Notes” – 9 pages of the mercies of God.

Present your bodies (in the case of a slave, his master owns his body; so he does what his master says, often with inner reluctance) from the motivation that He loves you. 2 Cor. 5:14

It is the members of our body (more than our mouth) that He is seeking service from. Rom. 6:12-13 Romans 6 taught us the theology; Romans 12 calls for the application – a living and holy sacrifice – He is not after our dead bodies when we die, He is after them now and the second they are offered to Him, they are Holy.

Ex. 29:37

This is your spiritual service of worship! 1 Pet. 2:4-5 (Eph. 5:2; Heb. 12:15-16)

vs. 2 Not conformed to this world, Gal.1:4; Eph. 2:2; 1 John 2:15-17, but be transformed – metamorphosis. 2 Cor. 3:18

Don't be fashioned by Satan, but rather be fashioned by God. By the renewing of our mind, our thoughts and imaginations must be taken captive by the Holy Spirit, given us from God.

Eph. 4:22-24 (note vs. 25-32); Col. 3:9-10; 2 Cor. 10:5

If we do this, we will “prove” what is the good and acceptable and perfect will of God.

Prove – to put to the proof Eph. 5:7-10 “Walk as children of light, proving (finding our by experience) what is well pleasing to the Lord (willed by God).

Good – for us

Acceptable – to God

Perfect – that which, being itself perfect, leads to our perfecting.

NOTE: The Christian experience is a progressive experience. It takes faith to surrender our wills. We must be brought to believe in our hearts that God's will is better for us than our own will and then we must walk His will.

Again: God is urging us along, not commanding us. Heartfelt devotion is always a matter of the will and cannot come as the result of legislation.

vs. 3 Think = estimate – A value placed upon. James 2:4

1. Over-estimation of one's own importance among the saints is often a real problem.

2. God has granted to each and every one of His saints an allotment (portion, measure) of faith.
Note: It is faith and not knowledge that God has portioned.
3. **For** connects this verse with vs. 1-2. The only one who comes to have a “sober estimate” of his own place is the one who discovers God’s will through surrender to Him.
4. Due to the grace (apostolic position) given to Paul by God, which authorized him to direct us. He commands us to assess our “measure of faith” resulting in a sober estimate of our place in the family of God.

vs. 4-5 The analogy –

1. Our human bodies have many members.
2. These members constitute a unity – they are one body.
3. Each member impacts the others.
4. All our members do not do the same work.

So also is Christ!

Eph. 1:22-23; 5:22-32; 1 Cor. 12:12-27

vs. 6-8 Every member of the Body of Christ has been given a gift. These gifts differ according to the allotment of faith. Each and every one of them is given for the edification of the Body, 1 Cor. 7, and they differ depending on the particular service which God has called each believer to:

1. Prophecy 1 Cor. 14:3 “speaks to men for edification and exhortation and consolation”. New Testament prophets speaking directly by inspiration from God along with the apostles laid the foundation of the Church. Eph 2:20
This foundational work is said to be done away with when the perfect comes. 1 Cor. 13:8-10 The foundation is complete with nothing to be added. The need for edification, exhortation and consolation continues.
2. Service 1 Cor. 16:15; Acts 6:1-7 Both the daily serving of food and the ministry of the Word are ministries of the church.

James 2:15-16 indicates that all are responsible to care for the

less fortunate in the Body. The one with the gift would and should be far more involved in the physical side of Christ's ministry.

3. Teacher – Eph. 4:11-16 With the Apostles' and prophets' work complete, I would understand that the responsibility for the accomplishment of this work to fall upon the teacher, for the evangelist lays the foundation and the teacher builds upon it. 1 Cor. 3:10-15; James 3:1 All believers are to be teachers, Heb. 5:12, but the one who has received the gift has been placed for the greater portion of that work.
4. Exhortation – Exhortation is an appeal to the will as teaching is an appeal to the mind. The Holy Spirit works through the one with this gift to persuade the hearer into obedience to the truth, which he has heard. An individual who possesses both the gift of exhortation and teaching is a powerful communicator of the Word of God. Heb. 13:22; 1 Tim. 4:13
5. Gift of giving – All are commanded to give. One with this gift surpasses most and has been raised up and empowered for this very purpose. 2 Cor. 8:1-6
6. Lead (ruling) – Ruling is first a gift, then an office, like those of elders and deacons. Those that serve as elders should certainly possess this gift. Not all who possess this gift are intended to serve in the offices.
7. Shows mercy – Believers who feel called to devote themselves to the visiting of the sick and afflicted. Again, all are called to do this, yet one with this gift is able to do it with Holy Spirit produced cheerfulness.

