

*The Book
of
Romans*

Good
Hartford

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INTRODUCTION TO THE EPISTLES

1. The epistles are that section of the New Testament from Romans to Jude and comprise a total of 21 letters.
2. The epistles are actual letters written in the first century, and are addressed to various groups (churches/individuals).
3. The epistles fall into two categories:
 - (1) Pauline, consisting of 13 letters from Romans to Philemon. A knowledge of Acts helps in grasping the message and significance of each letter.
 - (2) General, consisting of 8 letters from Hebrews to Jude.
4. These letters were written for various reasons:
 - (1) Instruction
 - (2) Comfort and strength
 - (3) To combat heresy
 - (4) Exhortation
 - (5) Correction
5. The occasion of each epistle gives rise to its purpose, i.e., the reason it is being written.
6. The Pauline epistles arranged chronologically with emphasis would look like this:
 - (1) Early Epistles (I and II Thessalonians) - A.D. 51,52. Emphasis is eschatological.
 - (2) Doctrinal epistles (I and II Corinthians, Galatians, Romans) A.D. 56,57. Emphasis, Soteriological
 - (3) Prison epistles (Ephesians, Colossians, Philemon, Philip-
pians - A.D. 61,62. Emphasis is Christological.
 - (4) Pastoral Epistles (I Timothy, Titus, II Timothy) - A.D. 66,67. Emphasis is ecclesiastical.

NEW TESTAMENT STUDIES

ROMANS

AUTHOR: Paul.

1. Apostle to the Gentiles; born and educated in Tarsus, capital of Cilicia.
2. Educated by Gamaliel
3. Acquainted with the attitudes, doctrines, methods of reasonings used by the Jews.
4. Pharisee; Roman citizen; Christian; sufferer; student; friend; orator; missionary; preacher.
5. Paul, a Hebrew, wrote from a Greek city, to the Romans. (The cross of Christ's inscription was in Hebrew, Greek and Latin. Hebrew is the language of religion; Greek is the language of culture; Latin is the language of government). Paul's book to the Roman church represents all three languages.

DATE OF THE BOOK: Written about A.D. 57,58 on the third missionary journey from Corinth.

ADDRESSEES: The church in Rome, the center of the world's life.

1. The origin of the Lord's church in Rome is unknown. The possibilities are:
 - (1) Sojourners from Rome (Acts 2:10)
 - (2) Dispersion of Jewish Christians (Acts 8)
 - (3) Aquila and Priscilla (Romans 16:3)
 - (4) The size of the church does not seem to be large. There is nothing about the church as a whole, no organization nor elders/deacons mentioned.
 - (5) Composed of both Jew - Gentile Christians (11:13; 7:1)
2. The city of Rome: population was about 4 million. it was a city of wealth as well as want; practiced slavery; physical toil despised; the vast majority were poor and living on public or private charity; every nationality represented along with their vices; polytheistic; temples to Isis, Serapis, Mithras, Astarte; Jewish religion not welcomed.

PURPOSE OF THE ROMAN LETTER:

The book gives us the "backbone" of Christianity. Romans explains what the gospel is. Paul shares with us that theology has a practical use. Our theology governs our living. Romans gives us that theology.

MESSAGE OF THE BOOK OF ROMANS: The book shows us:

1. The depravity to which sin leads;
2. God's seriousness in dealing with sin;
3. The universal need for salvation;
4. That God is no respecter of persons;
5. The purpose of the law.

CONTENTS OF THE BOOK:

1. Equally divided between doctrine and application of doctrine.
2. Gives a comprehensive statement of the doctrine of salvation by faith.
3. Contains more quotations from the Old Testament than in all the epistles put together. Paul quotes from 14 different Old Testament books, most frequently from Isaiah and Psalms. There are 61 direct quotations plus many more allusions to Old Testament scriptures.
4. Not devoted so much to the correction of errors, as to the teaching of truth.
5. No eschatology given, although all fields of Christian thought are found.
6. Gives the fullest and most systematic view of the heart of Christianity than any of Paul's epistles except Ephesians.
7. No refutation of error into which the church had fallen.
8. Contains no statement concerning church organization.
9. Uses many important words:

Law (78)	Faith (62)
All (71)	Flesh (20)
In Christ (33)	Sin (60)
God forbid (10)	Death (42)
Righteousness (66)	Impute (19)

CHARACTER AND STYLE OF ROMANS:

1. The most formal of Paul's writings.
2. Written in the Greek language.
3. The universal gospel - all men and all times; salvation offered to all people on the principle of faith.
4. Systematic and logical.

5. Full of originality and thought.
6. Very forceful in presentation.
7. Written with grand eloquence - sustained elevation of thought and sentiment.
8. Language is of great energy, yet without vehemence.
9. Rapid, terse, incisive with a quick cut.
10. Mainly didactic.

BRIEF OUTLINE OF ROMANS:

THE THEME OF ROMANS IS "GOD'S PLAN FOR MAN'S RIGHTEOUSNESS - THE GOSPEL OF JESUS CHRIST.

THE KEY VERSE IS ROMANS 1:16,17.

HENCE, THIS OUTLINE:

I. The Plan (1-11)

II. The Application (12-16)

ANOTHER OUTLINE SHOWING THE CONTENTS IS:

I. DOCTRINAL (1-8)

1. Condemnation - righteousness needed (1:18-3:20)
2. Justification - righteousness provided (3:21-5:21)
3. Sanctification - righteousness experienced (6:1-7:25)
4. Glorification - righteousness, hope and assurance (8)

II. EXPLANATORY (9-11) - righteousness by faith reconciled to:

1. Promises made to Israel
2. Election of Israel
3. Faithfulness of God

III. HORTATORY (12:1-15:13)

1. Relationship to God
2. Relationship to the Brethren
3. Relationship to Government

IV. CONCLUSION

ROMANS 1

1. What do the first 7 verses say about Paul? About Christ? About the gospel? About the Christians at Rome?
2. What is a "saint?"
3. What importance did Paul place upon the resurrection of Christ?
4. What does "obedience of faith" mean in verse 5?
5. In what way was Paul debtor to both Greek and Barbarian?
6. List the three "I am's" in chapter 1. Are these important today? Why?
7. In what is the righteousness of God revealed?
8. Why was Paul not ashamed of the gospel? Is there reason he could have been?
9. What was the great sin of the Gentiles?
10. Classify in three categories the sins of the Gentiles.
11. What does "from faith to faith," or "through faith for faith" mean in verse 17?
12. Read verse 32. What does it mean? What does it teach? How may we make application today?

OUTLINE

GOD'S PLAN FOR MAN'S RIGHTEOUSNESS

INTRODUCTION (1:1-17):

1. The Salutation (1-7);
2. Paul's attitude toward those addressed (8-15);
3. The theme (16, 17).

DISCUSSION (1:18-15:13)I. The doctrinal part of the book (1:18-11:36).

The GOSPEL of Christ--

1. The NEED for it (1:18-3:20);
2. The FACT of it (3:21-31);
3. The NATURE of it (ch. 4);
4. The BLESSINGS of it (ch. 5);
5. The OBLIGATION of it (ch. 6);
6. The GOVERNING FACTOR of it (chs. 7,8)--
 - (1) Not the Mosaic law (ch. 7);
 - (2) But the law of the Spirit of life in Christ Jesus (ch. 8);
7. The CONDITION of fleshly Israel in REJECTION of it (chs. 9, 10, 11);

II. The practical part of the book (12:1-15:13).

The GOSPEL of Christ, its APPLICATION--

1. In basic attitudes (12:1-3);
2. In personal functions (12:3-8);
3. In everyday personal living (12:9-21);
4. In relationship to civil authorities (13:1-7);
5. In concern for one another (13:8-10);
6. In the Christian's walk (13:11-14);
7. In matters of indifference (14:1-15:3);
8. In consideration of the Christ (15:3-12);
9. In providing hope (15:13).

CONCLUSION (15:14-16:27): In this we have--

1. Persuasion (15:14);
2. Remembrance (15:15, 16);
3. The Gentiles (15:16-24);
4. Ministering to the saints (15:25-27);
5. Personal plans and hopes (15:28, 29);
6. Request for prayers (15:30-33);
7. Commendation of Phoebe (16:1, 2);
8. Salutations (16:3-16);
9. Warning (16:17-20);
10. Greetings (16:21-24);
11. Doxology (16:25-27).

SUMMARY:

Salvation
Prayer
Desire
OBLIGATION
Theme
Gentiles

BLOW TO THE
Judaizers
Act 13:9-15

FROM { Parents Law
SELF WORLD }
TO Gospel { obey
Teach
Contend }

PAUL, a ^Tservant of Jesus Christ, ^Rcalled to be an apostle, (^Rseparated) to (the) gospel of God

How he became what he was
not discussing what he was called "To Be", BUT
what he actually was.

2 ^Rwhich He promised before,
^Rthrough His prophets in the Holy Scriptures,

{ GOD'S FAITHFULNESS IN KEEPING HIS PROMISES;
DOESN'T PROMISE ONE THING, AND GIVE SOMETHING ELSE

2 SM 7^{12,13} PS 132¹¹
MT 1¹ LK 1³² AC 2^{30,31}

3 concerning His Son Jesus
★ Christ our Lord, who ^Twas ^Rborn
of the seed of David according to
the flesh,

1 PT 1¹⁰⁻¹²

SAVIOR - ANOINTED - OWNER

★ 4 and ^Rdeclared to be the Son of
God with power, according to
the Spirit of holiness, by the res-
urrection from the dead,

General RESURRECTION - Preaching - Faith -
REMISSION OF SINS - HOPE (1 COR 15:12-19)

AC 17³²

5 through whom we have re-
ceived grace and apostleship for
^Robedience to the faith among all
nations for His name,

Acts 6:7

RM 16²⁶

6 among whom you also are
the called of Jesus Christ;

NO CARE FOR SPLENDOR
OF ROME - BUT A
GROUP OF LOVED ONES
THERE

7 To all who are in Rome, be-
loved of God, called to be saints:

TRUE CHARACTER

^RGrace to you and peace from
God our Father and the Lord
Jesus Christ.

1 Cor. 1:3

1-17

FOUR THINGS TO SAY - ABOUT:

1. HIMSELF (1) - Character + Career
2. MESSAGE (2-6) - Prophesied + Personified
3. SALUTATION (7-9) - TRUE Character; TRUE Renown; TRUE LIFE
(Saints) (Faith in God) (Service to God)
4. PURPOSE (10-17) - Divine direction; unselfish interest; Personal Responsibility
(10) (11-13) (14-17)

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

→ TRUE RENOWN - NOT BLDGS; MEMBERSHIP; OR WEALTH - BUT FAITH

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,

→ TRUE LIFE - A RELIGION BASED UPON FAITH MUST BE PROVED BY LIFE

10 making request if, by some means, now at last I may find a way in the will of God to come to you.

11 For I long to see you, that ^I may impart to you some spiritual gift, so that you may be established—

Rom. 15:29

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

13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but ^{was} hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

[1 Thess. 2:18] · Phil. 4:17

14 I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

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

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

17 For in it the righteousness of God is revealed from faith to faith; as it is written, ^{"The just shall live by faith."}

Hab. 2:4

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ^{suppress} the truth in unrighteousness,

hold down

19 because what may be known of God is manifest in them, for God has shown it to them.

20 For since the creation of the world His invisible attributes are

"FRUITS"

1. INWARD character recognized by outward conduct (MT 7 16, 20)

2. Results of Christian life (Jn 15)

3. INWARD GROWTH IN GRACE (Ga 5 22, 23)

Wise - sophos - Dat. pl.
UNWISE - anoetos - MORAL FAULT
Lying behind the intellect
(MORE MORAL THAN MENTAL)

→ NOT ATTRIBUTE OF GOD HERE, BUT THAT WHICH IS BESTOWED ON THE ONE BELIEVING

LACK OF A RIGHT ATTITUDE INWARDLY AND RIGHT CONDUCT OUTWARDLY.
(MAN - HORIZONTALLY)

GENTILES CONDEMNED W/O LAW (18-32)

CORRUPT IN PRACTICE 18-20
Thinking 21, 22
WORSHIP 23

wrong Loving } 24-32
Living
Thinking

Blessedness (Ep 2¹³ Rom 5⁵ Ep 2^{6, 5} Co 3¹⁻⁴)

Rm 1 11-13 Prayed for 3 THINGS:

1. FELLOWSHIP
2. FAITH
3. FRUIT

A LIFE OF FELLOWSHIP OF FAITH WILL NATURALLY PRODUCE FRUIT

"one HELD; BOUND TO SOME DUTY; }
Personal MORAL OBLIGATION }
{ The church has lost respect OF THE WORLD BECAUSE we HAVE lost debtor conviction }

The Great Test ←

Power RESIDING BY VIRTUE OF ITS NATURE (STRENGTH; ABILITY) - THE INHERENT POWER OF AN INFINITE GOD exerted in man's salvation

(GOD)
"irreverent" (VERTICAL)

INEXCUSABLE FACT OF GOD

POWER + DIVINITY

VERSE 16 - "SALVATION"

TO RESCUE FROM SIN'S GUILT (Ep 1⁷ Co 1¹⁴)
POLLUTION (Rm 6^{1, 17} 7²¹⁻²⁵)
SLAVERY (Rm 7²⁴, 25 Ga 5¹)
Punishment (Ep 2¹² 2⁷ 2⁵¹⁶)

TO BRING INTO A STATE OF RIGHTEOUSNESS (Rm 3²¹⁻²⁶)
Holiness (Rm 6¹⁻⁴ 12^{1, 2})
Freedom (Ga 5¹ 2² 3¹⁷)

INGRATITUDE } 21
IGNORANT } 22a
irrational } 22b

Degraded God to look
like an animal } ←

When man leaves God, he turns
to evil - The beginning of
idolatry.

IT IS ONE THING TO BE RELIGIOUS;
another thing to be Godly.

"THE TOBAGGAN SLIDE OF SIN"

(unless God intervenes)

"FILL TO THE FULL"

(secretly) →

(openly) →

"HEARTY APPROVAL" →
"THINK WELL WITH"

clearly seen, being understood by
the things that are made, even
His eternal power and Godhead,
so that they are without excuse,
21 because, although they knew
God, they did not glorify Him as
God, nor were thankful, but ^{became}
futile in their thoughts, and
their foolish hearts were dark-
ened.

Jer. 2:5

22 ^{Professing to be wise, they}
became fools,

Jer. 10:14

23 and changed the glory of the
incorruptible God into an image
made like corruptible man—and
birds and four-footed beasts and
creeping things.

24 Therefore God also gave
them up to uncleanness, in the
lusts of their hearts, to dishonor
their bodies among themselves,
25 who exchanged ^{the truth of}
God ^{for the lie}, and worshiped
and served the creature rather
than the Creator, who is blessed
forever. Amen.

1 Thess. 1:9 • Is. 44:20

26 For this reason God gave
them up to ^{vile passions}. For
even their ^{women exchanged} (CONDITION)
the natural use for what is
against nature.

Lev. 18:22 • Lit. females

27 Likewise also the ^{men}, leav-
ing the natural use of the
^{woman}, burned in their lust for
one another, ^{men with men}
committing what is shameful,
and receiving in themselves the
penalty of their error which was
due.

Lit. males • Lit. female • Lit. males

28 And even as they did not like
to retain God in their knowledge,
God gave them over to a debased
mind, to do those things ^{which}
are not fitting;

Eph. 5:4

29 being filled with all unright-
eousness, ^{sexual} immorality,
wickedness, ^{covetousness}, mali-
ciousness; full of envy, murder,
strife, deceit, evil-mindedness;
they are whisperers, ^{fornication} • greed

comprehensiveness

← Tendency to put the worst
CONSTRUCTION ON everything

30 backbiters, haters of God,
violent, proud, boasters, inven-
tors of evil things, disobedient to
parents,

31 ^{undiscerning}, untrustwor-
thy, unloving, ^{unforgiving}, un-
merciful;
32 who, knowing the righteous
judgment of God, that those who
practice such things ^{are worthy}
of death, not only do the same
but also approve of those who
practice them.

[Rom. 6:21] • Hos. 7:3

"no defense; defenseless"

→ Παράδοσις - Judicial
punishment for willful,
deliberate rejection

Religious Decline - "glorified
not God" - 21

Intellectual Decline -
"exchanged TRUTH
FOR a LIE" - 25

Moral Decline (vs 28-32)

(consumed) Rage of lust

"Rejected after testing"

DIVISION: Textual
COURSE: The Book of Romans

STUDY OUTLINE

TO BE STUDIED: December 7

COURSE NUMBER: Bible 121
WHEN OFFERED: Winter Quarter,
1969, Sunday Morning

Lesson One

THE GOSPEL OF CHRIST -- GOD'S POWER TO SAVE MAN

Romans 1:1-32

AIMS OF THIS LESSON: Primary Lesson Aim: To become thoroughly convicted that the power to save man lies in one source -- the gospel of Christ
Secondary Lesson Aims: (1) To understand the tragedy that results from living a sinful life. (2) To appreciate Paul's love for his Roman brethren, though he had never been to Rome.

I. PAUL'S SALUTATION TO THE ROMAN CHURCH - 1:1-7

- A. Paul - 1:1
- B. The gospel - 1:1-3
- C. Jesus Christ - 1:3-5
- D. The Roman Christians - 1:6,7

II. PAUL'S ATTITUDE TOWARD THE ROMAN CHRISTIANS - 1:8-13

- A. He was thankful for them - 1:8
- B. He prayed constantly for them - 1:9
- C. He loved them and desired to visit them - 1:10,11
- D. He wanted to comfort them and be comforted by them - 1:12
- E. He desired to have fruit among them - 1:13

III. THE GOSPEL IS GOD'S POWER UNTO SALVATION - 1:14-17

- A. Paul a debtor to all people - 1:14
- B. Paul ready to preach to the Romans - 1:15
- C. The gospel is God's power unto salvation - 1:16
- D. God's righteousness revealed in the gospel - 1:17

IV. THE GENTILES NEED OF SALVATION - 1:18-32

- A. God's wrath revealed against the Gentiles - 1:18
 - 1. They were guilty of "ungodliness" and "unrighteousness."
- B. The Gentiles should have known God - 1:19,20
 - 1. God revealed by nature - 1:20
 - 2. God revealed in individual conscience - 2:14,15
 - 3. God revealed by many imperfect traditions.
 - 4. Consequently, they were "without excuse."

Matching, Identifying and Locating (Place number of definition matching the sin in the blank provided)

- | | |
|---------------------------------------|------------------------------|
| 1. Greedy desire for possessions | _____ Strife |
| 2. Contentious, quarrelsome | _____ Disobedient to parents |
| 3. Suspicion of the actions of others | _____ Coveteousness |
| 4. Failed to respect authority | _____ Covenant breakers |
| 5. Failed to keep Word | _____ Malignity |

Answer in a Few Words

1. When and where was Paul designated an apostle? _____
2. For what purpose did Paul say he had received grace and apostleship? _____
3. What does it say is revealed in the gospel? _____
4. How was God revealed to the Gentiles? _____
5. Show from our lesson that it is wrong to approve of evil, as well as to engage in it. _____

Questions for Class Discussion

1. Discuss briefly Christians as servants as Paul uses the word "servant" of himself in verse one.
2. Explain how we are debtors to all men.
3. Name some ways we may be "ashamed" of the gospel of Christ.
4. How long, or how far into sin does one go before God "gives him up"?
5. Give a brief background of the book, including author, to whom written, time of writing, etc.

Let Us Mark Our Bibles (Important passages in today's lesson which each person would do well to note or mark in his Bible for ready reference)

1. Paul, a servant -- Rom. 1:1
2. Declared to be Son of God -- Rom. 1:4
3. Impart a gift -- Rom. 1:11
4. The gospel -- Rom. 1:16,17
5. Wrath of God revealed -- Rom. 1:18

at a Glance -

Jew w/o excuse; self-condemned
Nature of God's judgment
Erroneous Jewish conception of God's judgment
Actual condition of the Jew
God's final judgment
Hypocritical attitude and conduct of the Jew
The law and circumcision.

God Judges according -

1. In the truth (1-5)
2. In deeds (6-10)
3. w/o respect to persons (11-15)
4. In Paul's gospel (16)
5. In light (17-25)
6. In the heart (26-29)

Judgment
demands a
standard →
Revealed truth

The Jews --

- I. ARE UNDER DIVINE condemnation (1-5)
- II. WILL BE JUDGED FOR THEIR SINS (6-16)
- III. Cannot Rely on Pride of Race (17-24)
- IV. Cannot Rely on circumcision (25-29)

2 Therefore you are inexcusable, O man, whoever you are who judge, "for in whatever you judge another you condemn yourself; for you who judge practice the same things. [Matt. 7:1-5]

2 But we know that the judgment of God is according to truth against those who practice such things.

3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

4 Or do you despise the riches of His goodness, forbearance, and "longsuffering, "not knowing that the goodness of God leads you to repentance? Ex. 34:6 • Is. 30:18

5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

6 who "will render to each one according to his deeds": Ps. 62:12

7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,

9 tribulation and anguish, on every soul of man who does evil, of the Jew "first and also of the "Greek;

10 "but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. [1 Pet. 1:7]

TEN PRINCIPLES CONCERNING GOD'S JUDGMENT:

1. CONSIDERS PERSONAL GUILT
2. ACCORDING TO TRUTH
3. INESCAPABLE IN ITS EFFECT
4. CONSIDERS GOD'S AVAILABLE GOODNESS.
5. FUTURE AS WELL AS Present
6. BASED UPON DIVINE JUSTICE
7. HAS Rewards/Regrets (7/8)

QUESTION: WHAT IS MEANT BY "THE JEW FIRST AND ALSO THE GREEK?" (2:9)

Jews' CLAIMS OF PRIVILEGE!
(17-20)

1. Name - 17a
2. document - 17c
3. Knowledge - 18a
4. Discernment - 18b
5. Special Knowledge - 18c
6. Leadership - 19a
7. Light-Giver - 19b
8. Educator - 20a
9. Maturity - 20b

11 For ¹there is no partiality with God.

Deut. 10:17

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

13 (for ¹not the hearers of the law are just in the sight of God, but the doers of the law will be justified;

[James 1:22, 25]

14 for when Gentiles, who do not have the law, by nature do the things contained in the law, these, although not having the law, are a law to themselves,

15 who show the ¹work of the law written in their hearts, their ¹conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

1 Cor. 5:1 • Acts 24:25

16 in the day when God will judge the secrets of men ¹by Jesus Christ, ¹according to my gospel.

Acts 10:42; 17:31 • 1 Tim. 1:11

17 *Indeed you are called a Jew, and ¹rest^T on the law, and make your boast in God,

Mic. 3:11 • rely

18 and ¹know His will, and ¹approve the things that are excellent, being instructed out of the law,

Deut. 4:8 • Phil. 1:10

19 and ¹are confident that you yourself are a guide to the blind, a light to those who are in darkness,

Matt. 15:14

20 an instructor of the foolish, a teacher of babes, ¹having the form of knowledge and truth in the law.

[2 Tim. 3:5]

8. IMPARTIAL IN ITS SCRUTINY

9. STANDARD IS THE GOSPEL.

MT 25³¹
LTM 1¹¹
2 TM 2⁹ 4¹¹ 8

15 45²⁵
Jn 8²³

How can there be sin without the law? (2:12)
Who are those without the law, and those under the law? (2:12)
How were the Gentiles a law unto themselves?
Were the Gentiles under Patriarchal law from Sinai to Christ?
Can people today be saved as the Gentiles of Romans 2:14,15?
How was the name of God blasphemed among the Gentiles?

What was the failure of the Jews regarding the law? (2:23)
How could the law have been of value to the Jews?

God's counterclaim of
Responsibility (21-24)

1. Practice - 21
2. Purity - 22a
3. Sanctity - 22b
4. Honor to God - 23
5. Conclusion - 24

INWARD / OUTWARD MARKS
OF RELIGIOUS PROFESSION
(25-29)

1. Outward - circumcision
(25-27)
2. Internal - circumcision
of the heart
(28, 29)

21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? Mal. 3:8

23 You who make your boast in the law, do you dishonor God through breaking the law?

24 For ^a"The name of God is blasphemed among the Gentiles because of you," as it is written. Is. 52:5; Ezek. 36:22 ✓

25 ^aFor circumcision is indeed profitable if you keep the law; JR 4⁴
9^{25, 26} but if you are a breaker of the law, your circumcision has become uncircumcision. [Gal. 5:3] ✓

26 Therefore, ^aif an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? [Acts 10:34]

27 And will not the physically uncircumcised, if he fulfills the law, ^ajudge you who, even with your ^Twritten code and circumcision, are a transgressor of the law? Matt. 12:41 • Lit. letter

28 For ^ahe is not a Jew who is one outwardly, nor is that circumcision which is outward in the flesh; cf 9^{6, 7}
[Gal. 6:15] ✓

29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter; whose ^Tpraise is not from men but from God. Ea 2¹¹⁻¹³
1 Pt 3⁴
A play on words—Jew is literally praise.

