

MEMORY VERSE: Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

I. INTRODUCTION TO THE BOOK OF ROMANS

A. Opinions on Romans

1. Henry Halley (of *Halley's Bible Handbook*) says, Romans is the “most important book in the Bible, next to the Four Gospels, in the opinion of many.”
2. Coleridge says it is, “the most profound work in existence.”
3. John Murray writes: "No one can read the epistle with any degree of attention without noting the emphasis which falls upon the grace of God and, more particularly, upon justification by grace through faith. In this Gospel Paul gloried."
4. Martin Luther called Romans “the perfect gospel” and urged his followers to memorize it. (This is strange considering that he believed in Calvinism and that the church had replaced Israel).



B. Facts and statistics about Romans

1. Author: Paul the Apostle
2. Date: 55/56 A.D. (of course, some place it a bit later)
3. Sequence: It seems evident that Romans was written after I & II Thessalonians and probably after I & II Corinthians and Galatians.
4. Written from: Greece (Corinth)
 - a. The postscript on the book in Rom 16:27 says, “Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchræa.”
 - b. Rom 16:1-2 points out that Phoebe was a “servant of the church at Cenchræa” and Paul “commended” her to the saints at Rome.
 - c. Cenchræa is “Millet, the eastern harbor of Corinth, from which it was distant about 9 miles east, and the outlet for its trade with the Asiatic shores of the Mediterranean. When Paul returned from his second missionary journey to Syria, he sailed from this port (Acts 18:18). In Romans 16:1 he speaks as if there were at the time of his writing that epistle an organized church there.” (OLB)
5. Occasion of the writing: Paul was concluding his third missionary journey
 - a. He had plans to visit the Romans (Rom 1:10)
 - b. He was on his way to Jerusalem at the time but apparently expected to leave there and travel to Rome (how right he was).
 - c. He was already praying for a prosperous journey to Rome even

though he had to travel from Greece to Israel first.

- d. He had planned to go to Rome before but could not (Rom 1:13)
6. Note: Peter did not found the church at Rome and did not visit Rome until after Paul had been there.
7. Romans is the 45th book of the Bible. It has 16 chapters, 433 verses, 9,447 words, 87 questions, and 19 Old Testament prophecies. (Dake)
8. Key Word: The word “justify” (and its forms) appears 60 times in the King James Bible, 16 of which are in Romans. The next most frequent mention of this word is in Galatians where it appears six times.
9. We do not know when the Roman church started, or how. There is no evidence that Peter had anything to do with it. In fact, that would be impossible as Peter was sent to the Jews (not the Gentiles!) and Rome was clearly a Gentile church with some Jewish members.

C. Things to keep in mind when reading Romans

1. Romans is not written to men who need to be saved (although this is a great use of the book) but to men who are saved and need to understand the implications of salvation (i.e. that Jews and Gentiles are saved the same way).
2. Romans is written to a mixed audience (Jews and Gentiles) which made up a local church



Ruins at Cenchrea

- a. It is obvious that the recipients of this Epistle were divided; Paul writes to bring them to understand that they are equal in God’s eyes.
 - (1) Rom 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
 - (2) This verse also proves that the Jews do not have exclusive right to God’s favor – Gentiles can be saved too!
- b. Ro 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- c. There are several statements in Romans that indicate that Jews and Greeks are now the same in God’s eyes in the sense of salvation, and are different in His eternal plan.
3. Romans proves without a shadow of a doubt that God is not finished with Old Testament Israel, and that Israel is not “spiritual” but still the literal

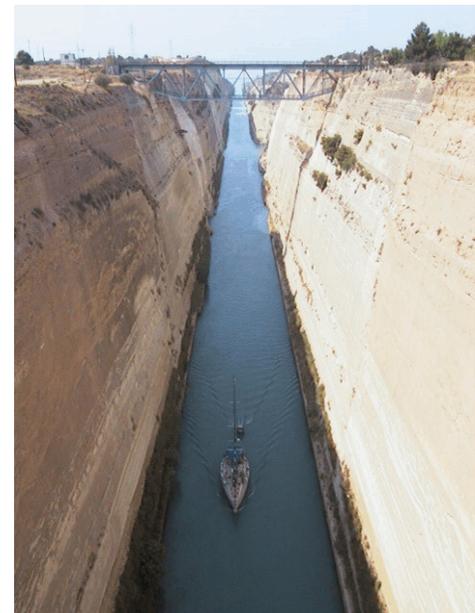
descendants of Jacob.

- a. Ro 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
 - b. Ro 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying . . .
 - c. Ro 15:10 And again he saith, Rejoice, ye Gentiles, with his people.
 - d. NOTE:
 - (1) Gentiles and “His people” are two different classes
 - (2) The phrase “His people” appears in the Bible 156 times and often means literal Israel.
 - e. This destroys the myth of the Covenant Theologians who want to say that the church is the replacement for Israel.
4. Romans is the Bible’s official treatise on salvation. It is exhaustive in its treatment of man’s condition, God’s work of justification, and the inability of the law to save men.
 5. If you do not understand the context of Romans, and the continual dealing with “Jew vs. Gentile” that it contains, when you get to Chapter 9 thru 11 you will find it easy to be deceived into allowing the Calvinist to use these chapters to attempt to prove his false heresies.
 - a. Calvinists almost always leap to Romans 9 to try to prove that God created certain men with no other purpose except to send them to hell.
 - b. The typical failure of the Calvinist is to confuse passages dealing with Israel and make those passages deal with saved vs. lost people.
 6. Another tremendous topic dealt with in Romans regards the way we should treat one another as Christians, and particularly those who are “weaker” than we are. This stems from the problem in Rome wherein the Jews and Gentiles were judging one another improperly.
 - a. Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
 - b. Rom 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.
 - c. Ro 14:4 Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

II. STRUCTURE AND OUTLINE OF THE BOOK OF ROMANS

- A. There is an obvious division of Romans into two sections
 1. Chapters 1 thru 8 deal with Justification
 2. Chapters 9 thru 16 deal with Israel and the Church at Rome

- a. This does not exempt the use of Chapter 10 to conclude the “Roman’s Road” to salvation
 - b. This does heavily impact how we understand Chapter 9 in light of Calvinism’s false claims
- B. Dr. Quorollo’s outline of Romans is as follows:
1. Introduction 1:1-17
 2. Man’s Lack of Righteousness 1:18-3:20
 3. God’s Provision of Righteousness 3:21-5:21
 4. The Transforming Power of God’s Righteousness 6:1-8:39
 5. Israel and God’s Righteousness 9:1 - 11:36
 6. Christian Living 12:1-15:12
 7. Closing Greetings 15:13-16:27
- C. G. Campbell Morgan divides Romans into four sections
1. Introduction 1:1 - 1:15
 2. The Gospel Unto Salvation 1:16 to 11
 3. The Transformation by Salvation 12:1-15:13
 4. Conclusion 15:14-end
- D. Mears says of Romans
1. The first three chapters describe the HELL OF SIN
 2. The last five chapters describe the HEAVEN OF HOLINESS
 3. The intervening chapters describe CHRIST THE WAY
- E. Norman Harrison’s outline of Romans is
1. What we are by nature 1:1-3:20
 2. How to become a Christian 3:21-5:21
 3. How to live a Christian life ch. 6,7,8
 4. Why Israel is set aside ch. 9, 10, 11 (parenthetical)
 5. How to serve God ch. 12 thru 16
- F. Another often mentioned analysis of Romans says
1. Chapters one thru eleven are the doctrine described
 2. Chapters twelve thru sixteen are the doctrine applied



The 1893 Channel at Corinth

H O M E W O R K

1. Know the memory verse.
2. Who wrote Romans and when?
3. From where was Romans written?
4. What was the intention of the author of Romans regarding visiting the Romans?
5. How was the letter physically delivered to Rome?
6. Who started the church at Rome? Who did not?
7. What is the key word in Romans, and how many times does it appear?
8. What two groups (classes) of people were in the Roman church?
9. From Romans, what do you think the relationship between these two groups was like?
10. What does Romans say about the definition of Israel (i.e. What is Israel as defined in Romans)?
11. Why is the definition of Israel in the book of Romans a direct contradiction to Covenant Theology (i.e. the idea that God's covenants are now with the church rather than with Israel)?
12. What does Romans specifically say about God's future plans for Israel? Is God done with Israel?
13. What three chapters in Romans are considered "parenthetical" by Harrison, and what topic do they address?

14. Give a general three, four, or five point outline of the book of Romans by reviewing the four outlines given in Part III of the handout and combining them into a simple outline of your own.
 - A.
 - B.
 - C.
 - D.
 - E.
15. Where/what is Cenchrea?
16. In Romans 16:1, the word “servant” is translated from the Greek word “*diakonos*” (*deacon*). Why do you think the word is not translated “deacon” in this verse in the KJB?
17. What does Dr. Qurollo say that Chapters 9 thru 11 are about?