We now come to a series of commands.

- vs. 9-21
1. Let love be without hypocrisy. 1 John 3:18
 2. Abhor that which is evil – To be a good Christian, a man must be a good hater. Ps. 97:10

3. Cling to what is good. Phil. 4:8
4. Be devoted to one another in brotherly love. Eph. 4:32; Col. 3:13
5. Give preference to one another in honor – be glad when others are honored above you. We give glory to God when someone else does the same thing we do and does it better and we rejoice.
6. Not lagging behind in diligence – not slothful in the area of spiritual things.
7. Fervent in Spirit, serving the Lord. Not cold, unemotional or dignified, but rather “on fire for Jesus”. Apollo was said to have this spirit. Acts 18:24-26
8. Rejoicing in hope – Our hopes are bound up in the return of our Lord for us. We should be keeping our eyes up always.
9. Persevering in tribulations Rom. 5:3-5; James 1:2-8
10. Devoted to Prayer – Hundreds come out for Sunday morning worship services and special singing services. Handfuls come out to prayer. The government reports the thousands of hours that Americans watch TV. How many hours do you think we Christians spend in prayer a week? Can we call ourselves “devoted” to our TV programs or “devoted” to prayer?
11. Contributing to the needs of the saints – Making the needs of other brothers and sisters in Christ your responsibility.
1 Tim. 6:17-19; 2 Cor. 8:12-15
12. Practicing hospitality – love to strangers. Luke 6:32-33 NOT
13. Bless...and curse not. Luke 6:27-28
14. Give time to the lives and experiences of others. Take your thoughts off yourself and put them with the other person.
Listen, relate, care, share in their experience.
15. Maintain a godly balance. Philippians 2:2-5

16. Never pay back evil for evil to anyone. This assumes that some will do your evil! Col. 3:13 Consider our Lord's attitude to those who have sinned against Him. Heb. 8:12
17. Respect what is right in the sight of all men. Our behavior should commend itself to all – whether Christian or not. 1 Cor. 10:23-29
18. If possible, so far as it depends on you, be at peace with all men. We have not been called to control the life of the other person, only our own. If there is a problem, let it be theirs and not yours.
19. Never take your own revenge...leave room for God to heap burning coals upon your adversary's head. Forget getting even, get busy. God will, just like He always does, be good to the sinner that is troubling you.

The cultural reference is as follows:

In New Testament times, a fire was very important to maintain for household cooking. If your fire went out, you needed to borrow some burning coals from a neighbor. Your neighbor would put the coals in a pan, which you would carry home to relight your fire. Thus God may well save that sinner that you would really like to see leveled by Him.
Sorry – God's just like that!

20. Do not be overcome by evil...overcome evil with good. With God's help, we can do this.

ROMANS CHAPTER 13

- Versus 1-7 The Christian's attitude and actions toward the governing authorities.
- Versus 8-10 No debt, but love!
- Versus 11-14 A call to the believer to WAKE UP! Jesus Christ is coming!
Put the Lord Jesus Christ on now!

vs. 1 Statement of Fact revealed by God Himself. Any and all authority finds its source in God Himself. Said another way, "all (authorities) are established by God".
Dan. 2:37-38; 4:17, 24-25; John 19:10-11

Failure to submit to authority is called "lawlessness".

1 John 3:4 "Everyone who practices sin also practices lawlessness; and sin is lawlessness."

2 Thess. 2:1-12 The coming antichrist is called (1) the man of lawlessness – vs. 3; (2) that lawless one – vs.8; and that which is produced by his presence is called "the mystery of lawlessness" – vs. 7.