Conclusion: Our problem is not too much world
too much temptation
too much sin
too much evil —
but not enough Christianity!

ROMANS 2

SYNOPSIS: In this chapter Paul says that the Jew was without excuse and stood self-condemned. He also writes about the nature of God's judgment; possible erroneous Jewish conceptions of God's judgment. The actual condition of the Jew is given, along with a description of God's final judgment. Paul writes about the hypocritical attitude and conduct of the Jew along with some words about the Law and circumcision.

QUESTIONS FOR CLASS DISCUSSION:

1. To whom is Paul speaking in chapter 2?
2. In what way does chapter two resemble chapter one?
3. What is the significance of the word "wherefore" of verse 1?
4. How is the "judging" used in verse 1?
5. What is the meaning of Paul's statement in verse 1?
6. What is the nature of God's judgment?
7. Could the Jews escape God's judgment just because they were Jews?
8. What is the nature of the Jew as described in the first few verses?
9. Who will be the recipients of eternal life?
10. According to chapter two, how many things can you ascribe to the judgment? Give a summary on the judgment.
11. Name eleven things that show the Jew had a very high opinion of himself.
12. Name some attributes of God as found in chapter two.
13. List some lessons you have gained from chapter two.

CHAPTER TWO

1. To whom is Paul speaking in Chapter Two? Cf. Romans 2:17.
2. In what way does chapter two resemble chapter one? Both are dealing with the sins of both groups.
3. What is the significance of the word "wherefore" of verse 1?

The Gentiles had available to them knowledge of God. They refused to have God in their knowledge. Those who sin are without excuse. Wherefore, the Jews were without excuse because they failed to be governed by the knowledge available to them.

4. How is the "judging" used here in verse 1?

It means to to condemn, to pass sentence upon. It is not pointing out error in one's life and thinking. If judging is not proper then Paul is wrong in judging Gentiles. Cf. Matthew 7:16 John 7:24.

5. What is the meaning of Paul's statement in verse 1?

The Gentiles sinned; you condemn the gentiles for such; but you practice the same thing. In so doing you condemn yourselves, and thereby, leave yourself without excuse.

The Jews condemned the Gentiles. This implied their ability to recognize sin. They practiced the very things. If they could recognize sin in the Gentiles they had no excuse for themselves. In condemning them, they condemned themselves.

6. What is the nature of God's judgment?

It is according to truth. All facts and circumstances used and no favoritism used.

7. Could the Jews escape God's judgment just because they were Jews?

No. If God's judgment is against ALL evil, then how could they possibly think uou'd escape?

8. What is the nature of the Jew as described in the first few verses?

They failed to understand and appreciate the goodness of God and God's goodness. They were hardened and impentitent; and treasured up for themselves wrath.

9. Who will be the recipients of eternal life? Cf. Romans 2:7.
10. According to chapter two, how many things can you ascribe to the judgment? Give a summary of the judgment.
 - (1) It is according to truth;
 - (2) God's condemnation will be upon all who have practiced sin;
 - (3) No one shall escape it;

- (4) It will be upon all the hardened;
- (5) It will be upon all those of impenitent heart, who failed to repent when opportunity was given;
- (6) It is called the day of wrath and revelation of the righteous judgment of God;
- (7) It will be righteous and just;
- (8) To everyman according to his works;
- (9) To some, eternal life, to others wrath and indignation;
- (10) It is without respect of person;
- (11) It is according to that under which he lived;
- (12) God shall judge the secrets of men;
- (13) It is through Jesus Christ;
- (14) The fact there will be a judgment according to the gospel preached by Paul.

11. Name eleven things that show that the Jew had a very high opinion of himself.

- (1) They bore the name Jew;
- (2) Rested upon the law;
- (3) Glorified in God;
- (4) Knew God's will;
- (5) He approved the things that were excellent;
- (6) He was instructed out of the Law;
- (7) He was a guide to the blind;
- (8) Was light to those in darkness
- (9) Regarded as a corrector of the foolish;
- (10) Teacher of babes;
- (11) He had in the law the form of knowledge and truth which God intended to give his people.

12. Name some attributes of God from this chapter.

Good; forbearing; longsuffering; merciful.

13. SOME LESSONS LEARNED:

- (1) No man is exempt from blame, who knows enough truth to pass righteous sentence on others.
- (2) Condemning others cannot save us.
- (3) Man's judgment may err, God's cannot. If God decides any matter, rule, right, character, He does it according to truth, and truth is eternal and unvarying.
- (4) Any view of religious doctrine which makes us careless about fleeing from sin and wrath and laying hold on Christ is false.
- (5) When we clearly know the truth and yet persist in sin we do despite against God's nature, and specially against His goodness.
- (6) The friends of virtue need not fear that their judgment will be passed over by their God, nor that he will be unmindful of their work of faith or their labor of love.
- (7) He who would be saved, must resist temptation, hold on his way and persevere.
- (8) Much that is highly esteemed among men is an abomination in the sight of God.
- (9) If Jew or Gentile, Pagan or Christian be finally rejected, it will be for their sins, and not because they were born in one age or country, and not in another.

- (10) Yet marvellous is the grace, which offers salvation to all, even to the vilest of our race, who will turn to God.
- (11) Privileges are accompanied with corresponding obligations.
- (12) The quest, "Is my evidence of acceptance with God under the gospel at all better than that of this Jew under the law?"
- (13) It will not save men's souls from the snares of the devil to preach by hints, allusions and indirect attacks on error and wickedness.
- (14) Substitute "Christian" and baptism in verses 28,29.

STUDY OUTLINE

TO BE STUDIED: December 14

DIVISION: Textual

COURSE: The Book of Romans

COURSE NUMBER: Bible 121

WHEN OFFERED: Winter Quarter,
1969, Sunday Morning

Lesson Two

THE UNIVERSAL NEED OF SALVATION

Lesson Aims: Primary Lesson Aim: To learn from the tragic example of the Jews God's displeasure with "superficial" religion.
Secondary Lesson Aims: (1) To be convicted of the necessity of obedience to God's will. (2) To appreciate the impartiality of God's judgment. (3) To be shocked again with the realization that all are in need of God's salvation.

I. THE JEWS ARE UNDER DIVINE CONDEMNATION. 2:1-5.

- A. They are sinners. 2:1.
- B. They despised the goodness of God. 2:2-4.
- C. They hardened their hearts and refused to repent. 2:5.

II. THE JEWS WILL BE JUDGED FOR THEIR SINS. 2:6-16.

- A. They will be judged impartially. 2:11.
- B. They will be judged by their deeds. 2:6-11.
- C. They will be judged on the basis of obedience rather than race. 2:12-16.

III. THE JEWS CANNOT RELY ON PRIDE OF RACE. 2:17-24.

- A. They boasted of their own righteousness. 2:17-21.
 - 1. Their race -- "Thou are called a Jew" -- 2:17.
 - 2. Their possession of the law -- "And retest in the law" -- 2:17.
 - 3. Their alleged superiority to all others.
- B. They did not obey God's law -- 2:22-24.
 - 1. They did not practice what they preached. 2:21,22.
 - 2. They dishonored God by breaking His law. 2:23.
 - 3. They caused Gentiles to blaspheme God. 2:24.

IV. THE JEWS CANNOT RELY ON CIRCUMCISION. 2:25-29.

- A. In spite of circumcision, they failed to keep God's law. 2:25-27.
 - 1. They broke God's law. 2:25-27.
 - 2. Circumcision profitable only if law is obeyed.
 - 3. Obedience greater than circumcision. Gal. 5:6; I Cor. 7:19.
- B. They emphasized the outward rite rather than the inward spirit. 2:28,29.
 - 1. Being a physical Jew of no advantage. 2:28,29.
 - 2. Being physically circumcised of no advantage. 2:28,29.

V. JEWISH OBJECTIONS CONSIDERED. 3:1-8.

- A. "What advantage hath the Jews?" 3:1.
- B. "What profit is there of circumcision?" 3:1-4.

4. The conclusion to be reached by Paul's quotations from the Old Testament and other statements in 3:9-18 is that (Jews had no need of salvation, Jews needed salvation, all races needed salvation).
5. The truth Paul sought to emphasize in view of the fact of universal sin and guilt is that (law can save, law cannot save, neither).

Matching, Identifying, and Locating (Write the number of the correct statement in the blank before each reference)

- | | |
|---------------------------------------|-----------------|
| 1. "Thou condemnest thyself." | _____ Rom. 3:20 |
| 2. "Sinned without law, perish..." | _____ Rom. 2:12 |
| 3. "By work of law, not justified..." | _____ Rom. 2:1 |
| 4. "Goodness of God leadeth thee" | _____ Rom. 2:29 |
| 5. "A Jew inwardly..." | _____ Rom. 2:4 |

Answer in a Few Words

1. According to vs. 2,6, and 11 of Rom. 2, what are three principles, or standards of judgment God will use? _____
2. Name at least three areas, or duties, the Jews felt they had well served in connection with the law. _____
3. Name three sins the Jews had preached against, but were guilty of themselves. _____
4. In what sense is "there none righteous"? _____
5. What is the function of law? _____

Questions for Class Discussion

1. Discuss briefly what repentance is, what motivates it, and results of it.
2. What is the "law" of 2:12.
3. What does the word "Jew" mean? What about the Jewish estimation of Gentiles?
4. Discuss briefly, the consequences of a Christian failing to practice what he preaches.
5. Why is the idea of "doing evil that good might come" discussed by Paul? Can you name some examples of this theory from personal knowledge?

Let Us Mark Our Bibles

1. Rom. 2:1-3 -- Jews without excuse for judging.
2. Rom. 2:12-14 -- Basis of determining sin in Jew and Gentile.
3. Rom. 2:28,29 -- The true Jew.
4. Rom. 3:10-12 -- None righteous.
5. Rom. 3:20 -- Not justified by law.

- (4) How knowledge has been revealed, v. 20.
God is to be understood by his works.

Conclusion--God made us and all that is about us. Therefore has claim upon us as creatures.

God never intended that the riddle of the universe, Where? Why? Whence? be understood by nature's revelation. This comes through scripture and Jesus Christ the light of the world.

For this Geology will not suffice. It is the Gospel alone that satisfies.

Nature Says:

1. God's
2. God is Power
3. God is Perfect
4. God is seen by force.

Scripture Says:

1. God is a Person
2. God is Love
3. God is Righteous
4. God is had by faith.

The inevitable consequence of unbelief--v. 21-23. Knowledge not only creates responsibility, it constitutes responsibility.

1. The degradation of religion--v. 21. Man was first a monotheist then developed into a polytheist. Law of reversion to type.
2. The corruption of intelligence--v. 22. Adam able to give all animals their biological names, was co-worker with God.
3. The debasing of deity--v. 23. Pharaoh of Egypt.
Apollo of Greece. Eagle of Romans, Bull of India,
Serpent of Assyria.

The Divine Forsaking of man, v. 24-32.

God gave them up to

1. Idolatry--(wrong loving)
2. Sensuality--(wrong living)
3. Depravity--(wrong thinking)
2. Jews Condemned with the law--2:1-29
 - a. God judges according to truth--2:1-5
 - b. God judges according to deeds--2:6-10
 - c. God judges without respect of Persons--2:11-15
 - d. God judges according to Paul's Gospel--2:16
 - e. God judges according to light--2:17-25
 - f. God judges according to the heart--2:26-29

Ten Principles Concerning This Judgment

1. It considers personal guilt--v. 1. This is a plain reference to the Jew who trusted in his fleshly tie and religious tradition; and, therefore, set all others at naught.
2. Its estimate is always according to truth--v. 2. Judgment demands a standard. Whose will it be Man's (v. 1) or God's (v. 2)? Standard is revealed truth. Disregard it and will be judged by it.

3. It is inescapable in its effect--v. 3. What you give you get. This judgment from God both future and present. Both natural and spiritual. Both judicial and penal.

Judgment put on an individual basis--"D Man"

BUT scripture not only levels an indictment and levys a responsibility, it offers a remedy. "The just shall live by faith."

4. It considers God's available goodness--v. 4.
Verse 3 speaks of "Judgment--Penalty. Goodness--(Mercy) Remedy. Goodness is preventive for His judgment. God is drawing not driving. Cross not Club. Greatest sin is not Righteousness violated but Mercy despised.
Need to span time and view eternity. What we are here we will be there.--"He that hath the Son hath life".

5. It is Future as well as Present--v. 5.
Dealing with the eternity of Judgment. Although Sin is not mentioned it most necessarily is included. In order that reason for judgment be more than theological it is excluded.
Wrath of God not vindicative nor arbitrary, it is the result of how "the revelation of the righteous judgment of God." It is the effect of efforts to hold a world in order. It is God's supreme effort to be God.

Man must bear the consequence of His mis-spent life because he failed to repent which would have transferred the responsibility of his sin to Christ. The responsibility for our sins is ours until they become Christ's.

He bore our sins that we might not bear their judgment. If a man despises the riches of God's goodness, he is amassing in the treasury of his soul the riches of wrath.

6. It is based upon divine justice--v. 6. This is considering a just judgment not the divine provisions for eternal life. The basis upon which God is going to make an adequate and proper judgment. Notice difference between "to" and "for". Conduct if but the expression of character.

7. It has rewards and regrets--v. 7-8.

If Jew has priority in privilege also in responsibility.

Regrets		Rewards	
Indignation			
Wrath	Contentious	Glory	
Tribulation	Do not obey	Honor	Patient
Anguish	Worketh evil	Incorruption	well-doing
			worketh
			good

8. It is impartial in its Scrutiny--v. 11. Question not "Who are you?" but "What have you done with your life?"

10. Its standard is in the Gospel--v. 16. It is not now the sin question but the Son question. A new life founded upon a new Lord--Jesus Christ.

Very few people interested in theological or moral precepts, as such. These through the years have collected the parasites and barnacles of religious hypocrisy and ritualism. On other hand, everybody interested in a personal example and demonstration of Christian living.

We strike at very taproot of this problem with a consideration of Christianity as the possession of a life and the creation of an organism. (An individual that carries out the function of life by organs separately distinct but mutually dependent.)

We speak to much of it as an organization

Flower--Plant life

Cow--Animal life

Eagle--Bird life

Man--Human life

Christian--Spiritual life

But we have mechanized, ritualized, secularized and materialized Christianity to the point that the average man wants none of it. He sees no sense to it--No meaning in it--No difference from what he already has--This is what 2:17-29 strikes out at in the case of the hypocritical, ritualistic, prideful, boastful, self-righteous Jew.

✓1. The Jew's Claims of Privilege--v. 17-20.

1. The claim of a name--v. 17a
Nationalistic and racial--personal qualifications not passed through the blood--Not hereditary--Ezek. 18:20.
2. The claim of a document--v. 17c--Assumed Jehovah His alone--Today we are boasting of our God and denying the knowledge of Him to over 2 billion souls.
3. The claim of Knowledge--v. 18a
Greater Condemnation--Knew, not simply facts, but His will.
4. The claim of Discernment--v. 18b
The ability to distinguish between shades of right and wrong.
5. The claim of special knowledge--v. 18c
Knew his catesism with great detail. But high standard of instructions calls for high standard of life.
6. The claim of Leadership--v. 19a
Professed to show the way. But not enough to point, must lead. Jesus "Follow me"--"go" and "I will be with you, alway".
7. The claim of a Light-Giver--v. 19b
True to a degree--Gave us the Prophets, the Psalms, Christ All of N. T. but two books w~~r~~itten by Jews. But possessing that light, he did not reflect it to others.
8. The claim of educater, v. 20a
The message is measured by the messenger. He teaches equally by example as by exhortation.

9. The claim of Maturity--v. 20b
Form--el. 11 Tim. 3:14-17. - 2 Tim. 3:5--We hold Christianity as a form too long--to repeat it, to visualize it and to sing it. Needs to become a force to transform ourselves and our materialistic civilization.

II. God's Counter-Claims of Responsibility--v. 21-24.

1. The Counterclaim of Practice--v. 21
Teaching always increases the responsibility of the teacher.
2. The Counterclaim of Purity--v. 22a--(Adultery)
Greatest Evidence of a true gospel is a pure life preceeding from it. Greatest vindication for truth of our faith is purity of our life.
3. The Counterclaim of Sanctity--v. 22b
Although abhors Idols, he would profit from gold and silver in idol-s temple.
4. The Counterclaim of Honor (To God)--v. 23
By being legal in letter but illegal in life, Jew was bringing dishonor to God. God is honored by a holy life and dishonored by the opposite. God is best honored by the life rather than by the lip.
5. Summary and Conclusion--v. 24
Failing in practice, purity, sanctity and honor, the Jew caused God's name to be blasphemed. In the lives of God's professed people, there is at stake the honor and character of God.
His boasting of God was in effect a blasphemy upon God.

III. Outward and Inward Marks of our Religious Profession--v. 25-29

- A. Outward (Circumcision in Context)--v. 25-27
 1. Jew claimed it as a mark of religious superiority--But was nullified by bad life.
 2. It is not keeping the letter of the law that pleases God. It is keeping the spirit of the law. He could not be God and require more. He would not be God and require less.
- B. Internal(Circumcision of Heart)--v. 28-29
 1. Outward profession, dress or ceremonialism is not the final test of religious reality.
 2. It is not by natural birth but by spiritual birth that Christian reality comes. It is not by outward religion but inward redemption. Big question is--Has God moved into your heart?

✓✓✓ Conclusion--Our problem is not too much world, too much temptation, too much sin and too much evil, but not enough Christianity.

By Christianity we mean an inner spiritual experience of birth of growth, and of competence to meet the grave spiritual and moral life problems that face us on the outside.

- C. With or Without the Law, All are Condemned
 1. Objections anticipated and answered. 3:1-8

at a glance -

1. Disposes of four Jewish objections and answers (1-3-5-9)
2. Discusses God's plan for man's Righteousness
3. Discusses Christ as the Propitiatory sacrifice
4. Conclusion to above thoughts.

verse 3 -

man's unbelief cannot make God untrue to His promises. The contrast magnifies God's faithfulness. (4)

verse 4

Then there would be no judgment for the Jew or Gentile. Sin would become a virtue in man.

verse 8

The Jew would be joining in with the Gentiles in blaspheming - "Let us do evil that good may come."

(1) Is there any advantage in being a Jew? (1)

(2) Will Jewish unfaithfulness cause God to fail to keep His promise? (3)

(3) Could God be just in punishing that which occasions evidence of His goodness? (5)

(4) Are Jews better than Gentiles? (9)

(WITH, OR WITHOUT LAW, ALL ARE CONDEMNED)

I. Objections Anticipated and answered, 1-8

People of God

Word of God

Faithfulness of God

Truthfulness of God

Righteousness of God

Judgment of God

Glory of God

3 What advantage then has the Jew, or what is the profit of circumcision?

2 Much in every way! Chiefly because to them were committed the oracles of God.

3 For what if "some did not believe? "Will their unbelief make the faithfulness of God without effect?"

Heb. 4:2 • [2 Tim. 2:13]

4 Certainly not! Indeed, let God be true but every man a liar. As it is written:

Found true

"That You may be justified in Your words,
And may overcome when You are judged."

Ps. 51:4

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath?

"(I speak as a man.)"

Gal. 3:15

6 Certainly not! For then how will God judge the world?

7 For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?

8 And why not say, "Let us do evil that good may come"—as we are slanderously reported and as some affirm that we say. Their condemnation is just.

Lit. judgment

9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that "they are all under sin."

Gal. 3:22

"all" - humanity (EXTENT)

"under" - conquest of (DOMINION)

"sin" - first time used in Romans (character)

II. Universal Corruption of man (9-18)

1. State of sin in character (9-12)
2. Practice of sin in words (13, 14)
3. Practice of sin in deeds (15-17)
4. Source of all sin - irreverence (18)

The Depth and Breadth of sinfulness.

not "for"

- Universal Condemnation -
1. fails the standard, 10
 2. intellectually confused, 11a
 3. Spiritually blinded, 11b

The Anatomy of Evil

"spiritual halitosis"

10 As it is written:

^R"There is none righteous, no, (By God's standard) not one; Ps. 14:1-3; 53:1-3; Eccl. 7:20

11 There is none who understands; (need faith, not facts to understand)

There is none who seeks (after) God. (God not hid - man just lost!)

12 They have all gone out of the way;

They have together become unprofitable;

There is none who does good, no, not one."

13 "Their^R throat is an open ^ttomb; (vulgarity) - grave containing unsealed death - vile; vicious

With their tongues they have practiced deceit"; (hypocrisy) - deceit; lies

^R"The poison of asps is under their lips"; Ps. 5:9 - grave - Ps. 140:3 (slander) - fatal and w/o remedy

14 "Whose^R mouth is full of cursing and bitterness." Ps. 10:7 (Profanity) - blasphemous

15 "Their^R feet are swift to shed blood; Prov. 1:16; Is. 59:7, 8 (crime) - to place where blood is shed

16 Destruction and misery are in their ways; (failure)

17 And the way of peace they have not known." (strife) - no peace

18 "There^R is no fear of God before their eyes." Ps. 36:1 (Source of all!) - no reverence

19 Now we know that whatever the law says, it says to those who are under the law, that ^Revery mouth may be stopped, and all the world may become ^tguilty before God. Job 5:16 - accountable

20 Therefore ^Rby the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. [Gal. 2:16]

To The Jew, 19, 20

negative
Shows what man is not -
Positive
Gives man a knowledge of sin -

v. 19
condemnation

v. 20a
no justification

v. 20b
Knowledge of sin

} The law

III. DOCTRINE OF JUSTIFICATION 3:21-5:21

1. EXPLAINED, 3:21-26
 - (1) w/o Law, 21
 - (2) Through faith, 22-23
 - (3) By sacrifice, 24-25
 - (4) Justified, 26

2. FRUITS OF, 3:27-31
 - (1) EXCLUDES MERIT, 27-28
 - (2) Unity / Faith, 29-30
 - (3) ESTABLISHES LAW, 31

Object of justification -

- To justify the guilty and remit their sins (25)
- To demonstrate God's righteousness (26)

Grounds of justification -

- God's Grace, 24
- Man's faith, 25

Results of justification

- Boasting excluded (27, 28)
- God is in True character (29, 30)
- Law established (31)

Righteousness - (21-26)

1. Manifested, 21a
2. Witnessed, 21b
3. Obtained, 22
4. Needed, 23
5. Provided, 24
6. Declared, 25
7. Satisfied, 26

- 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law ^{and the Prophets}, 1 Pet. 1:10
- 22 even the righteousness of God which is through faith in Jesus Christ to all ^{and on all} who believe. For ^{there is no difference};
- 23 for ^{all have sinned} and fall short of the glory of God, Gal. 3:22
- 24 being justified freely ^{by His} grace through the redemption that is in Christ Jesus, [Eph. 2:8]
- 25 whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over ^{the sins that were previously committed}, mercy seat - Acts 14:16; 17:30
- 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.
- 27 ^{Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.} [1 Cor. 1:29]
- 28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.
- 29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,
- 30 since ^{there is one God who will justify the circumcised by faith and the uncircumcised through faith.} [Gal. 3:8, 20]
- 31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

By the gospel

chap 4

FAST Need

The Cross

Retroactive } Hb 9:15
Prospective }

GOD HAS NO STEP-CHILDREN

same way for both

NOT THROUGH my acts in keeping it, but in Christ's acts of fulfilling it. Rm 10:4 - "Came not to destroy; but to fulfill"; "IT IS FINISHED"

Justified by faith APART FROM WORKS OF LAW

1. No advantage of Race (29)
2. Faith demanded above all (30)
3. Law established through faith (31)

Conclusion:

Justification is possible based upon faith not based on "works of law" for Jew and Gentile actually establishes law.

