

The Meaning of Romans

A PowerPoint Presentation

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The Meaning of

ROMANS

The Thrust of Romans

As Acts portrays the *conditions* of salvation, Romans clarifies the *grounds* of salvation.

The Thrust of Romans

Acts depicts *what* to do to be saved, Romans explains *how* and *why*.

The Thesis of Romans

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

Romans 1:16

The Central Concept

The GOSPEL is God's POWER to SAVE all who will BELIEVE.

Key Terms

Gospel	All/Every
Power	Propitiation
Save	Redemption
Justify	Ransom
Grace	Faith/Believe

Romans Outline

1:1-15	Introduction
1:16-17	Thesis
1:18-3:20	The Great Need
3:21-5:21	The Solution
6:1-8:39	Sin Since the Gospel
9:1-11:36	But What About the Jews?
12:1-15:13	Living the Gospel
12:1-2	The gospel must be applied to life
12:3-21	The gospel applied to the body of Christ & treatment of enemies
13:1-14	The gospel applied to citizenship
14:1-15:13	The gospel applied to matters of opinion

The Text of Romans

Romans 14:1-15:13

Since we have been saved through the gospel—

*We must not insist on engaging in *optional* actions if doing so tempts a weaker brother to go against his conscience and thereby sin (14:1-15:13).

- ✓ In areas where God allows difference of opinion, do not judge those who disagree.
- ✓ Be considerate of the "weaker" Christian, i.e., one who would be tempted to violate his conscience because of your action.
- ✓ Pursue peace and edification with fellow Christians.

The Text of Romans

Romans 14:1-15:13

Since we have been saved through the gospel—

*We must not insist on engaging in *optional* actions if doing so tempts a weaker brother to go against his conscience and thereby sin (14:1-15:13).

- ✓ Seek to please each other (15:1-3).
- ✓ Be likeminded (15:5-6).
- ✓ Accept each other without regard to ethnicity (15:7-13).

Romans Outline

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12:3-21	The gospel applied to the body of Christ & treatment of enemies
13:1-14	The gospel applied to citizenship
14:1-15:13	The gospel applied to matters of opinion
15:14-16:27	Personal remarks/greetings & closing admonitions

“All/Every”

**Both Jew
&
Gentile**

“Propitiation”

**Satisfying/averting
the wrath of God
by means of a
substitutionary gift.**

“Propitiation”

**The occurrence of sin
requires satisfaction.
The sacrifice of Jesus
satisfies that need.**

“Redeem”

**To rescue
or liberate
from bondage.**

“Ransom”

**The price given in
exchange for the
one to be redeemed.**

“Ransom”

Jesus came--

“to give His life a ransom for many”

Mark 10:45

“Who gave Himself a ransom for all”

1 Tim. 2:6

“that He might redeem us”

Titus 2:14

The Text of Romans

"For God has committed them all to disobedience,
that He might have mercy on all."

Romans 11:32

"Committed" or "shut up" (KJV/ASV) means reckoned or counted—a restatement of 3:9—"For we have previously charged both Jews and Gentiles that they are all under sin." Both Jew and Gentile are lost due to their sin. God offers mercy to both/all on the same terms.

Verse 32 brings Paul's elaboration upon the theme of the book to a close. The grand climax of this exposition follows in the next four verses.

The Text of Romans

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 'For who has known the mind of the Lord? Or who has become His counselor?' 'Or who has first given to Him and it shall be repaid to Him?' For of Him and through Him and to Him are all things, to whom be glory forever. Amen."

Romans 11:33-36

Paul refers specifically to the incredible, breathtaking outworking of His redemptive plan to bring Christ into the world to provide salvation for both Jew and Gentile on the same terms. His use of individuals and nations as well as circumstances in the complicated achievement of that plan is simply spectacular and mind-boggling. "Wisdom" and "knowledge" refer to the gospel. We would not fathom even that which we do know had God not chosen to reveal it to us (1 Cor. 2:9ff).

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Romans Outline

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12:1-15:13	Living the Gospel
12:1-2	The gospel must be applied to life

The Text of Romans



Why didn't Romans end at 11:36?
Because salvation from
sin should elicit a
righteous lifestyle!

The Text of Romans



"Believe"

**"For whoever shall keep
the whole law, and yet
stumble in one point,
he is guilty of all."**

James 2:10

"Believe"

**"For as many as are of the works
of the law are under the curse;
for it is written, 'Cursed is every-
one who does not continue in all
things which are written in the
book of the law, to do them.'"**

Galatians 3:10

"Believe"

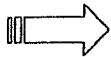
**Deuteronomy 27:26
Leviticus 18:5
Deuteronomy 21:23
Galatians 3:10-13**

"Believe"

**Paul's "works" refer to
acts of legal merit.
James' "works" refer to
acts of faith.**

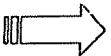
"Believe"

Paul



**Not by
"works alone"**

James



**Not by
"faith alone"**

The Text of Romans

**"For I am not ashamed of the
gospel of Christ, for it is the
power of God to salvation
for everyone who believes,
for the Jew first and also for
the Greek."**

Romans 1:16

The Text of Romans

"Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!"

Romans 11:12

Once the hindrance of the persecuting power of Judaism was eliminated, the spread of Christianity throughout the Gentile world literally exploded. After 70 A.D., the Jewish populace posed little threat to the church.

The Text of Romans

"For I speak to you Gentiles, inasmuch as I am an apostle to the Gentiles, I magnify my ministry, if by any means I may provoke to jealousy those who are my flesh and save some of them."

Romans 11:13-14

Romans was intended to expound how God can make all people righteous. Yet it was necessary for Paul to explain at length the role of the Jewish nation in that divine plan of salvation due to the central role that the Jews played. But he wanted his Gentile audience to know that he was not neglecting them by this prolonged explanation. But he hoped some of his fellow Jews might be stimulated to investigate Paul's involvement and attain salvation.

The Text of Romans

"For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?"

Romans 11:15

If the Jews' rejection of the gospel when it was first made available spurred the spread of the gospel to the Gentiles, think what could become of their acceptance of the gospel! They, too, would receive "life from the dead," i.e., forgiveness of sin through Christ. Both Jew and Gentile may have salvation on the same terms.

The Text of Romans

"For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches."

Romans 11:16

"Holy" means "separated" and can refer to either physical or spiritual separation. Here it means being physically set apart in accordance with Mosaic legislation. The firstfruits of the harvest were to be set aside for God (for the priests). That act made the rest of the harvest "holy," i.e., set apart for use by the entire nation. (Ex. 23:19; Lev. 23:9-14). Paul's point is that the first Jews to obey the gospel (Acts 2) were the firstfruits of the gospel harvest, making the rest of the Jews "holy"—that is, approved of God on the same terms.

The Text of Romans

"And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you boast, remember that you do not support the root, but the root supports you."

Romans 11:17-18

The branches that had been broken off were Jews who did not embrace the gospel. The wild olive tree branches that had been grafted in were the Gentiles who became Christians. The root is Abraham whom God singled out to commence the lineage and scheme by which Christ would come. He is the root of the entire tree in the same sense that he is "the father of all who believe" (4:10).

The Text of Romans

"You will say then, 'Branches were broken off that I might be grafted in.' Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either."

Romans 11:19-21

Again, both Jew and Gentile are accepted or rejected by God on the same basis—acceptance of the gospel plan of salvation. God shows no partiality. So neither Jew nor Gentile have any reason to boast or think himself superior to the other. This verse proves that a Christian can fall from grace.

The Text of Romans

“righteousness of God” =

**The plan of God by which
He makes people righteous,
i.e., the gospel.**

Romans 10:3; Phil. 3:9

The Text of Romans

“from faith to faith” =

**The plan by which God
makes people righteous
operates out of a *faith*
system or principle in
order to elicit faith.**

The Text of Romans

“from faith to faith” =

**God’s gospel is based upon
faith (not law alone) and is
calculated to produce faith
in those to whom it is
preached.**

The Text of Romans

“The just shall live by faith.”

Habakkuk 2:4

Galatians 3:11

Hebrews 10:38

The Text of Romans

“The just shall live by faith.”

“just” = the righteous person

“live” = function, survive

“faith” = obedient trust

Outline

1:1-15 Introduction

1:16-17 Thesis

1:18-3:20 The Great Need

The Text of Romans

"But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report?' So then faith comes by hearing, and hearing by the word of God. But I say, have they not heard? Yes indeed: 'Their sound has gone out to all the earth, and their words to the ends of the world.'"

Romans 10:16-18

Continuing the idea of personal responsibility versus ethnic heritage, Paul points out that the gospel had been made available to all. Yet most rejected the gospel—especially the Jews. The gospel has to be heard, believed and obeyed for the person to be made righteous. God has no other means of making people righteous. The Great Commission is to the entire world and went to the entire world (Col. 1:23).

The Text of Romans

"But I say, did Israel not know? First Moses says: 'I will provoke you to jealousy by those who are not a nation, I will anger you by a foolish nation.' But Isaiah is very bold and says: 'I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.' But to Israel he says: 'All day long I have stretched out My hands to a disobedient and contrary people.'"

Romans 10:19-21

Physical Jews of Paul's day had no excuse. The gospel went out to the whole world—to Jew and Gentile alike. Moses and Isaiah both predicted that the Jews would reject the gospel while many of the Gentiles would accept it. The Gentiles were so alienated from God that He had to pursue them by sending them the gospel. The Jews should have readily obeyed the gospel as the natural sequel to their relationship with God.

The Text of Romans

"I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

Romans 11:1

Paul are you saying that God has ended up rejecting the Jews? God extends salvation to everyone—Jew and Gentile. Paul is "exhibit A"! He was a Jew of Jews! But he was not saved by being a Jew, but by becoming a Christian. The physical nation of Israel was never automatically saved by mere virtue of their racial connection to Abraham. Salvation has always been an individual matter. It so happens that the bulk of the physical nation of Israel rejected the gospel and so as a nation was rejected by God.

The Text of Romans

"God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, 'Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life'? But what does the divine response say to him? 'I have reserved for Myself seven thousand men who have not bowed the knee to Baal.'"

Romans 11:2-4

Throughout the Mosaic dispensation, there was a remnant of Jews whom God "foreknew," i.e., recognized as acceptable. Elijah and the 7000 faithful Israelites of his day are proof that God never cast off the nation as a whole. There have always been some who were in a saved condition.

The Text of Romans

"Even so then, at this present time there is a remnant according to the election of grace. And if by grace, then it is no longer of works; otherwise grace is no longer grace."

