

ROMANS - INTRODUCTION AND BACKGROUND

The Epistle to the Romans is the complete and mature expression of the Apostle Paul's main doctrines, which it unfolds in due order and proportion and combines into an organic whole. For the purposes of systematic theology, it is the most important book in the Bible. To master its contents is to be "grounded and settled" in the faith, and to acquire a life-long enrichment.

Martin Luther said *"Romans is the chief book of the New Testament ... it deserves to be known by heart, word for word, by every Christian."*

Romans is a progressively constructed treatise, arranged in three major parts. There is no major break in chapters (1-8); but as soon as we reach chapters (9, 10 and 11), we realize that Paul has passed from his general application of the Gospel to a particular consideration of its relation to the nation Israel. Then when we come to chapter (12) we are just as clearly aware that Paul passes on again from this to a consideration of the Gospel in its bearing upon individual character and conduct.

The Threefold structure of the epistle is made plainer by the fact that Paul winds up each of the three parts with a form of doxology, (8:38,39; 11:33-36; 16:25-27).

The first eight chapters are throughout doctrinal. They expound the basic doctrines of the Gospel. The next three chapters (9-11) are national, in the sense that they answer questions as to the relationship of the Gospel to Israel. The remaining chapters (12-16) are practical, inasmuch as they apply the doctrines of the Gospel to individual conduct. In the first section we have exposition; in the second, explanation; in the third, application. The first part is racial; the second, Israelite; the third, individual aimed at the Christian. The first part deals with the sin-problem; the second, with the Jew-problem; the third, with the life-problem.

The Theme of the Book of Romans is Justification by Faith. This is one of two favorite epistles of Martin Luther, the other being Galatians.

Romans teaches that a man is saved by grace plus nothing, Galatians teaches a man is kept saved by grace plus nothing.

The Book is written by the Apostle Paul, Saul of Acts (7:58 and 8:1). Paul writes to seven churches: Rome, Corinth, Galatia, Ephesus, Colossi, Phillippi and Thessalonica. "Coincidentally" John the Apostle writes to seven churches in (Rev. 2,3).

There are 16 chapters; 433 verses; 9,477 words. The book was written between 58 and 60 A.D., sometime historically before (Acts 25). It is evident that Paul had never been in Rome when he wrote the Book and shows us that Paul knew about the mystery of the Body of Christ long before (Acts 28).

Key Phrase: "Of God" occurs more times in the Book of Romans than any other book.

Rome represents the Gentile nations, Rome was the capital of the Gentile world. Paul is the Apostle to the Gentiles, (Rom. 15:16). In chapter (15:8) Jesus is called the minister of the

circumcision and (15:16) says Paul was the minister to the uncircumcision. Quite illustrious company!

Paul is a pattern for Christian suffering and a pattern also for the Gentile Christian to follow (1 Tim. 1:16).

SALUTATION AND THEME (1:1-17)

I. JUSTIFICATION (1:18-5:21)

A. Its need (1:18-3:20)

[1]. The guilt of the heathen (1:18-32)

[2]. The guilt of the moralist (2:1-16)

[3]. The guilt of the Jew (2:17-3:8)

[4]. The guilt of the entire human race (3:9-20)

B. Its provision (3:21-26)

C. Its relationship to the law (3:27-31)

D. Its illustrations (4:1-25)

E. Its security (5:1-11)

F. Its universal nature (5:12-21)

II. SANCTIFICATION (6:1-8:17)

A. Its basis (6:1-14)

B. Its principle (6:15-23)

C. Its new relationship (7:1-25)

D. Its power (8:1-17)

III. GLORIFICATION (8:18-39)

A. Relationship to human sufferings (8:18-27)

B. Relationship to divine purpose (8:28-39)

IV. ISRAEL'S DIVINE PURPOSE (9:1-11:36)

A. Paul's concern for Israel (9:1-5)

B. Her relationship to divine promise (9:6-13)

C. Her relationship to divine justice (9:14-29)

D. Her relationship to divine righteousness (9:30-10:21)

E. Her relationship to divine election (11:1-10)

- F. Her relationship to Gentile blessing (11:11-22)
- G. Her future salvation (11:23-32)
- H. Paul's praise of divine wisdom (11:33-36)

V. APPLICATION OF RIGHTEOUSNESS (12:1-15:13)

- A. In the dedication of life (12:1-2)
- B. In the church (12:3-21)
- C. In the state (13:1-7)
- D. In society (13:8-14)
- E. In nonmoral issues (14:1-15:13)

VI. CONCLUSION (15:14-16:27)

- A. Paul's future plans (15:14-33)
- B. Paul's greetings (16:1-16)
- C. Paul's warning (16:17-27)

CHAPTER ONE

Verse:

1:1 The phrase "a servant" is one of Paul's favorite titles that he has taken upon himself. In the first verse we see:

[1]. What Paul is - a servant

[2]. What he is called to be - an apostle

[3]. How he's going to handle it - "separated unto."

Note that separation (1 Jn. 2:15-17) is not only from something, but unto something; there must be a cause. The evils that are forsaken when you get saved must be replaced by something that is good. You cannot leave a vacuum.

(Gal. 1:15-24; Acts 13:1-3)

1:2 (1 Pet. 1:10; Gal. 3:8; Lk. 24:44; 1 Cor. 15:1-4)

1:3 "Of the seed of David" - (2 Sam. 7:16; Matt. 1:1. "Seed of the woman" - (Gen. 3:15; Gal. 4:4; Jn. 1:14; Acts 2:30; Ps. 132:11)

Jesus Christ is of the seed of David through his physical mother, Mary. (Luke 3:23), note this is Mary's lineage, Not Joseph's (see Matt. 1:16). David begot Solomon, (Matt. 1:6); Nathan is the son in the lineage of Mary, (Lk. 3:31).

1:4 This resurrection "from the dead" infuriated the Scribes and Pharisees. The implication of one rising from the dead was that the individual had to be holy and sinless, death and the grave could not hold him.

1:5 "For obedience to the faith" - obedience is a reference to believing. (Rom. 10:16) "..who hath believed our report." (verse 17) "...so then faith..." (Rom. 16:26) "for the obedience of faith." (Acts 15:9)

"For his name" - (Phil. 2:9; Eph. 1:21; Acts 4:12).

Note "faith" in (verses 5,8,12,17). The word faith only appears twice in the whole Old Testament, (Deut. 32:20 and Hab. 2:4). In the New Testament it appears over 300 times.

1:7 "...called to be saints..." - A call shows a need, an ability and an opportunity.

1:8 (1 Thess. 1:8; Rom. 16:19)

1:9 "My spirit" - The human spirit - (1 Thess. 5:23; 1 Cor. 5:4; 16:18; 2 Cor. 2:13; 7:1)

"Prayers" - (1 Thess. 1:2; 5:17)

1:10 "At length" - after a long time.

"The will of God" - (Rom. 15:32; Ja. 4:15)

1:11 "Spiritual gift" - (1 Cor. 12:1) "Established" - (Eph. 4:13,14; Col. 1:23; Eph. 3:17)

The Holiness groups take (Rom. 1:11 and with 2 Cor. 1:15; 8:6) come up with-the doctrine of the "Second Blessing." Sam Jones said that he felt sorry for anyone who only had two!

1:12 Christian fellowship and relationships ought to serve to strengthen us as Christians, our "mutual faith." All the more reason to choose God's people as your friends and associates.

1:13 "Let" - prevented or hindered. The word has numerous meanings: In (Mk. 12:1) "let" means "rent", it can also mean "allow".

"Fruit among you ... Gentiles" - The Book is addressed to saved and lost (verse 7) "all that be in Rome."

"Fruit" - (Jn. 15:16; Rom. 7:4; Gal. 5:22)

1:14 Salvation makes us debtors. "the love of Christ constraineth us." (2 Cor. 5:14; 1 Cor. 9:16). We owe it to the lost to preach to them the gospel of Jesus Christ.

1:15 "The gospel" - (1 Cor. 15:1-4).

1:16 "For I am not ashamed..." (Phil. 1:20; Ps. 119:6,31; Rom. 9:33; 10:11; Ps. 31:1; 2 Tim. 1:8; Jn. 12:42,43; Lk. 9:26; 12:8; Matt. 10:32).

The gospel is the power of God not the "gifts" or the Holy Ghost, etc. (1 Cor. 1:18).

"To the Jew first" - (Acts 14:1; 18:4)

1:17 Paul quotes (Hab. 2:4) with one small change, the "his" found in Habakkuk is missing in (Rom. 1:17). (Refer to notes on 1:5). The Old Testament Jew lived on his faith. Note: (Rom. 10:8 where Deut. 30:14) is quoted, notice the changes there (Rom. 10:17; Eph. 2:8,9).

1:18 Every Bible translated since 1884 changes the phrase "holds the truth in unrighteousness." The same thing happens in verse 25.

"Wrath" - (Jn. 3:36)

1:19,20 God has revealed to man everything he needs to know to find the truth within himself. He has revealed these things by things that are physical. For example: the sun is a picture of the Son. The moon is a picture of the Church. Every man has received enough light to "by patient continuance in well doing" find God's plan for him and eternal life, (Jn. 12:32), "so that they are without excuse." (Tit. 2:11; Jn. 1:19; Ps. 98:2; 19:1-4; Rom. 2:1; Job 12:7; Deut. 4:19).

Adam and Eve ate of the tree of the knowledge of good and evil, not just evil!

1:21 (1 Cor. 1:21)

Here follows the de-evolution of man:

- [1]. He knew God
- [2]. Glorified him not as God
- [3]. Changed the truth
- [4]. Rejected the knowledge.

The steps away from God are:

- [1]. Indifference - agnosticism
- [2]. Ingratitude - egotism
- [3]. Ignorance - atheism
- [4]. Idolatry - paganism

"...became vain in their imaginations." (Eph. 4:17,18)

1:22 (1 Corinthians 1:20, 25-28)

1:23 Note the evolutionary digression in this verse: an image of man, birds, four-footed beasts, creeping things (Isa. 2:8).

God without man is God; man without God is nothing.

1:24 When God gives up! Verse 24 the body is given up, in verse 26 the soul (affections) is given up; in (vs. 28) the spirit (mind, knowledge) is given over. (Jer. 6:19,30; Gal. 5:19; Deut. 24:1; 2 Cor. 7:1)

1:25 (2 Pet. 1:16; 2 Tim. 4:4 - See Lk. 10:27). The order to be observed is God first, man second. The opponents of God's law are called Egotism, Socialism, Humanism, Ecumenicism (Lk. 2:14).

1:26,27 (Lev. 20:13) - capital punishment is commanded by law for homosexuality. (1 Cor. 6:9-11)

1:28 "Reprobate" - (Jer. 6:30; 2 Tim. 3:8; Tit. 1:16; 2 Cor. 13:5-7).

Reprobate - definition: Rejected as not enduring proof or trial, not of standard purity or fineness; disallowed; condemned; one morally lost; a depraved, vicious, unprincipled person.

1:29 "Being filled with..." as opposed to being filled with the Spirit of God. (Gal. 5:19-23)

1:29-31 "Maliciousness" - malice, enmity of heart; ill will; evil minded; envious, spiteful, bitter, revengeful.

"Debate" - to engage in strife or combat; strife, contention, quarrel.

"Malignity" - (malignant) disposition to do evil; extreme evilness of mature and influence; corrupt.

"Backbiters" - slanderers

"Implacable" - unable to be pleased.

1:30 "Disobedient to parents" - (2 Tim. 3:2; Eph. 6:1; Col. 3:20; Deut. 21:18; 1 Cor. 6:9; Gal. 5:18,19)

1:32 "Worthy of death" - (Eze. 18:4; Rom. 3:23; 6:23). "Pleasures" - (Heb. 11:25)

CHAPTER TWO

The topic of chapter two is the Judgment of God. We learn that the Judgment of God is without regard to race. Though such is the guilt of the Gentile, there is no one to judge him, for he would take upon himself to judge and does the very same things himself. The justice of God has only one standard by which all mankind is judged - Truth. Does man think that he will escape or that God will take his sin lightly? Does man take for granted the longsuffering and forbearance of God? The purpose of God's goodness and patience is to lead him to repentance (2:4).

Unfortunately man is hardhearted and impenitent, and therefore all that is in store for him is not pardon, but wrath. The judgment of God will be according to the strictest laws of justice. God will reward those that are righteous and punish the wicked. The Gentile cannot plead freedom from the law, for he has a Law written on his heart; the Jew cannot plead the protection and blessing of the Law for he has broken it.

The discussion from chapter one continues into the second chapter.

Here we see seven fundamental principles of God's judgment:

- [1]. God's judgment is according to truth. (2:2)
- [2]. God's judgment is according to accumulated guilt. (2:5)
- [3]. God's judgment is according to works. (2:6)
- [4]. God's judgment is without respect to persons. (2:11)
- [5]. God's judgment is according to performance, not knowledge. (2:13)
- [6]. God's judgment reaches the secrets of the heart. (2:16)
- [7]. God's judgment is according to regeneration of the heart and not outward ceremony or appearance. (2:28,29)

CHAPTER TWO OUTLINE

Outline:

(2:1-3:8)

I. The Sinfully Moral (2:1-13)

A. Those who pass judgment on others, (1-5)

[1]. Condemn themselves, (1)

(a). They know wrong from right

(b). They do the same things

[2]. Deceive themselves, (2-4)

(a). God will overlook their sin

(b). God will forget their sin

- [3]. Store up wrath for themselves, (4,5)
- (a). God's goodness leads to repentance
- (b). God's goodness rejected leads to wrath

B. God's principles of judgment, (6-11)

- [1]. Patiently waits till works appear
- (a). Positive response -eternal life
- (b). Negative response - wrath
- [2]. Disregards all national and racial advantages, (9-11)
- (a). Tribulation
- (b). Honor/glory

II. The Unenlightened Pagans (2:14-16)

A. Have a law written on their hearts, (14,15)

- [1]. moral deeds prove this
- [2]. Conscience judges them

B. Will be revealed in the day of judgment, (16)

III. The Religious Moralist (2:17-3:8)

A. Has advantages

- [1]. Possesses the law
- [2]. Has a relationship with God
- [3]. Knows the will of God
- [4]. Approves what is excellent
- [5]. Instructed by the law

B. Performs significant activities, (19,20)

- [1]. Guide to the blind
- [2]. Light to the darkened
- [3]. Instructor of the foolish
- [4]. Teacher of babes

C. But guilty of blasphemous hypocrisy, (20-24)

- [1]. Stealing
- [2]. Adultery
- [3]. Idolatry
- [4]. Blasphemy
- [5]. Any lawbreaking

D. Relies on outward ritual, (25-29)

[1]. Circumcision without obedience - rejected

[2]. Uncircumcision with obedience - received

[3]. Righteousness without rite better than rite without righteousness

[4]. Jewishness is matter of faith not fanaticism

E. Jewish objections answered, (3:1-8)

[1]. Will you eliminate the advantages God?

(a) . No

(b). But if not used - worthless

[2]. If some fail, will all be lost? (3,4)

(a). No - man fails, God does not

(b). David - example

[3]. If sin gives God opportunity, how can he condemn? (5-8)

(a). On that basis, no one is judged, (6)

(b). Paul's personal example, (7,8)

(1). Eliminates difference between good and evil

(2). Expects good out of evil

CHAPTER TWO

Verse:

2:1 In this chapter, although it is not explicitly written down, it is obvious that the Jews are being addressed. The conclusion of this chapter and beginning of chapter three make that very clear. This verse is addressed to any man, lost or saved. The fact that we judge others is proof that we know right from wrong. Job was judged by his three friends long before the Bible was written. The judgment we pass on others only condemns ourselves.

Personal judgments: (1 Cor. 6:1-4; 2:15; 5:3,12,13, 4:5; Matt. 7:1; Lk. 6:37; Dan. 7:22; Rom. 14:13; Jn. 7:24; Job 9:20; Rom. 1:20)

2:2 "we are sure" - (2 Peter 1:17-21) "Truth" - (Jn. 17:17)

2:3 (Heb. 2:3)

2:4 "The riches" - (Rom. 9:23; 11:33; Eph. 1:7,18; 2:7; 3:8,16; Col. 1:27; 2:2)

"The goodness of God..." - (Lk. 6:35; Ja. 1:17)

2:5 "Impenitent" - One who is not repentant; failure to confess and repent of sin. The suggestion is that you are building up a bank account and one of these days you will get "what's coming to you." (Eze. 18:24)

2:6 Paul continues his summation of the history of man spiritually. What follows is one of the greatest proof texts in the Bible to prove salvation by works. Just about every "kingdom

builder" will sooner or later camp out on this text. Without understanding dispensational truth, this passage on Old Testament salvation becomes confusing.

[1]. There is a judgment of works (verse 6). (Rev. 20:12,13; 2:23; 22:12; Ps. 62:12; Eccl. 12:14). This judgment is to be distinguished from the believers judgment at the Judgment Seat of Christ; (2 Cor. 5:10; Rom. 14:10; 1 Cor. 3:11-16)

[2]. The Old Testament Gentile was not subject to the Jewish law, and the blood atonement of Christ was not complete. The word faith does not appear in a "salvation by faith" context in the Old Testament. Cornelius is an example of a man outside of Judaism who sought the truth of God.

[3]. Justification is by works! (See Ja. 2:24 and Rom. 4:1-5. Also, Gal. 2:16-21). There is an apparent contradiction when it comes to the issue of justification.

2:7 (See 1 Jn. 5:11)

2:8 "Obey the truth" - (Rom. 1:25,28,20; 1 Pet. 4:17)

2:9 (Rev. 11:18; 20:12; Jn. 5:29; Acts 24:15)

The Gentile here is under "conscience", if the Gentile will follow his conscience, it would lead him to righteousness and eternal life. Today it would lead him to Jesus Christ.