Justification - Part of the Process

- Repentance - change of mind - new mind about God
- Conversion - change of life - new life from God
- Regeneration - change of nature - new heart from God
- Justification - change of state - new standing before God
- Adoption - change of family - new relation toward God
- Sanctification - change of service - new condition with God

ROMANS 3

1. In what way(s) did the Jew have the advantage over the Gentile?
2. What significant lesson can we learn from this? *If having the OT was their greatest advantage, and if every blessing has an attendant obligation, then how great must be our obligation since we have the NT.*
3. In what way did the Jew have no advantage over the Gentile?
4. Who are the unfaithful ones in verse 3?
5. What is the meaning of the Old Testament quotation of verse 4?
6. In what way does man's wickedness show the justice of God? *verse 5*
7. Why might some say, "Let us do evil that good may come?"
8. What is justification by faith opposed to? *verses 27, 28*
9. What does the blood of Christ have to do with man's salvation? *verse 25*
10. Why is boasting excluded? *verse 27*
11. Explain the meaning of "None is righteous, no, not one." *verse 10*
There is no one totally perfect
12. Define "propitiation." *To appease; To make reconciliation. It is never used of any act whereby man brings God into a favorable attitude. It is God who is propitiated by the vindication of His righteous character.*
13. Define "justify." *To pronounce righteous; the establishment of a person as just by special acquittal from guilt; The declaration that a person, or thing, is righteous.*
14. Does the righteousness of God in verse 21 refer only to God's righteousness, or does it include man's righteousness as well?
15. Why did Paul use Old Testament quotations in verses 10-18?
They (Jews) had the Law.

CHAPTER THREE--AT A GLANCE

In this chapter, Paul--

I. Disposes of four Jewish objection questions--

1. Is there any advantage in being a Jew?
2. Will Jewish unfaithfulness cause God to fail to keep His promise?
3. Could God be just in punishing that which occasions evidence of His goodness?
4. Are Jews any better than Gentiles?

II. Discusses God's Plan for Man's Righteousness: that it--

1. Has now been manifested;
2. Is "apart from law";
3. Was "witnessed by the law";
4. Was "witnessed by the ...prophets";
5. Involves "faith in Jesus Christ";
6. Is for "all them that believe";
7. Is free;
8. Is by God's grace;
9. Involves the righteousness made possible through the redemption that is in Christ Jesus.

III. Discusses the Christ, involved in this plan, as the propitiatory sacrifice--

1. To this end God set him forth;
2. He is our propitiation "through faith";
3. He is our propitiation by means of "his blood";
4. He establishes God's righteousness in "passing over the sins done aforetime";
5. He establishes that "God is just, and the justifier of him that hath faith in Jesus";
6. He excludes "glorying" on the part of those who accept His sacrifice.

IV. Sets forth a wonderful conclusion--

1. Conclusion of the argument begun in 1:16;
2. Justification is possible;
3. Justification is based upon "faith";
4. Justification is not based upon "works of law";
5. God's plan is for both Jew and Gentile;
6. God's plan actually establishes law.

a. With or without the Law, all are condemned
1. Objections anticipated and answered 3:1-8

-9-

- a. Question: What advantage hath the Jew? v. 1
Answer: Jew has the advantage in every respect, but pre-eminently in being entrusted with the scriptures, v. 2
 - b. Question: Has the unfaithfulness of the Jews annulled God's purpose? v. 3
Answer: Man's unbelief can not make God untrue to His promises. The contrast magnifies God's faithfulness. v. 4
 - c. Question: Then is not the Jew's unrighteousness become a virtue, in that it exhibits God's righteousness? And is not God wrong in punishing the Jew for acts that establish His righteousness? v. 5
Answer: Then there would not be any judgment for Jew or Gentile, and sin would become a virtue in man and the chief glory towards God. And the Jew would be joining in with the Gentiles in blaspheming by saying, "Let us do evil that good may come." v. 6-8
2. The Universal Corruption of Man. 3:9-18
 - a. The state of sin in character. 3:9-12
 - b. The practice of sin in words. 3:13-14
 - (1) Vulgarities--13a
 - (2) Hypocrisy--13b
 - (3) Slander--13c
 - (4) Profanity--14
 - c. The practice of sin in deeds. 3:15-17
 - (1) Crime--15
 - (2) Failure--16
 - (3) Strife--17
 - d. The sinful source of the whole--Irreverence. 3:18
 3. The above Old Testament quotations were made against the Jews in that they have the Law--3:19-20
 - (1) The law brings universal condemnation--v. 19
 - (2) The law cannot justify--v. 20a
 - (3) The law brings a knowledge of sin--v. 20b

The Doctrine of Justification--3:21-5:21

Justification Part of Process

1. Repentance--Change of mind. New mind about God.
2. Conversion--Change of life. New life from God.
3. Regeneration--Change of nature. New Heart from God.
4. Justification--Change of state. New standing before God.
5. Adoption--Change of family. New relation toward God.
6. Sanctification--Change of service. New condition with God.

I. Justification Explained. 3:21-26

A. The Nature of Justification. 3:21-26

1. Without Law v. 21
2. Through Faith v. 22-23
3. By the Sacrifice of Jesus v. 24-25
4. This Sacrifice justified God in Forgiveness of Past, Present and Future sins. v.26

B. The Fruits of Justification 3:27-31

1. It excludes the idea of merit--3:27-28
2. The unity of God proves the unity of the race and the unity of the means of salvation--Faith--3:29-30
3. This Grace establishes law--3:31

II. Justification Illustrated to be by Faith--4:1-25

Examples of Justification by faith

A. How are we Justified--v. 1-8

1. The Experience--v. 1-3
 - a. Not works--v. 1-2
 - b. By faith--v. 3
2. The Explanation--v. 4-8
 - a. Works recognize a debt--v. 4
 - b. Faith recognizes a favor--v. 5-8

B. Who are Justified--v. 9-16

1. Not Dependent upon Rite--v. 9-12
2. Not Dependent on Law--v. 13-16

C. When are we Justified--v. 17-25

1. The Reckoning of Faith--v. 17
2. The Basis of Faith--v. 18
3. The Consideration of Faith--v. 19-20
4. The Persuasion of Faith--v. 21
5. The Effect of Faith--v. 22-24
6. The Justification of Faith--v. 25

3:1-31

Introduction

Gentile Paganism (1:18-32) and Judaism (2:1-20) have been proven inadequate. All men, regardless of their natural condition and their nature religion, have fallen under the indictment of sin.

1. What Advantage Then Hath The Jew? v. 1-8 (God's relationship to the person who has committed evil.)

1. The People of God--v. 1 Adam--Two lines. Abraham--two lines. Israel noted not for great cities or kings but for priests and prophets.
2. The Oracles of God--v. 2--Writers, custodians, and possessors of Sacred Scriptures. First glimpses of God's plan for the ages. The Channel through which that message might come into the world. Apply to us (briefly).

3. The Faithfulness of God--v. 3. One thing we can count on. God will regularly and perpetually keep his promises, standards, laws, and words. And will do this in spite of how unfaithful his followers are.
4. The Truthfulness of God--v. 4. His character never changes. His word never fails.
5. The Righteousness of God--v. 5. All the evil record of human sinfulness sets in bold relief the holy and unimpeachable character of God. Because He is righteous he is right. Even, or especially, in Judgment.
6. The Judgment of God--v. 6. The previous thought might suggest that God would throw away or modify some of His laws and refrain from judgment. Paul says: Not so! It cannot be if God is to be.
7. The Glory of God--v. 7-8. As you cannot have more peace by waging more war so you cannot have more glory by engaging in more sin.

II. What Then, Are We Better Than They? v. 9-26

WE--Jews

THEY--Gentiles

1. The Verdict Stated, v. 9. Notice 3 things.
 - (1) Character of the verdict--"Sin"--First time word occurs in Romans. "s-s-s-s-sin" (Laurin)
 - (2) Dominion of the Verdict--"under" Not merely sinners by name. Under the conquest of sin.
 - (3) Extent of the Verdict--"all"--It is as universal as man. As Human as Humanity.
2. Sin in Human Character, v. 10-12. Depth and Breadth of sinfulness of human character seen in word "None". (repeated 4 times, 1 in 10; 2 in 11; 1 in 12; also "no, not so much as one").
 - (1) None Righteous--viewed by the absolute and unvarying standard of divine righteousness. Dare a Jew seek refuge in a law that could but make his own unrighteousness apparent.
 - (2) None that understandeth. Talking of understanding God. Need Faith not Facts to understand God.
 - (3) None that seeth after God. "After" not "for"--Man incurably seeks for God. Fact is: God is not hid but man is lost.
 - (4) None that doeth good. Red Cross? Social work? In their sphere. If none are righteous before God on basis of human character, there is nothing good before God as the result of natural conduct.
3. Sin in Human Conduct, v. 13-18. The anatomy of evil.
 - (1) Throat--Grave containing unsealed death--vile, vicious.
 - (2) Tongue--Deceit--lies.
 - (3) Lips--Asp, fatal and without remedy.
 - (4) Mouth--Blasphemous
 - (5) Feet--Swift to carry to place where blood is shed.
 - (6) Mind--No peace.
 - (7) Eyes--No reverence.
4. The Law and Man's Unrighteousness, v. 19-20.
 - (1) Negative side of law--Impossible to be made righteous. Only shows what man is not.

- (2) Positive side of the law. Its office is to give man a knowledge of sin.
5. The Gospel and God's Righteousness, v. 21-26. Law measured man's unrighteousness, Gospel manifests God's righteousness. Hinge of the Gospel.
 - (1) Righteousness manifested--v. 21a Found apart from the law and is imparted by the Gospel.
 - (2) Righteousness witnessed--v. 21b. Bears the stamp of "The law and the prophets." ch. 4 will prove this statement.
 - (3) Righteousness obtained--v. 22. Key is seen in words "By Faith" Gift to be received and not reward to be achieved.
 - (4) Righteousness Needed--v. 23--The word "all" measures the vast need of humanity. It is the quantity of our need as well as the quality.
 - (5) Righteousness Provided--v. 24. Provided historically in Fact of the cross. Provided experimentally in Faith in the blood of the cross. Do we know both the fact and the faith.
 - (6) Righteousness declared--v. 25. Effect of cross was retroactive. Faith condition of their salvation and of ours. Theirs prospective, ours retrospective. Difference between prophecy and history.
 - (7) Righteousness Satisfied--v. 26. God is set forth in all His justness by the fact that he justifies the sinner through the redemption of the Redeemer.

Romans 3:27-31--Where is the Glorifying?

1. It is excluded! How? v. 27
 - (1) By Works? No! No Glorifying in Man's Record--ch. 1
 - (2) By Faith No Glorifying in Law--Condemnation
Law of faith?
2. Divine Conclusion--v. 28 Justified by faith apart / works of law.
This true for three reasons--
 - (1) No advantage of race--v. 29. God has no step-children.
 - (2) Faith demanded above all other claims--v. 30. Same way for both. "by" lit. "out of"--used of Gentiles in Gal. 3:8.
 - (3) Law established through faith--v. 31. Not through my acts in keeping it but in Christ's act of fulfilling it. Rom. 10:4; "Came Not to destroy but to fulfill" "It is finished"

Romans 4:1-25 What is Justification? Declaring the Guilty Guiltless.

MOODY

1. REPENTANCE--change of mind. New mind about God.
2. CONVERSION--change of life. New life from God.
3. REGENERATION--change of nature. New heart from God.
4. JUSTIFICATION--change of state. New standing before God.
5. ADOPTION--change of family. New relation toward God.
6. SANCTIFICATION--change of service. New condition with God.
7. GLORIFICATION--change of substance. New habitation of God.

TO BE STUDIED: December 21

STUDY OUTLINE

DIVISION: Textual

COURSE: The Book of Romans

COURSE NUMBER: Bible 121

WHEN OFFERED: Winter Quarter,
1969, Sunday Morning

Lesson Three

JUSTIFICATION BY GRACE AND FAITH

LESSON AIMS: Primary Lesson Aim: To understand how and by whom we are justified.
Secondary Lesson Aims: (1) To learn from the example of Abraham the great power of sincere faith. (2) To understand the harmony of law and faith (3) To learn the relationship of faith and works in salvation.

I. JUSTIFICATION IS BY FAITH IN CHRIST. 3:21-31.

- A. The nature of this justification. 3:21-24.
 - 1. It is revealed apart from the law. 3:21.
 - 2. It is witnessed by the law and the prophets. 3:21.
 - 3. It is based on faith in Christ. 3:22.
 - 4. It is offered to all. 3:22,23.
 - 5. It is by the free grace of God. 3:24.
- B. The ground of this justification. 3:24,25.
 - 1. God's grace. 3:24. "Justified freely by His grace."
 - 2. Man's faith. 3:25; Eph. 2:8-10. "...through faith in His blood."
- C. The object of this justification. 3:25,26.
 - 1. To justify the guilty and remit their sins.
 - 2. To demonstrate God's righteousness. 3:25,26.
- D. The results of this justification. 3:27-31.
 - 1. Boasting is excluded. 3:27,28.
 - 2. God presented in His true character. 3:29,30.
 - 3. The law established. 3:31.

II. JUSTIFICATION BY FAITH ILLUSTRATED BY ABRAHAM. 4:1-25.

- A. Abraham was justified by faith, not works. 4:1-8.
 - 1. Abraham justified by faith in God. 4:1-7.
 - 2. God reckons righteousness on the basis of faith. 4:4-8.
- B. Abraham was justified by faith, not circumcision. 4:9,10.
 - 1. Abraham reckoned righteous before circumcision. 4:9,10.
 - 2. The true purpose of circumcision. 4:11,12.
- C. Abraham was justified by faith, not the law. 4:13-25.
 - 1. God's promise conditioned on faith, not the law. 4:12-16.
 - 2. The nature of Abraham's faith. 4:17-22.
 - 3. Like Abraham, we are justified by faith. 4:23-25.

STUDENT'S WORKSHEET

SCRIPTURES TO READ:
Romans 3:21 - 4:25

MEMORY VERSES:
Romans 3:21-23

3. Explain Paul's statement "we established the law."
4. Discuss the alleged contradiction between James and Paul on the subject of justification by faith and works.
5. From 4:23-25, explain how it is that righteousness will be reckoned to us.

Let Us Mark Our Bibles

1. Rom. 3:21,22 -- Righteousness apart from law.
2. Rom. 3:23 -- All have sinned.
3. Rom. 3:30 -- Justify all by faith.
4. Rom. 4:1-3 -- Abraham justified by faith.
5. Rom. 4:23-25 -- Righteousness reckoned to us.

CONTENTS:

Abraham, illustration of the
principle of justification by faith (1-8)

Principle applies to Jew and Gentile (9-12)

God's intention of the Promise to be fulfilled
through faith -
not law (13-17)

Abraham's faith (18-21)

In all who believe
(22-25)

I. JUSTIFIED BY FAITH:

The Experience (1-3)
(NOT BY WORKS)

The Explanation (4-8)

If by works, simply paid
a debt, v. 4

If by faith, a matter
of a gift, v. 5

4 What then shall we say that
Abraham our father has
found according to the flesh?

2 For if Abraham was "justified
by works, he has something of
which to boast, but not before
God.

Rom. 3:20, 27

3 For what does the Scripture
say? "Abraham believed God,
and it was "accounted to him for
righteousness."

Gen. 15:6 - imputed

4 Now "to him who works, the
wages are not counted "as grace
but as debt.

Rom. 11:6 - according to

5 But to him who does not
work but believes on Him who
justifies the ungodly, his faith is
accounted for righteousness,

6 just as David also describes
the blessedness of the man to
whom God imputes righteous-
ness apart from works:

7 "Blessed" are those whose
lawless deeds are forgiven,
And whose sins are
covered;

Ps. 32:1, 2

8 Blessed is the man to whom
the LORD shall not impute
sin."

9 Does this blessedness then
come upon the circumcised only,
or upon the uncircumcised also?
For we say that faith was ac-
counted to Abraham for right-
eousness.

10 How then was it accounted?
While he was circumcised, or un-
circumcised? Not while circum-
cised, but while uncircumcised.

11 And "he received the sign of
circumcision, a seal of the righ-
teousness of the faith which he
had while still uncircumcised,
that "he might be the father of all
those who believe, though they
are uncircumcised, that righ-
teousness might be imputed to
them also,

Gen. 17:10 - Luke 19:9

12 and the father of circumci-
sion to those who not only are of
the circumcision, but who also
walk in the steps of the faith
which our father Abraham had
while still uncircumcised.

ABRAHAM JUSTIFIED BY FAITH, AND NOT BY --

1. WORKS (1-8)

2. CIRCUMCISION (9,10)

3. THE LAW (13-25)

Proved by the following -

1. Had not whereof to glory

2. Scripture so teach

3. Works of law rule out
grace

4. The teaching of David.

v. 5

Faith is not righteousness; faith
brings righteousness.

Righteousness is the ground of
our justification - faith is
the means.

II. who are justified?

1. Not dependent upon rite
(9-12)

2. Not dependent upon the
law (13-17)

13 For the promise that he would be the ^aheir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

Gen. 17:4-6; 22:17

14 For ^aif those who are of the law are heirs, faith is made void and the promise made of no effect,

Gal. 3:18

15 because ^athe law brings about wrath; for where there is no law there is no transgression. Rom. 3:20

16 Therefore it is of faith that it might be ^aaccording to grace, ^aso that the promise might be ^asure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, ^awho is the father of us all [Rom. 3:24] • [Gal. 3:22] • certain • Is. 51:2

17 (as it is written, ^a"I have made you a father of many nations") in the presence of Him whom he believed, even God, who gives life to the dead and calls those things which do not exist as though they did; Gen. 17:5
18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, ^a"So shall your descendants be."

Gen. 15:5

19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

21 and being fully convinced that what He had promised ^aHe was also able to perform. [Heb. 11:19]

22 And therefore ^a"it was accounted to him for righteousness."

Gen. 15:6

23 Now ^ait was not written for his sake alone that it was imputed to him,

Rom. 15:4

24 but also for us. It shall be imputed to us who believe ^ain Him who raised up Jesus our Lord from the dead,

Acts 2:24

25 ^awho was delivered up because of our offenses, and ^awas raised because of our justification.

Is. 53:4, 5 • [1 Cor. 15:17]

Promise is --

1. OF FAITH
2. According to Grace
3. FOR ALL who believe

ABRAHAM'S FAITH --

1. STEADFASTLY BELIEVED
2. OWN PHYSICAL CONDITION
3. SARAH'S CONDITION

Faith made the difference

4. LOOKED TO THE PROMISE
5. WAVERED NOT IN UNBELIEF
6. GREW STRONG THROUGH FAITH
7. GAVE GOD THE GLORY
8. WAS FULLY ASSURED GOD WAS ABLE

Goal and destiny of our faith

III. When Are We justified? (17-25)

his things about Abraham's faith -

1. Its reckoning (17)
(In a person, not a plan)
2. Its basis (18)
3. Its consideration (19, 20)
4. Its persuasion (21)
5. Its effect (22-24)
6. Its justification (25)

Faith brings righteousness

ROMANS 4

BRIEF OUTLINE: ABRAHAM JUSTIFIED BY FAITH, AND NOT BY:

1. Works (1-8)
2. Circumcision (9,10)
3. The Law (13-25)

QUESTIONS:

1. Why do you think Paul used Abraham as an example in verses 1-5?
2. What is the difference between a gift, and a wage? How does this apply to our salvation? *verses 4,5*
3. Which happened first in Abraham's life - circumcision, or his being credited righteous? Why does Paul bring this up?
4. What has Abraham's righteousness to do with the Christian?
5. What should the fact that the Jews were children of Abraham mean to them? *verse 12*
6. How does Paul show that righteousness did not come through the law of Moses?
7. How did Abraham believe "against all hope?" *verse 18*
8. What must we believe in order to be credited righteous? *verse 24*
- ✓ 9. What was the meaning of circumcision to Abraham? *verse 11*
10. What is the central thought, or message, of Romans 4?
11. Define: Account; impute - *To place to our credit*
Iniquity - *want of conformity to Law*
Forgiven - *put away; send away; to dismiss from one's mind, THOUGHTS OR attention*
12. In what way are Christians the children of Abraham?

NOTES FOR CHAPTER 4:

1. Salvation through obeying faith is in contrast to any system of human merit.
2. The purpose of the law had never been to bring man to righteousness, but rather to point up for man his need of righteousness.
3. Romans 4 shows the vital place faith has in God's plan of redemption. It calls us to a life of vital trust in God as we live today.

WORKS OF THE LAW ARE:

Meritorious (4:14)
Of the sinless (Gal 3:10)

HENCE ARE:

Without pardon (3:20)
Without Grace (4:4)
Without Christ (4:14)
Without faith (4:14)
Without Obedience of faith
(4:14)

RESULTING IN:

Occasion of Boasting (4:12)
Reward as of debt (4:4)

FAITH IN CHRIST IS:

Gratuitous (3:24)
As of the sinful (4:5)

HENCE IS:

Through Pardon (4:6-8)
By Grace (3:24)
Through Christ (3:24)
By Faith (3:28)
Through Obedience of Faith
(4:12)

RESULTING IN:

Exclusion of Boasting (3:27)
Reward as of Gift (Eph 2:8)

CHAPTER FOUR--AT A GLANCE

In this chapter, Paul--

- I. Cites Abraham as an illustration of the principle of justification based upon faith, verses 1-8.
 1. He raises an introductory question about the means of Abraham's justification.
 2. He then shows that Abraham was justified based upon faith--not upon law--as proved by the following:
 - (1) He had not whereof to glory;
 - (2) The scripture so teaches;
 - (3) Works of law rule out grace;
 - (4) David taught the same.
- II. Shows that this principle applies with equal force both to Jews and Gentiles, verses 9-12. He--
 1. Raises a question regarding the scope of the blessing referred to in David's statement;
 2. Makes reference to the basic fact under consideration--Abraham's faith;
 3. Discusses the time element involved in Abraham's faith--that it antedated circumcision;
 4. Shows the designed consequences of this fact.
- III. Emphasizes that from the first God intended that the Abrahamic promise be fulfilled through faith--not through law--verses 13-17. Paul--
 1. States this fact plainly;
 2. Shows that the idea of fulfillment by law would nullify the promise;
 3. Stresses the consequences of the law;
 4. Emphasizes that the promise is--
 - (1) Of faith,
 - (2) According to grace;
 - (3) For all who believe.

IV. Discusses Abraham's marvelous faith, verses 18-21.

1. In hope against hope he steadfastly believed that he would become a father of many nations;
2. Consideration of his own physical condition did not weaken his faith;
3. Consideration of Sarah's physical condition did not weaken his faith;
4. He--
 - (1) Looked to the promise;
 - (2) Wavered not through unbelief;
 - (3) Waxed strong through faith;
 - (4) Gave glory to God;
 - (5) Was fully assured that God was able to do what he had promised.

V. Shows that the statement regarding Abraham's faith applies to all who believe, verses 22-25. Paul--

1. States this fact plainly;
2. Refers to Jesus our Lord--that
 - (1) God raised Him from the dead;
 - (2) He "was delivered up for our trespasses";
 - (3) He "was raised for our justification."