NOTE: This truth is not conditional. We are not talking about the good magistrates. "There is no power but of God!"

Because of the above truth, the application given at the beginning of the verse is absolute and universal. To be in subjection means to render them their due respect and obedience – vs. 7.

Lawlessness is contempt for authority. It involves a spirit of refusing control, and lawlessness is behind all law breaking.

vs. 2 Therefore he who resists...has opposed...God!

How does this teaching reconcile with passages like Acts 4:5-22, esp. vs. 19? Could it not be reasoned as follows:

1. As to our property and earthly things, we are subject to the powers that God has placed over us.
2. As to our conscience and spiritual things that we understand that God rules over directly, we obey God rather than man.
3. We maintain this position with the full awareness that often there is a price required from those who take such a stand.
4. We are careful to make sure that, when we oppose earthly authority, we are standing on solid Biblical grounds.

Those who oppose God can expect condemnation upon themselves.

Verses 3 and 4 give us the basis for following the teaching found in verse 1.

vs. 3 The believer is to live his life with anticipation that life will reflect what is taught here. 1Pet. 3:17 clearly teaches that the result of living right is not always the same, but our responsibility to live right never changes. 1 Pet. 2:18-21

vs. 4 It is a minister of God to you (believer) for good. (See the passages from 1 Peter along with Romans 8:28). Human (earthly) authority does not bear the sword for nothing. Gen. 9:5-6 Again, all governing authorities are a minister of God.

vs. 5 Christians are to be in subjection, not only to avoid earthly retribution, but also because of the affect that “sin” has upon our conscience. In short, knowing that being in subjection results in doing right and avoiding trouble.

vs. 6 The individuals that God places in these positions are “ministering” servants (same word describes the function of

angels, Heb. 1:14, and the Old Testament Priests, Heb. 10:11

The function they perform warrants their being compensated through taxation.

They devote themselves to (serving or collecting taxes?)

vs. 7 A Christian is called to be a model citizen.

Taxation heads up the list because a person's failure often begins in the area of money.

While tax is paid directly by a citizen to its ruling nation, Luke 20:22-25, custom is a duty attached to our goods. "Black market", under the table, cash transactions are often another practice, which violates this clear teaching from God.

Fear represents a conscientious regard for and awe of men in whose hands God has placed governmental authority.

Honor is our attitude of reverence for the persons whom God has placed in authority over us. 1 Pet. 2:17

By application: People of means often are in a position of authority over us. Who decides who is to have and who is not to have? What does anyone have that they do not owe God thanks for having it? Should not the Christian be first to give "honor to whom honor is due?"

vs. 8 Verse 7 says to render to all what is "due" them. Verse 8 says all are due love!

We are to owe no one in the areas covered in verse 7. But having said that, we never satisfy the need to love one another.

Paul learned this truth from Jesus. Matt. 22:35-40

John tells us the extent that Jesus took this teaching. 1John 2:7-11

vs. 9 It is not law-doing which satisfies the Law. The one who loves has exhibited what the Law sought. The Law describes how love acts.

vs. 10 Love seeks the fulfillment and protection of a neighbor. Love Therefore is the fulfillment of the Law. See 1 Cor. 13:1-13

vs. 11 We are to do (not believe) all that precedes this because He is coming. Whether in the rapture or at the hour of our death, He is coming. 1 John 2:28-29; 3:2-3.

vs. 12 The night is almost gone – life is but a mist that awaits the rising of the Son. When we least expect Him, He will appear.

Let us therefore...

1. lay aside the deeds of darkness and put on the armor of light
2. Eph. 4:22-24 – lay aside the old self...be renewed in the Spirit of our mind...put on the new self.
3. Col. 3:8-17 – put aside...put on...
4. 1 Pet. 4:7 – Be of sound judgment and sober spirit.
5. Eph. 6:10-18

vs. 13 Men choose darkness. 1 Thess. 5:4-9 We are sons of light, sons of the day.