Romans 11:5-6

"at the present time" = under the gospel dispensation
 "the election of grace" = the gospel
 Though Jews are not saved on the basis of their ethnicity and though the Mosaic system of salvation is rejected (i.e., no longer in effect), individual Jews could still be saved by obeying the gospel of Christ.
 "by grace" = by the gospel system of grace
 "works" = salvation based on racial identity
 The gospel of grace enables a person to be justified from violations of law. A works/strictly legal system cannot justify those who violate it.

The Text of Romans

"What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were hardened. Just as it is written: 'God has given them a spirit of stupor, eyes that they should not see and ears that they should not hear, to this very day.'"

Romans 11:7-8

The Jews sought to be acceptable to God on the basis of a purely legal approach in conjunction with their racial identity. Did they achieve their objective of being saved on the basis of their obedience to law and their racial connection to Abraham? No. But a few of the Jews—the remnant—obtained it through Christ. Paul calls them the "elect." The rest of the Jews of Jesus' and Paul's day remained obstinate, hardened in unbelief and rejection of the gospel plan. The quotation is a paraphrase of Isaiah 29:10 and Deuteronomy 29:4.

The Text of Romans

The Jews' own Scriptures established their condemnation as sinners (3:10-18)—

☞ Psalm 5:9; 10:7; 14:1-3;
36:1; 140:3;

☞ Isaiah 59:7-8

The Text of Romans

"Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God."

Romans 3:19

Both Jew and Gentile stand condemned!

The Text of Romans

"Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin."

Romans 3:20

All law can do is tell you what sin is and then condemn you if you violate it. Law has no power to forgive or rectify sin.

Outline

1:1-15	Introduction
1:16-17	Thesis
1:18-3:20	The Great Need
1:18-32	Gentile sin
2:1-3:20	Jewish sin
3:21-5:21	The Solution

The Text of Romans

"But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God which is through faith in Jesus Christ to all and on all who believe."

Romans 3:21-22

"now" = the gospel dispensation

"the righteousness of God" = the gospel

"apart from law" = in addition to

"all who believe" = individually despite ethnicity

The Text of Romans

Romans 3:21-22 ties back to the thesis stated in 1:16-17. Since both Jew and Gentile have sinned, both are in need of the justification that is available only through the gospel of Christ for all who respond with obedient faith.

The Text of Romans

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved."

Romans 10:1

As in 9:3, Paul again expresses his personal concern for the salvation of his fellow Jews. Though doomed, they could still be saved individually the way anyone can be saved—through Christ and the gospel.

The Text of Romans

"For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

Romans 10:2-3

The average Jew possessed a great deal of religious fervor. But they stubbornly approached Judaism according to their own preconceived ideas. They failed to recognize that the law itself predicted the coming of Jesus. In their zeal, they killed Him! They were ignorant of God's plan for making people righteous. They refused to submit to Christ.

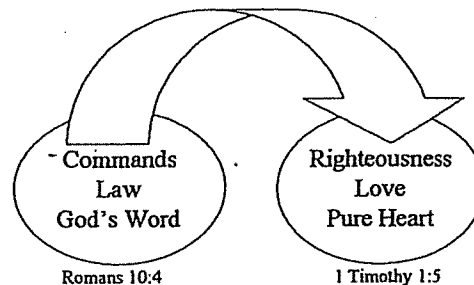
The Text of Romans

"For Christ is the end of the law for righteousness to everyone who believes."

Romans 10:4

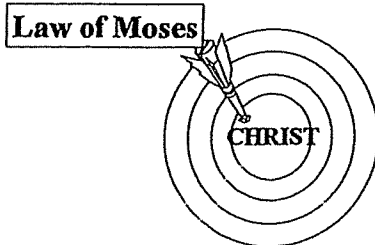
Paul was not referring to the termination of the old law. He was reiterating the fact that the intent of the law was to show people how to be righteous. But they violated it. Thus the intent of the law was not achieved. The law could not reverse the lawbreaker's condition and make him righteous. But Christ (the plan He implemented) is the "end" (*telos*), i.e., goal, aim, purpose of the law. "Everyone who believes" = those who demonstrate obedient faith (1:5) in their reception of the gospel.

The Text of Romans



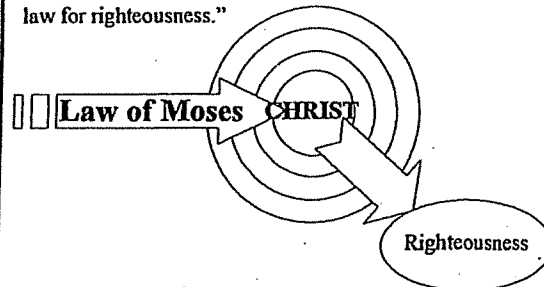
The Text of Romans

"For Christ is the end of the law."



The Text of Romans

"For Christ is the end of the law for righteousness."



The Text of Romans

Romans 3:29-30—

The Gentile (with his Patriarchal system) and the Jew (with his Mosaic system) were in the same predicament: neither one lived up to the legalities given to them. So both were in need of the same solution: justification by means of an obedient faith on the basis of Christ's sacrifice.

The Text of Romans

"Do we then make void the law through faith? Certainly not! On the contrary, we establish the law."

Romans 3:31

The article is not in the original. Law is not eliminated under a system of faith. We must still be submissive to God's legal stipulations. We "establish" law in the sense that we acknowledge its binding force when we submit to Jesus in order to receive forgiveness for violating it.

The Text of Romans

"Do we then make void the law through faith? Certainly not! On the contrary, we establish the law."

Romans 3:31

This verse forever proves that law is still a central feature of God's relationship with people. Law has not been eliminated! People today are just as obligated to obey God's laws as they've ever been.

Outline

1:1-15 Introduction

1:16-17 Thesis

1:18-3:20 The Great Need

1:18-32 Gentile sin

2:1-3:20 Jewish sin

3:21-5:21 The Solution

3:21-31 Stated Succinctly

4:1-25 Illustrated in Abraham

The Text of Romans

"What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something of which to boast, but not before God. For what does the Scripture say? 'Abraham believed God, and it was accounted to him for righteousness.'"

Romans 4:1-3

The Text of Romans

Many of the Christian Jews of the first century church were infected with the notion that for Gentiles to become Christians, they must first submit to Judaism. Romans, Galatians and Hebrews all address this widespread confusion from different angles. To underscore that both Jew and Gentile have all they need in Christ and the gospel, Paul points out that Abraham was born and raised in a pagan culture. His fleshly connections could not secure his salvation.

The Text of Romans

"What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction."

Romans 9:22

God must show His wrath against sin and punish sin by His power (1:18). But He is longsuffering because He does not want anyone to perish. Look how long He put up with Pharaoh's stubborn resistance! Look how He tolerated Noah's generation (120 years?) and the Israelites throughout their history. They were "prepared for destruction" in the sense that they were determined to be so and did everything possible to achieve it. Notice two passages—

The Text of Romans

"What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction."

Romans 9:22

Romans 2:4-6—

"Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who will render to each one according to his deeds."

The Text of Romans

"What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction."

Romans 9:22

2 Peter 3:14-16—

"Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and account that the longsuffering of our Lord is salvation."

The Text of Romans

"and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?"

Romans 9:23-24

The nation of Israel had a long history of preparing itself for destruction—which finally came in 70 A.D. In the meantime, God endured them with much longsuffering. Why?? "That He might make known the riches of His glory"! He was working out His scheme of redemption. He put up with the unbelieving Jews—allowed them to continue on—until He could bring Christ and then continued to put up with them until He could get the gospel to the Gentiles.

The Text of Romans

"and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?"

Romans 9:23-24

Remember the church of Christ was launched in 30 A.D. in the city of Jerusalem, the heart of Israel, and consisted only of Jews for several years. God could not instigate due punishment upon the Jewish nation at that point without endangering the infant church of Christ. He waited until the gospel went forth from Jerusalem to "the end of the earth" (Acts 1:8) and incorporated the Gentiles. Gentile churches of Christ needed to be established. Hence the delay from 30-70.

The Text of Romans

"As He says also in Hosea: 'I will call them My people, who were not My people, And her beloved, who was not beloved.' And it shall come to pass in the place where it was said to them, 'You are not My people,' There they will be called sons of the living God."

Romans 9:25-26

Even the Jewish Scriptures supported Paul's claim that it was God's intention all along to include the Gentiles in the gospel. True, God made special use of the Jews to carry out His plan to bring Christ to the world. But it has always been God's plan to make salvation available to everyone who chose to comply with God's will.

The Text of Romans

This passage does not teach that there is nothing you can do to be saved. It teaches that there is nothing you can do to atone for your own sin. Abraham was living in a pagan culture surrounded by idolatry. There was nothing he could do to achieve his own forgiveness. But that did not mean there was nothing he could do! He had to listen to God's instructions and obey!

The Text of Romans

The hearing and believing that Abraham did (i.e., obeying God's instructions to leave his country) was the obedient trust that was necessary for God to be able to count him righteous.

The Text of Romans

"By faith Abraham obeyed when he was called to go out to the place which he would afterward receive as an inheritance. And he went out, not knowing where he was going."

Hebrews 11:8

The Text of Romans

Abraham's obedience required human effort! He had to load up his family and belongings and travel many miles under harsh traveling conditions.

That's work!

The Text of Romans

If salvation does not involve any work, then faith is excluded! Faith itself is a "work" (John 6:29). Faith is "work" that God requires every human being to perform.

The Text of Romans

**"who will render to each one according to his deeds: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality" (2:6-7). "you obeyed from the heart" (6:17).
*Human effort is required!***

The Text of Romans

"What shall we say then? Is there unrighteousness with God? Certainly not!"

Romans 9:14

God was not unjust when He made the selections He made to carry out His plans to bring Christ. The Jew would tend to feel that since God chose Abraham, Isaac and Jacob to work through, every physical descendant should be acceptable to God. But when it comes to personal salvation, everyone is treated impartially.

The Text of Romans

"For He says to Moses, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.'"

Romans 9:15

God said those words to Moses in Exodus 33:19 to encourage him not to give up on his leadership role. God had brought the nation out of Egypt despite Pharaoh's opposition. No one can keep God from doing what He deemed necessary to achieve His redemptive plans. God showed the Israelites great compassion and mercy in His physical treatment of them through the centuries. He shows spiritual compassion to *everyone* on the same gospel terms.

The Text of Romans

"So then it is not of him who wills, nor of him who runs, but of God who shows mercy."