Justification And Its -

1. Permanence (1-11)
2. Universality (12-21)

"THE BLESSINGS OF JUSTIFICATION"

EFFECTS OF JUSTIFICATION (1-11)
Purpose in life (3-5)
Prospect of salvation (6-11)

Col 1:20
not a reward
But a gift
an effect - not
an effort

Free admission
into -

Ripeness
maturity

saved from sin
(6-8)

(Past)

necessity - w/o strength
means - died
subject - ungodly

saved from wrath
(9)
(Present)

saved from falling
(10, 11)

(future)

5 Therefore, "having been justified by faith, "we have "peace with God through our Lord Jesus Christ, Is. 32:17 • [Eph. 2:14]

2 through whom also we have access by faith into this grace in which we stand, and "rejoice in hope of the glory of God. Heb. 3:6

3 And not only that, but we also glory in tribulations, "knowing that tribulation produces "perseverance; → James 1:3 • endurance

4 "and perseverance, character; and character, hope. [James 1:12]

5 "Now hope does not disappoint, "because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. Phil. 1:20 • 2 Cor. 1:22

6 For when we were still without strength, in due time "Christ died for the ungodly. [Rom. 4:25; 5:8]

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

★ 8 But "God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Is. 53:5; [John 3:16; 15:13]

9 Much more then, having now been justified "by His blood, we shall be saved "from wrath through Him. Eph. 2:13 • 1 Thess. 1:10

10 For "if when we were enemies "we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved "by His life. [Rom. 8:32] • 2 Cor. 5:18 • John 14:19

11 And not only that, but we also "rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. [Gal. 4:9]

NOT THROUGH --

ETHICAL EFFORTS

Religious righteousness
moral manners

Jn 14:6 Ep 2:18 Hb 4:14-16 7:25 10:19-25

Three-fold effect of tribulation --

1. Patience - 3
2. Approvedness - 4
3. Hope - 4, 5

first time mentioned in Romans

Justification - Result of Christ's death

For whom Died -

helpless - "w/o strength" - 6

ungodly - "ungodly" - 6

sinful - "yet sinners" - 8

enemies - "were enemies" - 10

Results of His Death -

Justified - 9

saved from wrath - 9

Reconciled - 10

To Rejoice - 11

CHRIST'S DEATH Cancelled EFFECTS
OF ADAM'S SIN (12-21)

What Adam did-

gave himself to sin
introduced sin into world (12,13)
introduced death into world (14-19)
sin abounded (20)
sin reigned unto death (21)

What Christ did-

gave himself for sin (15)
introduced justification (16,17)
introduced life (18,19)
grace did much more abound (20)
grace reigned unto life (21)

12 Therefore, just as ¹through one man sin entered the world, and ²death through sin, and thus death spread to all men, because all sinned— [1 Cor. 15:21] • Gen. 2:17
13 (For until the law sin was in the world, but ³sin is not imputed when there is no law. 1 John 3:4
14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.
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.
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.
17 For if by the one man's ⁴offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) ^{trespass}
18 Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through ⁵one Man's ⁶righteous act *the free gift came* to all men, resulting in justification of life. Is. 53:11, 12
19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.
20 Moreover the law entered that the offense might abound. But where sin abounded, grace ⁷abounded much more, 1 Tim. 1:14
21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

ROMANS 5

BRIEF OUTLINE: Justification, And Its--

1. Permanence (1-11)
2. Universality (12-21)

THEME OF THE CHAPTER: "The Blessings Of Justification"

QUESTIONS FOR DISCUSSION:

1. Jesus is the Door, or the "Access," into so many spiritual blessings. Name some of these spiritual blessings.
2. What are the results of justification as recorded in verse 2.
Peace Access Grace Joy
3. Why can the Christian rejoice in tribulations? Because of our knowledge of the circumstances; TRIBULATIONS will work out in our character that is known as steadfastness.
4. What is the relationship between perseverance and character?
while we are continuing steadfastly, there will arise the knowledge that we are pleasing God with our conduct.
5. What is the connection between character and hope?
associated with approvedness - and arising out of it, is "hope".
See other page. God is faithful to His promises.
6. How is the love of God shown in the death of Christ?
By the cross
7. To what do the words "much more" refer in verse 9? The thought of punishment is also removed, and through Him we are saved - not only from the guilt of sin - but also from the wrath of God.
8. What is the comparison and contrast between Adam and Christ?
The effects of Christ's death with the effects of Adam's sin
See other page - His death is even more than a remedy for sin.
9. Paul feels that sufficient evidence has been produced in previous chapters to warrant a simple statement of fact, "Man is justified by faith."
10. Tribulation works Perseverance and perseverance works character, and character works hope.
11. For whom did Christ die? helpless (6) ungodly (6) sinful (8)
His enemies (10)
12. Adam gave himself to sin, but Christ gave Himself for sin.
13. What is at least one erroneous doctrine taught by some groups from verse 18? The doctrine of original sin - TOTAL HEREDITARY Depravity

14. What are some scriptures which show contradiction to that doctrine? *Js 1:13-15*

Ez 18:18-20

Is 59:1,2

Js 4:8

15. What was the purpose of law? *cf. verse 20*

16. Define:

(1) Reconcile -

(2) Peace -

(3) Grace -

(4) Hope -

ROMANS 5

	<u>CONDEMNATION</u>	<u>JUSTIFICATION</u>
<u>SOURCE</u>	Adam	Christ
<u>EXTENT</u>	To Everyone	To All By Faith
<u>CAUSE</u>	Disobedience/Trespass	Obedience/Grace
<u>NATURE</u>	Judgment Deserved	Gift Undeserved
<u>MEASURE</u>	Abounded	Much More
<u>RESULT</u>	Sin/Death	Righteousness/Life

THE COMPARISON AND THE CONTRAST

Romans 5:15-19

<u>ADAM</u>	<u>CHRIST</u>
Brought the Trespass (15A)	Brought the free gift
By the trespass, the many died (15b)	Through the free gift "much more" Given (life eternal)
One sinned and brought the Judgment of Condemnation upon Himself (16)	Through the free gift of Christ justification was provided for the many who trespassed.
Death reigned through the trespass (17)	"Much more" was given through Christ's abundant grace.
Through one came the judgment to condemnation (18)	Through the free gift came justifi- cation for all men.
Through one act of disobedience the many were made sinner; conse- quences of sin (19)	Through the obedience of the one the many were made righteous; were freed from the penalty of death and given an opportunity for justi- fication.

6 What shall we say then?
"Shall we continue in sin
that grace may abound?" Rom. 3:8; 6:15

2 Certainly not! How shall we
who "died to sin live any longer
in it?" [Gal. 2:19]

3 Or do you not know that "as
many of us as were baptized into
Christ Jesus "were baptized into
His death?" [Gal. 3:27] • [1 Cor. 15:29]

4 Therefore we were "buried
with Him through baptism into
death, that "just as Christ was
raised from the dead by "the
glory of the Father, "even so we
also should walk in newness of
life. Col. 2:12 • 1 Cor. 6:14 • John 2:11 • [Gal. 6:15]

5 "For if we have been united
together in the likeness of His
death, certainly we also shall be
in the likeness of His resurrec-
tion, Phil. 3:10

6 knowing this, that our old
man was crucified with Him, that
"the body of sin might be done
away with, that we should no
longer be slaves of sin. Col. 2:11

7 For "he who has died has
been "freed from sin. 1 Pet. 4:1 • cleared

8 Now "if we died with Christ,
we believe that we shall also live
with Him, 2 Tim. 2:11

9 knowing that "Christ, having
been raised from the dead, dies
no more. Death no longer has
dominion over Him. Rev. 1:18

10 For the death that He died,
"He died to sin once for all; but
the life that He lives, "He lives to
God. Heb. 9:27 • Luke 20:38

11 Likewise you also, "reckon
yourselves to be dead indeed to
sin, but "alive to God in Christ
Jesus our Lord. consider • [Gal. 2:19]

12 "Therefore do not let sin reign
in your mortal body, that you
should obey it in its lusts. Ps. 19:13

13 And do not present your
"members as "instruments of un-
righteousness to sin, but present
yourselves to God as being alive
from the dead, and your mem-
bers as instruments of righteous-
ness to God. Col. 3:5 • Or weapons

14 For sin shall not have domin-
ion over you, for you are not
under law but under grace.

what are some of the
"lusts?"

(1 Jn 2:15-17)

→ There is a constant
influence of sin in our
lives. (cf. stealing, bribery,
embezzlement.)

We are not immune to sin.
We are to resist sin (12-14)
Use everything at our
command

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

16 Do you not know that ^ato whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death, or of obedience to righteousness?

2 Pet. 2:19

17 But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were ^tdelivered.

entrusted

18 And ^ahaving been set free from sin, you became slaves of righteousness.

John 8:32

19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members as slaves of righteousness ^tfor holiness.

unto sanctification

20 For when you were ^aslaves of sin, you were free in regard to righteousness.

John 8:34

21 What fruit did you have then in the things of which you are now ashamed? For ^athe end of those things is death.

Rom. 1:32

22 But now having been set free from sin, and having become slaves of God, you have your fruit ^tto holiness, and the end, everlasting life.

unto sanctification

23 For the wages of sin is death, but the ^tgift of God is eternal life in Christ Jesus our Lord.

free gift

All previous chapters - the great deliverance from the bondage of sin through faith in Christ Jesus.

Chapters 6 - 8 are the practical consequences of this deliverance.

BRIEF OUTLINE:

I. THE CHRISTIAN IS DEAD TO SIN (1-11)

1. Grace does not sanction sin and offers no encouragement to its practice (1,2)
2. We have been crucified with Christ, hence, the body of sin was destroyed (6) - Galatians 2:20
3. We have been buried with Christ (3,4) - Colossians 2:12
4. We have been raised to walk in newness of life (3,4)
5. Having died with Christ, we shall also live with Him (5-11)

II. BECAUSE OF ALL THIS, WE SHOULD NOT ALLOW SIN TO REIGN IN OUR BODIES. (12-14)

1. A negative exhortation:
 - (1) Let not sin reign in your body;
 - (2) Present not your members unto sin as instruments.
2. A positive exhortation;
 - (1) Present yourselves unto God, as alive from the dead;
 - (2) And your members as instruments of righteousness unto God.

III. BONDAGE (15,16)

1. Being under grace does not authorize sin;
2. We are servants to one of two people.

IV. DELIVERANCE FROM BONDAGE (17,18)

1. The spirit of acceptable obedience - "from the heart" This means:
 - (1) The intellect - understandingly;
 - (2) The emotions - affectionately (Matthew 22:37);
 - (3) The will - voluntarily
2. The pattern - that "form" (I Corinthians 15:1-4).

V. THE BLESSINGS OF DELIVERANCE (19-23)

1. A new state - "being free from sin" - its practice; guilt; tyranny; penalty.

2. A New Master - "Of righteousness - God"
 - (1) Moved by fear;
 - (2) Serving for hire;
 - (3) Serving from a grateful heart.
3. A Fruitful life - "fruit unto sanctification" - trees placed in garden for fruit-bearing, and not for ornaments.
4. A Happy Termination - "And the end, eternal life" - end without end!

IF MORE SIN MEANS MORE GRACE, WHY NOT CONTINUE IN SIN THAT GRACE MAY ABOUND?

1. We have died to sin. We are as dead to sin as a corpse is to its former life - 2b
2. We are in union with Christ and His death. Being "in" the Sinless One, we cannot continue in sin. Being in His death, we can no more live in sin than He could while He was dead. - 3
3. We have been resurrected to a new life. If we have been raised how can we think of walking in our former lusts? - 4,5
4. The very purpose of our crucifying the old man was that the body of sin might be done away with. If that were the purpose of our death, burial and resurrection, would we not be nullifying the purpose of our redemption if we continue to live after the desires of the flesh? - 6
5. It is a legal fact that there can be no claim brought against a man after his death. We are dead to sin. Would it not be ridiculous to allow sin to lay claim to our hearts and lives? - 7
6. If we were in Christ when He died, surely we would be in Him when He arose; hence, we must live "with Him" now or "like Him." - 8
7. Note the death of Christ to sin. He died "once;" He lives unto God. Imitate Him: die to sin; be alive and live unto God in Christ Jesus - verses 9-11.

ROMANS 6

Chapter 6 concerns two basic questions that the Jew might be asking following Paul's discussion of "justification." These two questions are found in verse 1, and in verse 15.

QUESTIONS FOR DISCUSSION:

1. To what does the word "then" of verse 1 refer?
2. The Jew would argue, "More SIN means more GRACE, so why not continue in sin that GRACE may abound?"
3. Give at least 6 reasons Paul lists for not continuing in sin according to verses 2 through 11.
We have died to sin (2)
We are in union with Christ and His death (3)
We are resurrected to a new life (4,5)
The Body of sin is done away with (6)
We are dead to sin (7)
We must live "with Him" or be "like Him" now (8)
(See back of sheet)
4. What is the significance of "being baptized into Christ's death?"
The death of the old man to sin.
5. Give at least 6 reasons Paul lists for living the new life in Christ.

(See back of sheet)

6. Show that baptism is immersion. (GS).
Rm 6⁴ Co 2¹² (Ac 8³⁸ Mt 3¹⁶)
7. Why does Paul warn Christians against sin in verses 12 and 13 if the Christian is dead to it? cf Pl 3:7-15.
It is possible to so sin as to lose our souls. 1CR 10¹² 2CR 11³ Ga 6⁹ 5^{1,4} RV 3¹⁶
Hb 6⁴⁻⁶ 1CR 9²⁷ II PT 1¹⁰
8. What is the main thought and subject of verses 1-14?
9. What does obedience "to that form of doctrine" mean in verse 17? Give other scriptures in relation to this verse.
cf 1CR 15¹⁻⁴
Rm 6¹⁷
10. Contrast the "service of sin" and the "service of righteousness" as to deeds done and as to rewards.
sin → death cf. Ga 6⁶⁻⁸ - Reap what we sow
God → eternal life

11. Does "under grace" nullify law? ^(No) Is the Christian under any Law? ^(Yes)
Give scriptures for your answers.

Rm 6¹⁴ Ga 5¹ 1CR 9^{20,21} Ga 6²
Jn 1¹⁷ Rm 8² Js 1²⁵

12. What does "obedience from the heart" mean?

Intellect - understanding what you did, and are doing - (facts - mind - remember)

emotions - affections (MT 22³⁷) - (Love; feeling)

will - voluntarily - (Do; actions)

13. Name at least 4 blessings of deliverance as found in verses 19-23.

New STATE (Being free from sin) - practice; guilt; tyranny; penalty

New Master (servants of God) - of righteousness

fruitful life (unto sanctification) - for fruit bearing

New Hope (end, eternal life) - end w/o end

14. What is the cost of sin? What other scripture found in our study of Romans can you give in this connection?

Death - Rm 6²³ 5¹⁷

VERSES 20-22 - CHOICE OF SEPARATION

v. 20 - Problem (if not in Christ, then slaves to sin)
(... death)

FREEDOM FROM SIN (6:1-14)

Sin Always brings bondage - mind, body, soul, will
Sin enslaves us to its problems and practices - John 8:34
Christ came to set us free!

VERSES 1-5 - SALVATION FROM SIN

v.1 - Reasoning (should we continue in sin?)
v.2 - Rejection (how can we continue in sin?)

v. 2 - Rejection (have crucified the flesh, affections & lust - Gal 5:24) & were

vs. 4, 5 - Rejoice (2) - self denial - Lk 9:23

vs. 4, 5 - Results (Buried in baptism; Raised w/ Him)

VERSES 6-11 - SEPARATION FROM SIN

V. 6 - Denial (old man crucified)

vs. 8,9 - Dominion (Christ)

vs. 8,9 - Dominion (Christ conquered death for us)
vs. 10,11 - Design

VS 10,11 - DESIGN

VERSES 12-14 - SANCTIFICATION FROM SIN

v. 12 - Denounced (don't allow sin to rule you)

v. 13 - Dedication (don't yield to sin)

v. 14 - Dominion (don't let sin control you)

POWER OF CHOICE (G:15-23)

Our destiny is dependent on our choice.

VERSES 15-19 - CHOICE OF SLAVERY

v. 15 - Choice (to sin, servants of sin; To abstain, sons of God)
v. 16 - Control (w/ sin)

v. 16 - control (we choose who controls our lives)
v. 17 - change (and find a new life)

v. 17 - change (new family of God)

V. 18 - CONSECRATION (Christ-controlled)

V. 19 - complete

TWO THOUGHTS:

1. Relation of Law to Sin
2. Inner Warfare, and The Obtainable Victory

I. The power of the Law to provoke & increase sin

II. The powerlessness of the Law to bring forth that which is good.

The FACT OF SIN

The OCCASION OF SIN

The Power of SIN

The Effect of SIN

The Deception of SIN

The Sinfulness of SIN
12, 13

7 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? rules

ILLUSTRATION
2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. 1 Cor. 7:39

3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. [Matt. 5:32]

APPLICATION
4 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another, even to Him who was raised from the dead, that we should bear fruit to God. Gal. 5:22

5 For when we were in the flesh, the passions of sins which were aroused by the law were at work in our members to bear fruit to death. Rom. 6:13 • James 1:15

6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. Rom. 2:29

7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." Ex. 20:17; Deut. 5:21

8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. Rom. 4:15 • 1 Cor. 15:56

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

10 And the commandment, which was to bring life, I found to bring death. Lev. 18:5

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

12 Therefore the law is holy, and the commandment holy and just and good. Ps. 19:8

Chapter Outline:

1. NOT UNDER LAW (1-6)
2. LAW AND SIN (7-13)
3. INABILITY OF THE FLESH (14-25)

Three Aspects of the Christian Life --

1. Union w/ Christ
2. Faithfulness
3. Service

The Law is Intended to -

- Reveal sin; (7-9)
- Condemn the sinner; (10)
- Constrain/conduct our life (11)

The weakness of the law

The nature of the law

The law could not be sinful when its purpose was to reveal/condemn sin, and to make men holy.

Sin, not the law,
is the source of
death.

verses 14-25

"I" 30x

"law" 20x

13 Has then what is good be-
come death to me? Certainly not!

But sin, that it might appear sin,
was producing death in me
through what is good, so that sin
through the commandment
might become exceedingly sinful.

14 For we know that the law is
spiritual, but I am carnal, ^{2 Kin. 17:17} "sold
under sin.

15 For what I am doing, I do not
understand. ^[Gal. 5:17] "For what I will to
do, that I do not practice; but
what I hate, that I do.

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

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

18 For I know that ^[Gen. 6:5; 8:21] "in me (that
is, in my flesh) nothing good
dwells; for to will is present with
me, but how to perform what is
good I do not find.

19 For the good that I will to do,
I do not do; but the evil I will not
to do, that I practice.

20 Now if I do what I will not to
do, it is no longer I who do it, but
sin that dwells in me.

21 I find then a law, that evil is
present with me, the one who
wills to do good.

22 For I ^{Ps. 1:2 • [2 Cor. 4:16]} "delight in the law of
God according to "the inward
man.

23 But ^[Gal. 5:17] "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.

24 O wretched man that I am!
Who will deliver me ^[1 Cor. 15:51, 52] "from this
body of death?

25 ^[1 Cor. 15:51, 52] "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.

Death
works
us

Makes
us
carnal

Makes us do
the things
we hate

Dwells in
us

overpowers
us

Takes control
of our
intentions

Counter
acts
good
intentions

Captivates
us

If man had kept the law, he would
have been spiritual. His carnal
condition was not the Law's fault,
but due to his failure to keep the
Law.

The main point is not that of
condemnation, but of power-
lessness.

Four laws mentioned -

The Law of God - 22

The Law of sin - 23

The Law of the mind - 23

The Law of the members - 23

First Confession (14-17)

Statement (14)

Proof (15,16)

Conclusion (17)

Second Confession (18-20)

Statement (18)

Proof (18-19)

Conclusion (20)

Third Confession (21-25)

Statement (21)

Proof (22,23)

Conclusion (24,25)

Leaves us wretched
Leaves us conscious of our condition/need
Makes us cry for deliverance

our only Hope!

1 Cor. 15:57

ROMANS 7
QUESTIONS

1. WHAT IS THE BASIC THEME OF ROMANS 7?

Freedom from the Law.

2. WHAT IS THE RELATIONSHIP OF ROMANS 7 WITH ROMANS 5 AND ROMANS 6?

Romans 5 - Free From Wrath

Romans 6 - Free From Sin

Romans 7 - Free from Law

3. WHAT FACT DOES PAUL ILLUSTRATE WITH HIS "HUSBAND/WIFE/MARRIAGE" EXAMPLE?

The Jew was released from the Old Law. He was no longer amenable to it.

4. WHAT IS MEANT BY THE PHRASE: "THAT YOU MIGHT BE JOINED TO ANOTHER?" (VERSE 4)

The Old Law was taken away, so that we might be joined to the New Law.

5. WHAT WAS THE VALUE OF THE LAW OF MOSES? (VERSE 7)

It was by the Law that we come to know sin; it also leads us to the Christ. Cf. Galatians 3:24.

6. THE TWO PURPOSES OF THE LAW WERE WHAT?

To reveal sin and declare sin - condemn sin; to make men holy.

7. WHY BE CONCERNED ABOUT BEING FREE FROM THE LAW?

We cannot live up to the Law. We would try to earn our salvation by painstaking conformity to a law-code.

8. IN WHAT WAY IS THE LAW SPIRITUAL?

It is from God; it is holy, good and just; it is a source of delight (verse 22). The law could not be sinful when its purpose was to reveal and condemn sin, and to make men holy.

9. EXPLAIN VERSE 9.

In the days of Paul's youth (Philippians 3:6), Paul had free, untroubled conscience which is enjoyed by the innocent, and felt that he lived, and was entitled to live, before God. But later, as to its fullest extent he grasped the meaning of the law, he found how vain was his confidence; and that he was really a condemned man

in the sight of God, having no true life in him, being dead in trespasses and sins.

10. LIST THREE CONSEQUENCES OF SIN ACCORDING TO ROMANS 7:24.

- (1) Leaves us wretched;
- (2) Leaves us conscious of our awful condition and need;
- (3) Makes us cry for deliverance.

11. IN ROMANS 7:13-23, PAUL LISTS 8 THINGS THAT SIN DOES IN OUR LIFE. WHAT ARE THEY?

- (1) Works death in us, 13;
- (2) Enslaves us, 14;
- (3) Causes us to do the things we hate, 15,16,19;
- (4) Dwells in us despite our protests, 17;
- (5) Cannot do what we desire, 19;
- (6) Controls us, 20;
- (7) Counteracts all good intentions, 21;
- (8) Captivates us and leaves us as helpless victims, 23

12. OUR ONLY HOPE FOR DELIVERANCE IS IN CHRIST.

13. WHAT PASSAGE IN THE OLD TESTAMENT SAYS GOD WILL MAKE A NEW COVENANT? WHERE IS IT QUOTED IN THE NEW TESTAMENT?

Jeremiah 31:31-33 quoted in Hebrews 8:8-12.

14. IN WHICH PASSAGE IN THE NEW TESTAMENT DOES IT SAY THAT CHRIST TOOK THE LAW "OUT OF THE WAY, NAILING IT TO THE CROSS?"

Colossians 2:14. Cf. Ephesians 2:13-16.

15. COMPARE ROMANS 6 (FREEDOM FROM SIN), WITH ROMANS 7 (FREEDOM FROM THE LAW).

CHAPTER 6

"Sin" (1)
"Died to Sin" (2)
"Walk in newness of life" (4)

"Free from sin" (7)

"Having been set free from sin" (18)

CHAPTER 7

"Law" (1)
"Died to law" (4)
"Serve in the new life of the spirit" (6)

"Discharged from the law, dead to that which held us captive" (6)

"Free from the law" (3)

16. THE LAW OF WHICH PAUL SPEAKS POINTS OUT SIX THINGS ABOUT

SIN. THEY ARE:

- (1) The fact of sin (7)
- (2) The occasion of sin (8)
- (3) The power of sin (9)
- (4) The effect of sin (10)
- (5) The deception of sin (11)
- (6) The nature of sin (12,13)

17. WHAT LESSONS DO YOU NOTICE FROM ROMANS 7?

ROMANS 7
OBSERVATIONS OF LESSONS FROM CHAPTER

1. The Christian lives in two worlds at the same time.
There is a constant state of tension because of this.
 - (1) Physically - in this world as a man of flesh and blood we are subject to the conditions of mortal life.
 - (2) Spiritually - we have passed from death to life; from the realm of darkness to the kingdom of life; we have shared in the things of Christ - conversion, raised to walk in newness of life, a citizen of the new world, a member of the new creation - in Christ.
 - (3) Cf. Colossians 1:13 - "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love."
 - (4) One day the tensions will cease.
2. Notice the power of Christ in Paul's life.
 - (1) Cf. II Corinthians 10:1 - "Now, I Paul myself, entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you."
 - (2) Meekness and gentleness? Consider his life of zeal. Did this come naturally? No easy matter to crucify the flesh! A hasty tongue? A premature judgment? Encroachment upon the sphere of his work!
3. Some have experienced more soul trials after their conversion than when they were awakened to a sense of their lost condition.
4. We are to bring forth fruit unto God.
 - (1) This is a righteous life, characterized by those "good works" which God has before ordained that we should walk in them." (Ephesians 2:10). "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."
 - (2) Cf. John 15:8; Romans 1:13; Romans 7:4; Romans 16:5
5. We are not under the Old Law of Moses.
 - (1) Dead to the law, verse 4;
 - (2) Delivered from the law, verse 6;
 - (3) Cf. II Corinthians 3:6-14.
6. Prohibitions, as a matter of common knowledge, tend to awaken a desire to do the thing that is forbidden. The

smoker may forget how much he wants to smoke until he sees a sign which says "No Smoking!"

7. We see the dangers of "coveting."

- (1) Paul was not tempted to worship false idols, but he did have one weakness - coveting.
- (2) This deals with an inward attitude rather than with an overt action or word.
- (3) Covetousness itself is a sin. It is a basic element in most forms of sin. Cf. Colossians 3:5. In one form or another it is common to mankind. It is natural to want things; however, when things desired are forbidden by law, there is a tendency to want them all the more.

8. The demonstration of Inadequacies.

- (1) The inadequacy of human knowledge. If to know the right things was to do the right thing, then life would be easy. But knowledge by itself does not make a man a good man. It is the same in every walk of life. We may know exactly how golf should be played, but that is far from being able to play it. We may know how poetry ought to be written, but that is very far from being able to write it. We may know how we ought to behave in a given situation, but that is very far from being able so to behave.
- (2) The inadequacy of human resolution. To resolve to do a thing is very far from doing it. There is in human nature an essential weakness of the will. The will comes up against the facts, the problems, the difficulties, the opposition, and the will fails. Cf. Peter - "Though I should die with thee, he said, yet will I not deny you." (Matthew 26:35). The human will unstrengthened by Christ is bound to crack.
- (3) The limitations of diagnosis. Paul knew quite clearly what was wrong, but he was unable to put it right. He was like a doctor who could accurately diagnose a disease, but who was powerless to prescribe a cure. Jesus is the One Person who not only knows what is wrong, but who can also put the wrong to rights.