MEMORY VERSE Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; **so that they are without excuse**

I. THE SALUTATION (Romans 1:1-1:7)

- A. The first seven verses introduce the central characters in the Epistle to the Romans
 - 1. Paul
 - a. Christ's servant
 - b. Called; separated to the gospel
 - 2. The Lord Jesus Christ
 - a. God's son
 - (1) by flesh
 - (2) by spirit
 - b. The source of grace and apostleship
 - 3. The beloved saints of God at Rome
 - a. The audience
 - b. Not limited to Jew, Gentile, Greek, etc.
- B. There is an emphasis on the calling
 - 1. Paul is called to be an apostle (1)
 - 2. The Romans are "the called of Jesus Christ" (6)
 - 3. The Romans are "called to be saints" (7)
- C. The salutation is doctrinal
 - 1. It declares that certain men are separated to the gospel, but not all. This is God's call of ministry in a man's life
 - 2. It describes the gospel as that concerning God's Son (not man's works)
 - 3. It defines the Lord Jesus Christ's identity
 - a. The Son of God
 - b. Born of flesh
 - c. Resurrected – the proof of His sonship
 - 4. It denotes our source of grace and apostleship is only in Christ
 - 5. It destines our work to be among "all nations"

II. THE SITUATION (Romans 1:8-1:17)

- A. The obvious change of topic in verse eight is noted by the word "first"
- B. Between verse 8 and verse 17, Paul uses the word "I" over a dozen times
 - 1. This is an indication of consciousness of self as he writes
 - 2. It is a clue that he is opening his heart to these people
- C. Paul presents himself as an example to be emulated
 - 1. Gratitude – "I thank my God" (8)
 - 2. Service – "I serve with my spirit" (9)
 - 3. Prayer – I make mention of you in my prayers always (9)
 - 4. Affection – "I long to see you" (11)
 - 5. Concern – "I would not have you ignorant" (13)
 - 6. Care – "I purposed to come to you" (13)

7. Duty – “I am debtor both to the Greeks . . .” (14)
8. Dedication – “I am ready” (15)
9. Boldness – “I am not ashamed” (16)
- D. Verses 8 thru 17 are in three sections
 1. 8 thru 12: Paul’s heart for the Romans
 - a. He is complimentary (9)
 - b. He is concerned for them thru prayer (10)
 - c. He is compassionate towards them and longs to see them (11)
 - d. He wants to be comforted by visiting them (12)
 - e. *The Romans are dear to Paul; they are not just something he must do.*
 2. 13 thru 15: Paul’s debt to all men
 - a. Paul cared for other “Gentiles” (13)
 - b. Paul did not say he was a debtor to the Jews, but to the Greeks and Barbarians (14)
 - c. Paul wanted to preach the Gospel (15) to the Romans too
 3. 16 thru 17: Paul’s confidence in the gospel for ALL MEN
 - a. The power of salvation was **the Gospel** (16) and Paul knew it!
 - b. The just live by faith (their faith, not God’s faith) (17)

III. THE SHORTCOMING OF MAN (Romans 1:18-32)

- A. Most agree that verse 18 begins the discourse on man’s fallen condition, and that this discourse continues into chapter 2 & 3.
- B. Verse 18 thru 32 can be divided into four sections
 1. Man’s knowledge of God is undeniable (18-20)
 - a. *Verse 18 thru 20 are key proof texts to shine light on the false notions of Calvinism*
 - (1) Men are not blind; they HOLD THE TRUTH (18)
 - (2) GOD HATH SHOWED [that which may be known of God] TO THEM (19)
 - (3) THE THINGS THAT ARE MADE (i.e. created men) UNDERSTAND (20)
 - (4) THEY ARE WITHOUT EXCUSE (20)
 - b. If I had to pick only one text to show a Calvinist, this would be it
 2. Man’s sevenfold response to his knowledge of God (21-23; and 25-28)
 - a. Lack of recognition of God
 - b. Profession of wisdom
 - c. Reclassification of God treating Him like man
 - (1) Corruptible
 - (2) Created
 - (3) Changeable
 - d. Changing the truth into a lie (25)
 - e. Worshiping creation instead of the creator (26)
 - f. Immorality (homosexuality) (27)
 - g. Trying to forget about God (28)
 3. God’s response to man’s rejection (24-28)

- a. God let them be unclean (24)
- b. God gave them up (24); gave them up (26); gave them over (28)
4. Man's twenty four fold final state (29-32)
 - a. Filled with . . .
 - (1) Unrighteousness
 - (2) Fornication
 - (3) Wickedness
 - (4) Covetousness
 - (5) Maliciousness
 - (6) Envy
 - (7) Murder
 - (8) Debate
 - (9) Deceit
 - (10) Malignity
 - (11) Whispers
 - (12) Backbiting
 - (13) Hate of God
 - (14) Despite
 - (15) Pride
 - (16) Boasting
 - (17) Evil inventions
 - (18) Disobedience to parents
 - (19) Absence of understanding
 - (20) Inability to keep a covenant
 - (21) Absence of natural affection
 - (22) Impossibility of being placated (implacable)
 - (23) No mercy
 - (24) Sinning and enjoying sin while knowledge of God's judgment
 - b. This is the definition of a lost man who does not believe God
- C. God does not judge man because he is ignorant, he judges man because he knows!!!

IV. CALVINISM AND ROMANS

- A. The false and wicked doctrine known as Calvinism teaches that God only called certain men to salvation, but not all.
- B. If we are honest with the Bible, we must allow each portion to have similar impact rather than picking and choosing the verses we find important.
- C. In Romans, look for the conditions of salvation
 1. Who can be saved?
 2. What must they do to be saved?
 3. Is anyone excluded from salvation based upon God's actions or decision alone?
- D. In Romans, it is clear that belief is the condition of salvation. In order for Calvinism to be true, God would either have to hide the gospel from some or blind some so that they could not believe. Most Calvinists pervert the word of God by saying that only those who God *allows to believe* can be saved. In other words, they say that all are lost and *dead* and God gives some the ability to believe but not others. Romans 1:20

- disproves this lie in one fell swoop.
- E. Also notice the use of the word “called” and the word “elect” (chosen).
1. Mt 20:16 says that many are called but few are chosen.
 2. The word chosen and the word elect are often translated from the same Greek word. They are synonyms.
 3. All who are saved are “called” to be saved. In the New Testament, the word “called” is always associated with saved persons.
 4. The word “elect” appears 20 times in the Bible. Four times in Isaiah and 16 times in the New Testament.
- F. Who are the “elect”
1. The word “elect” can refer to several different things
 - a. It is applied to Christ in Isaiah 42:1
 - b. It is applied to Israel in Isaiah 45:4 and in many other places
 - c. It is applied to certain angels in I Tim 5:21
 - (1) Note that the angels who fell did so wilfully (II Pe 2:4)
 - (2) The angels that fell gave up their first estate (Jude 1:6)
 - d. It is applied to a church in II John 1:1
 - e. It is applied to people who need to be saved in II Tim2:10
 2. To be elect is to be “called out” or to be the elite in a class of many.
 3. God allows and desires “all men” to be saved.
 - a. John 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
 - b. Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.
 - c. Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:
 - d. Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
 - e. 1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.
 - f. 1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
 - g. Ac 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
 - h. Ro 10:13 For whosoever shall call upon the name of the Lord shall be saved.

H O M E W O R K

1. What are the three divisions (sections) of Romans chapter one (including description)?
2. What are the three “characters” introduced in verses one thru seven?
3. Name three major doctrines which are noted in Paul’s salutation?
4. Describe Paul’s attitude towards the Romans?
5. Why is Paul’s attitude presented early in chapter one?
6. List five things about Paul that he declares with the use of the word “I” in verses 8 thru 17.
7. To whom was Paul indebted? In what way?
8. In what did Paul have confidence?
9. Explain why verses 18 thru 20 are a powerful proof of the falsehood of Calvinism.

MEMORY Rom 3:10 As it is written, There is none righteous, no, not one:
VERSE

I. SECTIONAL OUTLINE OF CHAPTER TWO AND THREE

- A. Chapter two shows the Jew's equal judgement when compared to the Gentile
 - 1. Judgement is equal
 - 2. Law does not help
 - 3. Covenant does not help
- B. Chapter three, verse 1 thru 8, show the Jew's advantage over the Gentile
- C. Chapter three, verses 9 thru the end show the Jews and Gentiles face condemnation of their guilt equally

II. TOPICS IN CHAPTER TWO

- A. Judgment (Chapter 2, verses 1 thru 11)
 - 1. Man's disqualification as a judge – all men are guilty (2:1)
 - a. If the sin you judge is a cause of guilt then you are guilty for committing it (1)
 - b. Man is disqualified to judge because he is guilty
 - 2. God's qualification as a judge (2)
 - 3. Man's sure appointment with judgment (3)
 - a. No escape (3)
 - b. Mistaking forbearance and longsuffering for absence of judgement (4)
 - c. Absence of repentance brings wrath (5)
 - 4. The categories of those subject to God's judgment (8)
 - a. Continuance in well doing (8)
 - (1) Dr. Quorllo calls this a nil case
 - (2) It could be that this is also a result of salvation, but not in this context
 - b. Disobedience (8)
 - 5. The results of God's judgment (9-10)
 - 6. The impartiality of God's judgment (11)
- B. Law (Chapter 2, verses 12 thru 16)
 - 1. Does not exempt anyone from judgment (12)
 - 2. All are judged by the law – hearers and non hearers
 - a. Hearers are judged by it (13)
 - b. Those who have not heard it have a "law unto themselves" (14) by which they will be judged (which is consistent with God's law)
 - (1) They have the law written in their hearts
 - (2) They have a conscience (15)
 - 3. The standards of God's judgement is acceptance of Gospel (16)
- C. The Jew (Chapter 2, Verses 17 thru 24)
 - 1. His opinion of himself
 - a. Rests in the law (17)
 - b. Knowledgeable (18)