The Jew was under the Law in the Old Testament, if he would follow it, it would lead him to eternal life or to Christ (Gal. 3).

2:11 "No respect of persons with God" - with regards to an individual's salvation. (Deut. 10:17; Acts 10:34; 2 Chron. 19:7; Col. 3:25; Ja. 2:1; 2 Sam. 14:14; 1 Pet. 1:17; Eph. 6:9)

2:12 When Adam and Eve fell, they ate of the tree of the knowledge of good and evil. The emphasis is usually given to the evil nature that we inherited, and we forget that they also gained the knowledge of good. The Bible tells us that the law is written on every man's heart. (Gen. 2:17; 3:22)

In (Gen. 20:1-7), how is it that Abimelech knew that adultery was wrong? (Note Gen. 20:5): "the integrity of my heart." This man is a "heathen". There is no law and no gospel, yet he knows right from wrong, how can we account for this? (Look at Gen. 20:11), Abraham miscalculates the morality of the people.

2:13 (Verses 13,14 and 15) are a parenthesis between (12 and 16).

"The doers of the law" - (Ja. 1:22; 2:22)

"Justified" - (Ja. 2:24; Rom. 4:1-5; Gal. 2:16)

These three verses state that when the Gentile keeps the law, he places himself under the same condemnation as the Jew.

2:15 What is called "progress" or "broad-mindedness" in the 20th Century is really the result of man squelching his conscience to the point where he will enjoy and/or tolerate any sin without any qualms. This accounts for the sick minds of our age. "You've come a long way baby."

Three things accuse a man: Law, conscience, thoughts.

"The mean while accusing or else excusing" - (2 Cor. 10:12)

Seven alibis for sin better known as the rudiments of the world:

1. "We always have done it."
2. "Everybody else does it."
3. "Depends on how you look at it."
4. "A little bit doesn't hurt."
5. "We know when to quit."
6. "You gotta get married."
7. "You gotta make a living."

These are the principles that should guide our lives:

[1]. Is it right?

[2]. Will it glorify God?

[3]. Is it edifying?

[4]. Can I ask God to bless it and thank him for it?

[5]. Would I like the Lord to find me doing it when he returns?

2:16 (Rom. 2:2; 3:23; Acts 17:31; Jn. 5:22; 12:48)

2:17 Paul zeroes in on the Jews. This begins a section that ends at Chapter (3:8).

2:18 See outline.

2:19 "The blind" - Gentiles

2:20 Romans 10:2; 11 Timothy 3:4,5

2:21 "Practice what you preach."

2:22 Idol worship is called "sacrilege." (Ex. 20:4-6)

2:23 "Breaking the law" - any violation

2:24 (Isa. 52:5)

2:25 Circumcision is only profitable if the Jew keeps the Law. If the Law is broken, the external sign becomes worthless and void. Religion does not profit if the laws of the religion are not kept. If the law is kept by the uncircumcised, it becomes circumcision unto him. In other words it is not the outward appearance, but the inward appearance that is important.

2:27 The point of the verse is the Gentile who keeps the Law will stand in judgment of the Jew who does not. Matthew 12:41.

2:28 These two verses are used by almost every one of the cults

2:29 and some major denominations to prove that the Old Testament promises to the Jew now are for the Christian and God has forsaken Israel.

(Read 3:1), There are spiritual Jews and there are physical Jews. Context! A spiritual Jew is a person who keeps the law, Jew or Gentile. A physical Jew is from the house of Israel. The issue: The spiritual seed of Abraham and the physical seed of Jacob.

In (3:1) the oracles of God weren't given to the spiritual Jews but the physical Jews. Further proof: (1 Cor. 10:32) names three types of people alive in the world: "Jew, Gentile, the Church." Spiritual Circumcision - (Col. 2:12; Phil. 3:3; Deut. 6:5; 10:16; 30:6)

"Whose praise is not of men, but of God." (Acts 5:29,44; Jn. 12:43; 1 Sam. 15:24)

CHAPTER THREE OUTLINE

Outline: 3:9-31

I. Man's Universal Condition (3:9-20)

A. All are under sin (9)

[1]. Gentiles:

- (a). Defy God
- (b). Self-righteous delude themselves
- (c). The heathen violates his conscience

[2]. Jew: Denies in deed what is taught in the word

B. Confirmed by scripture (10-18)

[1]. The character of men (10-12)

[2]. The conduct of men (13-17)

- (a). Their speech (13,14)
- (b). Their deeds (15-17)

C. The work of the law (19,20)

[1]. Shuts men's mouths

[2]. Holds all accountable

[3]. Makes men knowledgeable of sin

II. God's Gift of Righteousness (3:21-31)

A. What is God's answer to man's failure? (21)

[1]. The righteousness of God himself

[2]. Given apart from the law

[3]. Witnessed by the prophets

B. How is it obtained? (22-24)

[1]. Through faith in Jesus Christ (His person and work)

[2]. For all who believe

[3]. Without partiality

[4]. Through God's works applied to us

[5]. Through redemption

C. How redemption works (25)

[1]. A propitiatory blood sacrifice

(a). Expiation - satisfies justice

(b). Propitiation - releases love

D. Why is redemption provided? (25,26)

[1]. To vindicate God

(a). His justice is questioned because of His past forbearance

(b). Now his long delayed wrath falls on His Son Jesus

[2]. To justify those that believe

E. The results of the gift of righteousness (27-31)

[1]. No one can boast

[2]. No one is excluded

[3]. The law is vindicated, upheld, established

Three main points are made in Chapter three. First of all the objections of the Jew are answered. The Jew has been given the primary place in history in God's mind's eye, nationally speaking. The Jews were given the oracles of God, the law. The Jew was promised the land of Canaan; the Messiah was a Jew; the writers of the Word of God were Jewish, etc. The Jew asks was this all in vain?

Secondly, Paul declares the universal lost condition of mankind, Jew and Gentile. A number of Old Testament scriptures are quoted showing us the tremendous working knowledge of the scriptures that Paul the apostle had. In this second section Paul shows us that the law was not given to save, but it was given that men would have a written record from God so that man could not claim ignorance of sin and that every mouth may be stopped!

Lastly, Paul declares the remedy for the plight of mankind. The remedy is the works and righteousness of God. God has done the work, he wants you to trust in what he has done for you, rather than trusting in what you can do for Him." Therefore we conclude that a man is justified by faith without the deeds of the law.

In this chapter we have a great example of how indirect quotations are made of Old Testament scriptures, varying in words, yet infallible (verses 10-18).

CHAPTER THREE

Verse:

3:2 "The oracles of God" - (1 Pet. 4:11; Heb. 5:12; Ps. 147:19,20)

3:4 "Let God be true" - (Tit. 1:2; 1 Jn. 1:10)

"As it is written"- (Ps. 51:4) is quoted freely by Paul and shows us that the scriptures may be applied this way.

"Thou mightest be justified" - (1 Tim. 3:16)

"When thou art judged" - the implication is that people are going to accuse and judge God at the Great White Throne Judgment and God will answer "as it is written". See the temptation of Christ in (Lk. 4 and Matt. 4)"that every mouth may be stopped (3:19)." (See also Matt. 22:12 ff)

3:5 If my badness, wickedness or unrighteousness demonstrates God's goodness, does God owe it to me to let me get away with it?

"I speak as a man" - (Gal. 3:15)

God's righteousness - (2 Cor. 5:21; Ps. 35:24)

3:7 We are not to glorify God by contrast, we are to glorify God by obedience, not disobedience.

3:8 (Rom. 6:12; Gal. 5:13)

3:9 "...we have before proved..." - (Chapters 1,2). The Jew has violated the Law, the Gentile has violated his conscience.

"They are all under sin" - (Rom. 5:10-12; Eph. 2:1-3).

3:11 (Ps. 10:4; see also Isa. 65:1; Jn. 6:44; Ps. 143:2)

3:12 (Pro. 14:12; Isa. 53:6; Jn. 14:6)

3:13 "Their throat..." - (Psalm 5:9)

"The poison of asps" - (Ps. 140:3)

3:14 "Whose mouth is full..." - (Ps. 10:7)

3:15 "Their feet are swift. (Isa. 59:7,8,16)

3:16 Acts 28:27

3:18 "There is no fear..." - (Ps. 36:1; See Ps. 2:11)

Between (verses 10 and 18) there are 14 separate indictments that man is charged with.

3:19 The purpose for the giving of the Old Testament law was not to secure the salvation of man. The law was given that man would have a knowledge of sin, to show to us the exceeding sinfulness of sin (Rom. 7:13; 5:20). It was given as a schoolmaster to bring us to Christ "after that faith is come" (Gal. 3:23-25). The law was given only to sinners (1 Tim. 1:9-11) that at the Great White Throne Judgment and the -"books are opened" (Rev. 20:12-15) that every mouth may be stopped! - No excuse (Rom. 2:1) and all the world may become guilty before God (text).

3:20 (Gal. 2:16; Rom. 3:28; 4:1-5)

(Heb. 7:19) says, "For the law made nothing perfect, but the bringing in of a better hope (Heb. 6:18; Tit. 2:13) did; by the which we draw nigh unto God."

3:21 "The righteousness of God" - (Rom. 1:16,17; (2 Cor. 5:21)

"Witnessed by the law" -(Jn. 5:46,47; Gen. - Deut., specifically Deut. 18:15,18).

"The prophets" - (Acts 26:22,23; Isa. 42:6; 49:6; 53:2-12; 61:1-3; Mic. 5:2)

3:22 "By faith" - (Gal. 3:26; Rom. 4:3,5; Acts 15:9; Eph. 2:8,9; Jn. 1:12; Rom. 4:16)

3:23 (Matt. 7:11; Eccl. 7:20; 1 Jn. 1:10; Gal. 3:22; Eph. 2:3; Eze. 18:4; Rom. 5:9,12; Rev. 21:8; Ja. 2:10; 1 Kings 8:46).

3:24 "Freely" - This is one of the places Eve got "confused" in (Gen. 2:16 and 3:2).

Justification - Definition, justify - To prove or show to be just; to vindicate; to maintain or defend as conformable to law, right, just, propriety or duty; to pronounce free from guilt or blame; to absolve, exonerate, clear.

Redemption - Definition, redeem - To regain possession of by payment of a stipulated price. To recover or regain, to ransom, liberate, rescue from captivity or bondage by paying a price or a ransom. Theologically - to rescue and deliver from the bondage of sin and the penalties of God's violated law; deliverance by the atonement of Christ from the bondage of sin; salvation.

Propitiation - Definition, propitiate - To appease and render favorable; to conciliate. Theologically - atonement or atoning sacrifice, specifically, that which, as Christ's death, appeases the divine justice and conciliates the divine favor. Synonym -Reconciliation, Expiation, Satisfaction, Atonement

Redemption - (Rom. 8:23; Eph. 1:7; Col. 1:14; Eph. 4:30; Heb. 9:12,15)

3:25 (Acts 17:31; Rom. 5:9)

Propitiation - (1 Jn. 2:2; 4:10)

Some interesting scriptures to analyze when considering Old Testament salvation:

Job 1:1,8; 9:2 Luke 10:25-28

Luke 2:25 Mark 10:17-22

2 Peter 2:8 Philippians 3:6

Luke 1:6 James 2:19-24

Remission is not redemption!

Remission - Definition, Act of remitting or forgiving, pardon (Ex 34:7). Pardon of transgression of divine law; forgiveness of sins, or release from the penalty of sins.

Remit - Definition - To give up or over; abandon; surrender; to set free; liberate, release as a prisoner.

Remission secures fellowship, justification and redemption secured the clearing of the debt. The Old Testament saint could be forgiven but could not be cleared or redeemed. He could not be justified or redeemed by the blood of bulls and goats, (Heb. 9:12-15,26; 10:1,4,11).

"For the remission of sins" is always a reference to sins that have already been forgiven (Rom. 3:25) "that are past." Remission was brought about by blood (Heb. 9:22) under the Old Testament law. Sins were remitted under the law by the shedding and sprinkling of blood. Sin was forgiven (remitted) by the blood of bulls and goats, but not taken away, blotted out, or cleared. (Hebrews 9:26; 10:1,4,11, Exodus 34:7)

In (Acts 2:38) "For the remission of sins", "for" means "because of". Eg..., Charles Manson went to jail for murder. Did he go to commit murder or did he go because he committed (past) murder? JESUS Christ died for our sins ... In order that we can sin??!

Sins were remitted from (Gen. 4:1-4 to Jn. 1:29) and forgiven on the basis of the blood of bulls and goats (Heb. 10:4) and God told Moses that when He gave him the law, (Ex. 34:7)! The words remission and redemption have been confused for so long (Heb. 9:15) that many well meaning Christians have applied (Heb. 9:22) "without the shedding of blood there is no remission", to the blood of Christ, when it is clearly OUT OF CONTEXT! In the death of Christ, the shedding of his blood, we have remission and redemption available. (See Matt. 26:28 and Heb. 10:16-19!!)

Let's say it one more time with gusto: In the Old Testament you have the shedding of the blood of bulls and goats and God is remitting sins all the way through the Old Testament, so when Christ comes to die on the cross, the blood he sheds is to redeem the transgressions under the first testament and this is for the redemption of the transgressions under the first testament, so Christ shed his blood because they have been remitted; forgiven but not taken away or cleared.

Putting it all together:

"Be it known unto you therefore, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins: And by him all that believe are justified, from which ye could not be justified by the law of Moses." (Acts 13:38,39)

See (Col. 1:14), compare with the new translations, redemption becomes forgiveness, there is a definite, important doctrinal distinction.

3:27 "Law of faith" - (Rom. 7:22,23; 2 Cor. 4:16; Eph. 3:16; Rom. 7:4)

3:28 (Rom. 3:20; Gal. 2:16; Rom. 4:1-5; Acts 13:38,39).

3:30 "One God" - (Gal. 3:20)

3:31 Is the law void? No! You just can't keep it. It is established for the purposes commented upon in verses (19 & 20).

CHAPTER FOUR OUTLINE

Abraham - A man made righteous by Faith

I. The Father of Faith (1-12)

A. How was Abraham made righteous? (1-8)

[1]. One possibility - performance (1,2)

(a). Boast before men

(b). Worthless before God

[2]. What he did - believed God (3)

(a). Believed about coming seed

(b). Counted unto him for righteousness

[3]. An illustration (4,5)

(a). Work earns payment

(b). Abraham was given a gift-righteousness

[4]. An illustration from scripture (6-8)

(a). David was immoral and guilty

(b). Yet given the gift of righteousness

B. When was Abraham made righteous? (9-11)

[1]. Before circumcision

(a). 14 years after declared righteous

(b). No value in ritual

[2]. Circumcision's purpose

(a). A sign to remind

(b). A seal to guarantee

C. Why was Abraham made righteous ? (11,12)

[1]. To make him a father

(a). Of all uncircumcised who have righteousness by believing (11)

(b). Of all circumcised who are made righteous by faith (12)

[2]. We are all children of Abraham by faith

II. The Faith of our Father (13-25)

A. What faith is not. Not trying to keep the-law (13-15)

[1]. The promise to Abraham not associated with law

[2]. To add a condition after a promise disannuls the promise

[3]. Conditions of the law only produces wrath

B. What faith does (16,17)

[1]. Allows the promise to rest on grace

[2]. Guarantees it to all Abraham's descendants

C. How faith works (17-22)

[1]. Relies on the character of its object

(a). A God who gives life to the dead

(b). A God who sees things that are not

[2]. Faces all obstacles squarely

(a). Hopeless circumstances

(1). Abraham's dead body

(2). Sarah's closed womb

(b). Staggers not

[3]. Acts in accord with invisible reality

(a) . Grew strong in faith

(b). Gave glory to God

C. Grasped the promise

D. Who faith benefits (23-25)

[1]. Helped Abraham

[2]. Helps us - frees us from quilt and grants us worth

Many call Hebrews Chapter (11) "The Faith Hall of Fame", or the great faith chapter of the Bible. If there is another chapter in the Bible that challenges this second title, it is Romans Four. This chapter continues Paul's systematic presentation of the gospel of the grace of God.

Chapter One shows us the sinfulness of man and his "hopelessly" lost and decaying condition. Chapter Two introduces us to God's principles of judgment, judgment levied on sin. Chapter Three reveals to us man's accountability and responsibility for his sin, and introduces us to God's gift of righteousness. Chapter Four shows us the means by which we can have God's righteousness imputed, or credited to our account by faith!!

Chapter Four answers seven important questions:

1. How was Abraham made righteous?

2. When was Abraham made righteous?

3. Why was Abraham made righteous?

4. What faith is not.

5. What faith does.

6. How faith works.

7. Who benefits from faith.

CHAPTER FOUR

Verse:

4:1 We begin chapter four with one of the greatest problems (some say contradictions) in the New Testament. The conflict arises here where Abraham is said not to have been justified by his works here in Chapter four and the statement in (James 2) that he was justified by his works. The Scofield Reference note begins to head in the right direction as we see:

"Cf. (James 2:24). These are two aspects of one truth. Paul speaks of that which justifies man before God, viz.: faith alone, wholly apart from works; James of the proof before men, that he who professes to have justifying faith really has it. Paul speaks of what God sees - faith; James of what men see - works, as the visible evidence of faith. Paul draws his illustration from (Gen. 15:6; James from Gen. 22:1-19). James' key phrase is "ye see" (Ja. 2:24), for men cannot see faith except as manifested through works."

"Our father" - Abraham here is the father of the Jew. In (4:16) he is father of all nations. Abraham has two seeds, a physical seed and a spiritual seed.