Romans 9:16

The Jews were constantly in a tither ("willing" and "running") asserting their favored status to the exclusion of Gentiles. But God never intended to show gospel mercy on the basis of ethnic status. He singled out Abraham in order to bring Christ in order to bless the entire human race. The Jewish nation misinterpreted the incidental racial aspect of God's dealings through them. To bring Christ, God had to make choices of people to use. But His choices had nothing to do with their own personal salvation.

The Text of Romans

"For the Scripture says to Pharaoh, 'Even for this same purpose I have raised you up, that I might show My power in you, and that My name might be declared in all the earth.'"

Romans 9:17

A good illustration of how God works in this regard is Pharaoh. God purposed to show mercy to Israel that they might leave Egypt, go to the Promised Land and further God's plan to bring Christ into the world. God sent Moses to present God's words to Pharaoh. Those demands only served to "stir up" (raise) Pharaoh. On his own volition, Pharaoh opposed God's plan. His defiance created conditions under which God's name was publicized to the world—Exodus 9:16.

The Text of Romans

"Therefore He has mercy on whom He wills, and whom He wills He hardens."

Romans 9:18

God gave Pharaoh opportunity after opportunity to change his mind—10 separate plagues and several visits by Moses who articulated God's word to him. But this prolonged engagement (the long suffering of God) only served to give Pharaoh more opportunities to be hardened in his rebellion. Because God is the initiator and instigator, it may properly be said that He does the hardening. God confronts all of us through circumstances and His word. But we are responsible for our reaction. Cf., 1 Peter 3:19; Eph. 2:17.

The Text of Romans

"You will say to me then, 'Why does He still find fault? For who has resisted His will?'"

Romans 9:19

Again, a Jew would quibble that if God showed mercy to the Israelites by allowing them to escape Egyptian slavery, and God destroyed Pharaoh for resisting His will, why then does God find fault with the Jews of Paul's day? Why does God find fault with anyone whose heart is hardened by God's demands?

The Text of Romans

**“This blessing” = being forgiven of sin
and thus counted righteous**

“circumcision” = Jews

“uncircumcision” = Gentiles

“faith” = Abraham’s obedient trust

Abraham was accounted righteous
based on his faith--not his ethnicity.

The Text of Romans

Abraham’s obedient faith
allowed God to consider him
righteous (Gen. 15:6) before his
circumcision (Gen. 17:23-24).

The Text of Romans

**“And he received the sign of circumcision,
a seal of the righteousness of the faith
which he had while still uncircumcised,
that he might be the father of all those
who believe, though they are uncircum-
cised, that righteousness might be
imputed to them also.”**

Romans 4:11

The Text of Romans

**“and the father of circumcision to those
who not only are of the circumcision,
but who also walk in the steps of the
faith which our father Abraham had
while still uncircumcised.”**

Romans 4:12

The Text of Romans

Circumcision did not bring a person
into the covenant that God made with
Abraham and his descendants. A Jew
was in the covenant the moment he
was born to his Jewish parents. Post-
birth circumcision for males was a
symbol/sign that they were members
in that covenant arrangement.

The Text of Romans

But for Abraham personally, circumcision
was more than a mere sign that God had
made a covenant with him. It was also
God’s stamp of approval on Abraham’s
faith. It served as a “seal”—an affirmation
that God counted him righteous on the
basis of his pre-circumcision faith.

Romans Outline

1:1-15	Introduction
1:16-17	Thesis
1:18-3:20	The Great Need
1:18-32	Gentile sin
2:1-3:20	Jewish sin
3:21-5:21	The Solution
3:21-31	Stated Succinctly
4:1-25	Illustrated in Abraham
5:1-21	Benefit and Extent
6:1-8:39	Sin Since the Gospel
6:1-23	Continuing in Sin
7:1-25	Freedom From Law Alone
8:1-39	Spiritual Life Under the Gospel
9:1-11:36	But What About the Jews?

Romans 9-11 But What About the Jews?

Why have they largely rejected Christ?
Is God at fault for their rejection?
What is their current spiritual condition?
How do they fit into God's gospel system?
Has God rejected the Jews?
Will the Jews be saved?

The Text of Romans

"I tell the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Romans 9:1-3

Paul possessed great sorrow that his fellow Jews had rejected Christ and the gospel in mass. He would have been willing (though not possible) to be condemned himself if it would enable them to be saved.

The Text of Romans

"who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen."

Romans 9:4-5

"Israelites" =	descended from Israel/Jacob
"adoption" =	Abraham's lineage singled out from all others
"glory" =	God's presence (Shekinah—M.H.P.)—Ex. 16:10
"covenants" =	Abrahamic, Davidic, etc.
"giving/law" =	Mosaic
"service" =	tabernacle/temple service
"promises" =	Abrahamic
"fathers" =	Abraham, Isaac, Jacob

The Text of Romans

"who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen."

Romans 9:4-5

The greatest glory and distinction of the Jewish nation was the fact that the Christ descended physically from the Abrahamic seedline. Yet it was the Jews who killed Him!

Notice that Christ is "over all"—reigning as king *now*!

The Text of Romans

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.'"

Romans 9:6-7

Even though the bulk of the Jewish nation rejected Christ and the gospel, God's word concerning Abraham was still fulfilled. They are not all spiritual Israel who are of physical Israel. Paul here states unequivocally that the original promise to Abraham to bless the world was fulfilled in Christ, the gospel and the church of Christ—not in the fleshly/physical nation of Israel. To be physically descended from Abraham does not make one a child of Abraham! "And do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones" (Matt. 3:9).

The Text of Romans

The article is not in the original.
The promise made to Abraham
and his spiritual descendants (to
be made righteous through Christ)
did not come about "through law,"
i.e., by people keeping the law.
They violated it! Neither Abraham
nor anyone else has kept the law.

The Text of Romans

So it is through "the righteousness
of faith," i.e., the gospel--the system
by which God makes people righteous
when they show an obedient faith to
His system.

The Text of Romans

Verse 14--

"*those of the law*" = Jews who
thought they were righteous
by their attachment to law

"*faith*" = the gospel system

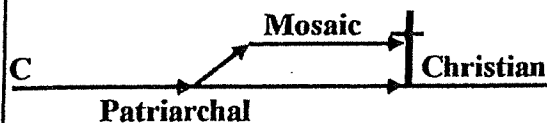
"*promise*" = Christ's death
(Gen. 22:18; Gal. 2:16)

The Text of Romans

If being made righteous was to be achieved
by being a Jew (a *physical* descendant of
Abraham) who kept the law perfectly, then
the gospel system and the promise to bring
Christ into the world to atone for sin would
be of no effect. No one kept the law. So
everyone would be condemned (receive
wrath) by the very law which they violated.

The Text of Romans

All people everywhere throughout history
have been under law:



All people are transgressors of law.

The Text of Romans

"Therefore it is of faith that it might be
according to grace, so that the promise
might be sure to all the seed, not only
to those who are of the law, but also to
those who are of the faith of Abraham,
who is the father of us all."

Romans 4:16

The Text of Romans

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."

Romans 8:29-30

In two verses, Paul scopes the entire scheme of gospel redemption—past, present, and future—to show how God works all things together for good to those who receive the gospel call as God intended. He compresses the entire process—which began in eternity and will culminate in eternity—and speaks of it as if it has been fulfilled.

The Text of Romans

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."

Romans 8:29-30

God knew which persons would show a submissive spirit. Such people are predestined to be conformed to Christ. In the words of Jesus: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). "Blessed are those who hunger and thirst for righteousness, for they shall be filled" (Matt. 5:6).

The Text of Romans

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."

Romans 8:29-30

Only those who show this submissive, penitent spirit become a part of "*the called*"—those who answer the gospel invitation. Those who obey the gospel are then *justified*—forgiven and made righteous. Only these will one day in eternity be *glorified*.

The Text of Romans

"What then shall we say to these things? If God be for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Romans 8:31-32

"These things" and "all things" refers to the same "things" as in verse 28—i.e., the things that God gives to those who obey the gospel. If God is on your side giving you the things necessary for salvation, what's it matter who opposes you? If God gave us the most costliest give imaginable to save us, He will certainly not withhold lesser things.

The Text of Romans

"Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us."

Romans 8:33-34

If we have obeyed the gospel, we have become one of the elect, i.e., chosen ones. As such, we have been justified—made not guilty. So no one can bring against us a charge of guilt. Christ certainly won't do it—He died for us so God could justify us! And He continues to make intercession for us. So who will be condemned? Only those who do not obey the gospel to be justified.

The Text of Romans

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: 'For Your sake we are killed all day long; we are accounted as sheep for the slaughter.'"

Romans 8:35-36

"Love of Christ" = the love we are to have for Christ. Suffering that we experience would not cause Christ to stop loving us. But suffering that we experience may cause us to stop loving Him. After all (Ps. 44:22), God's people are often subjected to suffering because of their attempt to be faithful to Him. We can leave our "first love" (Rev. 2:4) or let it "grow cold" (Mt. 24:12).

The Text of Romans

Sequence of Events in Abraham's Faith

AGE	EVENT IN GENESIS
-75	Will make you a nation (12:2)
75+	Tho't. Eliezer was heir (15:2) "your own body" (15:4)
86	Ishmael born (16:16)
99	Tho't. Ishmael was heir (17:18) "Sarah will bear" (17:19,21)
100	Isaac born (Gen. 21:5)

The Text of Romans

Romans 4:19-22

Once Abraham understood that God was going to give him a son through Sarah, he took God at His word and fully believed that God would do so.

The Text of Romans

- Abraham's Faith Said To Be
Accounted For Righteousness
At Least Four Times In 50 Years
1. -75 yrs. old (Gen. 12:1-3; Acts 7:2; Heb. 11:8)
 2. 75+ yrs. old (Gen. 15:6)
 3. 99 yrs. old (Gen. 17; Rom. 4:22)
 4. 100+ yrs. Old (Gen. 22; James 2:23)

The Text of Romans

Romans 4:23-25

Abraham's obedient faith is recorded in Scripture that we might know that we, too, can be saved by faith even though we have sinned. But salvation by faith means obeying Jesus whose death/resurrection justifies.

Summary

The gospel is God's powerful means of saving sinners from the wrath that is due those who violate law. Both Jew and Gentile have violated law and so were unable to be saved though law. Salvation by gospel righteousness is in addition to law, allowing a person to be declared righteous by having sins forgiven--which means it is by grace. Neither Jew nor Gentile need keep the law of Moses since Abraham was saved by faith without the law.

The Text of Romans

"Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live."