- c. Confident (19)
- d. Instructional (20)
2. His need for a reality check
 - a. What he teaches he needs to learn (21)
 - b. He is as guilty as those he judges (22-23)
 - c. He brings shame to God with his actions (24)
- D. The Covenant with the Jews (Circumcision) (Chapter 2, Verses 24 thru 29)
 1. Circumcision is a sign of God's covenant with Israel; the phrase "The Circumcision" is synonymous with "The Jews"
 2. Some mistakenly say that Baptism has replaced it for "the church"
 3. The Jews claimed special status because of an outward sign of their covenant
 4. Outward signs are subordinate to the law (25)
 5. Outward signs are subordinate to inward obedience (26) which is what counts
 6. The inward change is what gives covenant status, not the outward (29)

III. TOPICS IN CHAPTER THREE

- A. The Advantage of the Jew (3:1-4)
 1. His access to God's revelation was first (2)
 2. His disbelief was of no harmful effect (3-4)
 3. The fact that some did not believe does not nullify God's credibility and faithfulness towards Israel in general (3)
- B. The four questions of the hypothetical antagonist (1-9)
 1. What advantage does the Jew really have (1); What profit . . .
 - a. Much every way (2)
 - b. The oracles of God (2)
 - (1) L. *oraculum*, from oro, "to utter"
 - (2) God's special revelation as in the Old Testament
 2. Doesn't the unbelief of some Jews compromise the advantage of having God's oracles? (3)
 - a. NO! God forbid
 - b. You can never nullify the truth of God; God is always just. (4)
 3. Is God wrong to judge men whose unrighteousness magnifies His righteousness? (5)
 - a. NO! God forbid
 - b. That would mean that sin could not be judged, but it must be judged (6)
 - c. The man who lies does not enrich God's truth or God would not judge him. God's judgment proves that the lie is not of value. (7)
 4. Are Jews better than Gentiles? (9)
 - a. No, in no way
 - b. All are under sin
- C. The universal guilt of the world (10-20)
 1. There is none . . .
 - a. Righteous (10)
 - b. That understandeth (11)
 - c. That seeketh after God (11)

- d. That doeth good (12)
2. They have all . . .
 - a. Gone out of the way (12)
 - b. Become unprofitable (12)
3. Guilty parts
 - a. Throat is an open sepulcher
 - b. Tongues use deceit
 - c. Lips have asp's poison
 - d. Mouth is full of cursing and bitterness
 - e. Feet are swift to shed blood
 - f. Ways are filled with destruction and misery
 - g. Mind has not known the way of peace
 - h. Eyes have no fear of God before them
4. Condemnation declared by law
 - a. THE PURPOSE OF THE LAW IS ONLY TO CONDEMN (19)
 - b. The deeds of the law cannot justify (20)
 - c. The law gives men the knowledge of sin (20)

IV. MAN'S CONDEMNATION DOCUMENTED

- A. In chapters one thru three we see the Lord deal with the Gentile and the Jew by comparing and contrasting them with one another
 1. The Gentile is dealt with in chapter one under the condition of the "generic" man
 2. The Jew is the focus of chapter two and three while these chapters also deal with all men
- B. By the time we arrive at Romans 3:20, we cannot deny the universal guilt of man
- C. Man's guilt is associated with his sinful state, his willful disregard of God's law (whether in heart or from Moses) and his refusal to believe or seek God
- D. Until we come to Romans 3:21, no hope has been given to man
- E. Man's guilt is so great that the advantage of the Jew is not a matter of superiority
- F. This continual dealing with Jew and Gentile in the Book of Romans continues thru the book and sheds light on the true meaning of chapters 9 thru 11.

H O M E W O R K

1. The textbook refers to a “nil class” (a group with no members). In what passage is the “nil” class said to exist and what is that “class”?
2. Why do we say that Chapter Two deals mostly with the Jew, rather than with all men?
3. What difference, if any, does this make?
4. What advantage did the Jews have which was most important?
5. Define “Oracles”?
6. What Old Testament book is quoted twice in Romans chapter three?
7. Why are Gentiles, who never were given Moses’ law, still judged by law?
8. What effect does the unbelief of some Jews have upon God’s faithfulness to the Jews?
9. In light of Jewish claims of superiority, what is the purpose of Romans 3:10-20?

MEMORY VERSE **Romans 4:2** For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

I. THE RIGHTEOUSNESS OF GOD DEFINED

- A. The standard of righteousness is God's righteousness (21)
1. A man can be *somewhat* righteous, but that righteousness is not enough
 2. God defines the righteousness necessary to attain eternal life, and one must be as righteous as He is in order to do so.
 3. The righteousness of God is without (apart from) the law. (21)
- B. The source of God's righteousness for man
1. It is "by faith of Jesus Christ" (22)
- C. The supply of God's righteousness
1. It is upon all that believe (22)
 2. Referring to Chapters 1 thru 3 he points out that all men have this need
- D. The shortfall of man's righteousness
1. All have sinned (23)
 2. None measure up to God's glory
- E. The sacrifice for man's righteousness
1. We are justified "freely" (24) by his grace
 2. The price was paid for us by Christ (24)
- F. The satisfaction for God's righteousness
1. Christ is our "propitiation" (25)
 - a. Propitiation – the act of placating and overcoming distrust and animosity
 - b. Removal of God's wrath
 2. Christ produced God's forbearance for past sins – clemency; holding back; tolerance
- G. The statement of God's Righteousness (26)
1. Christ is the declaration of God's righteousness
 2. Christ proves that God is just
 3. He also is the justifier of them that believe in Jesus (26)

Ro 3:21 But now the righteousness of God without the **law** is manifested, being witnessed by the law and the prophets;

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

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

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

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

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

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

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

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

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

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

II. FAITH – THE COMMON DENOMINATOR (3:27 thru 31)

- A. The law of faith excludes boasting (27)
- B. Faith excludes the option of being justified by the deeds of the law (28)
- C. Faith excludes separation – is the common denominator for both Jew and Gentile (29)
- D. The Jews and Gentiles have a common God (30) who justifies both the same way
- E. Faith DOES NOT exclude (omit) the law (31)

III. THE ILLUSTRATION OF ABRAHAM (Chapter 4)

- A. Abraham was a trusted source as far as the Jews were concerned
 - 1. Here we see the continued emphasis on the Jews that began in chapter 2
 - 2. Abraham's name appears 230 times in the Bible; 70 times in the New Testament; 9 times in Romans, 7 of which are in chapter 4
 - 3. This emphatic focus on talking to the Jewish believers lends itself to understanding chapters 9 thru 11
 - a. If we understand that most of Romans is addressed to Jewish interests, it fits that chapters 9 thru 11 are written to a Jewish audience
 - b. The emphasis on Jewish customs and fathers (i.e. Abraham) proves that the audience is national Israel (Jews by birth) not Gentiles saved into God's family by faith.
- B. Abraham's discovery (what he "hath found")
 - 1. The Righteousness of God is not imputed by Circumspection (law)
 - a. Glory (boasting 3:27) is not allowed and therefore law is excluded (2)
 - b. Imputed means . . .
 - (1) Numbered – Matthew 15:28
 - (2) Reckoned – Luke 22:37
 - (3) Thinkest – Ro 2:3
 - (4) Counted – Ro 2:26
 - (5) Concluded – Ro 3:28
 - c. Payment is not allowed (4:4-5) thru law
 - (1) Work results in debt, not forgiveness (4)
 - (2) Faith results in righteousness (5) and is not a payment
 - d. Blessing is not obtained by law (6-8)
 - (1) Being counted righteous is a blessing according to David (6)
 - (a) David is another trusted source
 - (b) Psalm 32:1 is quoted here – the presence of OT scripture demonstrates the Jewish target audience
 - (2) Psalm 32:1 does not say the sin is absent, but rather that it is covered. Never does the OT or NT show that works can cover sin.
 - 2. The Righteousness of God is not imputed by Circumcision (covenant)
 - a. The Jewish man would be inclined to believe that his covenant with God would grant him special access to favors unavailable to the Gentile. Paul asks the question, "Cometh this blessedness upon the circumcision only?"
 - b. No, because circumcision and the covenant came after God's blessing (10)
 - c. No, because circumcision was a sign of Abraham's blessing (11)
 - d. Abraham had faith before he had circumcision (12)
 - e. No, because the promise was the reason for his righteousness, not the circumcision (13)
 - f. No, because that would make faith void (14)
 - g. The law causes wrath, not righteousness (15) because it defines the transgression
 - 3. The Righteousness of God is not imputed by Circumstances (conditions) 16-24

- a. Faith, not obedience, allows grace (16)
 - (1) Grace, by definition, is not earned
 - (2) If having the law was required, then those without law would be excluded from the promise
 - b. Faith allows God to “call things” (17)
 - c. Faith allows God to ignore the impossible (18)
 - d. Faith allows God to “impute” righteousness (22) rather than man to earn it
4. The example is endorsed for the Gentiles in verses 23-25

IV. OUTLINES IN CHAPTER FOUR

- A. Works
 1. Take away God’s glory (2)
 2. Add to our debt (3-4)
 3. Take away our blessing (6-8)
- B. Circumcision
 1. Comes after the blessing (10)
 2. Is only a sign (11)
 3. Is not the source of promise (13)
 4. Is bound by the limits of the law (14-15)
- C. Abraham
 1. Not weak in faith (19)
 2. Staggered not (20)
 3. Considered not (19)
 4. Was fully persuaded (21)
- D. Faith
 1. Allows grace (16)
 2. Allows God (17)
 3. Ignores the impossible (19)
 4. Imputes righteousness (22)
- E. Imputed Righteousness
 1. Works don’t help (1-8)
 2. Circumcision doesn’t help (9-13)
 3. Law doesn’t help (14-17)
 4. Circumstances don’t help (18-25)

Rom 4:1 ¶ What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
2 For if Abraham were justified by works, he hath whereof to glory; but not before God.
3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
4 Now to him that worketh is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8 Blessed is the man to whom the Lord will not impute sin.
9 ¶ Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
15 Because the law worketh wrath: for where no law is, there is no transgression.
16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
17 ¶ (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. {before him: or, like unto him}
18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb:
20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
21 And being fully persuaded that, what he had promised, he was able also to perform.
22 And therefore it was imputed to him for righteousness.
23 ¶ Now it was not written for his sake alone, that it was imputed to him;
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
25 Who was delivered for our offences, and was raised again for our justification.