4:2 "Justified" - (Rom. 3:28; 5:1,9)

See (Rom. 2:13). There is apparently a justification in attempting to keep the law that is not a justification before God. Someone would say "no one can keep the law". I agree, but what does (Lk. 1:6 and Phil. 3:6) mean? Is it merely an external justifying? Example: (Matt. 12:37)

(James 2:21) says Abraham was justified by his works; reference the offering of Isaac, (Gen. 22). (Ja. 2:23) says "the scripture was fulfilled which saith, Abraham believed God...", the quote is (Gen. 15:6). Abraham receives his imputed righteousness many years before he was justified. The Christian receives imputed righteousness and justification at the same time. We believe righteousness is imputed, Christ died on the cross, we are justified by his works. (Rom. 5:9; 4:25).

Job asked, "How then can a man be justified with God?" (Job 25:4)

The Psalmist said, "...for in thy sight shall no man living be justified. (Ps. 143:2)

Isaiah said, "In the Lord shall all the seed of Israel be justified, and shall glory." (Isa. 45:25, See Acts 13:39; Tit. 3:7)

4:3 (Gen. 15:6; Ja. 2:23; Gal. 3:6) - Abraham not only believed in God, he believed God.

4:4,5 (Rom. 3:30)

Imputation - definition theologically: The vicarious attribution of personal guilt or personal righteousness on account of the sin or righteousness of another.

Impute - definition, To set to the account of; responsible originator or possessor; to impart, give. Synonym - Attribute, reckon.

"Worketh not" - (Eph. 2:9; Rom. 3:20; Tit. 3:5; 2 Tim. 1:9)

4:7 (Ps 32:1,2) - Here are two classes of people, those whose sins are covered, those who do not have sin imputed to them.

4:8 This verse does not say that this man did not sin, it says God won't charge it to his account.

For Old Testament example see: (Mic. 6:5; Num. 23: 18-21). Then look back at (Num. 16,21, etc.! Ex. 4:22), it appears God gave Israel a national imputed righteousness.

4:9,10 Abraham receives his imputed righteousness in (Gen. 15:4-6) He is circumcised in (Gen. 17:11).

4:11 Circumcision is said to be a "sign". (1 Cor. 1:22). "The Jew seeks for a sign." (Eze. 20:12). To study signs in the Word of God one must begin with the sign of circumcision and the signs given to Moses, (Ex. 4). Circumcision was a sign of something he already had.

"the father of all them that believe..." - (verse 16) "...that righteousness might be imputed..." - (verses 8 and 22)

Covenant theologians teach that water baptism replaces circumcision under the new covenant. Water Baptism is never said to be a sign or a seal. It is called a "figure" in (1 Pet. 3:21). If Baptism had taken the place of circumcision, then only eight day old male babies would be eligible. Why do we baptize women? Women were never circumcised!

4:13 "...heir of the world...", (Gen. 17:4 ff). Note (Gen. 17:8) says, "...I will give unto thee ... all the land of Canaan, for an everlasting possession." This speaks of eternity, beyond the 1,000 year reign of Christ. The Jew will inherit the earth. (2 Sam. 7:16). (Gen. 15:7,8)

The Bride of Christ (Church) - inherits New Jerusalem. The Gentile populates the New Heavens; the Jews inherit the New Earth. The original promise preceded circumcision and the giving of the law.

4:15 One of the most frequently asked questions by the new Christian is, "What happens to children when they die?"

Or, "What about the Mongoloid or mentally handicapped child, where do they go?"

"...where no law is, there is no transgression." (Rom. 5:13), says, "...but sin is not imputed when there is no law." Even though a child is born in the image of Adam, with a sin nature, flesh and blood, with the potential to sin, God will not impute (lay to their charge or account) sin to them. Paul said in (Rom. 7:9), "For I was alive without the law once: but when the commandment came, sin revived and I died." Apparently Paul was alive spiritually once, when the commandment or law came and he reached a place of accountability for it, sin was made alive and Paul died. spiritually, fellowship was severed with God (and relationship!)

Age of accountability biblically is when one comes to the knowledge of good and evil and transgresses God.

See Adam and Eve; (Gen. 3:5), "Knowing good and evil." They ate, "the eyes of them both were opened" - spiritual eyes, the first sign of this they knew that they were naked (See Deut. 1:39), "Moreover your little ones ... and your children ... had no knowledge between good and

evil ... God did not hold them accountable for the lack of faith of their parents ... how old were "the children"?

See (Num. 14:29,30). "... from twenty years old and upward..." The children were 19 and under in this passage. See also (2 Sam. 12:15-23)

If death is automatic because a baby is born into Adam's family, could not eternal life be automatic because Jesus died to free us from the penalty of sin? (Rom. 5:17,18)

4:17 "Father of many nations" - (Gen. 17:5; Rom. 4:12).

"Those things which be not as though they were" - the eyes of faith. (1 Cor. 1:28).

In these following verses are some tremendous characteristics of faith. The eyes of faith (verse 17). who against hope (verse 18) ... being not weak in faith (verse 19) ... He staggered not (verse 20)...strong in faith... fully persuaded (verse 21)..."

4:18 (Gen. 15:4-6)

4:19 (Gen. 17:17)

4:20 Physical impossibilities did not interfere with Abraham's faith. We believe that God can do anything, our faith falters because we just don't see how!

"Giving glory to God" - (Rom. 1:21)

4:21 "Fully persuaded" - (Phil. 1:6; 2 Tim. 1:12).

"He was able to perform" - (Heb. 11:19).

4:24 "Believe" - (Rom. 3:22; 10:9; Gal. 3:22; Phil. 1:29; 1 Tim. 1:16).

CHAPTER FIVE OUTLINE

The results of righteousness - rejoicing

I. Rejoicing in our spiritual position (1,2)

- A. Sense of complete assurance - peace with God
- B. Provision for constant supply - access by grace
- C. Confident anticipation - to share the glory of God

II. Rejoicing in our present sufferings (3-10)

A. The Christian response to trouble

B. The reasons why we rejoice (3,4)

[1]. Knowing suffering (tribulation) produces

- (a). Endurance (patience)
- (b). Character (experience)
- (c). Hope
- (d). Boldness (maketh not ashamed)

[2]. Comes because of the love of God (5-8)

- (a). Without strength
- (b). Sinners
- (c). God loved us
- (d). Much more now (9,10)

III. Rejoicing in our mighty redeemer (11-21)

A. Where we began "in Adam" (11-14)

[1]. Sin and death came through one man

[2]. Death proves the fact of sin (13,14)

- (a). Before the law
- (b). Even over those unaccountable

B. The greater parallel "in Christ" (15-19)

[1]. Adam's trespass brought a single experience of death to all in him. Christ brings the free gift of eternal life. Adam earned his death, but you cannot earn eternal life (15).

[2]. One trespass of Adam produced condemnation and guilt in all. Sin is paid for and wiped out by justification in Christ (16).

[3]. Because of Adam, death reigned over all men. Because of Jesus Christ, all who receive grace and righteousness reign in life now (17).

[4]. Adam gave us a gift sin and condemnation, Adam earned it. Christ offers us a gift... he earned it (18).

[5]. Also sin is not an option for those in Adam - it is inevitable; to be righteous is not an option for those in Christ it is inevitable (19).

C. The parallel between law and grace (20,21)

[1]. Law did its work

- (a). The offense abounded
- (b). Made sin reign by death

[2]. Grace abounded

- (a). Reigned through the gift of righteousness
- (b). To produce eternal life through Jesus Christ

CHAPTER FIVE

Verse:

5:1 "Being justified by faith" (Rom. 3:20,28)

5:2 "We have access" - (Eph. 2:18; Heb. 10:19; 4:16). Rejoice in hope of the glory of God." - (Tit. 2:13; Col. 1:23)

5:3 "Glory in tribulations" - (2 Cor. 12:9; 11:30) "Worketh patience" - (Ja. 1:3; 2 Pet. 1:6). God is never in a hurry. The older you get, the more you realize "to everything there is a time and a purpose" (Eccl. 3).

5:4 Experience is trouble. A person that is patient will gain experience in that he will see the problem or trouble through. When looking for a mechanic "with experience", you want someone who has successfully encountered the troubles a mechanic encounters: burnt hands, scraped knuckles, rust, dirt, frustrations, innovations, grease, oil and an aching back.

"Experience, hope..." - it has to get better! (It will!) ... That hope makes us not ashamed to be part of the cause of Christ. (Phil. 1:20). Because of the love of God.

"Love of God" - (Eph. 3:19)

5:6 "Without strength" - Without Christ, without hope; without God, (Eph. 2:12), without understanding, (Rom. 1:30); without excuse, (Rom. 1:20)

5:7 "...for a righteous man" - referring to a man's external appearance; "good man" - inwardly (humanly speaking)

5:8 The comparison is made, who would die for a righteous man?how 'bout a good man? ... Christ died for his enemies! (Rom. 5:10; Col. 1:21).

5:9 We are justified by faith (verse 1) in the blood (verse 9). "Justified by his blood" - (Rom. 4:25; Eph. 1:7; Col. 1:14; 1 Pet. 1:18,19; Heb. 9:12).

"We shall be saved" - There are three aspects of salvation and sanctification. We were saved (sanctified) (Heb. 10:14). Verse (11) says we have, past tense, received the atonement. This salvation delivers us from the penalty and punishment due sin. (Jn. 17:17; 15:3; 1 Tim. 4: 5). There is a daily salvation or sanctification as we are delivered from the power of sin in our daily lives. (Rom. 7:23-8:8 - Present tense. There is ultimate sanctification (Rom. 5:9) or salvation, (1 Thess. 5:23), where we shall be delivered from the presence of sin. Salvation and justification are not the same thing.

"Wrath" - 2nd Coming of Christ in Judgment, the wrath of God in Hell.

5:10 "We were enemies" - (Col. 1:21, 2 Cor. 5:17-20)

Reconciliation - definition, restoration to harmony or friendship.

Reconcile - definition, to cause to be friendly again. To cause to be no longer at variance.

Synonym - Reunite, pacify, appease

"Saved by his life" - The fact that Christ is alive secures our salvation. When Jesus dies we are in trouble. (See 1 Cor. 15:16-19)

5:11 "We have received the atonement." - Past tense, eternal security, (1 Jn. 5:13; 1 Cor. 1:18)

"Atonement" - means to be atonement.

5:12 "By one man" - (Gen. 3:6)

"Death by sin" - (Gen. 2:17)

"All have sinned" - (Rom. 3:10,23 and notes)

5:13 See notes on Chapter (4:15 and 7:8,9). Note that verses (13-17) are in a parenthesis. See (2:13-15).

Where there is no knowledge of sin,

[1]. no law written on a man's heart (2:15) or

[2]. no written law in the tables of stone (2:12), even though a man is born in Adam, if he honestly has no knowledge of good and evil, he is not accountable for his sin, (Rom. 4:8).

This accounts for babies, mentally handicapped people, mongoloids, etc., and also if there were a "heathen" who was honestly innocent. God is not looking to condemn but to save. (Lk. 19:10; 2 Pet. 3:9). "Sin is not imputed where there is no law."

5:14 "Nevertheless" imputation or not, death still reigned and does even for those who aren't accountable ...babies, etc. Adam is a figure (I Peter 3:21), a type or picture, of him who is to come. (Lk. 3:38; 1 Cor. 15:45).

5:15 "But not as is the free gift." There is an inequality presented. Adam earned us, by his works, our death, yet Christ offers to us our free gift, we don't have to earn it. Christ earned for us eternal life.

1. •Note that the "many" that "be dead" are the "many" that the grace abounds to. There is no "limited atonement" in this verse.

5:16 The inequality of verse (15) goes into verse (16). Adam committed one sin, but Christ's payment covers many offenses, the "many" of verse (16). This can be looked at another way. All of Adam's successors followed in the paths of sin, so naturally you would conclude that all of Christ's seed would follow in his righteousness... yet they don't! Note "free gift" - (verse 15,16,18).

5:17 "They which receive" - (Jn. 1:11,12)
"Gift of righteousness" - (Rom. 4:5)

5:18 If one were to blame God for the mess man finds himself in, God has shoulders wide enough to carry the responsibility, for in fact he personally has taken upon himself to undo the wrong he allowed to transpire. He paid the price for redemption.

5:19 "Many" - verse 15

"The obedience of one" - (Phil. 2:8; Heb. 5:8,9). Salvation is by works, his works! We are to trust in what he did for us.(Rom. 5:8, Heb. 9:12).

5:20 "The law entered that" - (Rom. 3:19, Gal. 3:24; Heb. 7:19; Gal. 2:16)

"Grace did ... abound" - (1 Tim. 1:13,14)

5:21 Some day we will have Christ's actual physical nature as well as his spiritual nature.

"Life" - (5:10,17,18)

CHAPTER SIX OUTLINE

Outline of The Chapter:

Christ's provision for victory over sin in the Christian's life.

I. Are we to go on sinning? (1-14)

A. No! God forbid. (1,2)

[1]. We died to sin.

[2]. How can we now live in it?

B. We are now in Christ. (3,4)

[1]. Baptized into Christ

[2]. His death, burial and resurrection

C. In Christ: (5)

[1]. His death accomplished our death

[2]. His resurrection made us alive

D. The effect of death and burial (6,7)

[1]. The old man was crucified that the life of sin might be ended.

[2]. The body of sin is rendered controllable

(a). That we might not serve sin and,

(b). Be free from sin

E. The effect of the resurrection (8-10)

[1]. Resurrection power takes us beyond death

[2]. Death has no more dominion

[3]. He died once - we likewise

[4]. He liveth - we liveth unto God

F. What should we do? (11-13)

[1]. Reckon, account, or consider yourself dead

[2]. Alive unto God

[3]. Let not sin reign, nor obey sin's lust

[4]. Return your body to God for His use

G. You have victory over sin

[1]. The law provides no way back

[2]. Grace provides instantaneous recovery

II. How about just a "little" sin? (15-23)

A. No! God forbid. (15)

B. Because sin makes you a slave (16-19)

[1]. Man is meant to be a slave to someone or something

[2]. It does not have to be sin

[3]. Lost, you committed one sin after another, saved you ought to yield your members to righteousness unto holiness.

C. Because sin brings shame (20,21)

[1]. Past experience proves it ... what fruit?

[2]. What value is there in shame?

D. Because sin brings forth death (21-23)

[1]. Choose death or

[2]. Choose life

CHAPTER SIX

The first five chapters of Romans have dealt very specifically with the subject How can a man be justified in the sight of God? (Job 25:4). In chapters six and seven Paul interrupts his argument temporarily to deal with two very practical and commonly asked questions. In chapter six Paul deals with the question, "What about the sins of believers?" In chapter seven he takes up the matter of the 10 Commandments and their demands upon us. Then in chapter eight, Paul picks up his argument again and begins to carry on with the description of the tremendous results of being in Christ, rather than being in Adam.

Verse:

6:1 "Shall we continue in sin? (Gal. 5:13,16, Rom. 6:11,12; 1 Cor. 10:13)

"That grace may abound" - (Jn. 7:37,38; 10:10; 2 Cor. 2:14; Rom. 8:37)

6:2 "Dead to sin" - (Rom. 6:11; 7:4,6; Gal. 2:19; Col. 2:20)

6:3 Baptized into Jesus Christ" - (Gal. 3:27; 1 Cor. 12:13)

"Baptized into his death" - (Gal. 2:20)

There is no water baptism in the chapter. Baptism is not a synonym for water. Some people see water every time baptism is mentioned, and they see baptism every time water is mentioned. There are seven baptisms in the Bible. See (Matt. 3:10-13) for three of them. Baptize means to immerse, but not necessarily by water! (Matt. 3:11).

6:4 "Baptism into death" - (Col. 2:12; Matt. 20:22,23)

"Christ was raised even so we also" - (Phil. 3:10)

"Newness of life" - (2 Cor. 5:17; Col. 3:9,10)

We are crucified with Christ (Rom. 6:6; Gal. 2:20) We are buried with Christ (verse 4) and we are risen with Christ (verse 4,5,13).

6:6 "The old man" - (Rom. 7:24; Col. 3:9; Gal. 5:24, 2:20)

"The new man" - (1 Cor. 15:47; Col. 3:10; 2 Cor. 4:4,5; Heb. 1:2,3; Rom. 13:14; Gal. 6:15; 2 Cor. 5:17; 2 Cor. 4:11; 1 Pet. 4:2)

"We should not serve sin" - (Jn. 8:34)

6:7 "Freed" - (Jn. 8:32; Rom. 6:18)

6:9 "Death has no more dominion" - (1 Cor. 15:54,55,56; Hos. 13:14; Isa. 25:8); Isaiah Chapter 25's whole context is the abolition of death.

6:10 "He died unto sin once" - (Heb. 9:26; 10:12; 2:9)

6:11 Verse 9,10 serve as examples to the believer in Christ"... death hath no more dominion ... he liveth unto God ... Likewise..."

"we are to do likewise by reckoning or considering ourselves dead.

See (2 Cor. 4:11-18; Lk. 9:23; 1 Cor. 15:31) This is what is commonly called the "victorious Christian life." You must "reckon" (verse 11), you must "yield yourselves unto God" (verse 13). It takes guts, discipline and character to live the victorious Christian life ... by the grace of God!

6:12 (Rom. 3:8; Gal. 5:13) The flesh is never satisfied, it is insatiable. The flesh works this way: fornication leads to sexual deviation which leads to sexual perversion... masochism ... sadism ... murder ...murder by torture ... mass murder and suicide. (Rom. 13:14)! The flesh is dead but it keeps on insisting that it is alive. Sin is in you, don't let it ruin your life!

