

World Video Bible School®

Established 1986



R O M A N S

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute® (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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ROMANS

∞ Syllabus ∞

I. GENERAL INFORMATION.

- A. Instructor: H. Wesley Simons.
- B. This course consists of 24 lessons on 8 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is an in-depth study of the book of Romans.
- B. Students will understand the relationship between the Old and New Testaments (laws), faith and works and understand what salvation by grace means.
- C. Students will better understand how to teach this book to others.
- D. Much attention will be given to practical application.

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 24 video lessons.
 - 3. Either spiral bound class notes or class notes from WVBS CD-ROM.
- B. Optional: Any good (conservative) commentary on Romans – also see assignments below.

IV. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to which one you indicated on your VBI application.

- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. The following verses must be memorized.

1:4,16,17	5:1,8,9	12:1,2
2:4,28,29	6:3,4,16,17	15:4
3:23	8:24,28	16:16
4:1-3	10:1-4	
- D. Memory work is due when you mail VBI your third test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

V. TESTS.

- A. There are three written tests:
 - Test #1 covers chapters 1-5
 - Test #2 covers chapters 6-10
 - Test #3 covers chapters 11-16
- B. When you near the end of the chapters covered by a test contact us and request the test. When you receive the test, you have permission to look at it and study it prior to taking it.
- C. However, when you actually take the test you must do so completely from memory with no help from notes, Bible, textbook or tapes.

VI. WRITTEN WORK.

- A. Write a short paper (3 to 7 pages) on "Death to Sin." This paper should cover these two main subjects – "Christ's Relation to Sin" and "Man's Relation to Sin." This article should be typed and double spaced. If handwritten it should be a minimum of seven pages and single spaced.
- B. Define the following words and give how they are used in the book of Romans:
 - Law
 - Sin
 - Sanctify and Sanctification
 - Grace

Peace
Propitiation
Gospel
Righteousness
Justify and Justification
Flesh

- C. For men only – submit two sermon outlines on the book of Romans.
- D. These papers are due when you mail VBI your third test for grading.
- E. Create a notebook on the book of Romans:
 - 1. Accumulate as many articles pertaining to this book as possible.
 - 2. This notebook should be well organized as it should be a good resource for your teaching in the years to come.

VII. READING ASSIGNMENT.

- A. Read the book of Romans in its entirety at least once before each test.
- B. Read one of the following books:

Studies in Romans edited by Dub McClish.
Paul's Letter to the Saints at Rome by R. L. Whiteside.
Commentary on Romans by Howard Winters.
System of Salvation by James W. Boyd.
Commentary on Romans by Moses E. Lard.
The Book of Romans edited by Garland Elkins and Thomas B. Warren.
Outline Commentary on Romans by Bob Winton.
Gospel Advocate Commentary on Romans by David Lipscomb.
Studies in Romans by Robert Taylor, Jr.
Or one of your instructor's choosing.

VIII. GRADING.

- A. Memory work, papers and tests will be graded separately.
- B. Final grade is based on an average of all assigned work.
- C. You may request that a grade be explained or reconsidered, but VBI will have the final say.

IX. SUMMARY OF REQUIREMENTS.

- A. Read the book of Romans in its entirety at least three times.
- B. Read one of the assigned commentaries in its entirety.
- C. View each video lesson in its entirety.
- D. Complete all memory work (explained under point IV).
- E. Submit special papers (explained under point VI).
- F. Take three written tests (explained under point V).
- G. Have a combined grade average of at least 70.

X. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all invoices for this particular course have been paid in full.
- B. Thank you for studying in the Video Bible Institute and we pray it is a blessing to your life on your way to eternity!

A Study Of Romans

by Wesley Simons

Introduction

A. The author (the Holy Spirit).

1. The author of the book of Romans is the author of the entire Bible.
2. The Lord promised miraculous inspiration to the apostles:
 - a. John 16:13-15 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. ¹⁴He shall glorify me: for he shall receive of mine, and shall shew it unto you. ¹⁵All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
 - b. Matthew 10:16-20 – Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¹⁷But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; ¹⁸And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. ¹⁹But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. ²⁰For it is not ye that speak, but the Spirit of your Father which speaketh in you.
3. The Lord kept His promise as shown in Acts 2:1-4 – And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
4. Paul frequently affirms his inspiration¹:

¹ Roy Deaver, Notes on the book of Romans. WVBS.

- a. Romans 9:1 – I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.
 - b. 1 Corinthians 2:4,5 – And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁵That your faith should not stand in the wisdom of men, but in the power of God.
 - c. 1 Corinthians 2:10-13 – But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹²Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
 - d. Galatians 1:11,12 – But I certify you, brethren, that the gospel which was preached of me is not after man. ¹²For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
5. 2 Timothy 3:16,17 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works.

B. The writer (Paul).

- 1. He was a Jew (Phil. 3:5).
- 2. Paul was of the tribe of Benjamin (Phil. 3:5).
- 3. He was a Pharisee (Acts 23:6; Phil. 3:5).
- 4. We have reference to his father (Acts 23:6).
- 5. He has at least one sister (Acts 23:16).
- 6. He had at least one nephew (Acts 23:16).
- 7. We have no reference to his mother.
- 8. Paul was born in Tarsus of Cilicia (Acts 22:3).

9. He was “free born” (Acts 22:26-28).
10. He was a “young” man at the time of the death of Stephen (Acts 7:58).
11. He was brought up at the feet of Gamaliel, in Jerusalem (Acts 22:3).
12. He was zealous for the law (Phil. 3).
13. He persecuted the church (Acts 8 and 9; Phil. 3).
14. His conversion is recorded three times in the book of Acts (Acts 9; Acts 22; Acts 26).
15. He saw Jesus (Acts 9:4,5).
16. He was baptized into Christ by Ananias (Acts 22:12-16).
17. He preached the faith which once he destroyed (Gal. 1:23).
18. He was a tentmaker (Acts 18:3).
19. He was not married (1 Cor. 9:5).
20. He wrote at least 13 books of the New Testament (which is about 25%).
21. He was a chosen vessel (Acts 9:15).
22. He went on three missionary journeys (Acts).
23. He was an apostle (Rom. 1:1).
24. He once was blind (Acts 9:8).
25. He rebuked Peter to his face (Gal. 2:11-14).
26. He taught kings and governors (Acts 24, 26).
27. He had a thorn in the flesh (2 Cor. 12:7).
28. He was one of the most educated men of the first century.

C. Romans was written from Corinth.

1. Acts 18:23 refers to the beginning of the third missionary tour.

2. On this tour Paul came to Ephesus (Acts 19:1).
3. He remained at Ephesus for two years and three months (Acts 19:8,9).
4. He left Ephesus “. . . to go into Macedonia,” (Acts 20:1).
5. He then went to Greece (Acts 20:3). Greece is the same as Achaia. Corinth was in Achaia. Here (at Corinth) he remained for three months (Acts 20:3). At this time he wrote the letter to the saints in Rome.
6. Paul commends Phoebe who evidently carried the letter to Rome. Phoebe was a servant of the church in Cenchrea (Rom. 16:1). Cenchrea was a seaport of Corinth.
7. Paul mentions that Erastus, the treasurer of the city sent his greetings. Romans 16:23 – Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother (KJV). “The city” is a definite reference to Corinth, and this reference would indicate that Paul was writing from “the city.”
8. Paul mentions “Gaius, my host” (16:23). Gaius was of Corinth: 1 Corinthians 1:14 – I thank God that I baptized none of you, but Crispus and Gaius.
9. The first letter to Corinth was written from Ephesus. Paul tarried at Ephesus until Pentecost (1 Cor. 16:8). He planned to go through Macedonia (1 Cor. 16:5), thence to Corinth for the winter (1 Cor. 16:6). In this chapter (16) Paul instructed the brethren of Corinth regarding the contribution for the poor among the Jerusalem saints. When Paul wrote to the saints in Rome, Corinth had already made this contribution to Paul.²

D. To whom was the book of Romans written?

1. It was not written to “Romans,” for:
 - a. One might be a Roman and not be a Christian;
 - b. One might be a Christian and not be a Roman;
 - c. One might be in Rome and not be a Roman.

² Deaver, Roy, Notes on the book of Romans, WVBS.

2. It was addressed to the saints in Rome: "To all that be in Rome, beloved of God, called to be saints."³

E. When was Romans written?

1. According to the generally accepted chronology, Paul left Ephesus after Pentecost (1 Cor. 16:8) in the year 57 A.D.
2. Three months of this year he spent in Corinth, where he wrote the letter (Acts 20:3).
3. He left in time to be at Jerusalem for the next Pentecost (Acts 20:16).
4. Therefore, Romans was written either the latter part of 57 A.D. or in the early part of 58 A.D.⁴

F. Why was Romans written?

1. The purpose is made clear in the contents of the book.
2. The book was written to establish the fact that the Gospel of Christ is God's saving power for all who believe, whether Jew or Gentile.
3. It was written to emphasize in detail that the Gospel is "God's Plan for Man's Righteousness" – God's only saving plan.
4. The theme of the book is clearly set forth in Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
5. The "key-word" of the book is the word "therein," in Romans 1:17 – For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.⁵

G. The Church at Rome.

1. Paul had not been to Rome.

³ Deaver

⁴ Deaver

⁵ Deaver

2. There is no conclusive proof (secular or sacred) that Peter ever saw Rome – and certainly no evidence that he ruled there for twenty-five years as the first pope!

NOTE: It is amazing that in the closing chapter Paul mentions by name at least twenty-six friends in Rome, but does not even mention Peter the pope(?)!

3. There is no evidence that any apostle had been to Rome.
4. How then, was the church in Rome established?
5. Evidently by those who had witnessed the great events of Pentecost in Acts 2.

Acts 2:10 – in Phrygia, and Pamphylia, in Egypt, and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes. Note the following:

- a. The church in Rome had miraculous gifts of the Spirit. Chapter twelve mentions the gifts of prophecy, ministering, teaching, exhorting, giving, ruling and showing mercy.
- b. According to Acts 8:14-21 miraculous gifts could be imparted to others only by the laying on of hands by the apostles.
- c. Those who had the gifts in the church in Rome, therefore, received them from the apostles. The apostles had not been to Rome. Therefore, at least some of the brethren of Rome had been to where the apostles were. Evidently, these people received the gifts from the apostles while there were in Jerusalem, in connection with the beginning of the church on Pentecost of Acts 2.⁶

H. Reasons why Peter could not been the first pope.

1. He was married - Matt. 8:14; 1 Cor. 9:5; 1 Pet. 5:1; Titus 1:6. Catholics teach: “. . . from the fourth century on mention made of virginity especially dedicated to God” (*Catholic Encyclopedia III*, p. 420).
2. He would not allow others to bow down before him - Acts 10:25,26.

⁶ Deaver

Catholics teach: “The kissing of the pope’s foot – the characteristic act of reverence by which all the faithful do honor to him as the vicar of Christ – is found as early as the eight century” (*Catholic Encyclopedia*, XII, p. 270).

3. He was poor - Acts 3:6; Matt. 17:24-27. Catholics teach: “The immediate cause was bound up with the odious greed for money, displayed by the Roman Curia, and shows how far short all efforts at reform had hitherto fallen” (*Catholic Encyclopedia*, IX, p. 166).
4. He was a humble man - Matt. 23:9-11; 2 Pet. 1:1; 1 Pet. 5:3. Catholics teach: “She is the one institution that never changes” (Cardinal Gibbons, *Faith of our Fathers*, p. 83).
5. He did not consider himself infallible - Matt. 16:23; Gal. 2:11-14. Catholics teach: “. . . his infallibility comes from the Spirit of God, which on certain occasions protects him from error in faith and morals” (*Catholic Dictionary*, p. 677).
6. He did not teach that he was the head of the church - 1 Pet. 5:4; Matt. 16:13-19. Catholics teach: “But the supreme teacher in the church is the Roman Pontiff. Union of mind, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God Himself” (*Great Encyclical Letters*, p. 193).
7. Other apostles did not regard him as their superior - 2 Cor. 11:5. Catholics teach: “The Roman Pontiff has from on high an authority which is supreme, above all others and subject to none” (Pius XI, in *Encyclical, Light of Truth*, p. 5).
8. There is no Biblical evidence that he was ever in Rome - Rom. 16:3-15; 2 Tim. 4:11,16.
9. He baptized those old enough to repent - Acts 2:38. Catholics teach: “When in the fourth and fifth centuries the doctrine of original sin and consequently the necessity of baptism for all became better known, the practice of infant baptism progressed rapidly” (*Legislation of the sacraments in the New Code of Canon Law*, p. 72).
10. He taught disciples to wear the name “Christian” - 1 Pet. 4:16.⁷

⁷ Harold Sain, Sermon Charts and outlines No.2 (Published by author, Aug. 1, 1963) p. 80-82.

I. Some of the purposes of the book.

1. To adjust the differences between Jew and Gentile Christians.
2. To show that both are under sin and without excuse.
3. To show that salvation is by faith and not by the law.
4. To vindicate God's choices, especially of the Gentiles.
5. To admonish in Christian living.
6. To show correct use of Christian liberty.⁸

⁸ Riggs

Chapter One

1. *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

A. **Paul,**

1. It became a custom to put the salutation at the beginning of an epistle so that a scroll would not have to be entirely unrolled to discover its author.

B. **A servant of Jesus Christ, called to be an apostle,**

1. Paul describes himself as:
 - a. A servant. "The original word 'doulos' properly signifies a slave. Here it is a name of honor: for in the East the chief ministers of kings were called 'douloi,' slaves . . . This honorable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers."⁹
 - b. An apostle. 1 Corinthians 15:8,9 – And last of all he was seen of me also, as of one born out of due time. ⁹For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. Acts 1:22 – Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

C. **Separated unto the gospel of God,**

1. He was separated unto the gospel of God. He now preaches the faith which once he destroyed. Galatians 1:23 – But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed). Romans 15:16 – That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
2. The gospel of God and the gospel of Christ are one and the same. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

⁹ Whiteside, p. 7

3. "Paul did not preach his conception of Christianity, but he preached the gospel as the Holy Spirit moved him."¹⁰

2. Which he had promised afore by his prophets in the holy scriptures,

A. Which he had promised afore by his prophets

1. This gospel was promised by the prophets.
2. "He would have the Jews know that the very scriptures on which they relied promised the gospel which he preached."¹¹

B. In the holy scriptures

1. Jeremiah 31:31-34 – Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
2. Hebrews 8:10,11 – For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
3. Thus, the law was to be changed: Hebrews 7:12 – For the priesthood being changed, there is made of necessity a change also of the law.
4. "In the book of Romans alone there are 60 references to the O.T."¹²

¹⁰ Whiteside, p. 8

¹¹ Whiteside, p. 8

¹² Riggs

3. *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

A *Concerning his Son Jesus Christ our Lord,*

1. The gospel seen in the Old Testament was concerning Jesus Christ.
2. Paul mentioned Jesus our Lord. Paul had made this Jesus the owner of his life. Galatians 2:20 – I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

B. *Which was made of the seed of David according to the flesh;*

1. Human side: Matthew 1:1 – The book of the generation of Jesus Christ, the son of David, the son of Abraham. 1 Chronicles 17:11 – And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. Acts 2:29,30 – Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.
2. Divine side: Matthew 1:21-23 – And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 17:5 – While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
3. “The contrast in verses 3 and 4 is between the human and the divine nature of Jesus. As to his human nature, he was the son of David; as to his divine nature, he was the Son of God.”¹³
4. Joseph was not the father of Jesus: Luke 1:35 – And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power

¹³ Whiteside, p. 9

of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

4. *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

A. *And declared to be the Son of God with power,*

1. The culminating point to prove that Jesus is the son of God was His resurrection from the dead.
2. If Jesus did not come forth from the grave, then His death is no more unusual than yours or mine.

B. *According to the spirit of holiness, by the resurrection from the dead:*

1. "The spirit of holiness" is the Holy Spirit.
2. John 10:17,18 – Therefore doth my Father love me, because I lay down my life, that I might take it again. ⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
3. 1 Corinthians 15:1-4 – Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ²By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures.
4. Acts 17:30,31 – And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
5. Revelation 5:12 – Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
6. Acts 13:29-33 – And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. ³⁰But God raised him from the dead: ³¹And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto

the people. ³²And we declare unto you glad tidings, how that the promise which was made unto the fathers, ³³God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

7. The resurrection of Jesus is what gave the disciples hope. 1 Peter 1:3 – Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

5. *By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

A. By whom we have received grace and apostleship,

1. John 1:17 – For the law was given by Moses, but grace and truth came by Jesus Christ.
2. Paul was an apostle by the authority of Jesus Christ.

B. For obedience to the faith among all nations,

1. The denominational world tries to use the book of Romans to teach that one does not have to do what God says. They pervert Romans chapter four and other chapters to try to teach the false doctrine of “faith only.”
2. However, the book starts out by showing one has to be obedient.
3. It teaches obedience in the middle of the book: Romans 6:17 – But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
4. It teaches obedience at the end of the book: Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.
5. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.
6. Grace and apostleship were given that men might learn what God wants them to do and obey God.

C. For his name:

1. Means for His glory. Acts 4:12 – Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
2. Ephesians 3:21 – Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

6. *Among whom are ye also the called of Jesus Christ:*

A. Among whom are ye

1. The “among whom” in this verse is all nations. The gospel is for all. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
2. The gospel is for all.

B. Also the called of Jesus Christ:

1. Just as Paul was called to be an apostle, he reminds them that they have been called to be Christians.
2. How is one called? 2 Thessalonians 2:14 – Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
3. John 6:44,45 – No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

7. *To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*

A. To all that be in Rome, beloved of God,

1. The epistle was written to the Roman Christians.
2. God loves all people. However, He loves His children in a special way.

B. Called to be saints:

1. They were called to be saints. (See notes on verse 6 on the word “called”.)

2. "Called to be saints." All Christians are saints. This means that we are sanctified or set apart. Set apart from what? The world. John 17:17 – Sanctify them through thy truth: thy word is truth. Colossians 1:13 – Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.
3. These brethren were called saints while they were still alive.

C. Grace to you and peace

1. There cannot be complete peace without God's amazing grace. Grace and peace are things every person needs.
2. Christ is the source of true lasting peace.

D. From God our Father, and the Lord Jesus Christ.

1. This verse affirms that there *at least* two in the Godhead. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

8. *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

A. First, I thank my God through Jesus Christ

1. All prayers are to go through Jesus Christ. John 14:13 – And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
2. We pray through Jesus, not Mary or some man.
3. The "I"s of Paul:
 - a. "I" thank my God - 1:8-10.
 - b. "I" long to see you - 1:11,12.
 3. "I" would not have you ignorant - 1:13.
 4. "I" am a debtor - 1:14.
 5. "I" am ready - 1:15.

6. "I" am not ashamed - 1:16,17.¹⁴

B. For you all,

1. We should always thank God for good brethren. 1 Peter 2:17 – Honour all men. Love the brotherhood. Fear God. Honour the king.

C. That your faith is spoken of throughout the whole world.

1. They were letting their light shine. Matthew 5:16 – Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
2. We should always work hard to be the right kind of example to those round about us. Romans 14:7 – For none of us liveth to himself, and no man dieth to himself.
3. "Their reputation was excellent; their strong faith was making itself known around the world."¹⁵

9. *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

A. For God is my witness,

1. Could you call God to be your witness that you serve the Lord and that you pray for the brethren?
2. He wanted the brethren at Rome to know his love and concern for them.

B. Whom I serve with my spirit in the gospel of his Son,

1. We serve God with the inward man. We are to control the flesh.

Romans 6:13 – Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

2 Corinthians 4:16 – For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

¹⁴ Mosher, p. 6,7

¹⁵ Riggs

John 4:24 – God is a Spirit: and they that worship him must worship him in spirit and in truth.

Matthew 22:37 – Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

2. Man has a soul. Matthew 16:26 – For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

C. That without ceasing I make mention of you always in my prayers;

1. A Christian must have a good prayer life. 1 Thessalonians 5:17 – Pray without ceasing.

10. *Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.*

A. Making request,

1. Paul had longed to see the Roman brethren. However, he had been hindered.
2. Now he prays that by the will of God he might finally get to see them.
3. Paul did not realize at this time that he would have to be arrested, appeal to Caesar, survive a ship wreck and a snake bite to make it to Rome.

B. If by any means now at length I might have a prosperous journey by the will of God to come unto you.

1. **Paul's desire:** Acts 19:21 – After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
2. **The Lord's testimony:** Acts 23:11 – And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

11. *For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;*

A. For I long to see you,

1. Paul had a great desire to visit the brethren at Rome.

B. That I may impart unto you some spiritual gift, to the end ye may be established;

1. The apostles had the ability to impart spiritual gifts: Acts 8:14-17 – Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: ¹⁵Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷Then laid they their hands on them, and they received the Holy Ghost.
2. The purpose of miracles was to confirm the word: Mark 16:20 – And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.
3. They had some spiritual gifts. See Romans 12.
4. Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

12. *That is, that I may be comforted together with you by the mutual faith both of you and me.*

A. That is, that I may be comforted together with you

1. The comfort would come when the spiritual gifts imparted by Paul would demonstrate that they have a common faith endorsed by the Holy Spirit.
2. Paul was going for his benefit as well as for theirs. This shows the importance of being encouraged by fellow Christians: Hebrews 10:24,25 – And let us consider one another to provoke unto love and to good works: ²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

B. By the mutual faith both of you and me.

1. To have a mutual faith, is to have a common faith. To have a common faith, is to have the one faith spoken of in the Bible: Ephesians 4:5 – One Lord, one faith, one baptism.

13. *Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.*

A. **Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you,**

1. Paul wanted to come to them at a much earlier date but was prevented from doing so.
2. He did not want the brethren there to think that he had little or no concern for them.

B. **(But was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.**

1. The word “let” in the KJV means “hindered, kept from, prevented”, etc.
2. This shows Paul was not always guided by the Holy Spirit in making plans.
3. Paul wants some “fruit” among them. This means he wanted to teach the gospel there so that souls could and would be saved.
4. Christians should be fruit bearers.

14. *I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.*

A. **I am debtor**

1. The man who once felt that he was a debtor to annihilate Christianity now feels the obligation to preach the word to all.
2. Do you feel an indebtedness to preach the truth to all mankind?
3. Opportunity plus ability equals responsibility.

B. **Both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.**

1. God is no respecter of persons and neither should we be: Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
2. “A practical question arises here: Was Paul under any obligation that the rest of us are not under? Are we not in debt the same as he? Are not all

Christians under the same obligations? Every one is responsible up to the limit of his possibilities.”¹⁶

3. The word barbarian means: Heathens, uncultured, one who speaks a foreign language, foreigner. (The Gentiles were considered barbarians.)¹⁷

15. *So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*

A. *So, as much as in me is,*

1. He said, “For as much as in me is.” That is to the best of his ability. This is all that God expects of any of us.
2. Did Paul have a greater obligation to teach the lost than we do?

B. *I am ready to preach the gospel to you that are at Rome also.*

1. Paul was ready to preach the gospel.
2. Many never teach anyone because they are never ready.
3. 1 Peter 3:15 – But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.
4. The great commission applies to all. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
5. Paul was ready to preach the gospel, not:
 - a. Creeds
 - b. Opinions
 - c. Feelings
 - d. Sayings of the pope
 - e. What parents believed
 - f. Some denominational system

16. *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

¹⁶ Whiteside, p. 14

¹⁷ Williamson, Notes on Romans.

A. For I am not ashamed of the gospel of Christ

1. Here we have the theme of the book.
2. “But why should anyone be ashamed of the gospel? It has God as its source, Jesus Christ and his plan of salvation its subject matter, the Holy Spirit as its Revelator, the highest ideals as its philosophy of life, and heaven as its ultimate goal. To be ashamed of the gospel is to be ashamed of God, of Christ and of the Holy Spirit. Should a person be ashamed to be a child of the ruler of the universe, ashamed of being a citizen of the glorious kingdom of Christ, ashamed to be striving for heaven and immortal glory?”¹⁸

B. For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1. The gospel is the power of God unto salvation unto all men.
2. There is power in the word of God.
3. John 8:32 – And ye shall know the truth, and the truth shall make you free.
4. James 1:21 – Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
5. 1 Peter 1:23 – Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
6. Acts 11:14 – Who shall tell thee words, whereby thou and all thy house shall be saved.
7. Psalm 19:7 – The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
8. Luke 8:11 – Now the parable is this: The seed is the word of God.
9. Romans 10:17 – So then faith cometh by hearing, and hearing by the word of God.

¹⁸ Whiteside, p. 15

10. If men are going to be saved, they will be saved by God's power. This verse tells us what God's saving power is the gospel. Therefore, if men are going to be saved in this age, they will be saved only by the gospel.
11. Where the gospel has not gone, one will not find Christians. It takes the word of God to set men free. It is through this word that we learn of Jesus and His saving blood.
12. Syllogism:
 - a. If the gospel is God's power to salvation, then no one can be saved without the gospel.
 - b. The gospel is God's power to salvation.
 - c. Therefore, no one can be saved without the gospel.¹⁹
13. "The gospel is sent out to rescue the perishing. When the sinner refuses to be rescued, it intensifies his guilt and shows it to be a case of spiritual suicide."²⁰
- 17. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.***
 - A. For therein is the righteousness of God revealed**
 1. "For therein" is speaking of in the gospel.
 2. The righteousness of God is not talking about how righteous God is, but how He makes men right with Himself.
 3. He makes men right with Himself through the gospel.
 4. Some will not accept God's righteousness: Romans 10:1-4 – Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
²For I bear them record that they have a zeal of God, but not according to knowledge. ³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth.

¹⁹ Williamson

²⁰ Whiteside, p. 23

5. No one can be set right with God separate and apart from the word of God.
6. 1 John 2:3,4 – And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
7. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

B. From faith to faith: as it is written, The just shall live by faith.

1. “From faith to faith” means from the system of faith to one’s personal faith.
2. The just are to live by faith, but not faith only: James 2:24 – Ye see then how that by works a man is justified, and not by faith only.
3. To live by faith, is to take God at His word. If God says a thing must be done, then we are to take God at His word.

18. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

A. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,

1. Adam and Eve (Gen. 3).
2. Cain (Gen. 4).
3. The old world (Gen. 6-8).
4. Sodom and Gomorrah (Gen. 19).
5. Nadab and Abihu (Lev. 10).
6. Israel (carried into Assyrian captivity).
7. Judah (carried into Babylonian captivity).
8. The prophets of old tried to call people back to God.

B. Who hold the truth in unrighteousness;

1. Paul is beginning his discourse to prove that all men need a savior.
2. Hebrews 10:31 – It is a fearful thing to fall into the hands of the living God: Many preachers do a fairly good job in telling men that they are living in sin and that they are lost, but then withhold the gospel from those that have been brought under conviction. Mark 16:16; Acts 2:38, etc.
3. Others do not want it taught at all: Acts 13:8-11 – But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. ⁹Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, ¹⁰And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? ¹¹And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

19. *Because that which may be known of God is manifest in them; for God hath shewed it unto them.*

A. Because that which may be known of God is manifest in them;

1. God had revealed Himself to mankind.
2. God revealed Himself to the Gentiles as well as to the Jews.

B. For God hath shewed it unto them.

1. The Gentiles had priests, such as Melchizedek, through whom the Lord worked. (Gen. 14).
2. Jonah preached to the people of Nineveh.
3. Through Lot's daughters the people of Moab and the Ammonites should have known the true God.
4. In mighty miracles He manifested Himself to Pharaoh and the Egyptians.
5. He gave the law of Moses.

20. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

A. **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.**

1. God has revealed Himself through natural and special revelation.
2. Paul believed that the world was created. Colossians 1:16 – For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.
3. Man can understand that there is a God by looking at the things that God has made.

B. **Even his eternal power and Godhead; so that they are without excuse:**

1. This evidence is so clear that one is without excuse if he fails to reason that there is a God.
2. Psalm 14:1 – The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.
3. If one thing exists, then there is a God in heaven. Matter does not have the properties of being eternal. The second law of thermodynamics says that all things are running down hill. Therefore, matter is not eternal but God is.
4. It would be unfair for God to create man, demand that man believe in Him, but then fail to give us enough evidence to reach that conclusion.
5. Psalm 19:1-3 – The heavens declare the glory of God; and the firmament sheweth his handiwork. ²Day unto day uttereth speech, and night unto night sheweth knowledge. ³There is no speech nor language, where their voice is not heard.
6. Every design has a designer. The universe shows design. The body shows design.

21. *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

A. **Because that, when they knew God, they glorified him not as God, neither were thankful;**

1. We must keep God in His proper place and always put Him first in our lives: Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
2. Notice, the Bible says that they, at one time, knew God.
3. When one fails to glorify God, he is on his way down.
4. When a nation fails to glorify God it is on its way down.
5. They were not thankful for all God had done for them.

B. But became vain in their imaginations, and their foolish heart was darkened.

1. When one forgets God, then he has to turn to his own thoughts and imaginations. This leads to a darkened heart.
2. Jeremiah 10:23 – O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

22. *Professing themselves to be wise, they became fools,*

A. Professing themselves to be wise,

1. Those who give up on God must make a claim that they are wiser than God whether they verbalize it or not.
2. Then they must view those who love God as ignoramuses.
3. Notice, God is not going to give up on these people until they first give up on Him.
4. 1 Corinthians 1:20 – Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
5. 1 Corinthians 1:25 – Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

B. They became fools,

1. Proverbs 3:35 – The wise shall inherit glory: but shame shall be the promotion of fools.

2. Ecclesiastes 7:4 – The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.
3. 2 Corinthians 11:19 – For ye suffer fools gladly, seeing ye yourselves are wise.
4. Ephesians 5:15 – See then that ye walk circumspectly, not as fools, but as wise.

23. *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

A. And changed the glory of the uncorruptible God

1. Idolatry is the result of rejecting God.
2. The incorruptible glory of God is compared to corruptible man, four-footed beasts and creeping things.

B. Into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

1. Exodus 20:3-5 – Thou shalt have no other gods before me. ⁴Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.
2. Today men worship;
 1. Material possessions,
 2. The preacher,
 3. The pope's foot,
 4. Church buildings,
 5. Families or
 6. Money.

24. *Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

A. *Wherefore God also gave them up to uncleanness through the lusts of their own hearts,*

1. Notice! They gave God up, so God also gave them up.
2. God gave them up to uncleanness through the lusts of their own hearts.
3. They changed the focus of their hearts from God to lust.

B. *To dishonour their own bodies between themselves:*

1. When we do not have God directing our steps we find ourselves dishonouring our bodies.
2. What should one do with his body? Only God, the great designer of the body, can answer this question.
3. Proverbs 23:7 – For as he thinketh in his heart, so is he.
4. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
5. 1 John 2:15-17 – Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

25. *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

A. *Who changed the truth of God into a lie,*

1. When one gives up on God he also gives up on truth.
2. They changed the truth of God into a lie.
3. They once knew the truth, but they had changed it.

4. Their whole system of worship is here called a lie: Mark 7:7 – Howbeit in vain do they worship me, teaching for doctrines the commandments of men. Matthew 7:21-23 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
5. 2 Thessalonians 2:9-11 – Even him, whose coming is after the working of Satan with all power and signs and lying wonders, ¹⁰And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause God shall send them strong delusion, that they should believe a lie.
6. Lies which are being told today:
 - a. One church is just as good as another.
 - b. It makes no difference how one worships.
 - c. There is no pattern.
 - d. One does not have to be baptized to be saved.
 - e. One can partake of the Lord's supper any time.
 - f. It makes no difference what one believes as long as he is sincere.
 - g. Those who are telling these lies;
 - 1) Billy Graham.
 - 2) Oral Roberts.
 - 3) Benny Hinn.
 - 4) The pope.
 - 5) Robert Shuler.
 - 6) Richard Roberts.
 - 7) Pat Robertson.

8) Jim Bakker, etc.

B. And worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

1. They were worshipping the creature more than the Creator. They had reversed the true order of things.
2. The Creator is to be blessed forever.
3. Men will worship something.

26. *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*

A. For this cause God gave them up unto vile affections:

1. After one has changed the image of God and changed truth to a lie, then it naturally follows that the moral code of God will be changed next.
2. This is the second time the Bible says that God gave them up.
3. “Vile affections” means those that are base, ungodly, shameful, disgraceful and unauthorized by God.

B. For even their women did change the natural use into that which is against nature:

1. There is a natural use (sexually) for the body.
2. The woman was made for the man. 1 Corinthians 11:9 – Neither was the man created for the woman; but the woman for the man.
3. Lesbianism is against nature because:
 - a. Woman was made for man.
 - b. No Bible authority for a woman to be with another woman sexually.
 - c. Woman with woman cannot produce children and we are commanded to replenish the earth.
 - d. It destroys the home unit.
 - e. It is not God's natural design for the family.

27. *And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.*

A. And likewise also the men, leaving the natural use of the woman,

1. Homosexuality is not natural.
2. One is not born a homosexual.
3. Homosexuality is produced because of lust. See this verse.

B. Burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1. Leviticus 18:22 – Thou shalt not lie with mankind, as with womankind: it is abomination.
2. Leviticus 20:13 – If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
3. Deuteronomy 23:17,18 – There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. ¹⁸Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.
4. 1 Corinthians 6:9,10 – Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. (NKJV).
5. Homosexuality is a sin against:
 - a. God.
 - b. The home.
 - c. Society.
 - d. Reproduction.

- e. Women.
 - f. Church.
 - g. Bible.
 - h. Children.
6. Receiving in themselves that recompence of their error which was meet. There are certain diseases spread by homosexuality. Aids is one such disease.
 7. Venereal diseases are built into the system to help to promote morality. This is true for heterosexual and homosexual acts which are illicit.
- 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;***
- A. *And even as they did not like to retain God in their knowledge,***
1. Once one starts to live for the lust of the flesh, he does not like to retain God in his knowledge.
 2. To retain God in one's knowledge after he starts to live for the lust of the flesh, is to be reminded of the fact that he will have to answer for the way that he is living. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
- B. *God gave them over to a reprobate mind, to do those things which are not convenient;***
1. This is the third time Paul says God gave them up, or over to, various vile desires or practices.
 - a. V24 God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
 - b. V26 God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
 - c. V28 God gave them over to a reprobate mind, to do those things which are not convenient.

- d. What is a "reprobate mind?" Outcast, depraved, perverted, opposed to God, not standing the test, not approved, spiritually sick mind, etc.
- e. "To do those things which are not convenient" means not fit or becoming.

29. *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

A. Being filled with all

- 1. Verse 29 begins a list of the kind of things in the which a reprobate mind would involve itself.

B. Unrighteousness:

- 1. "Injustice, of a judge" - Luke 18:6; Rom. 9:14.
- 2. "Unrighteousness of heart and life."
- 3. See Matt. 23:25; Acts 8:23; Rom. 1:18,29; 2:8; 6:13; 2 Tim 2:19; 1 Cor. 13:6; 2 Thess 2:12; Rom. 3:5; Heb.1:9; 1 John 1:9; 2 Thess. 2:10; 2 Pet. 2:13.
- 4. "A deed violating law and justice, act of unrighteousness."²¹
- 5. See 1 John 5:17; Luke 13:27; Heb. 8:12; Acts 1:18; 2 Pet. 2:15; 2 Cor. 12:13.
- 6. "All kinds of wrongdoing which leads to a wrong relationship with God."²²

C. Fornication:

- 1. "Prop. Of illicit sexual intercourse in general."

²¹ Thayer, p. 12

²² Winters, p. 25

2. "It is distinguished from *moicheia* (adultery) in Matt. 15:19; Mark 7:21; Gal. 5:19."²³
3. All kinds of illicit sexual acts such as homosexuality, lesbianism, bestiality, adultery, incest, etc.
4. Matthew 19:9 – And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

D. Wickedness.

1. "Depravity, iniquity, malice."²⁴
2. "Iniquity, evil purposes and desires. It is the state of mind which strives to produce injury to others."²⁵

E. Covetousness:

1. "Greedy desire to have more, covetousness, avarice."²⁶
2. See Luke 12:15; Eph. 4:19; 5:3; Col. 3:5; 1 Thess. 2:5; 2 Pet. 2:3.
3. Colossians 3:5 – Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

F. Maliciousness:

1. "Malignity, malice, ill-will, desire to injure."²⁷
2. See Eph. 4:31; Col. 3:8; Titus 3:3; Jas. 1:21; 1 Pet. 2:1.

²³ Thayer, p. 532

²⁴ Thayer, p. 530

²⁵ Williamson

²⁶ Thayer, p. 516

²⁷ Thayer, p. 320

3. "This is a deep seated hatred which takes pleasure in doing personal injury to others."²⁸

G. Envy:

1. "Envy."²⁹
2. See Gal. 5:21; 1 Tim. 6:4; Titus 3:3; 1 Pet. 2:1; Matt. 27:18; Mark 15:10; Phil. 1:15.
3. Matthew 27:17,18 – Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? ¹⁸For he knew that for envy they had delivered him.
4. "The feeling of hurt at the excellence or success of another. It is usually caused by another receiving what one desires for himself, such as success, recognition, appreciation, etc."³⁰

H. Murder:

1. "Murder, slaughter."³¹
2. See Mark 15:7; Luke 23:18, 25; Acts 9:1; Heb. 11:37; and in the plural, Matt. 15:19; Mark 7:21; Gal. 5:21; Rev. 9:21.
3. This is unauthorized killing.
4. Genesis 9:6 – Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

I. Debate:

1. "Contention, strife, wrangling."³²
2. See Rom. 13:13; 1 Cor. 1:11, 3:3; 2 Cor. 12:20; Gal. 5:20; Phil. 1:15; 1 Tim. 6:4; Titus 3:9.