Romans 8:12-13

We do not owe it to our fleshly bodies to indulge fleshly appetites. Rather, we owe it to our spirits to cultivate our spiritual appetites and keep our spirits pure so that our spirits can regulate our bodies properly. Our spirits will last forever; our bodies won't. Spiritual life and death are at stake.

The Text of Romans

"For as many as are led by the Spirit of God, these are sons of God."

Romans 8:14

In context, being led by the Spirit of God has to refer to one's submission to the power of the gospel. The Holy Spirit disseminated the gospel to the human race. When we submit ourselves to the precepts of the gospel, we are children of God.

The Text of Romans

"For you did not receive the spirit of bondage again to fear, but you received the spirit of adoption by whom we cry out, 'Abba, Father.'"

Romans 8:15

"spirit" = disposition/attitude
"bondage" = enslaved to sin
"again" = as under law alone
"adoption" = sonship

Christians have escaped enslavement to sin (under a strictly legal system) to become children of God who approach their Father in trusting obedience.

The Text of Romans

"The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint-heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."

Romans 8:16-17

"Our spirit" = disposition/attitude as in vs. 15. The Holy Spirit has provided us with the gospel which assures us that when we have an attitude of obedient submission to that gospel, we are children of God—justified. If children, then we will inherit the reward. But notice the "if."

The Text of Romans

"For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Romans 8:18

No matter what we may have to endure on account of our having embraced the gospel of Christ will be worth the wait. We will be prepared and fit for the glory of eternity. (cf., 2 Cor. 4:17; 2 Tim. 2:12)

The Text of Romans

Organizational Observation

Verse 18 functions as the climax of the central theme that the gospel is God's power to save.

Verses 19-30 extol the ultimate outcome for those who obey the gospel.

Verses 31-39 assert that no force anywhere has the power to divert a Christian from his love for God, Christ and the gospel.

Chapters 9-11 will then focus upon the Jewish predicament as it relates to the gospel.

The Text of Romans

Look again at verse 13—

“until law” = to the extent that law
(No article)
was present

Since sin is not imputed where no law exists, law has been in the world from the beginning and the violation of law (i.e., sin) has been here too.

The Text of Romans

“Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of one Man, Jesus Christ, abounded to many.”

Romans 5:14-15

The Text of Romans

You and I are sinners, but not due to Adam’s sin. We have not sinned the same sin that Adam sinned. Christ’s work at the cross is more than able to counteract the effects of the introduction of sin into the world by Adam *and* all sin since.

The Text of Romans

“And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.”

Romans 5:16

The one sin of eating the fruit resulted in Adam and Eve’s expulsion from the garden. But Jesus’ gift of justification allows us to be forgiven of our many sins.

The Text of Romans

“For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace & of the gift of righteousness will reign in life through the One, Jesus Christ.”

Romans 5:17

Adam & Eve’s sin introduced spiritual death into the world. It commenced to reign. Jesus introduced righteousness into the world by the gospel. Those who obey the gospel receive grace and forgiveness.

The Text of Romans

“For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace & of the gift of righteousness will reign in life through the One, Jesus Christ.”

Romans 5:17

Are we automatically spiritually depraved because of Adam’s sin? No more than we are automatically spiritually alive because of Christ’s death. Both spiritual death and life are *conditional*—our *choice*!

The Text of Romans

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh."

Romans 8:3

The law is not weak in and of itself. Law cannot rectify sin. But it was not designed to do so. It is human failure to live up to the demands of law that spotlights law's inability to forgive. Only in that sense is law "weak through the flesh."

The Text of Romans

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh."

Romans 8:3

"Sinful flesh" cannot mean that our flesh is inherently sinful. Our fleshly bodies and appetites are the tools (instruments—6:13) through which our minds can carry out sinful desires. So "sinful flesh" means that our fleshly desires frequently lead to sin.

The Text of Romans

"that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the spirit."

Romans 8:4

What has always been the ultimate intent of law? Perfect compliance. If we never disobeyed, we would not need forgiveness. Once we disobey, the righteous requirement of the law cannot be fulfilled in us. But the design of the gospel is we can be treated just as if we hadn't sinned. The very thing the law required is achieved in those who obey the gospel! We can be made legally righteous by submitting to the gospel! That fulfills the law's intent.

The Text of Romans

"that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the spirit."

Romans 8:4

"Walk according to the flesh" = using your flesh to sin.
"Walk according to the spirit" = using your spirit (under the guidance of the gospel) to control your flesh and bring it under service to Christ/the gospel.

The Text of Romans

"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the spirit, the things of the spirit."

Romans 8:5

"mind the things of the flesh" = devoting one's energies to fleshly, worldly considerations.

"mind the things of the spirit" = give attention to your spirit in serving God and preparing your spirit for the life to come. Col. 3:1—"Set your mind on things above, not on things on the earth."
Matt. 6:33—"Seek first the kingdom of God..."

The Text of Romans

"For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can it be."

Romans 8:6-7

Those who devote their lives to satisfying their fleshly appetites in sinful ways are spiritually dead. Those who give attention to the needs of one's spirit have spiritual life and peace. While devoted to gratifying the flesh one is not under submission to God's laws.

Outline

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1:16-17	Thesis
1:18-3:20	The Great Need
1:18-32	Gentile sin
2:1-3:20	Jewish sin
3:21-5:21	The Solution
3:21-31	Stated Succinctly
4:1-25	Illustrated in Abraham
5:1-21	Benefit and Extent
6:1-8:39	Sin Since the Gospel

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5:1-21	Benefit and Extent
6:1-8:39	Sin Since the Gospel
6:1-23	Continuing in Sin

The Text of Romans

"What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?"

Romans 6:1-2

If grace through the gospel is more than capable of counteracting sin in our lives (5:21), why can't we indulge in sin and let gospel grace flourish? Because when we became Christians, we died to sin (Gal. 2:20). We should no more continue a sinful lifestyle than a physically deceased person could continue living.

The Text of Romans

The rest of chapter six is self-explanatory. Paul presses the point that since the gospel frees us from the guilt of sin so thoroughly, we simply must effect a lifestyle change. We ought to refrain from sin to the best of our ability and focus now upon obedience—slavery to God—in anticipation of eternal life with Him. If we continue to pursue sin, we will be paid sin's wages—death.

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6:1-23	Continuing in Sin
7:1-25	Freedom From Law Alone

The Text of Romans

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if her husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress," though she has married another man." Romans 7:1-3

Verses 1-3 give an illustration from the marriage relationship. He is comparing one feature of the marriage arrangement to the connection between a Christian and law. "I speak to those who know law" means those who grasp the intent/extent of law. Law only applies to living people—not deceased people.

The Text of Romans

**"I thank God—through Jesus Christ our Lord!
So then, with the mind I myself serve the law
of God, but with the flesh the law of sin."
Romans 7:25**

The answer is Christ! The solution to achieving deliverance from sin is the *good news* that Jesus provides atonement for our sin! Here is a restatement of the book's thesis in 1:16.

The Text of Romans

**"I thank God—through Jesus Christ our Lord!
So then, with the mind I myself serve the law
of God, but with the flesh the law of sin."
Romans 7:25**

This verse is not speaking of the war within the Christian between his spirit and his flesh. One cannot serve God with his mind while serving sin with the body. "No one can serve two masters" (Matt. 6:24). He means that while a nonChristian, a person is enslaved to sin and uses his flesh to accommodate sin's rule. But when he hears and obeys the gospel (which is addressed to the mind), he brings his flesh under submission to the law of God. A Christian's *mind* dominates his *flesh*. It is reversed for the nonChristian. His *flesh* dominates his *mind*. Remember 6:16.

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8:1-39	Spiritual Life Under the Gospel

The Text of Romans

"But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead."

Romans 7:8

God's commandments do not generate evil desire. Our desires turn evil when they go against God's commands. "Apart from the law sin was dead" is a repeat of 4:15—"where there is no law, there is no transgression."

The Text of Romans

"I was alive once without the law, but when the commandment came, sin revived and I died."

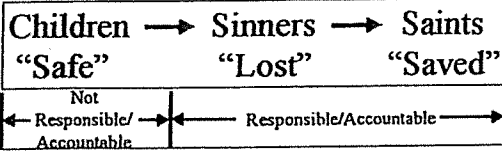
Romans 7:9

"Alive" = spiritually alive (not dead in sin)
 "Without the law" = pre-adult, pre-accountability
 "When the commandment came" = when we began to realize personal responsibility to God
 "Sin revived" = came to life, burst forth in my life
 "I died" = spiritual death

The Text of Romans

"I was alive once without the law, but when the commandment came, sin revived and I died."

Romans 7:9



The Text of Romans

"And the commandment, which was to bring life, I found to bring death."

Romans 7:10

God's commandments are intended to guide us in the pathway of life (e.g., Deut. 30:15). But if we disobey God's commandments, spiritual death is pronounced upon us by the very law we violated. In the words of 6:16—"sin to death" vs. "obedience to righteousness"

The Text of Romans

"And the commandment, which was to bring life, I found to bring death."

Romans 7:10

Many things that have been given by God in the physical realm for our good can end up being to our detriment. Water is needed to sustain life, but it can drown you. The sun is necessary for life, but it can burn you. We have to have oxygen to breathe, but too much oxygen in the blood will kill you.

The Text of Romans

"For sin, taking occasion by the commandment, deceived me, and by it killed me."

Romans 7:11

Satan took God's command ("Don't eat the fruit") and used the circumstance posed by that command to deceive Eve and to kill her spiritually. We're all in the same predicament.

The Text of Romans

"Therefore the law is holy, and the commandment holy and just and good."

Romans 7:12

We had to be delivered from the law (i.e., shifted out from under a strictly legal system that can only condemn). Does that make the law sin (vs. 7)? No! The law was designed by God to promote holiness, justice and good!

The Text of Romans

"Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful."

Romans 7:13

God's commandments do not bring death. Sin brings death. Our violation of the law brings death. In that sense, sin brings death through the commandment. Only God's commands can expose the true extent of the destructiveness of sin.

The Text of Romans

"For we know that the law is spiritual, but I am carnal, sold under sin."

Romans 7:14

Here begins a section that has been greatly misunderstood. Two errors are advocated:

1. Paul was rejecting law-keeping as part of the plan of salvation.
2. Paul's use of the first person singular means that he was referring to his own life as a Christian.

The Text of Romans

"For we know that the law is spiritual, but I am carnal, sold under sin."

Romans 7:14

"The law is spiritual" = addressed to the human spirit/mind
Deut. 6:5-6—"You shall love the Lord your God with all your heart, soul, and might. These words... shall be in your heart."