Let us behave properly...not in:

1. carousing and drunkenness – often nocturnal activities; Paul's day probably didn't differ much from our day.
2. sexual promiscuity and sensuality; 1 Cor. 6:15-20; Heb. 13:4
3. strife and jealousy. 1 Cor. 3:3; Col. 3:8

vs. 14 Let us not practice those things mentioned in verse 13, but rather, "put on the Lord Jesus Christ". (Positionally, we have "put on" the moment we were saved.) Gal. 3:27

Paul is telling us to allow our practice to match our position. Eph. 5:8

Let us stop “making provision” for the lusts of our flesh.

Sin rarely creeps up upon us.

We plan for it. We so often see it coming and position ourselves so that we “get caught by it”.

Deliverance is an active verb.

Without Him, we cannot be delivered. He has called us to share in that deliverance.

Deliverance from the sin that so easily entangles us is God’s desire for us, but as shown before in this epistle, Rom. 6:11-13, 10:9-13, it requires our participation.

ROMANS CHAPTER 14

Versus 1-12 To the strong and the weak brother – accept one another, not

for the purpose of passing judgment.

Stronger – more instructed, liberty of conscience, freer

Weaker – less instruction

vs. 1 A stronger believer is told to accept (receive) a weaker believer. The key word is “accept”! Accept them, not for the purpose of judging their convictions of conscience, but for the purpose of receiving an equal brother in Christ.

vs. 2-3 One man (strong) has faith (clear conscience) that he may eat (drink) anything.

The weak believer has a conscience problem with eating (drinking) certain foods.

Mark 7:14-23; Acts 10:9-16; 1 Tim 4:3-5.

His weakness may be the result of lack of knowledge or it may be the result of biblical teaching not affecting his conscience.

The attitude and approach of both brothers is commanded. The one who eats is not to feel contempt toward the one who can't eat with a clear conscience and the one who does not eat is not to judge the one who does eat.

NOTE: The weaker the Christian, the more they restrict themselves, the more judgmental they become toward those who don't abstain.

The one who drinks doesn't often think about it.

The one who does not drink thinks about it every time.

They see someone who claims to be their equal drink.

Why stress that God has accepted the stronger brother?

Because it is much more difficult for a weak-minded believer to believe that God has approved of a man who lives a life of fewer restrictions than it is for the stronger to bring along the weaker.

The stronger doesn't question the salvation of the weaker as easily as the weaker does the stronger.

Areas of application:

1. drinking wine;
2. drinking alcohol;
3. dancing;
4. mixed swimming;
5. women who wear pants to church/elsewhere;
6. music;
7. coat and tie to church;
8. etc.

vs. 4

Who does any believer think he is?
Since when has God set anyone of us as judge over another?
The phrase "servant of another" is significant. It is the word for "house servant".
Christ is head over God's house, and all believers are servant's of Christ. No one has been called to judge the servant of Christ, in fact, we will all stand before Him for judgment ourselves. Christ's focus is not our judgment, but rather our "standing".

vs. 5

Another example strengthens Paul's teaching here.
One man sees Sunday as a "Sabbath Day" (weak), while another sees no distinction of days (strong).

NOTE AGAIN: The weak can't; the strong can.
Sabbath observance is not an issue "unless" salvation is Connected with it. In that case, correction is necessary.
Gal. 4:9-12; Col. 2:16-23

vs. 6

Each believer, having a conviction, and living under that conviction, is doing it for the Lord (vs. 9 – this personal relationship with each believer is the very reason that Christ died and lives again.)

vs. 7-8

This is the way we should live. A clear conscience before God is the focus, not liberty.