²⁸ Williamson

²⁹ Thayer, p. 652

³⁰ Winters, p. 25

³¹ Thayer, p. 657

³² Thayer, p. 249

3. "Hostile struggling, fighting, conflict, the disposition to be quarrelsome and continuous, the feeling which seeks to irritate. Not to strive for truth and right, but simply for its own sake."³³

J. Deceit;

1. "To catch with bait; a lure, snare; hence craft, deceit, guile."³⁴
2. See Matt. 26:4; Mark 14:1; 7:22; John 1:47,48; Acts 13:10; 2 Cor. 12:16; 1 Thess. 2:3; 1 Pet. 2:1, 22; Rev. 14:5; 1 Pet. 3:10.
3. Genesis 3:1 – Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
4. Acts 13:10 – And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

K. Malignity:

1. "Bad character, depravity of heart and life, specifically used of malignant, subtlety, malicious, craftiness."³⁵
2. "The state of mind which leads its possessor to put the worst construction on every action, ascribing to the best deed the worst of motives."³⁶

L. Whisperers.

1. "A whisperer, secret slanderer, detractor."³⁷
2. "Those who secretly and in a sly manner, by things or insinuations, blacken the name and character of others."³⁸

³³ Williamson

³⁴ Thayer, p. 155

³⁵ Thayer, p. 320

³⁶ Williamson

³⁷ Thayer, p. 676,677

³⁸ Williamson

3. Proverbs 16:28 – A froward man soweth strife: and a whisperer separateth chief friends.
4. Proverbs 17:9 – He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

30. *Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,*

A. Backbiters:

1. “A defamer, evil speaker.”³⁹
2. Psalm 15:3 – He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.
3. Proverbs 25:23 – The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

B. Haters of God:

1. “Hateful to God, exceptionally impious and wicked.”⁴⁰
2. Those who cannot tolerate God’s laws will soon become haters of God.

C. Spiteful:

1. “An insolent man; one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act or wrong.”⁴¹
2. This person has no consideration for the other man’s rights.

D. Proud:

1. “Showing one’s self above others, overtopping, conspicuous above others, preeminent. Especially in a bad sense, with an overweening estimate of

³⁹ Thayer, p. 332

⁴⁰ Thayer, p. 288

⁴¹ Thayer, p. 634

one's means and merits, despising others or even treating them with contempt, haughty."⁴²

2. See 2 Tim. 3:2; Jas. 4:6; 1 Pet. 5:5; Luke 1:51.

E. Boasters:

1. "An empty pretender, a boaster."⁴³
2. See 2 Tim. 3:2.
3. One seeking vain glory. One who tries to elevate himself above others with his mouth. A braggart.
4. Proverbs 27:2 – Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

F. Inventors of evil things:

1. "Inventor, contriver."⁴⁴
2. "All forms of pleasure and sin grow stale, and new forms of indulgence are constantly being sought out."⁴⁵
3. Psalm 99:8 – Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.
4. Psalm 106:29 – Thus they provoked him to anger with their inventions: and the plague brake in upon them.
5. Psalm 106:39 – Thus were they defiled with their own works, and went a whoring with their own inventions.

G. Disobedient to parents:

1. "Impersuable, uncompliant, contumacious."⁴⁶

⁴² Thayer, p. 641

⁴³ Thayer, p. 25

⁴⁴ Thayer, p. 265

⁴⁵ Williamson

⁴⁶ Thayer, p. 55

2. See Luke 1:17; Titus 1:16; 3:3; 2 Tim. 3:2; Acts 26:19.
3. Rebellion to the rules and regulations of one's parents leads to rebellion of all kinds, including a disrespect for God and His laws.
4. Exodus 21:17 – And he that curseth his father, or his mother, shall surely be put to death.
5. Ephesians 6:1,2 – Children, obey your parents in the Lord: for this is right.
²Honour thy father and mother; (which is the first commandment with promise;).

31. *Without understanding, covenant breakers, without natural affection, implacable, unmerciful:*

A. Without understanding:

1. “Unintelligent, without understanding: Matt 15:16; Mark 7:18; stupid: Romans 1:21; Romans 10:19. Imitation for the Hebrew word for ungodly. ‘Because a wicked man has no mind for the things which make for salvation, Rom. 1:31.’”⁴⁷
2. One who has chosen to be blind because of his love for the wrong things.
3. Matthew 13:15 – For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

B. Covenant breakers:

1. “Uncompounded, simple, Covenant breakers, faithless.”⁴⁸
2. These are people who will not abide by their word and the agreements they have made.
3. These are people with no scruples.
4. These are contract breakers.
5. America abounds with covenant breakers;

⁴⁷ Thayer, p. 82

⁴⁸ Thayer, p. 82

- a. Consider marriage, divorce and remarriage.
- b. Consider all the lawsuits in this country.

C. Without natural affection:

- 1. “Storga love of kindred, without natural affection: Rom. 1:31; 2 Tim 3:3.”⁴⁹
- 2. Cold and callous toward loved ones. This is especially true in the parent/child relationship.
- 3. Even animals take care of their little ones.

D. Implacable:

- 1. “Without treaty or contract; of things not mutually agreed upon, e.g. abstinence from hostilities; that cannot be persuaded to enter into a covenant, implacable - Rom. 1:31; 2 Tim. 3:3”⁵⁰
- 2. “The highest pitch of an unforgiving spirit. People who will not make reconciliation to God or man.”⁵¹
- 3. Matthew 6:14,15 – For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

E. Unmerciful:

- 1. “Without mercy, merciless, Rom. 1:31.”⁵²
- 2. “They are harsh and unfeeling. There can be no mercy when the heart has no sympathy. In Action: it is the tender and kind feeling bearing the fruit of helpfulness.”⁵³
- 3. Matthew 5:7 – Blessed are the merciful: for they shall obtain mercy.

⁴⁹ Thayer, p. 82

⁵⁰ Thayer, p. 81.

⁵¹ Williamson

⁵² Thayer, p. 44

⁵³ Williamson

4. James 2:13 – For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.
- 32. *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.***
- A. Who knowing the judgment of God:**
1. They knew the judgment of God. (See notes on verse 18.)
 2. Notice, they not only knew God at one time, but they also knew of His judgments!
- B. That they which commit such things are worthy of death:**
1. Those who did the aforementioned sins were worthy of death.
 2. Romans 6:23 – For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
- C. Not only do the same, but have pleasure in them that do them:**
1. They not only did these things, but they enjoyed it when others were involved in these sins.
 2. Do we delight in seeing our brother sin?
 3. Do we take pleasure in looking at pornography?

Chapter Two

1. ***Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.***
- A. Therefore thou art inexcusable, O man, whosoever thou art that judgest:**
1. The judging condemned here is hypocritical judging. Matthew 7:1-5 – Judge not, that ye be not judged. ²For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. ³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁴Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold,

a beam is in thine own eye? ⁵Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

2. Righteous judgment is commanded: John 7:24 – Judge not according to the appearance, but judge righteous judgment.

B. For wherein thou judgest another, thou condemnest thyself;

1. When these people judged others for doing wrong they condemned themselves.
2. How did they condemn themselves? When they said a certain act violated the will of God, then turned around and did the same thing, they were admitting that they knew better but did it any way.

C. For thou that judgest doest the same things.

1. When we condemn a man for doing a thing, then turn right around and do the same thing, we are hypocrites. Thus, we condemn ourselves.
2. Romans 2:21,22 – Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
²² Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

2. *But we are sure that the judgment of God is according to truth against them which commit such things.*

A. But we are sure that the judgment of God is according to truth:

1. The judgment of God will not be hypocritical.
2. It will be according to truth.
3. John 12:48 – He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
4. Hebrews 4:13 – Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

A. Against them which commit such things.

1. The judgment of God will be against them that do such things.
 2. There are some actions that are right in the sight of God and there are some actions which are wrong.
 3. Truth is absolute and attainable. We can know what is right and wrong in the sight of God.
- 3. *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?***
- A. And thinkest thou this, O man.**
1. We sometimes get our thinking messed up.
 2. We think the word of God applies to the other man but not to us.
- B. That judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**
1. The Jews were quick to condemn the Gentiles for various sins and yet were guilty of the same things.
 2. We cannot escape the judgment of God because we are able to point out sins in the lives of others.
 3. Ecclesiastes 12:13,14 – Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.
¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
- 4. *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?***
- A. Or despisest thou the riches of his goodness and forbearance and longsuffering;**
1. Some people believe they are getting by with sin just because they do not have to answer for their sins today.
 2. They do not realize that this the goodness and longsuffering of God giving men a chance to do that which is right before it is everlastingly too late.

3. 2 Peter 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

B. Not knowing that the goodness of God leadeth thee to repentance?

1. This verse teaches that all need to repent.
2. Furthermore, it teaches that the goodness of God leads man to repentance.
3. The fact that God loved us enough to give His Son for us ought to be enough to get all of us to repent.
4. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
5. Romans 5:8 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
6. 1 John 4:10 – Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
7. 1 John 4:19 – We love him, because he first loved us.
8. Repentance is the toughest commandment in the Bible. However, the love of God motivates to do obey this precept.

5. *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

A. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath.

1. The Jews had a hard and impenitent heart. Therefore, they were treasuring up wrath for themselves come judgment day.
2. John 8:24 – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
3. Luke 13:28 – There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

4. Hebrews 2:2 – For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward.

B. And revelation of the righteous judgment of God;

1. There is going to be a judgment day.
2. 2 Timothy 4:1 – I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
3. John 5:22 – For the Father judgeth no man, but hath committed all judgment unto the Son:
4. John 5:27-29 – And hath given him authority to execute judgment also, because he is the Son of man. ²⁸Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
5. Acts 17:30,31 – And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
6. “The judgment will not be according to race, social status, or intellectual achievement, but by the righteous standard of God (Acts 17:30). The standard will be the word of God (vv. 12-16; Jn. 12:48).”⁵⁴

6. Who will render to every man according to his deeds:

- A. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
- B. Ecclesiastes 12:13,14 – Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. ¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

⁵⁴ Winters, p. 28,29

- C. Galatians 6:7,8 – Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

7. *To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

A. To them who by patient continuance in well doing

1. Patience or steadfastness is “a must” to be saved.
2. There are those who contend that well doing has nothing to do with salvation. This verse teaches just the opposite.
3. Notice, one must continue not just start. This destroys the doctrine of “once saved, always saved.”
4. John 8:31,32 – Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; ³²And ye shall know the truth, and the truth shall make you free.
5. 1 Corinthians 15:58 – Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

B. Seek for glory and honour and immortality, eternal life:

1. God and salvation are to be sought.
 - a. Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
 - b. Hebrews 11:6 – But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
 - c. Acts 17:27 – That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.
2. That for which one is seeking is glory, honour, and eternal life.
 - a. **Glory:** Psalm 73:24 – Thou shalt guide me with thy counsel, and afterward receive me to glory. Romans 9:23 – And that he might

make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

- b. **Honour:** John 5:44 – How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John 12:26 – If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- c. **Immortality:** 1 Corinthians 15:53,54 – For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
- c. **Eternal life:** Mark 10:30 – But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Romans 6:22 – But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

8. *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

A. *But unto them that are contentious, and do not obey the truth, but obey unrighteousness,*

- 1. Some will be contentious and not take God at His word.
- 2. Some will not obey the truth: 2 Thessalonians 1:7,8 – And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.
- 3. Some will obey unrighteousness: Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

B. *Indignation and wrath,*

- 1. Those who disobey God can expect from God indignation and wrath.

2. Hebrews 10:31 – It is a fearful thing to fall into the hands of the living God.

9. *Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

A. Tribulation and anguish, upon every soul of man that doeth evil,

1. This verse continues the thought of what is going to happen to the disobedient.
2. They shall also receive tribulation and anguish: Matthew 25:30 – And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
3. There are those who teach that the disobedient soul will be annihilated at the judgment. These verses teach otherwise.

B. Of the Jew first, and also of the Gentile;

1. The Jews will be first because the gospel was preached to them first.
2. Some believe the Jews are going to be saved regardless of their relationship with God and His commandments, but the Bible teaches no such thing.

10. *But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:*

A. But glory, honour, and peace, to every man that worketh good

1. Glory, honor, and peace are going to be bestowed upon every man who “worketh good.”
2. One does not receive these honors unless they work good. However, we are told by some in the religious world that there is nothing do in order to obtain the aforementioned blessings.
3. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
4. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.

B. **To the Jew first, and also to the Gentile:**

1. See notes on verse 9 the second point.

11. *For there is no respect of persons with God.*

A. Many in the religious world do not believe this point. The following points prove that the religious world believes that God is a respecter of persons.

1. Limited atonement (meaning Jesus died for some people only).
2. The Jews will be saved regardless of how they live because they are God's elect.
3. Once saved always saved.
4. Unconditional election. (God is going to save some no matter what they do.)
5. Direct operation of the Holy Spirit to save one. (Why does God not send the direct operation of the Holy Spirit upon all?)
6. Dreams, visions and angels to save one. (Why does God not do this for all men?)

B. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.

C. Galatians 2:6 – But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me.

D. Ephesians 6:9 – And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

E. Colossians 3:25 – But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

12. *For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*

A. **For as many as have sinned without law shall also perish without law**

1. “Whether one sins outside the law of Moses, as did the Gentiles, or under the law, as did the Jews, he is still a sinner.”⁵⁵
2. Paul makes the argument that people died (spiritually) before the law of Moses. Therefore, the Gentiles were under law: Romans 5:13,14 – (For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.

B. And as many as have sinned in the law shall be judged by the law;

1. We shall be judged by the law under which we lived.
2. The Jews sinned “in the law” means “subject to the law.” Therefore, they will be judged by the law.

13. *(For not the hearers of the law are just before God, but the doers of the law shall be justified.*

A. For not the hearers of the law are just before God,

1. The Jews had the law in their possession but the Gentiles, in some cases, were living better than the Jews.
2. James 1:22-25 – But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
3. A failure to do what the law says is to be guilty of the sin of omission: James 4:17 – Therefore to him that knoweth to do good, and doeth it not, to him it is sin.
4. That which is good is that which is provable: 1 Thessalonians 5:21 – Prove all things; hold fast that which is good.

B. But the doers of the law shall be justified.

⁵⁵ Winters, p. 30

1. Matthew 7:24-27 – Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ²⁵And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
 2. Luke 6:46 – And why call ye me, Lord, Lord, and do not the things which I say?
- 14. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:***
- A. For when the Gentiles, which have not the law,**
1. The Gentiles did not have the law of Moses.
 2. They had *some* law that God had given to them: Romans 5:13 – (For until the law sin was in the world: but sin is not imputed when there is no law.
 3. The Gentiles became sinners. Therefore, they violated *some* law.
 4. J.D. Bales is wrong about the law written on the heart.
 5. All men are amenable to the New Testament today.
- B. Do by nature the things contained in the law**
1. They do *by practice* the things in the law.
 2. The Gentiles did not have a written law. However, some of their practices were better than those of the people who had a written law.
- C. These, having not the law, are a law unto themselves**
1. The Gentiles did not have the law.
 2. They were “a law unto themselves” means they were under a different law.
 3. Jethro was a law unto himself.

4. Melchizedec was a law unto himself.

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

A. Which shew the work of the law written in their hearts

1. To “show the work of the law written in their hearts” means they were sincerely giving heed to certain principles found written in the law even though they were not even subject to it.
2. The Gentiles were keeping some of the laws found in the law of Moses better than what the Jews were doing.
3. Paul is arguing that to be custodians of the law was not good enough. One had to obey the law.

B. Their conscience

1. Some reasons why we cannot live by the conscience only:
 - a. The conscience must be educated. Proverbs 22:6 – Train up a child in the way he should go: and when he is old, he will not depart from it.
 - b. The conscience can honestly misguide us if uneducated. Acts 23:1 – And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.
 - c. Our conscience cannot be our guide because we might believe a lie. 1 Kings 13:1ff.
 - d. Our conscience cannot be our guide because we are saved by faith and faith comes by hearing God’s word. Romans 10:17 – So then faith *cometh* by hearing, and hearing by the word of God.
 - e. We are set free by truth and not our conscience. John 8:32 – And ye shall know the truth, and the truth shall make you free.
 - f. If our conscience is our guide, truth is subjective and everyone who is honest is right no matter what he believes. Matthew 4:4 – But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

- g. Our conscience cannot be our guide because sin is a violation of God's law whether it violates our conscience or not. 1 John 3:4 – Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- h. Our conscience cannot be our guide because a thing would be both true and false at the same time. 1 Corinthians 1:10 – Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

C. **Also bearing witness, and their thoughts the mean while accusing or else excusing one another;**

- 1. The conscience is a prodder and not the body of truth itself. Romans 2:15 – Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;).
- 2. We can never go against the conscience and be right. However, we can not allow the conscience only to be the guide.

16. ***In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.***

A. **In the day**

- 1. Acts 17:31 – Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
- 2. Jude 6 – And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- 3. 2 Timothy 4:8 – Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

B. **When God shall judge the secrets of men**

- 1. Ecclesiastes 12:13,14 – Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

2. Nothing will be hid: Luke 8:17 – For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Hebrews 4:13 – Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

C. By Jesus Christ according to my gospel.

1. John 5:22 – For the Father judgeth no man, but hath committed all judgment unto the Son.
2. John 12:48 – He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
3. Romans 14:10 – But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

17. *Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,*

A. Behold, thou art called a Jew

1. Under Christianity a Jew was not one who was born of the flesh, but one who had been born again – a *spiritual* Jew.
2. Flesh does not count in Christianity: Galatians 3:28 – There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
3. Romans 2:28,29 – For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

B. And retest in the law

1. The Jews relied on the law that God had given to Moses, but it had been nailed to the cross: Colossians 2:14 – Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

2. To keep the law of Moses was to fall from grace: Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

C. And makest thy boast of God,

1. They made their boast of God. However, they could not have a relationship with God unless they put their faith in Christ and His law.
2. John 8:24 – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
3. They made their boast of the law. However, they did not keep the law.
4. The law which should have humbled them because it pointed out all their short comings, made them proud instead.
5. Knowledge often puffs up. It sometimes out runs charity. Therefore, love is not shown toward those who need it.

18. *And knowest his will, and approvest the things that are more excellent, being instructed out of the law;*

- A. The Jews are said to: know God's will, approve of right things, and be instructed out of the law.
- B. The issue is, why did they not keep the law?
- C. They wanted to tell others how to live, yet they would not obey God.

19. *And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,*

- A. They were confident that they were to guide the blind and to be a light to those in darkness.
2. One cannot be a guide or light if he will not live what he preaches.
3. The pride of the Jews was getting in their way.

20. *An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.*

- A. They deemed themselves to be instructors and teachers.

- B. They had a form of knowledge.
 - C. "They were content to be preservers rather than practitioners of it."⁵⁶
 - D. They were also involved in pretending.
- 21. *Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?***
- A. **Thou therefore which teachest another, teachest thou not thyself?**
 - 1. We are to teach ourselves first then we can see to teach others:

Matthew 7:1-5 – Judge not, that ye be not judged. ²For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. ³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? ⁴Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? ⁵Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
 - 2. The Jews taught a lot, but practiced little.
- B. *Thou that preachest a man should not steal, dost thou steal?***
- 1. Exodus 20:15 – Thou shalt not steal.
 - 2. The law was plain and they knew how it applied to others, but did they make application to themselves?
 - 3. Matthew 21:13 – And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- 22. *Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?***
- A. **Thou that sayest a man should not commit adultery,**
 - 1. Exodus 20:14 – Thou shalt not commit adultery.

⁵⁶ Winters, p. 32

2. They were *saying* what the law said, but were they *practicing* what the law said?
3. Jeremiah 5:7,8 – How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. ⁸They were as fed horses in the morning: every one neighed after his neighbour's wife.
4. Adultery involves at least one married party.

B. Thou that abhorrest idols,

1. The children of God were carried into captivity because of their idol worship. They had learn their lesson in this area. After the Babylonian captivity, the Jews never had a major problem with idols.
2. They abhorred idols.
3. We need to learn to love what God loves and abhor what God abhors.
4. Jeremiah 10:14 – Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

C. Dost thou commit sacrilege?

1. This means to rob a temple, or to treat that which as holy as common or profane.
2. Ezekiel 22:26 – Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.
3. Which is worse? To make idols or dishonor that which is holy?
4. “Paul evidently selected the very sins which were most odious to the Jews, at least in theory; for, of all the sins of the pagans around them, the Jews particularly detested their idol worship and the abominable sexual

excesses. Theft and blasphemy were also regarded similarly. Therefore, it is amazing that Paul charged them with guilt in all these areas.”⁵⁷

23. *Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*

A. Thou that makest thy boast of the law,

1. The Jews made their boast of the law but dishonored God by failing to keep the law.

B. Through breaking the law dishonourest thou God?

1. We honor or dishonor God by the way that we treat His law.
2. John 14:15 – If ye love me, keep my commandments.
3. John 15:14 – Ye are my friends, if ye do whatsoever I command you.
4. Luke 6:46 – And why call ye me, Lord, Lord, and do not the things which I say?

24. *For the name of God is blasphemed among the Gentiles through you, as it is written.*

A. For the name of God is blasphemed among the Gentiles through you,

1. The way we live reflects on God.
2. 1 Timothy 6:1 – Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.
3. Titus 2:3-5 – The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; ⁴That they may teach the young women to be sober, to love their husbands, to love their children, ⁵To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
4. Many are disobedient to the gospel because of unfaithful Christians.

⁵⁷ Coffman, p. 84

B. As it is written.

1. Isaiah 52:5 – Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

25. *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

A. For circumcision verily profiteth, if thou keep the law

1. “Circumcision was first given to Abraham as a token or a sign of the covenant between God and himself (Gen. 17:11-14) and was later made a part of the law of Moses (Ex. 12:48,49; Jn. 7:12) but the token was worthless without the keeping of the covenant.”⁵⁸
2. The token was no good if one did not honor the covenant.
3. If one was going to bind circumcision, then he would have been obligated to keep the whole law: Galatians 5:2-4 – Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
⁴ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

B. But if thou be a breaker of the law, thy circumcision is made uncircumcision.

1. If the Jew chose to break the law, then he was acting as if there was no covenant relationship with God. Therefore, his circumcision became uncircumcision.
2. One could not keep the law without being circumcised, but one could be circumcised and not keep the law.
3. God knows of no one physical act that, once performed, would keep a man in His good graces regardless of how that individual lived.
4. The Jews thought that just because they were Abraham’s seed (physically) and were circumcised they were saved regardless of how they lived.

⁵⁸ Winters, p. 34

26. *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

A. *Therefore if the uncircumcision keep the righteousness of the law,*

1. If the Gentiles kept the law, why shouldn't they be considered the friend of God? Thus, in fellowship with God.
2. Some Gentiles live better lives than some Jews.

B. *Shall not his uncircumcision be counted for circumcision?*

1. Should the Gentile not be considered one in covenant relationship with God if he keeps the law?
2. The Gentile had no command to be circumcised, but God approved his life when he kept the righteousness of the law.

27. *And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?*

A. *And shall not uncircumcision which is by nature, if it fulfil the law*

1. Fleshly circumcision alone was insufficient.
2. So then, if the Gentiles by nature or practice did what God wanted, then this ought to be counted as pleasing to God.

B. *Judge thee*

1. Not only were the Gentiles pleasing to God, but it condemned the Jews for not doing the same.
2. The Jews had greater opportunities. Therefore, they should have lived better.

C. *Who by the letter and circumcision dost transgress the law?*

1. They had the written law and the token of the covenant, but continued to violate the law of God.
2. To God an honest-hearted Gentile was better than a corrupt-hearted Jew.

28. *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:*

A. **For he is not a Jew, which is one outwardly;**

1. Christians are spiritual Jews.
2. We must become Abraham's seed in order to be saved: Galatians 3:27-29
For as many of you as have been baptized into Christ have put on Christ.
²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

B. **Neither is that circumcision, which is outward in the flesh:**

1. The Christian is not circumcised of the flesh, but of the heart.
2. God does the operating: Colossians 2:11,12 – In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ¹²Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

29. ***But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.***

A. **But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter;**

1. "Circumcision of the heart" is cutting off the evil desires and stubborn will of the heart.
2. Acts 7:51,52 – Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.
3. This destroys premillennialism because they have their trust in national Israel.
4. Galatians 6:15,16 – For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. ¹⁶And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

5. James 1:1 – James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

B. Whose praise is not of men, but of God.

1. Many in fleshly Israel sought their praise from men: Matthew 6:1-5 – Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. ²Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. ³But when thou doest alms, let not thy left hand know what thy right hand doeth: ⁴That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. ⁵And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
2. John 12:42,43 – Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: ⁴³For they loved the praise of men more than the praise of God.
3. God's praise is not for those in the letter (law of Moses), but for those who serve in the spirit (New Testament law).

Chapter Three

1. *What advantage then hath the Jew? or what profit is there of circumcision?*

A. What advantage then hath the Jew?

1. "The Jews might have thought that Paul sought to discredit them."⁵⁹
2. This advantage was past and not present.
3. The Jews had to think, "If the case is such that one is a Jew *inwardly* and not of the flesh, then what advantage does he have?"
4. Paul is going to answer three objections they might have.

⁵⁹ Whitaker, p. 6, Notes on Romans

5. The Jews thought that just because they were Abraham's seed, that made them special and accepted in the sight of God. Luke 3:8 – Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

B. Or what profit is there of circumcision?

1. If circumcision did not count during the Christian age, then what profit was there in circumcision?
2. It was a commandment for another age and covenant.
3. Galatians 5:2 – Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
4. Galatians 5:6 – For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

2. *Much every way: chiefly, because that unto them were committed the oracles of God.*

A. Much every way

1. The Jews had many advantages.
2. The major advantage was that they had the oracles of God.

B. Chiefly, because that unto them were committed the oracles of God.

1. They had the oracles of God committed unto them.
2. The entire Old Testament was given through the Jews.
3. They had the first, and only, written law up to this point.
4. The Gentiles had to live by oral teachings.
5. The Catholics did not give us the Bible as they claim.
6. The Jews received the law, but they did not keep it. Acts 7:53 – Who have received the law by the disposition of angels, and have not kept it.
7. Think of what a greater advantage we have by having the entire Bible!

3. *For what if some did not believe? shall their unbelief make the faith of God without effect?*

A. *For what if some did not believe?*

1. This is the second anticipated objection.
2. What if some of the Jews did not believe that they were equally sinful and needed a Savior? Would this not make God's entire plan a failure?
3. "Truth is truth, and it will remain truth, even though all the world is in unbelief."⁶⁰
4. God is true and every man a liar - Romans 3:4.

B. *Shall their unbelief make the faith of God without effect?*

1. Whether man believes in the plans of God or not he cannot stop what God has set into motion.
2. Because some Jews chose to disbelieve would not and could not stop a plan that was in the eternal purpose of God: Ephesians 3:10,11 – To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord.
3. Romans 11:29 – For the gifts and calling of God are without repentance.
- 4. *God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.***

A. *God forbid: yea, let God be true, but every man a liar;*

1. "God forbid" is strong language meaning "absolutely not!"
2. When one disagrees with God or tries to change His plans, then that man becomes the liar: Proverbs 30:6 – Add thou not unto his words, lest he reprove thee, and thou be found a liar.

⁶⁰ Winters, p. 37

3. Hebrews 6:18 – That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.
- B. As it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.**
1. Paul appeals to the Old Testament to prove his point.
 2. Psalm 51:4 – Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
- 5. *But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)***
- A. But if our unrighteousness commend the righteousness of God, what shall we say?**
1. If man, through his sin and unrighteousness, makes God look good because God extends His grace to man, then why should God be upset with man?
 2. Romans 5:8 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- B. Is God unrighteous who taketh vengeance? (I speak as a man)**
1. Why would God want to punish man for helping in the plan of redemption by becoming the sinner in need of salvation?
 2. Why would God punish one who has made Him look merciful?
 3. Why would God be upset with the Jews if God knew they were going to do what they did, and thus He wrote the Gentiles into His scheme of things because of the disbelief of the Jews?
- 6. *God forbid: for then how shall God judge the world?***
- A. God forbid:**
1. Man did God no favors by becoming involved in sin.
 2. God would rather have had our obedience: 1 Samuel 15:22,23 – And Samuel said, Hath the LORD as great delight in burnt offerings and

sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. ²³For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

B. For then how shall God judge the world?

1. How can God judge those who, according to some, helped make God look good by committing sin?
2. God's judgment is - and will be - fair, based upon truth and the actions of men.
3. God wants man to listen to Him.
4. "If God could not condemn the Jews for their disobedience, how could he punish the Gentiles who were also guilty of the same disobedience?"⁶¹

7. *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?*

A. For if the truth of God hath more abounded through my lie unto his glory;

1. Paul argues that if the truth of God abounded more through his lie to the glory of God, then why was he judged as a sinner?
2. Some of the Jews viewed him as a sinner because of what he was teaching.

B. Why yet am I also judged as a sinner?

1. Why view him in this light if his sin was what was making God look good?
2. Sin never makes God look good.
3. God hates sin!

8. *And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.*

⁶¹ Riggs, p. 24

A. **And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come**

1. Paul states some had slandered him by saying he was teaching that sin should be committed so that good may come.
2. Romans 6:1,2 – What shall we say then? Shall we continue in sin, that grace may abound? ²God forbid. How shall we, that are dead to sin, live any longer therein?
3. They had a misconception of grace.
4. Situation ethics teaches we ought to do evil so that good might come.
5. “Once saved always saved” teaches we can do evil so that good might come.
6. One being unconditionally predestined from the foundation of the world to go to heaven teaches that doing evil is acceptable so that good might come.

B. **Whose damnation is just.**

1. Paul said that the damnation of those who told such a lie was just.
2. How could it be just if God loves sin because it makes Him look good?

9. ***What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;***

A. **What then? are we better than they?**

1. The “we” in this verse refers to the Jews; the “they” refers to the Gentiles.
2. Even in the days of the Christ the Jews believed they were better than the Gentiles.
3. John 8:33 – They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? John 8:54 – Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. John 8:44 – Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

B. No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

1. “The Jew had so many advantages he would naturally think himself better than others. But he had made such poor use of these advantages that Paul unhesitatingly answers: ‘No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin.’”⁶²
2. The first birth of the Jews was not good enough. They needed to be born again: John 3:5 – Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

10. As it is written, There is none righteous, no, not one:

- A. Paul uses many Old Testament scriptures to prove mankind is guilty of sin.
- B. The Jews would have, or should have, been familiar with these verses.
- C. Psalm 14:3 – They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.
- D. When the Bible says “there is none that doeth good,” it has reference to the fact that no man has lived above sin. This is true of both Jew and Gentile.
- E. The only righteousness one can have is by admitting he is a sinner and living by God’s system of salvation by grace through faith.

11. There is none that understandeth, there is none that seeketh after God.

A. There is none that understandeth

1. The Jews should have understood, but they did not.
2. Jesus called them blind guides: Matthew 15:14 – Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
3. Luke 11:52 – Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

⁶² Whiteside, p. 70

B. There is none that seeketh after God.

1. This is talking about man's initial battle with sin. Man gives in and thus becomes a sinner.
2. We are required to seek God: Hebrews 11:6 – But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
3. Luke 16:15 – And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
4. John 12:42,43 – Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: ⁴³For they loved the praise of men more than the praise of God.
5. John 5:44 – How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

12. *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

A. They are all gone out of the way

1. Notice, they were not born in a sinful condition as some want us to believe. They have gone out of the way.
2. The word "all" refers to both Jews and Gentiles.
3. The "way" means God's way.

B. They are together become unprofitable;

1. "They are together become unprofitable" means both Jews and Gentiles.
2. One becomes unprofitable when he fails to do God's will.
3. Matthew 25:30 – And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

C. There is none that doeth good, no, not one.

1. Therefore, in view of the aforementioned facts, all Paul could do was to proclaim both Jews and Gentiles sinners.
2. This proved both were in need of Jesus Christ for their salvation.
3. Psalm 53:1 – The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

13. *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:*

A. Their throat is an open sepulchre

1. “From their throats come words as offensive as the odors from an open sepulchre.”⁶³
2. Psalm 5:9 – For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

B. With their tongues they have used deceit; the poison of asps is under their lips:

1. One’s poisonous words can be as deadly as any snake bite.
2. Many have been destroyed by the ugly words of others.
3. Paul is using their conduct of the past to show them they need Jesus.

14. *Whose mouth is full of cursing and bitterness:*

- A. “They are full of blasphemy and oaths. These are aimed against God. Thus the mouth which he created to bless Him is used to grieve Him. By bitterness is meant those wound, stinging words which the wicked utter. None suffer from them as do the innocent.”⁶⁴
- B. Proverbs 15:28 – The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
- C. Matthew 12:34 – O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

⁶³ Whiteside, p. 72

⁶⁴ Lard, p. 110

15. *Their feet are swift to shed blood:*

- A. “Those who are engrossed in sin are not hesitant to inflict injury to others, even murder.”⁶⁵
- B. Proverbs 1:16 – For their feet run to evil, and make haste to shed blood.
- C. Proverbs 6:16-19 – These six things doth the LORD hate: yea, seven are an abomination unto him: ¹⁷A proud look, a lying tongue, and hands that shed innocent blood, ¹⁸An heart that deviseth wicked imaginations, feet that be swift in running to mischief, ¹⁹A false witness that speaketh lies, and he that soweth discord among brethren.
- D. There are those who will kill little innocent babies (abortion).

16. *Destruction and misery are in their ways:*

- A. These are all descriptions of those who have forgotten God.
- B. When we forget God and His way, all that is left is destruction and misery. This is what we do to ourselves and others.
- C. Paul quotes Isaiah 59:7-9 – Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. ⁸The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. ⁹Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.
- D. “Sinful men demand liberty to do as they please; what they want is a license to operate without any restraint or penalty.”⁶⁶

17. *And the way of peace have they not known:*

- A. Peace is a by-product of doing God’s will. Therefore, the ungodly do not know true peace.
- B. Sin separates a man from God: Isaiah 59:1,2 – Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: ²But

⁶⁵ Winton, p. 29

⁶⁶ Winton, p. 29

your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

- C. Sin divides families therefore, destroys peace.
- D. Peace follows grace: 1 Corinthians 1:3 – Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

18. *There is no fear of God before their eyes.*

- A. Paul quotes Psalm 36:1 – The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.
- B. “There are several restraints we can have to keep from committing sin:
 - 1. One is the fear of punishment from parents, school officials, employer or the legal system.
 - 2. Another restraint is the dread of facing the censure of our conscience.
 - 3. Another barrier to sin is the desire to retain the favor of our peers who applaud good moral conduct and righteousness.
 - 4. Still another impediment to sin is a desire for some reward or benefit which we can receive only if we keep free from entanglements with immorality, etc. (E.g., continuation of one’s marriage and home).
 - 5. But the greatest deterrent to sin is the fear of God. If we fear God, we do not want to die lost; we know the awful penalty of hell awaits. If we have reverence for the Almighty, we dread doing anything that might offend Him or invite His displeasure. When one loses his fear for God, there is hardly anything else left that is strong enough to keep one from entering sin wholeheartedly. And without fearing God, the appeal to the gospel will not be strong enough to lead us to obey.”⁶⁷
- C. Deuteronomy 6:2 – That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.
- D. Ecclesiastes 8:12,13 – Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God,

⁶⁷ Winton, pp. 29,30

which fear before him: ¹³But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

- E. Ecclesiastes 12:13,14 – Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. ¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
- F. Proverbs 16:6 – By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

19. *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

- A. **Now we know that what things soever the law saith, it saith to them who are under the law**
 - 1. The Jews wanted the Gentiles to be found guilty of violating the laws of God (oral and moral), but they did not want to be accused of being guilty of violating the law of Moses.
 - 2. However, Paul had declared them guilty in the sight of God.
 - 3. All men are under law. Therefore, all are guilty.
- B. **That every mouth may be stopped, and all the world may become guilty before God.**

- 1. “Paul strings together one O.T. reference after another in a complete demonstration of universal human guilt. Then in verses 19 and 20, he reaches the conclusion toward which he has been driving ever since the announcement of his theme in Rom. 1:16,17.”⁶⁸
- 2. All of the responsible world is guilty before God.
- 3. Romans 3:23 – For all have sinned, and come short of the glory of God.
- 4. This should stop the mouths of all people - including the Jews.

20. *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

⁶⁸ Riggs, p. 28

A. Therefore by the deeds of the law there shall no flesh be justified in his sight

1. “There is no article ‘the’ before ‘law’ in either place in verse 20.
2. Law by itself will not justify anyone.
 - a. Under law, any law, without the benefits of the death of Christ, lost man is utterly hopeless.
3. Law justifies only if one keeps it perfectly.”⁶⁹

B. For by the law is the knowledge of sin.

1. The law makes sin known.
2. Law can never forgive sin.
3. The law says if you violate it you are guilty. Therefore, the need of a Savior.

21. *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

A. But now the righteousness of God without the law is manifested

1. “The righteousness of God” here is how God makes men right with Himself.
2. “After all the revelation about our sinfulness and God’s condemnation, Paul gives the wonderful news. He reveals the way to be declared ‘not guilty,’ or ‘justified’ before God.”⁷⁰
3. This righteousness is without “law,” speaking of any law. (The article is not in this verse.)

B. Being witnessed by the law and the prophets;

1. Genesis 3:15 – And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

⁶⁹ Riggs, p. 29

⁷⁰ Riggs, p. 29

2. Isaiah 7:14 – Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
3. Matthew 1:21,23 – And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ²²Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
4. Jeremiah 31:31-33 – Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
5. Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.