6:13 (Phil. 3:10)

6:14 (Rom. 7:6; 6:9)

6:15 (Gal. 5:13; 5:16; Rom. 6:11,12)

6:16 Note the personification of sin and obedience, "to whom ye yield...sin ... obedience." (Jn. 8:34)

6:17 "Obeyed from the heart" - (Rom. 10:9,10; 1 Sam. 16:7; Eph. 6:6; 2 Tim. 2:22; 1 Tim. 1:5)

6:18 "Free from sin" - (Jn. 8:32-36; Rom. 6:22)

6:19 Paul says, "When you were lost you committed one trespass after another..."iniquity unto iniquity", now as a Christian be a zealot for the righteousness of God as you were zealous for the unrighteousness of sin.

6:20 A lost man is free from righteousness

6:21 "Death" - (Jam. 1:14,15; Rom. 1:32; 8:6,13; Pro. 14:12)

6:22 "Being made free from sin" - (Verse 18; Jn. 8:32,36)

6:23 (Heb. 2:9; Ps. 31:10; 1 Tim. 4:14; Ps. 33:19; Eph. 2:8; Rom. 5:21; 1 Cor. 15:22; Pro. 17:8)

CHAPTER SEVEN OUTLINE

Outline Of The Chapter:

I. How we now relate to the law (7:1-6)

A. An illustration from marriage (1-3)

[1]. The point: the law is for the living, not the dead

[2]. The factors: a woman, first and second husbands; the law

[3]. The argument:

(a). The law demands a woman remain with her husband, or else she is an adulteress

(b). When her husband dies, she is then free from the law of her husband

B. The analogy to life (4-6)

[1]. You (the woman) are free from the law

(a). "The Body of Christ" is Christ made sin for us

(b). When he died, the woman was discharged from the responsibility of the law

[2]. You (the woman) are free to marry another

(a). Christ raised from the dead

(b). So we can bare fruit unto God

[3]. The contrasting conditions

(a). With husband Number one (the flesh) fruit unto death

(b). With husband Number two (the Spirit), fruit unto God

II. How the law revives sin and kills us - explained (7-13)

A. Paul's experience before a Christian (7-11)

[1]. Law helped him discover his sin

[2]. When confronted with law, sin was revived

[3]. At one point in his life sin was not imputed

(a). Unaccountable, he was not under the law

(b). The knowledge of good and evil came through the commandment

(c). What was once misunderstood, emotions and feelings, was now sin, it slew him, spiritually. (Eph. 2:1)

B. Is the law, then, evil?

[1]. No, it is sin that brings death

[2]. The law reveals sin as exceeding sinful

III. Paul's observations of the "normal Christian life" (7:14-8:1)

A. Paul's personal testimony

[1]. Carnal - sold under sin (14)

[2]. Paul finds two problems (16-23)

(a). Problem stated (15)

(b). "If then I do that which I would not,"

(1). Something in me agrees that the law is good

(2). But something else (sin) makes me do evil

(3). My will is right, but sin is stronger and overwhelms me(4). I conclude that it is sin that dwells in me

(c). "For the good that I would, I do not"

(1). When I want to do good, evil is present

(2). The law of sin brings me into captivity in this flesh, I'm a prisoner

(3). Self-condemnation and cry for deliverance

[3]. The answer (7:25-8:1)

(a). The law cannot help, but Christ can and will!

(b). Despite my struggle I am not condemned as long as I walk after the spirit.

CHAPTER SEVEN

Chapter seven of Romans discusses a most important topic, will I ever have any sin problems as a Christian? Theoretically, after being saved a man does not have to sin, for if we live Godly, in the strength of Christ (I can do all things through Christ), we do not have to sin; if we then did sin, it would not be our fault! Of course, even if you never did sin, this does not mean that you wouldn't have any problems avoiding it.

There are those who claim a "second blessing" or a state of sanctification where a Christian is beyond and above the reaches of sin. Although it is theoretically possible to come to a place where you live every moment of the day "in the Spirit", there is no "second blessing" mentioned in the scriptures. As one of the late 19th Century evangelists said, "I feel sorry for anyone who has had only two blessings."

Now the practical teaching on this (and doctrinal) according to Romans Chapter Seven is that when you get saved the battle just begins. Many immature Christians think that because of their actions and thoughts, they could not have been saved. In counseling with Christians, I have run into this problem very often. Probably the greatest Christian that ever lived, the apostle Paul, fought a daily battle with sin.

Although this "in the Spirit" perfect Christian living is possible in Christ, I have never met him. Paul himself had some problems along this line as we can see in his statement in verse 15.

What lies before us in Chapter Seven is a discussion of the very real battle we as Christians must fight daily against sin.

Verse:

7:1-2 Paul uses marriage as an example of the relationship between Christ and the believer. Ephesians five follows a similar line of thought.

1. •The law has no more claim over a man when he is dead. A spouse is released from the marriage contract when the mate dies.
2. •(1 Corinthians 7:10,11,15,16)

7:4 "Dead to the law" - (Rom. 6:2; Gal. 5:18; Rom. 3:28; Eph. 2:15; Col. 2:14; Rom. 6:14; Lk. 16:16)

"The body of Christ" - (Rom. 12:5; 1 Cor. 12:13; Eph. 5:30; Col. 1:24; Eph. 4:4). This is the only scripture (7:4) that specifically says "body of Christ" in the whole New Testament. (See Rom. 8:10)

"Fruit unto God" - (Gal. 5:22,23; Jn. 15:2,8,16)

7:5 "we were in the flesh" - (Rom. 8:9 see notes)

"The motions of sins" - Affections and lusts. (Gal. 5:24)

"Fruit unto death" - (Rom. 6:21)

7:6 "Delivered from the law" - (Rom. 6:14; 7:4)

"In newness of spirit, and not in oldness of the letter" (Rom. 2:27-29 see notes)

7:7 The law is a mirror, it can only show you the dirt on your face, it can't wipe it off. (Gal. 3:24) says the law was a schoolmaster to bring us unto Christ.

"I had not known sin...." - (Rom. 3:19,20; 4:15; Gal. 2:16; Rom. 5:13)

"Thou shalt not covet" - (Ex. 20:17), the Tenth Commandment

7:8 With no laws there can be no violations anarchy

"Concupiscence" - sexual lust; morbid carnal passion

7:9 (1 Cor. 15:56) "...the strength of sin is the law..." (Rom. 4:15; 5:13). This passage has been discussed earlier under these two passages.

"For I (Paul) was alive (spiritually to God) without the law (outside of the law, unaccountable as a child) once; but when the commandment came (he understood the difference between good and evil, he became accountable), sin revived (lived) and I died." (Died in trespasses and sins, out of relationship and fellowship with God, (Eph. 2:1). See comments on (7:11).

7:10 "Ordained to life" - (Rom. 10:5; 2 Cor. 3:7-11)

7:11 "Slew me" - (Eph. 2:1,5; Jn. 6:63; Col. 2:13)

7:12 (2 Cor. 3:7-11)

7:13 Here in verse (13) we find another one of the purposes of the law "...that sin ... might become exceeding sinful." (See also Gal. 3:24; Rom. 3:19,20; 5:20)

The law is not completely done away with; it is only done away with for the person who trusts Christ as his or her own personal Saviour.

7:14 Spiritual is the opposite of carnal, (1 Cor. 3:1)

7:15 The following verses get to the heart of the Christian's daily battle with sin. Probably the greatest Christian that ever lived admits he is yet imperfect.

7:16 No man ever lives up to his own standards, much less God's.

The Christian leads three lives:

[1]. The flesh is dead to the law by the body of Christ (7:4). From God's point of view your flesh is dead and buried.

[2]. The old man dies a slow agonizing death. (Rom. 6:6; Gal. 2:20; 5:24)

[3]. The new man is risen with Christ, (Rom. 6:4). The new man is Christ in you. The old man is the "old" you in you.

We are:

[1]. Dead to the Mosaic law.

[2]. Plagued by the Law of Sin and Death (Rom. 7:23).

[3]. And can have victory and serve God, living in and following after the Spirit (Rom. 7:25).

These three correspond with the three above.

Here we see the true schizophrenic. Considering the flesh is dead, the battle goes on between Dr. Jekyll (the new man) and Mr. Hyde (the old man).

7:17 "But sin that dwelleth in me" - The old man and his ways. In this verse "no more I", the "I" is the real Paul, the new man.

7:18 (Matt. 26:41) "...the spirit is willing... the flesh is weak."

7:20 (Rom. 7:17; Col. 2:11-13)

7:21 "A law" - specifically when I would do good, evil is present... that's a law!

7:22 (Eph. 3:16; 2 Cor. 4:16; 1 Pet. 3:4). It is not possible to decrease until God is increased in us. Why? ... evil is present with me.

7:23 (1 Pet. 2:11; Rom. 12:1; Gal. 5:16,17). The Christian is dead to the Mosaic law. The battle ensues between the law of sin and death and the law of my mind or the law of God (verse 25).

7:24 (Rom. 6:6; 8:23; 2 Cor. 12:1 and following). (1 Cor. 15)

7:25 Paul's conclusion ... (Romans 6:11,16)

CHAPTER EIGHT OUTLINE

Outline Of The Chapter: Newness of Life

I. Victory - Walking after the spirit (1-4)

A. No condemnation to those who walk after the spirit

B. There is condemnation to those who walk after the flesh... Christians who walk after the flesh.

C. The law is powerless to help

D. The Son came to enable us

[1]. In the flesh, but not sinful flesh

[2]. Dealt with sin through his death

[3]. He imparted the righteousness the law required

E. The law is fulfilled by Christ in us.

II. The two choices described (5-13)

A. Two focuses of concern

[1]. Things of the spirit

[2]. Things of the flesh

B. Two inescapable results

[1]. Death

[2]. Life and peace

C. Two reasons

[1]. Flesh is enmity with God

[2]. The spirit is pleasing and acceptable

III. The two kinds of men (8,9)

A. In the flesh the lost

B. In the spirit the saved

IV. Two abiding facts about the Christian (10,11)

A. Your body is dead but you are alive (10)

B. Your dead body can be used to serve God (11)

V. One obligation (12,13)

- A. We have no obligation to the flesh
- B. Our obligation ... live through the spirit

VI. The sons of God (14-17)

A. How can you know you are a son?

[1]. Because you are led by the spirit

- (a). Became a son by adoption
- (b). You're not a slave, but a son

[2]. Because we cry "Abba" Father (16)

- (a). Comes from the Spirit's witness within
- (b). Expresses itself in the cry of a child

B. Sonship involves heirship (17)

[1]. Heirs of God - eternal irrevocable promises

[2]. Joint-heirs with Christ - dependent upon our service (millennial rewards)

1. •Incomparable Glory Ahead

I. The glory vastly exceeds the suffering

A. In intensity

B. In locality

II. Nature testifies to the coming glory (19-22)

A. Nature is waiting

B. Since it fell with man, it will also be restored with man

C. It groans in hope

III. Our present experience confirms this (23-25)

A. Believers groan

B. We groan in hope (24,25)

[1]. Salvation includes the body

[2]. We wait therefore with patience

1. •The Place of Prayer

I. What shall we ask God for? (26,27)

- A. We lack wisdom to know
- B. We lack the words to ask
- C. Spirit intercedes for us

II. The Father's answer to the Spirit's prayer (25)

1. •God's Great Purpose and Our Proper Response (29-39)

I. The purpose of God - conformed to the image of His Son (29,30)

- A. Foreknowledge
- B. Predestination
- C. Calling
- D. Justification
- E. Glorification

II. What then shall we say?

A. If God be for us ?

[1]. Removes fear of opposition

[2]. Removes fear of lack

B. Who shall lay anything to the charge of God's elect? (33,34)

[1]. Because we are justified there can be no accusation

[2]. Because of Christ's righteousness there is no condemnation

C. Who shall separate us? (35-39)

[1]. Circumstances of life?

[2]. Powers within and beyond our lives?

CHAPTER EIGHT

Romans Chapter Eight is one of the greatest chapters in the whole Bible. Some of the most well-known verses in the word of God are in this chapter... (verses 1,18,28,29,38,39). The subject of the chapter is generally the death of the Christian with relationship to the future life.

Before beginning the chapter, it is important that certain phrases ought to be understood.

"In the flesh" - (Rom. 7:5; 8:8,9) - refers to a man who is lost.

"After the flesh" - (Rom. 8:1,4,5,12,13) - speaks of a Christian who serves the flesh.

"In the spirit" - can have two meanings, (Gal. 5:24). In the spirit can refer to your positional relationship to God, (Rom. 8:9) or it can refer to your walk in Christ, (Gal. 5:16).

"After the spirit" - (Rom. 8:1) is the same as "in the spirit", (Gal. 5:16) with regards to our walk, and is the opposite of "after the flesh", (Rom. 8:1).

Verse:

8:1 The Scofield Reference Bible tells us that the last 10 words of verse one are interpolated. It seems that man is bent on changing the text of the AV 1611. Why is it that when a man does not understand a scripture, he must change it to fit his preconceived theology? The verse states that there is no condemnation or judgment, to the man who walks after the spirit. Why would someone want to give you the idea that there are no judgments leveled on a carnal Christian? (1 Cor. 11:27-32)

Condemnation or damnation can be temporary or eternal. Note eternal condemnation in (Mk. 16:16; Jn. 5:24; 1 Cor. 11:32). Note temporal condemnation in (Rom. 14:22,23; 1 Cor. 11:29) - context

Review the three laws working in us found in notes on Chapter Seven.

Romans Eight sums up, to this point, the doctrines of salvation. (Rom. 8:1) is a brief summary of Romans Chapter Five. (Rom. 8:2) is a summary of Chapter Six; (Rom. 8:3) of Chapter Seven and (8:4) is a summary of Chapter Eight.

As you read the chapter pay close attention to the terms "in the flesh", "after the flesh", as already noted. The misunderstanding of these terms caused the Scofield Board of Editors to reject the last 10 words of verse one, for the verse seemed to contradict their theology concerning eternal security. They also apparently had' confined condemnation to eternal condemnation.

"After the flesh" - (Romans 8:13; 14:23)

8:2 "Made me free" - (Jn. 8:32; 2 Cor. 3:11-14; Isa. 25:8; Hos. 13:14; Jn. 5:24; 1 Jn. 3:14)

8:3 "In the likeness of sinful flesh" - (Heb. 4:15; 2 Cor. 5:21; Heb. 9:28; Gal. 3:13)

8:4 "In us", not "by us" - (2 Cor. 5:21; Gal. 2:20)

"After the spirit" - verse one

8:5 (Romans 8:13)

8:6 "Carnally minded" - (Col. 2:18), fleshly mind

Carnal - fleshly, sensual, worldly, temporal. The English words carnival, carnivorous, carnage, are taken from its roots.

Verse six is discussing physical life and death, see (Rom. 8:13; 6:23)

8:7 "Enmity against God" - (Ja. 4:4; Gen. 3:15) - Enmity - unfriendly disposition, ill will, hostility.

8:8 "In the flesh" - (Rom. 8:9; 7:5; Isa. 64:6 - Enoch - Heb. 11:5,6)

8:9 Verse nine clarifies this matter perfectly with no qualifications (as verse one has) 11 ... ye is are not in the flesh ... if the Spirit of God dwells in YOU.

"In the Spirit" - positionally, not with regards to walk, (Gal. 3:2,3; 5:16,24; 1 Cor. 15:45; 2 Cor. 3:17; Eph. 3:17)

8:10 If Christ isn't in you, you are a live body (no spiritual circumcision), but if Christ is in you, you are a dead body and "Ye are complete in him... In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh..." (Col. 2:10,11; Rom. 6:2-12,18; Phil. 3:3). "The only good body is a dead body."

8:11 "Shall quicken your mortal bodies" - (1 Cor. 15:45, 53-55; Eph. 1:18-21; 2 Cor. 12:1-5)

8:12 "Debtors" - (Rom. 1:14)

"After the flesh" - (Verses 4,5,13)

8:13 "Ye shall die" - (Rom. 6:23; 8:6; 1 Cor. 11:30)

"mortify the deeds of the body - (Col. 3:5; Eph. 4:22; Rom. 6:11,16; Gal. 5:24

"mortify" - Put to death

8:14 If you are led by the spirit, you are a child of God. (Gal. 5:18) says, if ye be led of the spirit , ye are not under the law." The contra positive of that statement, would be, "if I am not under the law, then I am led by the Spirit," the contra positive always being true. We know that we are dead to the law, and therefore not under it because of the Body of Christ. (Rom. 7:4; 6:2,14; Eph. 2:15)

"Sons of God" - (Gal. 3:26; Jn. 1:11,12; Rom. 8:16,17)

8:15 "it ...again to fear is - (2 Tim. 1:7; 1 Jn. 4:18)

"...adoption..." - (Rom. 8:23; 9:4; Gal. 4:5; Eph. 1:5). You can dissolve a marriage legally but not an adoption.

"...Abba, Father..." - (Gal. 4)

8:16 "... itself ..." - the word is often criticized as an unfortunate error" in the KJV. The truth of the matter is, according to the rules of grammar, the Greek word for spirit" "pneuma", is neuter, demanding that the impersonal pronoun "itself" be used.

Some say that we are robbing the Spirit of his personality. other "unfortunate renderings" please see (Jn. 1:1; Gen. 35:1; Lk. 1:35; Jn. 6:50).