ROMANS 7 .

There are two main thoughts in this chapter: (1) The Relation of the Law to sin; (2) Inner warfare, and the Obtainable Victory.

QUESTIONS FOR DISCUSSION:

1. What is the basic theme of Romans 7?
2. What is the relationship of Romans 7 with Romans 5 and Romans 6?
3. What fact does Paul illustrate with his "husband/woman/marriage" example?
4. What is meant by the phrase: "that you might be joined to another?" (verse 4).
5. What was the value of the Law of Moses? (verse 7)
6. The two purposes of the Law were what?
7. Why be concerned about being free from the Law?
8. In what way is the Law spiritual?
9. Explain verse 9.
10. List three consequences of sin according to Romans 7:24.
11. In Romans 7:13-23, Paul lists 8 things that sin does in our life. What are they?
12. Our only hope for deliverance is in _____.

ROMANS 8

VERSE 1 - BRIEF SUMMARY OF CHAPTER 5 (CONDEMNATION OF THE SINNER REMOVED)

VERSE 2 - BRIEF SUMMARY OF CHAPTER 6 (CONDEMNATION OF SIN ENDED)

VERSE 3 - BRIEF SUMMARY OF CHAPTER 7 (IMPOSSIBILITY OF LAW TO PRODUCE RIGHTEOUSNESS)

VERSE 4 - BRIEF SUMMARY OF CHAPTER 8 (POSSIBILITIES OF CHRISTIAN HOLINESS IN THE POWER OF GOD'S SPIRIT)

NOTES

1. OUR PREREQUISITE - "NO CONDEMNATION" - PROVIDES FOR DELIVERANCE FROM POWER OF SIN.

THE GREAT DIFFERENCE BETWEEN AN UNBELIEVER OUT OF CHRIST AND THE BELIEVER IN CHRIST.
2. OUR POSITION - "IN CHRIST JESUS". THE EMPHASIS IS "IN". ONLY HERE IS HOLINESS ATTAINED.
3. OUR POWER - "THE SPIRIT OF LIFE IN CHRIST JESUS" - THE POWER FOR HOLINESS.
4. OUR PROTECTION - "HAS MADE ME FREE" - WHAT THE SOUL NEEDS FOR HOLINESS.
5. OUR PROVISION - VERSE 3 - EVERYTHING NECESSARY FOR HOLINESS HAS BEEN PROVIDED BY GOD - DEITY, INCARNATION AND ATONEMENT.
6. OUR POSSIBILITY - "THAT THE RIGHTEOUS REQUIREMENTS OF THE LAW MIGHT BE FULFILLED IN US." - VERSE 4
7. OUR PRINCIPLE - "ACCORDING TO THE SPIRIT" - VERSE 4 - THE STANDARD ACCORDING TO WHICH THE LIFE IS LIVED.

GRACE HAS DELIVERED
US FROM THE BONDAGE
OF SIN (1-13)

GRACE HAS MADE US
SONS OF GOD (14-25)

GRACE PROVIDES HELP
IN CHRISTIAN LIVING
(26-34)

GRACE ASSURES US
OF VICTORY (35-39)

8 There is therefore now no condemnation to those who are in Christ Jesus, ^{Gal. 5:16} "who" do not walk according to the flesh, but according to the Spirit.

2 For ^{Rom. 6:18, 22 • Rom. 7:24, 25} "the law of the Spirit" of life in Christ Jesus has made me free from ^{Rom. 6:18, 22 • Rom. 7:24, 25} "the law of sin and death."

3 For ^{Acts 13:39} "what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,"

4 that the righteous requirement of the law might be fulfilled in us who ^{Gal. 5:16, 25} "do not walk according to the flesh but according to the Spirit."

5 For ^{John 3:6} "those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit."

6 For to be ^{fleshly} "carnally minded is death, but to be spiritually minded is life and peace."

7 Because ^{James 4:4 • fleshly} "the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be."

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

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

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

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

Delivered From
GUILT OF SIN (1-4)

DELIVERED FROM THE
POWER OF SIN (5-13)

In Christ we are spiritual,
not carnal (5-8)

makes us spiritual - 9

crucifies the flesh, 10, 11

12 ^aTherefore, brethren, we are debtors—not to the flesh, to live according to the flesh. [Rom. 6:7, 14]

13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

14 For ^aas many as are led by the Spirit of God, these are sons of God. [Gal. 5:18]

15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ⁷"Abba, Father." Lit., in Aram., Father

16 ^aThe Spirit Himself bears witness with our spirit that we are children of God, Eph. 1:13

17 and if children, then ^aheirs—heirs of God and joint heirs with Christ, ^aif indeed we suffer with Him, that we may also be glorified together. Acts 26:18 • Phil. 1:29

18 For I consider that ^athe sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 2 Cor. 4:17

19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

20 For ^athe creation was subjected to futility, not willingly, but because of Him who subjected it in hope; Gen. 3:17-19

21 because the creation itself also will be delivered from the bondage of ⁷corruption into the glorious ^aliberty of the children of God. decay • [2 Cor. 3:17]

22 For we know that the whole creation groans and labors with birth pangs together until now.

23 And not only they, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the ^aredemption of our body. Eph. 1:14

24 For we were saved in this hope, but ^ahope that is seen is not hope; for why does one still hope for what he sees? Heb. 11:1

25 But if we hope for what we do not see, then we eagerly wait for it with perseverance.

Enable us to crucify the flesh (12, 13)

WE ARE SONS OF GOD - NOT SLAVES OF SIN (14-17)

WE HAVE HOPE IN CHRIST (18-25)

of deliverance from earthly bondage (18-22)

of immortality (23-25)

Proof of our sonship (14-16)

Blessings of our sonship (17)

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

Matt. 20:22 · Eph. 6:18

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

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

2 Tim. 1:9

29 For whom He foreknew, He also predestined to be conformed to the image of His Son, "that He might be the firstborn among many brethren.

Heb. 1:6

30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

31 What then shall we say to these things? "If God is for us, who can be against us? Num. 14:9

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall bring a charge against God's elect? "It is God who justifies.

Is. 50:8, 9

34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

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

36 As it is written:

"For Your sake we are killed all day long;

We are accounted as sheep for the slaughter." Ps. 44:22

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

1 Cor. 15:57

38 For I am persuaded that neither death nor life, nor angels nor "principalities nor powers, nor things present nor things to come,

[Eph. 1:21]

39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

The Help of the Holy Spirit (26, 27)
cf. Ep 3¹⁶

The Help of God (28-34)

works for good
(28-30)

on our side
(31)
gives what is
needed (32)

Defends and
justifies
(33, 34)

He helps by His death
He helps by His resurrection
He helps by His intercession

Life's difficulties should not
separate us
(35, 36)

We conquer through Christ
(37)

We face the future with
confidence (38, 39)

"IF HOLY SCRIPTURE WERE A RING, AND THE EPISTLE TO THE ROMANS A PRECIOUS STONE, CHAPTER 8, WOULD BE THE SPARKLING POINT OF THE JEWEL." (SPENER)

UNDOUBTEDLY THE CHAPTER OF CHAPTERS FOR THE LIFE OF THE BELIEVER, AND SEVERAL STREAMS OF THOUGHT ARE HERE TAKEN UP AND UNITED IN WONDERFUL AND BLESSED COMPLETENESS.

ROMANS 6 HAS SHOWN THAT UNION WITH CHRIST INVOLVES THE UTTER INCOMPATIBILITY OF UNION WITH SIN;

ROMANS 7 HAS SHOWN THAT UNION WITH CHRIST MEANS THE ABSOLUTE IMPOSSIBILITY OF UNION WITH LAW.

ROMANS 8 SHOWS THAT UNION WITH CHRIST MEANS VICTORY OVER INDWELLING SIN (CHAPTER 6), AND ALSO, THAT IT MEANS THE FULFILLMENT OF THE LAW (CHAPTER 7).

ROMANS 8 TEACHES THAT NOT ONLY DOES KNOWLEDGE OF EVIL BRING NO DELIVERANCE FROM SIN, BUT EVEN KNOWLEDGE OF GOOD BY ITSELF BRINGS NO POWER TO PERFORM IT.

IN CONTRAST WITH THE 30 "I'S" OF ROMANS 7, ARE THE 20 REFERENCES TO THE HOLY SPIRIT IN ROMANS 8.

ROMANS 8 BEGINS WITH "NO CONDEMNATION" AND ENDS WITH "NO SEPARATION" WHILE IN BETWEEN THERE IS "NO DEFEAT."

THE WORD "PNEUMA" IS USED 4 TIMES FROM CHAPTERS 1-7. IT IS USED 20 TIMES FROM ROMANS 8:1-27.

BRIEF OUTLINE:

- FREEDOM OF THE SPIRIT (1-8)
- INDWELLING BY THE SPIRIT (9-13)
- SONSHIP THROUGH THE SPIRIT (14-18)
- REDEMPTION IN THE SPIRIT (19-25)
- INTERCESSION OF THE SPIRIT (26,27)
- PURPOSE AND POWER OF GOD'S LOVE (28-39)
 - PURPOSE (28-30) POWER (31-39)

CHAPTER 8

1. To what does the "therefore" of verse 1 relate?
2. What is the "condemnation" spoken of in verse 1?
3. What is the "law of the Spirit of life in Christ Jesus?"
4. What is the "law of sin and death?"
5. How was the law of Moses "weak through the flesh?"
6. What is "walking after the Spirit?"
7. What does "mind" mean as used in verses 5 and 6?
8. Why cannot the "mind of the flesh" be subject to the law of God?
9. Does the Holy Spirit indwell the Christian? G.S.
10. How is the Christian's body "dead because of sin?"
11. Why are we debtors? Cf. verse 12. How do we "by the Spirit" put to death the deeds of the body?
- ✓ 12. What about the person who does not have the Spirit of Christ?
13. What are the reasons for the "indwelling of the Spirit?"
14. What is it to be "led by the Spirit of God?"
15. What is the difference between the "spirit of bondage" and the "spirit of adoption?"

ROMANS 8 - NOTES

VERSE 9 - One's having the "spirit of Christ" is something essential.

The spirit dwells in the Christian:

Acts 2:38; 5:32;
I Corinthians 3:16,17; 6:19,20
Galatians 4:6

WHAT ABOUT THE PERSON IN WHOM THE SPIRIT DOES NOT DWELL? IF ANY MAN HAS NOT THE SPIRIT OF CHRIST--

1. He does not have the mind of Christ - verses 5-8.

"mind of the flesh" - the attitude/disposition seeking to bring about satisfaction of unlawful fleshly desires.

"mind of the spirit" - spiritual ambition and desires.

"spirit of God" = cause
"mind of spirit" = effect

2. He does not belong to Christ - 9.

How is one saved? Cf. Galatians 3:27,29; Acts 2:38.

3. Christ is not in him - 9,10.

How does Christ dwell in the Christian? Cf. Ephesians 3:17; Romans 10:17.

4. He has not been raised from the dead - 11.

Cf. Romans 6:3,4,11; Ephesians 2:1; Colossians 3:1; 2:12,13; II Corinthians 5:17.

5. He is living according to the flesh. Cf. Romans 8:12,13, 5,6.

6. He is not a child of God - 14,15.

How does one become a member of the family of God?

7. He does not have the double witness of sonship - 16.
8. He is not an heir of God - 16,17.
9. He has no assistance in prayer - 26,27.

WHAT ARE THE REASONS FOR THE INDWELLING?

1. An earnest of inheritance - Ephesians 1:14; II Corinthians 1:22.
2. Enables us to cry "Abba" - Galatians 4:6.
3. Enables us to have the mind of Christ - Romans 8:9.
4. Gives assurance we are child of God - romans 8:14-16; Galatians 4:6.
5. Enables us to be strong - Ephesians 3:16.
6. Enables us to have the spiritual life - Romans 8:11.

ADDITIONAL NOTES:

PRONAMA = WHAT ONE HAS IN THE MIND.

PHRONEO = TO BE MINDED IN A CERTAIN WAY; TO THINK OF; TO BE MINDFUL OF.

PHRONASIS = AN UNDERSTANDING LEADING TO RIGHT ACTION. CF. LUKE 1:17; EPHESIANS 1:8.

CF. II CORINTHIANS 13:11; GALATIANS 5:10; PHILIPPIANS 1:7; 2:2,5; 3:15,19; 4:2; COLOSSIANS 3:2.

(1,2)

Real sorrow (I lie not)
immeasurable sorrow (great)
unceasing sorrow (unceasing)

intensity of
it; and
cause of it

9 I ^Rtell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ^{2 Cor. 1:23}
2 that I have great sorrow and continual grief in my heart.
3 For ^RI could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh, ^{Ex. 32:32}
4 who are Israelites, ^Rto whom pertain the adoption, ^Rthe glory, ^Rthe covenants, the giving of the law, the service of God, and the promises; ^{Ex. 4:22 • 1 Sam. 4:21 • Acts 3:25}
5 ^Rof whom are the fathers and from ^Rwhom, according to the flesh, Christ came, ^Rwho is over all, the eternally blessed God. Amen. ^{Deut. 10:15 • [Luke 1:34, 35] • Jer. 23:6}
6 ^RBut it is not that the word of God has taken no effect. For ^Rthey are not all Israel who are of Israel, ^{Num. 23:19 • [Gal. 6:16]}
7 ^Rnor are they all children because they are the seed of Abraham; but, ^R"In Isaac your seed shall be called." ^{[Gal. 4:23] • Gen. 21:12}
8 That is, those who are the children of the flesh, these are not the children of God; but ^Rthe children of the promise are counted as the seed. ^{Gal. 4:28}
9 For this is the word of promise: ^R"At this time I will come and Sarah shall have a son." ^{Gen. 18:10, 14}
10 And not only this, but when ^RRebecca also had conceived by one man, even by our father Isaac ^{Gen. 25:21}
11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of ^RHim who calls), ^[Rom. 4:17; 8:28]
12 it was said to her, ^R"The older shall serve the younger." ^{Gen. 25:23}
13 As it is written, ^R"Jacob I have loved, but Esau I have hated."
^{Mal. 1:2, 3}

Sorrow
of Paul
(1-5)

objection stated

objection
answered
(6b-13)

14 What shall we say then? ^RIs there unrighteousness with God?

Certainly not!

Deut. 32:4

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

Ex. 33:19

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

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

Ex. 9:16

18 Therefore He has mercy on whom He wills, and whom He wills He ^Rhardens.

Ex. 4:21

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

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

Is. 29:16

21 Does not the ^Rpotter have power over the clay, from the same lump to make ^Rone vessel for honor and another for dishonor?

Prov. 16:4 • 2 Tim. 2:20

22 What if God, wanting to show His wrath and to make His power known, endured with much longsuffering ^Rthe vessels of wrath ^Rprepared for destruction,

[1 Thess. 5:9] • [1 Pet. 2:8]

23 and that He might make known ^Rthe riches of His glory on the vessels of mercy, which He had ^Rprepared beforehand for glory,

[Col. 1:27] • [Rom. 8:28-30]

24 even us whom He ^Rcalled, ^Rnot of the Jews only, but also of the Gentiles?

[Rom. 8:28] • Rom. 3:29

objection
stated

objection
answered
(14b-18)

objection stated

objection
answered
(20-29)

25 As He says also in Hosea:

^R"I will call them My people,
who were not My people,
And her beloved, who was
not beloved." Hos. 2:23

26 "And^R it shall come to pass in
the place where it was said
to them, Hos. 1:10

'You are not My people,'
There they will be called
sons of the living God."

27 Isaiah also cries out concern-
ing Israel:

^R"Though the number of the
children of Israel be as the
sand of the sea, Is. 10:22, 23
The remnant will be saved.

28 For He will finish the work
and cut it short in
righteousness,

^RBecause the LORD will
*make a short work upon
the earth." Is. 10:23; 28:22

29 And as Isaiah said before:

^R"Unless the LORD of Sabaoth
had left us a seed,

^RWe would have become like
Sodom, Is. 1:9 • Is. 13:19
And we would have been
made like Gomorrah."

30 What shall we say then?

^RThat Gentiles, who did not pur-
sue righteousness, have attained
to righteousness, ^Reven the righ-
teousness of faith; Rom. 4:11 • Rom. 1:17

31 but Israel, ^Rpursuing the law
of righteousness, ^Rhas not at-
tained to the law *of righteous-
ness. [Rom. 10:2-4] • [Gal. 5:4]

32 Why? Because they did not
seek it by faith, but as it were,
*by the works of the law. For
^Rthey stumbled at that stumbling
stone. [1 Cor. 1:23]

33 As it is written:

^R"Behold, I lay in Zion a
stumbling stone and rock
of offense, Is. 8:14; 28:16
And ^Rwhoever believes on
Him will not be put to
shame." Rom. 5:5; 10:11

Conclusion

ROMANS 9

1. What problem does Paul discuss in chapters 9, 10, 11? *GOD HAD PROMISED THAT ISRAELI NATIONS. THIS NOT ONLY CONSISTED IN BRINGING FORTH MESSIAH; BUT ALSO ACCEPTING HIM. HOWEVER, ISRAEL REJECTED THE CHRIST - AND THE GENTILES HAD ACCEPTED HIM.*
2. How could the people of Israel be under the wrath of God if they were God's chosen people, his elect nation? *GOD'S PROMISE DID NOT INCLUDE ALL ISRAELITES BY BIRTH. BUT SUCH AS WERE TRUE CHILDREN OF GOD BY FAITH. THE REJECTION WAS DUE TO THE FAULT OF ISRAEL. IT WAS NOT ARBITRARY ON GOD'S PART, BUT DUE TO THEIR STUBBORN AND WILFUL DISBELIEF. ISRAEL COULD BECOME A BLESSING, IF THEY ACCEPTED.*
3. What is the theme of chapter 9? *GOD DOES PROMISE BLESSINGS TO THOSE WHO DO RIGHT, AND KEEP HIS LAW, BUT THIS CONDITIONED ON FAITH.*
4. Why was there sorrow in Paul's heart? What would he give to see that the Jews saved? *yes. He would give himself if possible.*
5. What are Paul's personal feelings as he argues that the Jews are lost in their present state? *GREAT sorrow. unceasing pain in his heart.*
6. What is the main idea of verses 4 and 5? Is Paul proud of these things? *THE ISRAELITES HAD EVERYTHING OF WHICH ANY NATION COULD BE PROUD. PAUL COULD BE VERY PROUD OF THOSE THINGS.*
7. What is meant by "For not all who are descended from Israel belong to Israel" (6). *DISTINGUISH BETWEEN CHILDREN OF THE FLESH & CHILDREN ACCORDING TO THE SPIRIT. (GA 3:27; RM 2; GA 4:23; 6:15 ff) THEY ARE NOT ALL REALLY ISRAEL THAT ARE SO IN NAME AND PROFESSION (MT 3:9; JN 8:33, 39)*
8. And what is meant by "not all are children of Abraham because they are his descendants." (7) *THE CHILDREN OF PROMISE WERE TO BE RECKONED THROUGH ISRAEL, AND NOT ISHMAEL. (GE 21:12)*
9. What is meant by "The elder shall serve the younger" (12)? *Cf. Genesis 25:23 THIS PROPHECY RELATES NOT TO THE INDIVIDUALS, BUT TO THEIR DESCENDANTS. IT RELATES TO THE LONG PERIODS DURING WHICH THE EDOMITES WERE IN BONDAGE TO ISRAEL, OR JUDAH. (2 SM 8:14; 1 KG 22:47; 2 KG 14:7)*
10. What is meant by "hated" in verse 13? Does it mean Esau was damned? *(NO)*
11. How does God "harden hearts"? *cf. Pharaoh. GOD WAS THE OCCASION, NOT THE CAUSE OF THE HARDENING. THE SAME SUN THAT MELTS WAX WILL HARDEN CLAY. HE WAS SUCH NATURE AND DISPOSITION AS TO HARDEN HIS HEART WHEN THE OCCASION PRESENTED ITSELF. (2 TH 2:7-12; EP 4:17-19; RM 1)*
12. Why did the Jews not attain righteousness?
13. Did fleshly Israel's failure frustrate God's plan? *NO.*
14. In what condition do these last verses leave the Jew and Gentile? *THE GENTILES ATTAINED RIGHTEOUSNESS, EVEN RIGHTEOUSNESS WHICH IS OF FAITH. ISRAEL FOLLOWED AFTER THE LAW OF RIGHTEOUSNESS, BUT DID NOT SEEK IT BY FAITH, BUT AS IT WERE BY WORKS.*
15. Why does Paul set forth all these advantages of Israel? *TO MAKE THE MYSTERY OF REJECTION OF ISRAEL TRULY GREAT AND INCONCEIVABLE.*

havaa za juoni (evening).

Hamjambo nyumbani? are you well?

mama-na watoto hawajambo? How are your wife & children?

Hawajambo wote.

ROMANS 9
Chapter 9
(all are well)

1. What problem does Paul discuss in chapters 9, 10, 11? God had promised that Israel should be a blessing to all the nations of the earth - this not only consisted in bringing forth a savior or messiah, but accepting this savior. However, Israel had rejected the Christ and the Gentiles had accepted the savior.
2. How could the people of Israel be under the wrath of God if they were God's chosen people, His elect nation?

see back of sheet -

3. What is the theme of chapter 9? God does promise blessings to those who do right and keep his law, but this is conditioned upon faith.
4. Why was there sorrow in Paul's heart? What would he give to see the Jews saved?
sovereignty responsibility blessing { election, rejection, restoration } P, P, P
yes himself
5. What are Paul's personal feelings as he argues that the Jews are lost in their present state? He has great sorrow and unreleasing pain in his heart.
6. What is the main idea of verses 4 and 5? Is Paul proud of these things? The Israelites had everything of which any nation could be proud. Sure he was.
7. What is meant by "For not all who are descended from Israel belong to Israel" (6).
distinguishes between children of the flesh & children according to the spirit Gal 3:27 Rom 2
They are not all really Israel that are so in name & profession. Gal 4:23; 6:15-17
Matthew 3:9 John 8:38, 39
8. And what is meant by "not all are children of Abraham because they are his descendants." (7) The children of promise were to be reckoned through Isaac and not Ishmael. cf. Genesis 21:12
9. What is meant by "The elder shall serve the younger" (12)? Cf. Genesis 25:23 This prophecy relates not to the individuals but to their descendants. It relates to the long periods during which the Edomites were in bondage to Israel or Judah.
(cf. Samuel 8:14 1 Kings 22:47 2 Kings 14:7)
10. What is meant by "hated"? in verse 13? Does it mean Esau was damned? No
see separate sheet
11. How does God "harden hearts"? cf. Pharaoh. God was the occasion, not the cause of the hardening of Pharaoh's heart. The same sun that melts wax will harden clay. He was of such a nature and disposition as to harden his heart when the occasion presented itself. cf. II Thessalonians 2:7-12 and Ephesians 4:17-19 & Romans 1
12. Why did the Jews not attain righteousness?

13. Did fleshly Israel's failure frustrate God's plan? No. what verse

14. In what condition do these last verses leave the Jew and Gentile?

Gentiles attained righteousness, even righteousness which is of faith
Israel followed after the law of righteousness but did not seek after it by faith, but as it were by works.

Q. Why does Paul set forth all these advantages of Israel?
A. - To be the mystery of rejection of Israel truly; it and
inconceivable.

CHAPTER NINE--AT A GLANCE

In this chapter Paul begins the discussion regarding the condition of the Jews in view of their rejection of the Christ and His gospel. This discussion continues through chapter 11.

Paul--

- I. Refers to his own sorrow, 1, 2;
- II. Explains the reason for the sorrow--the condition of the Jews, 3;
- III. Discusses the wonderful blessings peculiar to the Jews, 4, 5;
- IV. States that their condition does not mean that God's word has failed in any way, 6;
- V. Explains why this is so, 6-13;
- VI. Emphasizes that the condition of fleshly Israel does not mean that God is unrighteous, 14-18;
- VII. Stresses that the Jews have no right to question God's dealings, 19-24;
- VIII. Explains that even the prophets had talked of the salvation of Spiritual Israel, 25-29;
- IX. States the conclusion necessary from these facts, and explains what had happened, 30-33.