22. *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

- A. The righteousness, which is being revealed by Paul, says that the only way one can be right with God is through Jesus Christ.
- B. It is for all who believe. There is no difference. It is for both Jew and Gentile.
- C. Galatians 3:27-29 – For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
- D. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- E. John 10:16 – And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- F. Ephesians 2:16 – And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

23. *For all have sinned, and come short of the glory of God;*

- A. All responsible men at one time or another violate God's law either by commission or omission.
- B. Ecclesiastes 7:20 – For there is not a just man upon earth, that doeth good, and sinneth not.
- C. The only perfect being who ever lived was Jesus.
- D. So, then, Paul concludes that both Jews and Gentiles are sinners.
- E. Romans 5:12 – Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

24. *Being justified freely by his grace through the redemption that is in Christ Jesus:*

- A. If one is justified, he is declared to be innocent or just – as if he had not done the wrong.
- B. This justification comes through grace and not perfect law-keeping.
- C. The redemption (buying back) is done by Christ and in Christ.
- D. Outside of Christ, there is no justification for responsible people today.
- E. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
- F. Ephesians 1:7 – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
- G. Hebrews 8:12 – For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

25. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

- A. **Whom God hath set forth to be a propitiation through faith in his blood,**

1. 1 John 2:1,2 – My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: ²And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
2. “The thought is: ‘Believing that Christ’s shed blood is God’s means of taking away sin.’ Thus, believing in what the shed blood can do.”⁷¹

B. To declare his righteousness for the remission of sins that are past, through the forbearance of God;

1. The forgiveness found in the Old Testament was based on the promise of God. Howard Winters illustrates it this way: “Once when I lived in a distant city (about 400 miles away) I paid a visit to my parents. While there, two tires burst on my car. There was no way to fix them. I would therefore have to purchase two new tires. But I neither had the money with me to do so nor did I have it in the bank back home. I revealed my dilemma to a nearby service station manager. He showed some sympathy with me. I then told him that if he would trust me, I would write him a check and the first thing on Monday after I got home, I would deposit enough in the bank to cover it. He agreed to this. I got my tires, gave him the check, and went on my way. He held my check until the next Monday, at which time I made the deposit. Now he had a check with no money in the bank to cover it, but he knew that it was just as good as my promise. If I kept my word, he would get his money, though he would not actually get it until a specified time. So it was with God and His people in the O.T.”⁷²
2. The justification in this verse deals with the remission of sins in the past.
3. To have remission of sins in the present and future one must walk in the light: 1 John 1:7 – But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

A. To declare, I say, at this time his righteousness:

⁷¹ Riggs, p. 31

⁷² Winters, p. 45

1. "To declare at this time" means in the days of Paul. This has been the price since the day of Pentecost. To put it another way, the right sacrifice had been offered for the sins of men, namely the death of Christ.
2. "His righteousness" has reference to the way God makes men right with Himself.

B. That he might be just, and the justifier of him which believeth in Jesus.

1. For God to be just, Jesus had to offered because this was the promise He had made (Isa. 53).
2. He will justify anyone who will believe: John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

27. *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

A. Where is boasting then? It is excluded. By what law?

1. All boasting is excluded because once a person commits one sin he needs the grace of God to be saved.
2. If one lived a perfect life he could boast, but not before God.

B. Of works? Nay: but by the law of faith.

1. Boasting is not excluded by the law of works (perfect law-keeping).
2. Notice, there is law-keeping in the system of faith. However, it does not demand *perfect* law-keeping, so boasting is eliminated.

28. *Therefore we conclude that a man is justified by faith without the deeds of the law.*

A. One then is justified by faith without perfect law keeping.

B. This would eliminate being justified by the law of Moses: Galatians 2:16 – Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

- C. “In this verse Martin Luther added the word ‘only’ to the word faith in his German translation. He is the first on record to teach ‘faith only.’”⁷³
- D. James 2:24 – Ye see then how that by works a man is justified, and not by faith only.
- E. “Without the deeds of the law” - Again, the article “the” is not in the original; thus, “apart from law works.”⁷⁴

29. *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*

- A. This blessing was to be for both Jew and Gentile.
- B. Acts 2:38,39 – Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ³⁹For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
- C. “Paul asks a rhetorical question which demands a negative reply. God is not just a national or tribal God. All peoples are His offspring.”⁷⁵

30. *Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

- A. “Since there is but one Maker of all, He will justify all alike.
- B. ‘By faith...through faith’ - I see no difference in the two expression. They are synonymous.”⁷⁶
- C. In the Christian age whether one is circumcised or uncircumcised makes no difference.

31. *Do we then make void the law through faith? God forbid: yea, we establish the law.*

- A. **Do we then make void the law through faith?**

⁷³ Riggs, p. 32

⁷⁴ Riggs, p.32

⁷⁵ Riggs, p. 32

⁷⁶ Riggs, p. 32

1. Salvation by faith does not make void the purpose of the Old Testament law or any law which God has ever given.
2. The religious world has taken verses like we find in chapters three and four of Romans to try to teach that law-keeping of all kinds has been eliminated.

B. God forbid: yea, we establish the law.

1. "Without faith, man would never meet the conditions which God requires for justification.
2. To comply with the conditions is not justification by works, but justification by faith at work.
3. Faith empowers us to obey, work and live as the Lord has taught us."⁷⁷
4. There is not anyone in the Bible who pleased God by faith, who did not do what God asked him or her to do.
5. Galatians 5:6 – For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Chapter Four

1. *What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*

A. What shall we say then that Abraham our father,

1. They revered Abraham to be the greatest patriarch.
2. They claimed him as their spiritual father.

B. As pertaining to the flesh, hath found?

1. "These Judaizers put stress on their fleshly relation to Abraham and on the fleshly mark of circumcision. In effect Paul said to them: 'You put so much stress on the flesh, now tell us what Abraham obtained according to the flesh. He came out of heathenism, and therefore had no fleshly connections of which he could boast, and he was also justified before he was circumcised. He was not justified by works, and therefore could not

⁷⁷ Riggs, p. 33

boast toward God.’ Then he quotes the Scriptures to remind them that Abraham was justified on a plan contrary to their contention.”⁷⁸

2. Abraham could not trace his lineage to some spiritual father.
3. He could not boast because he had perfectly kept the law which he was under.
4. He never lived under the law of Moses, yet they believed he was saved.
5. Paul was arguing that if Abraham could be saved without being under the law of Moses, then people in the first century could be saved without keeping the law of Moses.

2. *For if Abraham were justified by works, he hath whereof to glory; but not before God.*

A. For if Abraham were justified by works,

1. The” works” under consideration is perfect law-keeping.
2. The only way one could be justified by works prior to the coming of the Christ was by perfect law-keeping.
3. The reason was there was no sacrifice that could remit sins: Hebrews 10:4 – For it is not possible that the blood of bulls and of goats should take away sins.
4. So, it was either live a perfect life or be guilty before God for the sins one had committed.

B. He hath whereof to glory; but not before God.

1. If Abraham had kept the law perfectly he could glory before his fellow man.
2. However, he could not have gloried before God because he would have done only what God required of him.
3. There are those who believe God would have been offended if Abraham would have kept every commandment perfectly.

⁷⁸ Whiteside, p. 88

4. God would not have been offended. He would have been delighted!
1 Samuel 15:22 – And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
5. “If a man’s life were as perfect as the Pharisee imagined his to be, he could boast; but if a man sins and is forgiven, there is ground for humility, but not for boasting.”⁷⁹

3. *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

A. For what saith the scripture?

1. Paul appeals to the very law they wanted all Christians to keep.
2. The law was going to prove them wrong.

B. Abraham believed God, and it was counted unto him for righteousness.

1. This is a quote from Genesis 15:6 – And he believed in the LORD; and he counted it to him for righteousness.
2. Was Abraham lost until we come to these verses in Genesis chapter 15? The answer is obvious. NO! A million times, no!!!
 - a. This is not talking about Abraham being justified as an alien sinner:
 - 1) Genesis 12:1-3 – Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
 - 2) Hebrews 11:8 – By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

⁷⁹ Whiteside, p. 92

- 3) Genesis 12:6,7 – And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. ⁷And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.
- 4) Genesis 12:8 – And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.
- 5) Genesis 13:3,4 – And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; ⁴Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.
- 6) Genesis 14:18,19 – And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. ¹⁹And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.
- 7) Genesis 15:1 – After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

3. The aforementioned verses prove Abraham was not an alien sinner.

4. *Now to him that worketh is the reward not reckoned of grace, but of debt.*

- A. The one who keeps God's law perfectly needs no grace.
- B. If one could keep the law perfectly, God would be indebted to that individual for his obeying the words of The Most High.
- C. God would be proud to be indebted to such a person.
- D. "Paul is not condemning salvation by works in this verse; he is merely stating a truth."⁸⁰

⁸⁰ Whiteside, p. 92

- E. Since no man can live a perfect life, no man can ever merit His salvation.
- F. There are only two ways responsible people can be saved. One has to live a perfect life (which one cannot do) or else accept the grace offered by God through His son.

5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

A. But to him that worketh not,

1. **“Paul and James.** Paul says: ‘But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness’ (Rom. 4:5). James says: ‘Ye see that by works a man is justified, and not only by faith’ (2:24). Paul says: ‘For if Abraham was justified by works, he hath whereof to glory’ (Rom. 4:2). James says: ‘Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?’ (2:21). Some have thought that there is a conflict between Paul and James, but rightly considered there is not even a seeming discrepancy between them. However, James does flatly contradict the explanation sometimes given to Paul’s language. Trouble comes from misunderstanding Paul or misapplying James, or both. Paul was talking about works of law; James was talking about works of faith. Paul was showing the Judaizing Christians that no one could be righteous, or justified, by works of law, for no one kept the law perfectly, and that to be justified, or made righteous, a person must believe in Christ. To the one who does not fulfill the works of the law, but believes in God, faith is reckoned for righteousness.”⁸¹
2. This is the one who realizes he cannot keep law perfectly.
3. Paul has used the first three chapters of the book of Romans to prove all have sinned.
4. If all responsible people are sinners, then all responsible people need a Savior.
5. Some have misunderstood this verse to teach there is no human effort needed to secure the salvation which is offered through Jesus Christ.
6. If no human effort is needed to be saved, then why will not all people be saved? Because most people are putting forth no effort to be saved.

⁸¹ Whiteside, p. 94,95

7. Consider these verses in this same epistle;
 - a. Romans 1:5 – By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
 - b. Romans 16:26 – But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
 - c. Romans 6:16,17 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ¹⁷But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
8. 1 John 1:7 – But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
9. 1 John 2:3,4 – And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
10. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
11. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.

B. But believeth on him that justifieth the ungodly,

1. If one cannot keep law perfectly, and he cannot, then he needs a Savior.
2. Therefore, we must believe on Him who can justify all of us:
 - a. John 8:24 – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
 - b. John 14:6 – Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.
 - c. Romans 5:8,9 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then,

being now justified by his blood, we shall be saved from wrath through him.

- d. 2 Corinthians 5:21 – For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
- e. Romans 5:1 – Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.
- f. Revelation 1:5 – And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.
- g. Luke 6:46 – And why call ye me, Lord, Lord, and do not the things which I say?
- h. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

C. His faith is counted for righteousness.

- 1. The faith that saves is the faith that takes God at His word.
- 2. Since Abraham could not keep law perfectly, then the only thing that could justify him was his taking God at His word.
- 3. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- 4. 1 John 3:7 – Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
- 5. The grace of God teaches us that we cannot live just anyway that we want to: Titus 2:11-13 – For the grace of God that bringeth salvation hath appeared to all men, ¹²Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; ¹³Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

6. *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*

- A. Again Paul appeals to the very law the Judaizers claimed they loved.
- B. David is showing one can be forgiven after committing sin and this is a blessing.
- C. The thought of God imputing righteousness upon one without works is talking about the works of perfect law keeping.
- D. One cannot be saved without keeping the law of faith:
 - 1. 1 John 2:3,4 – And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
 - 2. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
 - 3. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.
 - 4. 2 Thessalonians 1:6-9 – Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; ⁷And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ⁹Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

7,8. *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. ⁸Blessed is the man to whom the Lord will not impute sin.*

- A. Psalm 32:1,2 – Blessed is he whose transgression is forgiven, whose sin is covered. ²Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.
- B. Once we commit sin the only hope we have is that somehow God will devise a plan whereby He can forgive us if we act responsibly to the avenue of forgiveness.
- C. There are conditions which must be met for us to be forgiven by God: Matthew 6:14,15 – For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

- D. 1 John 1:7 – But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
9. ***Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.***
- A. **Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?**
1. The Judaizers were demanding the Gentile Christians be circumcised.
 2. Acts 15:1 – And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.
 3. They would have liked to have eliminated the Gentiles all together, but after the conversion of Cornelius (Acts 10,11) they had to relent.
 4. The Jerusalem conference solved this matter: Acts 15:24 – Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.
 5. Galatians 5:1-3 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
²Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
- B. **For we say that faith was reckoned to Abraham for righteousness.**
1. If the blessedness of forgiveness comes on the circumcision only, then Abraham could not have been justified by faith in Genesis 15.
 2. However, they believed Abraham was justified by faith when God called him out of Ur of the Chaldees. How could this be if he were circumcised?
10. ***How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.***
- A. Abraham had not been circumcised when it was said of him that his faith was reckoned unto him for righteousness.

- B. If Abraham could be justified by faith without perfect works or the works of the law, so could the Christians.
 - C. If Abraham could be justified by faith without being circumcised, so could Christians.
- 11. *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:***
- A. The faith of Abraham came first; then came the circumcision.
 - B. Genesis 17:10,11 – This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. ¹¹And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
 - C. Abraham is the father of faith to all of us.
 - D. Galatians 3:27-29 – For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
- 12. *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.***
- A. The one who is the father of those of the circumcision is also the father of those who walk in the steps of his faith, be they circumcised or uncircumcised.
 - B. "The word 'walk' or 'tread' is in the Greek New Testament, and it should be in all valid translations of the word of God; but that expression is so obviously a reference to obedience that it cannot fit into the theories of salvation by faith alone; and the conviction persists that this fact influenced some of the so-called translations. It is admitted by all that Christians are saved by the same kind of faith Abraham had, before circumcision and the law; and a further study of the steps of Abraham's faith will reveal that obedience was coupled with it, and that it was by obedient faith that Abraham was justified."⁸²

⁸² Coffman, p. 172

- C. Some versions teach false doctrine on this verse: “For Abraham found favor with God by faith alone, before he was circumcised” (*The Living Word New Testament*, paraphrased).
- 13. *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.***
- A. The article “the” is not in this verse.
- B. The promise here is the spiritual promise made to Abraham.
- C. Genesis 22:18 – And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- D. Galatians 3:16 – Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- E. The aforementioned could not be accomplished through any law system - especially the law of Moses.
- F. Notice the conclusion to chapter four is found in verse one of chapter five: Romans 5:1 – Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.
- 14. *For if they which are of the law be heirs, faith is made void, and the promise made of none effect:***
- A. The article “the” is not in this verse.
- B. If those who have kept the law are heirs, then the promise is made of none effect.
- C. If we could have kept all of God’s law perfectly, there would be no need for the Christ.
- D. However, Paul has concluded that all have sinned. Therefore, we need a Savior.
- E. As far as the law of Moses was concerned it pointed to the Christ: Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.
- F. We are also talking about a system of faith that justifies through the blood of Christ: Galatians 3:23,24 – But before faith came, we were kept under the law,

shut up unto the faith which should afterwards be revealed. ²⁴Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

- G. "This is another way of saying that if the blessing of justification comes by law, then faith (which is counted as righteous) would be both void and worthless."⁸³

15. *Because the law worketh wrath: for where no law is, there is no transgression.*

- A. The article "the" is in this verse.
- B. All that law, by itself, can do is condemn. If there were no law, there would be no sin.
- C. Law tells us what the rule is, and when we violate it we are guilty.
- D. Once we commit sin there is no forgiveness without faith in Christ.
- E. This verse also shows that all men are amenable to the law of Christ. If all have sinned, and we have, then we are all under law. Otherwise, we could not have committed sin.
- F. "Abraham could not have been judged for not keeping the law of Moses because it had not yet been given."⁸⁴

16. *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

- A. **Therefore it is of faith, that it might be by grace;**
1. If one could keep laws perfectly, then it would be of debt.
 2. Romans 4:4 – Now to him that worketh is the reward not reckoned of grace, but of debt.
 3. Once we commit just one sin we need the grace of God. There is no other way.
 4. Some angels sinned and God did not extend His grace to them. We need to be thankful He extended His unmerited favor to us.

⁸³ Winters, p. 54

⁸⁴ Copeland, p. 38

B. To the end the promise might be sure to all the seed;

1. This promise did not come through the law of Moses. If it had the Gentiles would have been excluded.
2. The promise was for all seed. This includes both Jews and Gentiles.

C. Not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

1. The law of Moses was given to the Jews only: Deuteronomy 5:1-6 – And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. ²The LORD our God made a covenant with us in Horeb. ³The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. ⁴The LORD talked with you face to face in the mount out of the midst of the fire, ⁵(I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, ⁶I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage (KJV).
2. The promise is for all.
3. The faith of Abraham is one that takes God at His word and follows His instructions.

17. *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

A. As it is written, I have made thee a father of many nations,

1. Genesis 17:5 – Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
2. Abraham was not just the father of the Jewish nation but of many nations.

B. Before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

1. “The last two clauses of this verse refer to Isaac’s being born to Abraham and Sarah, contrary to nature, when both the parents were of advanced age, and ‘as good as dead’ (Heb. 11:12).”⁸⁵
2. Hebrews 11:11,12 – Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. ¹²Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

18. *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

A. *Who against hope believed in hope,*

1. “Paul in these words was showing the quality of Abraham’s faith, which consisted in this, that he truly believed God, even though God’s words were contrary to all natural and human expectations. Abraham was old, and Sarah’s womb was dead, but he believed God, believing that, indeed, he would become the father of many nations. This quality of believing in ‘things not seen as yet’ was made the theme of the entire eleventh chapter of Hebrews; from which it is to be concluded that genuine faith accepts what God has said, no matter what considerations of human wisdom and experience seem to nullify it. Such is Abrahamic faith.”⁸⁶
2. We must take God at His word even if we cannot see how such can be done.
3. Mark 16:16 – He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

B. *That he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

1. God made this promise to Abraham that he might become the father of many nations.
2. Abraham could depend on God.

⁸⁵ Coffman, p. 179

⁸⁶ Coffman, p. 179

19. *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:*

- A. Abraham had no physical way to bring about this child.
- B. Therefore, it became a matter of taking God at His word and trusting Him.
- C. Sarah's and Abraham's bodies are said to be dead because they cannot, on their own accord, have a child.
- D. Hebrews 11:11 – Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

20. *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

- A. Notice the kind of faith Abraham had. He:
 - 1. Takes God at his word (this entire chapter),
 - 2. Does not stagger at the promises of God (V. 20) and
 - 3. Takes the steps that are needed (V. 12).
- B. We give glory to God when we take Him at His word.
- C. Acts 2:38 – Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- D. Mark 9:1 – And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
- E. Mark 10:30 – But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

21. *And being fully persuaded that, what he had promised, he was able also to perform.*

- A. We must be convinced God can do what He says.

- B. 2 Timothy 1:12 – For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

22. *And therefore it was imputed to him for righteousness.*

- A. “This was said about Abraham’s faith on three occasions.
1. Gen. 15:1-6 (as quoted in Rom. 4:3).
 2. Here, at the age of about 100 (Rom. 4:19-22).
 3. At the offering of Isaac (James 2:23).⁸⁷
- B. Because Abraham had the kind of faith that took God at His word, it was imputed to him for righteousness.
- C. Abraham’s faith was not in perfect law keeping, but trusting in God.

23,24. *Now it was not written for his sake alone, that it was imputed to him; ²⁴But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*

- A. This was not written just for Abraham’s sake, but for the Jews and us.
- B. God wants us to understand what it means to be justified by faith.
- C. The book of Genesis was written many years after Abraham had died.
- D. This shows the importance of studying the Old Testament. Some things back there were written for our benefit - Rom. 15:4.
- E. Just as Sarah’s womb was dead and there seemed to be no hope, yet Abraham believed. We are to have that kind of faith in the fact that God raised our Lord Jesus Christ from the dead. Therein lies are hope.
- F. 1 Peter 1:3 – Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

⁸⁷ Riggs, p. 42

- G. Romans 10:9 – That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- 25. ***Who was delivered for our offences, and was raised again for our justification.***
 - A. Hebrews 2:9 – But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
 - B. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
 - C. 2 Corinthians 5:21 – For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Chapter Five

- 1. ***Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:***
 - A. This is the conclusion from the first four chapters of Romans. If faith is essential to salvation, and it is, then salvation is conditional. Thus, “unconditional salvation” is a false doctrine.
 - B. We are justified by faith, but no where does the Bible teach justification by faith only. That is a false doctrine!
 - C. James 2:24 – Ye see then how that by works a man is justified, and not by faith only.
 - D. James 2:26 – For as the body without the spirit is dead, so faith without works is dead also.
 - E. James 2:19 – Thou believest that there is one God; thou doest well: the devils also believe and tremble.
 - F. James 2:14– What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
 - G. James 2:17 – Even so faith, if it hath not works, is dead, being alone.

- H. Some have called this chapter “the fruits of justification.” Some blessings that come as a result of being justified by faith are:
1. Peace with God.
 2. Access to grace.
 3. Hope of ultimate glory.
 4. Joy in tribulation.
 5. God's love enjoyed.
 6. Assurance of salvation.
 7. Reconciliation.
- I. When did Paul receive peace and grace? Acts 22:16 – And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
- J. When did the eunuch go on his way rejoicing? Acts 8:36,37 – And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? ³⁷And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- 2. *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.***
- A. Faith gives us access to grace.
- B. Paul makes it plain that our stand is to be in grace rather than perfect law-keeping because we cannot live a perfect life.
- C. When we put our trust in Jesus we can rejoice in the hope of glory.
- D. We must stand in grace. However, we can stop standing and fall from the grace of God.
- E. Galatians 1:6-9 – I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹As we said before, so say I now

again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

- F. Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
- G. James 5:19,20 – Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

3,4. *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴And patience, experience; and experience, hope:*

- A. “The Christian’s glorying is not confined to the future; it embraces the present as well. It extends to what would naturally be supposed to be the very opposite of a ground for glorying – to the persecutions that we have to undergo as Christians.”⁸⁸
- B. Matthew 5:11,12 – Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- C. Acts 5:40,41 – And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. ⁴¹And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.
- D. One’s love and faith in Christ will cause him to undergo persecution.
- E. Tribulation works patience (steadfastness); steadfastness works experience (Strong says: proving, trial; approved, tried character; a proof, a specimen of tried worth), and experience works hope (desire and expectation).

5. *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

- A. If one tries to work his way to heaven, then all that awaits him is shame. This is true because no one can live a perfect life.
- B. However, if our hope is in Christ then we shall not be ashamed.

⁸⁸ Sanday, p. 223

- C. How do we know about the love of God? The answer is by the word of God.
 - D. Who revealed the word of God? The answer is the Holy Spirit.
 - E. 2 Peter 1:20,21 – Knowing this first, that no prophecy of the scripture is of any private interpretation. ²¹For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
 - F. In the first century this was done orally through the apostles and other inspired men, and in written epistles.
- 6. *For when we were yet without strength, in due time Christ died for the ungodly.***
- A. **For when we were yet without strength,**
 - 1. When man commits his first sin, he is without strength to save himself.
 - 2. Man is not able to devise any plan by which he can save himself.
 - B. **In due time.**
 - 1. This was all done according to God's time table.
 - 2. Galatians 4:4 – But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.
 - C. **Christ died for the ungodly.**
 - 1. "What is meant by 'the ungodly?' The answer is, evil and unrighteous people filled with every work of Satan – such were the beneficiaries of the blood of the Master. The ungodly are those who practice lawlessness, idolatry, profane swearing and impiety, disobedience of parents, murder, adultery, false witness, indifference to God, atheism, pride, vanity and selfishness – to mention only a few characteristics of the ungodly!"⁸⁹
 - 2. Matthew 1:21 – And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
 - 3. How many of us would do anything for those whom we consider ungodly?

⁸⁹ Coffman, p. 198,199

7. *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

A. *For scarcely for a righteous man will one die:*

1. It is not in the nature of man to die for just anyone.
2. This is true because of the law of self preservation.
3. It would be a rare thing if one voluntary died for a righteous man.
4. The point is Christ did not die for a righteous man.

B. *Yet peradventure for a good man some would even dare to die.*

1. Paul says perhaps for a good man one would even dare to die.
2. One might find one who would dare to die for a good person.
3. However, Christ did not die for good people. He died for the ungodly.

8. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

- A. While we have no desire to die for good people, Christ died for sinners.
- B. God's love was commended to us when we were not deserving of such.
- C. John 15:13 – Greater love hath no man than this, that a man lay down his life for his friends.
- D. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

9. *Much more then, being now justified by his blood, we shall be saved from wrath through him.*

- A. We are justified by His blood. This is a great thing!
- B. There is something more we ought to be more appreciative of. We shall be saved from wrath through him.
- C. Romans 2:4 – Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

- D. 1 John 4:19 – We love him, because he first loved us.
- E. “Salvation is here seen both as a present reality and as a future hope. Justification by His blood means that we are saved from the penalty of sin; salvation from wrath means that we will not suffer its due punishment, everlasting destruction (2 Thess 1:7-9).”⁹⁰
- 10. *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.***
- A. **For if, when we were enemies, we were reconciled to God by the death of his Son,**
1. We were reconciled to God while we were yet enemies.
 2. 2 Corinthians 5:18 – And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
 3. 2 Corinthians 5:20 – Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.
 4. Colossians 1:21 – And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.
- B. **Much more, being reconciled, we shall be saved by his life.**
1. There is a greater blessing that has come out of this.
 2. We shall be saved by His life.
 3. We who were dead have been made alive by the life of Jesus.
 4. We are the ones who have offended God. Therefore, we need to be reconciled to Him.
 5. Jesus and His perfect life are the only appeasing offerings God would accept.
- 11. *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.***

⁹⁰ Winters, p. 61

- A. Not only are we looking for that eternal reward, but we have the atonement now.
- B. Atonement can best be summed up by saying: “at - one - ment.”
- C. We are made one with God again.

12. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

- A. Adam represented the human race to demonstrate how good we would be at perfect law keeping. He failed.
- B. Paul has illustrated in the first three chapters of Romans that all are sinners because we have violated the law of God.
- C. We are no better at law keeping than Adam and Eve were.
- D. Romans 3:23 – For all have sinned, and come short of the glory of God.
- E. We do not inherit Adam’s sin or sinful nature.
- F. Total hereditary depravity:

Calvinism: “The depraved sinner cannot act except by enabling grace of God through the Spirit.” ⁹¹

Calvinism: “. . . Positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.” ⁹²

- 1. Do you believe in the immaculate conception?
- 2. Was Jesus a sinner? Hebrews 4:15 – For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.
- 3. Was Jesus one who inherited sin?
- 4. Was Jesus tempted in all points like as we are? Hebrews 4:15.
- 5. Were Adam and Eve persons who inherited sin?

⁹¹ Ben Bogard, Total Depravity, p.13.

⁹² J. M. Pendleton, Art. 3, in Church Manuel designed for Baptist Churches.

6. What happens to little babies who die if they have inherited sin?
7. Is there a way the little babies can get rid of such sins?
8. Can one die in sin and expect to go to heaven?
9. Were Adam and Eve tempted in the same fashion as we?
10. Were Cain and Abel tempted in the same fashion as their parents?
11. Is Adam's sin and its consequences far more reaching than Christ's sacrifice and its blessings?
12. Will inherited sin condemn a person?
13. What is sin? 1 John 3:4; James 4:17.
14. Did Mary, the mother of Jesus, inherit sin?
15. What does Ezekiel 18:20 mean? Ezekiel 18:20 – The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
16. Is God more fair in physical or spiritual matters?
17. Who was the first totally depraved person?
18. How does God change the totally depraved person?
19. Can a totally depraved person understand the Bible? Ephesians 3:1-5; 1 Corinthians 3:1-3.
20. Can a totally depraved person learn how to do brain surgery?
21. How did you learn you were totally depraved?
22. Could you teach a totally depraved person he is totally depraved and get him to understand it?
23. If not #22, how can he be held accountable?
24. If yes to #22, could he not understand the word of God, if the word of God teaches total hereditary depravity?

25. Would you read the Bible to a totally depraved person?
 26. How would you go about trying to get a baby forgiven of total hereditary depravity?
 27. Did John the Baptist inherit sin?
 28. Did John the Baptist receive the Holy Spirit in his mother's womb?
 29. What is the difference between lying with their so-called "depraved nature" and lying without that nature?
 30. Will I be held accountable for what my mother did?
- G. Ezekiel 18:20-22 – The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. ²¹But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. ²²All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.
- H. "Death" in this verse is spiritual death.
- I. The law Adam introduced was that if one did not keep law perfectly then one died spiritually. Genesis 2:17 – But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
- J. That same spiritual death has passed upon all responsible men because all have sinned.
- K. Sin is a violation of God's law. 1 John 3:4 – Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- 13. (For until the law sin was in the world: but sin is not imputed when there is no law.**
- A. Men have sinned from the time of Adam until the giving of the law of Moses.
- B. Therefore, there was law before the giving of the law of Moses.
- C. If there were no law, there would be no sins.

- D. The article is missing in front of “law” in this verse. However, there is no doubt that it refers to the law of Moses.
- E. It was sinful for Cain to kill Abel even before the Ten Commandments and the law of Moses were given.
- F. The Jews believed the law of Moses was God’s means of saving man.
- G. However, Paul proves that all that law does is condemn.
- H. Not only that, but how were the people who lived from Adam to Moses going to be saved if it took the law of Moses to save one?
- I. This included their father Abraham.

14. *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.*

A. Nevertheless death reigned from Adam to Moses,

- 1. Here is the penalty that was heaped upon those who sinned.
- 2. This is spiritual death.
- 3. Mankind needed a savior.
- 4. Death is separation, whether physical or spiritually.
- 5. Isaiah 59:1,2 – Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: ²But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.
- 6. Romans 6:23 – For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

B. Even over them that had not sinned after the similitude of Adam’s transgression,

- 1. Spiritual death reigned over those even though they did not:
 - a. Introduce sin.
 - b. Separate us from the tree of life.

- c. Introduce the principle of if you sin you die spiritually.
- d. Lose paradise for us.

C. Who is the figure of him that was to come.

1. Notice these comparisons. Both:
 - a. Had a miraculous beginning here on earth.
 - b. Were named by God.
 - c. Were perfect when put on earth.
 - d. Slept that their bride might live.
2. Notice these differences. One:
 - a. Was sinful. The other was perfect.
 - b. Lost paradise for us. The other gained it back.
 - c. Lost the tree of life. The other gained it back.
 - d. Introduced physical death. The other overcame it.
3. 1 Corinthians 15:22 – For as in Adam all die, even so in Christ shall all be made alive.
4. 1 Corinthians 15:45 – And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

15. *But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

A. But not as the offence, so also is the free gift.

1. Romans 5:15 – 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 the one Man, Jesus Christ, abounded to many (NKJV).
2. Here is one of the differences between the action of Adam and the action of the Christ.

B. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

1. Again, we state Adam introduced the law of sin and death.
2. We are being told in this verse that the one act by Christ has far more benefits than Adam's sin had consequences. This verse proves that the work of Christ was able to overcome all sin.
3. God's grace will cover any sin no matter how big one may think it is.
4. Romans 5:20 – Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
5. The gift by grace is called such because men were doomed and did not desire it.
6. Some have misunderstood this verse to teach that salvation is unconditional.
7. However, John 3:16 proves such to be false: John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
8. To start with, all gifts are conditional. If I should offer to give you a million dollars, you would have to receive it, or it would not benefit you at all.
9. "Redemption is unlimited. Salvation is offered to all upon identical terms (Mt. 11:28-30; Mk. 16:15,16; Rv. 22:17). The many who died in Adam can now be made alive in Christ! The two vital words here are offence and gift. The offence came through Adam; the free gift through Christ. But neither the offence nor the free gift is applied to one apart from his own actions and involvement. One dies (is lost) only when he violates the will of God; he is saved only when he accepts and appropriates (through obedience to the divine will) the free gift. We no more suffer the penalty of Adam's sin unconditionally than we receive the benefits of the gift unconditionally. Both are predicated upon our volitional response."⁹³

16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

⁹³ Winters, pp. 64,65

A. **And not as it was by one that sinned, so is the gift:**

1. Romans 5:16 – 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 (NKJV).
2. The gift is not like the offence.

B. **For the judgment was by one to condemnation,**

1. Adam sinned. Therefore, Adam died spiritually.
2. Sin brings judgment and wrath.
3. Adam's one sin showed what God's response was going to be if one violated His law.

C. **But the free gift is of many offences unto justification.**

1. This part of the verse shows us what God's response is going to be if we receive the grace of God.
2. The one sin of Adam caused him to be separated from God.
3. The one act of Christ not only can make payment for Adam's sin, but for all sins of all people.
4. Again, it is called a free gift because we do not deserve it or merit it.
5. Keep in mind the Jews thought that through the keeping of the law of Moses one could be justified, but such was false.

17. *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)*

A. **For if by one man's offence death reigned by one;**

1. The one offence of Adam proved that man was going misuse his free moral agency. Therefore, the law of sin and death was introduced.
2. Once Adam sinned spiritual death reigned because man had no way to deal with the problem of sin.

3. The purpose of the law of Moses, was to make sin known and prove that man could not save himself.
- B. Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)**
1. Just as death reigned over Adam and all who have sinned, those who receive grace and the free gift offered by God reign by Christ.
 2. Adam introduced the reigning of death. Christ introduced the reigning of life.
- 18. *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.***
- A. The conclusion is that by the offence of one judgment came upon all men. God reveals His attitude toward those who do not keep law perfectly.
 - B. If man cannot keep law perfectly, then we need grace. This grace comes through Jesus Christ.
 - C. The perfect life of one makes it possible for men to be pleasing to God.
 - D. John 1:29 – The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
 - E. “If we automatically became sinners when Adam sinned, then why would we not automatically become righteous when Christ died for sin?”⁹⁴
- 19. *For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.***
- A. Adam’s act of disobedience proved that man could not keep law perfectly.
 - B. Not only that, but he had no way to appease God for offending Him.
 - C. The perfect Lamb was what it took to appease God for our many offences.
- 20. *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:***

⁹⁴ Whitaker, Classnotes

- A. The law was given to prove to man what a bad job he does trying to keep law.
- B. The law made sin known therefore identified the sinner.
- C. However, no matter how great the sin or offence was, the grace was always greater.

21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

- A. The point of this whole section is ... sin reigns unto death.
- B. This is spiritual death.
- C. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord.
- D. After studying these verses we ought to understand better: Romans 5:1 – Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Chapter Six

1. *What shall we say then? Shall we continue in sin, that grace may abound?*

A. What shall we say then? Shall we continue in sin,

- 1. How can we continue in sin if we know:
 - a. The **rascal** behind sin: Genesis 3:1 – Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
 - b. The **record** of sin: Genesis 6:7 – And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
 - 1) Sin will take one:
 - a) Farther than he wants to go,

- b) Keep him longer than he wants to stay and
- c) Cost him more than he wants to pay.
- c. The **reason** for sin: James 1:14,15 – But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- d. The **result** of sin: Romans 6:23 – For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.
- e. The **remedy** for sin: Romans 5:8 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- f. The **refuge** for giving up sin here on earth: Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Acts 2:47 – Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.
- g. The eternal **reward** for giving up sin: John 14:1-3 – Let not your heart be troubled: ye believe in God, believe also in me. ²In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. ³And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Mark 10:30 – But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

B. That grace may abound?

1. God's grace is greater than any sin we will ever commit.
2. No one has committed too many sins to be saved, if he will accept God's grace.
3. However, we are to die to sin once we become children of God.
4. Some thought Paul was teaching one ought to do evil so that good might abound: Romans 3:8 – And not rather, (as we be slanderously reported,

and as some affirm that we say,) Let us do evil, that good may come?
whose damnation is just.

5. Some misunderstood the apostle Paul: Romans 5:20 – Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

2. *God forbid. How shall we, that are dead to sin, live any longer therein?*

A. *God forbid.*

1. Romans 6:12 – Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
2. Romans 6:14 – For sin shall not have dominion over you: for ye are not under the law, but under grace.
3. Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
4. Romans 6:18 – Being then made free from sin, ye became the servants of righteousness.

B. *How shall we, that are dead to sin, live any longer therein?*

1. 2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
2. Colossians 3:1,2 – If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth.

3. *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

- A. Paul is going to show the Roman Christians that the new life demands a new life-style.
- B. Why did Paul bring up the subject of baptism if it is not important?
- C. Many teach baptism is not essential:

1. **Baptist:** "Baptism may not be essential to salvation, but is essential to obedience." ⁹⁵
 2. **Baptist:** "There is not one passage in the Bible that teaches that baptism is necessary for salvation." ⁹⁶
 3. **Baptist:** "It is, however, a witness and a testimony to the covenant, since it is naturally and properly the first Christian act of the believer after exercise of saving faith." ⁹⁷
 4. **Baptist:** "We believe the Bible teaches baptism does not save anyone. We are convinced God's Word teaches no form of baptism saves, or has any part of salvation." ⁹⁸
 5. **Mennonite:** "Although baptism is a most meaningful symbol and the rite for admission to the church, and although it is based upon solemn vows, yet it is not an end in itself, nor is salvation dependent upon it." ⁹⁹
- D. Mark 16:16 – He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- E. Acts 2:38 – Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- F. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
- G. Galatians 3:27-29 – For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

⁹⁵ Edward T. Hiscox, The Hiscox guide for Baptist Churches, (The Judson Press. Valley Forge, PA., 1964). p. 87.

⁹⁶ Joe T. Odle, Church Members Handbook, (Broadman Press: Nashville, TN.). p. 18.

⁹⁷ Edward T. Hiscox, The Hiscox guide for Baptist Churches, (The Judson Press. Valley Forge, PA., 1964) p. 83.

⁹⁸ Richard U. Alvarez, In a letter to Don Crum, (From Jerry Falwell & The Old Time Gospel Hour). Feb. 4, 1981.

⁹⁹ Mennonite General Conference, Aug., 26, 1955.

4. *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

- A. Baptism is a burial: Colossians 2:12 – Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
- B. John 3:3-5 – Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
- C. 2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
- D. Paul is arguing that the Christian is not to live in sin but to put the old man to death.

5. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

- A. “Christ literally raised from the dead. Our resurrection with Him is spiritual - to a new life, by the glory of the Father - the power of God (1 Cor. 6:14; 2 Cor. 13:4). God is glorified when His will is done. Even so we also should walk in newness of life - not in sin but in that new life which is given to those who die to sin (its love and practice) and are baptized into the benefits of the death of Christ. They have put off the old man of sin and put on the new man of righteousness and true holiness (Eph. 4:20-24).”¹⁰⁰
- B. Christ arose to die no more. We should live for God with the attitude that we will die no more spiritually because we refuse to live in sin.

6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

- A. We can know, when we are scripturally baptized, that the old man is crucified with Him and the body of sin destroyed.
- B. This is another way of saying that baptism is for the remission of sins.

¹⁰⁰ Winters, p. 69

C. Acts 2:38 – Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

D. Acts 22:16 – And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

7. *For he that is dead is freed from sin.*

A. We are to die to the practice of sin.

B. We are not freed from sin until after we believe, repent, confess the Christ, and are baptized into Christ where we arise to walk in newness of life.