- vs. 9 Purpose statement:
 Why did Jesus die?
 Why did He come?
 Why did He do it? We all answer to Him!
- vs. 10-12 When we focus on the “real” judgment, the judgment of others pales.
- a. judgment seat of God vs. 10
 - b. judgment seat of Christ 2 Cor. 5:10
 - c. the Father has given all judgment to the Son John 5:22
 - d. the Son is a perfect judge Heb. 2:14, 17
 - e. the result of His judgment vs. 11; Phil. 2:10-11
- So then, each one shall give account of himself to God. This is where our focus needs to stay!
- NOTE: The above teaching is expanded and amplified in 1 Cor. 8 and 1 Cor. 10:23-33
- vs. 13 Therefore – application for the above truth:
- a. stop judging one another;
 - b. make your focus the coming judgment, remembering how important “Love your neighbor as yourself” is to that judgment.
- Focus on your own actions and not that of your neighbor. Concentrate on the affect you are having on them rather than that which they are having on you.
- vs. 14 Paul knows – knowledge comes first – and is convinced – his knowledge has made its way into his conscience. Both are required for true Christian liberty. Distinction of meats, distinction of days, focus on outward things, is entirely gone. It is only to those whose lack of knowledge or weakness of conscience makes such things unclean.
- vs. 15 If Christ so loved the ones we are in contact with, that He died for them, how wrong is it for your or me not to submit to the smallest self-denial for their welfare?
- vs. 16 Therefore, don’t let your superior knowledge become the basis for another’s fall. We must live with the weaker in mind.

Remember: Someone who is free may eat or not eat.
Someone who is not free is only free to not eat.
Therefore, the weak set the rules.

- vs. 17 The kingdom of God is not external actions, but rather, it is walking by the Spirit. Rom. 8:12-17
- vs. 18 Those who live out their lives through the power of the Spirit are both acceptable to God and men.
 a. God – John 12:26;
 b. Men – We say that the world hates Christians, and it is true, they do. They despise religious professors.
- vs. 19 So then – pursue (follow hard after; press toward the mark) Phil. 3:14; 2 Tim. 2:2
- vs. 20 The work of God in the life of another –
 1 Cor. 9:19-27; 10:24,33
 All things (food) are indeed clean, but to him that eats and violates another man’s conscience, his eating has become sin.
- vs. 21. Your brother’s conscience (not your own) rules your actions. Be careful not to cause your brother to stumble over that which you are allowed.
- vs. 22 The conscience is of extreme importance! Both ours and that of others. Happy is the man who violates neither.
- vs. 23 It is more a matter of conscience than a matter of law. That which violates our conscience does so because it is outside of faith.
 Any action done while lacking faith (clear conscience) is sin.

ROMANS CHAPTER 15

Versus 1-7 Continues and closes the thoughts carried in Chapter 14.

vs. 1 We who are strong (right, mature, know the truth) ought to “bear the weakness” of the weak.

NOT – think of others’ weaknesses as a burden we must put up with,

BUT – take over as our own, these infirmities. Gal 6:2

The strong become the servants of the weak.

vs. 2 Pleasing his neighbor (Gal. 1:10) for his benefit spiritually.
1 Cor. 10:32-11:1

vs. 3 To what level do we go? To the level where we have become like Christ! Jesus had a reputation.

People came to Him because He cared for them. They always left the richer.

2 Cor. 8:9; Heb. 12:2.

vs. 4 That which comes from reading the Bible:

1. instruction – Not only who to come to, John 6:45, but what to think and do after we have come. Want to know what to believe or do? Read the Bible!

2. perseverance – God is not slow as some count slowness. To receive from the Lord often follows “to wait upon the Lord”. He who waits will never be disappointed.
Rom. 9:33, 10:11

3. The encouragement of the scriptures – The Bible gives meaning to experience, for it tells us God is at work. He will complete that which He has begun, and nothing can separate us from Him (Rom. 8:35-39), or our end as planned by Him. 1 Pet. 1:3-9

4. hope – (Remember for the present Rom. 8:24-25)
Our outcome will far surpass our hope. Eph. 3:20

vs. 5-6 May the God who gives...through the scriptures, vs. 4, grant us:

1. singleness of mind with each other 1 Pet. 3:8-9
(strong and weak united)
2. which will result in our united praise of Him.
(strong and weak united)
3. such a united body would see others united with it.
John 13:34-35

vs. 7 Strong and weak believers are here exhorted to receive one another – for God’s glory.
Example: John 6:37-38 Jesus came to receive those whom His Father had chosen. He does not reject a single one of them. Jesus glorified His Father by doing this, His Father’s will!
We are to do the same for the same reason with the same result.