MEMORY Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners,
VERSE Christ died for us.

I. JUSTIFIED THROUGH CHRIST (Chapter 5)

- A. Verse 1 describes the content of chapter 5
- B. The chapter is all about . . .
 - 1. What has been done for us thru the Lord
 - 2. Our former and later condition
- C. Chapter 5 frequently uses the word “for” (see verse 6, 7, 10, 13, 17, 19) as it explains that “because” of Christ, certain “effects” have resulted.
- D. The agent of the effect is made clear in the chapter
 - 1. “By one” (verse 15, 16, 17, 18, 19)
 - 2. “By whom” (verse 2)
 - 3. “By the death of His Son (verse 10)
- E. The need for the effect is also clear (see below)
- F. There are two sections in chapter 5
 - 1. The benefits of Christ’s atoning work (1-11)
 - 2. The contrast between Adam’s work and Christ’s work (12-21)
 - a. The introduction of sin
 - b. The conquest over sin
- G. Chapter Five Outline:
 - 1. God’s peace vs. tribulations (1-5)
 - 2. God’s love vs. our inability (6-9)
 - 3. God’s reconciliation vs. our enmity (10-11)
 - 4. God’s works vs. Adam’s works (12-19)
 - 5. God’s grace vs. our condemnation (20-21)

II. THE CHANGE WHICH CAME THRU CHRIST

- A. Our former condition
 - 1. We were without strength (verse 6)
 - 2. We were yet sinners (8)
 - 3. We were enemies (10)
 - 4. We were dead – death passed upon all men (12)
- B. Our later condition
 - 1. Justified by faith (1)
 - 2. Peace with God (1)
 - 3. Standing in grace (2)
 - 4. Rejoicing in hope of the glory of God (2)
 - 5. Glory in tribulations (3)

Rom 5:1 ¶ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6 ¶ For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
13 (For until the law sin was in the world: but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.
15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
17 For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.
20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6. Justified by His blood and saved from wrath thru Him (9)
 7. Reconciled to God (10)
 8. Joy in God having received atonement (11)
- C. The words “rejoice” (2), “glory” (3) and “joy” (11) are the same Greek word which have to do with boasting in the work of another

III. THINGS THAT CAME “BY ONE”

- A. By Adam
1. Sin entered into the world (12)
 2. Death entered as a result (12)
 3. Judgment and condemnation upon all men (16)
 4. Death reigned (17)
 5. Many were made sinners (19)
- B. By The Lord Jesus Christ
1. Grace abounded to many (15)
 2. The free gift of justification (16)
 3. Abundance of grace; the gift of righteousness (17-18)
 4. Many are made righteous (19)

IV. CHAPTER SIX: “DEAD RECKONING” (6:11)

- A. Paul asks a lot of questions
1. Ro 3:1 “What advantage then hath the Jew?”
 2. Is God unrighteous who taketh vengeance? Rom 3:5
 3. Ro 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
 4. Ro 6:1 What shall we say then? Shall we continue in sin, that grace may abound?
 5. Rom 7:1 “Know ye not . . .?”
 6. Ro 8:31 “What shall we then say to these things? If God be for us, who can be against us?”
 7. Ro 9:14 “What shall we say then? Is there unrighteousness with God? God forbid.”
 8. Ro 9:30 “What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.”
 9. Rom 11:1 “Hath God cast away his people?”
- B. Chapter six deals with things we know (verse 3, 6, 9, 11, 16)

Rom 6:1 ¶ What shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. How shall we, that are dead to sin, live any longer therein?
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead is freed from sin.
8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
18 Being then made free from sin, ye became the servants of righteousness.
19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
20 For when ye were the servants of sin, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

- C. Chapter six begins with a question – “Shall we continue in sin?”
- D. The answer is . . .
 - 1. God forbid (2)
 - 2. We should walk in newness of life (4)
 - 3. We should not serve sin (6)
 - 4. Reckon yourselves to be dead unto sin (11)
 - a. “Reckon” is a navigational term
 - b. It means, know where you are located
 - 5. Let not sin therefore reign (12) Neither yield your members
- E. Chapter six continues with a second question – “What then? Shall we sin because we are not under the law, but under grace?”
- F. The answer is . . .
 - 1. “God forbid” (note: this phrase appears 24 times in the Bible, 10 in Romans)
 - a. This phrase is not a literal translation; it is idiomatic
 - b. The literal translation would be something like “may it never be” or “it is impossible”
 - c. The best way to translate this was a way that says in the strongest language that it cannot be so. The best way for something to be impossible is of God forbids it.
 - 2. You serve whom you obey (16)
 - 3. Ye have been made servants of righteousness (18)
 - 4. The wages of sin is death (23)
- G. Outline of chapter six
 - 1. We are dead to sin (1-7)
 - a. Because of His death
 - b. “Our old man is crucified with Him” (6)
 - 2. We are alive unto God (8-11)
 - a. Christ’s resurrection from death is a picture of our deliverance from sin
 - b. “Reckon” yourselves (know where you are)
 - 3. We are obligated not to yield to sin (12-14)
 - a. “Let not” is an imperative – a command (12)
 - b. “Neither yield” – there will be opportunity and inclination but don’t give in to it (like cutting someone off at an intersection in a car)
 - 4. We are servants of that to which we yield (15-18)
 - a. Sin to death (16) or
 - b. Obedience unto righteousness (16)
 - c. “Ye were” but “ye have”
 - (1) Ye were servants of sin
 - (2) but Ye have obeyed from the heart
 - d. You have been “made” (18)
 - 5. We are free from sin and servants of righteousness (19-23)
 - a. The transition defined
 - (1) “Ye have yielded” to uncleanness and iniquity (19)
 - (2) Even so, now yield to righteousness (19)
 - b. The fruit of the transition

- (1) Ye were servants of sin; free from righteousness (20)
- (2) You had shameful fruit (21)
- (3) But now ye have fruit unto holiness (22)
- c. The wages of sin replaced by the gift of God (23)

V. SUMMARY OF CHAPTERS FIVE AND SIX

- A. Chapter five is doctrinal; chapter six is practical
- B. Chapter five deals with the completed effect obtained by the Lord's death, burial, and resurrection.
 1. Chapter five deals with what is available and what is to be escaped
 2. Chapter five speaks in general terms about mankind
 3. It presents a before and after picture of man in his sin and man delivered
- C. Chapter six is a personal chapter; it shows the effect of Christ in an individual life
 1. It defines our response to the facts in chapter five
 2. It is the answer to "what shall we say then?" in verse 1 of chapter 6
 3. Chapter six also contrasts two things; the unsaved man and the saved man

MEMORY Rom 7:24 O wretched man that I am! who shall deliver me from the body of this
VERSE death? 25 I thank God through Jesus Christ our Lord.

I. THE BALANCE BETWEEN CHAPTER 6 & 7

- A. By the time we get thru chapter 6 we must have some questions about our salvation in light of the language used in that chapter
 - 1. Our old man is crucified; the body of sin is destroyed that we should not serve sin (6:6) – do we perceive a crucified “old man”?
 - 2. He that is dead is freed from sin (7) – do we perceive freedom from sin?
 - 3. Sin shall not have dominion over you (14) – have we escaped dominion?
 - 4. Free from sin; servants of righteousness (18) – do we serve righteousness?
- B. Chapter 7 is the offsetting balance for those concerns and questions raised in chapter six
 - 1. Chapter seven shows the continual battle between our flesh and spirit
 - 2. Paul personally introduces himself into this situation to illustrate its applicability to all believers

II. STRUCTURE AND THEMES IN CHAPTER 7

- A. Chapters 6, 7, and 8 deal with “Practical righteousness.”
 - 1. Chapter 6 – The importance of righteousness
 - 2. Chapter 7 – The impossibility of righteousness
 - 3. Chapter 8 – The implementation of righteousness
- B. Chapter 7 addresses several different points in time
 - 1. The Past
 - a. “We were” (1)
 - b. “I was” (9)
 - 2. The Present
 - a. “We are” (6)
 - b. “I am” (14) (24) “It is” (17)
 - 3. There is no *emphasis* on the future in this chapter.
 - a. The transition from past to present is addressed.
 - b. By dwelling both on past and present, Paul demonstrates that he too is in this “present” situation.
 - c. There is a “future deliverance” (verse 24) – “shall deliver”
- C. Chapter 7 addresses sin and the law in different perspectives (persons), and transitions from “You” thru “We” to “I” as the discussion continues in verse 7 thru 25
 - 1. “Ye” (1) (4)
 - 2. “We” (4) (5) (6) “Our” (5)
 - 3. “I” (7) “Me” (8)
 - 4. The use of first person in the last 19 verses makes Paul’s discourse most powerful because he includes himself in the case being described. (We tend to think highly of Paul, and understand that if Paul could be this way, we could too.)
 - 5. “I” prevents the appearance of condescension in the discourse
- D. Several key words and phrases appear in chapter 7
 - 1. Law – the chapter is addressed to “them that know the law”
 - 2. Bound (2), loosed (2), free (3), delivered (6), deliver (24) – there is a need to be free from law
 - 3. “But sin” (8, 13, 17) – sin is the problem, not the law