C. “Death” here is a mind set of never serving sin.

D. The concept of “being free” from sin is its practice, guilt, penalty, etc.

E. This does not mean one can live a perfect or sinless life.

F. Colossians 3:1,2 – If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth.

8. *Now if we be dead with Christ, we believe that we shall also live with him.*

A. Galatians 2:20 – I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

B. This new life is a contrast to when one was once dead in sin.

C. Living with Him is now as well as in all eternity.

9. *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

A. Christ died one time.

B. Just as Christ is to die no more then we, as Christians, should strive to sin no more.

C. Just as death has no more dominion over Christ, spiritual death should have no more dominion over us.

- D. Revelation 1:18 – I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
- 10. *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.***
- A. Christ died one time for sin so that He might live unto God.
- B. We should die one time to the practice of sin so that we might live unto God.
- C. Hebrews 9:28 – So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.
- 11. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.***
- A. We are to reckon ourselves to be dead unto sin.
- B. However, we are alive unto God through Jesus Christ.
- C. “The Christian must strive to remain a new creature – being renewed day by day. Ephesians 4:22-24 – He has been raised to new life with God; he should remain in this new relationship. He should not let the newness wear off. He must not become old and stale in his service.”¹⁰¹
- 12. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.***
- A. We will commit sin from time to time.
- B. However, we are not to let sin reign in our mortal bodies.
- C. We are not to obey the lustful desires of the body.
- D. 1 John 2:15-17 – Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- E. 1 John 3:9 – Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

¹⁰¹ Riggs, p. 54

- F. 1 John 1:8 – If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- G. 1 John 1:6 – If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.
- H. Sin is personified as being put on the throne in our lives. We are not to let sin reign in our mortal bodies.

13. *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

- A. Notice, we have control over our members. We can yield them or not yield them as instruments of unrighteousness unto sin.
- B. We are told by some in the religious world that we have no control over our members.
- C. We are alive from the dead, therefore we are to live unto God.
- D. This shows sin can reign again in our lives if we do not buffet our bodies: 1 Corinthians 9:27 – But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

14. *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

- A. The Bible does not teach that the Christian can live a perfect life.
- B. However, we are not to let sin have dominion over us.
- C. For sin to have dominion over us means it controls us. Thus, we live in it and for it.
- D. 1 John 3:9 – Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
- E. When we lived for the devil, we allowed sin to have dominion over us.

15. *What then? shall we sin, because we are not under the law, but under grace? God forbid.*

- A. “Not under the law” does not mean not under *any* law.

- B. It means not under a law system for justification, which means that one would have to live a perfect life.
- C. If we are not under any law, how could we sin? 1 John 3:4 – Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- D. We are under the law of Christ:
 - 1. Galatians 6:2 – Bear ye one another's burdens, and so fulfil the law of Christ.
 - 2. Hebrews 7:12 – For the priesthood being changed, there is made of necessity a change also of the law.
 - 3. James 1:25 – But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
 - 4. Romans 8:1,2 – There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
 - 5. 1 Corinthians 9:21 – To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
 - 6. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.
 - 7. John 12:48 – He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- E. We are under grace as opposed to perfect law-keeping for our justification.
- F. "Grace does not give liberty to sin; it only produces a way of escape."¹⁰²
- 16. ***Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?***

¹⁰² Riggs, p. 56

- A. To whom do you belong?
- B. How can we tell?
- C. All one needs to know is to whom has he yield himself. If one yields himself to the devil, then he belongs to the devil.
- D. If one yields himself to God, then he belongs to God.
- E. How do we know that we know God? 1 John 2:3,4 – And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- F. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- G. This verse destroys the argument of those who misuse Romans chapter four to try to prove one does not have to do anything in order to be saved.

17. *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*

- A. Paul is thankful their days of serving sin is over.
- B. They have chosen to live for God.
- C. Again, this verse teaches one must obey God from the heart.
 - 1. Proverbs 4:23 – Keep thy heart with all diligence; for out of it are the issues of life.
 - 2. Proverbs 23:7 – For as he thinketh in his heart, so is he.
 - 3. Acts 1:24 – And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.
 - 4. Acts 8:37– And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
 - 5. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

- D. We cannot obey the facts of the gospel (the death, burial and resurrection), but we can obey that form of doctrine which has been delivered to us: Romans 6:3,4 – Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

18. *Being then made free from sin, ye became the servants of righteousness.*

- A. They were servants of sin two ways: (1) by being under a law system in days gone by that would bring them into bondage the first time they sinned; (2) by their practice or committing of sin.
- B. But now that they are under grace and have obeyed from the heart that form of doctrine that was delivered them, they have been set free.
- C. Therefore, they have become the servants of righteousness.
- D. John 8:32 – And ye shall know the truth, and the truth shall make you free.

19. *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

- A. Paul says he speaks “after the manner of men.” This has reference to the lives men generally live in the flesh.
- B. “Iniquity unto iniquity” means sin heaped upon sin. 1 Peter 4:1,2 – Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; ²That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.
- C. Paul argues just as at one time you lived wholeheartedly for and in sin, live with that kind of fervor for righteousness unto holiness.
- D. Take those same members which were once was used to do Satan’s bidding and now give them to God with great zeal.
- E. Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

20. *For when ye were the servants of sin, ye were free from righteousness.*

- A. Before one becomes a child of God he is a servant to Satan and sin.
- B. Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- C. A person living in sin is not concerned about pleasing God.
- D. We do not want to be free from righteousness, but we do want to be free from sin.

21. *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*

- A. What fruit does the sinner have in iniquity?
 - 1. Romans 6:23 – For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
 - 2. Proverbs 13:15 – Good understanding giveth favour: but the way of transgressors is hard.
 - 3. Proverbs 26:10 – The great God that formed all things both rewardeth the fool, and rewardeth transgressors.
- B. We are ashamed of the life we once lived.
- C. If we are ashamed of the things we once did, then we should work hard to avoid that life-style.

22. *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

- A. Here are some of the sins out of which men are called: 1 Corinthians 6:9-11 – Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
- B. Matthew 5:16 – Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- C. Everlasting life is that which comes at the end:

1. Mark 10:30 – But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
 2. Titus 1:2 – In hope of eternal life, which God, that cannot lie, promised before the world began.
 3. Luke 18:30 – Who shall not receive manifold more in this present time, and in the world to come life everlasting.
- D. Those who teach “once saved, always saved” say we have everlasting life now, but they are wrong.
- 23. *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.***
- A. James 5:19,20 – Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.
 - B. James 1:12-15 – Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. ¹³Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
 - C. 2 Corinthians 4:17 – For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.
 - D. Matthew 25:46 – And these shall go away into everlasting punishment: but the righteous into life eternal.
 - E. John 5:28,29 – Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
 - F. All gifts are conditional.
 - G. A gift is not a gift unless the receiver accepts it upon the terms of the giver.

Chapter Seven

1. ***Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?***
 - A. Paul was speaking to those who knew the law.
 - B. The law (any law) has dominion over a man as long as he lives.
 - C. In these first four verses Paul is not teaching a lesson on marriage.
 - D. Even though what he says about marriage is true, he endeavors to show the Jews have died to their responsibility to the law.
2. ***For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.***
 - A. When one gets married, the law of God has him/her bound.
 - B. Therefore, the woman is bound to the law of her husband as long as he lives.
 - C. She is obligated by law to:
 1. Cleave to him and him only.
 2. Be subject to him.
 3. View him as the head of the family.
 - D. However, if he dies, she is no longer bound by law to her husband.
 - E. All former responsibilities she had to her husband have ended.
 - F. It is required that both parties be faithful to each other until death.
 - G. Some misuse these verses to try to eliminate the exception clause of our Lord: Matthew 19:9 – And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
3. ***So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from***

that law; so that she is no adulteress, though she be married to another man.

- A. If the woman is married to another man while her husband is living, she shall be called an adulteress.
- B. The word called here means a Divine calling:
 - 1. Matthew 2:12 – And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
 - 2. Matthew 2:22 – But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.
 - 3. Luke 2:26 – And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
 - 4. Acts 10:22 – And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
 - 5. Acts 11:26 – And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.
 - 6. Hebrews 8:5 – Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.
 - 7. Hebrews 11:7 – By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
 - 8. Hebrews 12:25 – See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.
- C. All parties who divorce and marry again without putting their mates away for the cause of fornication are parties that continue to commit adultery as long as they stay in that state.

- D. However, if her husband dies, then she is free from that law.
- E. Therefore, she is free to marry another.
- F. Paul's point is, the Jews have died to their responsibility to the law of Moses.

4. *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

- A. Just as a woman becomes dead to the law or responsibilities to her husband when he dies, the Jews had become dead to the law by the body of Christ.
- B. Just as the woman was free to marry again, the Jews were free and obligated to become married to Christ.
- C. Colossians 2:14-16 – Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
¹⁵And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. ¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.
- D. We are under the headship of the Christ: Ephesians 1:22,23 – And hath put all things under his feet, and gave him to be the head over all things to the church,
²³Which is his body, the fulness of him that filleth all in all.
- E. The first four verses of this chapter show the duration of the law, proving that the Jews are dead to it as far as responsibility and amenability are concerned. Therefore, they are to be married to Christ.
- F. The rest of the chapter shows the misery of trying to live under the law.

5. *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*

- A. The statement “when we were in the flesh” means when they were under the law. Those under the first covenant were there as a result of a fleshly birth.
- B. When Paul wrote these words, he was still in the flesh physically but not spiritually.
- C. This is why Jesus said one has to be born again. The first birth (Jewish) was not good enough. John 3:3 – Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

- D. “The motions of sins” are evil actions and lustful desires which were given into.
1. James 1:13-15 – Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
 2. “The law which I see ‘in my members’ is the constant tendency which I notice in them to sin, whenever excited by sinful objects.”¹⁰³
- E. “Which were by the law.” The law simply made sin known. Therefore, when one gave into the motions of sins, the law condemned him.
- F. Romans 7:7 – What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
- G. 1 Corinthians 15:56 – The sting of death is sin; and the strength of sin is the law.
- H. The fruit of giving in to the motions of sins is spiritual death.
- I. However, after one died spiritually, the law had no means of justifying him.
- J. The law simply told the Jews what was right or wrong. A violation of it condemned the transgressor.
6. ***But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.***
- A. “Delivered from the law” means no more amenable to it.
 - B. Not only were the Romans delivered from the law of Moses, but they were delivered from trying to keep any law system perfectly to be saved.
 - C. “That being dead wherein we were held” means that when they were held under the Old Testament law, they were dead.
 - D. Galatians 2:16 – Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might

¹⁰³ Lard, p. 242

be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

- E. "That we should serve in newness of spirit" is talking about living for God through the Lord Jesus Christ and the New Testament.
 - F. "And not in the oldness of the letter." This means not under the Old Testament.
 - G. To strive to keep both laws is to commit spiritual adultery (1-4).
 - H. Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
- 7. *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.***
- A. The law is not sin because it shows man how wrong or sinful he is.
 - B. The law is that which makes sin known.
 - C. "To many, verses 7-25 are difficult to understand. I believe they have difficulty with it because they try to force the verses to teach something which is not revealed. It does not involve the internal conflict within the mind of a Christian, but rather with the state of mind of one under the law. Under the law, one stands condemned by the very law he loves and desires to keep."¹⁰⁴
 - D. The law to which the Jews had died was the one which said thou shalt not covet. Therefore, the Seventh Day Adventists are wrong in trying to bind on men today part of the law of Moses.
 - E. The law is not the problem. Man's inability to keep it is.
 - F. Hebrews 8:7,8 – For if that first covenant had been faultless, then should no place have been sought for the second. ⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.
- 8. *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.***

¹⁰⁴ Riggs, p. 62

- A. "Sin is personified here. Sin, taking opportunity afforded by the commandment, produced in me coveting of every variety."¹⁰⁵
 - B. This simply means that "the motions of sins" (evil actions and lustful desires) were given in to.
 - C. "Concupiscence" means lust and evil desires.
 - D. "For without the law sin was dead." If there is no law, there is no sin.
 - E. Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression.
 - F. 1 Corinthians 15:56 – The sting of death is sin; and the strength of sin is the law.
- 9. *For I was alive without the law once: but when the commandment came, sin revived, and I died.***
- A. This is talking about Paul before he became accountable.
 - B. Babies are not born in sin. They become accountable and go astray.
 - C. Psalm 58:3 – The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.
 - D. Deuteronomy – 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.
 - E. Isaiah 7:14,15 – Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
 - F. "But when the commandment came, sin revived, and I died." This means when Paul became accountable under the law of Moses, then sin occurred in his life and he died.
- 10. *And the commandment, which was ordained to life, I found to be unto death.***

¹⁰⁵ Riggs, p. 22

- A. “Although the law had indeed been given to people that they might keep it and live, they were unable to do it; and thus they found, as did Paul, that it was not ‘unto life,’ but ‘unto death.’”¹⁰⁶
 - B. Leviticus 18:5 – Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.
 - C. Galatians 3:10 – For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
 - D. Deuteronomy 11:26-28 – Behold, I set before you this day a blessing and a curse; ²⁷A blessing, if ye obey the commandments of the LORD your God, which I command you this day: ²⁸And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.
- 11. *For sin, taking occasion by the commandment, deceived me, and by it slew me.***
- A. Sin is personified as that which took occasion by the commandment and slew Paul.
 - B. Under the law of Moses, when one gave into temptation and sinned, the law which was given for life slew or condemned him.
 - C. “The reaction of sinful people to God’s commandments is not due to the evil of the commandment but to the evil of human hearts. The sinful mind lyingly represents God’s commandments as being opposed to human freedom, to human interests, and as being barriers to legitimate human desires and needs.”¹⁰⁷
 - D. Sin and Satan are great deceivers.
- 12. *Wherefore the law is holy, and the commandment holy, and just, and good.***
- A. The problem was not the law of Moses.
 - B. The problem was that the people could not keep the law perfectly.
 - C. Mankind cannot keep any law perfectly.

¹⁰⁶ Coffman, p. 258

¹⁰⁷ Coffman, p. 258

- D. God has never given a bad law.
 - E. The law of Moses was holy, just and good.
- 13. *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.***
- A. It was not the law that destroyed or brought death.
 - B. Sin is that which brought death.
 - C. The purpose of the law was to make sin known.
 - D. The problem was that those under the law of Moses gave in to their lustful desires. Therefore, the law which was ordained to life condemned the transgressor.
 - E. The law made sin exceedingly sinful. It exposed the sinner but gave no means whereby he could be justified.
 - F. The law of Moses proved that man or law could not deal with his sin problem.
 - G. It left him in bondage: Galatians 5:1 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
 - H. “Let me illustrate: in the county where I live two men were cruelly murdered. They were pushed down an old abandoned mine shaft and if they were not killed by the fall, left there to die. The guilty party was tried, found guilty, and sentenced to life in prison. Is the law against murder responsible for him being in prison? No. The law is good. But he violated the law and he is imprisoned because of that violation. It is his crime, not the law, that is responsible. The penalty of the law shows the seriousness of the crime. Thus it is with the law of God.”¹⁰⁸
- 14. *For we know that the law is spiritual: but I am carnal, sold under sin.***
- A. This is just another way of saying that mankind cannot keep the law perfectly.
 - B. Romans 3:23 – For all have sinned, and come short of the glory of God.

¹⁰⁸ Winters, p. 82

- C. When Paul says he is carnal, he is showing how it was under the law of Moses, or any law system by itself.
- D. Paul, when he wrote the book of Romans, was not carnal or sold under sin.
- E. The law appealed to the inner man: Deuteronomy 6:5,6 – And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
⁶And these words, which I command thee this day, shall be in thine heart.
- F. Because man could not and would not keep the law perfectly, he is said to be carnal.
- G. One is said to be carnal because he is opposed to that which is spiritual.

15. *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

- A. Under a law system one winds up doing that which he should not do.
- B. He also leaves undone the things he ought to be doing.
- C. The fact that he knows some things ought to be done and some things should not be done proves that a carnal man can understand the word of God. See verse 14.
- D. There are those who believe a carnal man cannot understand the word of God.
- E. “The second and third clauses mean that under the law of Moses, wherein was no promise of forgiveness and no impartation of the Holy Spirit, the best of human intentions fell far short of the worshiper’s intentions, to say nothing of the absolute perfection required by the law.”¹⁰⁹
- F. We ought to hate sin and wrong doing.

16. *If then I do that which I would not, I consent unto the law that it is good.*

- A. When Paul acknowledged that some things were wrong under the law of Moses, he was admitting that the law of God was good.

¹⁰⁹ Coffman, p. 265

- B. “This is an appeal to the conscience as a witness that God’s law is holy and good, as affirmed in Rom. 7:12. When people violate God’s law, the inevitable feelings of guilt are sufficient evidence that the law is spiritual and holy.”¹¹⁰

17. *Now then it is no more I that do it, but sin that dwelleth in me.*

- A. Under a law system, even though the heart of the one desiring to please God is willing, there will be some point where he comes up short and sins.
- B. Romans 3:23 – For all have sinned, and come short of the glory of God.

18. *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

- A. Living in the flesh under the law of Moses, or any law system by itself, means live perfectly or fail.
- B. Paul possessed the right will under a law system, but he could not live up to the demands of the law.
- C. We cannot live the Christian life perfectly but we do not have to:
1. Romans 6:12 – Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
 2. Romans 6:13 – Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
 3. Romans 6:14 – For sin shall not have dominion over you: for ye are not under the law, but under grace.
- D. “As a condemned violator of the law, he was subject to sin. He was under its power and control.”¹¹¹
- E. Keep in mind, Paul is not talking about this condition under Christianity, but the way it was under the law of Moses.

¹¹⁰ Coffman, p. 265

¹¹¹ Riggs, p. 65

- F. “Paul in this verse did not deny to man under the law of Moses any intention of doing right, for the power ‘to will’ is allowed; only the ability to deliver on the good intention is denied.”¹¹²

19. *For the good that I would I do not: but the evil which I would not, that I do.*

- A. Again, under a law system, one finds himself in conflict with it sooner or later.
- B. “This knowledge of what it means to be out of Christ and under the law of Moses is imparted to us, not from the standpoint of the intellectual pagan, but from the viewpoint of the great Christian apostle who saw much more clearly than any unregenerated man could have seen it, just what an awful state of wretchedness and misery must ever pertain to the man who is unredeemed, who is not in Christ.”¹¹³

20. *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

- A. Man can set his heart upon God and try his best but he cannot keep law perfectly.
- B. Under the law of Moses perfection was demanded.
- C. Under Christianity, faithfulness is required.
- D. I am not a perfect husband, but I am a faithful husband.
- E. I am not a perfect Christian, but I am a faithful Christian.
- F. This is the difference in a law system and Christianity.
- G. The contrast here is between what a man wants to be and what he can be.
- H. Romans 3:10 – As it is written, There is none righteous, no, not one.

21. *I find then a law, that, when I would do good, evil is present with me.*

- A. This is an acknowledgment by Paul that he could not live a perfect life no matter how hard he tried.

¹¹² Coffman, p. 267

¹¹³ Coffman, p. 268

- B. The one who lived under the law of Moses could not forget he had sinned and was always aware of that fact.
- C. Hebrews 10:1 – For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

22. *For I delight in the law of God after the inward man.*

- A. This speaks of the heart's desire of one who lived under the law of Moses.
- B. Nevertheless, the flesh was weak and sin occurred.
- C. All we do must come from the heart or inner man.
- F. Romans 6:17 – But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

23. *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.*

- A. Romans 2:17-23 – Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, ¹⁸And knowest his will, and approvest the things that are more excellent, being instructed out of the law; ¹⁹And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. ²¹Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ²²Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ²³Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- B. This law is the law of sin and death.
- C. Adam introduced this law: Genesis 2:17 – But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
- D. This is the law from which we must be delivered: Romans 8:1,2 – There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

24. *O wretched man that I am! who shall deliver me from the body of this death?*

- A. Paul is not speaking of his condition as a Christian.
- B. Philippians 4:7 – And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- C. 2 Timothy 1:12 – For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.
- D. 2 Timothy 4:7,8 – I have fought a good fight, I have finished my course, I have kept the faith: ⁸Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
- E. “Who shall deliver me from the body of this death?” “The body of this death” has reference to the fact that perfect law-keeping in the flesh is impossible.
- F. Therefore, if one sins, he dies.
- G. Therefore, man needs to be delivered from this fate.
- H. But who is going to deliver us?
- I. The answer is given in the next verse. Namely, Jesus Christ.

25. *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.*

- A. This verse does not teach what many believe it teaches.
- B. Some say we can obey God with our mind, but we are not responsible for what the body does.
- C. This is nonsense! 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
- D. The thought here is that while Paul was under a law that demanded perfection (the law of Moses), he gave in to sin.
- E. But now, through Jesus Christ, we are not called upon to be perfect, only faithful.
- F. 1 John 1:7 – But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

- G. Matthew 11:28-30 – Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For my yoke is easy, and my burden is light.
- H. Chapter eight begins with a contrast: Romans 8:1-3 – There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.
- I. Thanks be to the Lord Jesus Christ that His law does not demand perfection.
- J. Many Christians are miserable because they believe Christianity demands perfect law-keeping.

Chapter Eight

- 1. ***There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.***
- A. Chapter seven illustrates how wretched and hopeless one is trying to be justified by perfect law-keeping.
- B. In chapter eight we see all the blessings which are a result of obtaining one's righteousness through Jesus Christ.
- C. The blessings listed are:
 - 1. "Now there is no condemnation (v. 1).
 - 2. We are now free from the law of sin and death (v. 2).
 - 3. God sent His Son so that the requirement might be fulfilled in us (vs. 3, 4).
 - 4. That we might have life (v. 6).
 - 5. That we might have peace also (v. 6).
 - 6. That we might have the indwelling Spirit (v. 9).
 - 7. The human spirit is made alive (v. 10).

8. The body will be given life (vs. 11, 23).
 9. The deeds of the body are put to death with aid of the Spirit (v. 13).
 10. We are led by the Spirit (v. 14).
 11. We receive the Spirit of sonship (adoption) (v. 15).
 12. The Spirit bears witness that we are a child of God (v. 16).
 13. We are heirs of God and fellow-heirs with Christ (v. 17).
 14. We have future glory with Christ (vs. 17, 18).
 15. The Spirit helps with our weakness (v. 26).
 16. The Spirit makes intercession for us (vs. 26, 27).
 17. All things work for good (v. 28).
 18. We become conformed to the image of Christ (v. 29).
 19. God and one person is a majority (v. 31).
 20. Justification comes from God (v. 33).
 21. Christ is at the right hand of God speaking for us (v. 34).
 22. Tribulation and distress cannot separate us from God (v. 35).
 23. We are conquerors of all things through Christ (v. 37).
 24. Nothing can separate us from God's love except ourselves (vs.35-39)."¹¹⁴
- D. "Therefore [in answer to the wretchedness of slavery under law], there is now [in the present moment] no condemnation for those who are in Christ Jesus (8:1; see Rom. 6:1-5; 3:21-26; Eph. 2:1-10 and compare John 5:24; 1 John 5:13)."¹¹⁵

¹¹⁴ Dunkin, p. 183

¹¹⁵ Deason, p. 200

- E. “ ‘Now’ - As distinguished from the time when he projected himself back under the law.”¹¹⁶
- F. “‘No condemnation’ - Freed from sin’s guilt and enslaving power, the law of sin and death no longer has control.”¹¹⁷
- G. “Who walk not after the flesh, but after the Spirit” means not trying to keep a law system perfectly through the flesh, but who walk according to what the Holy Spirit teaches through the new law, namely justification through Jesus Christ.
- H. Some misuse this verse to teach once saved, always saved: Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. James 5:19,20 – Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

2. *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

- A. The law of sin and death says, that if one sins under a law system, he dies.
- B. The law of the Spirit of life in Christ Jesus sets men free.
- C. “The ‘law of sin and death’ is reigning outside of Christ, while the ‘law of the Spirit of life’ reigns ‘in Christ Jesus’ (see Rom. 7:6, 23-25 and compare Rom. 6:14; 5:12-21).”¹¹⁸
- D. “ ‘Made me free’ - This shows, again, that he was not in chapter 7 talking about his conflict as a Christian because he would not say in one breath, ‘I am carnal, sold under sin...sin dwells in me...bringing me into captivity to the law of sin’ (7:14,20,23, etc.), and in the same breath say, ‘I am free.’”¹¹⁹
- E. “It is Christ’s law as to the source, and the Spirit’s as to the agent of making it known.”¹²⁰

¹¹⁶ Riggs, p. 68

¹¹⁷ Riggs, p. 68

¹¹⁸ Deason, p. 200

¹¹⁹ Riggs, p. 68

¹²⁰ Riggs, p. 68

- F. "It is the 'law of life' because it is the principle or rule by which spiritual life is obtained."¹²¹
- G. There are those who contend we are not under *any* kind of law. If such is true then:
1. No man could commit sin: Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression. 1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
 2. No man could be set free: James 1:25 – But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. John 8:32 – And ye shall know the truth, and the truth shall make you free.
 3. Hebrews 7: 12 – could not be true: Hebrews 7:12 For the priesthood being changed, there is made of necessity a change also of the law.
- G. It is in Christ that we find all spiritual blessings:
1. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
 2. Ephesians 1:7 – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
 3. Ephesians 1:11 – In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.
 4. 2 Timothy 2:1 – Thou therefore, my son, be strong in the grace that is in Christ Jesus.
 5. 2 Timothy 2:10 – Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
 6. 1 John 5:11 – And this is the record, that God hath given to us eternal life, and this life is in his Son.

¹²¹ Riggs, p. 68

7. John 15:7 – If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*

- A. The law could not justify man: Galatians 2:16 – Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
- B. The law was weak though the flesh: Hebrews 8:7,8 – For if that first covenant had been faultless, then should no place have been sought for the second. ⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.
- C. Romans 8:3 – For what the law [a law system] could not do [the law could not justify man, or deliver him from the law of sin and death] in that it was weak through the flesh [Man could not keep the law perfectly, therefore, the law condemned the sinner], God sending his own Son [this shows the great love God had for man] in the likeness of sinful flesh [the Lord came in the very form that man had trouble controlling], and for sin [Jesus died for our sins, His death shows us how bad sin is], condemned sin in the flesh [shows that man must not live in sin].
- D. Hebrews 2:9 – But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- E. 2 Corinthians 5:21 – For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
- F. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- G. 1 Peter 3:18 – For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

4. *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

- A. The righteousness of the law pointed to Jesus: Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.

- B. “Who walk not after the flesh” means they are not trying to be justified by the law of Moses or any law system.
 - C. “But after the Spirit” means that “now” one is to be led by the Holy Spirit through the teachings of the New Testament.
 - D. The law and prophets pointed to this age: 1 Peter 1:10-12 – Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: ¹¹Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.
- 5. *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.***
- A. Romans 9:8 – That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
 - B. Romans 7:5 – For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
 - C. Those who were trying to live by the old law during Paul’s day were involved in living in a shadow when the real substance had come: Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
 - D. Look at verse four again.
 - E. Those who were after the flesh were trying to be justified by the law of Moses. Those who were after the Spirit were not trying to be justified by Jesus Christ.
 - F. To “mind” means to think upon, regard or hold highly.
 - G. Philippians 3:3,4 – For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.
- 6. *For to be carnally minded is death; but to be spiritually minded is life and peace.***

- A. To try to live by a law system means that sooner or later one will violate the law and sin.
- B. When one sins he is not spiritual but carnal because he is doing the things of the flesh which are opposed to God.
- C. In chapter seven, when Paul was showing the battle of the flesh in trying to keep a law system, he pointed out that when one sins he becomes carnal. Romans 7:14 – For we know that the law is spiritual: but I am carnal, sold under sin.
- D. Paul is still making a contrast between the law and righteousness in Christ.
- E. When Christ came on the scene in the first century the Jews thought they were very spiritual, but Christ pointed out they were in bondage to sin. John 8:34 – Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

7. *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

- A. Once one commits his first sin, he becomes a servant of Satan, not God.
- B. Therefore, he needs a Savior because he has been alienated from God.
- C. When the Bible says the carnal mind is not subject to God, it is stating that to try to be justified by a law system after the first sin is hopeless. This is true because one has become carnal in the sight of God.
- D. Therefore, there is no justification under a law system.
- E. The law brings wrath. Romans 4:15 – Because the law worketh wrath: for where no law is, there is no transgression.
- F. Wrath comes as a result of man violating the law.
- G. When one violates the law, he is carnal.
- H. He will continue to be carnal as long as he tries to be justified by law.
- I. Thus, he can never be subject to God as long as he is looking to law as his savior.

8. *So then they that are in the flesh cannot please God.*

- A. They that are in the flesh has reference to the Jews.

- B. Galatians 3:1-3 – O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ²This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ³Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
 - C. Since one cannot keep the law perfectly, then those who are trying to be justified by a law system cannot please God.
 - D. If one could keep the law perfectly, God would gladly be indebted to that person: Romans 4:4 – Now to him that worketh is the reward not reckoned of grace, but of debt.
 - E. Since Paul has already concluded that all have sinned and come short of the glory of God, then those in the flesh cannot please God.
 - F. Philippians 3:3,4 – For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.
- 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.***
- A. When Paul wrote to the Romans, they were still living in the flesh (bodies). 2 Corinthians 10:3,4 – For though we walk in the flesh, we do not war after the flesh: ⁴(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;).
 - B. However, they were not trying to be justified by the flesh; that is to say, a law system (namely the law of Moses).
 - C. They were “in the Spirit”, meaning they were living under the new law. Therefore, set free from sin by Jesus Christ.
 - D. The miraculous element of the Holy Spirit was the guarantee that their faith was from God: Ephesians 1:13,14 – In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

- E. Acts 2:38 – Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- F. Acts 19:2 – He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- G. Galatians 3:2 – This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- 10. *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.***
- A. If Christ is in one, then he has quit trying to depend on the body (flesh) for justification.
- B. The reason one must not depend on the body (flesh) is because of sin. He is not living and cannot live a perfect life.
- C. Again, this is a contrast between the law of Moses and justification in Christ.
- D. Galatians 2:16 – Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
- E. Galatians 2:20 – I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- F. “But the Spirit is life because of righteousness.” It is by the teaching of the Spirit that one is set free through Jesus Christ.
- G. The body in which the Jews were putting so much faith was doomed because of the sin of Adam which separated us from the tree of life.
- H. “{The body is dead because of sin ...} emphasizes the truth that the redemption in Christ does not remit the sentence of physical death upon all men. The body of the holiest Christian is dead (that is, under sentence of death), even as it is with all.”¹²²

¹²² Coffman, p. 293

- I. Notice, this verse says that Christ is in the saved person. Rarely does one hear much about this. However, a great debate is made over the Holy Spirit being in one.
- J. “The verse is showing that if Christ is in us, though our bodies must die because of sin, the life-imparting Spirit is dwelling in us because of our justification.”¹²³
- K. Why would the Jews put so much trust in that which is doomed to death?
- 11. ***But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.***
- A. The Holy Spirit was involved in the resurrection of Christ: Romans 1:4 – And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.
- B. The Father was involved in raising up Christ: Acts 2:24 – Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
- C. The power of the word of God from the Holy Spirit which is able to change the spirit of man will also change his body.
- D. John 5:28,29 – Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
- E. 1 Corinthians 15:52,53 – In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal must put on immortality.
- F. 1 John 3:1-3 – Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. ²Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. ³And every man that hath this hope in him purifieth himself, even as he is pure.

¹²³ Riggs, p. 72

- G. God also dwells in us: 1 John 3:24 – And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

12. *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

- A. In this verse Paul was not trying to convince these brethren they should not live ungodly, but rather not to trust in their fleshly descent.
- B. He does this in other places such as Romans chapter six.
- C. He is trying to show them they should not put trust in the flesh in the keeping of a law system.
- D. Paul has made several arguments to show why one should not trust the flesh:
1. All have sinned.
 2. Therefore, all are carnal.
 3. Thence, all are condemned spiritually.
 4. We cannot please God by means of the flesh.
 5. The flesh (body) is doomed or sentenced to death.

13. *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

- A. To live after a law system was certain death for all have sinned.
- B. However, if one through the Spirit puts to death the deeds of the body, then he shall live.
- C. Putting to death the deeds of the body through the Spirit does not demand perfection, but faithfulness.
- D. Romans 6:12 – Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- E. Romans 6:14 – For sin shall not have dominion over you: for ye are not under the law, but under grace.
- F. Some denominational people say that it is the flesh that sins and not the spirit: Mark 7:21-23 – For from within, out of the heart of men, proceed evil thoughts,

adulteries, fornications, murders, ²²Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: ²³All these evil things come from within, and defile the man.

14. *For as many as are led by the Spirit of God, they are the sons of God.*

- A. To be led by the Spirit is to be taught by the Spirit.
- B. To be taught is to learn from the words of the Spirit.
- C. The words of the Spirit are in the Bible.
- D. John 16:13-15 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. ¹⁴He shall glorify me: for he shall receive of mine, and shall shew it unto you. ¹⁵All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
- E. Ephesians 3:1-4 – For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ²If ye have heard of the dispensation of the grace of God which is given me to you-ward: ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).
- F. John 6:44,45 – No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
- G. “Our denominational friends often jump to the conclusion that because the fact is stated, it means a direct leading, that the Spirit is affecting or nudging their minds in some way”¹²⁴
- H. Those claiming the direct operation of the Holy Spirit are most confused.
 - 1. Some say one has to speak in tongues to be saved, while others say no.
 - 2. Some say there are three in the Godhead. Others say one.
 - 3. Some say it is right to have women preachers. Others say no.
 - 4. Some say we ought to have modern day revelation. Others say no.

¹²⁴ Riggs, p. 73

- I. Some teach that it takes a direct operation of the Holy Spirit for one to be saved. Some objections to the teaching of direct operation of the “Holy Spirit doctrine” are, it:
1. Eliminates the purpose and mission of the apostles. John 16:13 – Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.
 2. Eliminates the gospel. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
 3. Eliminates the work of the church. Ephesians 3:10,11 – To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord. 1 Timothy 3:15 – But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
 4. Eliminates the work of evangelists. 2 Timothy 4:1-5; 1 Corinthians 1:21 – For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
 5. Eliminates the New Testament. Hebrews 9:16,17; Matthew 26:28.
 6. Eliminates obedience. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.
 7. Eliminates true Biblical faith. Romans 10:17 – So then faith *cometh* by hearing, and hearing by the word of God.
 8. Denies the all-sufficiency of the word. 2 Timothy 3:16,17 – All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works; 1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
 9. Rejects God’s method of conversion. John 6:44,45 – No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall be all

taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

10. Makes God a respecter of persons. Romans 2:11 – For there is no respect of persons with God. 2 Peter 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
11. Contradicts Christ. Matthew 7:21-27 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. ²⁴Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: ²⁵And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
12. Makes the Word of God a dead letter. Hebrews 4:12 – For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart.
13. Offers no light to the heathen without the Word. 2 Corinthians 4:3,4 – But if our gospel be hid, it is hid to them that are lost: ⁴In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
14. Makes Satan's word more powerful than God's word.
15. Creates confusion and division. 1 Corinthians 1:10 – Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.
16. If true, how can one be judged by the word? John 12:48– He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

17. No Bible authority for the theory. Colossians 3:17 – And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.¹²⁵

J. How is one led by the Holy Spirit?

1. Revelation 2:1,7; 2:8,11; 2:12,17; 2:18,29.
2. Revelation 3:1,6; 3:7,13; 3:14,22.
3. The Holy Spirit does not operate separate and apart from the Word of God in conversion.
4. Where the Word of God has not gone, one will not find Christians.

K. See Chart¹²⁶:

Holy Spirit	Their Work	The Word
Neh. 9:30	Instructs	2 Tim. 3:16,17
John 3:5	Begets	1 Cor. 4:15
John 3:5	Birth	1 Pet. 1:23
John 6:63	Quickens	Psalms 119:50
John 14:26	Teaches	John 6:44,45
John 16:8	Convicts	Titus 1:9
Acts 9:31	Comforts	1 Thess 4:18
Rom. 5:5	Gives love	1 John 2:5
1 Cor. 6:11	Saves	Acts 11:14
1 Cor. 6:11	Washes	Eph 5:26
1 Pet. 1:2	Sanctifies	John 17:17
Rom. 8:2	Makes free	John 8:32
John 16:7,8	Converts	Psa. 19:7
Eph. 3:16	Strengthens	Deut. 11:8
Eph. 5:19	Dwells	Col. 3:16
Rom. 8:14	Leads	Psa. 119:105

L. Paul has proven that the true sons of God are those who have been led by the Spirit. Therefore, the Jews were not the true children of God.

¹²⁵ Roy J. Hearn, Class notes on the Holy Spirit. Ca. 1971.

¹²⁶ Roy J. Hearn, Class notes on the Holy Spirit. Ca. 1971.

15. *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

- A. This shows the context of the aforementioned verses.
- B. The issue in the first part of Romans chapter eight is were they going to put their trust in the flesh and trust a law system, or the freedom that Christ offers.
- C. In chapter seven Paul had shown them how miserable one was in struggling to be justified by a law system.
- D. Do not forget the theme of the book: Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- E. The concept of adoption means the potential child:
 - 1. Had a need (sinner).
 - 2. Was a subject for adoption (whosoever).
 - 3. Was not in the original family (of Jews).
 - 4. Would receive all the benefits of the adopting family (heir).
 - 5. Would agree to be adopted (obey).
 - 6. Would be a wanted child (“Come unto me all ye that labor...”).
 - 7. Would be shown no partiality (Jew and Gentile to be one, Eph. 2:12-15).
- F. “Abba” is Arabic for the word “father.” This shows that both Jew and Gentile would be able to cry out in a loving and caring way to the Most High God as father.