vs. 8-11 Christ came to become a servant:

1. to the circumcision (Jews)
 - a. on behalf of the truth of God;
 - b. to confirm the promises given to the fathers.
Christ came for the sake of God’s truth, God’s faithfulness. When God makes a commitment or promise, He fulfills it. Christ came approx. 2,000 years after He promised Abraham and we are now approx. 2,000 years after Christ’s coming.
Rom 11:25-29 God’s promises still stand.
2. Gentiles – to glorify God for His mercy. Paul connects verses from the Law, the Writings, and the prophets. There also appears to be a progression within these quotations:
 - a. Christ (David in the O.T. passage) will give praise to God in the midst of the Gentiles.
 - b. the Gentiles are then seen rejoicing in the midst of His people (Israel).
 - c. We end with the Gentiles rejoicing on their own.

vs. 12 The Gentiles who before Christ (Eph. 2:11-12) now have their hope in the King of Israel ruling over them. 1 Pet. 2:9-10

- vs. 13 The name of God here is “the God of hope”.
Rom. 5:1-2; Rom 8:25, 28-30.
Hope looks to the future and any that hope in the future that the
God of the Bible has planned will not be disappointed.
- It is God Himself alone who can fill us with all joy and peace.
We cannot transform ourselves.
- Believing is the response to hearing the Word of God.
Rom. 10:13-15
Joy and peace come from believing. It is no mystery!
A Christian’s joy and peace is directly proportioned to
the knowledge they have of the Word of God.
- Knowing, believing, causes us to “abound in hope.
Heb. 11:13-40
- Abounding in hope is produced by the power of the indwelling
Spirit. 2 Thes. 2:13-14
- Romans 15:14-16:27 forms the close to Paul’s letter to the Roman believers.
- vs. 14 Their reputation had reached the apostle Paul prior to this
writing. Rom. 1:8
He was writing with confident anticipation of their
response to his letter.
- vs. 15-16 Paul wrote this letter because Jesus Christ had set him apart for
this very ministry. Just as Moses was sent to Egypt to bring
God’s people Israel out as a nation, so Paul had been sent to the
Gentiles to separate the chosen out of the nations.
- Paul was a “minister of Christ Jesus” ministering as a priest the
gospel of God. (Would that more of us would function under
this type of conviction.) He saw the Gentiles as an offering
rising to God, acceptable, sanctified by the Holy Spirit.
Eph. 5:1-2; Phil. 2:17-18
- vs. 17 Therefore, connects this statement with verse 16. Unlike Moses
whose ministry was so visibly confirmed by God, i.e.:

1. A pillar of fire and cloud;
2. A tabernacle with the outward trappings of worship;
3. Victorious confrontations with Pharaoh;
4. Men who opposed him being swallowed up by the earth

Paul's ministry reflected:

1. joining in the fellowship of Christ's sufferings, conformed to Christ's death; Phil 3:10
2. becoming a spectacle, fool, weak, without honor, hungry, thirsty, poorly clothed, roughly treated, and homeless - the scum of the world. 1 Cor. 4:9-13

There was little to no outward reward for Paul's commitment. Only in Christ did Paul find reason to boast in things pertaining to God.

vs. 18 Paul took no credit for anything that God had accomplished through the other 12 apostles. He will speak only of what Christ has done through him. 2 Cor. 10:13-18

vs. 19 Paul has fulfilled his ministry in this present area to such an extent that (vs. 23) there are no new areas for him to work.

Where had he ministered?

Between Jerusalem and Illyricum; throughout the provinces with their major cities.

Paul wrote this letter from Corinth while completing the collection for the poor in Palestine.

Rom. 15:22-26

To see how widely Paul had preached the gospel, read Acts 13:1 through Acts 21:26.

vs. 20-23 Paul as an apostle (sent one) saw his ministry as that of reaching the lost and making them disciples of Christ. Matt. 28: 29-30

Consequently, he was not desirous of "re-working" the Body of Christ that had already been established

(Application – does a church grow by new converts or transfers from other churches?)