"I am carnal, sold under sin" = pre-Christian life enslaved to sin; Paul used himself before he became a Christian as a type of all people.

The Text of Romans

"For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do." Romans 7:15

The sinner is aware of his evil action, but he does not grasp the nature and consequence of sin. When Jesus prayed from the cross, "They know not what they do," He meant that they did not fathom the *true significance* of their actions—"for had they known, they would not have crucified the Lord of glory" (1 Cor. 2:8). Sinners can even hate their own actions because of the grief that results in their life. But without Christ and the gospel, the sinner is held captive under the reign of sin.

The Text of Romans

"If, then, I do what I will not to do, I agree with the law that it is good."

Romans 7:16

Even the worst of sinners understands and acknowledges that there is a standard—law—that distinguishes between right and wrong, good and bad. But without the gospel system by which he can be forgiven, he is unable to translate his better judgment into reality.

The Text of Romans

"But now, it is no longer I who do it, but sin that dwells in me."

Romans 7:17

Again, Paul has to be referring to his pre-Christian condition. Sin may enter into the life of the Christian, but it cannot be said to "dwell" (live, reside) in him.

Does Paul mean that sinners are not responsible for their sin? He's using a figure of speech. Insert "only" after "I" (e.g., John 12:44; 1 John 3:18). He means not only is the non-Christian guilty of sin by choice, but the sinner also is under the reign of sin and powerless to free himself.

The Text of Romans

"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find."

Romans 7:18

Our physical bodies—with their hormones, appetites, desires and passions—are morally neutral. When the mind decides to gratify fleshly appetites in ways disapproved by God, sin results. We may *will/intend* to comply with law completely, but under law alone with no gospel, sin cannot be detached so that we can give ourselves to living a pure life.

The Text of Romans

"For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me."

Romans 7:19-20

These two verses repeat the thought of verses 15 and 17. Again—the alien sinner is helpless and hellbound without Christ and the gospel. The inner man—our spirits—are in a life/death struggle with our fleshly passions and cannot overcome without the gospel and its saving power.

The Text of Romans

"I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man."

Romans 7:21-22

The NKJV is obscure in its rendering. Paul is saying that inwardly the sinner endorses the law of God. But without the gospel of Christ, he is helpless to overcome the rule of sin. The "inward man" is the mind and will. Even the most abject criminal (unless *totally* scared—1 Tim. 4:2) possesses some sense of what is right/good and has good within him.

The Text of Romans

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Romans 7:23

"members" = our fleshly bodies
 "another law" = the rule of sin
 "law of my mind" = God's law which He addresses to our minds that we may control our bodies
 The nonChristian cannot win the war between his mind and his fleshly passions without the gospel of Christ. He is "sold under sin" (7:14)—a "slave of sin" (6:17).

The Text of Romans

"O wretched man that I am! Who will deliver me from this body of death?"

Romans 7:24

Here is the mournful, desperate cry of the nonChristian who is dead in sin, spiritually deceased, unable to revive himself though he even desires to do so. He has no way of escape on his own! Here is the condition of every accountable human being who has ever lived. The answer? Verses 25 and 8:1.

The Text of Romans

"Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if her husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man." Romans 7:1-3

"know the law" (vs. 1) = law in general
 "the law" (vs. 1) = law of Moses (but all other law, too)
 "law" (vs. 2-3) = marriage law

The Text of Romans

"Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another, even to Him who was raised from the dead, that we should bear fruit to God."

Romans 7:4

Verse 4 provides the application of the illustration. The death of Christ's body on the cross terminated the applicability of the law of Moses. Note this point in Ephesians 2:14-16 and Colossians 2:14. Now the Jew was free to be married to Christ by obeying the gospel. He then could bear fruit by his service to God as a Christian.

The Text of Romans

"For when we were in the flesh, the passions of sins which were aroused by the law were at work in our members to bear fruit to death."

Romans 7:5

"When we were in the flesh" = Jews under the law of Moses. The old covenant was a "flesh" covenant, i.e., addressed to *fleshly* descendants of Abraham and sealed by a surgery of the *flesh*—circumcision.

Our passions are not sinful. But we can use our fleshly passions to lead us into sin—"through/aroused by the law," i.e., through our violation of law. Then spiritual death results.

The Text of Romans

"But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter."

Romans 7:6

"Delivered from the law" = elimination of law of Moses
 "Newness of the Spirit" = the new life in Christ (6:4)
 "Oldness of the letter" = the old law of Moses

The Text of Romans

OBSERVATION

7:1-4 ⇒ Paul used 2nd person plural—"you"
 7:4-7 ⇒ Paul used 1st person plural—"we/our"
 7:7-25 ⇒ Paul used 1st person singular—"I/me"

His use of the first person in vs. 7-25 is generic and intended to apply to everyone.

The Text of Romans

"What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'"

Romans 7:7

Law is not sin! Law is not bad! Law is not the culprit! Human disobedience is! Law defines and condemns sin. We would not know sin to be sin if God did not inform us to that fact via His law. Both the Old Law and the gospel identify and condemn sin.

Outline

1:1-15	Introduction
1:16-17	Thesis
1:18-3:20	The Great Need
1:18-32	Gentile sin
2:1-3:20	Jewish sin
3:21-5:21	The Solution
3:21-31	Stated Succinctly
4:1-25	Illustrated in Abraham
5:1-21	Benefit and Extent
6:1-8:39	Sin Since the Gospel
6:1-23	Continuing in Sin
7:1-25	Freedom From Law Alone
8:1-39	Spiritual Life Under the Gospel

Contextual Structure

7:7-25

Law alone did not enable people to escape spiritual death and achieve the higher spiritual life

VS.

8:1-11

The gospel provides just what the law lacked. Through Christ and the gospel, people can attain to righteousness and be devoted to spirituality.

The Text of Romans

"There is therefore now no condemnation to those who are in Christ Jesus."

Romans 8:1

7:24—Who can deliver us from the spiritual death struggle depicted in chapter 7 wherein we stand helplessly condemned?

7:25—God through Christ (i.e., the gospel)!

8:1—"Now" = The Christian/gospel era. Under a strictly legal system, everyone stood condemned. But now through Christ and the gospel, those who obey the gospel are able to escape condemnation.

The Text of Romans

"There is therefore now no condemnation to those who are in Christ Jesus."

Romans 8:1

This verse says nothing of the *future* spiritual condition of the Christian. The verse merely affirms that the nonChristian may escape condemnation by embracing the gospel and becoming a Christian.

The Text of Romans

"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

Romans 8:2

"Spirit of life" = the Holy Spirit (John 6:63)

"law of the Spirit" = the gospel

"law of sin and death" = the working of sin in our lives that brings spiritual death (7:23).

This verse is simply a restatement of the thesis in 1:16.

The Text of Romans

"For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh."

Romans 8:3

The law was unable to save people from sin. God achieved this objective by sending His Son to the planet in the form of human flesh to offer Himself as atonement for sin. Jesus' atoning work, by which He condemned sin, occurred while He was in the flesh.

The Text of Romans

"Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.

Romans 5:18

Verses 13-17 are parenthetical. Verse 18 connects back to verse 12. Just as the universal condemnation upon all started with one man, so universal release from sin/condemnation is available through one Man.

The Text of Romans

"For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

Romans 5:19

You and I are not sinners due to what Adam did. But when he introduced sin into the universe, all people since Adam have been made subject to an environment in which temptation to sin prevails. We bear the *consequences* of Adam's sin—not the guilt. We exercise free choice—for sin or salvation.

The Text of Romans

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through the righteousness to eternal life through Jesus Christ our Lord."

Romans 5:20-21

All laws given by God prior to the cross, though good and necessary, gave people more specifics where sin could occur. Hence, law increases the number of sins.

The Text of Romans

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through the righteousness to eternal life through Jesus Christ our Lord."

Romans 5:20-21

Law also forces us to see how *much* we sin and how *helpless* we are under sin's reign. Once we violate law, sin rules over us and offers no deliverance.

The Text of Romans

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through the righteousness to eternal life through Jesus Christ our Lord."

Romans 5:20-21

But where sin has abounded throughout humanity, God's grace offers Christ and the gospel.

The Text of Romans

"Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through the righteousness to eternal life through Jesus Christ our Lord."

Romans 5:20-21

Sin reigns in death, i.e., sin is king over the sinner. The sinner is helpless under the ruling power of sin. But grace reigns through righteousness, i.e., God can make the sinner righteous through the gospel.

The Text of Romans

"So then, those who are in the flesh cannot please God."

Romans 8:8

<p>"walk according to the flesh" "after the things of the flesh" "mind the things of the flesh" "be in the flesh"</p>	}	=	Living a worldly life
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One cannot please God while being devoted to living a worldly life.

The Text of Romans

"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His."

Romans 8:9

"In the spirit" is contrasted with "in the flesh" and so refers to living the Christian life. The "Spirit of God" and "Spirit of Christ" is the Holy Spirit.

The Text of Romans

"And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness."

Romans 8:10

"The body is dead because of sin" = no longer devoted to sin—"crucified the flesh" (Gal. 5:24; Rom. 6:6,11).
 "The spirit is life because of righteousness" = our spirits are alive because we've been made righteous and we're now devoted to righteous living.

The Text of Romans

"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

Romans 8:11

If the Spirit of Jesus lives in us through the gospel which made us righteous, and our spirits have been made alive spiritually for righteous living, then Christ's Spirit can also make our physical bodies—our flesh—alive for the purpose of righteous living.

The Text of Romans

"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

Romans 8:11

If God could raise Jesus from the dead, He can also make our bodies as well as our spirits alive to righteousness. In 12:1—"present your bodies a living sacrifice." Living the Christian life allows Jesus' life to be "manifested in our mortal flesh" (2 Cor. 4:11).

Contextual Structure

7:7-25

Law alone did not enable people to escape spiritual death and achieve the higher spiritual life

VS.

8:1-11

The gospel provides just what the law lacked. Through Christ and the gospel, people can attain to righteousness and be devoted to spirituality.

Outline

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3:21-31	Stated Succinctly
4:1-25	Illustrated in Abraham
5:1-21	Benefit and Extent

The Text of Romans

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand."

Romans 5:1-2

The Text of Romans

Being justified "by faith" does not mean "faith only" or mere mental acceptance. Justification by faith entails *obedient* trust--complying with the stipulations of the gospel.

The Text of Romans

Romans 5:1-11 details some of the *benefits* and *blessings* that are available to those who receive gospel righteousness/justification. Romans 5:12-21 details the *extent* of these blessings in view of the pervasiveness power of sin.