CHAPTER NINE

1. Why was there sorrow in Paul's heart? What would he give to see the Jews saved?
2. What are Paul's personal feelings as he argues that the Jews are lost in their present state?
3. What is the main idea of v. 4 & 5? Is Paul proud of these things?
4. What is meant by "For not all who are descended from Israel belong to Israel" (v. 6)?
5. And what is meant by "not all are children of Abraham because they are his descendants." (v. 7)?
6. Contrast flesh and promise in v. 8.
7. Explain "not because of works but because of his call" (v. 11)?
8. What is meant by "The elder shall serve the younger" (v. 12)? See also Gen. 25:23.
9. What is meant by "hated" in v. 13? Does it mean Esau was damned?
10. How does God "harden hearts"?
11. What are the vessels of wrath of v. 22? The vessels of mercy?
12. Does the passage, vs. 19-24 teach predestination. If so, is it a predestination of an individual or a group?
13. Who are the remnant of v. 27?
14. From this context, why did the Jews not attain righteousness?
15. Did fleshly Israel's failure frustrate God's plan (v. 6)?
16. What is the contextual situation of "why didst thou make me thus" (v. 20)?
17. Why do we have the quotation of verse 29?
18. In what condition do these last verses leave the Jew and Gentile?

I. PAUL'S INTEREST IN HIS OWN NATION, 9:1-5

II. WHY GOD WAS JUST IN REJECTING ISRAEL, 9:6-29

1. OBJECTION STATED: "IF GOD HAS REJECTED ISRAEL, THEN THE WORD OF GOD HAS FAILED." (verse 6a)

2. OBJECTION ANSWERED: 9:6b-13

(1) Not all are the Israel to which God promised eternal life that are of the nation of Israel.

(2) Neither will being Abraham's seed save you, for God promised that only in Isaac were the seed to be called children of God. Likewise, he has now determined that only those "in Christ" shall be called children of God (verses 7-9)

(3) Also, God made choice in the case of Jacob and Esau. He thus manifested his sovereign power of choice. Just so he has determined of his own will that man shall be saved through his son, Jesus Christ. (verses 10-13)

(4) This is Divine Determination - it was His choice.

(5) CONCLUSION: THE WORD OF GOD HAS NOT FAILED, FOR THE ACTION OF GOD IN THIS CASE IS PERFECTLY CONSISTENT WITH HIS PAST ACTIONS, AS HAS BEEN ILLUSTRATED.

3. OBJECTION STATED: "GOD IS ARBITRARY AND UNRIGHTEOUS." (14a)

4. OBJECTION ANSWERED, (9:14b-18)

(1) God forbid! The case of Moses indicates that God's choices are not influenced by man (14b,15).

(2) The desires of man have nothing to do with the decision of God. Man's willingness, or lack of it, have no influence on the mercy of God (16)

(3) The example of Pharaoh - he was raised up to show God's power, (17,18)

5. OBJECTION STATED: "IF GOD ACTS AS HE DOES IN THE CASES OF MOSES AND PHARAOH, HOW CAN MAN BE RESPONSIBLE?" (19)

6. OBJECTION ANSWERED, (9:20-29)

(1) You are the clay and have no right to question (20)

(2) God, the Potter, decides, not the clay (21)

(3) God is very merciful when dealing with the sinfulness of men (22)

(4) The purpose of his mercy is to give man an opportunity to decide which he will be - a vessel of mercy or wrath (23,24)

(5) Hosea and Isaiah both support the answer of Paul (25-29)

III. CONCLUSION (9:30-33)

1. The Jews failed to find righteousness because they looked in the wrong place.
2. The Gentiles who were not looking for it, found it (30-33)

THE PROBLEM OF THE REJECTION OF THE JEWS

ROMANS 9

ROMANS 9:1-5 PAUL'S SORROW

Triple Oath of Paul

1. Positive "Truth I am speaking in Christ"
2. Negative - "I am not lying"
3. Holy Spirit is a witness.

I. THE APOSTLE'S SOLEMN AVOWEL OF HIS SORROW (1,2)

1. It is a real sorrow - "I say the truth in Christ, I lie not"
2. It is an immeasurable sorrow - "I have great sorrow"
3. It is an unceasing sorrow - "And unceasing pain in my heart"

II. THE INTENSITY OF IT (3)

III. THE CAUSE OF IT (3b-5)

1. Their relationship to him - "my brethren, my kinsmen according to the flesh"
2. Their relationship to God - "Israelites" - seed of Abraham
3. Their privilege--
 - (1) "adoption" - God's sons (Ex 4:22,23; De 32:6; Ho 11:1)
 - (2) "Glory" - Shekinah Glory - presence of Jehovah with His people (Ex 16:10; 33:18-22; 40:34; I Kg 8:10,11)
 - (3) "Covenants"-Ex 19:1-24:8 De 29:1
Noah -Ge 6:18; 9:9; Abraham - Ge 12:1-3; 15:18
Ge 17:2; Ex 2:24; David - 2 Sa 23:5; Sinai;
Jeremiah 31:31-34
 - (4) "Giving of the Law" - see above on "covenants"
 - (5) "Service of God" - priestly service as in the Tabernacle;
that which pertains to Divine worship
 - (6) "Promises" - covenant with Abraham and promises following -
the Messiah
 - (7) "Whose are the fathers" - cf. Patriarchs - Abraham, Isaac, Jacob
 - (8) "And of whom is Christ" -

LESSONS FOR US TO CONSIDER:

- I. IN ALL MATTERS PERTAINING TO LIFE, WE SHOULD BE MOST SINCERE AND EARNEST.
- II. THE LOST CONDITION OF OUR RELATIVES SHOULD DEEPLY GRIEVE US, AND WE SHOULD BE READY AT ALL TIMES TO DO ALL IN OUR POWER TO REACH THEM.

- III. WE SHOULD CONSIDER NO PERSONAL SACRIFICE TOO GREAT IF IT WOULD RESULT IN THE SALVATION OF LOST SOULS.
- IV. BLESSINGS CAN BE A CURSE.
- V. FAMILY BLOOD AND TIES WILL NOT SAVE.
- VI. THE MOST GENUINE PATRIOT IS THE ONE WHO LIVES THE CHRISTIAN LIFE.
- VII. CF. THE ISRAELITE WITH THE CHRISTIAN.

THE NEXT SECTION OF STUDY, ROMANS 9:6-29

The establishment of the gospel dispensation did not at all invalidate the word of God's promises to the Patriarchs.

Paul goes on to prove the justice of God in rejecting His ancient people, by these particulars--

- I. THE LIMITATION OF GOD'S PROMISES (6-13) Many of the descendants of Abraham, according to the flesh, were very far from being Israelites indeed.
 - 1. ISAAC and ISHMAEL. Both were Abraham's seed, yet one was taken, and one was rejected. (Verses 7-9. Cf. Genesis 21:12)
 - 2. NOTE: Not the children of the flesh, but the children of the promise were counted for seed.
 - 3. JACOB and ESAU. This instance shows that the fleshly children of Abraham, as such, were not connected with the promise, but only such of them as God had selected.
- II. THE FREENESS OF GOD'S MERCY (14-24). Paul vindicates God's dealings with Israel on account of the "absolute freedom of His mercy". He then answers two objections--
 - 1. Verse 14 - ANSWER: God forbid and a scripture making void the objection (15,16), and the principle of Divine freedom illustrated (17,18)
 - 2. Verse 19 - ANSWER: The objector reproved (20a). The folly of the objection is pointed out (20b). An illustration and its application (21-24).
- III. THE OLD TESTAMENT SCRIPTURES (25-29)
 - 1. Hosea (25,26) - Hosea 2:23; 1:10
 - 2. Isaiah (27,29 - Isaiah 10:22,23; 1:9

LESSONS FOR US TO CONSIDER:

- I. THE FREENESS OF DIVINE MERCY DOES NOT EXCLUDE CONDITIONALITY.
- II. GOD WAS THE OCCASION, NOT THE CAUSE OF THE HARDENING OF PHAROAH'S HEART. THE SAME SUN THAT MELTS WAX WILL HARDEN CLAY. IT IS PLAINLY DECLARED THAT PHAROAH HARDENED HIS OWN HEART. (EXODUS 8:15,32; 9:34) HE WAS OF SUCH A NATURE AND DISPOSITION AS TO HARDEN HIS HEART WHEN THE OCCASION PRESENTED ITSELF.

THE NEXT SECTION OF STUDY, ROMANS 9:30 - 10:21. THE CAUSE OF THE REJECTION.

God rejected the Jews because--

I. THEY SOUGHT HIS RIGHTEOUSNESS IN THE WRONG WAY. 9:30-33.

1. The Gentiles sought it through faith and attained it, 30
2. The Jews sought it through the works of the Law, and not through faith - they were rejected because they did not attain it (31,32)
3. This was a matter of prophecy (33).

LESSON TO CONSIDER:

- I. IT IS NOT ENOUGH THAT MEN SHOULD SEEK THE LORD: THEY SHOULD SEEK HIM IN HIS OWN WAY. REGARDING SALVATION, WE SHOULD ALLOW THE GOSPEL PLAN OF SALVATION, AND IT ALONE, TO BE OUR GUIDE.

PREDESTINATION

"By the decree of God, for the manifestation of his glory, some men and angels are predestined or foreordained to eternal life through Jesus Christ to the praise of His glorious grace, others being left to act in their sin to their just condemnation to the praise of His glorious justice. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished."

OBJECTIONS:

1. If true, then it would be impossible to err.
2. The doctrine reflects upon the mercy of God.
3. If God foreordained everything that comes to pass He foreordained everything that happened to the Antediluvians.
4. God is no Respector of persons. (Ac 10:34; Ro 2:11; Ep 6:9; Co 3:25; I Pt 1:17)
5. Man is a free-moral agent.
6. God is not willing that any should perish. (II Pt 3:9)
7. Cf. the "Great Commission." (Mk 16:15; Mt 28:18-20; Lk 24:44-47)
8. "All" are invited to come to Christ. (Mt 11:28-30)
9. We are to be judged according to our works. (Ec 11:9; 12:14; Co 3:24,25; I Pt 1:17)
10. Christ is the Savior of "all" who obey Him. (Hb 5:8,9)
11. Man's salvation is dependent on man's knowledge of the Lord. (Jn 6:45)
12. Cf. Babies dying in infancy.

PREDESTINATION

I. ROMANS 9:10-13 (Jacob loved, Esau hated)

1. Consists of two different quotes from the Old Testament.
2. One is from Genesis 25:21-23, and was spoken before Jacob and Esau were born.
3. Malachi 1:2-4 was made some 1400 years after the death of Jacob and Esau. It referred to the nation of Edom, whom God had administered His wrath, and to Jacob's Israel.
4. These declarations in no way affected the destiny of either Jacob or Esau.
5. There is no evidence that Esau, as an individual, ever served his brother.
6. There is no reason to conclude that all of Jacob's descendants will be saved; in fact, it can not be proved that Esau will be lost.
7. There is no word about eternal life, or damnation, in these words about either of these brothers.

II. ROMANS 9:20-23 (The Potter and the Clay)

1. Cf. Jeremiah 18:1-10.
2. A parable concerning God and the nation of Israel.
3. This parable does not teach that any man, or nation of men, are eternally and unchangeably formed by the potter's hand and he has no choice of his destiny.
4. God declared in the same verse that a nation is not left without choice. Cf. Jeremiah 18:8,10-12.
5. This reference reveals that Israel, as a nation, failed to accomplish the mission God intended, therefore, as clay, was marred in the hand of the potter.
6. They were marred in the hands of God because of their own doings.
7. Conclusions: (1) The Potter intended to make a good and honorable vessel; (2) The Potter did not form a vessel so that He might destroy it; (3) This false doctrine completely contradicts the parable of the potter and the clay.

III. EPHESIANS 1:4,5 (Chosen before the world began)

1. Question: "For what were they chosen?"
2. Question: "Who was chosen?" (class, not individuals)
3. Question: "How shall predestinated children be adopted into God's family?"
4. Paul teaches that God, before the foundation of the world, foreordained and predestined that Christ, His Son, would be the Savior of the world, and that all men, as a class of mankind, might be adopted as God's children through Christ.
5. Cf. Ephesians 1:11-13.

CONCLUSION: Man is a free, moral agent. He may choose to serve God and live with Him in eternity, or, he may choose to serve Satan and spend eternity in torment. (Cf. Joshua 24:15).

THE PROMISE OF GOD RECONCILED WITH HIS REJECTION OF ISRAEL (1-13)

1. The Jew thought his peculiar privilege guaranteed salvation (1-5)
2. The Jew thought they were God's exclusive people forever
3. The Jew thought they were in no danger of damnation

God's conception of the Abrahamic promise (6-13)

1. God's promise did not include all Jews (6,7)
2. In the past, God had rejected some Jews (8-13)
3. The promise referred to the spiritual seed of Abraham

THE CHARACTER OF GOD RECONCILED WITH HIS REJECTION OF ISRAEL (14-29)

He can extend mercy to whom He will (14-18)

He has a right to harden whom He will (15,16)

The rejection of the Jew and reception of the Gentile was foretold in OT prophecy (25-29)

THE JUSTICE OF GOD RECONCILED WITH HIS REJECTION OF ISRAEL (30-33)

God saves the believer regardless of race (30)

1. The Gentiles attained righteousness (30)
2. They attained this because of their faith, not race
3. Salvation is not based on race or merit, but on faith in Christ.

The Jews:

1. They did not attain righteousness (31)
2. They did not because they sought it by meritorious works rather than through faith in Christ.
3. It is just and right for God to reject those who reject Him.

The Jews misused their privileges; misunderstood God's promises; misjudged God's character; misinterpreted God's sovereignty; rejected God's only way of justification.

THE HARDENING OF PHAROAH'S HEART...

"raise thee up" - caused thee to occupy a time and place which made thee conspicuous in history.

1. It is stated Pharaoh hardened his own heart
2. His heart was hardened as a result of his own free, defiant, and cruel choices and acts
3. The story is misinterpreted if it shows injustice on God's part, for here he is used by Paul to show God's own justice.

It was God's choice to use Pharaoh to show forth power and of his certainty to punish defiant and rebellious disobedience.

CALVINSIM TEACHES ETERNAL FOREORDINATION ACCORDING TO THE ABSOLUTE DECREE OF THE SOVEREIGN WILL OF GOD, BUT...

1. This chapter does not prove salvation by election, it is wholly an effort to justify God in casting off an elect people and choosing a non-elect people.
2. Paul is not discussing salvation, or foreordination, as to eternity, and there is not one word on that subject in the entire 9th chapter.

THE APOSTLE IS SPEAKING OF THE BESTOWAL OF TEMPORAL ADVANTAGES AND BENEFITS, AND IS SHOWING THAT THESE, EVEN WHEN RELATING TO MESSIANIC PRIVILEGES, ARE BESTOWED ACCORDING TO GOD'S FREE WILL. THEY HAVE TO BE.

3. Paul proves God's right at any time to limit his promise.

NOTES ON 9:13...

THAYER: - the signification "to love less, to postpone in love or esteem, to slight". Through oversight of the circumstance that "the Orientals in accordance with their greater excitability, are want both to feel and to profess "love" and "hate" where we Occidentals, with our cooler temperament, feel and express nothing more than interest in, or disregard and indifference to a thing.

ABBOT-SMITH: Hebrew is sometimes found with the modified sense of indifference to, or relative disregard for, one thing in comparison with another.

ROMANS 9

1. What problem does Paul discuss in Romans 9,10,11?
2. How could the people of Israel be under the wrath of God if they were God's chosen people and His elect nation?
3. What is the "theme" of Romans 9?
4. Why was there sorrow in Paul's heart? What would he give to see that the Jews would be saved?
5. What are Paul's personal feelings as he argues that the Jews are lost in their present state?
6. What is the main thought of Romans 9:4,5? Is Paul proud of these things?
- start 7. What is meant by "For not all who are descended from Israel belong to Israel?" (verse 6)
8. What is meant by "Not all are children of Abraham because they are his descendants?" (verse 7)
9. What is meant by "The elder shall serve the younger?" (verse 12) Cf. Genesis 25:23.
10. What is meant by "hated" in verse 13? Does it mean that Esau was damned?
11. How does God "harden hearts?"

CHAPTER TEN--AT A GLANCE

In this chapter Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes especially that their condition (1) does not mean that their salvation was impossible, and (2) does not mean that they did not have ample opportunity to obey. Paul--

- I. Expresses his anxiety with reference to Israel's salvation;
- II. Makes reference to their particular problem;
- III. Explains their problem and cites the consequences of it;
- IV. Mentions how the Christ is related to the Law, and to God's plan for Righteousness;
- V. Shows that even Moses explained that righteousness by the law demanded perfect obedience;
- VI. Discusses God's plan for righteousness--that
 1. It is of faith;
 2. It does not demand the personal presence of the Christ;
 3. It depends upon the word;
 4. It is attainable;
 5. It demands confession of the Christ;
 6. It demands faith in the Christ;
- VII. States that this plan for righteousness, based upon faith in Jesus Christ
 1. Was foretold by Isaiah the prophet;
 2. Is for all who believe, because all need it;
 3. Requires calling upon the name of the Lord;
- VIII. Discusses what is involved in calling upon the name of the Lord--
 1. That it precedes and is essential to salvation;
 2. That it is preceded by faith;
 3. That the faith is preceded by hearing;
 4. That the hearing is preceded by preaching;
 5. That the preaching is preceded by sending;
 6. That preaching is important and essential;

7. That the order therefore is: Sending, preaching, hearing, faith, calling, salvation;
- IX. States that not all the Israelites obeyed the gospel message;
- X. Mentions that this failure to obey was foretold by Isaiah;
- XI. States a necessary conclusion from Isaiah's statement;
- XII. Emphasizes that Israel heard the gospel message, but failed to understand (know) the significance of it. They failed to recognize that it was for them as well as for the Gentiles.

LESSON AIMS --

1. To understand Israel's strengths and weaknesses so that we can learn from both;
2. To learn what "false" righteousness is, and to avoid it;
3. To learn what "true" righteousness is, and how to obtain it;
4. To understand the tragedy of neglected opportunity.

LESSON OUTLINE (ROMANS 10:1-21) -- GOD REJECTED ISRAEL BECAUSE THEY--

I. SOUGHT THEIR OWN WAY OF JUSTIFICATION (1-3)

1. They had a great zeal for God (1,2) They felt such zeal merited justification before God. It was wrong because it was based on ignorance.
2. They endeavored to merit salvation (3) They sought their own justification by race and circumcision. They disregarded God's way of justification.

II. WERE IGNORANT OF HIS WAY OF JUSTIFICATION (4-15)

1. The righteousness of the law (4,5) Christ was the "end" of the law. The law demanded perfect obedience, and no one could perfectly keep the law - hence all were lost.
2. The righteousness of faith (6-15) - Different principle (6-10); universal in its offer (11-15) - all can now be saved regardless of race, or outward condition.

III. THEY REFUSED TO OBEY THE GOSPEL (16-21)

1. They refused to believe Christ, and obey Him (16-19)
 - (1) They did not obey the gospel because of lack of faith (16)
 - (2) The word of God produces faith (17)
 - (3) They had ample opportunity to hear the gospel (18)
 - (4) They could have known the gospel (19)
2. They actively opposed the gospel (20,21)
 - (1) They were a disobedient people to whom God continually stretched forth His hands in supplication.
 - (2) They were a gainsaying people with whom God constantly pleaded.
 - (3) The Jews could not plead ignorance because of a lack of opportunity. They were without excuse for rejecting Christ.

WHY ISRAEL WAS REJECTED (10:1-21)

- I. THEY WERE REJECTED BECAUSE THEY SOUGHT JUSTIFICATION BY ANOTHER MEANS THAN THAT PROVIDED BY GOD. (1-4)
- II. THE TWO METHODS OF JUSTIFICATION EXPLAINED (5-13)
- III. HOW THEY SHALL CALL ON HIM (14,15)
- IV. OBJECTION TO THE GOSPEL METHOD OF JUSTIFICATION (16-21)
 1. OBJECTION STATED: So few have accepted Jesus as the Messiah, he must not be the Messiah (16)
 2. OBJECTION ANSWERED: Isaiah said few would accept. All heard and could believe but they chose not to do so. (17-21)

LESSONS TO BE LEARNED (Chapter 10)

1. Man should seek God in God's own appointed way.
2. A Christian who has Paul's attitude toward the lost will make an honest effort to teach him the gospel.
3. Zeal without knowledge avails nothing. Knowledge without zeal avails nothing. The availing factor is zeal + knowledge.
4. God saves all men now on the same plain and simple terms of the gospel.
5. God desires that all hear the message and obey the same.
6. A way of salvation so universal in its application demands a world-wide proclamation.
7. Religious opportunities are too frequently neglected
 - (1) Men who are familiar to its message are sometimes quite indifferent to it;
 - (2) While those who hear it for the first time, eagerly accept this message.
8. How tenderly God is pleading- Patiently, full of grace and mercy.
9. Where will the fault lie in the case of those who reject His message of love?
10. There are certain kinds of ignorance which are inexcusable--
 - (1) Ignorance through neglect of knowledge
 - (2) Ignorance which comes from wilful blindness
 - (3) Ignorance which is in essence a lie
11. A man must believe that Jesus is risen from the dead. This is essential. Not only believe that Jesus lived, but that he lives. He must not only know about the Christ, he must know the Christ.
12. Christ is not only a historical personage to be studied, but a man should live with the real presence.
13. Man must also confess. A man must declare to man whose side he is on.
14. We must have a proper understanding of the scriptures.

GOD'S PLAN FOR RIGHTEOUSNESS --

1. It is of faith
2. It does not demand the personal presence of the Christ
3. It depends upon the word
4. It is attainable
5. It demands confession of the Christ
6. It demands faith in the Christ

WHAT IS INVOLVED IN CALLING UPON THE NAME OF THE LORD --

1. It precedes and is essential to salvation
2. It is preceded by faith
3. That the faith is preceded by hearing
4. That the hearing is preceded by preaching
5. That the preaching is preceded by sending
6. That preaching is important and essential
7. The order therefore is: sending, preaching, hearing, faith, calling, salvation

ROMANS 10

1. Who is the "them" of verse 1?
2. What was the matter with "them?"
3. In what way were they ignorant? What did this ignorance do?
4. What is the meaning of "Christ is the End of the law?"
5. What is Paul's point in verses 6-8?
6. Enumerate the steps of salvation as found in verses 13-15.
7. What is the purpose of the quotations in verses 15,16?
8. Why do not all who hear, believe? (16,17)
9. To be pleasing to God, a person must be:
 - A. Honest and sincere;
 - B. Honest and sincere according to knowledge;
 - C. It makes no difference what you do;
 - D. All of the above.
10. Of Israel, Paul says they were: (a) ignorant; (b) disobedient; (c) both; (d) None of the above.
11. Why did God reject Israel?
12. How had the Jews manifested a zeal for God?
13. In view of Romans 10:17, discuss the existence of religious differences in the world today.
14. Of what three things could not Israel plead as an excuse?

ROMANS 10

1. Who is the "them" of verse 1? *The Jews*
2. What was the matter with "them?"
They had a zeal for God, but not according to knowledge
3. In what way were they ignorant? What did this ignorance do?
Didn't know Christ *Did not subject themselves to God's Righteousness.*
4. What is the meaning of "Christ is the End of the law?"
TELOS - consummation; goal; end
5. What is Paul's point in verses 6-8?
The OT spoke of salvation, and that it is available
6. Enumerate the steps of salvation as found in verses 13-15.
7. What is the purpose of the quotations in verses 15,16?
To show that all Israel had heard.
8. Why do not all who hear, believe? (16,17)
They do not hearken to what they hear
9. To be pleasing to God, a person must be:
 - A. Honest and sincere;
 - ☒ B. Honest and sincere according to knowledge;
 - C. It makes no difference what you do;
 - D. All of the above.
10. Of Israel, Paul says they were: (a) ignorant; (b) disobedient;
☒ C both; (d) None of the above.
11. Why did God reject Israel?
They failed to obey the gospel of Christ
- ✓12. How had the Jews manifested a zeal for God?
13. In view of Romans 10:17, discuss the existence of religious differences in the world today.
14. Of what three things could not Israel plead as an excuse?
That they had not heard the message
That they had not understood the message
That God had limited His love to other nations, because His love had been unique and exhaustive.

15. What suggestions of practical value have you gleaned from Roman 10?

The value of the O.T. (cf. Paul's quotes)

God has one plan for salvation - Ga 1:8, 2:16

God tenderly pleads today - patiently, mercy, grace

Where does the fault lie in the case of those who reject God's message?