One of the greatest forms of assurance we have as a Christians is the personal indwelling witness of the Spirit of God. Notice the witness of the Holy Ghost in (Heb. 10:15) is a he. See also (1 Jn. 3:24; 5:6)

8:17 Two positions are presented, we are:

[1]. heirs of God and

[2]. joint heirs with Christ. There are some inheritances that are conditional only on salvation,

and as children we are heirs of our Father, God. There are some inheritances that are conditional (1 Cor. 3:11-16) and as joint-heirs with Christ, we must suffer to secure these inheritances. Unconditional - (1 Pet. 1:4); Conditional - (2 Tim. 2:10-13; 1 Cor. 4:8; Col. 3:24; 1 Tim. 1:8,12; 2:12; 3:12; 2 Tim. 2:12; 2 Cor. 11:20,21; Phil. 1:29; 2 Cor. 1:7); the distinction between these two can be found in (1 Cor. 6:9-11). See also (Gal. 6:7-9; 1 Pet. 2:21)

8:18 Hebrews 11:24-26; 11 Corinthians 4:17

"The glory" - glorified (verse 17,30; 1 Jn. 3:2; Pro. 14:24; 15:6; 2 Cor. 1:5-14; Gal. 6:7; Phil. 3:8; 1 Pet. 1:7)

8:19 "Creature" - man and animal

"Manifestation" - (Rom. 8:29; 1 Jn. 3:1,2)

8:20 "The creature was made subject to vanity, not willingly" - you didn't choose the body you live in and the plants and animals certainly did not choose to live under the curse they are subject to.

The "same" are now Subjected to "the hope".

8:21,22 (Isa. 11; Ps. 67:5,6; 1 Cor. 15:42,50)

8:23 (Verse 15; Rom. 9:4)

"The firstfruits" - (1 Cor. 15:20,23)

"The adoption" - see notes on (verse 15)

"The redemption of our body" - (Rom. 7:24; 1 Cor. 15:51-55)

"To wit" - This

8:24 (2 Cor. 5:2; Col. 1:27; Heb. 11:30; 1 Jn. 3:3; 1 Thess. 1:10; Heb. 11:1-3)

8:26 There are many times when we as Christians are not sure to what end we should pray. A person hangs between life and death, how do we pray? God will supply all our need, sometimes we don't even know what we need! God does.

"The Spirit itself" - impersonal pronoun, see (verse 16).

"Intercession" - (Rom. 8:34; 1 Jn. 14:6; 1 Tim. 2:5)

8:27 "According to the will of God" - (Acts 18:21; 21:14; Rom. 12:2; 15:32; 1 Cor. 4:19; Col. 4:12)

8:28 (Gen. 50:20; Phil. 3:14; Eph. 4:1; Ja. 1:19; Ezra 8:22; Jud. 14:4; 2 Cor. 12:9; Isa. 55:8,9; Eph. 1:11)

Some of the "things" of this verse are found in verse 25.

"And it came ... to pass." Everything comes upon us only to pass by us.

8:29 Here in verse 29 is God's purpose for us concerning our conduct. We are to be conformed to the image of God's son. This is God's will for our life ... that we might be like Jesus!!! This is our unavoidable eternal destiny. (Phil. 3:21)

"Foreknow" - (Ex. 3:19; Acts 2:23; 1 Pet. 1:2; Rom. 11:2)

"Predestinate" - (Eph. 1:5,11). The scriptures do not teach that we are or anyone is predestinated to go to Heaven or Hell. The only three scriptures that touch on the subject teach that we are predestined to three things:

[1]. To be conformed to the image, Jesus Christ, (text)

[2]. To the adoption of children (Eph. 1:5)

[3]. To fulfill God's purpose... "that we should be to the praise of his glory" (Eph. 1:12).

"Conformed" - (Rom. 12:1,2; 1 Pet. 1:14)

"Image" - (2 Cor. 4:4; Heb. 1:3; Col.; 1 Cor. 15:49)

"The firstborn" - (Colossians 1:15,18)

8:30 "Called" - (verse 28), "called according to his purpose." (Rom. 11:29; Eph. 4:4; Phil. 3:14; 2 Thess. 1:11; 2 Tim. 1:9; 2 Pet. 1:10.; Acts 16:10; Eph. 4:1 - vocation. Rom. 1:1,6,7; 1 Cor. 1:1,24,26; 2 Thess. 2:14)

"justified" - (Rom. 5:1; 3:20,28; 4:2) (See notes on justification at these scriptural addresses)

"Glorified" - (Phil. 3:21; Rom. 8:29; 8:18; 1 Jn. 3:1,2)

8:31 "...who can be against us?" - the world, the flesh and the Devil. (Acts 5:29; 1 Sam. 15:24)

"For us all" - (1 Tim. 2:4-6)

8:33 God's elect:

[1]. Israel - (Isa. 45:4; Matt. 24:31)

[2]. Jesus - (1 Pet. 2:6; Isa. 42:1)

[3]. The Church - (Col. 3:12; Tit. 1:1; 1 Thess. 1:4)

Election is always found in a temporal setting and is always conditioned on foreknowledge (1 Pet. 1:2). It is never unconditional. (Eph. 1:4,5) We are chosen in, Christ ... not to get into Christ.

8:34 (Isa. 50:9)

"Maketh intercession for us" - (1 Tim. 2:5; Rom. 8:26; Heb. 7:25; Isa. 53:12)

8:35 (Verses 35-39) are some of the greatest verses in the Bible on Eternal Security. Here are some reasons we are secure in Christ:

[1]. Election - anyone in Christ is as sure as home.

[2]. The union of the believer with Christ, if you went to Hell "part" of Christ would have to go too.

[3]. Eternal life is an irrevocable free gift.

[4]. The intercession of Christ - He's praying for you.

[5]. You are kept by the power of God.

[6]. Your security is based on the righteousness of Christ. It is his salvation.

[7]. God's eternal purpose is to gather all things in Christ. God's purpose is to show the glory of Christ in us for all eternity ... WOW!!! "Who shall separate us from the love of Christ."

8:36 Quote from (Ps. 44:22), note in the Psalm the tribulation context for the Jew ... Paul applies it to the Christian.

8:37 "More than conquerors through him" - (2 Cor. 4:7)

8:38-39 "Nor things to come" - anything in our future. (Phil. 1:6)

CHAPTER NINE OUTLINE

Outline of the Chapter:

I. Paul's Great Sorrow (9:1-3)

A. Hurt is real

[1]. Conscience supports it

[2]. The Holy Spirit confirms it

B. Hurt is deep and lasting

[1]. Continual

[2]. Sacrificial

II. Israel's Great Failure (9:4,5)

A. Their past advantages

[1]. Adoption

[2]. Glory

[3]. Covenants

[4]. Law

[5]. Service of God

[6]. Promises

[7]. The patriarchs

B. The present opportunity, the Messiah

III. God's Great Faithfulness (9:6-18)

A. The principles of election

[1]. Not based on natural advantages

(a). Not all descendants of Jacob (Israel)

(b). Not all descendants of Abraham

[2]. Always based on a promise

(a). Ishmael excluded - son of the flesh

(b). Isaac chosen - came by promise

[3]. Never based on human accomplishment

(a). Jacob & Esau had the same father, neither could exercise his will in the womb.

(b). Neither babe had the opportunity to work

B. Election is God exercising his prerogatives

[1]. Declared to Moses

[2]. Demonstrated in Pharaoh

[3]. Described by Paul

IV. Man's Objections Answered (9:19-29)

A. Objection stated: God makes us sin and then condemns us for it.

B. Objection answered:

[1]. Who are we to question God?

[2]. Consider God's motives

(a). His attributes are shown through his dealings with men in blessing or wrath.

(b). The Gentiles are also chosen, Hosea and Isaiah predicted it.

Conclusion:

[1]. Ignorant and sinful Gentiles made righteous through faith.

[2]. Zealous and privileged Jews failed in their work.

[3]. God's elect are those who have not stumbled at the stumblingstone but have accepted him.

Chapter Nine is one of the foundation stones of the Hyper Calvinistic system of theology. Along with (Eph. 1:4,5) and other scattered Scriptures, a whole intellectual system of "Sovereign Grace" is formed, teaching that God in eternity ordained and predestined the elect to be saved.

Let us note these things before we begin the verse by verse commentary:

[1]. The subject matter of Romans 9 is a comparison of Gospel privileges for Israel and the Gentiles, not salvation.

[2]. Esau and Pharaoh (v 13, 17) are likened unbelieving Israel.

[3]. Unbelieving Israel deliberately rejected Christ in the face of signs (Acts 2:22,23). You will observe that individual responsibility is so great in the verse that mentions foreknowledge (2:23) that the action is justly called murder (Acts 3:15; 7:52) and deserves capital punishment.

[4]. The word "predestination" does not occur in Romans 9.

[5]. Election refers to a temporal act never in an eternal setting. (Isa. 42:1; 45:4; 65:9,22; Mt. 24:22,24,31; Rom. 8:33; Col. 3:12; 1 Tim. 5:21; 2 Tim. 2:10; Tit. 1:1)

At the end of the verse by verse commentary, a whole section will be given to the discussion of the Five Point Calvinistic System represented by the letters T U L I P.

CHAPTER NINE

Verse:

9:1 "Conscience" -

[1]. convicted conscience, (Jn. 8:9)

[2]. purged, (Heb. 9:14)

[3]. good, (Acts 23:1)

[4]. pure, (1 Tim. 3:9)

[5]. weak, (1 Cor. 8:12)

[6]. evil, (Heb. 10:22)

[7]. seared, (1 Tim. 4:2)

A saved man not only has the conviction of his moral conscience but he carries the conviction of the Holy Spirit.

9:2 The Christian's life is an apparent host of contradictions, (2 Cor. 6:7-10; 2 Cor. 4:8-10).

9:3 Note: "I could wish...."

"accursed" - Moses, (Ex. 32:32; Gal. 3:13), Jesus

"my kinsman" - (Ex. 4:22; Isa. 45:4)

9:4 Note distinction between Israelites according to the flesh and verse 6, Rom. 2:28,29; Rom. 11:26.

"the adoption" - national adoption of Israel, (Ex. 4:22; Isa. 45:4).

"the glory" - (1 Sam. 4:21)

"the service of God" - Levitical priesthood

"the promises" - (Heb. 6:12; 11:13)

9:5 "concerning the flesh" - (Jn. 1:14; Gal. 4:4; 1 Tim. 3:16; Matt. 1:23-25; 1 Jn. 5:20). It will be worth your while to see the "New" Bibles' treatment of this verse.

9:6 (Rom. 2:28,29). There are physical Jews, according to the flesh (9:3) and there are spiritual Jews (Gal. 6:16; 1 Pet. 2:10).

9:7 Abraham has two seeds, a physical seed through human reproduction and a spiritual seed by the righteousness imputed by faith, (Rom. 4:1-5).

"In Isaac" - (Gen. 21:12; Heb. 11:18; Gal. 3:29) Isaac was the child of promise (Gen. 18:10), rather than the child of the flesh, Ishmael.

9:8 (Rom. 8:9; 9:26; Gal. 3:26, 29; Jn. 1:12)

"the children of promise" - (Jn. 8:33-44; Rom. 4:16; Gal. 4:28)

9:9 Quoted from (Gen. 18:10)

9:10 "Rebecca...conceived" - (Gen. 25:21)

9:11 Note that verse eleven is in parenthesis. Read ten then twelve also to maintain continuity of thought.

Election is always found in a temporal setting. Notice salvation is not the topic of discussion and also note that the "decrees of God" in (verses 12 and 13), happen in time. Verse 12 was said when she conceived ... (verse 10, and 13) is a quote from (Mal. 1:2,3) again in time. No eternal election is found in the passage.

9:12 (Gen. 25:23)

9:13 (Mal. 1:2,3) This is said many years after both Jacob and Esau are dead and buried.

9:15,16 This is the second most used passage by the Calvinist in the Bible. The Calvinist reads it this way:

"For he saith unto Moses, I will put into heaven those whom I've predestinated to go to heaven and I will elect to heaven those who the blood pays for, so it is not the sinner by an act of the will that receives Jesus Christ, nor the man that works, but by the sovereignty of God that elects people without the exercise of their own free will."

Note carefully the context, (vs. 11, 12, 13) Old Testament. No one in the Old Testament is "in Christ". The subject is mercy and compassion, not salvation. A man cannot force God, by his will or works to have mercy on him. The practical application would be: if you are going to receive mercy, you will receive it on God's terms not your own, you can't will it or work it any other way.

Look at (Rom. 11:30,31,32) where the context is New Testament salvation, not Old Testament dealings with Pharaoh.

Verse 15 is quoted from (Ex. 33:19 not Ex. 9:16!) (Jn. 1:13; Phil. 2:13)

9:17 Pharaoh was raised up to show God's power, not his mercy.

"the scripture saith" - there was not scripture in (Ex. 9. See Gal. 3:8). The scripture is equated with the voice of God, Moses and Aaron.

9:18 God does not harden Pharaoh's heart until Pharaoh has already rejected what God said. (See Ex 3:19) -foreknowledge, the Lord had not done anything to Pharaoh at this time, "I am sure". (Ex. 5:1,2) there is no hardening as of yet; now see (Ex 7:13; 8:15; 9:12; 10:1; 11:10; 14:8), the Lord hardens his heart.

(See 1 Tim. 4:10 Jas. 2:13; Matt. 9:13; Matt. 25:31-40; Pr. 21:13,23)

9:19 Why doth he yet find fault with Pharaoh? Someone would say, his "sovereignty" compelled me! For who hath resisted... ?

We do every time we sin.

9:20 (Isa. 45:9; 29:16; 64:8; Jer. 18:1-6)

9:21 (Jer. 18:3 and following; Jer. 19:10,11). Note there are saved vessels of dishonor in II Tim. 2:20,21.

9:22 God uses man to exhibit his attributes. Animals cannot experience love, obedience, eternity, justice, integrity, honesty, etc. God has chosen to show these to and in man.

(Verses 22-24) shows us what God intends to do with his attributes. The "fitting" and "hardening" is never said to precede the person's choice based on his won free will.

9:23 "the riches of his glory" - (Eph. 1:18; 2:7; 3:8, 16; Col. 1:27; Phil. 4:19)

"afore prepared" - (Rom. 8:29; 1 Jn. 3:1,2)

9:24 "called" - see notes on calling (Rom. 8:30)

9:25 Osee=Hosea, (Hos. 2:23. 1 Pet. 2:10)

9:26 (Hos. 1:10!)

9:27 Esaias=Isaiah, (Isa. 10:22,23)

"a remnant shall be saved" - (1 Kgs. 19:10-18; Rom. 11:3-5,26; Rom. 9:6; Jn. 1:11,12)

9:28 (Isa. 28:22)

9:29 (Isa. 1:9) Lord of Sabaoth=Lord of Hosts

9:30 See (Rom. 10:2,3)

"righteousness which is of faith" - (Rom. 1:17; 4:5)

9:31 Jews will go to Hell for seeking righteousness in a set of laws just like anyone else. (Lk. 2:34)

9:32 (Rom. 3:19,20; 4:1-5)

9:33 "As it is written" - (Isa. 8:14; 28:16) See also: (1 Pet. 2:6-8; Ps. 118:22)

"shall not be ashamed" - (Rom. 1:16; 10:11; 1 Cor. 1:23)

Calvinism or Hyper-Calvinism

The catch word for the beliefs of the Hyper-Calvinists is the word T U L I P.

The basic beliefs of the Calvinist are outlined herein:

T = Total Depravity

U = Unconditional Election

L = Limited Atonement

I = Irresistible Grace

P = Perseverance of the Saints

Names associated with these beliefs are:

Particular Baptists, Hard Shell Baptists, Primitive Baptists, Puritans

Men associated with these beliefs are:

Kuyper, Dabney, Hodge, Berkov, Pink

1. •An hyper-calvinist is one who over-emphasizes the doctrines taught by John Calvin. (1509-1564). Calvin himself was a baby sprinkler, a-millennial and burned those who opposed him. He is sometimes called the Protestant Pope. Calvin was a Frenchman who's name in French is Jean Cauvain.
The catchwords for the students of Calvin are: Sovereign Grace or Sovereignty of God.
2. •I. Total Depravity
 1. ◦Associated names today:
3. •L. R. Shelton, Caldwell, Ballinger, Bullinger, C. H. Spurgeon only Baptist with large church who claimed to be a Calvinist.
He didn't preach heavy Calvinistic doctrine, he preached like an Arminian.
 1. ◦Since a sinner is dead in trespasses and sin he cannot receive Christ of his own will. - Strange he can reject Christ but not accept, and be accountable for his rejection.
 - An unsaved man cannot accept Jesus Christ as Saviour of his own free will, but God has to will for him, and save him and let him know about it later.
 - proof texts: (Phil. 2:13) - aimed at Christian in service not unsaved, look at context (vs. 12 Rom 1,9:16) = context in (Rom. 9) Salvation in nowhere.
 - Free will is a Bible expression, Total Depravity is a philosophical speculation.Freewill
(Ezra 7:13,15,16) - freely choose right thing in their total depravity. (Ex. 35:5,21,29)
(Rom. 3) depravity of mind, feet, hands, etc. The will never said to be depraved.
The will is part of soul. The soul lives - Adam a living soul.
True man can't earn salvation, man can't do any good to merit it but that's because he's outside of Christ.
4. •II. Unconditional Election
 1. ◦(Eph. 1:4,5) Calvinistic basis - if you were chosen in Christ before the foundation of the world then your salvation was eternal and you were saved before (Gen. 1)!
Election: New Testament refs. (Rom. 9:11; 11:5, 7, 28; 1 Thess. 1:4; 2 Pet. 1:10)
Calvinistic reading of (Eph. 1:4,5) - That when you were in Christ before the

foundation of the world God chose you.

Bible - before the foundation of the world God chose you in Christ.

God does not choose any man until he is in Christ.

When were you in Christ? Salvation.

- Election is based on foreknowledge, not unconditional. Election is based on the condition that you get into Jesus Christ.