The Text of Romans

"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned--(for until the law sin was in the world, but sin is not imputed when there is no law."

Romans 5:12-13

The Text of Romans

Sin entered the world when Adam and Eve disobeyed God by eating the fruit. Sin brought *spiritual* death on them. Physical death is upon all of us due to Adam's sin, but our own spiritual death is due to our own sin. Thus the need for gospel.

The Text of Romans

"For the earnest expectation of the creation eagerly awaits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. And not only they, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body."

Romans 8:19-23

The usual interpretation of this section is that Paul was referring to the created order and the death to which it was subjected once sin entered the world. Hence the entire created realm--plants, animals and the cosmos--are groaning in anticipation of release.

The Text of Romans

Contextual Indicators

Verse 18--Christians endure suffering in order to achieve glory, "glory revealed to/in us."

Verse 19--"the revealing of the sons of God" = the sons of God achieving the revealing (i.e., glory).

*"Creation" (vs. 19-21) = Christians (2 Cor. 5:17; Eph. 2:15)

*"Whole creation" (vs. 22) = entire human race

*"Futility"

"Bondage" } = Suffering, death, decay common to all people

"Pangs"

"We also" = apostles

"Firstfruits of the Spirit" = miraculous apostolic ability

Even inspired apostles are having to endure what all Christians and all of humanity must endure--suffering. But Christians have glory awaiting them.

The Text of Romans

"For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, then we eagerly wait for it with perseverance."

Romans 8:24-25

We Christians were saved in this hope, this eager expectation of being delivered from this present world with all of its trials, tribulations, troubles. Salvation is actually a process that began at conversion. If we stay with our original intent in obeying the gospel, we have hope, i.e., genuine expectation that we will one day receive full and final deliverance.

The Text of Romans

"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."

Romans 8:26

Hope of eternity helps us to endure suffering, but the Holy Spirit also assists us in our infirmities. One such frailty is our difficulty in knowing what to pray for. We have "unutterable groanings" deep within us, i.e., needs, longings and feelings of helplessness. Even the apostles had these (v. 23). The Holy Spirit can take the feelings we can't express and present them to God.

The Text of Romans

"Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God."

Romans 8:27

"Mind of the Spirit" = the attitude produced by the Holy Spirit through the gospel.

God searches our hearts and knows the attitude produced in us by the gospel/Holy Spirit. In fact, God searches our hearts through the agency of the Holy Spirit--

"For the Spirit searches all things, yes, the deep things of God" (1 Cor. 2:10).

The Text of Romans

"And we know that all things work together for good to those who love God, to those who are called according to His purpose."

Romans 8:28

"All things" = the things to which he has been referring, i.e., the dealings of God in bringing about gospel salvation, giving hope to Christians and providing the Holy Spirit as an interpreter.

"Those who love God" = Christians, those who obey.

"Called" = The gospel call for people to come to Christ.

"Purpose" = God's intention to save people by gospel.

The Text of Romans

The promise of salvation in Christ is of faith (obedient response to the gospel) rather than by being made righteous by law, and thus is by grace, i.e., unearned favor. If you could keep the law perfectly, your righteousness would be earned and hence not due to grace. Since salvation comes by an obedient faith, it is available to everyone--Jew and Gentile.

The Text of Romans

"(as it is written, 'I have made you a father of many nations') in the presence of Him whom he believed, even God, who gives life to the dead and calls those things which do not exist as though they did."

Romans 4:17

The Text of Romans

"Giving life to the dead" refers to God enabling Abraham and Sarah to have a son (Isaac) even though they were beyond their childbearing years.

"Calling things which did not exist as though they did" refers to God changing Abram ("exalted father") to Abraham ("father of a multitude").

The Text of Romans

Being the "father of many nations" does not refer to the Israelites. It refers to Christians who are ethnically from many different nations. Abraham is the father of Christians in the sense that they follow his example of obedient faith.

The Text of Romans

Sequence of Events in Abraham's Life

AGE	EVENT
-75	Called/Saved (Heb. 11:8)
75	Left Haran (Gen. 12:4)
86	Ishmael born (Gen. 16:16)
100	Isaac born (Gen. 21:5)

The Text of Romans

"who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, 'So shall your descendants be.'"

Romans 4:18

The Text of Romans

"Yet in all these things we are more than conquerors through Him who loved us."

Romans 8:37

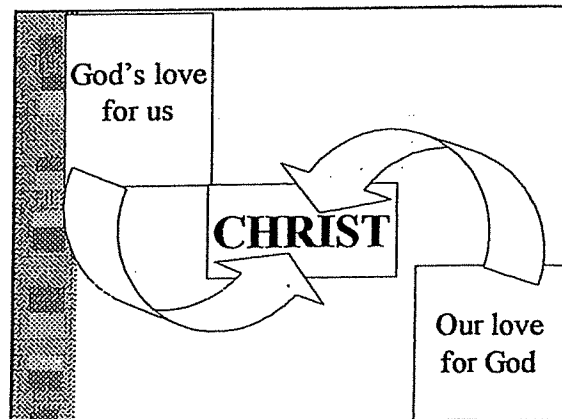
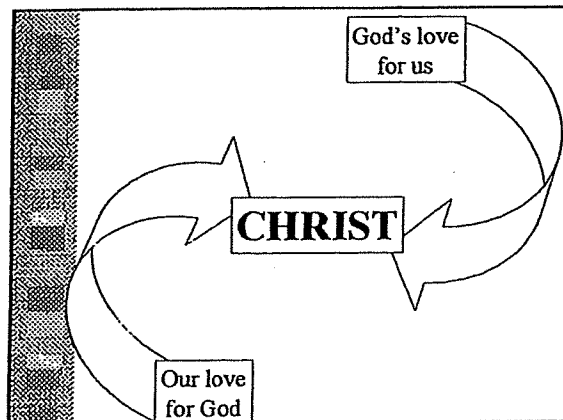
"These things" = the hardships and distress of life. If we maintain our love/obedience to Christ through the gospel in the midst of suffering, we are "more than conquerors," i.e., we have improved our spiritual stamina and made important progress toward heaven. The very things intended by Satan and sinful people to crush us can be stepping stones to heaven.

The Text of Romans

For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Romans 8:38-39

No external force has the power to stop us from loving Christ. If we stop loving Christ, that's our decision and cannot be attributed to anyone or anything else. We may choose to "depart from the faith" (1 Tim. 4:1), but nothing from outside of us can stop us from loving God (i.e., obeying the gospel), thereby gaining access to the salvation available in Christ.



The Text of Romans

Since Abraham's obedient faith allowed God to consider him righteous (Gen. 15:6) *before* his circumcision (Gen. 17:23-24), then Gentiles could be accounted righteous through the gospel without submitting to circumcision and the rest of Mosaic law.

The Text of Romans

Abraham is a "father" of any person in a Christian sense--not in a Jewish or ethnic sense. He is the father of those who manifest obedient faith like he did before he was circumcised. He is not the father of any person simply because that person is a genetic descendant.

The Text of Romans

It is true that Abraham was physically the "father" of an entire nation. But that physical line was intended to serve a single divine purpose--to bring Christ into the world.

The Text of Romans

Genesis 22:18--

"In you seed all the nations of the earth shall be blessed."

Galatians 3:16--

"He does not say, 'and to seeds,' as of many, but as of one, 'and to your Seed,' who is Christ."

The Text of Romans

Hence, in the high technical sense of God's eternal intention, Abraham is the "father" only of those who obey Christ through the gospel--"and if you are Christ's, then you are Abraham's seed and heirs" (Galatians 3:29).

The Text of Romans

"For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith." For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath."

Romans 4:13-15

The Text of Romans

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.'"

Romans 9:6-7

No Jew has a right to maintain that simply because he is physically descended from Abraham, he shares in the promise of salvation in Christ. Abraham had other sons! But it was through Isaac that God chose to bring the Christ.

The Text of Romans

"But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.'"

Romans 9:6-7

These verses prove that the physical nation of Israel today has no special promises from God yet to be fulfilled.

The Text of Romans

"That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: 'At this time I will come and Sarah shall have a son.'"

Romans 9:8-9

Abraham's other fleshly sons (e.g., Ishmael) were not "children of the promise," i.e., through whom God promised to bring Christ. When we obeyed the gospel, we became children of the promise and are now counted as the seed of Abraham!

The Text of Romans

"And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.'"

Romans 9:10-12

A Jew might argue that God chose Isaac over Ishmael because Hagar was not Abraham's real wife. But Paul drops them down one generation. What about Isaac's sons? They were full brothers—twins! And Esau was the firstborn! Yet God selected Jacob through whom to work out His redemptive plan without any regard to their own personal conduct or salvation.

The Text of Romans

"And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.'"

Romans 9:10-12

Choosing Jacob through whom to bring Jesus into the world had nothing to do with Jacob's salvation. That depended upon his own personal conduct. God had to choose someone, and in so doing, had to confine Himself to that person's descendants. Paul quoted Gen. 25:23 which applied to the nations that descended from Jacob and Esau—Israel and Edom. Esau never served Jacob. But the Edomites served the Israelites (1 Chron. 18:13).

The Text of Romans

"As it is written, 'Jacob I have loved, but Esau I have hated.'"

Romans 9:13

This quotation is from Malachi—not Genesis. It clearly refers to the nations that descended from Jacob and Esau.

The Text of Romans

God's grace must not be pitted against God's commands.

God's grace provided for our salvation by means of the gospel. That same grace instructs us as to how to appropriate that salvation by obedience to the gospel.

The Text of Romans

In Acts 2 God's *grace* is seen in the preaching of the apostles informing hearers how God provided Christ for atonement. When the people cried out for what to do, we again see God's *grace* when Peter told them what to do to be saved and then added "save yourselves" (2:40).

The Text of Romans

Every single person on the day of Pentecost who obeyed the apostle's instructions to repent and be baptized were *saved by grace*! Their compliance did not *earn* their salvation or enable them to cleanse their own sin.

Christ's blood cleansed their sin *when* they obeyed God's directives.

The Text of Romans

"Just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: 'Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man to whom the Lord shall not impute sin.'"

Romans 4:6-8

The Text of Romans

Righteousness cannot be imputed to an individual by works of law once the law is broken. So if God is to consider you righteous, He must do so on some basis other than (in addition to) law. He does so on the basis of Christ's sacrifice. When you are cleansed, your sin is removed. Now God can view you as righteous.

The Text of Romans

"Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised."

Romans 4:9-10

The Text of Romans

"But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?'"