Universal salvation deserves universal proclamation

BONUS:

There are several Old Testament quotations used by Paul in Romans 10.
Match the following passages:

1. Leviticus 18:5	<u>3</u> Romans 10:11
2. Isaiah 65:1	<u>5</u> Romans 10:15
3. Isaiah 28:16	<u>4</u> Romans 10:13
4. Joel 2:32	<u>2</u> Romans 10:20
5. Isaiah 52:7	<u>1</u> Romans 10:5

BRIEF OUTLINE OF ROMANS 11

I. ISRAEL'S REJECTION (1-25).

1. Israel's rejection is partial, not total (1-10)
 - (1) Not all Jews would be condemned as they may have thought.
 - (2) Some Jews are saved (1-6)
 - (3) Some Jews are lost (7-10)
 - (4) Only part were rejected.
2. Israel's rejection is temporary, not permanent (11-25).
 - (1) They have not permanently fallen from the divine favor (11)
 - (2) Their condemnation is a blessing to the Gentiles (11-22)
 - (3) Israel can be saved when they believe in Christ (23,24)
 - (4) Only a part of Israel is hardened and that for a time (25)

II. ISRAEL'S SALVATION (26-36)

1. God will save Israel.
 - (1) The assurance of His word (26,27)
 - (2) The assurance of His love (28)
 - (3) The assurance of His promise (29-31)
 - (4) The assurance of His mercy (32)
2. God is to be praised for Israel's salvation (33-36)
 - (1) For His rich grace and mercy (33) (Ep 2:4-10)
 - (2) For His great wisdom (33)
 - (3) For His infinite knowledge (33-35)
 - (4) For His absolute sovereignty (36)
 - (5) All glory and praise to be given to God forever (36).

NOTES ROMANS 11

VERSE 25 - "FULNESS" - (PASSIVE) - "THAT WHICH IS BEING FILLED"

1. That number of Gentiles reached who are to be reached as determined in the mind of God - "the completion of the number of Gentiles who receive blessing through the gospel." (W.E. Vine)
2. "The word denotes that portion, or large number of the Gentiles that are to enter the church before the conversion of the Jews take place." (Lard)
3. Could simply refer to a multitude - obviously does not mean the Gentiles in their totality would come into the family of God.
4. As the Gentiles come to Christ in full strength, this face will provoke the Jews to jealousy, so that they will turn to Christ.
5. Does not teach a mass turning of Jews, or a saving en masse. Not all Jews will be saved, as well as not all Gentiles.
6. Cf. Acts 15:11 - "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."
7. Only those Jews and Gentiles who "receive" Christ will be saved.

VERSE 26 - "SO ALL ISRAEL SHALL BE SAVED"

1. "Thus" or "so" (houtos) - in the way described; in this manner; in such a manner.
2. Hence, Jewish salvation will occur in the manner described by Paul - they will experience hardness of heart until the full number of the Gentiles come in and then they will be saved by obedience to the gospel.
3. "Israel" - not a reference to spiritual Israel (the church).
4. "All" cannot mean every Jew from Abraham to a particular point in history. The Bible does not teach that all dead Jews will be raised and miraculously be saved.
5. Cf. Isaiah 59:20,21; 27:9.

6. "All Israel" - in a comparatively brief period, many Jews will turn to Christ.
7. Does not teach universalism nor collective conversion.
8. Note: "Israel" in verse 26 includes both Jews and Gentiles who have believed.
9. Cf. Romans 9:6 - distinguishes between Israel as corporate people and the Israel of faith. The true seed of Abraham are his by faith, so "all Israel" is made up of those who believe. (Saved by grace through faith).

ANSWERS TO SOME OF THE QUESTIONS

Question 5 & 6:

Israel was rejected because they rejected the grace of God. Paul explains:

1. Acceptance by God is by grace; it cannot be by works, for works exclude grace, verse 6;
2. Israel sought this acceptance, but did not find; the elect alone obtained mercy, or acceptance, verse 7a;
3. All but the elect, (those who chose the grace of God through Christ), were "hardened."

How did the elect obtain grace? By accepting Christ.
What happened to those who heard, but did not accept? They were hardened.

How did this come about? Through their own rejection, choosing rather to obey Satan and his will instead of grace of God.

QUESTION 8

"Was it the intention of God to place this stumbling block in their path with the express purpose of causing them to be eternally lost?" "Was their stumbling of such a nature as to cause them to be forever without hope?"

There are two reasons for denying this thought:

1. It was not God's purpose that in the stumbling of the Jews they be without hope, but rather that in this way he might give opportunity to the Gentiles to be saved. It is wonderful to observe from time to time as we read the word, the way the Father makes use of Satan's efforts and apparent victories to finally bring glory to his eternal name. If the Jews must reject Christ, then God will make out of it, not a means of bringing his vengeance upon his people, but rather of offering salvation directly to the Gentiles instead of through the Jews as He originally planned.
2. They did not stumble and fall in such a way as to be eternally lost, however. One day when they opened their blinded eyes to the purpose of God among the Gentiles, and were caused to think how God would so work among the Gentiles who were in time past "no people," they would see that he would certainly work among those who had been his people, providing of course, they accepted Jesus as

Messiah, the source of God's blessing among the Gentiles,
verse 11.

LESSONS FROM ROMANS 11

1. Though we may not always be able to see His wisdom and goodness in all that He does, let us have faith in the ultimate outcome of all things.
2. Those accepted of the Lord - "grafted in" - need not glory in their favorable station. God will cut them off unless they continue in His goodness.
3. Those who have been "broken off" need not give up in despair; God will restore them if they will return to Him in penitence.
4. God's Remnant - no church is saved en masse.
5. One of the surest ways to make a man desire Christianity is to make him see in actual life what Christianity can do.
6. See to what a low ebb the profession of religion may sometimes be brought that the most wise and observing men may give it up for gone. (Cf. Elijah).
7. When altars were set up for Baal, it is no wonder if that God's altar is pulled down.
8. Things are often much better with the church than wise and good men think they are.
9. One is worthy, not to bow when everyone else does.
10. Some are slumbering and sleeping - not affected with anything that is said or done and are resolved to continue as they were, and will not stir.
11. Paul was a powerful speaker, and writer - yet of the many he dealt with he could but save some. Ministers must think their pains well worth the effort, if they can be instrumental to save some.

Cf. God's Remnant:

Elijah - I Kings 19:10-14

Amos - Amos 9:8-10

Micah - Micah 2:12; 5:3

Zephaniah - Zephaniah 3:12,13

Jeremiah - Jeremiah 23:3

Ezekiel - Ezekiel 14:14,20,22

Isaiah - Isaiah 7:3; 8:2,18; 9:12; 20:21; 6:9-13.

ROMANS 11

1. Why does Paul start off with the question, "Did God cast off His people?" *Paul has in previous chapters reconciled the rejection of the Jews with the promise made unto the Fathers. The question the Jew might ask them is, "Is the rejection total & final?"*
2. What proof does Paul offer to show that God has not rejected all His people?
3. What does the illustration of Elijah prove?
4. How far had the people of Israel digressed in the times of Elijah?
5. Israel was rejected because they rejected the GRACE of God.
6. Who were the "elect?" *those who share the grace of God through Christ.*
7. Paul quotes Isaiah 29:10; Deuteronomy 29:4; Psalm 69:22ff for what reason?
to show how they had rejected God.
8. Explain verse 11.
the answers to some questions stated
9. What does Paul teach by the illustration of the olive tree?
10. Why dare not the Gentiles boast?
11. Why were the Gentiles accepted and the Jews rejected?
12. Is the rejection of the Jews final and total? *no*

13. Under what conditions can Israel be saved?

By obedience to the terms of Christ.

14. What is the purpose of verses 33-36?

Regardless of what thinks, or does, God is not to be questioned.

15. TRUE FALSE Paul was of the tribe of Judah. (Benjamin)

16. TRUE FALSE The conclusion of Romans 11 is God has a special plan by which Israel is to be saved.

All must be saved in the same way.

ROMANS 12

1. How far back does the word "therefore" of verse 1 reach?
2. Why would Paul use the word "beseech" and not "commend" or even "command?"
3. Explain:
 - (1) "Mercies of God"
 - (2) "Living Sacrifice"
 - (3) "Spiritual - reasonable - Service"
4. Why should we be required to serve God with our bodies?
5. What is the difference between "conformed" and "transformed?"
- ✓ 6. How does the transformation take place?
7. What is the meaning of "sober judgment?" (verse 3)
8. What is the meaning of "measure of faith?" (verse 3)
9. What characteristic of the human body does Paul apply to the church?
10. What is meant by "never be conceited?" (verse 16)
11. Under what circumstances does the Christian live peaceably with all?
- ✓ 12. What is one reason for a Christian's not taking vengeance into his own hands? (verse 19)
13. How does chapter 12 relate to the rest of the book of Romans?

DUTY To -
GOD (1, 2)
Christian (3-16)
Others (17-21)

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

→ APPEAL

→ ACT (VOLUNTARY - "PRESENT"; PERSONAL - "your"
"Bodies" - SACRIFICIAL)

2 And ^{urge · rational}do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

→ ARGUMENT

→ ATTITUDE (negative - "not conformed"
positive - "transformed")

→ ACHIEVEMENT

3 For I say, ^{1 John 2:15 · Eph. 4:23}through the grace given to me, to everyone who is among you, ^{Gal. 2:9 · Prov. 25:27}not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

4 For ^{1 Cor. 12:12-14}as we have many members in one body, but all the members do not have the same function,

5 so we, *being* many, are one body in Christ, and individually members of one another.

6 Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us* ^{Acts 11:27}prophecy in proportion to our faith;

7 or ministry, *let us use it* in our ministering; ^{Eph. 4:11}he who teaches, in teaching;

8 ^{Acts 15:32 · 2 Cor. 9:7}he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, ^{1 Tim. 1:5 · Ps. 34:14}with cheerfulness.

9 Let love be without hypocrisy. ^{1 Tim. 1:5 · Ps. 34:14}Abhor what is evil. Cling to what is good.

1 CRB² 10¹² GA 6³

2 CR 6⁶ 1 TM 1⁵

10 ^RBe kindly affectionate to one another with brotherly love, ^Rin honor giving preference to one another;

Heb. 13:1 • Phil. 2:3

11 not lagging in diligence, fervent in spirit, serving the Lord;

12 rejoicing in hope, ^Tpatient in tribulation, ^Rcontinuing steadfastly in prayer; ^{persevering} • Luke 18:1

13 distributing to the needs of the saints, given to hospitality.

14 Bless those who persecute you; bless and do not curse.

15 ^RRejoice with those who rejoice, and weep with those who weep.

[1 Cor. 12:26]

16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

17 Repay no one evil for evil. ^THave regard for good things in the sight of all men. ^{Or Provide good}

18 If it is possible, as much as depends on you, ^Rlive peaceably with all men.

Heb. 12:14

19 Beloved, ^Rdo not avenge yourselves, but *rather* give place to wrath; for it is written, ^R“*Vengeance is Mine, I will repay,*” says the Lord.

Lev. 19:18 • Deut. 32:35

20 “*Therefore^R if your enemy hungers, feed him;*

If he thirsts, give him a drink;

Prov. 25:21, 22

For in so doing you will heap coals of fire on his head.”

21 Do not be overcome by evil, but overcome evil with good.

1 Th 4⁹ Hb 13¹ Jn 13^{34, 35}

INTRODUCTION

Doctrine is never taught in the Bible simply that it may be known. It is taught in order that it may be translated into practice. Cf. John 13:17.

These teachings of Paul bear close resemblance to the teachings of Christ.

Verses 3-21 show what is meant by the "renewing of our mind."

ROMANS 12:3-8

One of Paul's favorite thoughts is to think of the church as a body. (Cf. 1 Corinthians 12:12-27). The members of the body--

1. Neither argue with each other;
2. Envy each other;
3. Nor dispute about their relative importance;
4. Each part of the body carries out its own function however prominent or however humbly unseen that function may be.

It was Paul's conviction the Christian body should be like that. Each member of the church has a task to do, and it is only when each member contributes the help of his, or her, own task that the body of the church functions as it ought to function.

ROMANS 12:9-13

Love must be completely sincere. There must be no hypocrisy, no play-acting, no ulterior motive. The words Paul uses are very strong words. We must be affectionate to one another in brotherly love. The word he uses for affectionate is "philostorgos" - storge is the word for "family love." We must love each other because we are members of one family. We are not strangers to each other within the church; much less are we isolated units; we are brothers and sisters of each other because we have the One Father. The church is not a collection of acquaintances; it is not even a gathering of friends - it is a family in God!

SUBJECTS DISCUSSED

Love, Evil, good, Brethren's Attitude Toward Brethren, Zeal, Service, Hope, Tribulation, Prayer, Benevolence, Hospitality, Persecutors, Consideration for Others, Partiality, Humility,

Arrogance, Retaliation, Being Honorable, Striving for Peace, Vengeance, Dealing with One's Enemies; Proper Response to Evil.

We mistake our religion if we look upon it only as a system of notions and as a guide to speculation.

the gospel is designed not only to inform our judgments, but to reform our lives and hearts. The foundation of Christian practice must be laid in Christian knowledge and faith.

Paul had spoken of justification by faith, and the riches of his grace, and the pledges and assurances we have of the glory that is to be revealed.

Hence, carnal libertines would tend to say "Therefore we may live as we want and walk in the way of our hearts and the sights of our eyes."

Paul says this is not so - the way to heaven is the way of holiness and obedience.

Romans 12 will give us to understand what Godliness, sobriety and righteousness are.

OUTLINE - ROMANS 12

- I. OUR DUTY TO GOD (1,2)
- II. OUR DUTY TO OURSELVES (3-9)
 - 1. A Sober opinion of ourselves (3)
 - (1) Whatever we have, God has given it to us;
 - (2) God gives His gifts in a certain measure;
 - (3) God has given to others as well.
 - 2. A Sober use of the gifts that God has given us.
- III. OUR DUTY TO OUR BRETHREN - SUMMED UP IN "LOVE"
 - 1. To Our friends - there is a mutual love that Christians owe:
 - (1) An affectionate love - 10a
 - (2) A respectful love - 10b
 - (3) A liberal love - 13
 - (4) A sympathizing love - 15
 - (5) A united love - 16
 - (6) A condescending love - 16
 - (7) An engaging love - 18
 - 2. To Our enemies:
 - (1) Do them no hurt - 17
 - (2) Do them all the good we can--
 - A. In word - 14
 - B. In deed - 20

THE CHRISTIAN LIFE IS A LIFE OF--

- I. SACRIFICE - 1,2
 - 1. Approach
 - 2. Motives
 - 3. Admonition - body/mind
- II. HUMILITY AND SERVICE, 3-8
 - 1. Preface
 - 2. Universality of appeal
 - 3. Duty enjoined - negatively/positively
 - 4. Compassion of enforcing this duty
 - 5. Application of the truth illustrated

III. SINCERE AFFECTION, 9-21, "LET LOVE BE WITHOUT HYPOCRISY"

1. Generally - evil/good - verse 9
2. Toward God's household - verse 10
3. In service to the Lord - verses 11,12
4. In use of our material good - verse 13
5. Toward persecutors - verse 14
6. In general sympathy - verse 15
7. In unity and condescension - verse 16
8. All men - verses 17,18
9. Those who injure us - negatively (verse 19)/positively - (verse 20) action to be taken
10. Toward evil in general - verse 21

WE SHOULD LIVE LIVES THAT ARE--

1. Holy, verses 1,2
2. Humble, verse 3
3. Of service, verses 4-8
4. Faithful - verse 9
5. Of love - verse 10

Romans 5:1 - "Therefore" of Justification
Romans 8:1 - "Therefore" of Sanctification
Romans 12:1 - "Therefore" of Consecration

(Salvation - Sanctification - Service)

Verse 9 - "Abhor that which is evil"

To hate and shrink from what is wrong
The power of love to hate that which is not good is one
of the prime marks of a true life.

Unless there is this scorn of, and opposition to, evil
our love is lacking an essential feature.

Verse 9 - "Cleave to that which is good" - (Cling)

Closest possible adherence
"Be glued"
Our love will necessarily show itself in this
determination to hold fast by that which is good.

Verse 10 - "Be kindly affectioned one to another with
brother-love"

Be devoted to one another.
This is a brother-hood concept
The reminder of the new family tie in Christ
One proof of real disciples.
"We know we have passed from death unto life because we
love the brethren." (I John 3:14).

No wonder that in the early church the heathen were so
deeply impressed - "Behold how these Christians love one
another."

Verse 10 - "In honor preferring one another"

"Honor one another above yourselves" - NIV
Give preference to one another in honor.

Every Christian man is to "lead the way" in giving honor
to his fellow believers.

More determination to sink our own position and
reputation - what a difference it would make!

Outdo one another in showing honor.

Verse 11 - "Not slothful in zeal"

Never be lacking in zeal - NIV
Not lagging behind in diligence

Slowness is a common fault - necessary tasks are put off
We need to exercise diligence

"Whatsoever thy hand findeth to do, do it with thy
might." Ecclesiastes 9:10.

Verse 11 - "Fervent in spirit"

Keep your spiritual fervor - NIV
"Boiling" - inward attitude
Revelation 2:4 - "Left your first love"
Revelation 3:15 - "Neither cold nor hot"

Verse 11 - "Serving the Lord"

In all our service the one supreme principle must be our
relationship to Christ.

Whatever we do to others it will always have Him and His
glory for its supreme object.

Zeal plus diligent plus for the Lord - not for our own
selves, but for the Lord.

Verse 12 - "Rejoicing in hope"

Be joyful in hope - NIV

Tendency from time to time to fear pressure from the
outside - in the midst of tribulations there is the one
hope of future glory in which we rejoice.

Verse 12 - "Patient in Tribulation"

Persevering in tribulation
Patient in affliction - NIV
Cf. I Timothy 3:12
Hold on - don't compromise doctrine, practice or
principle.

The same hope which causes joy is intended to guarantee
patience.

Exercised under pressure of present things.

Verse 12 - "Continuing Instant in prayer"

Faithful in prayer - NIV
The greatest resource
Through prayer we are able to rise above present
circumstances.

Firm adherence - constant waiting.

Verse 13 - "Distributing to the necessity of the saints"

Share with God's people who are in need - NIV
Contributing to the needs of the saints.

"Saint" - belonging to God
Refers to position - condition; to our standing, not our
state.

Communicate to fellow-believers whatever might be
necessary - Galatians 6

Verse 13 - "Given to Hospitality"

Practice hospitality - NIV
Another characteristic prominent in early church
Not to wait to be asked - but ready to welcome.

CONCLUSION:

The Christian who is related to Christ soon finds he is
associated with others in common life, grace, needs, duties,
and hopes.

Love will naturally express itself towards those who belong
with us to the family of God.

The more we can reproduce this spirit of humility and
brotherly affection the more thoroughly we can glorify God
and recommend our Christianity to them.

DUTIES TO THOSE WITHIN THE CHURCH (3-16)

1. Paul speaking as an apostle - 3a - Romans 1:5; 15:15
2. Addressed to all - 3b
3. How to think - 3c - 1 Corinthians 8:2; 10:12; Galatians 6:3
4. Body concept - verses 4-8
5. True love - 9a - 2 Corinthians 6:6; 1 Timothy 1:5
6. Abhor evil, cleave to good - 9b
7. Tender love for brethren - 10a - 1 Thessalonians 4:9; Hebrews 13:1; John 13:34,35
8. In honor preferring one another - 10b - Philippians 2:3
9. In diligence not slothful - 11a
10. Fervent in spirit - 11b
11. Serving the Lord - 11c - Matthew 6:24
12. Rejoicing in hope - 12a - Romans 5:2
13. Patient in tribulation - 12b - Romans 5:3-5
14. Steadfast in prayer - 12c - 1 Thessalonians 5:17
15. Care of saints - 13a
16. Hospitable - 13b
17. Bless the persecutor - 14 - Matthew 5:44; Luke 6:28; 1 Corinthians 4:12
18. Share - 15
19. Be of the same mind - 16a - Romans 15:5; 2 Corinthians 13:1
20. Keep mind on lowly things - 16b
21. Be not wise in own conceits - 16c - Romans 11:25; Proverbs 3:7.

DUTIES TO THOSE WITHOUT THE CHURCH (17-21)

1. Render to no man evil for evil - 17a
2. Take thought for things honorable - 17b - 2 Corinthians 8:21
3. Be at peace - 18 - Mark 9:50; Romans 14:19
4. Don't take vengeance - 19 - Deuteronomy 32:35
5. How to treat enemies - 20 - Proverbs 25:21,22; 2 Kings 6:21-23
6. Overcome evil - 21

ROMANS 13

BRIEF OUTLINE:

Duty To The State (verses 1-7)
Duty To The Citizens of the State (8-10)
Enforcement of Civil Duties (11-14)

WHY THIS SECTION OF SCRIPTURE?

1. The Jews at Rome were notorious for turbulence;
2. Their ideas of theocracy made submission intolerable;
3. To avoid suspicion of revolutionary tendencies;
4. Because of false ideas of the kingdom of God, and its relation to other kingdoms;
5. True relations of Christians to the state should be defined.

VERSES TO MARK IN OUR STUDY:

1. 1 Timothy 2:1,2
2. Titus 3:1
3. 1 Peter 2:13-17

LESSON TO LEARN:

Paul's main view of the state was that in his day, the Roman empire was a divinely ordained instrument to save the world from chaos. It was the Roman peace which gave the Christian the opportunity to do his work.

NOTES:

Verses 1,2 - A Christian is not exempt from obedience to the state.

Civil Authority derives its source from God.

God is not responsible for evil rulers, but god has established the institution of government to insure an orderly society.

Verse 2 - Resisting the state is the same as resisting God.

Submission - not resistance - is the Christian's law.

Verses 3,4 - additional reasons given - they are servants of God.

Fear is caused by disobedience.

Verse 5 - Moral reasons as well.

Obey for conscience sake - suggests both the spirit and the limitation.

Verse 6 - Example is given - simple and clear.

Practical appeal - render to all.

1. Property - personal taxes;
2. Export, or import;
3. Veneration - fear - to chief authority;
4. Honor - respect - to his subordinates.

Verses 8-10

DEBTS THAT CAN BE PAID (NEGATIVE): Not to incur anything he is unable to pay and knows he is unable to pay when it is incurred.

DEBTS THAT CANNOT BE PAID (POSITIVE): Love one another. We are always to pay, and can never discharge in full.

Verses 11-14

Everything is done in the light of His coming again.

"Sleep" - the thought of forgetfulness of God - languor.

"Awake" - spiritual readiness and responsibility.

Verse 11 - Appeal and explanation

Verse 12 - Expectation

Verse 13 - Exhortation

1. Let us cast off;
2. Let us put on;
3. Let us walk.

THE SINS: (3 classes of 2 each):

1. Public sins (intemperance)
2. Private sins (impurity)
3. Personal/social sins (discord)

"Revelry" - describes that which lowers a man's self, and is a disturbance and nuisance to others.

"Drunkenness" - the Greeks were a wine drinking people, even the children drank wine. Breakfast consisted of a slice of bread dipped in wine. But, drunkenness was considered a specially shameful thing, for the wine the Greeks drank was much diluted and was drunk because of bad water supplies.

"Immorality" - Actually means a "bed." The word brings to mind the man who sets no value on fidelity and who takes his pleasure where he will.

"Shamelessness" - One of the ugliest words in the Greek language. It does not describe only immorality. It describes the man who is lost to shame. He does not care who sees him. He does not care how much of a public exhibition he makes of himself. He does not care what people think of him. Reputation, honor, decency mean nothing to him.

"Contention" - The spirit that is born of unbridled and unholy competition is that which places self in the foreground and the front of the picture. It is the negation of agape.

"Envy" - Grudging envy which grudges any man his nobility and pre-eminence. It describes the spirit which cannot be content with what it has and which looks with jealous eyes on every blessing given to someone else and denied to itself.

Verse 14 - Provision (positively and negatively)

The soul's attire:

1. Put on Christ;
2. Put on the new man (Ephesians 4:24);
3. Put on Christlikeness (Colossians 3:12);
4. Put on the Christian armor (Ephesians 6:11-14; Romans 13:12);
5. Put on immortality (1 Corinthians 15:53,54).

ADDITIONAL NOTES:

We are citizens of another country. Cf. Ephesians 2:19; Hebrews 11:13-16; 1 Peter 2:11.

Our duty toward civil authority: 1 Timothy 2:1,2; Titus 3:1; 1 Peter 2:13-17; Matthew 22:17-21.

Government is of and from God: Daniel 4:17; Jeremiah 27:5;
Exodus 9:16; Psalm 75:7.

Examples of those who disobeyed civil authority when in
conflict with God's law:

1. Midwives (Exodus 1:15-19);
2. Shadrach (Daniel 3:10-18);
3. Daniel (Daniel 6:5ff);
4. Peter and John (Acts 4:18-29);
5. Peter and Apostles (Acts 5:27-29);
6. Caesar to Caesar rendered (Matthew 22:21);
7. Submit to human institutions (1 Peter 2:13-17).