III. THE DIFFICULTIES OF RIGHTEOUSNESS AND THE LAW

- A. The duration of the dominion of the law (1-6)
 - 1. Law dominates until death (1)
 - 2. Illustration of the remarried woman (2-3)
 - a. Husband must die (2)
 - b. Second marriage only legitimate after death of first husband (3)
 - 3. We are married to another (4) – Christ
 - 4. We are dead to the law (4)
 - 5. We are delivered from the law (6)
- B. The difference and death between law and sin (7-13)
 - 1. Law allows sin (7)
 - 2. Sin takes occasion given by law (8-11) and slays
 - 3. The law is holy, but sin worketh death (12-13)
 - 4. “But sin” (8), (13)
- C. The duality and difficulty between the law(s) and “I” (14-25)
 - 1. I am carnal (14)
 - 2. I do what I hate and don’t do what I allow (15)
 - 3. The battle between me and sin (18-22)
 - 4. The need and promise of deliverance (23-25)

Chapter 7
1. A terminated obligation (to law) 1-7
2. A terrible complication (sin) 8-13
3. A temporal infestation (by sin) 14-20
4. A twofold altercation 21-25

IV. CONCLUSION

- A. The discussion does not end in chapter 6 or chapter 7. Chapter 8 is the final word on the matter of practical righteousness.
- B. As chapter six gives much hope and responsibility, chapter 7 gives a certain amount of despair and confusion. Sin is still present with us.
- C. We need to be made free, but have not yet been made so.
- D. Two laws are mentioned in Romans 7
 - 1. The law of God in our mind (22)
 - 2. The law of sin in our flesh (23)
- E. Each succeeding chapter in Romans answers questions and asks new ones
 - 1. Chapter 1 and 2 condemn man in his sin and wickedness
 - 2. Chapter 3 asks, “What about the Jew?” (1) and answers that all are guilty.
 - 3. Chapter 4 asks, “What about Abraham?” (1) and shows that he was not made righteous because he was a Jew.
 - 4. Chapter 6 asks, “Shall we continue in sin?” (1) and answers that “sin shall not reign”
 - 5. Chapter 7 asks, “Don’t you know the duration of the law?” (1) and answers that we are dead to law but not to sin
 - 6. Chapter 8 says, “Therefore” (1) and proclaims us safe in Christ (39) and alive in God’s Spirit which dwells in us.

MEMORY VERSE Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Mid Term Examination next Thursday over Chapters One thru Eight

I. THE PRESENT AND FUTURE BENEFITS OF THE SPIRIT OF GOD

- A. Chapter 6 dealt with death to sin, 7 dealt with law empowered by sin, and Chapter 8 deals with righteousness and peace by the Spirit of Christ.
- B. The word “spirit” appeared briefly three times in chapters 1 to 7 (always lower case “s”), but now appears 14 times in Chapter 8 – many time with capital “S”.
 - 1. The “uppercase” Spirit appears most often in Chapter 8
 - 2. Our “lowercase” spirit is also mentioned several times
- C. Important Terminology in chapter 8
 - 1. Walk – the way we conduct ourselves; how we live our lives; how we go about
 - 2. Flesh – the carnal portion of man; that nature which always tends to sin; the part of us which cannot please God
 - 3. Mind – giving attention to something (v); that part of us which attends to things (n)
 - 4. Creature – a created being
 - 5. Intercession – to meet with a person on another person’s behalf

God’s SPIRIT in our Lives

- His law frees us from the law of sin and death (2)
- Gives us life (10)
- Is the agent of “quickenings” in our mortal body (11)
- Dwells in us (11)
- Leads us (14)
- Bears witness to us that we are God’s children (16)
- Helpeth our infirmities (26)
- Maketh intercession for us (27)

II. CHAPTER EIGHT OUTLINE

- A. Chapter eight has three sections
 - 1. The present benefits of the Spirit of God in us (1-16)
 - 2. Our future assured benefits thru the Spirit of God (17-30). We would not need future benefits if all had been received.
 - 3. Permanent security in Christ’s love (31-39)
- B. Chapter eight is a chapter of *contrast*. It compares those with and those without the Spirit.
- C. Outline
 - 1. Actions: We walk after (according to) the Spirit, not the flesh (1-4)
 - a. There is a distinct characteristic found in ALL saved persons – they “walk according to the Spirit of God.” *This is not optional in their lives.*
 - b. We are reminded that “we suffer” (see 17-19) and consider that it is suffering to be indwelt by the Spirit and His desires, but trapped in a sinful body of flesh
 - 2. Attentions: We mind things of the Spirit, not flesh (5-7)
 - a. Only two “minds” are possible – carnal and Christlike
 - b. The carnal mind cannot please God; the Christlike mind always pleases Him
 - c. The carnal mind cannot be subject to God
 - d. It is not expected that a believer will transition between these two minds; he cannot go back and forth.
 - 3. Associations: We are indwelt by the Spirit, and are not in flesh (8-11)
 - a. To be Christ’s is to have His Spirit!
 - b. Because of the Spirit we expect a “future quickening” of our dead body
 - 4. Allegiances: We are indebted to the Spirit, not the flesh (12-14)
 - a. We are obligated to Spirit; we are not obligated to flesh

- b. If you are a Son of God, you are led by His Spirit
- 5. Adoption: We are children by the Spirit, not slaves according to the flesh (15-17)
 - a. Our relationship with God is different than our relationship with the law was. We are no longer unwilling slaves.
 - b. We have an inheritance
 - c. We are co-inheritors with Christ
- 6. Anticipation: We suffer (because of flesh) awaiting the adoption and redemption of our body thru hope (18-25)
 - a. There is a future release from bondage (21)
 - b. Even though we have the “firstfruits of the Spirit” we groan waiting for adoption (redemption of our body) - 23
 - c. We hope for a future deliverance (24)
- 7. Assistance: We are recipients of intercession by the Spirit (26-27)
 - a. We are infirm (26)
 - b. We don’t know what to pray for (26)
 - c. The Spirit makes up this difference
- 8. Assurance: We trust the workings of God, knowing what we await (28-30)
 - a. None of these “things” (above) detract from the good working of God (28)
 - b. We are appointed to be conformed to the image of His Son
 - (1) This verse has nothing to do with God choosing someone to be saved; it is referring to the plan of God for those who are already saved.
 - (2) Only those He “foreknew” are predestinated: God knew we would be saved but He did not force salvation upon us.
- 9. Accepted: We belong to God; we are safe in Christ’s love (31-39)
 - a. These verses can be considered conclusive on chapter eight and on this section of Romans
 - b. Things that are certain
 - (1) God is for us (31)
 - (2) God will freely give us all things (32)
 - (3) Nobody can lay anything to our charge (33) because God justified us
 - (4) Nobody can condemn us (34) because Christ died for us
 - (5) Christ maketh intercession for us (note Christ interceding and the Holy Spirit interceding)
 - (6) Nobody can separate us from the love of Christ (35) (see Psalm 44:22)
 - (a) The question is “who” not “what” (35)
 - (b) *Tribulation does not mean that Christ does not love you (36)*

H O M E W O R K

1. What word appears in Chapter 8 many more times than it has appeared in the first seven chapters of Romans?
2. Give an example of one of the “contrasts” given in Chapter 8.
3. What is the meaning of the word “walk” in this chapter?
4. Why does Chapter 8 emphasize future benefits of the Spirit in addition to present ones?
5. What two “minds” are possible in a man?
6. We are indwelt by _____ and are not in the _____.
7. To what are we now obligated? (If we are saved).
8. What do we look forward to in the future as a result of the Spirit?
9. List three things that the Spirit of God does for us *now*.
10. List three things that are certain as a result of the Spirit.