16. *The Spirit itself beareth witness with our spirit, that we are the children of God.*

- A. Paul was affirming that the religious system had changed. The law of Moses was nailed to the cross and man is now justified through Jesus Christ.
- B. The Holy Spirit through miracles confirmed that Paul was telling the truth.
- C. Mark 16:20 – And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

- D. Hebrews 2:1-4 – Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. ²For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; ³How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; ⁴God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
- E. John 15:26 – But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.
- F. Acts 5:32 – And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.
- G. Does the Spirit (through His teachings in the New Testament) bear witness with your spirit that you have done the right things in:
1. What you did to become a child of God?
 2. Becoming a member of the church with which you are affiliated?
 3. The worship in which you participate?
 4. The moral code you endorse?
 5. The marriage in which you are involved?
- H. “One can know that he is a child of God when he has the testimony of both spirits - the Holy Spirit revealing what he must do, and his own spirit revealing that he has done it.”¹²⁷
- I. 1 Corinthians 14:37 – If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- 17. *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.***
- A. Since we are sons and have been adopted into the family, we receive all the blessing and favors that come from such.

¹²⁷ Riggs, p. 74

- B. The point here is that the Jews are not God's children today - therefore, not heirs. Those who are led by the Spirit are the heirs.
- C. Ephesians 1:11 – In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.
- D. Galatians 4:7 – Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
- E. All the hope we have now and for the future is in Christ Jesus.
- F. Those out of Christ are not heirs. This includes the Jews.
- G. 2 Timothy 2:11,12 – It is a faithful saying: For if we be dead with him, we shall also live with him: ¹²If we suffer, we shall also reign with him: if we deny him, he also will deny us.
- H. Revelation 3:21 – To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

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

- A. Paul had endured much suffering at the hands of those continuing to promote Judaism.
- B. What they were doing to Paul was very little when compared to his eternal reward after this life is over.
- C. 2 Corinthians 4:16-18 – For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; ¹⁸While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.
- D. “The remainder of chapter 8 may be viewed as six reasons why Christians should endure suffering:
 - 1. Because of the glorious reward, vs. 18.
 - 2. The body will be redeemed, vs. 19-23.
 - 3. We are saved by hope, vs. 24,25.

4. The Spirit helps in our weaknesses, vs. 26,27.
 5. All things work together from good, vs 28-30.
 6. God is for us, vs. 31-39."¹²⁸
- E. Matthew 5:10-12 – Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. ¹¹Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
 - F. "Despite the fact that Christians are beneficiaries of the blood of Christ, heirs of everlasting glory, and destined at last to live in that upper and better kingdom where all the problems of earth shall be solved in the light and bliss of heaven, there is a present and urgent sorrow that falls upon all of them by reason of the sufferings in the flesh."¹²⁹
- 19. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.***
- A. "The second reason for enduring suffering is because Christians eagerly await the redemption of the body. This section is one of the most difficult in the book of Romans. There are many different interpretations on the meaning of 'creature,' 'the whole creation,' and 'we ourselves.' Paul is dealing with the present suffering and future glory. Suffering is temporary, but man is eternal. The suffering Christian will some day be delivered from this present state and transformed into a glorious state."¹³⁰
 - B. The "creature" here is the body personified.
 - C. Man who is not been able (willing) to control the flesh brings about his own demise.
 - D. Now this flesh is looking forward to the day when it will be redeemed. The spirit has already been redeemed.
 - E. That for which the body waits is found in 1 John 3:1,2 – Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. ²Beloved,

¹²⁸ Riggs, p. 75

¹²⁹ Coffman, p. 302

¹³⁰ Riggs, p. 75

now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

20. *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.*

- A. The creature (body) was made subject to vanity by man giving in to the desires of the flesh: Romans 6:19 – I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
- B. Romans 6:17 – But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- C. Just as man sinned and lost the tree of life, he can respond to God's loving grace and have the glorious hope of eternal life.
- D. Genesis 2:17 – But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
- E. When man obeys God, he gains hope for himself.
- F. Solomon concluded that all is vanity: Ecclesiastes 2:23 – For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

21. *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

- A. The day is coming when the body will no longer be mortal.
- B. 1 Corinthians 15:53,54 – For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
- C. The child of God can look forward to a place where there will be no more:
 - 1. Pain.
 - 2. Suffering.
 - 3. Death.

- 4. Tears.
- 5. Heartaches.
- 6. Funeral homes.

22. *For we know that the whole creation groaneth and travaileth in pain together until now.*

- A. “The whole creation groaneth.” This is the totality of mankind.
- B. Every human being suffers and dies.
- C. Hebrews 9:27 – And as it is appointed unto men once to die, but after this the judgment.
- D. Suffering and pain can be so bad that the atheists have used this to try to disprove the existence of God.
- E. The body is personified as crying out for relief.

23. *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

- A. Not only do those in the world groan, but children of God groan also.
- B. 2 Corinthians 5:1,2 – For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ²For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.
- C. Paul admits says he is speaking about himself and all who were the first fruits of Christianity.
- D. He also states he is talking about the redemption of the body.
- E. Philippians 3:20,21 – For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

24. *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

- A. There is nothing worse than having no hope.
- B. Why did the disciples go back to work after the crucifixion of the Christ? 1 Peter 1:3 – Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.
- C. Proverbs 11:7 – When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.
- D. Proverbs 13:12 – Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.
- E. Ephesians 2:12,13 – That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Romans 15:13 – Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- F. Hope is comprised of desire and expectation.
- G. We do not have eternal life now.
 - 1. Titus 1:2 – In hope of eternal life, which God, that cannot lie, promised before the world began.
 - 2. Romans 6:22 – But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- H. Hope is the anchor of the soul: Hebrews 6:19 – Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.
- I. Faith is the substance of things hoped for: Hebrews 11:1 – Now faith is the substance of things hoped for, the evidence of things not seen.
- J. Hebrews 7:19 – For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
- K. “. . . People are saved ‘by grace’ (Eph. 2:8), ‘by the gospel’ (1 Cor. 15:1,2), ‘by the name of Jesus Christ of Nazareth’ (Acts 4:10-12), ‘by his (Christ’s) life’ (Rom. 5:10), ‘by the washing of regeneration’ (Titus 3:5), ‘by his (Christ’s) blood’ (Rev. 1:5), ‘by the foolishness of the preaching’ (1 Cor. 1:21), ‘by baptism’ (1 Peter 3:21), ‘by the resurrection of Jesus Christ from the dead’ (1 Peter 1:3), etc. Any

simplistic system whatever that would impose such a word as 'only' upon any of the factors involved in human redemption is antagonistic to the scriptures."¹³¹

25. *But if we hope for that we see not, then do we with patience wait for it.*

- A. "If we hope for what we see" shows we do not yet have the new body.
- B. We must wait patiently for that eternal reward.
- C. "This verse explains how we are saved by hope, because, without hope, there could not be the patience which is required to prevent the child of God from falling into discouragement."¹³²

26. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

- A. Mankind is faced with many things for which it does not know how to pray.
- B. This was especially true when Christianity was new and replacing Judaism.
- C. The early Christians could not know completely what would be in harmony with God's will.
- D. The fact that the Holy Spirit aids in praying cannot be denied.
- E. The issue is: in which direction does He help? Most say from us to God. We deny this.
- F. Christ is our mediator from man to God: 1 Timothy 2:5 – For there is one God, and one mediator between God and men, the man Christ Jesus.
- G. Christ makes intercession for us: Hebrews 7:25 – Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
- H. The Holy Spirit aids our knowing how to pray through the scriptures.
- I. In the first century, all the scriptures had not been revealed. Therefore, there were miraculous prayers: Jude 20 – But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

¹³¹ Coffman, p. 309,310

¹³² Coffman, p. 310

- J. God does not need the Holy Spirit to tell Him what the groanings of man might be.
 - K. God knows all of our thoughts.
 - L. If God knows what we have need of before we ask, then He does not need the Holy Spirit to interpret our groanings: Matthew 6:8 – Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- 27. *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.***
- A. This is simply saying that God knows the will being revealed by the Holy Spirit.
 - B. The Holy Spirit got this will from the Father: 1 Corinthians 2:11 – For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
 - C. The Holy Spirit helps to correct us when our praying is wrong: James 4:1-3 – From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ²Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
 - D. Matthew 6:5-7 – And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. ⁶But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. ⁷But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- 28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.***
- A. There are two kinds of providence.
 - 1. **General.**
 - a. Matthew 5:43,45 – Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵That ye may be the children of your Father which

is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

- b. Let Madalyn Murray O'Hare try to get by without God's general providence.

2. **Special.**

- a. Matthew 6:33 – God has not promised these things to anyone else.
- b. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

B. **We know** (law of assurance).

- 1. I know God is working for me.
- 2. Joseph believed that God turned all the bad things in his life into good for him.
- 3. People today are looking for assurance. Christians have the greatest assurance of all!
- 4. Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

C. **That all things** (law of inclusion).

- 1. There is not one bad thing Satan can throw at us that God cannot turn into good.
- 2. Paul in prison at Philippi.
- 3. Persecution of the first century church.

D. **Work** (law of operation).

- 1. Deism is false! It teaches God started all things but does involve Himself in any way with our problems or troubles.
- 2. God was working for us when He gave his only begotten Son. John 3:16.

3. He continues to work for us after conversion. Matthew 28:20 – Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.
4. Hebrews 13:5 – Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
5. God will not allow Satan to paint us into a corner: 1 Corinthians 10:13 – There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

E. Together (law of cooperation).

1. God can bring all the bad elements together and make something good out of it (remember Joseph).
2. This ought to teach us that God is in control.
3. When we are handed a lemon we, with God's help, can make lemonade out of it.

F. For good (law of compensation).

1. The crucifying of the Christ turned out to our good.
2. When we lose part of our health, it can be turned into good if we allow God to do that.
3. The death of a loved one can be turned into good.
4. 2 Corinthians 12:9 – And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

G. To them that love the Lord (law of limitation).

1. Special providence is limited to those who love the Lord.
2. Galatians 6:10 – As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
3. Ephesians 1:3; Matthew 6:33.

4. All men have general providence, but this is limited in its affect.
- H. **Who are called according to His purpose** (law of design).
1. God has a purpose for our being here.
 2. Life is no accident.
 3. We are to love God and our fellow man and God will work with us and bless us. Matthew 22:37-40.
- 29. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.***
- A. "He" in this verse refers to God.
 - B. "Therefore, the only thing meant by the word 'foreknew' in this verse is that God knew in advance all that would happen. There is no reason at all why this thought should trouble people, but it does."¹³³
 - C. "People invariably suppose that by God's foreknowledge of an event, he thereby became the cause of it, thus leaving no place for the freedom of the human will."¹³⁴
 - D. There is a Bible doctrine of predestination, but it is conditional.
 - E. God foreknew that a specific number of people would obey His will. These He predestinated to conform to the image of His son.
 - F. "That he might be the firstborn among many brethren." Jesus has this honor of being the first fruit of those who have indwelt flesh to be presented acceptable to God. Because of His life we can be acceptable to the Father.
 - G. The doctrine of unconditional salvation is false:
 1. 2 Peter 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

¹³³ Coffman, p. 316

¹³⁴ Coffman, p. 316

2. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
 3. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
 4. Revelation 22:17 – And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
 5. Hebrews 2:9 – But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- 30. *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.***
- A. Those predestined are those whom God foreknew would be conformed to the image of His son.
 - B. Since God knew some would obey Him if they were afforded the opportunity, He had to have a means by which to call them.
 - C. 2 Thessalonians 2:14 – Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
 - D. No one can be a Christian without being called.
 - E. Those whom God calls, He justifies. If one is justified, it is to place him in a position just as if he had not done the wrong.
 - F. Those who have been justified will be glorified. Romans 8:17 – And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
 - G. “Thus, Paul views the whole process of redemption from beginning to end. God foreknew His children (foreknew that some would become His), and predestined them to be conformed to the image of His Son. Those whom He predestined, He also called (called them by means of the gospel), and those whom he called, He

also justified (set them free from sin by means of the death of Christ), and those He justified, He also glorified (gave them eternal life).”¹³⁵

H. There are those who teach false doctrine on how one is called.

31. *What shall we then say to these things? If God be for us, who can be against us?*

A. “What shall we then say to these things” has reference to all the aforementioned blessings in chapter eight.

B. If God is for us, then no one can overthrow or defeat us. This includes Satan.

C. Hebrews 13:5 – Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

D. “Seeing, as just stated, that God’s eternal purpose relative to the redeemed in Christ is absolutely certain of fulfillment, how solid and secure is the state of the person in Christ. ‘In Christ’ is absolute safety, the only mortal concern of the Christian having to do, not with any doubt or uncertainty of final glory, but only with his being ‘in Christ’ and remaining so.”¹³⁶

32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

A. Since God freely gave His Son to redeem us, then He will freely give unto man all things.

B. Titus 2:11 – For the grace of God that bringeth salvation hath appeared to all men.

C. Romans 5:8,9 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.

D. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

E. Try to name something we need spiritually that God has not provided.

¹³⁵ Riggs, p. 80

¹³⁶ Coffman, p. 321,322

33. *Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

- A. The word "elect" has been abused by many false teachers.
- B. The Jews had tried to destroy Christianity, but could not get the job done.
- C. A man must answer to his Master. It is God who justifies.
- D. This is a rhetorical question which needs no answer. The answer is obvious.

34. *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

- A. This is another rhetorical question.
- B. Christ has furnished the means of redemption, even though some would not accept this. He was a gift that was pleasing to God.
- C. 1 Corinthians 1:23 – But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

35. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

- A. When hardships come, some want to blame God.
- B. "All of these things look like anything but love's tender caresses. To the uninformed, it would appear that no Christ existed; if so, He had abandoned us or become our enemy! The outward appearance of things sometimes causes Christians to be regarded as victims for their enemies freely slaughter."¹³⁷
- C. 2 Corinthians 12:7-9 – And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. ⁸For this thing I besought the Lord thrice, that it might depart from me. ⁹And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

¹³⁷ Deason, p. 240,241

- 36. *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.***
- A. Paul quotes Psalm 44:22 – Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
 - B. Acts 12:1-3 – Now about that time Herod the king stretched forth his hands to vex certain of the church. ²And he killed James the brother of John with the sword. ³And because he saw it pleased the Jews, he proceeded further to take Peter also (then were the days of unleavened bread).
 - C. Acts 7:58,59 – And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. ⁵⁹And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.
 - D. Acts 8:1-3 – And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. ²And devout men carried Stephen to his burial, and made great lamentation over him. ³As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.
- 37. *Nay, in all these things we are more than conquerors through him that loved us.***
- A. This is an ideal rule that is being given.
 - B. One can give into Satan as a result of some of the aforementioned things.
 - C. Luke 8:13 – They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
 - D. Jude 21 – Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
 - E. Revelation 2:10 – Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
 - F. Revelation 21:8 – But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

- 38. *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.***
- A. We are the only ones who can separate ourselves from the love of God.
 - B. No outside force can break my relationship with God unless I choose to let it.
 - C. 1 Chronicles 28:9 – And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.
 - D. The “once saved, always saved” people believe they have an absolute proof text in these verse, but there is no comfort here for them.
 - E. 1 Corinthians 9:27 – But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.
 - F. James 5:19,20 – Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.
 - G. 2 Peter 2:4 – For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.
 - H. John 17:12 – While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Chapter Nine

1. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.*

- A. "Paul's overwhelming emotion of grief and sorrow bursts through in the moving words of the first paragraph (Rom. 9:1-5). This and the two following chapters deal with the problem of Israel's rejection of the Christ."¹³⁸
- B. Paul assured the Roman brethren that he was telling the truth.
- C. Furthermore, he states that he is not lying.
- D. He calls his conscience as a witness.
- E. The fact that he had the Holy Spirit and worked great miracles proved that his conscience was right and he was telling the truth.
- F. 2 Corinthians 12:12 – Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- G. 1 Thessalonians 1:5 – For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
- H. John 3:1,2 – There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ²The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

2. *That I have great heaviness and continual sorrow in my heart.*

- A. This proves Paul was not a premillennialist.
- B. He viewed Israel (those who rejected Christ) as lost: Romans 10:1 – Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- C. The people who believe in premillennialism are not concerned that the Jews hate Jesus, but they are bothered about the way the Arabs are treating them.
- D. American foreign policy has been influenced by this false doctrine.

¹³⁸ Coffman, p. 326

- E. Our leaders have been told that Israel is still God's chosen people.
 - F. Romans 2:28,29 – For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
 - G. Galatians 6:15,16 – For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. ¹⁶And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
 - H. John 8:24 – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
- 3. *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.***
- A. Paul is not saying he wished that he was lost so that Israel could be saved.
 - B. He is heart broken because he knows that Israel, as a whole, is lost without the Christ.
 - C. Paul worked on himself to keep from being lost: 1 Corinthians 9:27 – But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.
 - D. He knew how terrible hell is. Therefore, he is not saying he wished that he could be lost or accursed from Christ for their sake.
 - E. Anyone who could wish himself lost for another, or even a group of people, would not understand the terribleness of hell or the blessings of heaven.
 - F. What he is saying is, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, but it would not do any good because the word of God would still be true and they would still be accursed."
 - G. Notice this statement: Romans 9:6 – Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.
 - H. Paul's demise would not help Israel because the word of God would still be true.
 - I. Moses, who did not have the same revelation we have, made a similar request: Exodus 32:32,33 – Yet now, if thou wilt forgive their sin – ; and if not, blot me, I pray thee, out of thy book which thou hast written. ³³And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

4. ***Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.***
- A. Paul names nine blessings unique to the Israelites.
 - B. “Paul mentioned such things as these to show his appreciation for the position that Israel had indeed enjoyed in God’s plan of redemption. Paul loved Israel, and the fact of his becoming a Christian had not diminished this love nor his appreciation for the part Israel had had in bearing witness to God’s will on earth.”¹³⁹
 - C. Exodus 4:22 – And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn.
 - D. Jeremiah 31:9 – They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.
 - E. Deuteronomy 7:6-8 – For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. ⁷The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: ⁸But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.
 - F. Acts 7:38 – This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.
 - G. Romans 3:1,2 – What advantage then hath the Jew? or what profit is there of circumcision? ²Much every way: chiefly, because that unto them were committed the oracles of God.
 - H. Jeremiah 31:31-33 – Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days,

¹³⁹ Coffman, pp. 328,329

saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

5. *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

- A. "Whose are the fathers." They had the distinction of being the seed of Abraham, Isaac and Jacob: Acts 3:13 – The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
- B. All one needs to do is read Matthew chapter one and Luke chapter three to see that Jesus was of Jewish descent through the tribe of Judah.
- C. Romans 1:3 – Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.
- D. Matthew 1:1 – The book of the generation of Jesus Christ, the son of David, the son of Abraham.
- E. Christ is over all:
 - 1. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
 - 2. Ephesians 1:20-23 – Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, ²¹Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: ²²And hath put all things under his feet, and gave him to be the head over all things to the church, ²³Which is his body, the fulness of him that filleth all in all.
 - 3. Colossians 1:16-18 – For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷And he is before all things, and by him all things consist. ¹⁸And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
 - 4. Luke 1:32,33 – He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

5. Colossians 3:17– And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
 6. Acts 4:12 – Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
 7. Romans 14:9 – For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- 6. *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.***
- A. “Paul had not yet spoken plainly that Israel, through their rejection of Christ, was at that time itself rejected by God, although that thought dominated his mind. Before saying that unsayable thing, he would move to soften it by showing that what he was about to say did not apply to every Israelite.”¹⁴⁰
 - B. Romans 3:3,4 – For what if some did not believe? shall their unbelief make the faith of God without effect? ⁴God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
 - C. 2 Timothy 2:13 – If we believe not, yet he abideth faithful: he cannot deny himself.
 - D. Romans 2:28,29 – For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
 - E. Galatians 6:16 – And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
 - F. The true Israel today are those who obey Christ.
- 7. *Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.***
- A. Just as all physical Israelites of the first century were not spiritual Israelites, so all children of Abraham were not the promised seed.
 - B. Abraham had other children than Isaac (Gen. 16:4,11; 25:1,2).

¹⁴⁰ Coffman, p. 333

- C. God could have chosen any son through whom to bring the Savior, but He chose Isaac.
 - D. The means of salvation and how it comes is God's decision, not man's.
 - E. Do not forget the allegory of Sarah and Hagar in Galatians chapter four: Galatians 4:22,23 – For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ²³But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.
- 8. *That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.***
- A. Regardless of what we are told by denominational preachers, physical Israel is not the children of God today.
 - B. To be saved, one must connect himself to the promise God made to Abraham.
 - C. Genesis 12:1-3 – Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
 - D. Galatians 3:27-29 – For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
 - E. "The point is that God's promise had not failed because some descendants of Abraham have been rejected. If the Jews could understand this, they could also see how God may now accept those who believe in Christ, and reject those who do not believe."¹⁴¹
 - F. Philippians 3:3,4 – For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.
- 9. *For this is the word of promise, At this time will I come, and Sara shall have a son.***

¹⁴¹ Riggs, p. 85

- A. Genesis 17:21 – But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
- B. Genesis 18:10-15 – And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. ¹¹Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. ¹²Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? ¹³And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? ¹⁴Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. ¹⁵Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
- C. Genesis 21:2,3 – For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. ³And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.
- D. “The point is that God chose to limit His promise to Isaac. Who could then object if God now chooses to limit His salvation to those who believe in Christ?”¹⁴²
- E. “Being Abraham’s child was not sufficient. Abraham had other children. If the Jews could see this point, they could also understand how Christians are children of promise.”¹⁴³

10. *And not only this; but when Rebecca also had conceived by one, even by our father Isaac.*

- A. “The Jews might say that Isaac was the only son of Abraham’s real wife; however, it was different with God’s selection of Jacob over Esau.”¹⁴⁴
- B. Genesis 25:21 – And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.
- C. “This passage details another restriction upon the identification of who are, or are not, children of Abraham, all of the posterity of Esau being cut off, despite the fact that they were not merely children of Abraham, but of Isaac as well; and their being cut off did not derive from some visible reason for it, such as a

¹⁴² Riggs, p. 86

¹⁴³ Riggs, p. 86

¹⁴⁴ Riggs, p. 86

rebellion, or refusal to honor Isaac; they were totally excluded even before the birth of Jacob and Esau."¹⁴⁵

D. Notice, Paul is referring to the women involved in God's promises.

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;).

A. The hard-core Calvinist uses this passage to try to show that God chooses whomsoever He wishes to be saved and condemns the rest without any consideration of their works.

1. If the aforementioned is true, then if man is lost, it is God's fault. If not, why not?

2. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.

3. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

4. 2 Peter 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

B. Man had no voice in the matter of which son would be chosen.

C. Just as man had no voice in the matter of the selection of sons, so Israel has no voice in how God is going to save man.

D. The choices being made here have to do with the means of salvation.

E. God could have chosen any nation He so desired through whom He would bring the Christ.

F. Once He chose a nation, He could have chosen any man He so desired to continue the lineage.

12. It was said unto her, The elder shall serve the younger.

¹⁴⁵ Coffman, p. 336

- A. Genesis 25:21-23 – And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. ²²And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. ²³And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.
- B. This is not talking about the individuals, but the nations that would grow out of these men.
- C. When the two lived, it appears that Jacob served Esau.
- D. Genesis 32:4 – And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.
- E. 2 Samuel 8:14 – And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

13. *As it is written, Jacob have I loved, but Esau have I hated.*

- A. We must understand that this was said of two nations after these men were dead.
- B. Malachi 1:2,3 – I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, ³And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.
- C. The love and hate here is a contrast. God loved one less.
- D. Luke 14:26,27 – If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. ²⁷And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- E. Paul continues to prove that God had a right to make these choices.

14. *What shall we say then? Is there unrighteousness with God? God forbid.*

- A. Israel would not have thought God to be unrighteous for making the choices Paul has discussed thus far.

- B. As a matter of fact, they loved those choices.
- C. They would boast and make it known that they approved of God's choices: John 8:33 – They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
- D. "If God selected Isaac and Jacob because they were the best instruments to work out His plans, it would not be out of harmony for God to reject the Jews because of unbelief and accept the Gentiles for their belief."¹⁴⁶

15. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

- A. Paul quotes Exodus 33:19 – And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- B. All this passage does is to affirm the fairness of God.
- C. Sometimes God shows mercy when Israel or us would not want mercy shown.
- D. Genesis 15:15,16 – And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
- E. 1 Kings 21:29 – Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.
- F. The Jews wanted no mercy shown toward the Samaritans or Gentiles.

16. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

- A. Human will is what put man into a need for mercy.
- B. Romans 3:23 – For all have sinned, and come short of the glory of God.
- C. God was not going to let sinful man tell Him who He could or could not use to bring about the means of salvation.

¹⁴⁶ Riggs, p. 87

- D. The word “willeth” in this verse does not have reference to man’s response to God’s requirements of salvation.
1. Revelation 22:17 – And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
 2. Matthew 23:37– O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
- E. The word “runneth” in this verse does not have reference to man’s response to God’s requirements of salvation.
1. Not only must we run, we must finish the course!
 2. 1 Corinthians 9:24 – Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
 3. Hebrews 12:1 – Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.
- F. The Jews were willing and running for the position that God would bless and save people only through them, but God was not granting that role to one just because they were willing to run for that role.
- G. God, and God only, would choose the means and ways of salvation.
- H. Once God made His choice, then it made no difference who did or did not like it.
- I. This is true with the plan of salvation.
- J. God did not ask any of us what the plan needed to be.
- 17. *For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.***
- A. Paul quotes Exodus 9:16 – And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

- B. “Just HOW God’s purpose would be fulfilled in Pharaoh, at the time God spoke, still remained within the circumference of Pharaoh’s free will to choose, whether by his own submission to God commands or by his rebellion against them, would be realized God’s purpose.”¹⁴⁷
 - C. Daniel 2:21 – And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.
 - D. Daniel 4:17 – This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.
 - E. God could and did use heathen kings and nations to His glory.
 - F. The Jews would have no problem with this as long as they were on the receiving end of the blessings.
 - G. God used Assyria and Babylon to His glory in carrying His own people into captivity.
 - H. People told the story all over the known earth of what God had done to Pharaoh.
 - I. Pharaoh brought this on himself. God afforded him various opportunities to do the right thing.
- 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.***
- A. This is a restatement of the fact Paul is trying to establish.
 - B. The Jews would be in agreement so far.
 - C. Pharaoh’s heart was hardened when he would not listen to what God said.
 - D. The same sunshine that melts the butter hardens the clay.
 - E. The same gospel that thrills the Christian’s heart makes the atheist angry.
 - F. Exodus 7:3 – And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt.

¹⁴⁷ Coffman, p. 343

- G. Exodus 8:15 – But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.
- H. God hardens hearts just like He sends people a strong delusion. He lets *them* make the decision.
- I. If they hate Him and His message that much, they can believe a lie or harden their hearts.
- J. 2 Thessalonians 2:11 – And for this cause God shall send them strong delusion, that they should believe a lie.
- K. Hebrews 3:8 – Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.
- L. Hebrews 3:13 – But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.
- 19. *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?***
 - A. This question misses the point.
 - B. He chooses but He chooses through His well devised plan.
 - C. Romans 11:18-21 – Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹For if God spared not the natural branches, take heed lest he also spare not thee.
 - D. Romans 11:22– Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
 - E. Romans 11:23 – And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.
 - F. God foreknew what Israel would do. Just because God stated what they would do, and acted accordingly, does not mean He caused it.
 - G. Some people cannot understand this as it regards Judas Iscariot.
 - 1. Psalm 41:9 – Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

2. John 13:18 – I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
3. John 17:12 – While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

20. *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

- A. It is amazing that man, as messed up as he is in the sight of God, feels that he can call God into question.
- B. Romans 11:32-35 – For God hath concluded them all in unbelief, that he might have mercy upon all. ³³O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! ³⁴For who hath known the mind of the Lord? or who hath been his counselor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again?
- C. Job 38:4 – Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
- D. Who do we think we are, being created by the Most High God, to imply that somehow He might have made a mistake?

21. *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

- A. The potter always has power over the clay.
- B. 2 Timothy 2:20,21 – But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. ²¹If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- C. I can say, "I am what I am because of what God has made out of me."
- D. How did He work upon me? Through the word of God.
- E. 2 Peter 1:3,4 – According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: ⁴Whereby are given unto us exceeding great and precious

promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

22. *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.*

- A. God has shown His wrath to make His power known.
- B. The wrath of God shows His justice.
- C. If God tolerated any and all sins, then we could not respect Him.
- D. We do not respect our government, or any government, when they allow evil to go unchecked.
- E. God is longsuffering: 2 Peter 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- F. “The vessels of wrath” here is probably the Jews.
- G. However, the principle is true with each and everyone of us.
- H. God tolerated the Jews for some fifteen hundred years and still was able to bring about His desired goal.
- I. I often say it is amazing that the church is in as good a shape as it is, when one considers God has not had much to work with.
- J. God is longsuffering but there comes a time when grace runs out: Genesis 6:3 – And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

23. *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.*

- A. God is great enough to take the failings of mankind and make something great out of them.
- B. God wants people to know the riches of His glory.
- C. All have become the vessels of mercy.
- D. To put it another way, God has offered salvation to all.

- E. The Lord has prepared some vessels unto glory.
- F. Paul does not say at this point how He has done that.
- G. We are told in other places in Romans how this is accomplished.
- H. Romans 10:17 – So then faith cometh by hearing, and hearing by the word of God.
- I. Romans 10:9,10 – That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- J. Romans 2:4 – Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- K. Romans 6:3,4 – Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- L. Romans 6:17 – But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- M. Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- 24. *Even us, whom he hath called, not of the Jews only, but also of the Gentiles?***
- A. This wonderful grace has been shown and offered to both Jew and Gentile.
- B. Titus 2:11 – For the grace of God that bringeth salvation hath appeared to all men.
- C. Hebrews 2:9 – But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- D. Galatians 3:27-29 – For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free,

there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

- E. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- F. 2 Thessalonians 2:14 – Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

25. *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

- A. God appeals to the scriptures to prove that He had always planned to offer salvation to both Jew and Gentiles through Jesus.
- B. Paul quotes Hosea 2:23 – And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.
- C. If the Jews were going to believe their Bible, then they had to believe what God said through Hosea.
- D. Acts 9:15 – But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.
- E. Acts 11:18 – When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

26. *And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*

- A. Paul quotes Hosea 1:10 – Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.
- B. God was carrying Israel into captivity among those who were not His people. Many would not come back. However, God foresaw a time when salvation would be offered to them in a land where the people were not God's people. Also those who were not God's people would be offered salvation.

- C. “How incredible it seems that Israel’s leaders did not heed these prophecies, nor even the fulfillment of them taking place at that moment before their eyes! But Paul was by no means finished; he would pile prophecy upon prophecy.”¹⁴⁸

27. *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.*

- A. Paul quotes Isaiah 10:22,23 – For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. ²³For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.
- B. Romans 11:5 – Even so then at this present time also there is a remnant according to the election of grace.
- C. The majority in history has nearly always been wrong: Exodus 23:2 – Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.
- D. Paul would be a disappointment to many liberal preachers who do not believe in giving scriptures to establish their points.

28. *For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.*

- A. God had promised to bring the end to His chosen people Israel and He would bring it about in a short period of time.
- B. He has given adequate proof that Jesus was His son: Acts 1:3 – To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.
- C. The old law was nailed to the cross: Colossians 2:14-16 – Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. ¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.
- D. The new law had been revealed and the church was established: Acts 2:47 – Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

¹⁴⁸ Coffman, p. 348

- E. The temple would soon be destroyed (Matt. 24).
 - F. Judaism was history.
- 29. *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.***
- A. Paul quotes Isaiah 1:9 – Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.
 - B. God's grace had gotten them this far.
 - C. This proves that Israel is not going to be saved as a nation, but a remnant will be saved.
 - D. “Lord of Sabaoth” means Lord of hosts.
 - E. A few righteous people would have saved Sodom and Gomorrha.
 - F. A few righteous people did save the nation of Israel to get the attention of the Lord of hosts.
- 30. *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.***
- A. What conclusions can be reached from all of Paul's argument? The Gentiles, who used to be a very sinful people, have attained to righteousness which is by faith.
 - B. The prophets of old foretold this would occur.
 - C. This proves that the vessels God had chosen to honor are vessels which have faith. This is true whether they be Jews or Gentiles.
 - D. This is the kind of faith that Abraham had (Rom. 4).
- 31. *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.***
- A. This is true because Israel thought they could be justified by law-keeping.
 - B. Remember what Paul taught in chapters seven and eight.

- C. Romans 10:1-4 – Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. ²For I bear them record that they have a zeal of God, but not according to knowledge. ³For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth.
 - D. The Gentiles became righteous by being justified by the blood of Jesus.
- 32,33. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; ³³As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.**
- A. We are again told that the Jews tried to be justified by works.
 - B. Leviticus 18:5 – Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.
 - C. No one can keep the law perfectly.
 - D. Paul quotes Isaiah 28:16 – Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
 - E. 1 Corinthians 1:23 – But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.
 - F. 1 Peter 2:6-8 – Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. ⁷Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.
 - G. This chapter teaches that the Great Potter can make a vessel of honor out of either a Jew or a Gentile *if* he will put his faith in Jesus.

Chapter Ten

1. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

- A. "The Jews regarded Paul as an apostate and hater of their nation, but Paul clearly demonstrates otherwise.
- B. 'Heart's desire' - His desire was deeply implanted and fervent.
- C. Though God had now rejected fleshly Israel as a nation, there was still a way for Jews as individuals to be saved.¹⁴⁹
- D. There are those who believe that all Jews are going to be saved. If this is true, why was Paul praying that they would be saved?
- E. Matthew 10:5,6 – These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶But go rather to the lost sheep of the house of Israel.
- F. Paul gives a good definition of what prayer ought to be; our *hearts desire*.
- G. Paul's prayer proves that Israel, as a nation, had rejected God's righteousness.
- H. Paul realized that as much as he loved his fellow Jew that he could not be saved without the gospel of Christ.

2. *For I bear them record that they have a zeal of God, but not according to knowledge.*

- A. They had not lost their zeal, but their knowledge was wrong. It is possible to be zealous and ignorant.
- B. Hosea 4:6 – My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
- C. Misguided zeal is dangerous: John 16:2 – They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
- D. Examples of misguided zeal:

¹⁴⁹ Riggs, p. 94

1. Jehovah's Witnesses.
 2. Mormons.
- E. Just as the Jews could not be saved simply because they were Jews, one cannot be saved simply because he is religious and zealous.
- F. Our Lord had zeal: John 2:17 – And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
- G. Zeal is like our conscience and emotions. It must be governed by Bible knowledge.
3. ***For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.***
- A. **For they being ignorant of God's righteousness.**
1. God's righteousness is the way by which He makes men right with Himself.
 2. Romans 1:16,17 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
 3. Romans 5:1,2 – Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ²And going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
 - a. They wanted circumcision and the law of Moses to be part of the saving process.
 - b. Acts 15:1 – And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.
 - c. Acts 15:5 – But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.
 - d. People today try to establish their own righteousness when they teach:

- 1) Faith only.
- 2) Mourners' bench salvation.
- 3) It makes no difference what one believes.
- 4) One church just as good as another.
- 5) Yes to the man, no to the plan.
- 6) Once saved, always saved.
- 7) It takes a direct operation of the Holy Spirit to be saved.

4. *For Christ is the end of the law for righteousness to every one that believeth.*

- A. Christ is the end (culminating point) of the law of Moses.
- B. He was the one to whom the law of Moses pointed.
- C. Deuteronomy 18:18,19 – I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. ¹⁹And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
- D. Acts 3:22 – For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- E. Matthew 5:17 – Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
 1. Isa. 7:14,
 2. Isa. 53 and
 3. Over 300 other prophecies.
- F. John 1:17 – For the law was given by Moses, but grace and truth came by Jesus Christ.

5. *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

- A. Paul quotes Leviticus 18:5 – Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.
- B. “This quotation from Lev. 18:5 is further indication that the ‘righteousness’ in view here regards keeping God’s commandments. The person who kept that ancient law was indeed righteous, a fact which is modified by the truth that none save Jesus Christ ever kept it perfectly.”¹⁵⁰
- C. “He who keeps the law in all respects blameless shall have life. But Paul has elsewhere shown that no one can keep the law perfectly. That righteousness, then, requires a perfect obedience, a sinless life. What Jew could say that he had never sinned?”¹⁵¹
- D. Galatians 5:3 – For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
- E. Hebrews 8:7,8 – For if that first covenant had been faultless, then should no place have been sought for the second. ⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.
- F. “Since all had sinned and violated the law, and since the law had no means of pardon, it was impossible to be made righteous by the law.”¹⁵²
- 6. ***But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)***
- A. Deuteronomy 30:11-14 – For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. ¹²It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ¹³Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
- B. The quote from Deuteronomy is used to show that sufficient evidence has been given to prove that Jesus is the Messiah and that one need not ascend into heaven to find out who He is or what His will is.

¹⁵⁰ Coffman, p. 362

¹⁵¹ Johnson, p. 51

¹⁵² Riggs, p. 95

- C. The disbelieving Jews were without excuse. John 8:24 – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
7. ***Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)***
- A. All the evidence needed to prove that Jesus is the Christ, the Son of God, had been given.
- B. The Jews were going to have to face the facts of the matter.
- C. Their choices were to believe in Christ or to be lost.
- D. Just as the people of Moses' day did not have to go to heaven to find out what was right, neither did they have to descend into the deep to discover truth, because it had been revealed by God. The same is true with Jesus and the gospel of Christ.
8. ***But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.***
- A. If the word of righteousness says that one does not need to ascend into heaven or descend into the deep, what does it say?
- B. It says that Christ and His blessings can be enjoyed by accepting what God and Christ tell one to do.
- C. Hearts are changed by the preaching of the word.
- D. "What does God's righteousness demand? It replies that we do not have to go either to heaven or to hades to lay hold of salvation, but that the word is nigh thee. The gospel is at hand. Faith in it, nourished in the heart and openly confessed, will secure salvation."¹⁵³
9. ***That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.***
- A. Since it is true we have the right evidence and the true teachings of the Christ, then the Jew, like everyone else, must confess the Christ with their mouth and believe in their heart that God has raised Him from the dead.

¹⁵³ Johnson, p. 52

- B. Paul wanted the Jews to know that if they were going to be saved that it was going to be through Jesus Christ.
- C. This confession is to be done with the mouth: Acts 8:37 – And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- D. Matthew 10:32,33 – Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. ³³But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- E. 1 Timothy 6:12 – Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
- F. Some try to use the thief on the cross as an example of salvation for this age. However, we know that cannot be true for many reasons. One of which is that we must believe more than what the thief on the cross had to believe. We must believe that God raised Jesus from the dead. The thief on the cross did not have to believe that.
- G. The resurrection of Jesus is a must for Christianity to be true. 1 Corinthians 15:1-4 – Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ²By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures.