Romans 9:20

Paul is rebuking the attitude that would set forth the question of verse 19. It shows disrespect and defiance. Who are we to question God's methods of bringing about salvation for the world? He does not interfere with our choices—He simply uses us accordingly. No one can rightfully accuse God of mistreating them. Most of our heartaches are self-generated.

The Text of Romans

"Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?"

Romans 9:21

Keep in mind that Paul is not talking about personal salvation. Salvation is decided by each individual by the choices each one makes. Paul is talking about how God has made use of people and nations in history to bring about the plan of salvation.

Look at two verses in the Old and New Testament that parallel this idea.

The Text of Romans

"Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?"

Romans 9:21

Jeremiah 18:6-12—

"O house of Israel, can I not do with you as this potter?" says the Lord. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel! The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, to destroy it, if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it. Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, 'Thus says

The Text of Romans

"Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?"

Romans 9:21

the Lord: 'Behold, I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good.'" And they said, 'That is hopeless! So we will walk according to our own plans, and we will every one do the imagination of his evil heart.'"

The Text of Romans

"Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?"

Romans 9:21

"But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work."

2 Tim. 2:20-21

The Text of Romans

"Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?"

Romans 9:21

God can work over, under, around or through people—depending upon their personal choices. Either way, God will achieve His will! In *that* sense, He is a potter with putty in His hands. See also Isaiah 29:16 and 45:9.

The Text of Romans

The contrast between "faith" and "works" here is not a contrast between faith and obedience. Obedience was wrapped up in Abraham's faith. His initial manifestation of obedient faith that brought him into a saved condition preceded the quote from Genesis 15:6—going back at least to his initial call out of Ur (Gen. 12:1; Acts 7:2-3; Heb. 11:8). His obedience to God's call did not earn him forgiveness. Rather his submissive faith made it possible for God to count him righteous.

The Text of Romans

"Abraham believed God" means that he did not come into a right relationship with God due to his ethnic heritage. Rather, he gave an individual obedient response to God. He did not depend on his fleshly/racial ties to Judaism, circumcision and the Law of Moses—like first century Jews sought to do. He was counted righteous *before* he was circumcised and *before* the Law of Moses came into effect.

The Text of Romans

The "boasting" of 4:2 ties back to the boasting of 3:27. If you've never sinned you could boast about your salvation being due to your own efforts. But if you've sinned and God has been good enough to forgive you through the gospel system of obedient faith, you ought to be humbled and grateful. You have no room or reason to boast.

The Text of Romans

"Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness."

Romans 4:4-5

The Text of Romans

The phrase "him who works" refers to the one who seeks to be justified on the basis of law alone and who achieves that goal by *perfect* compliance. Since he has no sin for which to be forgiven, he receives salvation by his own effort. *It is owed him as a matter of debt.* The phrase "him who does not work" refers to the person who has violated the law and hence seeks to be forgiven on the basis of Christ and the gospel via his obedient faith.

The Text of Romans

"*him who works*" =
perfect compliance/no sin

"*him who does not work*" =
obedient trust in Christ by
the gospel

The Text of Romans

"Isaiah also cries out concerning Israel: 'Though the number of the children of Israel be as the sand of the sea, the remnant will be saved. For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth.'"

Romans 9:27-28

The Jews constantly operated out of a major misconception: that they were approved of God simply because they were physically descended from Abraham. But the O.T. prophets spoke against such a notion if the Jews had only listened to them. Isaiah said way back in the 8th century B.C. that only a minority—the remnant—would be saved. The gospel is the means by which God finished/cut short His eternal intention.

The Text of Romans

"And as Isaiah said before: 'Unless the Lord of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.'"

Romans 9:29

Even when God sent the northern kingdom and the southern kingdom into Assyrian and Babylonian captivity, there was a small remnant of Jews who remained faithful to God. If it weren't for those few, Israel would have been like Sodom and Gomorrah—wherein *not even 10 righteous people* could be found (Gen. 18:32)!

The Text of Romans

"What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;"

Romans 9:30

The Gentiles did not pursue the righteousness that the Jew sought through the law. Yet with the coming of the gospel as planned by God, Gentiles were being made righteous by their submission to the gospel. They were achieving justification in greater numbers than the Jews who should have embraced the gospel more readily and in larger numbers than the Jews.

The Text of Romans

"but Israel, pursuing the law of righteousness, has not attained to the law of righteousness."

Romans 9:31

The Jews gave verbal allegiance to the law of Moses. But they did not keep the law. Therefore they did not achieve justification. They were in a condemned condition because of their sin and no way out since all the law could do was condemn them.

The Text of Romans

"Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written: 'Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame.'"

Romans 9:32-33

By relying on his ethnic affiliation with the old law, the Jew thought he would be acceptable to God. But the Jew's violation of law made him unacceptable. Therefore his only hope, like the Gentile, was to seek righteousness by faith in Christ (i.e., obedience to the gospel). But the bulk of the Jews of the first century rejected Christ in fulfillment of Isaiah 8:14; 28:16. They stumbled over the very stone that would have been their salvation. (cf., 1 Peter 2:8)

The Text of Romans

Notice the strong emphasis on God's gospel plan being for both Jew *and* Gentile. The relationship God forged with Abraham was for Jew & Gentile.

--"to all" (3:22)

--"no difference" (3:22)

--"all" (3:23)

--"Gentiles also" (3:29)

The Text of Romans

"...being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Romans 3:24-26

The Text of Romans

The only way God could count us as not guilty of sin while still upholding the propriety of law and His own justice was to inflict the penalties of the law upon Himself in the person of His Son. Jesus appeased the judicial wrath of God on behalf of the entire human race—both before and after the Cross. To receive the benefit of this great plan, one must "believe," i.e., obey.

The Text of Romans

"Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore, we conclude that a man is justified by faith apart from the deeds of the law."

Romans 3:27-28

"works" = The legal stipulations given by God to humans (whether Patriarchal, Mosaic, or Christian), the violation of which causes one to be a lost sinner.

The Text of Romans

The only way a person could be saved by "the law of works" (i.e., a strictly legal system), would be never to violate a single law. No human being can be justified by works of law once he/she sins (violates law). As sinners, our only hope is for God to extend to us "the law of faith," i.e., the gospel—a system of religion that contains laws to which we must respond with *obedient faith* but which includes the ultimate means of atonement for our violations: *the gracious sacrifice of Jesus*.

The Text of Romans

No law, prior to Christ's law (the gospel), was able to offer ultimate atonement for sin. Both the Patriarchal and Mosaic systems required obedient faith in connection with their legal stipulations and both offered sacrificial rituals to deal with sin. But the New Testament clarifies the fact that the forgiveness available through those two respective religious systems was dependant upon the sacrifice of Christ.

The Text of Romans

"For Moses writes about the righteousness of the law,
'The man who does those things shall live by them.'"
Romans 10:5

Paul quoted Leviticus 18:5 to show that the only way to be righteous by law alone is never to disobey. One infraction makes the person unrighteous. To absolve the resulting guilt so that one might be made righteous, the person needs forgiveness through the only means of forgiveness—Christ and the gospel. So the goal of law that people be righteous is accomplished through Christ.

The Text of Romans

"But the righteousness of faith speaks in this way, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down from above) or, "'Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, even in your mouth and in your heart' (that is, the word of faith which we preach)."

Romans 10:6-8

Paul quotes Deuteronomy 30:12-14 and adds his own comments to help us see the application. In the original context, Moses was telling the nation that they had easy access to the entire law. It had been given to them by God at Sinai and reiterated to them after the desert wandering. But they did not keep it and righteousness was not attained.

The Text of Romans

"But the righteousness of faith speaks in this way, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down from above) or, "'Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, even in your mouth and in your heart' (that is, the word of faith which we preach)."

Romans 10:6-8

But the righteousness which is by faith in Christ is attainable. We don't have to bring Christ down from Heaven or up from Hades, nor do we need any further direct revelation. Christ has already come from Heaven and atoned for sin, descended into the Hadean realm and been resurrected. The word of faith, i.e., the gospel, has been revealed by the apostles. The gospel is the only plan God has for making people righteous. The gospel plan of salvation has been placed in people's mouths and hearts.

The Text of Romans

"that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation. For the Scripture says, 'Whoever believes on Him will not be put to shame.'"

Romans 10:9-11

Even though the Jew thought his salvation was guaranteed on the basis of his ethnic affiliation to the law of Moses, law righteousness was "far off" (i.e., inaccessible once violated). But gospel righteousness is "near" (i.e., easily accessible). It does not require ethnic connection to Abraham. It does not require flawless compliance with law. It requires an individual, personal response to the gospel, illustrated by the use of one's heart and mouth. Genuine conviction that Jesus is Lord and oral confession of that fact are prerequisites to gospel salvation—though not the only ones.

The Text of Romans

"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls upon the name of the Lord shall be saved.'"

Romans 10:12-13

Protestant denominationalism interprets this context as contrasting works of obedience with mere inward, mental belief in Jesus. But Paul's contrast is between Jewish ethnicity/affiliation with law of Moses and obeying the gospel plan of righteousness. That is why he repeatedly alludes to the contrast between Jew and Gentile. He utilizes words that stress universal access to salvation: "no distinction," "same Lord," "over all," "to all," "whoever." The law of Moses applied only to Jews and had no ultimate forgiveness. The gospel is for all and fully atones. Verse 13 is a quote of Joel 2:32 and emphasizes universality.

The Text of Romans

"How then shall they call on Him in whom they have not believed?
And how shall they believe in Him of whom they have not heard?
And how shall they hear without a preacher? And how shall they
preach unless they are sent? As it is written: 'How beautiful are
the feet of those who preach the gospel of peace, who bring glad
tidings of good things!'"

Romans 10:14-15

Notice the sequence:

Gospel preached → hearer hears → hearer believes → believer calls

Paul's point is that the gospel originally had to be given miraculously by God through the apostles. The gospel is a system of thought that must be heard and obeyed. Your genetic heritage does not access it.

The Text of Romans

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness.”

Romans 1:18

The Text of Romans

“the wrath of God” =

- **Legal/judicial wrath rather than emotional.**
- **The lawbreaker must receive his due.**
- **The gospel allows God’s wrath to be “absorbed.”**

The Text of Romans

Isn’t it incredible that God Himself would devise a plan by which He could rescue us from the legal consequences of our sin and His wrath? His wrath against sin is perfect and His love for us is too.

Outline

1:1-15	Introduction
1:16-17	Thesis
1:18-3:20	The Great Need
1:18-32	Gentile sin
2:1-3:20	Jewish sin

The Text of Romans

“What advantage then has the Jew?”