**I. WORDS AND CONCEPTS FOUND IN ROMANS
CHAPTER 9**

- A. Promise/covenant (4, 8, 9) – the promise God made to Israel
 - 1. God promised that In Isaac shall thy seed be called (7)
 - 2. Sara shall have a son (9)
 - 3. The elder shall serve the younger (12)
- B. God’s will (15, 18, 19, 22, 25) – Israel’s condition is a result of God’s will
- C. Righteousness (28, 30, 31) which is by faith

II. ROMANS 9: “THE CALVINISM PROOF TEXT”

- A. Dr. Adrian Rogers, former President of the SBC writes:
 - 1. “There are some who read this [ninth chapter of Romans] and say that God has chosen some before they are born to go to Hell and others He has chosen to go to Heaven and there's absolutely nothing they can do about it. I don't accept this for a moment.”
 - 2. “Now use a little sense. What potter in his right mind would be making vessels so he could turn around and destroy them? What potter is going to say, "I'm going to get a whole stack of them over here on the wall and then I'm going to break them all?"
- B. Romans 9:22 tells of “vessels of wrath fitted to destruction.”
 - 1. The Calvinist asserts that this proves that God created certain men in order to destroy them.
 - a. The vessels represent men, according to the Calvinist
 - b. The vessels fitted to destruction represent lost men with no chance to accept Christ by faith
 - 2. As Dr. Adrian Rogers explains, the illustration of vessels makes more sense if we understand that something happened to the vessel after it was created which then made it “fit” for destruction.
 - 3. The Bible consistently affirms that God is not willing that any should perish, and therefore God would have to be indecisive to say in one place that He created some to be destroyed and then say

Romans 9:1 ¶ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
6 ¶ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
9 For this is the word of promise, At this time will I come, and Sara shall have a son.
10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)
12 It was said unto her, The elder shall serve the younger.
13 As it is written, Jacob have I loved, but Esau have I hated.
14 ¶ What shall we say then? Is there unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
25 ¶ As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
30 ¶ What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

in another place that He does not desire that any should perish. (II Peter 3:9, I Tim 4:10)

III. ROMANS 9 AND ISRAEL

- A. Romans 9 is part of a three chapter discussion about the Righteousness of Israel
 - 1. Israel and God's Righteousness is the topic of chapters 9, 10, and 11
 - a. Chapter 9 – in the past
 - b. Chapter 10 – in the present
 - c. Chapter 11 – in the future
- B. That National Israel is the topic in chapters 9 thru 11 is clearly seen
 - 1. Paul discusses his “my kinsmen according to the flesh. Who are **Israelites**” (9:3-4)
 - 2. They are the seed of Abraham (9:7)
 - 3. The contrast is between **Israel** and the Gentiles (9:30-31) not between saved and lost men
 - 4. “My heart's desire and prayer to God for **Israel** is” (10:1)
 - 5. “I say then, Hath God cast away his people? God forbid. For I also am an **Israelite**, of the seed of Abraham, of the tribe of Benjamin.” (11:1)
- C. It is important to know that God is contrasting Israel and the Gentiles, rather than the saved and the lost, because when chapter 9 is applied to Israel it makes perfect sense and yet does not disagree with other portions of the Bible which declare God's desire that all men be saved.

IV. CHAPTER 9 OUTLINED

- A. Israel's outlook (condition) Verse 1-5
 - 1. Israel's need for salvation (1-3)
 - 2. Israel's advantages (4)
 - 3. Israel's lineage — Christ (5)
- B. Israel's origin (Verse 6-13)
 - 1. They only of Abraham, but specifically of Isaac (6-9)
 - a. The children of the flesh are those of Ishmael
 - b. The children of promise are those of Isaac
 - (1) “But my covenant (promise) will I establish with Isaac – Gen 17:21
 - (2) “Sarah shall have a son” – Gen 18:14
 - 2. Not only of Isaac, but specifically of Jacob (10-13)¹
- C. Israel's objections (14-24)
 - 1. The first objection and the answer to it (Verse 14-18)
 - a. Some may say that God is not righteous (14) God forbid.
 - b. It is God's right to chose upon whom He will have mercy *and why* (15)
 - c. Man's desire and efforts cannot gain God's mercy (16)
 - d. God can chose to harden men, *and why* He would harden them (17-18)
 - 2. Israel's second objection
 - a. Can God fault those who are subordinated to His will? (19)
 - b. Answer to the objection
 - (1) Don't reply against God (20)
 - (2) Don't question the intention of your form (20)
 - (3) The illustration of a potter and his vessels (21-23)
 - (a) The potter can make vessels for different purposes (21)

¹ The progression shown in verses six thru thirteen shows that God chose Abraham, then God chose Isaac, then God chose Jacob. Verses fourteen through twenty four are *only* an explanation of this selection process (Abraham, then Isaac, then Jacob). The honest student of the Bible can read no more into these verses than God's right to a decision to chose Israel's lineage, not God's intention to foreordain the salvation and damnation of all men.

(He doesn't make them simply to be destroyed)

- (b) God has endured with much longsuffering certain vessels (22)
 - (c) Are these lost people? – it makes no sense
 - (d) Could these be disobedient unbelieving Jews? – yes
 - (e) God has made known the riches of his glory on *vessels of mercy* (23)
 - i) These are obviously the Gentiles (he tells us so in verse 24)
 - ii) These vessels will learn of God's glory
 - (f) It makes perfect sense that the two types of vessels are Israel and the Gentiles because Romans has been dealing with these two groups since the early chapters
- D. Israel's Outspoken (prophets) – 25, 26
- 1. Osee (Hosea 2:23) and his prophecy of another people
 - a. Hos 2:23 And I will sow **her** unto me in the earth; and I will have mercy upon **her** that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.
 - b. The "her" in Hosea 2 is explained in verse 2. She is the wife of Hosea who is a type of ISRAEL, not saved people.
 - c. The other "her" in Hosea 2, as found in verse 23, is a type in contrast to Israel. The Gentiles fit this "her" perfectly.
 - 2. Isaiah and his prophecy of a remnant (27-29)
 - a. The remnant is a small portion of all Israel
 - b. In verse 29 he shows that some of Israel will be saved – not all will be destroyed as the inhabitants of Sodom and Gomorrha
- E. Israel's outcome (30-33)
- 1. Israel stumbled at the stumbling stone of law and missed out on righteousness (32)
 - 2. The Gentiles (30) attained to righteousness because they sought it by faith
 - 3. *This explains exactly how a man obtains grace mercy – BY FAITH, not by God's decree*

V. A SECOND SIMPLISTIC OUTLINE FOR CHAPTER NINE

- A. Israel is the natural choice of God (1-5)
- B. God chose Israel by promise, not by works (6-13)
- C. God had the right to harden Israel's heart (14-18)
- D. God used this to save the Gentiles (19-24)
- E. This even was prophesied (25-29)
- F. The Gentiles have therefore obtained righteousness (30-33)

VI. FINAL OBSERVATIONS ABOUT CHAPTER NINE

- A. Throughout the chapter, including the citations from the Old Testament, the conversation is consistently and continually about groups of people (i.e. nations) not individuals
 - 1. Even the illustration about Pharaoh deals with the nation of Egypt
 - 2. The individuals named are the forefathers of Israel the nation (i.e. Jacob)
- B. By applying chapter nine to the nation of Israel and the Gentiles, rather than to individuals who are saved and/or lost, the interpretation of the chapter makes sense
 - 1. The chapter begins by talking about Israel and ends talking about Israel
 - 2. The individuals named are those from which Israel descended
 - 3. If God dealt with Israel in a certain way (and He did) in order to reach the Gentiles, that does not preclude individuals within Israel from accepting Christ by faith
 - a. Christ clearly preached with that objective
 - b. There is a remnant

- c. This was prophesied
- C. On the other hand, if we try to say that Chapter 9 proves that God created individuals with the intention of sending them to hell with no chance to be saved, we have many problems
 - 1. This flies in the face of the rest of the book of Romans which says we are saved by faith
 - 2. This flies in the face of the rest of the Bible because it says God wants all to repent, etc.
 - 3. There is no context in Chapter 9 for individuals; it is all about groups of people
 - 4. Even the illustration of the potter and his vessels makes no sense in this context as a potter would never create a vessel only with the intention of destroying it
- D. If someone believed that Israel was merely a picture of all saved people (i.e. the universal church in covenant theology) they would have to interpret chapter nine as pertaining only to the saved and the lost (not to nationalities)
 - 1. This would fit perfectly with the Calvinist's view (i.e. Calvinism stems from covenant theology)
 - 2. As the covenant theologian says that Israel is no longer a factor, chapter nine would be very difficult for him to interpret because it talks about Abraham, Isaac, and Jacob.

H O M E W O R K

1. Name two concepts that appear often in Romans chapter 9.
2. How is the illustration of the potter with his vessels contrary to the notion that God created certain men simply to destroy them in hell?
3. What does the Calvinist say the vessels represent? Be specific.
4. What do the vessels represent in this chapter as the context demonstrates?
5. Who are the vessels fitted for destruction?
6. Who are the vessels of mercy?
7. List two scripture references that refute the teaching that God never intended for all men to be saved.
8. What do chapters 9, 10, and 11 all talk about?