You were put in Christ when the Holy Spirit put you into him. (1 Cor. 12:13)

- In Christ, In Adam, In Christ - out again?

(1 Pet. 1:1,2) - election based on foreknowledge

(Rom. 8:29) - predestination based on foreknowledge

(Lk. 10:42) - (Acts 1:24; 13:17)

Problem:

Moses, Abraham, Isaac, Joshua were never in Christ, aren't in Christ, were not chosen in Christ but are called the elect in (Matt. 24:31). See: (Isa. 42:1; 45:4; 65:9,22)

5. •III. Limited Atonement - definition: Jesus Christ shed His blood for those that are elect. None shed for the non-elect. Calvin thought that if a person for which the blood had been shed went to Hell this overthrew the sovereignty of God, so it was impossible to reject if the blood was shed. Jesus died for the sins of the elect in the world: These verses are used to prove limited atonement. (Jn. 10:11; Eph. 5:25)
When you show the Calvinist (Jn. 3:16) "world" - not really the world - Gentile elect gathered out of the world, not unsaved Gentiles, this is their interpretation.
In other words:
Before (Gen. 1:1) God chose the elect, having God accept Christ for you against your totally depraved will, and had Jesus shed just enough blood for those elected.
Note: (1 Tim. 2:4,6) - context unsaved leaders. (1 Tim. 4:10, 2 Peter 2:1) the blood of Jesus bought false teachers & false prophets for which outer darkness is reserved.
(2 Peter 3:8, 9) retort: all that should come to repentance are the elect - After all the elect couldn't go to Hell if they wanted to. What is the purpose of (2 Peter 3: 8,9)?
 1. ◦- The Calvinistic system appeals to the philosopher, intellectual theologian, educated. - The Charismatic movement appeals to the sensual, soulful, emotional.
- Limited Atonement is a subtle denial of the deity of Christ.
6. •The life of the flesh is in the blood. Jesus had eternal life -all powerful, no limitations, God's blood was shed.
7. •IV. Irresistible Grace - definition: the grace of God comes upon the elect and plants the new seed and quickens him against his will and once this happens he repents and believes.
 1. ◦- Basis: Calvin thought that only the elect could repent. God grants repentance only to the elect. Not enough grace to accept, but enough enough to resist.
- only the elect can repent?
(Matt. 11:21) - they didn't, they weren't elect but could have repented - are the

elect in Hell?

(Matt. 23:37) - "ye would not"!

8. •V. Predestination - applied to the act of salvation is wrong.

1. ◦Predestination - 2 occurrences neither refer to salvation: (Eph. 1:11 Rom. 8:29).
(Eph. 1:5) - predestined to adoption after reception of Christ.
(Rom. 8:29) - refers to conformed to image of Christ after the reception of Christ.
(John 1:12,13)
Moses was saved without adoption
Noah was saved without regeneration
David was saved without predestination

9. •Problems that Calvinism Causes:

1. ◦[1]. It discourages sinners from accepting not knowing if they are elect.
[2]. It discourages the soul winner from accepting the responsibility from being a failure. (Acts 13:48) - See (Rom 2:6-8) dispensation of conscience: Noah -Christ - Gentiles
- (Jn. 6:44) answered with (Jn. 12:32)

10. •No Calvinist will preach on:

(1 Cor. 4:15; Matt. 23:37; 1 Cor. 9:22; 2 Peter 2:1; Hebrews 10:29)

CHAPTER TEN OUTLINE

Outline of the Chapter: "What must I do to be saved?" (1-13)

I. Israel's Failure (1-4)

- A. Though Paul prayed for it.
- B. Though the Jews zealously desired it.
- C. They missed it because of ignorance.
- D. They clung to the Law and rejected Christ.

II. The Steps to Salvation (5-9)

- A. Realize God's righteousness is necessary.
- B. Abandon all hope of securing righteousness yourself.
- C. Realize that the answer is in the Word of God.
- D. Acknowledge the Lordship of Christ
- E. Believe in His resurrection.

III. The Explanation of It (10)

- A. God sees the heart and imputes righteousness.
- B. Man confesses his willingness to surrender to the righteousness of Jesus Christ.

IV. The Availability of It (11-13)

- A. Open to all that believe.
- B. Open to all that call upon him.

God's Efforts to Reach Mankind (10:14-31)

I. What lies behind man's call? (14,15)

- A. To call, one must believe.
- B. To believe, one must hear.
- C. To hear, one must preach.
- D. To preach, one must be sent.

II. The Puzzle of Unbelief (16-21)

- A. Isaiah experienced it. (Isa. 53)

B. Jesus Christ is the issue.

C. There is no excuse ; "their sound went into all the earth."

D. Provided with clear examples:

[1]. Moses a foolish nation shall find me.

[2]. Isaiah people that sought me not will find me.

E. God waits ... for He is longsuffering.

CHAPTER TEN

Romans Chapter Ten continues the discussion of salvation, specifically with reference to Israel according to the flesh. Chapter Nine ends telling us that Israel followed after the law of righteousness (9:31), but failed the test. The reason for the failure was that they tried to please God in the flesh with works, rather than please him by faith as their father Abraham had. When the intended object of their faith arrived, namely the Messiah, the stumbling stone, they rejected him. Chapter Ten begins here

Verse:

10:1 Paul never lost his burden for the salvation of his kinsman according to the flesh. The Book of Acts records Paul's numerous attempts to reach the "Jew first, and also to the Greek", (Rom. 1:16).

10:2 "...they have a zeal of God..." - (Acts 21:20; 22:3), "...but not according to knowledge." - (2 Tim. 3:7; Amos 2:4; Hos. 4:1; Isa. 5:13)

10:3 (Rom. 9:30-32. Eze. 33:12)

10:4 " . . Christ is the end of the law. . . " - (2 Cor. 3:13, 14; Jn. 1:17; Lk. 16:16).

"...to everyone that believeth.. for those that do not believe they are still under the law. (Rom. 7:4; 6:2,14)

10:5 "...shall live in them..." Quoted from (Lev. 18:5), see also (Neh. 9:29; Gal. 3:12). The righteousness of the law was keeping the law blamelessly, but that righteousness was never good enough ... (9:32).

10:6 The righteousness of faith is different from the Old Testament righteousness found under the law, (Rom. 4:5; 3:30). The idea in the verse is this, "Do not say to yourself, for me to believe this doctrine, I must first go to Heaven and find out for myself." If you say that in your heart, it is as though you were to bring Christ down, nullifying the truth because of your lack of faith.

The quotation is from (Deut. 30:11-14). Read the complete context to the end of (Deut. 30).

10:7 "The deep" - the sea in (Deut. 30:13). Will man search the bottom of the ocean looking for some fact to prove that (Gen. 1:1) is a lie? Yes he will; the telescope and the microscope are two tools used in man's attempt to prove there is no God. Man's first trip to the moon cost \$25 billion. The results found no life on the moon. The men returned with 47 lbs. of rocks for their efforts. "That is, to bring up Christ again from the dead. (Deut. 30:20), for he is thy life."!!!!

10:8 Don't go to the moon and don't go to the bottom of the ocean to find the truth.

"The word is nigh.... in thy mouth, and in thy heart..." It is the "word of faith, which we preach."

10:9 "Confess" - (Matt. 10:32; Lk. 12:8)

"...The Lord" (God) "Jesus" (Savior) ...

"...Believe in thine heart..." - (1 Sam. 16:7; Ps. 44:21; Pro. 21:2; Jer. 17:10; Rom. 2:29; 6:17; 2 Tim. 2:22).

"...Thou shalt be saved..." - (Jn. 10:9; 5:24; Acts 16:30, 4:12).

10:10 "...with the heart man believeth..." Belief is an act of faith done in the heart, the seat of affections, (Col. 3:2).

(Mk. 7:21; Matt. 12:34,35; Jn. 12:42,43; Acts 5:41)

10:11 "the scripture saith" - (Isa. 28:16)

"Ashamed" - (Rom. 1:16; 9:33; Mk. 8:38; Lk. 12:8)

10:12 "There is no difference" - implies there was (Jn. 4:22; Isa. 2:1-3) and still is outside of Jesus Christ. There is no difference only in Christ, (1 Cor. 10:32).

10:13 "Call upon the name of the Lord" - (Gen. 4:26; Acts 9:14; 1 Cor. 1:2; 2 Tim. 2:22).

"Shall be saved" - compare with (Joel 2:32; Acts 2:21).

10:14 Note the order: send (verse 15) a preacher, so that they

10:15 might hear (verse 14), that they might believe, that they may call upon him.

"...as it is written..." (Isa. 52:7; Nah. 1:15; Eph. 6:15).

10:16 Obeying the gospel is believing, (Rom. 16:26; Acts 15:9; Jn. 6:29) "They" -Israel

"For Esaias said" - (Isa. 53:1; Jn. 12:38).

10:17 (Ps. 119:50; Pro. 20:12; Ja. 1:21; 1 Jn. 5:4; Jn. 5:24 "hearing"; 1 Pet. 1:23; Ja. 1:18).

10:18 "Have they not heard" - see (Ps. 19:1-5; Rom. 1; Ps. 98:2; Tit. 2:11; Jn. 1:9). The verse teaches us that the gospel (in a sense) is known without any man preaching the truth.

10:19 Israel should not be ignorant of this ... it was prophesied! (Deut. 32:21; Hos. 1:9,10. See also Rom. 11:11,14; Acts 28:28).

10:20 "Esaias is very bold" - Isaiah 65:1,2.

10:21 "Gainsaying" (definition) - to contradict; to deny; to dispute; to forbid. (Titus 1:9)

CHAPTER ELEVEN OUTLINE

Outline of the Chapter: The Hope Of Israel

I. Jews are not rejected as individuals (1-6)

A. Paul himself is an example.

B. What Elijah forgot.

[1]. Man's limited knowledge

[2]. God's unlimited power

[3]. The difference between grace and works

II. Unbelief results in the hardening of the heart (7-10)

A. Isaiah prophesied of their rejection.

B. David prophesied that their table would become a snare, a trap and a stumbling block.

III. Israel will eventually accept the stumbling stone, (11-24)

A. The salvation of the Gentiles, intended to provoke Israel to jealousy.

B. Worldwide blessings will be the result of Israel's acceptance of the Messiah, Jesus Christ.

C. Abraham's blessings foresaw Israel's ultimate acceptance.

D. The Gentiles become children of Abraham by faith rather than birth.

E. Israel is the natural branches of the tree, the Gentiles are the wild branches grafted in.

IV. The prediction of Israel's return (25-29)

A. One of the mysteries of the Bible.

[1]. Blindness in part

[2]. Limited in duration..."until"

[3]. Revealed to prevent Gentile conceit

B. All Israel shall be saved.

[1]. The deliverer will come out of Zion.

[2]. He will end Jewish unbelief.

[3]. He will corporately forgive Israel of their sin.

C. Two present implications.

[1]. They are enemies of the gospel.

[2]. Beloved for the fathers' sakes.

V. God's strategy to provoke Israel (30-32)

A. God uses the Jewish rejection as the Gentile's opportunity.

- B. God uses the Gentile mercies to provoke Israel to jealousy.
- C. Concludes all under sin - awareness of this fact necessary for salvation.

VI. God's inscrutable wisdom and ways (33)

- A. Judgments are beyond accountability.
- B. His ways are beyond understanding.

VII. The insignificance of man when compared to God (34-36)

- A. Who can understand God?
- B. Who can add anything to him?
- C. Who can out give God?
- D. He is the originator sustainer and finisher, the Alpha and the Omega.

CHAPTER ELEVEN

Chapter Eleven concludes, the discussion begun in (9:1) of Israel and its' relationship to salvation provided in Jesus Christ. The chapter answers the very important question, "Is God through with Israel?" In Acts Chapter One the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" Jesus answered, "It is not far you to know the times or the seasons..." Jesus did not deny the fact that Israel would one day receive the unconditional blessings and promises of the covenants (Rom. 9:4). Herein lies the difference between the A-Millennial and Pre-Millennial systems of theology. The A-Millennialists proclaim that "the Church" has by default assumed the blessings promised to Israel. The Pre-Millennialists believe in the future restoration of Israel as a nation and God's peculiar and special blessings given to them. The daily newspaper, the events of the 20th Century, and the Bible back this second system. As one A-Millennialist put it, "If the Bible is to be interpreted literally, the Pre-Millennialist is undoubtedly correct." "Hath God cast away his people?"

Verse:

11:1 Some verses on the national restoration of Israel: (Hos. 3:4,5; Jer. 30:10,11; 16:14,15; 24:6; Isa. 11:11,12; 43:5-7; Amos 9:14,15; Isa. 49:14,15; 1 Sam. 12:22; Jer. 31:37)

The phrase "God forbid" is used 10 times in the Book: (Rom. 3:4,6,31; 6:2,15; 7:7,13; 9:14; 11:1,11).

The British Israelite, i.e., Armstrong and friends, teach that the word "Jew" refers to the two southern tribes, specifically Judah, and that the term "Israelite?" refers to those of the lost tribes, the 10 northern tribes.

Paul calls himself an Israelite here in the text, yet he is from the tribe of Benjamin, a southern tribe (Phil. 3:5). In (Gal. 2:14), Peter is called a Jew and he's from Galilee, the area occupied by the 10 northern tribes.

Don't confuse physical Israel, (1 Cor. 10:18), with spiritual Israel, (Rom. 2:28,29; 9:5,6).

11:2 "Foreknew" - (Rom. 8:29; Ex. 3:19; 1 Pet. 1:2; Acts 2:23)

"Wot" - know

"...maketh intercession ... against" Here Elijah prays against someone, interesting thought. David does this often in the Psalms.

11:3 Quoted from (1 Kings 19:10,14).

11:4 Quoted from (1 Kings 19:18). The 7,000 prophets that bowed not to Baal are a type of the Jewish remnant that will be saved in the tribulation. Could 7,000 be an accurate figure? Remember the 144,000 are taken out. (Rev. 7:9-15; 14:4,5). They were reserved because they would not bow.

11:5 "A remnant" - (Rom. 9:27; Isa. 1:9; 10:20-22; 46:3; Joel 2:32; Mic. 2:12; Zech. 8:6,12; Rev. 12:17; Eze. 6:8).

"Election" - (Rom. 9:11; See notes on Rom. 9).

11:6 (Eph. 2:8,9; Rom. 4:4,5; Jn. 6:29).

11:7 (Rom. 9:31,32; 10:3)

"Hath obtained it" - How? By submitting themselves to the righteousness of God, (Rom. 10:3).

"Blinded" - (Rom. 11:25)

11:8 "...as it is written" - cited generally from (Isa. 29:10. Also Isa. 6:9,10; Jer. 5:21; Matt. 13:14; Deut. 29:4; 2 Cor. 3:14).

11:9,10 "David saith" (Ps. 69:22,23).

"Alway" - every way.

11:11 Is the only purpose in Israel's stumbling that they should fall? Through their fall the Gentiles have found salvation and this will make Israel envious. (Acts 28:25-28; Isa. 6:9,10; Deut. 32:21; Hos. 1:9,10; Rom. 10:19).

11:12 "How much more their fullness... when Israel receives Christ as their Messiah.

11:13 Note the context of the chapter, the topic is not individual salvation, but gospel privileges to the Jews and Gentiles.

Jesus Christ's primary ministry was to Israel, (Matt. 10:6; 15:24; Jn. 4:22; Isa. 2:1-3; Rom. 15:8), and Paul's primary ministry was to the Gentiles. "I am the apostle of the Gentiles" - (Acts 9:15; Rom. 15:16).

Notice "to you Gentiles" - Paul is not speaking at this point to saved Romans, but to all Gentiles.

11:14 "Emulation" - envy.

"Are my flesh" - (Rom. 10:1; 1 Cor. 10:18).

Paul, understanding human nature, realizes that if you can get someone mad enough about something, that maybe they'll get interested enough to take a closer look and find out they are wrong!

11:15 The verse predicts both a national and spiritual resurrection of Israel according to the flesh.

11:16 "The firstfruit" - (1 Cor. 15:20-23; Rev. 14:4; Ja. 1:18. Jn. 15:1-8).

11:17 "Some of the branches" - Israel in part; "wild olive tree" - the Gentiles (Eph. 2:12); the root, Jesus Christ, (Rev. 5:5; 22:16; Rom. 15:12; Isa. 53:2; Isa. 11:10).

"The olive tree" - Israel: (Jer. 11:16; Isa. 17:6; 24:13; Hos. 14:6; Judg. 9:8,9).

11:18 "Boast not against the branches (Israel). But if thou (Gentiles) boast, thou bearest not the root (Jesus Christ), but the root thee."

11:19 See (verse 11).

11:20 "Well" - yes

"Be not highminded but fear..." (1 Cor. 10:12; Prov. 28:14; Phil. 2:12; 1 Pet. 1:17; 3:15).

11:21 Do not take the privilege we have for granted, you may lose it.

11:22 God is love and God is a consuming fire. God loved with a perfect love and hates with a perfect hatred. God is balanced, "Behold the goodness and severity of God."

"If thou continue" - The issue is not individual salvation but gospel privileges today.

"Thou also shalt be cut off" - mission fields are closing daily because the Gentile has not continued in his goodness.

11:23, 24 See (verse 12) "...how much more their fullness?"

11:25 The Mysteries:

1. The Mystery of Israel (Romans 11)
2. The Mystery of the Church (Ephesians 5:32)
3. The Mystery of Iniquity (2 Thessalonians 2:7)
4. The Mystery of God (Revelation 10:7)
5. The Mystery of Babylon (Revelation 17:7)
6. The Mystery of Godliness (1 Timothy 3:16)
7. The Mystery of the Rapture (1 Corinthians 15:51)
8. The Mystery of the Seven Stars (Revelation 1:20)

"The fullness of the Gentiles"; (Lk. 21:24; Dan. 8:13; 12:7; Rev. 11:2; Rom. 11:8; Acts 15:13-16).