The Roman church was well known among the believers of the first century. Paul had desired to visit them for some time, but the press of his missionary work had kept him from visiting them. That work now being fully established, Paul hoped the time would soon come when he could visit them.

- vs. 24 Paul's future plans are detailed to them.
- vs. 25-26 Paul had been traveling among the churches taking up an offering to be sent to Jerusalem. Each church sent their own representative to deliver their portion.
This effort is referenced in several N.T. Books.
Acts 24:17; 2 Cor. 8 and 9.
- vs. 27 The support Paul is collecting is an application of the theology he had already shared with them. Rom. 11:17-18 This principle is built upon in 1 Cor. 9:11
- vs. 28 Paul writes with total confidence that he will see a successful end to this ministry of sharing. 2 Cor. 9:12-13
- vs. 29 Paul always ministered with full confidence that whatever happened was the outworking of the plan of God. He assumes blessing...why not?!
- vs. 30 As much as Paul was a believer in "the sovereignty of God", he was a believer in prayer.
- vs. 31 He wants them to pray for two things:
1. that Paul might be delivered from those who are disobedient in Judea – Jews. 1 Thes. 2:14-16
 2. the saints (believers) in Jerusalem that he is delivering this gift to, will accept it.
 - a. How often are humans reluctant to take charity...
 - b. This is a case where Jewish Christians are being provided for by the Gentile Christians.

vs. 32 If they pray and Paul is successful, Paul will continue on to Rome in great joy.

Post Script: Paul made it to Jerusalem with the gift, but it turned out to be the basis for his being imprisoned. He made it to Rome after Jerusalem, but it took him two years and he went as a prisoner.

vs. 33 Benediction

ROMANS CHAPTER 16

vs. 1-2 Phoebe, from the town of Cenchrea, the eastern seaport of Corinth (about nine miles from Corinth), is the one who will be carrying the letter.

1. She is referred to as a “deaconess” (servant) of the Church. In Acts 9:36, Tabitha (Porcas) was said to be “full of good works” but is not referred to as a deaconess.

Question: Is the term used as a functional description or as the title to an office?

Answer: The office of deacon as described in 1 Tim. 3:8, 10, 12 clearly states that a deacon is a male. 1 Tim. 3:11 may indicate that women serve in the same capacity in the Church.

By application, those who believe that the office is not restricted to men often hold that the office of elder is also open to both. 1 Tim. 5:17 with 2:12 appears to rule out this possibility.

vs. 3-4 Prisca and Aquila Acts 18:1-3 They hosted a church in their home in Ephesus. 1 Cor 16:8, 19
They were expelled from Rome in A.D. 49 or 50 when Claudias expelled the Jews (which they, therefore, must have been). They were the couple that explained to Apollos the way of God more accurately. Acts 18:24-26

vs. 5a. At the time Paul is writing, they have apparently returned to Rome and are hosting a church in their home there also.

NOTE: Some believe that due to the fact that Prisca is mentioned first here, and with the teaching of Apollos, that she was the better taught of the couple.

vs. 5b. Epaphroditus was Paul’s first convert to Christ from Asia. Even the Apostle Paul had first converts and his thought of them “moved” him.

- vs. 6 No additional information.
- vs. 7 Andronicus and Junias
1. my kinsmen – fellow Jews; Rom. 9:3-4
 2. fellow prisoners;
 3. apostles – of the church – there were only 12 apostles of Christ. Rev. 21:14 The term means “sent ones”. Who sent them defines who they are apostles of.
Also Note: Acts 14:14 Paul and Barnabas were apostles from Antioch. Acts 13:1-4 Functionally, this type of apostle would be called a missionary in our age;
 4. They were saved before Paul was.
- vs. 8 Ampliatus – another of Paul’s converts. Note that though Paul had not yet been to Rome, there were many of his converts who had migrated there.
- vs. 9 There are no names with Paul that are not connected with a thought as to who they are in Christ or how they related to his own life. Would that members of every church see their fellow believers in the same light.
- vs. 10-11 Apelles – the “approved” (proven) in Christ.
Some believe that Aristobules was the grandson of Herod the Great, brother of Herod Agrippa of Judea. If this is true, then the “household” would include the servants who would continue to bear his name. This would also carry through to the household of Narcissus. These are the only two households mentioned. Phil. 4:22
Herodian is another Jew who has become a believer.
- vs. 12 No additional information.
- vs. 13 Some believe that this Rufus is the same Rufus whose father carried Christ’s cross. Mark 15:21
In what way was his mother also Paul’s mother?
Matt. 12:48-50; John 19:26-27
- vs. 14-15 No additional information