I. THE MOST POPULAR CHAPTER IN THE BIBLE?

- A. Of all the chapters in the Bible that people quote to unbelievers, Romans 10 probably ranks at the top of them all.
 - 1. Romans 10:9 – “For with the heart man believeth unto righteousness . . .”
 - 2. Romans 10:13 – “For whosoever shall call upon the name of the Lord shall be saved.”
- B. This chapter is the plain statement of the conditions of salvation for the Jew and Gentile

II. THE SETTING FOR CHAPTER TEN

- A. Chapter ten describes God's standing offer to Israel (and the Gentile) for righteousness
- B. It clearly explains what is precluded – Establishing one's own righteousness (3)
- C. Israel's problem is described
 - 1. Zeal of God but not with knowledge (2)
 - 2. Clinging to the law (4) rather than Christ
- D. Righteousness and its conditions are the central theme (3, 4, 5, 6, 10)
- E. Many verses of Old Testament scripture are quoted (which is frequently the case when Israel is the focal point of a chapter)
 - 1. Verse 5 quotes **Lev 18:5** “which if a man do, he shall live in them”
 - 2. Verses 6-8 quote **Deut 30:11-14** “11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
 - a. The righteousness which is by faith is available in the same way that the righteousness which is by law was available as seen in Deut 30:11-14
 - 3. Verse 11 quotes **Isaiah 28:16** “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”
 - 4. Verse 15 quotes **Isaiah 52:7** “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”
 - 5. Verse 16 quotes **Isaiah 53:1** “Who hath believed our report? and to whom is the arm of the LORD revealed?”
 - 6. Verse 19 quotes **Deut 32:21** “They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.”
 - 7. Verse 20 quotes **Isaiah 65:1** “I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.”
 - 8. Verse 21 quotes **Isaiah 65:2** “I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts”

III. CHAPTER TEN OUTLINE

- A. Paul's **care** – a burden for Israel (1)
- B. Israel's **confusion** – misplaced zeal over God's righteousness (2-4)
- C. God's **contrast** – righteousness of law and faith (5-7)
- D. Salvation's **call** – how to attain true righteousness (8-13)
- E. Faith's **co-requisite** – hearing of the gospel (14-15)
- F. Israel's **callousness** – rejection of the gospel (16-21)

IV. CHAPTER ELEVEN

- A. As in chapter 9 and 10, chapter 11 continues to deal with Israel as its subject matter
- B. In chapter 9 and chapter 10 Paul began by expressing a desire that Israel would be saved. He begins chapter 11 by declaring that they shall be saved.
- C. Where chapter 9 dealt with God's former handling of Israel, and chapter 10 shows God's present offer of righteousness (and Israel's present rejection), chapter 11 portrays the future of Israel – a bright future
 - 1. They are not cast away (1)
 - 2. A remnant is reserved (5)
 - 3. They are full because they are the riches of the world (12)
 - 4. ALL ISRAEL SHALL BE SAVED (26)
 - 5. Their sins shall be taken away (27)
- D. The first few verses in chapter 11 should leave no doubt that the covenant theologian is mistaken
 - 1. The church has not replaced Israel
 - 2. God's promises for Israel have not been transferred to the church (27)
 - a. Is 59:20-21 “20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.”
 - 3. Chapter 11 warns the Gentiles not to think less of Israel (13-18)

V. CHAPTER ELEVEN OUTLINE

- A. A remnant of Israel is saved by grace (1-6)
 - 1. God reserved men “who had not bowed” to Baal (4)
 - 2. Grace and works are clearly contrasted (6). You cannot have both
- B. Israel's general blindness (7-10)
 - 1. These verses almost sound like a rehash of chapter 1 – man's rejection leads to God's rejection
 - 2. There is no doubt that God has given them slumber (8)
- C. The purpose of Israel's blindness is the riches of the Gentiles (11-12)
- D. Warning to Gentiles of Israel's sustained worth (13-21)
 - 1. Note: God specifically says that their unbelief was the reason they were broken off. They had a choice to believe or not believe, and they refused to believe.
 - 2. Again, God reiterates that faith (not fore-ordained damnation) is the key
 - 3. It is clear that God's grace is not *irresistible*
 - 4. Israel is the root (18) and we are merely alien branches (19)
- E. The Gentile's advantage at Israel's expense (22-24)
 - 1. Belief and unbelief is the key (23)
 - 2. Salvation is eternally available to Israel *if they will believe* (24)
- F. The assurance of Israel's future salvation (25-32)
 - 1. *All Israel shall be saved* (26)
 - a. Is 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.
 - 2. God's gift (to Israel) is without repentance (29)
- G. Glory to God for His wise use of Israel (33-36)
 - 1. We have not searched God's judgments (33)
 - 2. We have not known God's ways (33)
 - 3. We have not known God's mind (34)
 - 4. We have not given God anything (35)

H O M E W O R K

1. Memorize Romans 10:9-10 and 13
2. What books of the Old Testament are quoted in Romans 10?
3. What kept Israel from obtaining righteousness (cite a verse)?
4. What was Pauls' burden for Israel?
5. What act on Israel's part led to Israel's blindness?
6. How did God classify Israel (two words) in Romans 10:21?
7. What period of time (past, present, future) does chapter 11 deal with?
8. What was the purpose of Israel's blindness?
9. What is the key to being "grafted in?"
10. How does chapter 11 disprove the covenant theologian's notion that God is finished with Israel? Be specific.

I. THE SURRENDERED LIFE

- A. Chapters twelve thru fifteen represent a new division in Romans which is dedicated to the surrendered life
- B. These four chapters are a suggested response to the material covered in the first eleven
 - 1. Chapter Twelve deals with relationships with other believers and men
 - 2. Chapter Thirteen addresses our responsibility to authority (i.e. government)
 - 3. Chapters Fourteen and Fifteen deal with our responsibility to the “weak”

II. OUTLINE OF CHAPTER TWELVE

- A. The call to be a living sacrifice (1-2)
 - 1. We should partially understand this call in the context of sacrificing our pride and self so that we can fulfil the instructions seen in the remainder of this chapter.
 - 2. That which is acceptable is given in the following verses.
- B. The call to be humble towards one another (3)
 - 1. Seven diverse gifts (4-8) (things that some have but others don't)
 - a. Prophecy (6)
 - b. Ministry (7)
 - c. Teaching (7)
 - d. Exhortation (8)
 - e. Giving (8)
 - f. Ruling (8)
 - g. Showing mercy (8)
 - 2. Thru genuine love (9)
- C. Detailed instructions towards “one another” (10)
 - 1. Love one another
 - 2. Prefer one another
 - 3. The phrase “one another” appears six times in the last five chapters of Romans
- D. Seven individual responsibilities (11-13)
 - 1. Not slothful in business (11)
 - 2. Fervent in spirit (11)
 - 3. Rejoicing in hope (12)
 - 4. Patient in tribulation (12)
 - 5. Instant in prayer (12)
 - 6. Distributing to the necessity of the saints (13)
 - 7. Hospitable (13)
- E. Seven responsibilities towards others (14-18)
 - 1. Bless the persecutor; curse not (14)
 - 2. Rejoice with the joyful; weep with the sorrowful (15)
 - 3. Have common direction (16)
 - 4. Accept those who are lowly (16)
 - 5. Do not avenge evil (17)
 - 6. Assure honest appearances (17)
 - 7. Be at peace with all men (18)
- F. Four responsibilities towards enemies (19-21)
 - 1. Reiteration about avoiding vengeance (19)
 - 2. Feed them (20)

3. Give them drink (20)
4. Overcome his evil with good

III. CHAPTER THIRTEEN OUTLINE

- A. Instructions to submit to authority/government (1)
 1. All authority is given by God (1)
 2. Resisting authority is resisting God (2)
 3. Responsibility (the Nature and Purpose) of government (3)
 - a. Prevent evil works (3)
 - b. Praise good works (3)
 - c. Minister on behalf of God for good (4)
 - d. Avenge and execute wrath on him that doeth evil (4)
 4. Responsibility to government
 - a. Submit (5)
 - (1) For “wrath” - punishment
 - (2) for conscience – for God
 - b. Pay tribute
 5. Responsibility to obligations (7-9)
 - a. Tribute/custom - taxes
 - b. Fear/honor - respect and esteem
 - c. Have no unfulfilled obligations except that you can never fulfil your obligation to love one another. This has less to do with borrowing and much more to do with how we obligate ourselves to others (i.e. owe favors).
 - d. We are obligated to the law (9-10)
- B. Exhortation to be accountable because the time is at hand (11-14)
 1. Illustration of night and day
 - a. Wake up (11)
 - b. Cast off the works of darkness
 - c. Put on armor of light (12)
 - d. Walk as in the day (13)
 - (1) People riot and drink at night (13)
 - (2) Chambering has to do with the bed which is used at night (13)
 2. Make no provision (preparation) for the flesh to fulfil its lusts (14)

IV. CONCLUSION

- A. Having dealt with God’s plan for Israel in chapters 9 thru 11, Paul turns to the final topic which is the responsibility of the hearers
 1. Their responsibility is based upon God’s goodness and mercy
 2. The emphasis in chapters 12 and 13 is upon how they respond to others
- B. Remembering the numerous references to the Jews and Gentiles, it is easy to understand this section in light of their differences, but we also find that these exhortations are good for churches that are not divided in that way.
- C. Chapters 14 and 15 continue the discussion by addressing how we should respond to those that are weak. As such, the entire section (12 thru 15) deals with our responsibilities to others.

10. In chapter 13, what entity are we to submit to?

11. Why?

12. How do we know that a Christian should pay taxes? Explain and give a scripture reference.

13. What does it mean when the Bible says we should owe no man anything?

14. What does the Bible mean when it says, "make no provision" for the flesh?

I. CHAPTER 14 – THE WEAK BROTHER

A. GOD’S STANDARD IS OUR STANDARD – Our accountability is primarily to God, not one another (1-9)

1. The weak brother is to be *received* (14:1), but not to be doubted
 - a. He is one who believes incorrectly (2)
 - b. Doubtful disputations are questionable judgments of the weak made by men
 - c. Unfounded scrutiny is prohibited in this statement
 - (1) Of what is eaten (2), for example
 - (2) Of what days are holy (5)
 - d. Special food and holy days were particularly unique to the Jewish believer.
 - e. It is not atypical of Gentiles to mock or despise Jewish customs and traditions
2. The weak brother, and the other brothers, are first accountable to Christ.
 - a. The weak brother is not your servant (4), he is Christ’s.
 - b. He lives his life before Christ (7-8)
 - c. Christ died for both the weak and strong.