10. *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

- A. Here a major contrast is made between what it took to be saved under the old law and what it takes to be saved under the gospel.
- B. “One does not believe to obtain one blessing and confess to obtain another; thus, ‘righteousness’ and ‘salvation’ are equal.”¹⁵⁴
- C. Many denominational preachers read these verses to try and demonstrate that salvation can be had without being baptized. Do you think that when Paul came to these verses he forgot what he had said in other verses in the book of Romans?

¹⁵⁴ Riggs, p.96

1. Romans 2:4 – Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
 2. Romans 6:3-6 – Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: ⁶Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
- D. Man must obey from the heart: Romans 6:17 – But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- 11. *For the scripture saith, Whosoever believeth on him shall not be ashamed.***
- A. Isaiah 28:16 – Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
 - B. The one who puts his faith in Christ will never be ashamed, disappointed, dismayed, or ultimately defeated.
 - C. This illustrates that the gospel is for all.
 - D. Who is a believer?
1. Acts 2:21 – And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2:37,38 – Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? ³⁸Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:41 – Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 2:44 – And all that believed were together, and had all things common.
 2. Acts 16:30-34 – And brought them out, and said, Sirs, what must I do to be saved? ³¹And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. ³²And they spake unto him the word of the Lord, and to all that were in his house. ³³And he took them the same

hour of the night, and washed their stripes; and was baptized, he and all his, straightway. ³⁴And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

12. *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

- A. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- B. John 10:16 – And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
- C. Ephesians 2:12-14 – That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

13. *For whosoever shall call upon the name of the Lord shall be saved.*

- A. To “call upon the name of the Lord” means we petition Him for the blessings offered, by the means which God has set forth. Otherwise, we go about to establish our own righteousness as did the Jews at the beginning of this chapter.
- B. One does not call upon the Lord just any and every way he so desires: Matthew 7:21-23 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- C. Calling upon the Lord has always been done: Genesis 4:26 – And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. Psalm 80:18 – So will not we go back from thee: quicken us, and we will call upon thy name.
- D. However, to call upon the name of the Lord through Jesus Christ had a beginning point: Luke 24:47 – And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Acts 2:21 –

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

- E. This calling upon the name of the Lord was for “whosoever”: John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Revelation 22:17 – And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
- F. We must do all that is involved in calling upon the name of the Lord: Acts 22:16 – And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

- G. Luke 6:46 – And why call ye me, Lord, Lord, and do not the things which I say?

14. *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?*

- A. One cannot obey God if he does not know what God requires.
- B. One cannot know what God requires without hearing His word.
- C. John 6:44,45 – No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
- D. A preacher was a vital requirement in the first century because the word of God was first being revealed orally.
- E. Those in the religious world often disagree with us when we teach that one must be baptized in order to be saved. They claim we are putting a man between the sinner and God. It was God who chose to put a man between the sinner and Himself when He chose to use preaching to save man.
- F. 1 Corinthians 1:21 – For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- G. Acts 8:4 – Therefore they that were scattered abroad went every where preaching the word.

- H. Luke 8:12,13 – Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. ¹³They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- I. Luke 8:8 – And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
- 15. *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!***
- A. Paul quotes Isaiah 52:7 – How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!
- B. The “be sent” here has reference to the inspired men of the first century.
- C. There are those today who believe they are miraculously called to preach the gospel.
- D. The men of the first century were sent forth with a message and the power to confirm the message. 2 Corinthians 12:12 – Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 1 Thessalonians 1:5 – For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
- E. Hebrews 2:2-4 – For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; ³How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; ⁴God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
- F. “‘Tidings of good things!’ - To name only a few: the tidings of God’s love, benefits of Christ’s death, peace with God, forgiveness of sins, a better life, joy that is full, hope of eternal life.”¹⁵⁵

¹⁵⁵ Riggs, p. 98

- G. Luke 2:10,11 – And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. ¹¹For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

16. *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

- A. Even though there were many wonderful things involved in the good tidings, many still rejected our Lord and His blessings.
- B. Notice, in this verse, “obeyed” and “believed” are used interchangeably.
- C. Therefore, to believe is to obey.
- D. Isaiah 53:1 – Who hath believed our report? and to whom is the arm of the LORD revealed?
- E. Even though God has gone to great efforts to save man, many will say no to His offer of salvation.
- F. Matthew 7:13,14 – Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: ¹⁴Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

17. *So then faith cometh by hearing, and hearing by the word of God.*

- A. “‘Faith comes by hearing God’s word ...’ This means that faith does not come directly from the Holy Spirit, but comes from that Spirit through his authorship of the holy scriptures, and in the sense of his being the living and causative agent in that word.”¹⁵⁶
- B. One cannot be pleasing to God without faith: Hebrews 11:6 – But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
- C. The only way faith comes is through hearing God’s word.
- D. Anywhere the word of God has not gone, one will not find Christians.
- E. Satan tries to bypass the importance of the word by getting people to appeal to:

¹⁵⁶ Coffman, p. 378

1. Feelings.
 2. Conscience.
 3. Preacher.
 4. Pope.
 5. Visions.
 6. Dreams.
 7. Seeing angels.
 8. Creeds.
- F. Acts 14:1 – And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
- G. Luke 16:29-31 – Abraham saith unto him, They have Moses and the prophets; let them hear them. ³⁰And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. ³¹And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.
- H. 1 Thessalonians 2:13 – For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
- I. When one believes a thing religiously and it is not found in the word of God, then it is not of faith.
- 18. *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.***
- A. Paul quotes Psalm 19:4 – Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.
- B. Colossians 1:23 – If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

- C. Once the Jews rejected the gospel it was offered to the whole world to provoke the Jews to jealousy.
 - D. Both Jews and Gentiles were afforded the opportunity to obey God. If they did not, it was their own fault.
- 19. *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.***
- A. Israel should have known what was going to happen because of the writings of Moses.
 - B. Deuteronomy 32:21 – They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.
 - C. Israel wanted God's affection. However, they were not always willing to return their affections by remaining faithful to Him. God was hurt when Israel turned to other gods.
 - D. Just as God was hurt when Israel turned to other gods, in like manner, Israel would be hurt when God turned to another people.
 - E. This chapter is important in getting one to understand chapter eleven.
- 20. *But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.***
- A. "His point here is that it was prophesied that God had planned to save the Gentiles prior to their seeking and asking to be saved.
 - B. It was thus God's choice to bring other nations into His new covenant."¹⁵⁷
 - C. This verse shows the boldness of God and His prophets to "tell it like it is."
- 21. *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.***
- A. Paul quotes Isaiah 65:2 – I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts.

¹⁵⁷ Riggs, p. 99

- B. The story of Israel in the wilderness well illustrates their mind set toward God.
- C. The Israelites drove Moses nearly insane with their short comings.
- D. There is nothing worse than a group of people who do not appreciate what they have.
- E. God calls them a “disobedient and gainsaying people.” They were so prideful they thought they could be saved by law-keeping.
- F. Think of this description of the Israelites and then think of how the Jews looked down on the Gentiles for being an ungodly group of people.
- G. The Jews were totally deceived.
- H. “Despite all that presumptuous wickedness, the loving attitude of the Father is seen even here in Paul’s denunciation of it, where the figure is that of a loving Father with outstretched hands, pleading for his rebellious children to return. And yet, there is a limit to the patience, even of God; and before this letter was finished Paul would prophetically announce a fate of Israel that was worse than that of Sodom and Gomorrah, or that overwhelmed Pharaoh in the Red Sea (Rom. 11:25).”¹⁵⁸

Chapter Eleven

1. ***I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.***

- A. In chapter nine Paul proved God had the right:
 - 1. To use whomsoever He chose to His glory, and
 - 2. To choose Abraham out of Ur of the Chaldees. Israel said in essence that was a good choice.
 - 3. This was all right with them as long as Isaac, Jacob, and fellow Jews were being chosen.
 - 4. He also points out how God raised up Pharaoh to His glory. This, too, was all right because God was helping Israel.

¹⁵⁸ Coffman, p. 381

5. However, when God told them there were vessels of honor and vessels of dishonor and that He was rejecting Israel because of her unbelief and extending salvation to the Gentiles, the Jews did not like God's choice.
 6. He quotes the Old Testament prophets to prove that:
 - a. God had foretold of His accepting the Gentiles.
 - b. Only a remnant of Israel would be saved.
- B. In chapter ten Paul shows that:
1. Israel had rejected the righteousness of God and was going about to establish their own righteousness.
 2. Those who live by the Old Testament must live by those things.
 3. If they were going to be saved, they would have to believe in Jesus and confess Him with their mouth.
 4. Isaiah saw that not all would obey.
 5. Hopefully when Israel showed what God had done for the Gentiles, they might be moved with jealousy and obey God.
 6. Israel has been a rebellious and disobedient people.
- C. With the aforementioned facts being true, Paul comes to chapter eleven and asked the question which he knew they wanted to ask; "Hath God cast away his people?"
1. The answer is, "God forbid."
 2. While it is true Israel fell as a nation, various individuals could be saved.
 3. Romans 11:11,12 – I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ¹²Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?
 4. While it is true the nation of Israel, because of disbelief, has fallen, individual Jews could be saved.

5. To prove that God had not totally rejected every Jew, he uses himself to prove individual Jews can be saved.
6. If all Jews were rejected, then Paul was rejected.
7. If Paul, as an individual Jew, could be saved, then all Jews could be saved individually.

2-4. *God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*

- A. Some times as human beings we do not see things as they actually are.
- B. Elijah had enjoyed a great victory in chapter eighteen of First Kings.
- C. However, in chapter nineteen, he is on the run and totally discouraged.
- D. 1 Kings 19:14 – And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
- E. Israel had gone so far in the days of Elijah it looked as if no one was left who loved God. However, he was wrong because he did not know what God knew.
- F. So in like fashion, if God has rejected the nation of Israel in the days of Paul and the Jews felt that none would be left, God had those who would love and obey Him.
- G. There were men like Paul, the other apostles, and a remnant of Jews who still loved God.
- H. “God’s promise of blessing to Israel was always founded upon the premise of their remaining faithful to God. The people God foreknew were those who would be faithful, the elect, the spiritual seed.”¹⁵⁹

5. *Even so then at this present time also there is a remnant according to the election of grace.*

¹⁵⁹ Coffman, p. 386

- A. Just as there was a number (7,000) in the days of Elijah who had not bowed their knee to Baal, there was a certain number of Jews who would obey the gospel when they were afforded the opportunity to do so.
- B. “Only the unbelieving; hence, as a nation, God has rejected Israel for their disobedience to Christ. 2. He cast them out, but left an open door behind them, and into it they had the liberty and duty to return.”¹⁶⁰
- C. Romans 9:6 – Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.
- D. Romans 2:28,29 – For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
- E. Galatians 6:16 – And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
- F. Paul reminds them that it is not by perfectly keeping a law system by which men would be save.
- G. Jews and Gentiles would be saved by grace.
- H. Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.
- I. Romans 10:9,10 – That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- J. Romans 5:8,9 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.
- K. Titus 2:11 – For the grace of God that bringeth salvation hath appeared to all men.
- 6. ***And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.***

¹⁶⁰ Riggs, p. 100

- A. If one is saved by grace, then it is no more of works (the keeping of a law system perfectly).
 - B. Leviticus 18:5 – Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.
 - C. This verse is a favorite of the grace only and faith only people.
 - D. **Otherwise grace is no more grace.** if one has to keep law perfectly, then grace is not needed.
 - E. **But if it be of works, then is it no more grace: otherwise work is no more work.** If it is of works, then it is of debt.
 - F. If it is of grace of any kind, then “work is no more work” means it was not earned, but grace had to be shown.
 - G. If grace is extended, works are out.
 - H. “Further, the glaring fact that Paul had just shown that the righteous remnant, both in Elijah’s day and presently, had obeyed God, the former by not bowing to Baal, the latter by obeying the gospel, and the equally glaring fact and even notorious fact of the fleshly Israel’s thinking that salvation could be ‘earned’ through the devices they followed, coupled with Paul’s passion to show that salvation was never, either then, nor previously, nor now, nor ever, something people could earn or merit.”¹⁶¹
 - I. “False teachers flock to this verse to teach that a man is not saved by works. However, not only are they pulling it out of context, but their interpretation contradicts many other plain passages. Matt. 7:24-26; Eph. 2:10; Titus 3:8,14; James 2:24; Phil. 2:12; Heb. 5:9”¹⁶²
- 7. *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.***
- A. Israel had not obtained what he was seeking.
 - B. What was he seeking?
 - C. He was seeking what the election had obtained.

¹⁶¹ Coffman., p. 390

¹⁶² Riggs, p. 102

- D. What had the election obtained? Salvation!!!
- E. The rest were blinded. They failed to see the need for Jesus in order to be justified.
- F. Those blinded were still wrapped up in the law of Moses, circumcision and being Abraham's seed.
- G. "{That which Israel seeketh for ...} refers to fleshly Israel's 'seeking' God and his approval, a thing which they did not truly seek at all, for if they had truly sought the Lord, they would have found him, as one of their great prophets said:"¹⁶³
- H. Jeremiah 29:13 – And ye shall seek me, and find me, when ye shall search for me with all your heart.
- I. Luke 13:24 – Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
- J. The aforementioned verses show that one can make an effort to seek God yet not find Him.
- K. They are seeking in the wrong places and the wrong way.
- L. Matthew 7:21-23 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- L. Romans 10:1-4 – Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ²For I bear them record that they have a zeal of God, but not according to knowledge. ³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth.
- M. If we look into truth and seek God with an honest heart He can be, and wants to be, found.
- N. God did not give His son on the cross for our sins and then make finding Him impossible.

¹⁶³ Coffman, p 390

8. ***(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.***
- A. Deuteronomy 29:4 – Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.
 - B. Isaiah 29:10 – For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.
 - C. Here we have what we will call “attributed action.” This means that when God allows a man to abuse his free moral agency then sometimes the action is attributed to God.
 - D. This is true because God made them choose and they chose the wrong thing.
 - E. Notice the attributed action in these verses:
 - 1. Exodus 4:21 – And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. Exodus 7:13 – And he hardened Pharaoh’s heart, that he hearkened not unto them; as the LORD had said.
 - 2. 2 Thessalonians 2:11 – And for this cause God shall send them strong delusion, that they should believe a lie.
 - 3. Romans 11:8 – (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
 - F. God is not the problem in the verses above.
 - G. God forced the issue and mankind responded incorrectly. Therefore, it is said that God did it.
 - H. Notice these verse:
 - 1. Exodus 8:15 – But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.
 - 2. 2 Thessalonians 2:10 – And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

3. Acts 28:26,27 – Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: ²⁷For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

- I. Israel had done himself in: Matthew 23:37 – O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

- J. Israel's pride testifies to his face.

9. ***And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them.***
 - A. Psalm 69:22,23 – Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. ²³Let their eyes be darkened, that they see not; and make their loins continually to shake.
 - B. Although the law of Moses was designed to lead them to Christ, now it was becoming their stumblingblock.
 - C. Although circumcision marked them as belonging to God, now it had become a stumblingblock.
 - D. Although they were viewed as God's children and God took care of them in a very special way, this had become a stumblingblock.
 - E. They feed from God's table that flowed with milk and honey, but they did not feed upon God's word and recognize the Christ.
 - F. 1 Corinthians 1:23 – But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness.
 - G. Matthew 23:38 – Behold, your house is left unto you desolate.

10. ***Let their eyes be darkened, that they may not see, and bow down their back away.***
 - A. No one had a stronger delusion than Israel.
 - B. If they wanted to be stubborn and miss all the blessings that were in Christ, so be it.

- C. Acts 7:51,52 – Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. ⁵²Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.
- D. They (as a nation) in the first century took on the posture of unbelief and they have continued with that position to this present day.
- 11. ***I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.***
 - A. They have been rejected as a nation, but not as a people.
 - B. Salvation was offered to them on an individual basis.
 - C. When the Jews refused the offer of salvation, God turned to the Gentile.
 - D. Acts 13:46 – Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
 - E. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
 - F. ***I say then, Have they stumbled that they should fall? God forbid.*** This part of the verse seems to have reference to spiritual Israel who was saved by grace.
 - G. ***But rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*** “Their” in this verse refers to fleshly Israel.
 - H. When fleshly Israel refused God, the Gentiles were brought into the body of Christ.
 - I. Hopefully the Jews would see what a blessing Christianity was to the Gentiles and they would obey God.
- 12. ***Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?***
 - A. The fall of the Jews made the gospel available to the rest of the world.

- B. The diminishing of them (Israel) became the riches of the Gentiles.
- C. If the aforementioned facts are true, and they are, then what would the fullness of the fall mean to the world?
- D. While it is true God turned to the Gentiles with the gospel, Paul and other gospel preachers were greatly hindered because of them.
- E. They persecuted the church.
- F. They killed great men like Stephen.
- G. If something could be done to bring about their “fullness,” meaning complete fall, think of the freedom this would afford men like Paul and other Christians.
- H. “The defeat of the Jews in their opposition to Christianity was complete and extensive. Their efforts did not stop with the crucifixion of Christ, but extended to savage persecution and martyrdom of the earliest disciples, and included the most sustained and destructive opposition to the spread of Christianity upon the mission field; and their opposition did not really desist until God’s sentence upon Jerusalem was summarily executed by the legions of Titus and Vespasian in 70 A.D. Since Romans was written at least 12 years before that event, there might have been a prophecy intended in the word ‘loss’ (defeat).”¹⁶⁴

13. *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.*

- A. Paul was speaking to the Gentile Christians to let them know what the fall of Israel meant to them.
- B. “As I am your apostle, I make bold to tell you (Gentiles) that both the fall and loss of Israel have proved blessings to you. Whatever they are to Israel, to you they are gain.”¹⁶⁵
- C. Paul was the apostle to the Gentiles:
 - 1. Acts 9:15 – But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

¹⁶⁴ Coffman, p. 399

¹⁶⁵ Lard, p. 359

2. Galatians 2:7 – But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.
- D. Paul was proud to be an apostle to the Gentiles.
- 14. *If by any means I may provoke to emulation them which are my flesh, and might save some of them.***
- A. Paul loved Israel.
- B. He hoped he could provoke them to emulate the Gentiles in their acceptance of the Lord.
- C. Romans 10:1 – Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- D. This verse proves Paul did not view Israel as a saved group of people.
- E. We have those today who still believe Israel is God's chosen people and will be saved no matter what they do.
- F. John 8:24 – I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
- G. John 8:44 – Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
- H. John 12:42,43 – Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: ⁴³For they loved the praise of men more than the praise of God.
- 15. *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?***
- A. This verse teaches that if the Jews would accept Jesus, it would mean life from death.
- B. Romans 6:3,4 – Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- C. 2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
- D. John 5:24 – Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
- E. “The millennial, or future wholesale Jewish conversion theories which are imported into this verse through the human additions to the text, encounter an impossible antithesis. Since the reconciling of the world (a universal concept) is said already to have been accomplished by the fall of Israel, their ‘fullness’ if viewed as some future wholesale acceptance of Christianity would have to be viewed as accomplishing something even more wonderful than the ‘reconciling of the world,’ and, pray tell, what could that be? The scriptures do not teach any such thing.”¹⁶⁶

16. *For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.*

- A. The Jews on the day of Pentecost were the firstfruits (Acts 2).
- B. How could God accept the Jewish converts on the day of Pentecost and not accept other Jews who wanted to become Christians later?
- C. They grew out of that to which the law pointed.
- D. Romans 10:4 – For Christ is the end of the law for righteousness to every one that believeth.
- E. “Here are two simple parallel metaphors, both meaning exactly the same things, which is, that since God had so graciously accepted the first Jewish converts, all Jews who would accept the Lord would likewise be accepted.”¹⁶⁷
- F. “Thus, Paul gives the same thought under different imagery. This shows that if God had accepted the first converts as holy, He would likewise on the same conditions accept all Israelites as holy. All Jews who are saved must be saved in exactly the same way as were the first converts, that is, by obedience to the gospel.”¹⁶⁸
- G. If this were not true, then Paul could and would not have been accepted by God.

¹⁶⁶ Coffman, p. 401

¹⁶⁷ Coffman, p. 402

¹⁶⁸ Riggs, p. 105

- H. Leviticus 23:10 – Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest.
- I. Once the children of Israel gave to God the firstfruits, then the lump which would be harvested later was also holy.

17,18. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

- A. The branches broken off are the unbelieving Jews.
- B. They were broken off from the natural tree.
- C. The Gentiles were called a wild olive tree because they were a law unto themselves. They were not recognized as God's people.
- D. When the Gentiles were grafted in, they could partake of all the root and fatness of the olive tree.
- E. This means that all of the spiritual blessings enjoyed by believing Jews could, in like manner, be enjoyed by the Gentiles.
- F. Galatians 3:27-29 – or as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
- G. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
- H. The Gentiles were not to boast against the fallen branches:
 - 1. Because the root (believing Jews came first).
 - 2. John 4:22 – Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
 - 3. Ephesians 1:12-17 – That we should be to the praise of his glory, who first trusted in Christ. ¹³In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased posses-

sion, unto the praise of his glory. ¹⁵Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶Cease not to give thanks for you, making mention of you in my prayers; ¹⁷That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

- I. The grafting process is still used today by some farmers.

19-21. *Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹For if God spared not the natural branches, take heed lest he also spare not thee.*

- A. The branches were not broken off to make room for the Gentiles.
- B. The branches were broken off because of unbelief.
- C. The Gentiles were grafted in because “thou standest by faith.”
- D. They are warned not to be highminded, but to fear.
- E. If God did not spare the natural branches, then He will not spare thee.
- F. “In Hebrews 12:1 Paul called unbelief the sin which doth so easily beset us. Unbelief shut Canaan’s door to Israelite apostates en masse as per Hebrews 3:10-19. But apostate Jews held no monopoly on unbelief. Unless constant caution prevailed, it could permeate Gentile attitude and action, language and life, motive and mission.”¹⁶⁹
- G. These verses ought to prove once and for all that “once saved, always saved” is a false doctrine.
- H. 1 Corinthians 9:27 – But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.
- I. Matthew 13:41-43 – The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; ⁴²And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. ⁴³Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

¹⁶⁹ Taylor, p. 204

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

- A. All some people seem to see about God is His good side.
- B. Man does not have the vocabulary to tell of the goodness of God.
- C. However, there is a severe side to God as well.
- D. Some believe God is so good that He would not allow one to go to hell.
- E. In this verse we have a contrast between the goodness and the severity of God:
 - 1. To the Gentiles who stood by faith – goodness.
 - 2. To the Jews who continued in unbelief – severity.
- F. One can see the goodness of God all through the Bible:
 - 1. Creating man.
 - 2. Putting Adam and Eve in a paradise known as Eden.
 - 3. Blessing the life of Abraham.
 - 4. Blessing Joseph.
 - 5. Blessing Israel when they did right.
- G. One can see the severity of God all through the Bible.
 - 1. Driving Adam and Eve from the garden of Eden.
 - 2. Placing a mark upon Cain.
 - 3. Destroying the world with a flood.
 - 4. Destroying Sodom and Gomorrha.
 - 5. Taking the northern kingdom into captivity.
 - 6. Taking the southern kingdom into captivity.

7. Leviticus 10:1,2 – And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. ²And there went out fire from the LORD, and devoured them, and they died before the LORD.
 8. 2 Samuel 6:6,7 – And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. ⁷And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.
 9. Acts 5:5 – And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.
 10. Matthew 10:28 – And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
 11. God could not be God and display justice without the ability to impose punishment.
 12. Those who advocate a God of no severity advocate a God of no justice.
- 23. *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.***
- A. This shows that as long as there is life there is hope.
 - B. If the Jews would give up their unbelief, God would graft them in again.
 - C. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
 - D. Disbelief will condemn: Mark 16:16 – He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
 - E. "This verse is not an assertion that the fleshly Israel will cease from unbelief, nor a promise that God will graft them in again, but is a continuation of Paul's revelation at this place on the conditional nature of salvation. It works both ways.

The wicked who believe and obey will be saved, regardless of who they are; the righteous who sin to defection shall be lost, no matter who they are.”¹⁷⁰

- F. Ezekiel 18:21,22 – But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. ²²All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.
- G. This is the mistake that the Jews had made: Ezekiel 18:24 – But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.
- H. 1 Chronicles 28:9 – And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.
- I. Deuteronomy 18:18,19 – I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. ¹⁹And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
- J. Acts 3:22,23 – For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.
- 24. *For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?***
- A. If the Gentiles could be grafted in being wild by nature, then how much easier it would be to graft in a natural branch if only they would believe.
- B. “{Contrary to nature ...} emphasizes the looseness of Paul’s metaphor. People do not graft a wild olive into a good one, but vice versa. But the unbelievable

¹⁷⁰ Coffman, p. 409

had happened; Gentiles had been grafted into the spiritual Israel, exclusively identified since Pentecost as the church of Christ.”¹⁷¹

- C. The Jews had a major problem with the Gentiles. They certainly could not perceive of them as being on an equal plane.
- D. Galatians 2:11,12 – But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹²For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
- E. Luke 2:28-32 – Then took he him up in his arms, and blessed God, and said, ²⁹Lord, now lettest thou thy servant depart in peace, according to thy word: ³⁰For mine eyes have seen thy salvation, ³¹Which thou hast prepared before the face of all people; ³²A light to lighten the Gentiles, and the glory of thy people Israel.
- F. What a blessing it would be to have the Jews obey God.
- G. When one goes to what is called the “Bible land,” he will not find many Christians.
- H. Jerusalem, where the church had its origin, is not a land of Christians, but a land where they still view themselves as God’s children awaiting the coming of the Messiah.
- I. How sad! They are still blind.

25. *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

- A. This verse has caused a lot of problems for those trying to understand the book of Romans.
- B. There are those who believe the blindness of the Jews will last only until the fulness of the Gentiles comes and then they (the Jews) will accept the Lord.
- C. Paul calls this “a mystery.”
- D. A mystery is that which cannot be understood without further revelation.

¹⁷¹ Coffman, p. 410

- E. **That blindness in part is happened to Israel, until the fulness of the Gentiles be come in.** Notice that Israel is only blind *in part*.
- F. However, when the fulness of the Gentiles is comes in the blindness will be complete.
- G. What is “the fulness of the Gentiles?”
- H. Luke 21:24 – And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- I. The Jews were blind and giving the Gentiles a hard time. They were persecuting Paul and other Christians.
- J. When the Roman government destroyed Jerusalem, the persecuting of Christians by the Jews let up.
- K. Therefore, men like Paul could have free course to preach to the Gentiles. This is the fulness of the Gentiles.
- L. So the Gentiles, one by one, could now be more freely saved.
- 26. *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.***
- A. There are those who misuse this verse and say the day is coming when all Jews will be saved.
- B. When it is pointed out that God will not save the Jews without faith in Jesus Christ, they respond by saying God will give them the desire to believe.
- C. If such is the case, this would make God a respecter of persons.
- D. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- E. The word “so” is an adverb of manner.
- F. This means that just as the Gentiles were being saved, in like manner, the Jews were going to be saved.
- G. How were the Gentiles being saved? One by one and not as a nation.

- H. If the Jews were going to be saved, they were going to have to do like Paul did and obey the gospel.
- I. The thought of the redeemer coming to Zion has reference to the Lord's first coming and not His second: Isaiah 59:20 – And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.
- J. The Jews will have to obey the Lord to be saved: Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.

27. *For this is my covenant unto them, when I shall take away their sins.*

- A. God had in mind a covenant whereby the Jews could have their sins forgiven in an absolute sense.
- B. Jeremiah 31:31-34 – Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ³⁴And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
- C. Hebrews 8:10-13 – For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. ¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. ¹³In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
- D. The fact that the Jews did not accept this new covenant did not deter God.
- E. This verse is not speaking of a future covenant, but the one God offered beginning at Pentecost.

- F. Why would God want to establish a future covenant that would take away sins, when this one would do that?
- G. Luke 24:47 – And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- H. Acts 2:38 – Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

28. *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

- A. The Jews were enemies to the truth.
- B. However, their being enemies led to the door being opened for the Gentiles.
- C. God had used the Jewish nation and a remnant had become the election of God.
- D. These were the first fruits on the day of Pentecost.
- E. The election became the root into which the Gentiles had been grafted.
- F. “The physical descendants of Abraham in the national entity known as Israel, or scattered throughout earth’s populations, AS INDIVIDUALS are not lost and doomed through the accident of their birth, any more than others, the final right of choice still belonging to every man alive.”¹⁷²
- G. “Some of the old Israel are still being saved, the same as in Paul’s day, and the same as in Elijah’s day. Therefore no fatalism is taught in the revelation here regarding the hardening of fleshly Israel.”¹⁷³

29. *For the gifts and calling of God are without repentance.*

- A. Numbers 23:19 – God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?
- B. 1 Samuel 15:29 – And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

¹⁷² Coffman, p. 417

¹⁷³ Coffman, p. 417,418

- C. God was not about to repent of:
1. Using the Jews to bring the Savior into the world.
 2. Giving Jesus upon the cross for the sins of the world.
 3. Giving of a new covenant.
 4. Rejecting the Jews because of unbelief.
 5. Offering salvation to the Gentiles.
 6. Allowing both Jew and Gentile to be one in Christ.
 7. Adding both Jew and Gentile to the church.
- D. God does not determine where He will stand by what the masses think.
- 30. *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.***
- A. Because of the rejection of the gospel by the Jews, God offered salvation to the Gentiles.
- B. “Gentiles had formerly been unbelievers and outcasts from the realm of the redeemed. Because Jews so quickly rejected the gospel in those early decades, the gospel carriers hastened even more to carry it to receptive Gentiles as with Paul in Antioch of Pisidia in Acts 13 and at Corinth in Greece in Acts 18.”¹⁷⁴
- C. Mercy is that which we need in the place of justice.
- D. Justice demands that we be in a devil's hell in all eternity.
- E. Mercy says that God has paid the price.
- F. Romans 5:8,9 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.
- G. Acts 13:46 – Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it

¹⁷⁴ Taylor, p. 209

from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

- H. Acts 28:26-28 – Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: ²⁷For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. ²⁸Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
- 31. *Even so have these also now not believed, that through your mercy they also may obtain mercy.***
- A. The Jews were Jews in unbelief in the day in which Paul wrote the Roman epistle.
- B. The church was established in 33 A.D. The Roman epistle was written about 58 A.D. So then for twenty five years they had continued in their unbelief.
- C. “Verse 31 expresses a great hope on Paul’s part. Jewish unbelievers en masse have rejected the truth. It was the Pauline prayer and apostolic hope of his magnanimous mind that the very wide acceptance of the gospel on the part of the once benighted Gentiles might prompt the Jews to take another look at what they have rejected, and through Gentile mercy they might yet hear Christ and obey His will.”¹⁷⁵
- D. Today, we Gentiles must take the gospel to the Jews because they have continued in their unbelief.
- E. Romans 10:1 – Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.
- F. Oh, how Paul loved his people! But he knew that they could be saved only through the gospel of Christ.
- G. He hoped the Gentiles could provoke, in some way, the Jews to obey the gospel.
- 32. *For God hath concluded them all in unbelief, that he might have mercy upon all.***

¹⁷⁵ Taylor, p. 209

- A. “This verse, in very precise form, makes a summation of all that Paul has contended up to this point. 2. God had shut all up (both Jews and Gentiles) in disobedience (sin) so that He might invite all to deliverance and forgiveness.”¹⁷⁶
 - B. Romans 3:23 – For all have sinned, and come short of the glory of God.
 - C. “It is a gross error to interpret this as meaning that God has made sinners out of everybody so he can save the whole human race. ‘Mercy upon all’ has reference to that mercy’s being extended impartially, and under the same conditions, to all alike.”¹⁷⁷
 - D. Titus 2:11 – For the grace of God that bringeth salvation hath appeared to all men.
 - E. 2 Peter 3:9 – The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- 33. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!***
- A. The Jews were probably trying to understand the Most High God.
 - B. Why would God turn on His people? Why would God allow the Gentiles to be members of the body of Christ?
 - C. God’s riches and blessings are for all.
 - D. These blessings are located: Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
 - E. “God is in control. Nothing else really matters. God’s ways cannot be fully known to mortals; and in the degree that they are known they are not fully comprehended; but true faith receives all that God does in full trust and confidence. He who gave his Son to die for people will grant eternal happiness to every possible recipient of it, provided only that people believe and obey him.”¹⁷⁸

¹⁷⁶ Riggs, p. 110

¹⁷⁷ Coffman, p. 421

¹⁷⁸ Coffman, p. 422

- F. Isaiah 55:8,9 – For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- G. Psalm 107:8,9 – Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! ⁹For he satisfieth the longing soul, and filleth the hungry soul with goodness.
- H. Job 5:8,9 – I would seek unto God, and unto God would I commit my cause:
⁹Which doeth great things and unsearchable; marvelous things without number.
- I. Job 11:7-10 Canst thou by searching find out God? canst thou find out the Almighty unto perfection? ⁸It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? ⁹The measure thereof is longer than the earth, and broader than the sea. ¹⁰If he cut off, and shut up, or gather together, then who can hinder him?

34. *For who hath known the mind of the Lord? or who hath been his counselor?*

- A. Isaiah 40:13 – Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?
- B. God did not ask any of us what the plan of salvation should be.
- C. He did not ask us who should be offered the right to be saved.
- D. Had God left this up to man, many would have been excluded.
- E. The Jews, who thought that they knew the mind of God so well, were being left behind because they did not understand His will.
- F. They did not know God as well as they thought they did.
- G. The only way we can know the mind of God is through His revealed will.
- H. 1 Corinthians 2:16 – For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

35. *Or who hath first given to him, and it shall be recompensed unto him again?*

- A. God has given us every thing that we have:
 - 1. Life.

2. Soul.
 3. Food.
 4. Water.
 5. Family members.
 6. The ability to reproduce.
 7. The universe.
 8. Most importantly a Savior, Jesus.
 9. Membership in the body of Christ and the hope of heaven.
- B. We think all the things we have are ours. This is not the case. They belong to God.
 - C. Psalm 24:1 – The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein.
 - D. James 1:17 – Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
 - E. We do not have the ability or wherewithal to put God under obligation to us.
 - F. Job 41:11 – Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.
 - G. Acts 17:24-26 – God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.
 - H. Psalm 50:12 – If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.
 - I. Romans 6:23 – For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

36. *For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

- A. This shows God does not need our gifts to survive, but we need Him.
- B. John 1:1-3 – In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made.
- C. Name one thing we have that did not come from God.
- D. Acts 17:28 – For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
- E. If all things are of Him, through Him, and to Him, then this would include salvation.
- F. Therefore, the only way the Jews were going to be justified was through Christ.

Chapter Twelve

1. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

A. *I beseech you therefore, brethren.*

- 1. Paul shows that Israel failed to obey God, thus was cut off.
- 2. He begs the Roman Christians not to make the same mistake.
- 3. The word “beseech” means beg.
- 4. Here are the various ways the Greek word for “beseech” is translated: (KJV) beseech 43, comfort 23, exhort 21, desire 8, pray 6, entreat 3, misc. 4, or besought 1; 109.¹⁷⁹
- 5. Colossians 3:1,2 – If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth.

¹⁷⁹ Strong's

6. Moses, Joshua, and the prophets tried to beseech Israel, but they would not listen.

B. By the mercies of God.

- A. The goodness of God should lead us to obedience: Romans 2:4 – Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 1 John 4:19 – We love him, because he first loved us.
- B. God warned Israel not to forget His goodness: Deuteronomy 8:11-14 – Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: ¹²Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; ¹³And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; ¹⁴Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage.
- C. We can forget what God has done for us: John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

D. That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1. Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service (ASV).
2. Israel boasted of being the descendants of Abraham: John 8:33 – They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
3. John 8:39 – They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
4. They did not want to do the works of Abraham.
5. What about us: Luke 6:46 – And why call ye me, Lord, Lord, and do not the things which I say?

6. Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
 7. Romans 6:19 – I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
 8. 1 Corinthians 6:19,20 – What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
 9. What a man does with his body tells the world and God what he thinks of God.
 10. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
 11. We have those in our brotherhood who have perverted this verse to teach that all we do in life is worship.
 12. If all we do in life is worship, then:
 - a. Are we worshipping God when we play dueling banjos?
 - b. Are we worshipping God when we golf?
 - c. Are we worshipping God when we go fishing?
 - d. Are we worshipping God when we have sexual relations with our mates?
 - e. Are we worshipping God when eat?
2. ***And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.***
- A. **And be not conformed to this world.**

1. Romans 12:2 – And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God (ASV).
 2. Israel became conformed to the world. They wanted a king like the nations around about them. They took up idol worship. They practiced fornication with their neighbors.
 3. James 4:4 – Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
 4. 1 John 2:15-17 – Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. ¹⁶For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
 5. Matthew 16:26 – For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
 6. We become conformed to the world by our: language, dress, morals, interests, etc.
- B. But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**
- A. We are to be transformed, or changed: Philippians 2:5 – Let this mind be in you, which was also in Christ Jesus.
 - B. 2 Peter 1:4 – Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
 - C. Proverbs 4:23 – Keep thy heart with all diligence; for out of it *are* the issues of life.
 - D. Proverbs 23:7 – For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.
 - E. Matthew 16:24,25 – Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. ²⁵For

whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

- F. To prove: 1381 dokimazo {dok-im-ad'-zo} from 1384; (KJV) - prove 10, try 4, approve 3, discern 2, allow 2, like 1, examine 1; 23.
1. To test, examine, prove, scrutinize (to see whether a thing is genuine or not), as metals.
 2. To recognize as genuine after examination, to approve, deem worthy.¹⁸⁰
- G. Christianity works! It gives one a happy life here and the glorious hope of eternal life in the hereafter.
- H. Matthew 5:16 – Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- I. Israel did not prove their religion was the best in the world: 1 Kings 9:7 – Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people.
3. ***For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.***
- A. **For I say, through the grace given unto me.**
1. Paul was talking about his great apostleship.
 2. Acts 26:16-18 – But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷Delivering thee from the people, and from the Gentiles, unto whom now I send thee, ¹⁸To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
 3. Paul was able to confirm his message with miracles: 2 Corinthians 12:12 – Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

¹⁸⁰ Strong's

B. To every man that is among you, not to think of himself more highly than he ought to think.

1. “More highly than he ought to think ...} It was the primary sin of Israel that they fell into the thinking prohibited here, a lapse which led at last to their tragic hardening. In chapter 11, Paul strongly warned against the same violation in the Gentiles, and that warning is in view here (see under Rom. 11:18-20.). In this recurrence of the warning, he plainly forbade that conceit which so naturally rises in the minds of people who, through God’s mercy, are permitted to enjoy some little distinction of faith and piety.”¹⁸¹
2. 1 Corinthians 4:6 – And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.
3. 1 Corinthians 1:10-13 – Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. ¹¹For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. ¹²Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. ¹³Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

C. But to think soberly, according as God hath dealt to every man the measure of faith.

1. Paul is telling them not to be prideful but to take on the spirit of being that new creature in Christ. “Show the world by your actions that you have been transformed.”
2. “The measure of faith” means the various miraculous gifts.
3. They were to wisely use their gifts to God’s glory.
4. Romans 12:6 – Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

¹⁸¹ Coffman, p. 430,431

4. *For as we have many members in one body, and all members have not the same office.*

- A. Paul is the only New Testament writer who compares the church and its work to the human body. He does this in the books of Romans, 1 Corinthians, Ephesians, and Colossians.
- B. 1 Corinthians 12:12 – For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
- C. Ephesians 4:4 – There is one body, and one Spirit, even as ye are called in one hope of your calling. Ephesians 1:22,23 – And hath put all things under his feet, and gave him to be the head over all things to the church, ²³Which is his body, the fulness of him that filleth all in all.
- D. The various members of the physical body have very important functions.
- E. Our physical bodies have feet, eyes, hands, ears, teeth, mouths, noses, legs, etc., all of which are governed by the head or brain.
- F. In like manner, the spiritual body of Christ has many members, each of which perform very important functions with Christ being the head.
- G. The word office means “mode of acting.”¹⁸²

5. *So we, being many, are one body in Christ, and every one members one of another.*

- A. Just as the many parts of the physical body works together, in like manner, the spiritual body is to work together.
- B. 1 Corinthians 12:14-23 – For the body is not one member, but many. ¹⁵If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? ¹⁷If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁸But now hath God set the members every one of them in the body, as it hath pleased him. ¹⁹And if they were all one member, where were the body? ²⁰But now are they many members, yet but one body. ²¹And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. ²²Nay, much more those members of the body, which seem to be more feeble, are necessary: ²³And those members of the body, which we think to be

¹⁸² Vincent, p. 155

less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

- C. We need each other: Hebrews 10:24 – And let us consider one another to provoke unto love and to good works.
- D. Nothing is more discouraging than to think we are in this battle by ourselves: 1 Kings 19:10 – And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
- 6. ***Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.***
 - A. These brethren had different kinds of miraculous gifts.
 - B. Paul wanted to bestow gifts upon them: Romans 1:11 – For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.
 - C. We do not know when or where they received these gifts.
 - D. These gifts were imparted by the laying on of the apostles' hands: Acts 8:14-17 – Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: ¹⁵Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷Then laid they their hands on them, and they received the Holy Ghost.
 - E. The New Testament had not been completed at this time so they needed these miraculous gifts to aid and guide them.
 - F. Read 1 Corinthians 12 to see the various kinds of gifts.
 - G. Read 1 Corinthians 14 to see how these gifts were regulated.
 - H. To “have the gift of prophecy” means that one could reveal God’s message be it past, present or future.
 - I. “According to the proportion of faith.” Gifts had to be used to be of benefit: 2 Timothy 1:6 – Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

- J. Miraculous gifts have passed away: 1 Corinthians 13:8 – Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
- 7. *Or ministry, let us wait on our ministering: or he that teacheth, on teaching.***
- A. The word “ministry” would cover various works of service to God.
1. 2 Corinthians 4:1 – Therefore seeing we have this ministry, as we have received mercy, we faint not.
 2. 2 Timothy 4:5 – But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
 3. Acts 6:3 – Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
- B. The gift of teaching in the early church was miraculous.
1. Acts 13:1 – Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
 2. Ephesians 4:11 – And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.
- 8. *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.***
- A. The exhorters had the ability to encourage people to act.
1. Barnabas was one such person: Acts 4:36 – And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus.
 2. Giving: in simplicity, without ulterior motives, with a single good in mind.¹⁸³

¹⁸³ Miller, p. 186

- a. 1 Timothy 6:17-19 – Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸That they do good, that they be rich in good works, ready to distribute, willing to communicate; ¹⁹Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

C. “Those who rule” in this passage are probably the elders:

1. 1 Timothy 5:17 – Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
2. The elders of Paul’s day had miraculous gifts: James 5:14,15 – Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: ¹⁵And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.
3. The elders are to do their jobs with diligence: Hebrews 13:17 – Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Acts 20:28 – Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

D. **He that sheweth mercy, with cheerfulness.**

1. James 2:13 – For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.
2. Matthew 6:14,15 – For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

9. *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

A. **Let love be without dissimulation.**

1. The word dissimulation means: “unfeigned, undisguised, sincere.”¹⁸⁴
2. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.
3. Our love for God and each other cannot be hypocritical.
4. John 13:34,35 – A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all men know that ye are my disciples, if ye have love one to another.
5. 1 John 4:20 – If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

B. Abhor that which is evil.

1. If I could have one prayer answered, it would be this. “Dear God, please help me to learn to love what You love and hate what You hate.”
2. Proverbs 6:16-19 – These six things doth the LORD hate: yea, seven are an abomination unto him: ¹⁷A proud look, a lying tongue, and hands that shed innocent blood, ¹⁸An heart that deviseth wicked imaginations, feet that be swift in running to mischief, ¹⁹A false witness that speaketh lies, and he that soweth discord among brethren.
3. Psalm 119:163 – I hate and abhor lying: but thy law do I love.
4. “The words rendered to ABHOR and to CLEAVE to are particularly forcible, and express the highest degree of hatred on the one hand, and of persevering devotion on the other.”¹⁸⁵
5. Isaiah 5:20 – Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
6. Psalm 119:104 – Through thy precepts I get understanding: therefore I hate every false way.

¹⁸⁴ Strong's

¹⁸⁵ Hodge, p. 396

7. Amos 5:15 – Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

C. Cleave to that which is good.

1. Acts 11:23 – Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
2. We are to cleave unto the Lord as we are to cleave unto our mates: Genesis 2:24 – Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
3. 1 Thessalonians 5:21 – Prove all things; hold fast that which is good.
4. Micah 6:8 – He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

10. *Be kindly affectioned one to another with brotherly love; in honour preferring one another.*

- A. “The Greek word for ‘love’ in both this and the preceding verses is [agape], that great New Testament word which has captured the loving admiration of people in all generations, meaning love in its most comprehensive and selfless qualities.”¹⁸⁶
- B. 1 Corinthians 13:1-3 – Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.² And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. ³ And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- C. “As a close family, we should have tender devotion and understanding of one another. 2. We are to love everyone, but there is a special, deep, tender bond existing between members of the body of Christ. By love, we serve one another.”¹⁸⁷

¹⁸⁶ Coffman, p. 434

¹⁸⁷ Riggs, p. 115

- D. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- E. 1 John 4:20,21 – If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹And this commandment have we from him, That he who loveth God love his brother also.
- F. Ephesians 5:21 – Submitting yourselves one to another in the fear of God.
- G. Hebrews 13:1,2 – Let brotherly love continue. ²Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
- H. 1 Peter 2:17 – Honour all men. Love the brotherhood. Fear God. Honour the king.
- I. Matthew 7:12 – Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

11. *Not slothful in business; fervent in spirit; serving the Lord.*

A. Not slothful in business.

- 1. Romans 12:11 – in diligence not slothful; fervent in spirit; serving the Lord (ASV).
- 2. Ecclesiastes 9:10 – Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.
- 3. John 9:4 – I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 4. Job 14:1 – Man that is born of a woman is of few days, and full of trouble.

B. Fervent in spirit.

- 1. “The meaning is: be ardent in mind or in deep earnest in your religious duties. Do nothing coldly or with indifference.”¹⁸⁸
- 2. Lukewarmness is condemned: Revelation 3:15,16 – I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. ¹⁶So then

¹⁸⁸ Lard, p. 390

because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

C. Serving the Lord.

1. There is no room at the cross for half-hearted soldiers.
2. Matthew 6:24 – No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
3. Matthew 12:30 – He that is not with me is against me; and he that gathereth not with me scattereth abroad.
4. Too many Christian have an “I don’t care” attitude.
5. Too many Christians want to be served rather than to be serving.

12. *Rejoicing in hope; patient in tribulation; continuing instant in prayer.*

A. Rejoicing in hope.

1. “The glorious hope of the Christian is more than enough to flood the soul with rejoicing, even in the midst of abounding disappointments, provided it is kept in focus by the mind.”¹⁸⁹
2. Hebrews 6:19 – Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.
3. Take hope away from a man and he has nothing left.
4. Hell is the place that it is because it is a place of no hope.

B. Patient in tribulation.

1. Many people have lost their faith because of tribulations.
2. The concept of patience means “steadfastness.”
3. The true test of one’s faith is how much he is willing to pay for it.

¹⁸⁹ Coffman, p. 435

4. Revelation 2:10 – Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
5. James 1:2-4 – My brethren, count it all joy when ye fall into divers temptations; ³Knowing this, that the trying of your faith worketh patience. ⁴But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
6. Some lose their faith when tribulation and persecutions come: Matthew 13:20,21 – But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; ²¹Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

C. Continuing instant in prayer.

1. God talks to us through the Bible and we talk to Him through prayer.
2. 1 Thessalonians 5:17 – Pray without ceasing.
3. James 5:16-18 – Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. ¹⁷Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. ¹⁸And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
4. Luke 11:1 – And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
5. Luke 18:1 – And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

13. *Distributing to the necessity of saints; given to hospitality.*

- A. One of the things which made the church beautiful in the first century was that they loved, cared for, and took care of each other.
- B. 1 Corinthians 16:1,2 – Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ²Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

- C. Galatians 6:10 – As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
- D. Acts 2:44 – And all that believed were together, and had all things common.
- E. Acts 4:32 – And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.
- F. No where does the Bible teach the doctrine of “saints only.”
- G. The doctrine of “saints only” is an impossible doctrine to practice.
 - 1. Can we help two Christians who are married to one another, but have three unbelieving children?
 - 2. Can we help a Christian widow who has her unbelieving mother living with her?
- H. 2 Corinthians 9:13 – Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.

14. *Bless them which persecute you: bless, and curse not.*

- A. Matthew 5:10-12 – Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. ¹¹Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- B. The value of being persecuted:
 - 1. It causes us to take a stand.
 - 2. It makes us think about the true meaning of life.
 - 3. It causes one to answer the question, what am I willing to give up to serve the Lord?
 - 4. It makes us appreciate what we used to have.
 - 5. It causes us to make a comparison between the physical and spiritual and then to decide which is the most valuable.

- 6. It causes us to act out of conviction.
- 7. It causes us to realize that truth is more important than our lives.
- C. Matthew 5:44 – But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.
- D. Luke 23:34 – Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
- E. Acts 7:60 – And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.
- F. “Love is thus revealed as the Christian weapon against evil itself, the heavenly device by which evil itself may be overcome by good, that being the great thought with which the chapter concludes.”¹⁹⁰
- G. It is hard to be wronged and then not wish that evil would befall one’s enemy. Some make sure the evil comes because they inflict it.

15. *Rejoice with them that do rejoice, and weep with them that weep.*

- A. John 11:35 – Jesus wept.
- B. Matthew 9:36 – But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
- C. Matthew 20:34 – So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.
- D. The Christian’s heart is to be tender.
- E. Job 30:25 – Did not I weep for him that was in trouble? was not my soul grieved for the poor?
- F. Job 16:2 – I have heard many such things: miserable comforters are ye all.
- G. What is sad is that when one obeys the gospel, people are “so busy” that they do not have time to go up to that individual and tell him how proud they are of him, but rather head out the door to the nearest restaurant or ball game.

¹⁹⁰ Coffman, p. 437

- H. 1 Corinthians 12:26 – And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
- 16. *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.***
- A. We are members one of another: Romans 12:4 – For as we have many members in one body, and all members have not the same office.
- B. Some members trying to seek great things for themselves end up walking on other members of the body of Christ.
1. 3 John 9 – I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.
 2. Galatians 2:13 – And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
 3. 1 Corinthians 11:21 – For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.
 4. 1 Corinthians 6:1 – Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
 5. 1 Corinthians 3:3 – For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
- C. Nothing makes Christianity more attractive than Christians loving each other: John 13:34,35 – A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all men know that ye are my disciples, if ye have love one to another.
- D. Nothing makes Christianity more unattractive than a group of fighting, backbiting, so-called Christians.
- E. Galatians 5:15 – But if ye bite and devour one another, take heed that ye be not consumed one of another.
- F. “Many people have deceived themselves about their own wisdom. In other words, they are not nearly as wise as they think they are.”¹⁹¹

¹⁹¹ Riggs, p. 117

- G. Philippians 1:27 – Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

17. *Recompense to no man evil for evil. Provide things honest in the sight of all men.*

A. *Recompense to no man evil for evil.*

1. We are not to repay those who do us evil with evil.
2. This seems to go against human nature.
3. If you hit me in the mouth, it only seems right that I get to hit you in the mouth.
4. “{Evil for evil ...} The child of God may not set himself to ‘get even’ with another, nor retaliate in kind against any who might slight or wrong him. The one who receives the Lord upon the inner throne of his life and yields to the Divine Will will return good for evil, bless them that curse, and do good to them that despitefully use him.”¹⁹²
5. Matthew 5:39 – But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
6. Matthew 5:44 – But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.
7. 1 Peter 3:9 – Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
8. Statements like these show us that the Bible is of Divine origin.

B. *Provide things honest in the sight of all men.*

1. There is no such thing as a dishonest Christian.
2. For if one is dishonest, he is not Christ-like.

¹⁹² Coffman, p. 439

3. "All illegal activity is forbidden, being here condemned and proscribed, whether or not the law may be based upon absolute truth, the mere fact of a thing's being illegal under the laws of the state being sufficient disqualification to deny it as permissible for a Christian."¹⁹³

18. *If it be possible, as much as lieth in you, live peaceably with all men.*

- A. God knows it is not possible to live peacefully with some people.
- B. Jesus was the greatest being who ever graced this earth. However, the Pharisees and Sadducees would not live peacefully with Him.
- C. We must make a genuine effort to get along with others.
- D. 1 John 4:20,21 – If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹And this commandment have we from him, That he who loveth God love his brother also.
- E. Matthew 6:14,15 – For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- F. Matthew 6:12 – And forgive us our debts, as we forgive our debtors.
- G. Romans 14:19 – Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- H. 1 Corinthians 6:6-8 – But brother goeth to law with brother, and that before the unbelievers. ⁷Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? ⁸Nay, ye do wrong, and defraud, and that your brethren.
- I. Hebrews 12:14 – Follow peace with all men, and holiness, without which no man shall see the Lord.

19. *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

- A. See comments on verse 17.

¹⁹³ Coffman, p. 439,440

- B. We do not have to endeavor to right all wrongs.
- C. One way God takes vengeance on the evil doer is through the precepts of the law as we shall see in chapter thirteen.
- D. Romans 13:1-4 – Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. ²Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. ³For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
- E. Another way God will bring vengeance on man is the final judgment.
 - 1. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
 - 2. Romans 2:6 – Who will render to every man according to his deeds.
 - 3. Ecclesiastes 12:13,14 – Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. ¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
- F. We do not have to kill the man who raped our wives. God will take care of it.
- G. We do not have to kill the man who killed our daughter. God will take care of it.
- H. We must take God at His word when He says, “Vengeance is mine I will repay.”
- 20. *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.***
- A. In view of the aforementioned instructions from God, this should be our response to our enemies.
- B. Proverbs 25:21-23 – If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: ²²For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. ²³The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

- C. How many friends have you won by being mean to them?
- D. How many people have you won to Christ by being mean to them?
- E. So then, we cannot win our enemies back if we are mean to them.
- F. 1 Samuel 24:16-19 – And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. ¹⁷And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. ¹⁸And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. ¹⁹For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.
- G. 1 Samuel 26:21 – Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.
- H. “Heap coals of fire on his head” carries with it the idea that they will feel remorse because of what they have done.
- I. We mistreated God and He forgave us for it:
 - 1. Romans 5:8,9 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.
 - 2. 1 John 4:19 – We love him, because he first loved us.

21. *Be not overcome of evil, but overcome evil with good.*

- A. Just as we are not to repay evil for evil, God does not want us to be overcome with evil.
- B. To fight back makes the matter worse, it hardens the heart of the enemy.
- C. Luke 23:34 – Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

- D. "If the Christian seeks with his own hands to take vengeance, he, himself, becomes evil (it is disobedience to God). 2.However, if he does good to his enemy, it is the greatest of all ways to overcome evil (it is obeying God)."¹⁹⁴
- E. Chapter twelve has been called the "little Bible" because it gives so many characteristics of the Christian life.
- F. Characteristics of a Christian:
1. He presents his body a living sacrifice to God (Rom. 12:1).
 2. He lives a pure and holy life (Rom. 12:1).
 3. He does not let the world mold him in its image (Rom. 12:2).
 4. He molds the world in the image of Christ as well as his own life (Rom. 12:2).
 5. He proves to the world what is good and acceptable to God both in word and in deed (Rom. 12:2).
 6. He is interested in what is acceptable to God and not concerned with what is acceptable to man when it comes to religion (Rom. 12:2).
 7. He does not think more highly of himself than he should (Rom. 12:3).
 8. He thinks seriously and sensibly about things, knowing that all things come from God (Rom. 12:3).
 9. He realizes the church, which is the body of Christ, must have workers and that these workers have different talents (Rom. 12:4,5).
 10. He realizes each member is to do what he can do in the service of Christ (Rom. 12:6-8).
 11. He realizes that Christian love is sincere love and has no pretense about it (Rom. 12:9).
 12. The Christian hates and abhors that which is evil (Rom. 12:9).
 13. He loves and cleaves to that which is good (Rom. 12:9).

¹⁹⁴ Riggs, p. 118

14. He kindly loves and appreciates his fellow Christians (Rom. 12:10).
15. He chooses Christian friends and prefers them above all others (Rom. 12:10).
16. The Christian is not slothful in all of his business dealings (Rom. 12:11).
17. He is fervent or boiling hot in his service to God. He has great interest in all of the Lord's work (Rom. 12:11).
18. The Christian has great comfort because he lives in a tremendous hope (Rom. 12:12).
19. The Christian is very patient in tribulation and trouble (Rom. 12:12).
20. The Christian is given to fervent prayer and prays often (Rom. 12:12).
21. The Christian is given to helping others along life's way even if it takes the giving of monetary things (Rom. 12:13).
22. His home is always given to hospitality and others find a warm and friendly welcome there (Rom. 12:13).
23. He blesses when persecuted and does not have in his heart the desire to get revenge (Rom. 12:14).
24. He rejoices with those who are blessed and with those who prosper (Rom. 12:15).
25. He weeps with those who have troubles and heartaches (Rom. 12:15).
26. He lives in peace and harmony with his fellow Christians and, of course, he never gives up truth for anyone (Rom. 12:16).
27. He knows how to deal with each man whether rich or poor, small or great, educated or uneducated (Rom. 12:16).
28. He has no desire to be exalted and to receive the praise of men (Rom. 12:16).
29. He gives good for evil and is honest in everything that he does. Deceit is far from him (Rom. 12:17).

30. He lives peaceably with all men as far as he can. He will bend over backwards to get along and go the third and even the fourth mile of the way (Rom. 12:18).
31. He realizes that it is not possible to live at peace with some folks because they do not seek such (Rom. 12:18).
32. He lets God take care of the wrong done to him. He would not think of taking the law in his own hands (Rom. 12:19).
33. By his conduct with reference to those who have done him wrong, he causes his enemies to be ashamed (Rom. 12:19).
34. He feeds those who are his enemies and those who have done him wrong (Rom. 12:20).
35. He is not overcome of evil but overcomes evil with good (Rom. 12:21).¹⁹⁵

Chapter Thirteen

1. ***Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.***
 - A. "Many Jews during Paul's day advocated Jewish independence from Rome. They desired to remove the yoke of Roman bondage and were eager to declare political freedom by naming a king of their own (John 6:15). Civil disturbances occurred frequently, and on one occasion Claudius demanded that all the Jews leave Rome (Acts 18:2). Two insurrectionists mentioned specifically are Barabbas (Luke 23:18-19) and Theudas (Acts 5:36)."¹⁹⁶
 - B. "Most Christians are willing to affirm that they must obey the laws of the land that do not conflict with God's Divine law. They recognize the binding duties of both earthly citizenship and Heavenly citizenship."¹⁹⁷
 - C. "Paul has just shown that Christians are to love their enemies, return good for evil, and leave vengeance in the hands of God (12:17-21). Now he shows how God's vengeance is carried out on earth."¹⁹⁸

¹⁹⁵ Hill, Bulletin

¹⁹⁶ Weir, p. 239

¹⁹⁷ Weir, p. 238

¹⁹⁸ Riggs, p. 118

- D. Every Christian is to submit to the higher powers - meaning the government or civil rule under which he lives.
- E. God has ordained the government:
 - 1. Daniel 2:21 – And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.
 - 2. Daniel 4:17 – his matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.
 - 3. John 19:11– Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
- F. The Jews despised the Roman government. However, Paul said to submit to them.
- G. To “submit to the powers that be” means we:
 - 1. Try to obey the speed limit.
 - 2. Do not hunt out of season.
 - 3. Do not catch or kill over the limit.
 - 4. Pay our income taxes.
 - 5. Obtain a marriage license.
 - 6. Will not drive without a driver’s license.
- 2. ***Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.***
 - A. A tremendous truth and point needing to be understood is that all men are amenable to the Word of God, but Christians (since they are to be examples) especially have an obligation to respect civil powers and submit to their authority.
 - B. When one resists a law given by a government which is not out of harmony with God’s law, then he has resisted an ordinance of God.

- C. Can a woman who will not submit to her husband be pleasing to God? (Eph. 5:22; Col. 3:18; 1 Pet. 3:1)
 - D. Can a child who will not submit to its parents be pleasing to God? (Eph. 6:1)
 - E. Can a member of the Lord's church who will not submit to a scriptural eldership be pleasing to the Lord? (Heb. 13:17)
 - F. Can a Christian who will not submit to the government under which he lives be pleasing to the Lord? 1 Peter 2:1,14 – Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ¹⁴Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
 - G. There are members of the church who believe that an eldership does not have the right to rule in matters of judgment, then turn right around and contend that the government, though comprised of non-Christians, has the aforementioned right.
 - H. The damnation here is, first of all, from the government and, secondly, from God.
- 3. *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.***
- A. A government functioning as God would have it upholds the good and punishes the evil. Therefore, Christians should have no need to fear the powers that be.
 - B. We are told "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:19).
 - C. One way the Lord repays is through civil governments.
 - D. Titus 3:1 – Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.
 - E. 1 Peter 2:13-17 – Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ¹⁴Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. ¹⁵For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: ¹⁶As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. ¹⁷Honour all men. Love the brotherhood. Fear God. Honour the king.

- F. Christians ought to be a blessing to any government.
- G. "Allegiance to the civil powers certainly does not take precedence over allegiance to God. Ordinarily, allegiance to God necessarily involves our respect for and submission to the civil powers. But, in the event that the civil powers make a demand of a Christian which is out of harmony with, or contrary to God's law, then the principle stated in Acts 5:29 applies: 'Peter said, We must obey God rather than men.' As long as there is no conflict the Christian is the best citizen. In the event of conflicting demands, Christians will obey God rather than men."¹⁹⁹
- H. "There are governments that fail to function properly just as there are homes and congregations that fail to function properly. Such is not the fault of God; these exceptions to the rule simply show that human beings are not perfect."²⁰⁰
- I. "Rulers should be a terror to law breakers. There can be no government without laws. There can be no law without penalty. There can be no terror of law without the enforcement of the penalty."²⁰¹
- 4. ***For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.***
- A. The civil authorities are called ministers (diakonos).
- B. Some try to argue that Phebe ought to be a deaconess because the word *diakonos* is used in describing her. Should the civil authorities be made deacons because the same word is used to describe them?
- C. Romans 16:1 – I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.
- D. The government is designed to protect the just so that they can live good and peaceful lives: 1 Timothy 2:1,2 – I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ²For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- E. The bearing of the sword shows the government can use the death penalty to curtail crime and punish the evil doers.

¹⁹⁹ Deaver, p. 495

²⁰⁰ Weir, p. 242

²⁰¹ Riggs, p. 120

- F. Regardless of what the critics say, the death penalty is a deterrent to crime! The one put to death will never take another life, etc.
- G. God believes in, and teaches, discipline in the home, church, and government.
- H. Genesis 9:6 – Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.
- I. There is authorized killing and there is unauthorized killing. Unauthorized killing is murder.
- J. When God commanded Moses and the children of Israel to stone the sabbath breaker, they were obligated to obey (Num. 15:35,36). When God commanded king Saul to kill king Agag and the Amalekites, he was obligated to obey (1 Sam. 15). In like fashion, the government can “bear the sword” because God said so.
- K. All men are amenable to God’s law: “If a Christian does not have God’s permission to take the life of a criminal while enforcing the laws of the land as a servant of God, then neither does the non-Christian.”²⁰²
- L. “The writer once invited two New York policemen into his living room, gave them a cup of coffee, and read this chapter to them, with the same exposition as here. Their astonishment and gratitude were nearly incredible. One of them reached for the New Testament to read it himself and said, ‘I do wish that everyone knew this.’ The other spoke up and said, ‘Well, it would help a lot if all the clergymen in our city knew it!’ We say the same.”²⁰³
- M. We have those who believe morality cannot be legislated.
- N. If morality cannot be legislated who, then, would the government punish?
- O. Can the government punish:
 - 1. Killers,
 - 2. Thieves,
 - 3. Rapists,
 - 4. Child molesters,

²⁰² Weir, p. 245

²⁰³ Coffman, p. 452

5. Drug dealers,
 6. Those driving under the influence,
 7. Those who beat their wives or
 8. Those who perjure themselves?
- P. The aforementioned are all moral issues. What we cannot legislate is a heart-felt compliance to the enacted laws of any state or country.
- 5. *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.***
- A. "Paul gives two reasons for obeying civil rulers. First, one will avoid being punished by the higher powers. Second, by our obedience to laws that have been enacted, our consciences will not be violated."²⁰⁴
 - B. It is not just the fear of the state trooper behind the billboard that causes the Christian to drive the speed limit. It is his conscience.
 - C. It is not just the fear of the IRS that causes the Christian to correctly report his income. It is his conscience.
 - D. Some people do not care what the laws of the land say because they do not intend to obey them.
 - E. However, when one willfully disobeys the laws of the land, he disobeys God.
 - F. "There are twin reasons for the Christian's observance of society's laws: first, as a matter of conscience, it is a sin for him to break the law; and second, in order that he might not incur the legal penalty of lawbreaking. The preeminent consideration is that of pleasing God, as Peter expressed it, 'Obey every ordinance of man, for the Lord's sake' (1 Peter 2:13)."²⁰⁵
 - G. The bottom line is "if it is right for evil-doers to be punished, it is right for anyone - saint or sinner - to do the punishing."²⁰⁶
- 6. *For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.***

²⁰⁴ Weir, p. 244

²⁰⁵ Coffman, p. 453

²⁰⁶ Hightower, p. 197

- A. This word “tribute” is the same word that appears in Luke 20:22 – Is it lawful for us to give tribute unto Caesar, or no? Luke 23:2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.
- B. Since the government is a minister of God for good, then we ought to support it financially. The laborer is worthy of his hire.
- C. Matthew 22:20,21 – And he saith unto them, Whose is this image and super-
scription? ²¹They say unto him, Caesar’s. Then saith he unto them, Render
therefore unto Caesar the things which are Caesar’s; and unto God the things
that are God’s.
- D. “Government needs funds in order to function, and no Christian should try to
avoid paying his just share of government expenses.”²⁰⁷
- E. “To refuse to pay taxes such as those levied on land and on personal property is
to rebel against God.”²⁰⁸
- 7. ***Render therefore to all their dues: tribute to whom tribute is due; custom
to whom custom; fear to whom fear; honour to whom honour.***
- A. Those working in areas of authority are to receive those things that are rightfully
theirs.
- B. “Tribute” has reference to taxes.
- C. “Custom” might have reference to those things which would be imported.
- D. There is a proper respect that should be given to those in authority.
- E. We should have the right kind of fear or reverence for the government.
- 8. ***Owe no man any thing, but to love one another: for he that loveth another
hath fulfilled the law.***
- A. This verse is not teaching that one cannot borrow money. Some believe this
verse is a prohibition to a credit system.
- B. 1 Peter 2:17 – Honour all men. Love the brotherhood. Fear God. Honour the
king.

²⁰⁷ Riggs, p. 121

²⁰⁸ Weir, p. 244

- C. John 13:34,35 – A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all men know that ye are my disciples, if ye have love one to another.
- D. 1 Peter 4:8 – And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.
- E. The love the Bible teaches means we are to do good to others. Therefore, this fulfills the law.

9,10. *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. ¹⁰Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

- A. There are certain things we will and will not do if we love our fellow man.
- B. When we tell people that the Ten Commandments are not binding today, they often reply by saying it would be all right to kill, steal, etc.
- C. It is wrong to kill, steal, etc., as we can see from this verse.
- D. It has always been wrong to kill. Even before the giving of the Ten Commandments, it was wrong for Cain to kill Abel (Gen. 4).
- E. God's moral law is found in all three ages.
- F. God has also given specific laws for the various ages.
- G. Matthew 22:36-40 – Master, which is the great commandment in the law?
³⁷Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸This is the first and great commandment. ³⁹And the second is like unto it, Thou shalt love thy neighbour as thyself.
⁴⁰On these two commandments hang all the law and the prophets.
- H. 1 John 4:19-21 – We love him, because he first loved us. ²⁰If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹And this commandment have we from him, That he who loveth God love his brother also.
- I. Leviticus 19:18 – Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

11. *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

- A. "In one sense or another, everyone lives in critical times; hence, the admonition here applies with equal force to all, regardless of when or where they live."²⁰⁹
- B. Ephesians 5:14 – Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
- C. Salvation from past sins occurred when we obeyed the gospel: Mark 16:16– He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- D. Eternal salvation grows closer and closer each day.
- E. We are closer to eternity than we have ever been.
- F. We are closer to our deaths and the judgment than we have ever been.

12. *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

- A. Wasted opportunities should be behind these Christians and the day of a new awakening should be before them.
- B. Works of darkness are to be cast off: John 3:19 – And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Ephesians 5:11 – And have no fellowship with the unfruitful works of darkness, but rather reprove them.
- C. A Christian is to adorn himself with all the beauty of right living: Matthew 5:16 – Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- D. 1 Thessalonians 5:5 – Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
- E. Colossians 1:12 – Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

13. *Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

²⁰⁹ Riggs, p. 123

- A. 1 Thessalonians 4:12 – That ye may walk honestly toward them that are without, and that ye may have lack of nothing.
- B. Hebrews 13:18 – Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
- C. Drunkenness is altering the mind for recreational reasons. Drunkenness is a matter of degree.
- D. “ ‘Revelling’ refers to that which is riotous and would include dancing.”²¹⁰
- E. “ ‘Chambering’ refers to a bed and in this context probably stands for those committing adultery or fornication.”²¹¹
- F. “‘Wantonness’ signifies the uncontrolled lust of those shamelessly engaging in lascivious acts. ‘Strife’ and ‘jealousy’ are by-products of the sins just discussed.”²¹²

14. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

- A. We are to put on the Lord. This means we take on His values and conduct.
- B. We are not to make provisions for the flesh.
- C. Galatians 2:20 – I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- D. 1 Peter 2:11 – Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.
- E. Galatians 5:19-21 – Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

²¹⁰ Weir, p. 250

²¹¹ Weir, p. 250

²¹² Weir, p. 250

- F. 2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Chapter Fourteen

1. ***Him that is weak in the faith receive ye, but not to doubtful disputations.***

A. **Him that is weak in the faith receive ye.**

1. To receive the “weak in faith” means to take them into full fellowship.
2. The weak are those who have not educated their consciences in a certain area. New converts need time to grow.
3. The matters with which Paul is dealing are matters of indifference. They are right if they are done and they are right if they not done.
4. Romans chapter fourteen is not dealing with things that are of a doctrinal nature.
5. “Romans fourteen is **NOT** a chapter that:
 - a. Justifies digression from doctrinal truth.
 - b. Condone any doctrinal falsehood.
 - c. Treats as indifferent or inconsequential doctrinal deviations such as mechanical music and missionary societies.
 - d. Says users of pianos, organs and a ten piece bands in Christian worship are strong brethren and opposers to such are weak brethren.”²¹³
6. This chapter has been abused to try and justify instrumental music, unscriptural remarriages, social drinking, dancing, etc.

B. **But not to doubtful disputations.**

1. The weak brethren are to be received but not as “punching bags.”
2. God does not want His children involved in constant wrangling.

²¹³ Taylor, pp. 240,241

3. "Receive these weak brethren, but not for the purpose of passing judgment upon their scruples."²¹⁴
 4. "Some brethren thrive on controversy, and it causes a lot of problems and heartache in the Lord's church."²¹⁵
 5. Paul is telling the brethren that to argue over such matters would be divisive and possibly destroy the faith of some.
 6. We need to learn when to take a stand.
 7. We also need to learn when we can give ground without compromising truth.
- 2. *For one believeth that he may eat all things: another, who is weak, eateth herbs.***
- A. The strength or weakness of one's faith determines what he can or cannot eat.
 - B. One has grown to the point to where he can eat anything without violating his conscience.
 - C. The other feels the need to eat only herbs. Both are sincere.
 - D. Here are some modern day examples:
 1. "Wearing the covering - (Out of conviction from 1 Cor. 11:1-16, one lady wears it during worship; another does not).
 2. A woman speaking during the Bible class - (1 Cor. 14:34,35; one speaks during Bible class; another does not).
 3. Killing for the government - (All agree that the government has a right to do it. One in good conscience does it for the government; another, because of conscience does not do it).
 4. Doing work on Sunday - (One is convicted that honoring the Lord's day forbids it; another is not).

²¹⁴ Vincent Word Studies, p. 167

²¹⁵ Riggs, p. 124

5. Putting up a tree at Christmas time - (One is convinced that it sets a bad example; another is not).²¹⁶
- 3. *Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.***
- A. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth.**
1. “Despise: the verb means literally to throw out as nothing. Rev., better, set at nought.”²¹⁷
 2. We are not to judge and condemn our brethren in areas of opinion.
 3. God has neither condemned or required the eating of meat in the New Testament.
 4. In the Old Testament, certain meats could not be eaten (Lev. 11).
 5. God has made it plain that the eating of meats in this age is acceptable: 1 Timothy 4:1-3 – Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ²Speaking lies in hypocrisy; having their conscience seared with a hot iron; ³Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
- B. For God hath received him.**
1. We are God’s children and servants. If He receives us, that is all that counts.
 2. “God accepts each of these two brethren, therefore the position each holds is consistent with the gospel.”²¹⁸
 3. We do not have the right to withhold fellowship from those who are fellowshipped by God.
 4. “How easy it is for a Christian of strong faith to look down upon those who hold to silly notions. Also how easy it is for those who have over-strict

²¹⁶ Riggs, p. 125

²¹⁷ Vincent Word Studies, p. 167

²¹⁸ Winton, p. 136

scruples to look upon those who do not hold such views as 'liberals.' Under such circumstances unity and fellowship is often threatened. Both sides must remember that God has accepted both."²¹⁹

4. *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

A. *Who art thou that judgest another man's servant?*

1. We do not have the right to judge another man's servant.
2. If the servant is pleasing to his master, who am I to raise an objection to his life of service?
3. We are not capable of accurate judgments as far as being the final judge.

B. *To his own master he standeth or falleth.*

1. The master is the one who has the final judgment call on the service of his servant.
2. If the master is pleased, that is all that matters.
3. A servant is not to be judged by a third party.

C. *Yea, he shall be holden up: for God is able to make him stand.*

1. "God accepts and helps the weaker brother; the stronger brother, whose understanding is more fully developed, must be content with the situation."²²⁰
2. If the stronger brother does not show understanding, then God will hold up the weaker brother.

5. *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*

A. *One man esteemeth one day above another: another esteemeth every day alike.*

²¹⁹ Eaton, Notes on Romans

²²⁰ Winton, p. 136

1. It would have been hard for a converted Jew to just forget the sabbath and certain holy days with some kind of pause or meditation.
2. Today: doing work on Sunday - (One is convicted that honoring the Lord's day forbids it; another is not).
3. If the converted Jews did not want to work on the sabbath, that was their business. However, they did not have a right to bind this on the Gentiles.
4. Colossians 2:14-16 – Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. ¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.
5. Some Jews might have wanted to keep the days of Purim and Feast of Dedication.
6. Jewish feast days under the law of Moses could not have been kept and this have been pleasing to God.
7. Galatians 4:9-11 – But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? ¹⁰Ye observe days, and months, and times, and years. ¹¹I am afraid of you, lest I have bestowed upon you labour in vain.
8. The first day of the week has been set aside by God as the day of worship in the Christian age. This is not a point of indifference: Acts 20:7 – And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

B. Let every man be fully persuaded in his own mind.

1. Each is to practice what he does out of an honest and sincere heart.
2. Do not cause the other to violate his conscience.

6 *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

- A. **He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.**
1. Each practice is to be rendered unto the Lord.
 2. These are matter of judgments.
 3. One slogan during the restoration movement was: "In doctrine, unity; in opinion, liberty; in all things, love."
- B. **He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.**
1. We can give thanks whether we eat certain meats or not.
 2. However, do not condemn a brother who, for conscience sake, chooses not to eat certain things.
- 7. *For none of us liveth to himself, and no man dieth to himself.***
- A. This is speaking primarily about the fact that one lives unto the Lord.
- B. However, the way one treats his brother might determine his faithfulness or unfaithfulness.
- C. Verse eight proves that living unto the Lord is the point under consideration.
- 8. *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.***
- A. "The solemn consideration of life's gravity and death's seriousness should be sufficient to dissolve the troublesome rupture that had developed between the weak and the strong."²²¹
- B. One is to live unto the Lord.
- C. All we do should be and must be to the Lord's glory.
- D. This relationship is so great that even death does not separate us from God and our desire to please Him.