- vs. 16 Greeting one another is mentioned 5 times:
- a. here
 - b. 1 Cor. 16:20;
 - c. 2 Cor. 13:12;
 - d. 1 Thes. 5:26;
 - e. 1 Peter 5:14

Is it cultural? Is 1 Cor. 11:4-16 cultural?

‘All the churches of Christ greet you.’ They were all in it together.

They were connected! They were not in competition!

- vs. 17 Warning! Titus 3:10; I John 4:1-6, esp. vs. 6; I2 John 10
There have been false teachers and troublemakers in the church from the very beginning.

- vs. 18 Bottom line concerning them. Phil. 3:18-20; Jer. 23:1-2;
Jer. 10:21

- vs. 19 Their reputation has been spoken of everywhere. Rom. 1:8
Still – Be Careful!
1. Wise in what is good – the heart centered on the Word of God and Phil. 4:8;
 2. innocent in what is evil I Cor. 14:20 To be innocent is to have no experiential knowledge at all.

It has been said:

1. Mad dogs are shot.
2. Infectious diseases are quarantined;
3. Evil teachers who would divide are tolerated.

What is the church thinking?

- vs. 20 No matter what things look like, soon it will be over. God will crush Satan under our feet. God will do the crushing and we will receive the benefit.

Benediction

- vs. 21 After greeting the individual Christians in Rome, Paul now

concludes with the believers in Corinth who are with him:
Timothy Phil.2:19-22
Lucius (of Cyrene) Acts 13:1
Jason Acts 17:5-9
Sosipater (of Berea – the son of Phyrrius) Acts 20:4
Again, his kinsman, Timothy, being so through his mother.

- vs. 22 Tertitus – transcribed the epistle for Paul
- vs. 23 Gaius – host to the church at Corinth in his home. He was baptized by Paul. I Cor. 1:14
Erastus, the city treasurer
Quartus, the brother
- vs. 24 Older manuscripts do not contain this verse, thus it is in brackets.
- vs. 25-27
1. Now to Him who is able – Paul is not able; only Christ is able. As beggars we are not able to feed anyone. We can only tell another where to find the food! The sufficiency always comes from Him!
 2. to establish you – these Roman believers had already become obedient. Rom. 6:17 Paul’s desire for them is that they would grow up in all aspects unto Christ. I Thes. 3:13
 3. according to – accomplished by two works:
 - a. Paul’s gospel I Cor. 15:1-8;
 - b. The preaching of Jesus Christ, according to the revelation of the “mystery”.

Mystery:

1. defined – Christ in you, the hope of Glory
Col. 1:25-28; Col. 2:1-3 Gentiles are fellow heirs and fellow members of the body. Eph. 3:3-12
2. A mystery because it was nowhere contemplated in the Old Testament. That Christ should suffer and rise again from the dead was no mystery.
Luke 24:44-46 What God planned to accomplish through it was that a believer is established only when he knows the riches that are in Christ Jesus.
3. This mystery is found fully developed in the New Testament epistles which are the product of the

- prophets – the Scriptures of the prophets.
4. All that was accomplished by Christ and all that has been revealed by the Scriptures is the result of the Commandment of the eternal God.
 5. The mystery has now been made known to all peoples – God is no longer keeping Himself hidden to all but the Israelites.
 6. This teaching leads to obedience of faith.
Rom. 10:13-15 (remember – salvation is not limited to going to heaven!)

vs. 27 How can this glorious book of Romans end?