B. GOD’S STANDARD WILL JUDGE US – Judgment prohibited (10-13) (see v. 13)

1. *He is the Lord of the dead (unsaved) – He died for them too (9)*
2. We are accountable
 - a. For judging our brother (10)
 - b. For discarding our brother (to “set at nought”)
 - (1) see Ac 4:11 for use of the phrase, “set at nought”
 - (2) Every knee (11)
 - (3) Every one of us (12)
 - c. Before you judge your brother, judge your own behaviour in reference to placing stumbling blocks in your brother’s way. (13)

C. OUR STANDARD IS AFFECTED BY OUR BROTHER’S STANDARD – We are commanded to honor our brother’s conscience (14-18)

1. Our standard should be to avoid grieving our brother (15) with our actions
 - a. Uncleaness is determined by effect also (i.e. unclean animals were not to be eaten by Jews – “unclean” refers to custom, not to sin).
 - b. If we do what he considers sinful, we grieve him and are guilty of sin. (15)
 - c. When we wilfully grieve him, we are not “charitable” (15)
 - d. Even what we eat should not grieve

Rom 14:1 ¶ Him that is weak in the faith receive ye, but not to doubtful disputations.
2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
4 Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
7 For none of us liveth to himself, and no man dieth to himself.
8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.
9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12 So then every one of us shall give account of himself to God.
13 Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
16 Let not then your good be evil spoken of:
17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
18 For he that in these things serveth Christ is acceptable to God, and approved of men.

- our brother (15)
2. Be careful that you understand not to sin and think it is clean because it does not hurt anyone. Unclean (14) is regarding customs, not God's law and its transgression.
- D. OUR STANDARD IS BASED ON OUR FAITH – (see verse 23)
1. Rather than judging one another, how about edifying one another (19)
 2. Don't let a little thing destroy the work of God (20)
 - a. Even if you think it is acceptable, if it offends your brother it is evil (20)
 3. Abstain from that which you know is right if it causes your brother . . .
 - a. to fall (21)
 - b. to be offended
 - c. to be made weak
 4. Rather than showing off your "great faith" to others, let God see it all alone (22)
 - a. You can be happy if the things you allow in your life do not condemn you
 5. Your brother may doubt and eat not. You have no right to judge him for avoiding sin. (23)
 6. Our standard is based on our faith (23)
 7. Be careful with the context of verse 23

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

II. CHAPTER 15 – CONCLUSIONS

- A. This chapter accomplishes multiple purposes
1. It concludes the discussion started in chapter 14 about how we respond to our weak brother.
 2. It concludes the entire book as Chapter 16 is more "administrative" rather than a continuation of the thoughts in chapter 15.
 3. These two conclusions blend together to explain the context of the entire book. The conflict between Jew and Gentile among the Romans is the reason for the discussion about strong and weak brothers in chapter 14, and for the discussion in chapters 9 thru 11 dealing with God's plan for each of these groups of people.
- B. The Role of the Strong (1-4)
1. Bear the weak 91)
 2. Not please ourselves (1)
 - a. That is strength embodied
 3. Please our neighbor for his edification (2)
 4. Follow the example of Christ
 - a. He took the reproach of others
 5. Patience is stressed in verse 4 and 5
- C. The Grant of Likemindedness (5)

Rom 15:1 ¶ We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Rom 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

1. To glorify God (6)
2. By receiving one another (7)
3. As Christ is the example
- D. The Certification of the Gentiles (8-12)
 1. He confirmed the promises made to the Jews (8)
 2. He granted that the Gentiles might have mercy and glorify God (9)
 3. Paul quotes four passages to confirm this fact
- E. Paul's expectation of their response (13-16)
 1. This brings us to the point of accountability
 2. He has reasons for hope
 - a. God's filling
 - b. The Holy Ghost (13)
 - c. Their knowledge (14)
 3. Paul's reason for writing (15)
 - a. God's grace (15)
 - b. God's assignment (16)
- F. Paul's humility and efforts (17-21)
 1. Paul could glory (17)
 2. He would not, however, take credit in what God had done (18)
 3. He had seen great results (19)
 4. He had expended great effort (20)
 5. He was sent to those who had not heard, and was the apostle to the Gentiles (21)
- G. Paul's journeys (22)
 1. He would have come to them if he could (22)
 2. He planned to do so in the future (24)
 3. He was going to Jerusalem (25)
 4. He was hopeful that his visit would be accompanied by blessings (29)
 5. The Romans were not the only church that Paul worked with, and they needed to know that he had other responsibilities in addition to them.
- H. Final plea (30-32)
 1. Strive together with Paul (30)
 2. Make his future visit a joyous one (32)

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
10 And again he saith, Rejoice, ye Gentiles, with his people.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 ¶ I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 ¶ For which cause also I have been much hindered from coming to you.
23 But now having no more place in these parts, and having a great desire these many years to come unto you;
24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.
25 But now I go unto Jerusalem to minister unto the saints.
26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 ¶ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;
32 That I may come unto you with joy by the will of God, and may with you be refreshed.

H O M E W O R K

1. What is prohibited concerning the weaker brother?

2. In verse two, the two brothers are contrasted. What is a weaker brother?

3. What reasons are given for not judging the weaker brother?

4. What does it mean to set a brother "at nought"?

5. How are we to decide whether or not to eat or drink something?

6. What does it say about our care for our brother when we wilfully do that which offends him?

7. Rather than judge, the role of the strong is to do what for the weak?

8. What were Paul's plans regarding a visit to the Romans?

9. Why was Paul going to Jerusalem?

10. What was Paul's final plea, simply stated?

I. COMMENDATIONS AND GREETINGS (1-16)

A. PHOEBE (1-2)

1. Phoebe was the letter carrier of the Epistle to the Romans (see postscript on the book)
2. She was a servant, not a deacon
 - a. The Greek word for servant is *diakonon*
 - b. This word is often translated “deacon” but not in this place because the translators knew that a holder of the office of deacon must be male (I Tim 3:12)
3. Cenchrea is “Millet” on the Eastern harbor of Corinth.
4. She is commended for aiding many (2)

B. PRISCILLA AND AQUILA (3-5)

1. They are always mentioned together, beginning in Acts 18:2
2. Priscilla’s name means “ancient”
3. They are also named in I Cor 16:19
4. They are called “helpers” (3)
 - a. They risked their lives
 - b. Paul, and the churches of the Gentiles, thanked them (4)
5. They had a church in their house

C. TWO DOZEN OTHERS (6-15)

1. Mary – bestowed much labor (6)
2. Andronicus and Junia (7)
 - a. Kinsmen of Paul
 - b. Fellow prisoners for Christ
 - c. Of note among the apostles in Christ before Paul (7)
3. Amplias - beloved (8)
4. Urbane – a helper (9) whose name means “polite”
5. Stachys – beloved (9) whose name means “spike”
6. Apelles – approved in Christ (10)
7. Aristobulus’ household (10)
8. Herodion – Paul’s kinsman
9. Narcissus’ household (11) in the Lord
10. Tryphena/Tryphosa (12) - who labor
11. Persis (12) - who labored much
12. Rufus (13) - chosen; Paul’s brother
13. Rufus’ mother - Paul’s mother
14. Five more – Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and brethren (14)
15. Four final – Philologus, Julia, Nereus, and Olympas and saints with them (15)

Rom 16:1 ¶ I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
3 Greet Priscilla and Aquila my helpers in Christ Jesus:
4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
5 Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.
6 Greet Mary, who bestowed much labour on us.
7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
8 Greet Amplias my beloved in the Lord.
9 Salute Urbane, our helper in Christ, and Stachys my beloved.
10 Salute Apelles approved in Christ. Salute them which are of Aristobulus’ household.
11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.
12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13 Salute Rufus chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
16 Salute one another with an holy kiss. The churches of Christ salute you.
17 ¶ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
21 ¶ Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
22 I Tertius, who wrote this epistle, salute you in the Lord.
23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
24 The grace of our Lord Jesus Christ be with you all. Amen.
25 ¶ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
27 To God only wise, be glory through Jesus Christ for ever. Amen. <<Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.>>

II. FINAL INSTRUCTIONS (17-20)

- A. Be distant – from them that contradict taught doctrine (17)
 - 1. Identify them
 - 2. Stay away from them
 - 3. Their character (18)
 - a. Selfish
 - b. Deceptive
 - c. Wordy
- B. Be wise (19)
 - 1. Many are looking on
 - 2. Paul is pleased
- C. Be ready (20)
 - 1. The time is short
 - 2. Victory is certain

III. GREETINGS FROM OTHERS (21-24)

- A. Timotheus, Lucius, Jason, and Sosipater, (21)
 - 1. My kinsmen
 - 2. He could refer to them as kinsmen as they are Israelites, relatives, or fellow believers?
- B. Tertius – the man who penned the writing (22)
- C. Gaius – Paul’s host (23) and the host of the church
- D. Erastus – the chamberlain of the city (23)
- E. Quartus – a brother in Christ (23)
- F. Paul’s parting words – “The grace of our Lord Jesus Christ be with you all. Amen.”

IV. THE BENEDICTION (25-27)

- A. God’s ability endorsed (25-26)
 - 1. Power to establish you
 - a. according to my gospel, and the preaching of Jesus Christ,
 - b. according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets,
 - c. according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- B. God’s glory emphasized (27)
 - 1. For His wisdom
 - 2. For His Son
 - 3. For eternity