²²¹ Taylor, p. 248

- E. 2 Corinthians 5:15 – And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
9. ***For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.***
- A. In life and death, whether we be strong or weak, we belong to the Lord.
- B. Christ died to save all sincere, obedient and faithful Christians. This is true whether they be weak or strong.
- C. Hebrews 2:9 – But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- D. 1 Corinthians 15:1-4 – Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ²By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴And that he was buried, and that he rose again the third day according to the scriptures. Matthew 22:31,32 – But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, ³²I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
10. ***But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.***
- A. **But why dost thou judge thy brother? or why dost thou set at nought thy brother?**
1. The personal pronoun “thou” is emphatic and in contrast with the Lord.
 2. The “thou” (so-called stronger brother) was judging and setting at nought another Christian who was acceptable to the Lord.
 3. Who placed the stronger brother upon the judgment seat?
 4. He placed himself there because of his prideful knowledge: 1 Corinthians 8:1 – Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- B. **For we shall all stand before the judgment seat of Christ.**

1. John 5:22 – For the Father judgeth no man, but hath committed all judgment unto the Son.
2. Acts 17:30,31 – And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
3. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11. *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

1. Isaiah 45:23 – I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.
2. To bow one's knee is to recognize another's authority. Therefore, proving his superiority as far as authority is concerned.
3. One is to bow to the Lord and not to the stronger brother.
4. There will be no unbelievers at the judgment because every knee will already have bowed to the Lord and every tongue will already have confessed to God.

12. *So then every one of us shall give account of himself to God.*

- A. We will give an account for the way we have lived.
- B. Ecclesiastes 12:13,14 – Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. ¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
- C. One will give an account to God and not to the stronger brother.
- D. Galatians 6:7,8 – Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

13. *Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*

A. Let us not therefore judge one another any more.

1. If the aforementioned verses (10-12) are true and Jesus will be the judge, then let us therefore not judge one another in matters of indifference.
2. The brethren's learning to get along with one another has been a major problem since the establishment of the church.
3. 1 Corinthians 1:10 – Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.
4. To judge one another in matters of opinion will do nothing but cause trouble.
5. All judging is not being condemned: John 7:24 – Judge not according to the appearance, but judge righteous judgment. 1 Corinthians 5:12 – For what have I to do to judge them also that are without? do not ye judge them that are within?
6. No church could practice church discipline if all judging is wrong: 2 Thessalonians 3:6 – Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

B. But judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

1. The judgment a child of God ought to make is that he will not be a stumblingblock to another brother.
2. "God is the one who will pass judgment on all of us. So, let the strong brother cease showing contempt for the weak brother's scruples, and let the weak brother stop charging the strong brother with apostasy because he does not adopt the weak brother's hobbies."²²²

²²² Merideth, pp. 218,219

3. Can one cause his brother to stumble and fall and still be pleasing to God?
- 14. *I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.***
- A. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself.**
1. “A rare conjunction of words, but fitted here to confirm against ignorance and doubt.”²²³
 2. “Unclean” in this verse means “common” as opposed by holy or pure.
 3. Acts 10:12-14 – Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. ¹³And there came a voice to him, Rise, Peter; kill, and eat. ¹⁴But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
 4. Some have tried to use this verse to justify drug and alcohol use.
 5. There is a proper use for drugs and alcohol. However, they are not to be used for recreational purposes.
- B. But to him that esteemeth any thing to be unclean, to him it is unclean.**
1. Even though a thing might be approved by God, if one thinks the activity or thing is sinful, then he must not use or practice such because to him it would be sinful.
 2. To go ahead and do a thing that one deems to be wrong, is to have the mind-set which says, “I do not care what God says on the subject.”
 3. We are never to violate our conscience.
 4. However, the conscience must be educated.
- 15. *But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.***

²²³ Vincent Word Studies, p. 169

A. **But if thy brother be grieved with thy meat, now walkest thou not charitably.**

1. The brother under consideration here is one who believes it is all right to eat meats.
2. To eat meats under these conditions is to possibly cause his brother to also eat, thus, defile his conscience.
3. There is nothing wrong with eating meats. However, if a brother deems it to be wrong and then eats, he sins in so doing.
4. 1 Peter 4:8 – And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

B. **Destroy not him with thy meat, for whom Christ died.**

1. This statement could not have been made by Paul if he believed and taught “once saved, always saved.”
2. Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
3. James 5:19,20 – Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.
4. A brother who goes against his conscience destroys himself. The brother who encouraged such is also guilty of destroying his brother.
5. Romans 14:13 – Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.

16. *Let not then your good be evil spoken of.*

- A. It is good to do those things which are allowed by God.
- B. We are talking about those things which are matters of opinion.
- C. However, if one causes a brother to stumble for whom the Christ died, then the good becomes evil.

- D. "Hence a Christian may do a thing that is good within itself, and yet under certain circumstances evil may result from doing what within itself is good."²²⁴

17. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

A. For the kingdom of God is not meat and drink.

1. The purity and existence of the kingdom of God is not dependent upon whether one eats or does not eat meat.
2. "The kingdom of God does not consist in distinctions about meats and drinks; but no man should conclude that freedom from law in which such distinctions were made gives him the right to eat and drink as he pleases regardless of consequences."²²⁵

B. But righteousness, and peace, and joy in the Holy Ghost.

1. The kingdom is comprised of righteousness: Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him. Psalm 119:172 – My tongue shall speak of thy word: for all thy commandments are righteousness.
2. The kingdom is peace: Matthew 5:9 – Blessed are the peacemakers: for they shall be called the children of God. Romans 10:15 – And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
3. The kingdom is joy. When we love God and each other, there will be joy.
4. All of these glorious attributes are the Holy Spirit revealed through the word.
5. Isaiah chapter eleven foretells the peaceful nature of the kingdom.
6. We cannot misuse these verses and conclude that one is not to take a stand for that which is right.
7. The thoughts above deal with matters of indifference.

²²⁴ Whiteside, p. 273

²²⁵ Whiteside, p. 273

8. Jude 3 – Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
9. Matthew 10:34 – Think not that I am come to send peace on earth: I came not to send peace, but a sword.

18. *For he that in these things serveth Christ is acceptable to God, and approved of men.*

- A. The man who is willing to practice righteousness will be right with both God and man.
- B. The man who pursues peace will be right with both God and man.
- C. The end result will be that he will have joy as a by-product.
- D. This brother will be pleasing to God and thus receive His approval.
- E. By pursuing the aforementioned attributes, he has forgotten about his views on eating and drinking certain things.
- F. We must obey God and not bind our opinions.

19. *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

- A. **Let us therefore follow after the things which make for peace.**
 1. “They were to thus avoid strife (which results from disputes over doubtful things), and follow after things which promote peace and edification.”²²⁶
 2. James 3:18 – And the fruit of righteousness is sown in peace of them that make peace.
 3. Hebrews 12:14 – Follow peace with all men, and holiness, without which no man shall see the Lord.
 4. 2 Timothy 2:22 – Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

²²⁶ Riggs, p. 130

5. 2 Thessalonians 3:16 – Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

B. And things wherewith one may edify another.

1. “They were to be constructive, not destructive, in the dealings with each other and thus working together toward peace and mutual upbuilding.
2. However, we dare not espouse a false doctrine in order to have peace and unity.”²²⁷
3. 2 Corinthians 12:19 – Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.
4. Ephesians 4:16 – From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
5. Hebrews 10:24,25 – And let us consider one another to provoke unto love and to good works: ²⁵Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

20. *For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.*

A For meat destroy not the work of God.

1. “Destroy: A different word from that in ver. 15. It means to loosen down, and is used of the destruction of buildings.”²²⁸
2. “Do not destroy . . . - Do not cause him to stumble (to go against his conscience) or drive him away.”²²⁹
3. “The work of God” is speaking of the brother who has been redeemed by the blood of Christ.

²²⁷ Riggs, p. 130

²²⁸ Vincent Word Studies, p. 170

²²⁹ Riggs, p. 130

4. If the brother who has been redeemed by the blood of Christ is destroyed, damage has also been done to the kingdom of God.
- B. All things indeed are pure; but it is evil for that man who eateth with offence.**
1. “Evil to the strong when he eats it in a way to cause the weak to stumble or fall (v. 13). But it is also evil to the weak when he eats in violation of his conscience.”²³⁰
 2. Eating meat is neither right nor wrong in and of itself: 1 Corinthians 8:8 – But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
 3. It is never right to violate one’s conscience.
- 21. *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.***
- A. Keep in mind, we are talking about matters of indifference.
 - B. “But what of the drinking of wine? First, we must understand that whatever Paul is teaching here about drinking wine, it is a matter of indifference, parallel to the eating of meat. Therefore, Paul’s reference does not suggest that the drinking on intoxicants is sometimes permitted by God provided that one’s drinking does not cause the weak to be offended. The use of alcohol as a beverage is not now, never has been, and never will be a matter of indifference.”²³¹
 - C. The wine could have been some kind of drink offering to a false god.
 - D. Galatians 5:19-21 – Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
 - E. Meat and wine are used in this verse as matters of indifference. Therefore, the wine here would have to be unfermented.

²³⁰ Winters, p. 170

²³¹ Kamp, p. 266

22. *Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

A. *Hast thou faith? have it to thyself before God.*

1. "Faith" here is the belief in that which is a matter of indifference.
2. This kind of faith is to be had to one's self before God.
3. Faith in doctrinal matters is to be used to influence others: Matthew 5:16 – Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
4. "One can enjoy his liberty in the presence of God without flaunting it to the discomfort and destruction of others. But a doubter who through a desire to be popular overrides his conscience will stand condemned."²³²

B. *Happy is he that condemneth not himself in that thing which he alloweth.*

1. There are several ways he could do this:
 - a. Demanding the right to practice all things which are liberties regardless of what it does to others. Having the attitude, "No one will keep me from doing what I know God allows."
 - b. Encouraging and insisting on the practice of these liberties by those who deem them to be sin. Thus, causing them to violate their consciences.
 - c. Cause division over such matters.
2. Love is that which will take care of these matters.

23. *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

- A. One is wrong when he does that which causes him to violate his conscience.
- B. If one deems the eating of meats to be sin, then he should not and must not eat such.
- C. "Faith" here is the belief in that which is a matter of indifference.

²³² Eaton, Notes on Romans

- D. If one believes a thing to be wrong and he does it, then that is sin.
- E. However, one might deem a thing to be right and it be wrong: Acts 23:1 – And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Chapter Fifteen

1. ***We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.***
 - A. “We then” shows this is a continuation of the thoughts of chapter fourteen.
 - B. How can problems over matters of indifference be handled?
 1. The strong should bear the infirmities of the weak.
 2. The strong should not seek to please themselves.
 - C. Paul lived by this rule: 1 Corinthians 10:33 – Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.
2. ***Let every one of us please his neighbour for his good to edification.***
 - A. Matthew 7:12 – Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
 - B. “One who has the ‘mind of Christ’ is not completely absorbed with his ‘own things’ but lovingly focuses attention on ‘the things of others’ (Phil. 2:4).”²³³
 - C. One can only give in in matters of indifference and that to the edification of others.
 - D. “I might please a brother if I lie for him, engage in some evil with him, or leave him alone when he goes astray, but these actions are not for his good or edification.”²³⁴
 - E. We cannot displease God in trying to please a brother. There are limits on how far we can go.

²³³ Hunter, p. 273

²³⁴ Hunter, p. 273

- F. “Let every one please his neighbor. We are not to seek to please ourselves, but to please others. Nor are we to seek to please them for our own selfish purpose, as is often the case, but for their good to edification, with a view to their good and upbuilding in Christ.”²³⁵

3. *For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.*

- A. “The ultimate example of selflessly pleasing others is the Lord”²³⁶
- B. John 8:29 – And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
- C. Paul quotes Psalm 69:9 – For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
- D. John 10:17,18 – Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
- E. John 15:13 – Greater love hath no man than this, that a man lay down his life for his friends.

4. *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

- A. Paul had just quoted Psalm 69:9.
- B. He is telling us we can learn from that which was written aforetime.
- C. There are those who feel there is no value in studying the Old Testament. Paul did not hold that view.
- D. The study and belief of the scriptures will produce within us a steadfastness needed to acquire hope. This will give us the comfort of knowing we are pleasing to God.
- E. Verse five states...

²³⁵ Johnson, p. 67

²³⁶ Hunter, p. 274

5. *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.*

- A. God is a God of patience and consolation.
- B. Verse four shows us how God goes about giving comfort and patience.
- C. We are to follow the example of our Lord in this endeavor.
- D. The teachings of Jesus are that we are to be likeminded.
- E. For Christians to be divided causes confusion.

6. *That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

- A. Christians are to be united.
- B. Nothing is worse than a church that fights among itself all the time.
- C. There certainly should be no battles fought over matters of indifference.
- D. Romans 12:16 – Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
- E. Philippians 3:16 – Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
- F. Philippians 4:2 – I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.
- G. 1 Corinthians 1:10 – Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.
- H. We are to be of one mouth - glorifying God and helping our fellow man.

7. *Wherefore receive ye one another, as Christ also received us to the glory of God.*

- A. This section began in Romans 14:1 – Him that is weak in the faith receive ye, but not to doubtful disputations.

- B. We might contend that “brother so and so” is not what he ought to be. Keep in mind the context is matters of indifference.
 - C. What kind of people were we when Christ offered to receive us? Romans 5:8,9 – But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him.
 - D. The command to receive one another cannot be pressed to take into fellowship those who have not obeyed the gospel or who is living an ungodly life.
 - E. Christ received us even though, as hard as we might try, we are not perfect.
- 8. *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.***
- A. Romans 15:8 – Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers (NKJV).
 - B. “The work of Christ is given to show the spirit we ought to have. A minister of the circumcision. Christ became a minister of the circumcision; that is, a Jew, of the seed of Abraham, for the truth of God.”²³⁷
 - C. This shows that the coming of Christ was to fulfill a promise God had made to Abraham. Thus, Christ was not coming to please Himself.
 - D. Although He came to His own, they did not receive Him: John 1:11 – He came unto his own, and his own received him not.
 - E. 2 Corinthians 1:20 – For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.
- 9. *And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.***
- A. “And that” shows that our Lord was extending His mercy, life of service and sacrifice to the Gentiles.

²³⁷ Johnson, p. 67

- B. Paul had been discussing receiving one's brother in Christ. This is a good place to show that Christ had received the Gentiles. Therefore, the Jews ought, and must do, the same thing.
- C. Paul quotes various verses to prove the Gentiles were included in the promise made to Abraham.
- D. 2 Samuel 22:50 – Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.
- E. Psalm 18:49 – Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.
- F. "The Old Testament quotation Paul used here is found twice, in 2 Samuel 22:50 and Psa. 18:49, and shows that the Gentiles, the heathen, or nations, as non-Jews were variously described, were certainly included in God's ultimate purpose of redemption, 'that he might create in himself of the two one new man, so making peace' (Eph. 2:15)."²³⁸
- G. "When David represents himself as among the Gentiles, as confessing to God and singing with them, he foreshadows that the time was coming when Jews and Gentiles would mutually accept each other, and that they would be so completely one as to recognize the same God and sing the same songs."²³⁹

10. *And again he saith, Rejoice, ye Gentiles, with his people.*

- A. Deuteronomy 32:43 – Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.
- B. Nations were called upon to rejoice with and for God's people not realizing that one day they would truly be able to rejoice with God's people.

11. *And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.*

- A. Paul is proving over and over again, with the use of the Old Testament, that Christ was always intended to be the Savior of the whole world.
- B. Psalm 117:1 – O praise the LORD, all ye nations: praise him, all ye people.

²³⁸ Coffman, p. 487

²³⁹ Shepherd, p. 260

C. “Behold here the manner of Christianity’s greatest preacher in the use of scripture. Paul did not hesitate to pile verse on top of verse and to marshal scripture after scripture in support of his thesis.”²⁴⁰

D. We have some today who get upset for what they call “proof-text-ing.”

12. *And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

A. Isaiah 11:1 – And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

B. Isaiah 11:10 – And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

C. Isaiah 11:6-9 – The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. ⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

D. The aforementioned verses are pointing to a day when natural enemies (Jews and Gentiles) will worship the same God.

13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

A. God is the source of all hope, joy, mercy, and all blessings. Man, because he cannot keep law perfectly, would have no hope without God.

B. Because of God, we can have a peace that passeth all understanding: Philip-
pians 4:6,7 – Be careful for nothing; but in every thing by prayer and supplica-
tion with thanksgiving let your requests be made known unto God. ⁷And the
peace of God, which passeth all understanding, shall keep your hearts and
minds through Christ Jesus.

C. Once one obeys Christ, he then can have joy and peace as by-products of his believing. As he continues to believe, this causes one to abound in hope.

²⁴⁰ Coffman, p. 488

- D. All of this was made possible by the power of the Holy Spirit. The Holy Spirit revealed the message needed to set one free. He also confirmed it with miracles.
- E. 1 Corinthians 2:10 – But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- 14. *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.***
- A. Paul lets the brethren at Rome know he is convinced they have this glorious hope because they were:
 - 1. Full of goodness,
 - 2. Filled with knowledge and
 - 3. Able to admonish one another.
- B. One cannot have hope without these attributes.
- C. Galatians 5:22,23 – But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law.
- D. 2 Peter 3:18 – But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.
- E. 1 Thessalonians 5:14 – Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.
- 15. *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.***
- A. Although he had commended them, there were some things about which he had to boldly speak to them.
- B. An elder's and preacher's job is to boldly address the things needing attention.
- C. Most of what we do in the local congregation is to remind our brethren of things they already know: 2 Peter 1:13 – Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

- D. Some thought that Paul was bold in writing epistles but weak in presence: 2 Corinthians 10:10 – For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
- 16. *That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.***
- A. Part of the bold message he wanted them to accept was his ministry to the Gentiles (Acts 9:15; 22:21; 26:17-20; Rom. 11:13; Gal. 1:16; 2:7,8; Eph. 3:7,8; Col. 1:25-27; 1 Tim. 2:7).
- B. He pointed out that the Holy Spirit had sanctified the Gentiles.
- C. If the Holy Spirit had come upon Cornelius and his house just as He had upon the Jews, who were they to deny the Gentiles (Acts 10, 11).
- D. As Paul converted the Gentiles, this was considered an offering to God.
- 17. *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.***
- A. The “therefore” in this verse refers to what was said about the Gentiles in the previous verse.
- B. Paul’s glorying was not in himself.
- C. The things that pertain to God are that truth and mercy were offered to all men.
- 18. *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.***
- A. 1 Peter 4:11 – If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
- B. Paul knew God had converted the Gentiles through him.
- C. If such were not so, then he would not speak of them.
- D. Notice, the Gentiles had to be obedient to be pleasing to God.

- E. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- F. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.

19. *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

- A. 2 Corinthians 12:12 – Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- B. Paul is using the statement “from Jerusalem and round about unto Illyricum” to show the vast amount of territory he had covered.
- C. Paul believed the great commission: Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- D. Luke 24:47 – And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- E. Acts 1:8 – But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

20. *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.*

- A. One of the reasons Paul had not made it to Rome before now was because of his passion for souls all over the known world.
- B. He did not want to go where the gospel had gone unless he should build upon another man's foundation.
- C. Planting and watering are both important (1 Cor. 3:6-11).
- D. Where there is no planting, there will be no need for watering.
- E. Where there is no watering there will be a need again, before long, to replant.

21. *But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

- A. This prophesy is to show that all men are to have the opportunity to hear the gospel.
- B. Isaiah 52:15 – So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.
- C. Colossians 1:23 – If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.
- D. Matthew 4:15,16 – The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; ¹⁶The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

22. *For which cause also I have been much hindered from coming to you.*

- A. Paul states that if it were not for the fact he had been trying to evangelize in areas where the gospel had not gone, then he would have been at Rome sooner.
- B. Paul had a good reason for delaying his trip to Rome.
- C. Paul wanted to visit Rome: Acts 19:21 – After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- D. The Lord wanted Paul to go to Rome: Acts 23:11 – And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

23. *But now having no more place in these parts, and having a great desire these many years to come unto you.*

- A. Paul has no new places to which he can go where the gospel has not been preached.
- B. Colossians 1:5,6 – For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; ⁶Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

24. *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

- A. “Having completed his pioneering work in the areas already mentioned, Paul now felt free to visit the brethren at Rome: ‘I will come to you.’ His visit had several purposes:
1. To ‘preach the gospel’ there (1:16),
 2. To impart some spiritual gift which would contribute to their establishment in the faith (1:11),
 3. To supply mutual encouragement in Christ (1:12) or ‘be somewhat filled with your company’ (15:24),
 4. To secure their financial assistance and prayers in his planned journey into Spain (15:24).²⁴¹
- B. Paul did not feel that, as a Christian, he could retire.

25. *But now I go unto Jerusalem to minister unto the saints.*

- A. Paul’s trip to Rome would be delayed a little longer for he goes to minister to the needs of the saints in Jerusalem.
- B. 1 Corinthians 16:1,2 – Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ²Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.
- C. Galatians 2:9,10 – And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. ¹⁰Only they would that we should remember the poor; the same which I also was forward to do.

26. *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.*

- A. 2 Corinthians 9:7 – Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

²⁴¹ Hunter, p. 287

- B. 2 Corinthians 9:13 – Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.
 - C. While the word saints is used here, the Bible does not teach the doctrine of “saints only” when it comes to benevolence: Galatians 6:10 – As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
 - D. How could a church practice the doctrine of “saints only?”
 - E. Here is a family where both parents are members of the church but their children, ages 6, 8, and 10, are not members. Can we help them?
 - F. James 1:27– Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
 - G. Can the individual practice greater acts of benevolence than the church?
- 27. *It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.***
- A. The Gentile Christians felt indebted to the Christian Jews.
 - B. Their attitude was if they (Christian Jews) could help us with spiritual things, then we can help them with physical things.
 - C. Galatians 6:2 – Bear ye one another’s burdens, and so fulfil the law of Christ.
 - D. Being a Christian ought to be the greatest insurance policy any man could have!
 - E. Acts 2:44 – And all that believed were together, and had all things common.
 - F. Acts 4:32 – And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.
 - G. “True Christianity is clearly presented as a religion of generous, selfless, abundant giving as an expression of brotherly affection and kindness.”²⁴²

²⁴² Hunter, pp. 289,290

28. *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.*

- A. Paul speaks of this generous offering as being a fruit.
- B. Acts 20:35 – I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
- C. Ephesians 4:28 – Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
- D. Do we view our giving to others as a fruit?
- E. This money would get Paul into trouble: Acts 24:26 – He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

29. *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.*

- A. Even though Paul would eventually reach Rome - but as a prisoner he had the freedom to preach to others: Acts 28:30 – And Paul dwelt two whole years in his own hired house, and received all that came in unto him.
- B. Romans 1:11,12 – For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; ¹²That is, that I may be comforted together with you by the mutual faith both of you and me.
- C. Paul never dreamed he would go to Rome as a prisoner.

30. *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.*

- A. “‘Now I beg you, brethren’ - Paul often incited his brethren to good works and so should we. Heb. 10:24 2. ‘Through the Lord Jesus Christ’ - He makes his appeal through (on account of, on the basis of) the Lord Jesus Christ (because of His authority and will).”²⁴³
- B. Paul coveted the prayers of his brethren.

²⁴³ Riggs, p. 142

- C. We should pray for each other.
- D. Paul calls upon the Roman brethren to “strive together.” Think of all the good things we could accomplish if we would strive together.
- E. “Paul was a man of prayer, and his epistles reflect the emphasis (1:9; Eph. 1:15ff; 6:18-20; Phil. 1:3-5; Col. 1:3; 4:12; 1 Thess. 1:2; 3:10).”²⁴⁴

**31,32. *That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;*
³²*That I may come unto you with joy by the will of God, and may with you be refreshed.***

- A. He wanted them to pray that the saints in Jerusalem would accept the contribution their fellow saints were willing to give them.
- B. Those truly in need rarely ask for help.
- C. We need to have the right kind of pride. We need to try to make it on our own if we can.
- D. Paul also wanted them to pray he would be delivered from the disbelievers in Judaea.
- E. Our prayers are not always answered the way we want them to be.
- F. But we believe: Romans 8:28 – And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
- G. Verse 32 shows that all things depend upon the will of God. We ought to pray if it be God’s will thus and so happen.
- H. “The evil Jews in Jerusalem would have put Paul to death, but he was delivered by the Roman soldiers. Acts 21:27-32; 23:12, 23,24. 2. Thus, by God’s providence he was delivered from those who did not believe.”²⁴⁵
- I. Paul went through many heartaches to get to Rome.

33. *Now the God of peace be with you all. Amen.*

²⁴⁴ Hunter, p. 291

²⁴⁵ Riggs, p. 143

- A. Paul knew what true peace is: Philippians 4:7 – And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- B. 1 Thessalonians 5:13 – And to esteem them very highly in love for their work's sake. And be at peace among yourselves.
- C. Though Paul would go through many heartaches to get to Rome, he had a peace that passed all understanding. He wanted the brethren at Rome to experience that same peace.
- D. “Amen” means “so be it” or “may it be so.”

Chapter Sixteen

1. *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.*

- A. Cenchrea was about nine miles from Corinth.
- B. It is believed that Phebe carried the Roman epistle to Rome.
- C. Four things are said of her in theses verses. She is said to be a:
 - 1. Sister (V1).
 - 2. Servant (V1).
 - 3. Saint (V2).
 - 4. Succourer (V2).
- D. Many try to use the fact that she is called a servant (Greek, *diakonos*) to prove Phebe was a deaconess.
 - 1. The word diakonos is used by Paul to describe civil leaders (Rom 13:4,6).
 - 2. Paul calls Christ a diakonos in (Rom15:8).
 - 3. Paul referred to himself as a diakonos (1 Cor. 3:5; 2 Cor. 3:6; 2 Cor. 6:4).
 - 4. One must be the husband of one wife to be a deacon. 1 Timothy 3:12 – Let the deacons be the husbands of one wife, ruling their children and their own houses well.

5. Where are the qualifications for a deaconess?
6. A word may be used in its official and unofficial sense.
 - a. Apostle:
 - 1) Romans 1:1 – Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.
 - 2) Acts 14:14 – Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.
 - 3) Hebrews 3:1 – Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.
 - b. Deacon (diakonos - servant):
 - 1) 1 Timothy 3:10 – And let these also first be proved; then let them use the office of a deacon, being found blameless.
 - 2) Romans 13:4 – For he is the minister (diakonos) of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister (diakonos) of God, a revenger to execute wrath upon him that doeth evil.
 - c. Elder:
 - 1) Titus 1:5 – For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.
 - 2) 1 Timothy 5:1 – Rebuke not an elder, but entreat him as a father; and the younger men as brethren.

2. ***That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.***

- A. Paul told them to receive Phebe.
- B. He wanted them to receive her for at least three reasons:

1. She was in Christ.
2. She had succoured others.
3. She had helped Paul.

C. What her business was in Rome, we do not know.

3. *Greet Priscilla and Aquila my helpers in Christ Jesus.*

1. After he commended Phebe to the church at Rome, he salutes various brethren at Rome.
2. This is always a dangerous thing to do. What if one sincere Christian is overlooked?
3. What is amazing is that Paul saluted twenty-six brethren at Rome but forgets to say hello to the pope. Why? Because there was no pope!!!
4. Notice the good traits in the lives of Priscilla and Aquila:
 - a. They loved each other. Where you saw one – you saw the other.
 - b. They had become one flesh: Matthew 19:5 – And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.
 - c. They did personal work together: Acts 18:26 – And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.
 - d. They believed error needed to be corrected and they did not wait on the apostle Paul to do it (same reference as above).
5. They were willing to have worship services in their home: 1 Corinthians 16:19 – The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
6. They were willing to put their lives on the line for the cause of truth (16:4).
7. They were willing to work with their hands: Acts 18:2,3 – And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his

wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. ³And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

- 8. Aquila was the spiritual head of his family.
- 9. They worked hard to make a living, but most importantly to make a life.

4. *Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.*

- A. They had risked their lives for Paul and the truth. How many of us have this kind of faith?
- B. Paul was thankful to have this kind of brethren by his side.
- C. Such was not always the case: 2 Timothy 4:16 – At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.
- D. All the churches of the Gentiles were thankful for Priscilla and Aquila.
- E. If the Lord allowed men and women to be commended today because of their faith, would your name be mentioned? Would my name be mentioned?

5. *Likewise greet the church that is in their house. Salute my wellbeloved Epäenetüs, who is the firstfruits of Achaia unto Christ.*

- A. Priscilla and Aquila had a church in their house at Ephesus and one at Rome.
- B. They had been run out of Rome, but they had returned: Acts 18:2 – And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
- C. Churches in the first century met in houses. However, we have Bible authority for church buildings in the command to assemble: Hebrews 10:25 – Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
- D. Epäenetüs was the firstfruits of Achaia.

1. This means he had to be related to Stephanas: 1 Corinthians 16:15 – I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,).
2. It takes courage to be the first one to step out and obey the gospel.
3. They “addicted themselves” to the cause of Christ.

6. *Greet Mary, who bestowed much labour on us.*

A. Everyone named Mary in the Bible is well spoken of. Here are some examples:

1. Luke 1:30 – And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
2. Luke 10:42 – But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.
3. Mark 16:9 – Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
4. Acts 12:12 – And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

7. *Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.*

- A. Andronicus and Junia seem to be the actual relatives of the apostle Paul.
- B. Not only that, they were in prison with him at one point.
- C. They were of note among the apostles. This means the apostles knew of them and were appreciative of all that they had done.
- D. Paul said, “They were in Christ before me.” How can this be true if God selected certain ones before the foundation of the world to be saved and certain ones to be lost? Every one’s salvation would have come at the same time if such a thing were true. Such a teaching is a false doctrine!
- E. We must be in Christ to be saved.

1. Ephesians 1:3 – Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.
2. Ephesians 1:7 – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
3. 2 Timothy 2:1 – Thou therefore, my son, be strong in the grace that is in Christ Jesus.
4. 2 Timothy 2:10 – Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
5. 1 John 5:10,11 – He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ¹¹And this is the record, that God hath given to us eternal life, and this life is in his Son.
6. Galatians 3:27-29 – For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
7. 2 Corinthians 5:17 – Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

8. Greet Amplias my beloved in the Lord.

- A. This is the only place Amplias is mentioned in the Bible.
- B. He was beloved in the Lord.
- C. It is good to be well thought of, but he was *beloved in the Lord*!

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

- A. We cannot fool the Lord: Revelation 2:2 – I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.
- B. God knew what Urbane was doing. He was a helper in Christ.

- C. Do I help or hinder? Do you help or hinder?
- D. Stachys was loved by Paul.
- E. What is amazing is that Paul has never been to Rome, but look at all the people he knows there.

10. *Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.*

- A. Apelles was approved in Christ. If I could have one thing said of me, I would want the Godhead to say that I am approved in Christ.
- B. Keep in mind that the Holy Spirit is involved in these comments as well as the apostle Paul.
- C. He salutes the household of Aristobulus.

11. *Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.*

- A. Herodian also seems to be one of Paul's kindred.
- B. We know that not all of Paul's relatives were hostile toward him. Acts 23:16 – And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.
- C. A greeting is extended to the household of Narcissus which were in the Lord.

12. *Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.*

- A. All three of the people mentioned here are women.
- B. Tryphena and Thyphosa were probably sister's. They laboured in the Lord.
- C. Notice, the past tense is used in relationship to Persis. She may have become disabled somehow.

13. *Salute Rufus chosen in the Lord, and his mother and mine.*

- A. All Christians are chosen in the Lord.

- B. Mark 13:20 – And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days. Ephesians 1:4 – According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.
- C. This is not believed to be Paul’s real mother, but a dear lady who treated him like a son.
- D. Every gospel preacher has many such ladies in his life.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

- A. We have five brethren named here, but no accolades are given them.
- B. This may be because Paul did not know them very well.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

- A. Again, we have certain brethren mentioned, but we do not have specific commendations directed toward them.
- B. They are called “saints.”
- C. Saints are those who have been sanctified or set apart.
- D. John 17:17 – Sanctify them through thy truth: thy word is truth.

16. Salute one another with an holy kiss. The churches of Christ salute you.

- A. Paul is not telling them they *have* to kiss, but to make sure that when they do, it is a *holy* kiss.
- B. There are various greetings authorized by the Bible:
 - 1. Galatians 2:9 – And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

2. 3 John 14 – But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.
- C. Those who want to bind the holy kiss want to kiss women only.
- D. The churches of Christ salute you. These are local congregations.
17. ***Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.***
 - A. Just as we have brethren who labor for the Lord, we have those who cause division.
 - B. The word “mark” means “to look upon,” “to point out,” and “to note.”
 - C. Doctrine is important:
 1. 2 John 9,10 – Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.
 2. Acts 2:42 – And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.
 3. 1 Timothy 4:16 – Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.
 4. 2 Timothy 4:2,3 – Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ³For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.
 5. Titus 1:9 – Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers.
 6. Titus 2:1 – But speak thou the things which become sound doctrine.
 7. Titus 2:7 – In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

- D. The church must practice church discipline to keep itself pure.
 - E. How can we mark those who cause division and offences contrary to the doctrine of Christ without calling their name?
 - F. Christians are to be united: 1 Corinthians 1:10 – Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.
 - G. “Let everyone take his beliefs and practice strictly from the Bible, let him abandon all creeds and party names, and let him see the sinfulness of divisions, and cherish a profound respect for the word of God.”²⁴⁶
 - H. We are to avoid those who cause division and offences contrary to the doctrine of Christ.
- 18. *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.***
- A. Those who cause division and offences contrary to the doctrine of Christ do not serve our Lord Jesus Christ.
 - B. They serve their own bellies.
 - C. What does it mean to serve their own bellies? It means to serve their own desires, lusts and carvings.
 - D. Philippians 3:19 – Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.
 - E. They do not care for the Lord, His cause, or His truth. They want their own way.
 - F. What is so sad is, they can make fine speeches and lead many astray.
 - 1. “There are many warnings in the Scriptures against the deceptions of false teachers.

²⁴⁶ Lard, p. 462

2. To say the least, far too many in our time are being deceived by the smooth and flattering speech of their own preachers."²⁴⁷
- G. The deceived class is called "the simple" because of their unlearned and ignorant state.
- H. Just as God appeals to the heart to save one, the false teacher appeals to the heart to deceive one.
- 19. *For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.***
- A. The book of Romans is misused by the religious world to teach the false doctrine of faith only. However, Paul commends the obedience of the brethren at Rome.
- B. Hebrews 5:8,9 – Though he were a Son, yet learned he obedience by the things which he suffered; ⁹And being made perfect, he became the author of eternal salvation unto all them that obey him.
- C. Paul is glad that their reputation is known: Matthew 5:16 – Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- D. We must be wise in regard to right and wrong: Hebrews 5:14 – But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
- 20. *And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.***
- A. Satan is fighting a losing battle.
- B. Genesis 3:15 – And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- C. This verse proves that God - not Satan - is in control!
- D. We do not know what this bruising was going to be.

²⁴⁷ Riggs, p. 148

- E. Satan has taken so many defeats from God we ought to label the devil the champion of all losers.

21. *Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.*

- A. As Paul brings this epistle to a close, some of his fellow workers salute the brethren at Rome.
- B. Philippians 2:19-22 – But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. ²⁰For I have no man likeminded, who will naturally care for your state. ²¹For all seek their own, not the things which are Jesus Christ's. ²²But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.
- C. Lucius might be the one in Acts 13:1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
- D. This Jason might be the one in Acts 17:7-9. Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. ⁸And they troubled the people and the rulers of the city, when they heard these things. ⁹And when they had taken security of Jason, and of the other, they let them go.
- E. Sosipater might be a elongated form of Sopater in Acts 20:4 – And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

22. *I Tertius, who wrote this epistle, salute you in the Lord.*

- A. Some might say, "I thought Paul wrote Romans!" He did.
- B. Tertius served as a secretary.
- C. He also sends his greetings to the Roman church.

23. *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.*

- A. Paul was writing this epistle while in Corinth.

- B. 1 Corinthians 1:14 – I thank God that I baptized none of you, but Crispus and Gaius.
- C. The church at Corinth salute the brethren at Rome.
- D. The following verses probably refer to this same Erastus. Acts 19:22 – So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 2 Timothy 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
- E. Quartus is called a brother. This a great privilege!

24. *The grace of our Lord Jesus Christ be with you all. Amen.*

- A. There is nothing that we, as humans, need more than the grace of our Lord Jesus Christ.
- B. Ephesians 2:8,9 – For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.
- C. If it were not for the grace of God, all of us would be doomed.
- D. Amen means “so be it.”

25. *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.*

- A. We are established by the gospel. Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Acts 20:32 – And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 1 Peter 1:23 – Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- B. 1 Peter 1:10-12 – Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: ¹¹Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have

preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

- C. Ephesians 3:1-4 – For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, ²If ye have heard of the dispensation of the grace of God which is given me to you-ward: ³How that by revelation he made known unto me the mystery; (as I wrote afore in few words, ⁴Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).
- D. A mystery is that which cannot be known without further revelation.
- E. That further revelation has been given in the New Testament.
- F. Ephesians 3:20 – Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.
- G. Jude 21– Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- 26. *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.***
- A. Even though it was made manifest the Jews, as a nation, were blind to its beauty.
- B. Matthew 28:18,19 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
- C. Acts 10:34,35 – Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- D. Colossians 1:23 – If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.
- E. The Jews did not like the fact that the gospel was for all nations.
- 27. *To God only wise, be glory through Jesus Christ for ever. Amen.***

- A. There is but one Go. Deuteronomy 6:4 – Hear, O Israel: The LORD our God is one LORD.
- B. This God is said to be wise. If such is the case then it is a wise move to save both Jews and Gentiles in one body.
- C. Ephesians 2:15-19 – Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; ¹⁶And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: ¹⁷And came and preached peace to you which were afar off, and to them that were nigh. ¹⁸For through him we both have access by one Spirit unto the Father. ¹⁹Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.