The Restoration of Israel (Lk. 1:68-77).

"Blindness"; (2 Cor. 3:14; Rom. 11:7).

11:26 Israel nationally will be saved represented by the remnant, (Rom. 11:5; Zech. 8:6-15; Rom. 9:2-7).

"As it is written" - (Isa. 59:20,21).

"The Deliver" - (Redeemer in Isa. 59). (Acts 3:19,20, 26; Ps. 18:2; 40:17; 70:5). This is the Second Coming of Christ, (Jer. 31:31-34)?

11:27 "...when I shall take away their sins..." (Isa. 27:9; Heb. 8:8-12; Acts 3:19; Jer. 31:34; Isa. 43:25).

Israel's national atonement - (Eze. 48).

11:28 Note that the gospel and election are separated in this verse. Yes, Israel is the enemy of the gospel, but concerning election they have a purpose yet to fulfill and are therefore beloved of the fathers. (Ps. 14:7)

"for the fathers' sakes..." (Gen. 12:3; Isa. 31:5).

11:29 The verse does not teach as some would that repentance is not necessary to be saved. The verse simply says that God is not an "Indian giver." What God said he will do will come to pass. (Num. 23:19; Ja. 1:17; 3:17; Lk. 6:35; Rom. 2:4)

11:30 (Eph. 2:1,2,12; Matt. 12:7; 9:1; Rom. 11:11).

11:32 (Rom. 3:9)

"...that he might have mercy upon all..." See (Rom. 9:16,18). Concerning salvation it is God's will that all receive mercy, Jew and Gentile, (2 Pet. 3:9).

11:33 "Wisdom" - (1 Cor. 2:9).

"How unsearchable..." (Ps. 145:3; Eph. 3:8; Job 5:9; 11:7; Ps. 36:6; Deut. 29:29; Isa. 55:8,9)

11:34 (Isa. 40:13; Job 21:22; Matt. 6:27; Eph. 4:13).

11:35 The verse teaches that you cannot out give the Lord. (Acts 20:35), "It is more blessed to give than to receive." if you could out give God you'd be more blessed!

11:36 (1 Cor. 8:6; Col. 1:16).

Three chapters end with "Amen", (Rom. 11, 15 and 16).

CHAPTER TWELVE OUTLINE

Outline of the Chapter:

I. Start With Yourself (1,2)

A. Present your bodies to God

[1]. Your response to his mercies

[2]. A living sacrifice

[3]. Holy, acceptable

[4]. It's only reasonable

B. Be not conformed to this world

[1]. Recognize the error of worldliness

[2]. Don't give under its pressure

C. Renew your mind

[1]. Mental adjustments

[2]. Spiritual adjustment

D. Then you can know God's will

[1]. Good will

[2]. Acceptable will

[3]. Perfect will

E. Take a personal inventory

[1]. Don't overrate yourself

[2]. Observe the limits of self-appraisal

[3]. According to the grace given you

II. Find your Place in the Body of Christ (4-13)

A. God's great visual aid - your body

[1]. Diversity of function

[2]. Unity of life

B. Gifts differing according to grace

[1]. Speaking gifts

(a). Prophesying

(b). Teaching

(c). Exhorting

- [2]. Serving gifts
 - (a). Service
 - (b). Giving
 - (c). Leadership
 - (d). Showing mercy

C. Personal relationships among Christians dictated according to love, not partiality

- [1]. Hate sin
- [2]. Cleave to good
- [3]. Uphold others in honor, selflessness
- [4]. Stay busy
 - (a). In business,
 - (b). In spirit
 - (c). In serving
 - (d). In rejoicing
 - (e). In patience
 - (f). In prayer
- [5]. Respond to the needs of others

D. Personal relationships with all men

- [1]. Bless them that persecute you
- [2]. Show compassion
- [3]. Avoid partiality and prejudice
- [4]. Avoid conceit
- [5]. Uphold your Christian testimony
- [6]. Live peaceable with all men
- [7]. Allow God to vindicate you amongst your critics and persecutors. Avoid the "get even" syndrome.

CHAPTER TWELVE

Chapter Twelve begins the third and last major section of the epistle. The first eight chapters dealt with the major doctrines of sin and salvation. Chapters Nine, Ten and Eleven dealt with Israel's relationship to the gospel. The remaining chapters, Twelve through Sixteen, deal with personal and practical applications of Christian principles to the Christian's life. Now that I am a Christian, what does God expect from me? How am I to conduct myself in the world? The first section of Romans dealt with the sin problem. The second section deals with the Jew problem. The third section deals with the life problem. See pages 14 and 15 of introductory notes.

Verse:

12:1 "Beseech" - Beg

"Therefore" - based on what has been said in the previous chapter, especially (verses 33-36).

"By the mercies of God" - (Rom. 11:30-32)

"Present your bodies" - (1 Cor. 6:19,20; Rom. 15:6; 1 Cor. 3:16; 7:23; 6:13; Heb. 10:22; 12:28).

"A living sacrifice" - "I am crucified with Christ, nevertheless I live..." - (Gal. 2:20; 1 Pet. 2:5).

"Acceptable" - Christian service is summed up as making yourself acceptable unto God. (Heb. 12:28; 2 Cor. 5:9; Rom. 14:18; 2 Cor. 10:18; 2 Tim. 2:15; Eph. 5:10; Ps. 19:14; Phil. 4:18; 1 Tim. 2:3; 5:4; 1 Pet. 2:5,20; Prov. 10:32).

"Reasonable service" - (verse 11; Acts 18:25). Service is an investment. In (2 Cor. 4), Paul described some of the facts of the ministry. Verse 12 says, "So then death worketh in us, but life in you." One man or woman "dies" that another may live, (Phil. 2:17).

There are three reasons why it is reasonable service:

[1]. Romans 11:36, everything is from God.

[2]. Romans 12:1, God's been merciful to you.

[3]. Romans 12:2, so that you can find what the will of the Lord is.

12:2 "Be not conformed..." (2 kings 17:15; 1 Jn. 2:15). The first step in knowing the will of God is not to be conformed to this world (1 Pet. 1:14-16).

"Be ye transformed"; (2 Cor. 4:16; Eph. 3:16; 2 Cor. 3:18).

"Mind"; (2 Cor. 10: 5,6; 11:3).

"That ye may prove";(2 Cor. 8:8; 13:5; Gal. 6:4; 1 Thess. 5:21).

There are three "wills" of God:

[1]. Good will - God's will is never for sin and wrong. Many things are good or right but will receive no reward for the motive is unacceptable.

[2]. Acceptable will - There is a reward attached because of proper motive, but what is done is not necessarily the right time, place or method.

[3]. Perfect will - This is the way he wants it done, at the right time, with a pure motive.

Christians live in one of four areas:

[1]. Conformed to this world

[2]. Transformed; good will

[3]. Transformed; acceptable will

[4]. Transformed; perfect will

The man that is a success in this life is the man that finds the will of God, does it, and with a perfect heart. God knows what he, has planned for you, he will equip you and only he knows what you need! If you want to find out the will of God for your life, you must be a nonconformist and a transformist.

Will of God; (1 Thess. 4:3-5).

12:3 "Through the grace given unto me - (vs. 6).

"Gifts differing according to the grace..." - (vs. 3)

"The measure of faith." Not all Christians have the same grace, faith or gifts. God works his will out in our lives according to the grace given to us and according to the grace that we have, received. See these passages: (1 Pet. 4:10,11; 1 Cor. 15:10; Eph. 4:7; 1 Cor. 7:17; 2 Cor. 12:9; 2 Cor. 8:12; 10:13).

"...not to think ... more highly... (1 Cor. 4:6)

12:4,5 (1 Cor. 12:12-31; Eph. 5:23; 1:23; 4:16; Rom. 7:4).

12:6 "gifts differing..."; (1 Cor. 12:28-31; 9-11).

"According to the grace ... according to the proportion of faith" - see notes on (vs. 3).

"Prophecy" - definition: The work, function or vocation of a prophet. A spokesman for the Lord, declaring the will and purpose of God. Foretelling or declaring the future beforehand. "Thus saith the Lord." (1 Cor. 12:10; 13:2; 1 Pet. 1:10; 1 Cor. 14:3-5; 1 Thess. 5:20).

"Wait on" - attend to, like waiting on a table as a waiter or waitress.

12:8 "Exhort" - motivate

Three speaking gifts are mentioned, prophesying or preaching, teaching and exhortation or motivational speaking. Very few men possess all three gifts as biblical expositors.

There are four service gifts mentioned, ministering, giving, ruling (leadership or administration), and shewing mercy.

"Giveth...with simplicity" - don't keep accounts or score with God, remember (Acts 20:35 and Rom. 11:35; 2 Cor. 8:3-5).

"Ruleth" - (1 Cor. 12:28) - "governments" - leadership or administration ... with diligence. (Prov. 12:24; 2 Cor. 8:22).

Mercy is often granted with regret rather than cheerfulness.

12:9 "Dissimulation" - partiality (playing favorites), hypocrisy. (1 Jn. 3:18; 2 Cor. 6:6).

"Abhor" - hate, detest.

12:10 What follows might be termed the Christian Beatitudes. The key is selflessness. "Be kindly affectioned... preferring one another." How? (Vss. 11 - 20 answer this question. (1 Jn. 2:9-11; 3:14-17; 4:7,11,12,20,21).

12:11 (Acts 18:25; Rom. 12:1)

12:12 (Rom. 5:3; 2 Cor. 6:4-10; Jam. 1:3,4).

"Instant in prayer" - (Neh. 2:4; Acts 2:42)

12:13 (Rom. 15:25,26; Prov. 31:20)

12:14 (Matt. 5:44; Prov. 24)

12:15 (Heb. 13:3)

12:16 "Be of the same mind..." (2 Cor. 13:11; Philip. 1:27; 2:2; 3:16; 4:2; 1 Peter 3:8).

"Mind not high things..." - (Ps. 131:1). Don't choose your friends according to their income bracket.

"Conceits" - ideas, opinions, personal judgments (Rom. 11:25).

12:17 "Recompense to no man..." - (Matt. 5:39; 18:15ff; Rom. 12:19).

"Provide things..." (2 Cor. 8:21)

12:18 "If" - implies it is impossible to live at peace with some men.

12:19 "Avenge not ... vengeance is mine..." - (Deut. 32:35; Heb. 10:30; Prov. 15:1).

12:20 "...thou shalt heap coals of fire on his head..." (Prov. 25:21,22; Ps. 140:6-10).

12:21 (Verse 9)

CHAPTER THIRTEEN OUTLINE

Outline of the Chapter:

I. Recognize the functions of government (13:1-7)

A. Where do governments originate?

[1]. Ordered and established by God

[2]. "The powers that be" (presently)

B. Rebellion against government is rebellion against God; (Note exceptions in notes)

C. The legitimate powers of government

[1]. Protect from evil, provide services

[2]. They have two special powers

(a). To execute wrath

(b). To require tribute

D. The proper Christian response

[1]. Listen to conscience

[2]. Render

II. Remember two central things (13:8-14)

A. The power of love

[1]. See it as a debt

[2]. Pay it to everyone

[3]. Thus fulfill the law

B. The nature of the present age

[1]. Time to wake up

[2]. Time to cast off

[3]. Time to put on

CHAPTER THIRTEEN

Romans Chapter Thirteen is the shortest chapter in the book. The chapter primarily deals with our responsibilities as Christians (and for that matter non-Christians) toward "the powers that be". The rule is, the government no matter what form in which it may appear, is designed to bring law and order and be a terror to the evildoer. Sometimes government fails at one or both of these and in so doing, loses its right to rule and expect obedience.

Here are some exceptions to the rule of subjection to higher authority:

- [1]. Obvious contradictions to the Word of God. (Ex. 1:15)
- [2]. Needless endangerment of God's people. (Neh. 2:9-20)
- [3]. When government interferes with spirituality. (Dan. 6:9,10)
- [4]. Self-defense. (2 Sam. 3:1)
- [5]. When the government joins with state religion. (2 Kings 1)
- [6]. When the government attempts to hinder the preaching of the gospel. (Acts 5:29)

Otherwise, "let every soul be subject..."

Verse:

13:1 "Be subject" - (1 Pet. 2:13; 1 Tim. 2:2; Ex. 22:28; Prov. 29:2; Heb. 13:17; Tit. 3:1)

"For there is no power but of God..." - (Dan. 4:17; Jn. 19:11)

Ordained - definition: To set in order; to establish. Note this does not mean that God approves of everything that government does. Government is designed to bring order, it was established or ordained for this purpose.

13:2 "Damnation" - condemnation or judgment. See notes on Romans 8:1, temporal and eternal damnation. Romans 14:23.

13:3 When a ruler becomes a terror to good works, he loses his right to be obeyed and will not rule with the blessings of God, although his position is ordained by him.

13:4 "...for he beareth not the sword in vain ... a revenger to execute wrath ..."

Capital punishment: (Gen. 9:5,6) {before the law}; (Ex. 21:12) {under the law}; (Acts 25:11) {under grace}.

See also: (Lk. 22:36; Num. 35:30-33; 1 Kings 42; 1 Sam. 28:16-18; 15:19)

13:5 We should not only obey governments out of fear, but also for our conscience sake.

13:6 "...pay ye tribute..." - (Lk. 20:22-26; 23:2)

13:7 "Tribute" - personal contribution to government, money, services, praise; tax.

"...custom to whom custom..." - From here comes the saying, "When in Rome do as the Romans do."

13:8 "Owe no man anything..." - along with the 10th Commandment probably America's most violated scripture. The Bible is not big on deficit spending and commercial credit. The only exception is that we owe love one to another. Romans 12:10.

"...for he that loveth another hath-fulfilled the law..." Why? (Verse 10), "love is the fulfilling of the law." (Eph. 3:19; Matt. 22:37-40; Jn. 1:17; 3:16; Rom. 10:4). Jesus Christ is the embodiment of God's love.

13:9 (Ex. 20:14,13,15,16,17). The NASV omits, "Thou shalt not bear false witness..." Hmmm.

"...if there be any other commandment..." it is not keep holy the Sabbath!

"Love thy neighbor..." - (Lev. 19:18; Gal. 5:14; Matt. 19:19; Jam. 2:8; Mk. 12:31; Lk. 10:27)

13:10 Love is the fulfilling of the law, because genuine love will avoid the offense of the commandments.

13:11 "...time to awake..." - (1 Cor. 15:34; Eph. 5:14; 1 Thess. 5:5,6)

"...salvation nearer." (Lk. 21:28)

13:12 "...the day is at hand..." - (2 Cor. 6:2)

"...cast off the works of darkness..." - (Eph. 4:22-, 25; Eph. 5:11; Rom. 6:21; 1 Pet. 2:9)

"...let us put on the armour..." - (Eph. 6:10-18)

13:13 "...walk..." - (Eph. 2:2,10; 4:1,17; 5:2,8,15; Col. 2:6)

"Chambering" - definition: lewdness. This is the only occurrence of this word in the Bible.

"Wantonness" - definition: lack of restraint; lasciviousness; recklessness.

13:14 "...put ye on..." - (Eph. 4:24; Col. 3:10; Rom. 8:29; Gal. 4:19; Eph. 5:18; Col. 3:16)

"...make not provision..." - (Rom. 6:11-16) "lust of the flesh" - (1 Jn. 2:16; Jam. 1:14,15)

All sins can be classified as a violation of one of the five basic drives God put in man:

[1]. Self-preservation

[2]. Appetite

[3]. Dominion

[4]. Procreation

[5]. Rest

CHAPTER FOURTEEN OUTLINE

Outline of the Chapter:

I. What you must not do. (1-12)

A. Do not exclude the weak brethren.

[1]. They belong to Jesus Christ.

[2]. Don't argue with them over doubtful matters.

B. The two parties: Freedom versus limitation

[1]. The strong should not despise the weak.

[2]. The weak -should not judge the strong.

C. Why?

[1]. It is not your responsibility to change anyone.

(a). He's not your servant.

(b). The Lord will do the work.

(c). He's well able to do it.

[2]. God can look upon a man's heart, you cannot.

(a). Differences represent honest convictions.

(b). God accepts both as honoring him.

(c). No man lives unto himself! we all are the Lord's.

[3]. Christ, himself has won the right to judge.

(a). He's the Lord of the living and dead.

(b). Both strong and weak must give account.

II. What you can do. (13-23)

A. Decide: Never cause a brother to stumble.

[1]. Conscience may be restraining him.

[2]. There are more important matters in life.

B. Observe certain guidelines.

[1]. When it threatens the peace in the church, drop it.

[2]. When it angers and offends an individual so as to prevent investigation and growth, stop.

C. Base your own personal convictions on the Word of God alone.

[1]. Between you and the Lord

[2]. Don't be hypocritical

[3]. If convictions are built on self-righteousness or compromise, it is sin.

CHAPTER FOURTEEN

The Fourteenth Chapter of Romans deals with the Christian's relationship to the "brethren." There are many things in this life that are not specifically covered in the moral law as found in the Old Testament and as repeated in the New. Being children of God, we've been called to liberty, but never are we to use our liberty for an occasion to the flesh. There are many areas in which we must be sensitive to the needs, strengths and weaknesses of others, especially our Christian brethren. Living For Christ in itself will be offensive to the lost man, this we can expect; but we cannot take our responsibility lightly when it comes to living righteously in joy and peace before "weaker" brethren and the lost within our own personal realm of influence.