Romans 3:1

The Text of Romans

The Jews had direct access to God’s written word in the Old Testament. They “received the law by the direction of angels.”
(Acts 7:53)

The Text of Romans

"And David says: 'Let their table become a snare and a trap, a stumbling block and a recompense to them; let their eyes be darkened, that they may not see, and bow down their back always.'"
Romans 11:9-10

"Table" is metonymy and refers to their religious food, i.e., approach to the religion given them by God. They did not really seek to obey the law. They merely clung to it like they did their racial heritage, thinking their mere affiliation/connection would guarantee their acceptability to God. Seeking justification by law alone dooms the lawbreaker to condemnation. A purely legal system is a yoke which they were not able to bear (Acts 15:10). In the process, they rejected the real means of their salvation—Christ and the gospel.

The Text of Romans

"I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles."

Romans 11:11

Was it the Jews' intention to so stumble/balk at the gospel as to fall, i.e., be lost? No—but their resistance to the gospel did, in fact, lead to the national fall of Israel as a nation in 70 A.D. In the process of their rejection of the gospel, salvation went forth to Gentiles. Look carefully at Acts 13:45-46—

The Text of Romans

"I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles."

Romans 11:11

Acts 13:45-46—

"But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. Then Paul and Barnabas grew bold and said, 'It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.' The Jewish rejection of the initial proclamation of the gospel propelled its spread to the rest of the world.

The Text of Romans

"I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles."

Romans 11:11

So the "jealousy" to which Paul alludes refers to the jealous hostility that most Jews had for anyone or anything that did not conform to their Judaistic prejudices. Notice the final words of Paul's speech to Jerusalem Jews: "Then He said to me, 'Depart, for I will send you far from here to the Gentiles.' And they listened to him until this word, and then they raised their voices and said, 'Away with such a fellow from the earth, for he is not fit to live!'" (Acts 22:21-22). In 10:19, Paul quoted Deut. 32:21—"I will provoke you to jealousy by those who are not a nation, I will anger you by a foolish nation."

The Text of Romans

"Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!"

Romans 11:12

The rejection of the gospel by the initial Jewish audiences hastened the availability of the gospel to non-Jews. Their "failure" (loss-KJV) refers to their failure to access the gospel of Christ. Instead they tried to destroy Christ, the gospel, and the church. They failed in this as well. Hence, the riches of the gospel were made available to Gentiles. "Fullness" refers to the full and complete destruction of Judaism in 70 A.D. Acts describes Jewish persecution against the church from 30 to 60 A.D. When the Romans trounced the Jews in 70, Jewish instigated persecution against Christianity ceased. Consider the following supporting passages—

The Text of Romans

"Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!"

Romans 11:12

Matthew 23:32,38—

"Fill up, then, the measure of your fathers' guilt. See! Your house is left to you desolate."

1 Thessalonians 2:15-16—

The Jews "killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost."

The Text of Romans

**God has no other means
of saving people than the
gospel of Christ.**

The Text of Romans

**“God chose you for salvation
through sanctification by the
Spirit and belief in the truth,
to which He called you by
our gospel.”**

2 Thessalonians 2:13-14

The Text of Romans

**“...who will tell you words
by which you and all your
household will be saved.”**

Acts 11:14

The Text of Romans

**“Do you understand
what you are reading?”**

Acts 8:30

The Text of Romans

**“Then the proconsul
believed...being
astonished at the
doctrine of the Lord.”**

Acts 13:12

The Text of Romans

**“For in it the righteousness
of God is revealed from
faith to faith; as it is written,
‘The just shall live by faith.’”**

Romans 1:17

The Text of Romans

"Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again."

Romans 11:22-23

God's treatment of Jew and Gentile with regard to salvation (on the basis of obedience to the gospel alone) demonstrates the goodness and severity of God. Many religious people today have a lopsided view of God—top heavy on grace. God is love (1 John 4:8), but God is also a consuming fire (Heb. 12:29)

The Text of Romans

"For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more will these, who are the natural branches, be grafted into their own olive tree?"

Romans 11:24

Of all peoples on the earth, the Jews should have understood God's ultimate intention with regard to Christ and the offer of salvation to all people. They had been placed in a unique position to see these great divine intentions. Imagine how useful a first century Jew would have been to the cause of Christ if he/she recognized what God was doing! Paul was just such a fellow. Once grafted back in, he was dynamite!

The Text of Romans

"For I do not desire, brethren, that you should be ignorant of this mystery lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in."

Romans 11:25

This verse is interpreted by dispensationalists to say that once the full quota of Gentiles have been converted to Christianity, then the way will be cleared for the Jews to turn to Christ. But "until" does not indicate what may follow (e.g., 8:22; John 5:17). All he was saying was that as the gospel spread to the Gentile world and the church came to include more and more Gentiles, the Jews became even more resistant to the gospel ("hardened"). Whereas the church of Christ began composed entirely of Jews, it gradually became largely Gentile in makeup ("fullness").

The Text of Romans

"And so all Israel will be saved, as it is written: 'The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; For this is My covenant with them, when I take away their sins.'"

Romans 11:26-27

This verse does not teach that all Jews will one day be converted to Christianity. "So" is an adverb of manner that means "in this way" or "in this fashion." He is referring to the olive tree illustration. Gentiles were grafted in by their obedience to the gospel. Jews who rejected Christ were broken off. But they could be grafted back in. How? By their obedience to the gospel. And so in this very same way all of Israel could be saved. At the Jerusalem conference, Peter put it this way—Acts 15:11—"But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they" Jesus (the Deliverer) came to offer salvation to Jacob's descendants.

The Text of Romans

"Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable."

Romans 11:28-29

The average Jew of Jesus' and Paul's day hated Gentiles. Perhaps the greatest stumbling block to accepting Christianity for a Jew was the presence of Gentiles in the church. Hence, the Jews were major enemies of the church in the first century. But God had selected Abraham, Isaac and Jacob—"the fathers"—through whom to work out redemption in Christ and that decision was irrevocable. So the physical descendants of Abraham were still beloved by God even though the vast majority rejected the gospel—the only means of their salvation.

The Text of Romans

"For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy."

Romans 11:30-31

Even though Gentiles prior to the gospel could be saved under Patriarchal law, apparently most weren't. They were disobedient and "without God in the world" (Eph. 2:12; Rom. 1:18-32). The evangelism of Gentiles was spurred on and hastened by the Jewish rejection of the gospel (Acts 13:46). But unbelieving Jews could still be extended mercy the same way the Gentiles were—through the gospel of Christ.

“Believe”

ΥΠΑΚΟΗΝ ΠΙΣΤΕΩΣ
(1:5; 16:26)
Obedient Trust

“Believe”

How do we reconcile James’ “a man is justified by works and not by faith only” (James 2:24) and Paul’s “a man is justified by faith apart from the works of the law” (3:28)?

“Believe”

“A man is justified by works and not by faith only.”

James 2:24



Romans 3:28

“A man is justified by faith apart from the works of the law.”

“Believe”

Paul’s “works” refer to legal requirements that are viewed as meritorious acts by which a person could save himself.

“Believe”

- »Sin is violation of law.
- »Sin (violation of law) condemns.
- »If no sin, no condemnation.
(i.e., perfect obedience to law would mean acceptance by God).
- »Once violation of law occurs (i.e., sin), law offers no forgiveness--no solution.
- »Hence, something *in addition to* law is needed to rectify violations of the law.

“Believe”

Paul does not eliminate “works” from the salvation event; he merely shows that law *alone* cannot enable a person to be saved since one violation condemns.

The Text of Romans

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Romans 12:1

"Mercies of God" = the salvation available through the gospel
 "Living sacrifice" = no longer dead in sin, but alive to righteous living, using your body to serve God (6:13,19; 8:11)
 "Reasonable" = λογικῶς = rational, spiritual—pertaining to the spirit
 Our worship and service to God is spiritual and should conform to the will of the Holy Spirit.

The Text of Romans

"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." Romans 12:2

Christians make their daily decisions about what to think and how to behave based upon the gospel—not what people around us do or say. After coming forth from the waters of baptism, the gradual transformation that God requires can only be achieved from the inside out. It begins *internally* by renewing the *mind* with God's gospel principles.

1 Peter 1:13-15—

"Therefore gird up the loins of your mind...as obedient children, not conforming yourselves to the former lusts, as in your ignorance, but as He who called you is holy, you also be holy in all your conduct."

2 Corinthians 4:16—

"Even though our outward man is perishing, yet the inward man is being renewed day by day."

Romans Outline

1:1-15	Introduction
1:16-17	Thesis
1:18-3:20	The Great Need
3:21-5:21	The Solution
6:1-8:39	Sin Since the Gospel
9:1-11:36	But What About the Jews?
12:1-15:13	Living the Gospel
12:1-2	The gospel must be applied to life
12:3-21	The gospel applied to the body of Christ & treatment of enemies

The Text of Romans

Romans 12

Since we have been saved through the gospel—

- *We must not have a sense of superiority (12:3).
- *We must function together as a body (12:4-5).
- *We must discharge the abilities given to us (12:6-8).
- *We must love each other and even our enemies (12:9-21).
- ✓ Love with genuineness, kindness, hospitality, humility (v. 9-16)
- ✓ Don't retaliate (v. 17-21).

Romans Outline

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12:1-2	The gospel must be applied to life
12:3-21	The gospel applied to the body of Christ & treatment of enemies
13:1-14	The gospel applied to citizenship

The Text of Romans

Romans 13

Since we have been saved through the gospel—

- *We must obey the government (13:1-14).
- ✓ It is God's tool for civil authority (v. 1-3)
- ✓ It will take vengeance on criminals (v. 4)
- ✓ Pay taxes (v. 6-7)
- ✓ Love our neighbor (v. 8-10)
- ✓ Ultimate salvation and eternity are nearer (v. 11)
- ✓ We must not give in to the flesh (v. 12-14)

"Gospel"

**The *good news*
that Jesus died
to atone for sin.**

"Gospel"

**We were condemned
criminals with no hope.
But we received
pardon and release
through what Jesus has done.
That's *good news*!**

"Power"

**God is *powerless*
to forgive sin and
save anyone without
the gospel/Christ.**

"Save"

**To forgive sin
by *justifying*/
making *righteous*
the sinner by means
of a propitiation.**

"Justify"

**To vindicate,
pronounce a person just,
declare him not guilty,
accounted by God as sinless,
i.e., "*righteous*."**

"Grace"

**Unearned favor or
benefit bestowed
without pay
(though conditional).**