QUESTIONS - ROMANS 13

1. What is the main theme of Romans 13?
2. Why do you suppose the Holy Spirit saw the need to include this section of Scripture?
3. What other verses in the New Testament speak of our duty to civil government?
4. How could the Roman Empire be "good" in reference to the Christian?
5. TRUE FALSE A Christian is exempt from obedience to the state.
6. TRUE FALSE Civil authority derives its source from God.
7. TRUE FALSE God has established the institution of government to insure an orderly society.
8. What are the other "God-ordained" institutions?
9. TRUE FALSE Resisting the state is the same as resisting God.
10. Why should the Christian be submissive to civil authorities?
11. What are the debts we are not to incur?
12. What debt can never be paid?
13. What are the three "let us" phrases of verses 11-13?

14. Define:

- (1) Revelry -
- (2) Drunkenness -
- (3) Immorality -
- (4) Shamelessness -
- (5) Contention -
- (6) Envy -

15. What is the Christian to "put on?"

16. Bonus Question: How many can you name from both the Old Testament and New Testament who defied civil authorities when the authorities violated God's law?

1-12 The Need For
Brotherly Respect in
matters of opinions

13-23 The Need For
Brotherly Love in
matters of opinions.

14 Receive one who is weak
in the faith, but not to dis-
putes over doubtful things.

2 For one believes he ^amay eat
all things, but he who is weak
eats only vegetables. [Titus 1:15]

3 Let not him who eats despise
him who does not eat, and ^alet
not him who does not eat judge
him who eats; for God has re-
ceived him. [Col. 2:16]

4 ^aWho are you to judge anoth-
er's servant? To his own master
he stands or falls. Indeed, he will
be made to stand, for God is able
to make him stand. James 4:11, 12

5 ^aOne person esteems one day
above another; another esteems
every day *alike*. Let each be fully
convinced in his own mind. Gal. 4:10

6 He who ^aobserves the day,
observes it to the Lord; ^aand he
who does not observe the day, to
the Lord he does not observe it.
He who eats, eats to the Lord, for
^ahe gives God thanks; and he
who does not eat, to the Lord he
does not eat, and gives God
thanks. Gal. 4:10 • [1 Tim. 4:3]

7 For none of us lives to him-
self, and no one dies to himself.

8 For if we live, we live to the
Lord; and if we die, we die to the
Lord. Therefore, whether we live
or die, we are the Lord's.

9 For to this end Christ died
^aand rose and lived again, that
He might be ^aLord of both the
dead and the living. Acts 10:36

10 But why do you judge your
brother? Or why do you show
contempt for your brother? For
^awe shall all stand before the
judgment seat of ^aChrist. 2 Cor. 5:10

11 For it is written:

☆ ^a"As I live, says the LORD,
Every knee shall bow to Me,
And every tongue shall
confess to God." Is. 45:23

12 So then ^aeach of us shall give
account of himself to God. 1 Pet. 4:5

13 Therefore let us not judge
one another ^aanymore, but rather
resolve this, ^anot to put a stum-
bling block or a cause to fall in
our brother's way. any longer • 1 Cor. 8:9

anything that arouses prejudice or becomes
a hindrance to others, or causes them to
fall by the way.

NOT CRITICIZE, BUT DECIDE

STRIKE one's foot against, hence,
(PROSKORTŪ) stumble

bait stick on a trap snare, then,
The trap or snare itself. (Scandalm)

14 I know and am convinced by the Lord Jesus that *there* is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean.

15 Yet if your brother is grieved because of *your* food, you are no longer walking in love. ^aDo not destroy with your food the one for whom Christ died. 1 Cor. 8:11

16 Therefore do not let your good be spoken of as evil;

17 ^afor the kingdom of God is not food and drink, but righteousness and ^apeace and joy in the Holy Spirit. 1 Cor. 8:8 • [Rom. 8:6]

18 For he who serves Christ in ^athese things is acceptable to God and approved by men.

19 Therefore let us pursue the things *which make* for peace and the things by which ^aone may ^tedify another. 1 Cor. 14:12 • build up

20 Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it* is evil for the man who eats with offense.

21 *It* is good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles ^aor is offended or is made weak.

22 ^aDo you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

23 But he who doubts is condemned if he eats, because *he* does not eat from faith; for ^awhatever is not from faith is ^asin. Titus 1:15

Faith - firm & intelligent
conviction BEFORE GOD THAT
ONE IS DOING WHAT IS RIGHT.
THE ANTITHESIS OF FEELING
SELF-CONDEMNED IN WHAT
ONE PERMITS ONESELF TO DO.

ROMANS 14

1. What is the theme of Romans 14?
2. What is its place in the scheme of the book?
3. Who were the "weak" brethren?
4. What was their temptation?
5. How were the "weak" to treat the "strong?"
6. Who are the "strong?"
7. What was their temptation?
8. How were they to treat the "weak?"
9. Are we "bound" by the "whims" of other people?
10. How did Paul motivate the weak and the strong?
11. Should, or can, we teach against error?
12. How do we maintain fellowship between brethren when matters of disagreement arise?
13. Why should we not "pass judgment?"
14. How is faith defined as used in verses 22,23?

BRIEF OUTLINE OF CHAPTER 14

1. The principle of walking in love. The principle for the conduct of the strong. (verses 1-12)
2. Measures a man in the light of the cross. (verses 13-15)
3. Acknowledges the nature of the kingdom of God (verses 16-18)
4. Pursues the aim of mutual edification. (Verses 19-21)
5. Safeguards the character of faith (verses 22,23)

BRIEF OUTLINE OF CHAPTER 15

1. The pattern of the Lord's ministry (1-13)
 - (1) Concern for others, 1-6 (1 Corinthians 9;20,23; Galatians 1:10; Ephesians 6:6.)
 - (2) Welcome for Jew and Gentile, 7-13.
2. The narrative of apostolic ministry (14-33)
 - (1) Reasons for writing, 14-16
 - A. To remind of what they already believe, 14,15a
 - B. To claim the priestly service of the gospel, 15b, 16.
 - C. Results of preaching among the Gentiles, 17-21
 - D. Conversion of Gentiles has been certified by signs of divine activity, 18a,19a
 - E. Mission completed, 19b-21.

NOTES ON ROMANS 14

THEME: How to deal with diversity so that Romans 15:6,7 reigns.

1. Who were the "weak?"

- (1) Vegetarians who thought the Lord required it of them, verses 2,6.
- (2) Esteemed one day above another, verses 5,6.
- (3) Conscientious in these things, verses 6,15,20,21,23.

2. What was the temptation of the "weak?"

To judge the strong, verses 2,3,10.

3. How were the weak to treat the strong?

- (1) Were not to judge them, verses 3,4,10
- (2) Were to receive them, verses 3,7
- (3) Were not to bind their misconceptions on the strong, verses 2,3
- (4) I.e., if a weak brother tries to introduce his practice into the assembly, he is trying to bind others. This is forbidden.

4. Who are the "strong?"

- (1) Opposite of the weak.
- (2) Knew the kingdom did not consist in the things which the "weak" did, verses 2,5,17.

5. What was their temptation?

To "set at nought him that eateth not", verses 3,10.

6. How were they to treat the "weak?"

- (1) Receive him, which implies fellowship, verses 14:1; 15:7
- (2) Avoid "decision of scruples", verse 1
- (3) Were not to despise him (10) and were not to bind the weak.

Romans 14 shows the weak were wrong - Romans 14:1,14,17; 15:1. The strong were not to "ride" nor "bind" these weak brethren. Go from where they are; give time; give opportunity; have mutual love.

To restrain one's freedom for the good of another is to obey the law of Christ - to walk in love - 14:15; I Corinthians 13; I Corinthians 9:21; John 13:34,35.

The strong must not use their freedom so as to lead the weak to sin, Romans 14:13-23.

ARE WE BOUND BY THE WHIMS OF OTHER PEOPLE?

1. Paul is not speaking of "whims."
2. Or, whether someone approves of everything we do;
3. Or, that we must always do what others like for us to do;
4. Paul is dealing with our leading someone into sin in matters where Christ has not bound us, but has left us free.
5. There are certain people who think you should not do certain things, but your doing it does not tempt them to do what they think is wrong;
6. Therefore, your conduct in such a case does not lead them to sin, and you have not violated Romans 14.

PAUL IS NOT DEALING WITH THAT WHICH IS COMMANDED

1. We must observe His commands - Matthew 28:20; Acts 2:42; I Corinthians 14:37.
2. Paul is dealing with those areas wherein Christ has left us free.

DEFINITIONS

"Weak" - makes a major issue out of minor matters; observing meticulously man-made rules.

"Disputations" - not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct.

"dialogimos" - a thought, reasoning, inward questioning. The thinking of a man deliberating with himself. Speculations or reasonings in one's mind which takes the form of scruples.

The "strong" brother is not called upon to settle all the scruples of the "weak" brother. Do not be continually condemning him.

HOW DID PAUL MOTIVATE THE WEAK AND THE STRONG?

1. God has received both, so we should receive one another; verse 3; Romans 15:7.
2. In doing so, they would glorify God; Romans 15:5-9.
3. Since we are the Lord's servants we must live so as to glorify Him, Romans 14:7-9; 15:7.
4. We should seek the good of our fellow-servants, Romans 14:15; 15:1-3.
5. We are not to stand in judgment on one another for we are not the Lord, but His servants, Romans 14:4-13.
6. We should act as unto the Lord; should be conscientious, Romans 14:8,15.
7. We have the responsibility to treat our brother in love, Matthew 7:12; 13:8-10; 14:8,15.
8. The weak brother is also a brother for whom Christ died, Romans 14:15.
9. How powerfully we are motivated when we view one another as men and women for whom Christ died!
10. We should avoid leading a brother to sin, Romans 14:20,21.
11. It is reasonable the strong bear the infirmities of the weak, Romans 15:1,2.
12. Our freedom should be used to build up and not to overthrow the faith of others, Romans 15:2; 14:20.

CAN WE TEACH AGAINST ERROR?

Paul did, even in this chapter. Cf. Titus 3:10,11; Galatians 2:4-6.

"WEAK" - One who makes a major issue out of minor matters; observes meticulously man-made rules and regulations; one who is over scrupulous.

HOW DO MAINTAIN FELLOWSHIP BETWEEN BRETHREN WHEN MATTERS OF DISAGREEMENT ARISE?

(Paul is speaking about disagreements over matters of opinion which are inconsequential in themselves. His illustrations are the eating of meat and the observance of special days. These are neither right nor wrong in themselves.)

It would be a mistake to seek to apply Paul's advice in this context to disputes about serious doctrinal matters, or questions of Christian morality.)

PAUL'S ANSWER:

1. If a weak brother holds some peculiar but harmless view, we are to receive him and not quarrel about his eccentric opinion - verse 1.

(Cf. Romans 15:7)

2. No man has the right to criticize another man's servant. A servant answers only to his own Master - verses 3,4.

It is wrong for us to meddle in another brother's matter. Cf. 1 Peter 4:15. If Christ accepts him with his strange views or habits, it is not my prerogative to try to force a change.

3. Whatever course a man follows in life, he must be fully persuaded in his own mind that he is doing right - verse 5b.

I must think and act for myself and be responsible to my own convictions of conscience.

4. It is impossible for a Christian to live an isolated life - verses 7,8.

How does my belief or action affect Christ? Does it please Him? How will my conduct affect others, especially my brothers in the church?

5. We have no right to judge the opinions of other brethren because we ourselves are men under judgment - verses 10,11.

We need to work out our own problems, before trying to work out someone else's.

Ultimate judgment of Christians is God's exclusive right. Cf. James 4:11,12.

6. Each one of us must answer to God for our personal faith - verse 12.
7. Rather than criticizing my brother, I must concentrate on placing no stumblingblock before him - verse 13.
8. Christian freedom and Christian love must always go hand in hand - verse 15.

My love for my brethren and the church will cause me to limit myself rather than hurt them or endanger our fellowship - Romans 13:10.

9. My weak brother's soul is more important than my liberty to do a given thing - verse 15b.
10. I must make sure that my good conduct is not "evil spoken of" - verse 16. (Cf. Romans 12:17).
11. The kingdom of God is more important than all non-essential items such as what we eat or drink - verse 17.

Things of secondary importance must never be allowed to disrupt the unity of the body - Romans 16:17,18.

12. We must pursue these things that make for peace between disciples, things that will edify the church - verse 19.
13. A strong brother must carefully avoid causing a weak brother to stumble and sin - I Corinthians 8:11,12.
14. A strong brother must never flaunt his freedom in the face of a weak brother - verse 22.
15. We must never encourage a weak brother to violate his conscience - verse 23.
16. The strong ought to bear the infirmities of the weak - Romans 15:1.
17. Rather than think of our rights and privileges, we must always seek to "please" our brother in a way that would strengthen him even as Christ did - Romans 15:2.
18. We must receive every child of God on the same basis as the Lord accepted us - Romans 15:7.

ROMANS 15

In Romans 14:1-12, Paul discusses the need for brotherly respect in matters of indifference.

In Romans 14:13-23, he considers the need for brotherly love in matters of indifference.

In Romans 15:1-13, Paul deals with an exhortation which would be the natural outgrowth of brotherly consideration and brotherly love - an exhortation to unity among brethren.

This exhortation relates especially to the need for unity among Jewish and Gentile brethren.

In Romans 15:14-23, Paul makes reference to several personal matters - his work among the Gentiles; his work with the great contribution; and his need for their prayers.

BROTHERHOOD

Verses 8-13 Deep and fundamental thoughts;

 The need of unity and fellowship in spite
 of differences;

 An explanatory of verse 7.

Verse 8 The Divine Plan - Minister of the circumcision
 (found only here).

Verses 8,9 The Definite Program - "For the truth of God"

1. He might confirm the promises;
2. The Gentiles might glorify God.

Verses 9-12 Proof:

Verse 13 The Special Prayer - concludes the whole of the
 doctrinal part of the epistle.

"The God of Hope" - Source of Blessing

"All Joy and Peace" - Character of Blessing

"Fill You" - Measure of Blessing

"That Ye May Abound In Hope" - Purpose of Blessing

"In The Power Of The Holy Spirit" - Sphere of Blessing

"In Believing" - Channel of Blessing

QUESTIONS - ROMANS 15

1. In what way does Romans 15:1 relate to Romans 14?
2. How does Romans 15:4 fit into this context?
3. What point does Paul make about the Gentiles in verses 9-12?
4. For what is the prayer of verse 13 offered?
5. What does Paul mean by "all knowledge" in verse 14?
6. Describe the work of Paul using Romans 15:16,20,21,28.
7. To what country did Paul want to go?
8. Why was he going to Jerusalem?
9. What was Paul's prayer in verse 30-33?
10. What was Paul's attitude toward preaching the gospel according to verse 20?

16 I commend to you Phoebe
our sister, who is a ser-
vant of the church in Cenchrea,
2 ^athat you may receive her in
the Lord ^ain a manner worthy of
the saints, and assist her in what-
ever business she has need of
you; for indeed she has been a
helper of many and of myself
also.

Phil. 2:29 • Phil. 1:27

3 Greet ^aPriscilla and Aquila,
my fellow workers in Christ
Jesus,

Acts 18:2, 18, 26

4 who risked their own necks
for my life, to whom not only I
give thanks, but also all the
churches of the Gentiles.

5 Likewise *greet* the church
that is in their house. Greet my
beloved Epaphroditus, who is the
firstfruits of ^aAchaia to Christ.

6 Greet Mary, who labored
much for us.

7 Greet Andronicus and Junia,
my kinsmen and my fellow pris-
oners, who are of note among
the ^aapostles, who also ^awere in
Christ before me.

Acts 1:13, 26 • Gal. 1:22

8 Greet Amplias, my beloved in
the Lord.

9 Greet Urbanus, our fellow
worker in Christ, and Stachys,
my beloved.

10 Greet Apelles, approved in
Christ. Greet those who are of
the *household* of Aristobulus.

11 Greet Herodion, my kinsman.
Greet those who are of the
household of Narcissus who are
in the Lord.

12 Greet Tryphena and Try-
phosa, who have labored in the
Lord. Greet the beloved Persis,
who labored much in the Lord.

13 Greet Rufus, chosen in the
Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon,
Hermas, Patrobas, Hermes, and
the brethren who are with them.

15 Greet Philologus and Julia,
Nereus and his sister, and Olym-
pas, and all the saints who are
with them.

16 ^aGreet one another with a holy kiss. ^{*}The churches of Christ greet you.

1 Cor. 16:20

17 Now I urge you, brethren, note those ^awho cause divisions and offenses, contrary to the doctrine which you learned, and ^aavoid them.

[Acts 15:1] • [1 Cor. 5:9]

18 For those who are such do not serve our Lord ^{*}Jesus Christ, but ^atheir own belly, and ^aby smooth words and flattering speech deceive the hearts of the simple.

Phil. 3:19 • Col. 2:4

19 For ^ayour obedience has become known to all. Therefore I am glad on your behalf; but I want you to be ^awise in what is good, and [†]simple concerning evil.

Rom. 1:8 • Matt. 10:16 • *innocent*

20 And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my kinsmen, greet you.

22 I, Tertius, who wrote *this* epistle, greet you in the Lord.

23 ^aGaius, my host and *the* host of the whole church, greets you.

^aErastus, the treasurer of the city, greets you, and Quartus, a brother.

1 Cor. 1:14 • Acts 19:22

24 ^{*}The grace of our Lord Jesus Christ *be* with you all. Amen.

25 ^{*}Now to Him who is able to establish you ^aaccording to my gospel and the preaching of Jesus Christ, ^aaccording to the revelation of the mystery ^a*which* was kept secret since the world began

Rom. 2:16 • Eph. 1:9 • Col. 1:26; 2:2; 4:3

26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

27 to ^aGod, alone wise, *be* glory through Jesus Christ forever.

Amen.

Jude 25

ROMANS 16

1. Who was Phoebe?
2. How important was she to the early church?
3. How much did Priscilla and Aquilla love the Lord's church?
4. Who was the first convert in Asia for Christ according to Paul?
5. What is the "holy kiss?"
6. Does the term "churches of Christ" mean there are many different churches? Why?
7. How is the evil person described in verses 17-19?
8. How is the church to treat such an one?
9. Who were Lucius, Jason and Sosipater?
11. Who was Tertius?
12. How is God described in verses 25-27?

Phoebe - bright/radiant

Epaenetus - praised

Urbanus - city bred

Stachys - ear of grain

Tryphaena - dainty

Tryphosa - delicate

Rufus - red headed

Personal Greetings

16 I commend to you our sister Phoe'be, a deacon^k of the church at Cen'chrē-ae, ²so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

³Greet Pris'ca and A-qu'i'la, who work with me in Christ Jesus, ⁴and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. ⁵Greet also the church in their house. Greet my beloved E-pae'ne-tus, who was the first convert^t in Asia for Christ. ⁶Greet Mary, who has worked very hard among you. ⁷Greet An-dron'i-cus and Jū'ni-a,^m my relativesⁿ who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. ⁸Greet Am-pli-a'tus, my beloved in the Lord. ⁹Greet Ur-bā'nus, our co-worker in Christ, and my beloved Stā'chys. ¹⁰Greet A-pel'lēs, who is approved in Christ. Greet those who belong to the family of Ar-is-tob'ū-lus. ¹¹Greet my relative^o He-rō'di-on. Greet those in the Lord who belong to the family of Nar-cis'sus. ¹²Greet those workers in the Lord, Try-phae'na and Try-phō'sa. Greet the beloved Per'sis, who has worked hard in the Lord. ¹³Greet Ru-fus, chosen in the Lord; and greet his mother—a mother to me also. ¹⁴Greet A-syn'cri-tus, Phlē'gon, Her'mēs, Pat'-ro-bas, Her'mas, and the brothers and sisters^p who are with them. ¹⁵Greet Phi-lol'o-gus, Julia, Nē're-us and his sister, and O-lym'pas, and all the saints who are with them. ¹⁶Greet one another with a holy kiss. All the churches of Christ greet you.

Final Instructions

17 I urge you, brothers and sisters,^p to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. ¹⁸For such people do not serve our Lord Christ, but their own appetites,^q and by smooth talk and flattery they deceive the hearts of the simple-minded. ¹⁹For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil.

women -

tending to poor/sick
minister to martyrs
in prison

teaching

baptism of women

ministry to Christian
women

showing hospitality to
strangers

²⁰The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.^r

21 Timothy, my co-worker, greets you; so do Lucius and Jason and So-sip'a-ter, my relatives.ⁿ

22 I Ter'ti-us, the writer of this letter, greet you in the Lord.^s

23 Ga'i-us, who is host to me and to the whole church, greets you. E-ras'-tus, the city treasurer, and our brother Quar'tus, greet you.^t

Amanuensis →

Final Doxology

25 Now to God^u who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages²⁶ but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—²⁷to the only wise God, through Jesus Christ, to whom^v be the glory forever! Amen.^w

^lGk first fruits ^mOr Junias; other ancient authorities read Julia

ⁿOr compatriots ^oOr compatriot

^pGk brothers ^qGk their own belly

^rOther ancient authorities lack this sentence ^sOr I Tertius, writing this

letter in the Lord, greet you ^tOther

ancient authorities add verse 24, The grace of our Lord Jesus Christ be with all of you. Amen. ^uGk the one

^vOther ancient authorities lack to whom. The verse then reads, to the only wise God be the glory through Jesus Christ forever. Amen. ^wOther ancient

authorities lack 16.25-27 or include it after 14.23 or 15.33; others put verse 24 after verse 27

ROMANS 16

VERSE 1 - RECOMMENDATION

Phebe - one of the names of the goddess, Diana. This would suggest that she was a convert from heathenism and was not Jewish.

Our sister - relationship (God the Father)

Servant - deaconness - term had not a technical meaning.

Sister - Servant - Succorer.

VERSE 2 - REQUEST

"Receive" - admission to fellowship; assistance; willingness to spend time and effort on her behalf.

(Our Christian life is intended to influence all our conduct, and to lead us to do our utmost to promote the interest of our fellows.

"As becometh saints" - (worthily - Hebrews 11:38; Revelation 3:4), i.e., as it becomes saints to receive a saint."

"saint" - believers belonging to God; dedicated and consecrated.

VERSE 2 - REASON

"Patroness; champion" - "stood by" many; now "stand by" her. "Take protective charge."

Suggests she was a person of position and influence. Cf. Acts 17:12.

LESSONS SO FAR:

In a place like Cenchrea, utterly wicked, her testimony was outstanding.

The lesson of loving appreciation; Christian courtesy.

VERSES 3-16

A brief picture of the heart of the apostle - the real condition of Christianity in his day!

LIFE IN THE CHURCH - The make up of the early church.

1. The number of women mentioned in the list shows the honor and prominence placed upon womanhood by Christianity - abundant opportunities for service.
2. The value of home-life in relation to the gospel by the various homes mentioned here - the gospel hallows home life. The church met in private homes.
3. The elements of service of early Christian life:

Verse 3 - fellow-workers;
Verse 6 - much labor;
Verse 12 - labored much.

The gospel expresses itself in practical work for God.

Even ordinary work can become hallowed and uplifted.

4. The experience of suffering must not be omitted.
"Laid down their own necks." "Fellow-prisoners."

VARIETY IN THE CHURCH:

Infinite possibilities of divine grace:

Names with activity - strenuous efforts;
Names with courage - confront dangers;
Names with character - "approved; beloved"

UNITY IN THE CHURCH: One bond united them all;

HONOR IN THE CHURCH: Unknown to men - known to Christ.

"saints" - slaves sided with distinguished names.

Cf. Malachi 3:16,17 - "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

HUMILITY IN THE CHURCH

FELLOWSHIP IN THE CHURCH

VERSES 17-24

Verse 17 - An Urgent Appeal - "I beseech you, brethren."

A Serious Trouble - "Cause divisions and offenses"
(Divisions - factions/parties/ecclesiastical;
Offenses - stumbling blocks/moral)

A Pressing duty - "Mark them/turn away from them"
(Observed and avoided).

A Simple Test - "Contrary to the doctrines which
you have learned."

Verse 18 - A Solemn Warning - Bold, hypocritical/sensual; own
advantage and profit.

Verse 19 - A Splendid Testimony
An Earnest Desire

Verse 20 - A Cheering Promise - from the visible to the
invisible; "Shortly" - swiftly.

A Heartfelt Prayer

Verses 21-24 Renewed Greeting

VERSES 25-27

Verse 25 - Power

Verses 25,26 - Provision

Verse 26 - Purpose (Obedience of faith)

Verse 27 - Praise