Chapter Fourteen gives us some guidelines within which we can operate. These guidelines present to us some principles that must be considered when operating in areas that are not clearly defined and specifically stated within the scriptures. Paul recognized that in each local church there are mature as well as immature believers. He also realized that because of the variations of growth within any given individual church, problems would arise. Many Christians have the false notion that extreme legalism shows strong faith. This is not necessarily so, in fact often times the opposite is true, for legalism is a tremendous opportunity for the Christian to brag on ones' self-righteousness.

In the church today we have many differences in opinion when it comes to "worldly amusements" and so-called questionable practices. Paul shows us how to face and solve these particular problems. Paul does not list these practices, but does lay down some basic principles that must be followed if one is to come to the right conclusions.

Warren Wiersbe in his "Expository Outlines on the New Testament", outlines the chapter this way:

- [1]. Am I fully convinced? (1-5)
- [2]. Am I doing this unto the Lord? (6-9)
- [3]. Will it stand the test at the Judgment Seat of Christ? (10-12)
- [4]. Am I causing others to stumble? (13-21)
- [5]. Am I doing this by faith? (22,23)
- [6]. Am I pleasing myself or others? (15:1-7)

You might ask yourself these questions:

- [1]. Does this please God?
- [2]. Would you like the Lord to find you doing this when He comes?
- [3]. Can you do it and ask God's blessings on it?
- [4]. Would it cause a brother to stumble?
- [5]. Would it be a bad testimony to the lost?

There are numerous other scriptures that deal with this subject, First Corinthians adds some insight. (1 Cor. 6:12) says, "But I will not be brought under the power of any." We should not be controlled by anything other than the Lord Jesus. (1 Cor. 10:23) says, "All things edify not." Some things do not serve as building blocks for yourself or others. (1Cor. 10:31), "Whatsoever ye do, do all to the glory of God."

Verse:

14:1 "Him that is weak..." contrast with (15:1), "We then that are strong..." See (1 Cor. 8:7-12) "Disputations" - arguments, disagreements.

14:3 (1 Cor. 8:1)

14:4 "Who art thou?" - (Jam. 4:12; 3:1)

14:5 (Gal. 4:10; Col. 2:16)

14:6 (1 Cor. 10:31; 1 Tim. 4:3-5)

14:7 (Gal. 2:20; 2 Cor. 5:15; Rom. 6:11-16,19) We have a responsibility to live righteously before God and others.

14:8 "...we are the Lord's" - (Eph. 6:7; 1 Cor. 6:19,20; 7:23)

14:9 (Rom. 8:34; Acts 10:36,42)

14:10 "...why dost thou judge?" - (1 Cor. 10:29)

Context is judging the things mentioned in (verse 1-6).

"...we shall all stand before the judgment seat..." (1 Cor. 3:11-16; 2 Cor. 5:10; 1 Tim. 5:24,25; Gal. 6:7-9; 1 Cor. 4:5).

14:11 "For it is written ..." - (Isa. 45:23)

"...every knee shall bow..." (Phil. 2:9-11)

14:12 "...every one ... shall give account..." - (1 Pet. 4:5; 2 Cor. 10:12)

14:13 "Let us not judge one another..." Motives often times are hard to discern. All things that could be right, become right or wrong based on motivation. Why do we do the things we do? (Jam. 4:11,12)

"...no man put a stumbling block..." - (1 Cor. 8:13)

14:14 "...there is nothing unclean of itself..." - (Acts 10:15; 1 Cor. 8:7,10; 1 Tim. 4:4,5; Col. 2:14)

14:15 (1 Cor. 8:11)

14:16 (Isa. 5:20; 1 Cor. 6:12)

14:17 "...the kingdom of God..." (Acts 1:3,6; Jn. 3:3-7; Lk. 17:20,21; 18:17; 9:2,27; Matt. 6:33)

"...righteousness, peace and joy..." These three things are the key to a Christian testimony. These are the things that should distinguish the saved from the lost.

"...in the Holy Ghost..." - qualified. There can be righteousness, joy and peace that are not God's...

14:18 "...serveth ... acceptable..." - The judgment seat of Christ. (Romans 14:10; 12:2)

See: (2 Cor. 5:9; Rom. 15:16; 2 Cor. 10:18; 2 Tim. 2:15; Eph. 5:10; Heb. 12:28; Phil. 4:18; 1 Pet. 2:5,20)

"...approved of men..." - men will recognize the sincerity and reality of truly heart motivated Christian service.

14:19 "...edify one another..." - (1 Cor. 8:1; 1 Thess. 5:11; Eph. 4:12,16; 2 Cor. 10:8; 13:10)

Edify - to build, construct, instruct, teach. An edifice is a building, same root word.

14:20 "For meat destroy not..." For = because. Don't let something insignificant cause division or strife.

"All things indeed are pure..." - (Tit. 1:15)

14:21 (1 Corinthians 8:13)

14:22 If God has given you the faith or particular conviction don't jam it down someone's throat... "have it to thyself before God."

"Happy is..." - happiness is the absence of hypocrisy. (1 Jn. 3:22; 1 Cor. 10:33; Rom. 8:3-5)

14:23 "...he that doubteth is damned..." - damned - condemnation. See notes on (Romans 8:1; 13:2). The rule is "when in doubt, don't!"

"...for whatsoever is not of faith is sin." (Rom. 10:17; Prov. 24:9; Jam. 4:17; 1 Jn. 3:17; 1 Cor. 8:12,13)

CHAPTER FIFTEEN OUTLINE

Outline of the Chapter:

I. Our Great Example (15:1-13)

A. Christ did not please himself

[1]. The strong should yield to the weak.

(a). It is for his good.

(b). As long as it is edifying.

B. The example of the Old Testament scriptures (4)

C. Encouragement from the present (5,6)

D. Encouragement from the future (7-12)

[1]. God is reconciling Jews and Gentiles.

[2]. Began when Christ accepted both.

[3]. He did it not pleasing himself.

[4]. So reached both Jews and Gentiles to the glory of God.

(a). Truthfulness to the Jews - mercy to the Gentiles.

(b). Two shall be one as the scriptures predicted.

[5]. All insured and kept by the power of God.

II. Paul's ministry to the saints at Rome (15:14-16)

A. To evaluate what they had

[1]. Right motives (goodness).

[2]. Complete knowledge.

[3]. Able to admonish one another.

B. To supply what they lacked

[1]. A bold reminder.

[2]. A priestly ministry.

[3]. A divine acceptance.

III. Paul's ministry in other places (17-21)

A. Its' secret of success (17,18)

B. Its' manifestation - power (19)

C. Its' geographical extent (19)

D. Its' uniqueness - a pioneer work (20,21)

IV. Paul's present plans and ministry (22-29)

- A. His long felt desire to come to Rome
- B. His immediate commitment to Jerusalem
 - [1]. With material aid.
 - [2]. To fulfill a spiritual principle.
- C. His confidence of an effective ministry at Rome

V. Paul's reliance on prayer (30-33)

- A. His ground of expectation (30)
 - [1]. Their obedience to the Lord.
 - [2]. The love of the Spirit.
- B. The nature of the prayer - striving
- C. His specific requests (31)
 - [1]. To be delivered from unbelievers.
 - [2]. To be accepted by the saints.
 - [3]. That he might come with joy and be refreshed.
 - [4]. By the will of God.

CHAPTER FIFTEEN

The topic of Chapter 14 continues into 15, how are we to handle questionable things? The answer is, we are to look to Jesus Christ as our example. What would Jesus himself do in this situation? This is always a safe question to ask ourselves.

The book begins to wind down in this chapter. Beginning at (verse 14) Paul discusses some personal things with the Romans. These personal things concern Paul's ministry to the Romans, to Christians in other places, his immediate plans for his ministry, his reliance on prayer for empowerment for his ministry, and God's will for his work.

Verse:

15:1 "We then..." Christians "...that are strong..." (Gal. 6:2; Heb. 5:12-14), "...ought to bear..." (Rom. 14:1).

15:2 "...please his neighbor..." (Rom. 13:9,10; 1 Cor. 9:19).

"Edification" - (see Note on 14:19).

15:3 "...Christ pleased not himself..." (Phil. 2:5) "...as it is written..." (Ps. 69:9; see also Jn. 7:7).

15:4 (1 Cor. 10:6,10,11; 2 Tim. 3:16,17).

15:5 The God of patience" - (2 Pet. 3:9; Isa. 30:18; Lk. 18:7).

"Likeminded" - (Acts 2:1; 1:14).

15:6 "One mind" - (Phil. 2:2).

"glorify God." - (1 Cor. 6:19,20; Jn. 17:4).

15:7 (Rom. 14:1,3).

15:8 Jesus Christ's ministry of the Gospel was primarily to the Jews - (Jn. 1:11,17; Matt. 15:24; 10:6; Jn. 4:22; Lk. 1:30-33; 46-55; 67-80).

15:9 "as it is written" - (Ps. 18:49).

15:10 "again he saith" - (Deut. 32:43).

15:11 "again" - (Ps. 117:1).

"laud" - praise.

15:12 "again" - (Isa. 11:10).

"...root of Jesse..." - (Rev. 5:5; 22:16; Rom. 11:16,17; Isa. 53:2).

15:13 "The God of hope" - (1 Tim. 1:1; Tit. 2:13; Col. 1:27; Acts 28:20).

15:14-16 Where is Peter? See verse 20!

"That I should be the minister of Jesus Christ to the Gentiles..." - (Acts 9 :15; Rom. 11:13).

"...might be acceptable..." - (Rom. 12:1,2; 14:18; 16:10).

15:17,18 Paul says, if bragging were the thing to do, he'd have plenty to brag about, but he will not discuss anything done in his power and to his glory. He will only speak of those things that Christ wrought by him.

15:19 "mighty signs" - (2 Cor. 12:12; Acts 5:12; 3:6; 9:34; 14:10; Mk. 16:18).

"Illyricum" - only mention.

15:21 "as it is written" - (Isa. 52:15).

15:23 "place" - work.

15:24 "I take my journey into Spain" - Did Paul go to Spain between (Acts 28 and 2 Tim. 4)? Paul was looking for financial assistance and fellowship as he planned his journey to Rome.

15:25 "But now I go to Jerusalem" - (Acts 19:21).

15:26 Offerings are taken for two things in the New Testament, for the ministry and for the poor, (Acts 11:29; 1 Cor. 16:1,2).

The church at Jerusalem had gone through many trials and persecutions, by this time they were in financial trouble. Note here a missions church is sending support to the home work.

15:27 Paul shows us that we have a financial responsibility to help support the ministry, we are "debtors".

15:28 The financial contribution is called "fruit".

15:30 "in your prayers" - (2 Cor. 1:11; Col. 4:12). The prayer is answered in (Acts 20-24).

15:32 He does come to them (Acts 28).

"by the will of God" - (Rom. 1:10; 8:27; 2 Cor. 8:5; Acts 21:14).

15:33 The first closing.

CHAPTER SIXTEEN OUTLINE

Outline of the Chapter:

I. The Circle of Paul's Friends: Greetings to brothers and sisters in Rome (1-16)

- A. Phebe - bearer of the letter (1,2)
- B. Priscilla and Aquila - husband and wife team (3,4)
- C. Epaenetus and Mary - two beloved friends (5,16)
- D. Relatives and close friends (7-10)
- E. Some Christians and non-Christians? (10,11)
- F. Three beloved ladies (12)
- G. Rufus (13)
- H. Some Greeks (14)
- I. Anyone he might have forgotten (15)

II. Warning against those who would cause division from within (17-20)

- A. They create factions through doctrinal controversy
- B. Their motives - selfishness, pride, greed
- C. Their methods - slick tongued
- D. How to handle them
 - [1]. Avoid them.
 - [2]. Ignore their teachings.
 - [3]. God will take care of them.

III. Greetings from those with Paul (21-24)

- A. His traveling companions
- B. His secretary
- C. His host in Corinth
- D. His friend Erastus

IV. The Revelation of the mystery (25)

- A. My gospel and the preaching of Jesus Christ
- B. It strengthens or establishes you

V. How did it come to us? (26)

- A. Experienced by faith but until now not explained

- B. Made known by prophetic writings
- C. In response to God's command
- D. To produce the obedience of faith

VI. Closing (27)

CHAPTER SIXTEEN

Chapter 15 ended with a typical Pauline closing, this is considered the first closing and what follows is a P.S. (Postscript). (Note 16:24 and 27) both end with "Amens."

Paul spends most of the chapter greeting those in Rome and sending regards from those he is with. The chapter does have two interesting doctrinal passages, one deals with a "wolf" amongst the sheep, and the other, Paul's revelation of the mystery of the Body of Christ, termed "my gospel."

Verse:

16:1 "Phebe" - note the subscript at the end of the chapter. Phebe seems to be the messenger that brings the letter.

"Servant" - the new "Bibles" translate this "deaconess" trying to introduce to us female church officers. All the Apostles were male, the requirements for elders, bishops and deacons are male requirements.

"Cenchrea" - (Acts 18:18); subscript at the end of the chapter.

16:2 Note the statement "in the Lord" found here in verse two and also in verses (8,11, twice in 12,13 and 22).

"Succourer" - Helper.

16:3 "Priscilla and Aquila" - (See Acts 18:2,18,26; 1 Cor. 16:19; 2 Tim. 4:19).

16:4 "...laid down their own necks ... " - in other words, they "struck their necks out" for Paul. Again the KJV sets the pace for colloquialisms.

16:5 "...the church that is in their house ...the church is the people, not the building!

"...the firstfruits of Achaia..." - (1 Cor. 16:15), here you'll see some people addicted to the right thing.

16:7 Could Andronicus and Junia be additional apostles? (See Acts 14:14).

"...who were in Christ before me..." - Paul was "in Christ in (Acts 9), here are some early converts! This is the only mention of these two in the scriptures.

Just because Paul received the revelation of the Body of Christ does not mean that no one was in the Body until it was revealed. Peter could have eaten clams and pork chops in (Jn. 21) because the dietary ordinances of the Old Testament were done away with at Calvary, (Col. 2:14; Heb. 9:17).

16:10 "...approved in Christ..." - The statement is simple yet profound. Imagine having the Spirit of God record your name in God's word for eternity! (2 Cor. 5:9).

16:11 "...my kinsman..." - (See verse 7,13,21).

16:13 The verse could be taken two ways:

[1]. Rufus is Paul's brother.

[2]. Paul's mother and Rufus' mother, two different women, are mentioned.

"Rufus" - there is a Rufus mentioned in (Mk. 15:21) in connection with bearing the cross of Jesus. He could not be Paul's brother, this Rufus is the son of Simon of Cyrene.

16:14 A list of Greek men at Rome, businessmen? Traveling salesmen?

16:16 "...holy kiss ..." - (1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14).

"...churches of Christ..." - The Church of Christ uses this verse as a proof text for the validity of their denominational name tag. Note, it is not the church of Christ but the churches, plural!

16:17 (Tit. 1:9; 2:1; Matt. 18:1-4; 11 Jn. 9,10; Tit. 3:10).

16:18 ".....their own belly...." - (Phil. 3:19).

"...by good words and fair speeches..." - (1 Cor. 2:4; Col. 2:4,8; Eph. 5:6; Tit. 1:10; 2 Pet. 2:3). Note that Paul was often bold and crude in his speech, (2 Cor. 10:10; 11:5-7).

16:19 "...simple concerning evil..." - The idea is you don't have to drink or taste raw sewage to know that it is bad for you, just take a good whiff of it!

16:20 "...shall bruise Satan under your feet shortly..." - the event is future and the cross references point to the Second Coming of Christ as the time. (Gen. 3:15; Ps. 68:21,23; 110:5,6; Hab. 3:13); Types are Abimelech, Sisera, Goliath.

16:21 "Timotheus" - Timothy; (1 Tim. 1:2; 2 Tim. 1:2).

"Lucius" - Luke the beloved physician, (Acts 13:1).

"Jason" - (Acts 17:5,6,7,9).

"Sosipater" - Sopater of (Acts 20:4).

16:22 "Tertius" - Tertius is the penman just as Baruch was Jeremiah's penman or scribe. Paul speaks under the inspiration of the Spirit of God, (2 Pet. 1:21), and Tertius records it, (2 Tim. 3:16).

16:23 "Gaius" - Paul's host in Corinth, (1 Cor. 1:14; Acts 19:29; 20:4; 3 Jn. 1).

"Erastus" - (Acts 19:22; 2 Tim. 4:20).

"The chamberlain..." - an officer or servant who has charge of chambers; an upper servant of an inn.

16:24 The verse in its entirety is either omitted, bracketed or condemned to the footnotes in the vast majority of the new "Bibles".

16:25 "...my gospel..." - specifically the revelation of the Body mystery given to Paul.

There are four gospels in the New Testament:

[1]. The gospel of the earthly kingdom, promised to Israel found in Matthew (The Millennial Reign).

[2]. The gospel of the grace of God as found in (Acts 20 and 1 Cor. 15:1-4); Christ died for our sins.

[3]. The everlasting gospel preached in the Tribulation by an angel, (Rev. 14:6), the gospel of Garner Ted Armstrong, the J.W.'s etc. This is a half truth ... wrong dispensation, remember what Paul said in (Gal. 1:8-10).

[4]. The Special Revelations given to Paul called here "my gospel", i.e., the Body of Christ, predestination, (Rom. 8:29), Christ in you, etc.

...the mystery..." - Romans 7:4; 12:5.

16:26 "...but now is made manifest..." - here especially in this the letter to the Romans.

"...by the scriptures of the prophets ... of - Paul uses many Old Testament references in developing his thesis The church is in the Old Testament, it just was not revealed.

"...the obedience of faith..." - (Rom. 1:4,5;10:16; Acts 15:9).

16:27 "Amen" - I second the motion!