

THE BOOK OF ROMANS

Romans 5-13 - NEW 2-19.doc

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BEGIN LESSON 1

XI. The Author

C. The Apostle Paul -- 3 important influences in his life

1. The Greek Influence

- a. Born in Tarsus 3 B.C., capital of Cilicia, (now area of Turkey)
 - (I) Probably received early education
 - (II) Tent-making common to the region – black goats raised there. Their fur was woven into a dense fabric used in making tents.
- b. Writes in a very logical manner. Always presents the ultimate principle.

2. The Jewish influence

- a. Principally educated at Jerusalem under Gamaliel – who was first to be called Rabbi = teacher (Acts 22:3, 5:34-40)
- b. Early training prompted him to oppose the Gospel (Acts 26:5,9-11, I Timothy 1:13) Paul use to live like a Pharisee – strict letter of the law. He was a zealot of the law until God's grace was shown to him.
- c. Educated under the religious influence he would later oppose

3. Heaven's influence

- a. Was taught the Gospel by revelation (Galatians 1:11-24)

Gal 1:11-24 But I certify you, brethren, that the gospel which was preached of me is not after man. 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 1:19 But other of

the apostles saw I none, save James the Lord's brother. 1:20 Now the things which I write unto you, behold, before God, I lie not. 1:21 Afterwards I came into the regions of Syria and Cilicia; 1:22 And was unknown by face unto the churches of Judaea which were in Christ: 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 1:24 And they glorified God in me.

- b. Paul's conclusions concerning his training
 - (I) Romans 7:10

Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.

In other words, Paul came to the realization that the law, which he thought would bring eternal life could only produce death.

- (II) Even though the religious Jews opposed him, he still loved his kinsmen (Romans 9:3) and was willing to lay his own life down that his kinsmen (the Jews) might be saved.

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

XII. The Church at Rome.

A. SPECIAL FEATURES: (POSB)

- 1. **The church at Rome.** The church was strong. Five factors show its strength.

- a. **First, Rome was a lay church.** A writer of the fourth century said that some Roman citizens "had embraced the faith of Christ...without any sign of mighty works or any of the apostles" The content of the epistle shows a people of great spiritual depth and maturity.
- b. **Second, Rome had a world-wide reputation.** Its faith was strong (Romans 1:8). It was spiritually mature, able

to digest the meat of the Word. Practically every page covers a major doctrine or theological discussion.

- c. **Third**, Rome was a **Gentile church**. The Gentiles, who comprised a vast majority of the membership, were reminded of the fact that Christianity had come from Jewish roots. Therefore, the Jews were to be deeply respected—even if they were outnumbered (Romans 11:18).

Rom 11:18 (KJV) Boast not against the branches (the Jews). But if thou boast, thou bearest not the root, but the root (the Jews) thee.

Rom 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

Rom 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

- d. **Fourth**, Rome was a **persecuted church**. The church was severely persecuted seven years after Paul wrote this great letter to the believers. Nero had burned the older section of the great city in a fit of madness, and he blamed the burning of Rome upon the Christians. Believers were also charged with such crimes as cannibalism, immoral practices, and with being enemies of the state. They were actually charged with any other crime that could be thought up. However, the life of the church proved to be its seed. Believers, fleeing the persecution of Nero, spread all over the world; and wherever they went they shared the glorious news of eternal life in Christ Jesus. In addition, the citizens of Rome grew tired of so much savagery and eventually demanded that the savagery against the Christians stop. The church was left alone and the glorious news of salvation was freely proclaimed.
- e. **Fifth**, Rome was a **triumphant church**. The church was unashamed of its life and witness. It was willing to stand up and be counted by the side of those who suffered. When Paul was being escorted into the city as a Roman prisoner, while still some thirty to forty miles away, the Christian church marched forward to meet and give him a triumphant processional over those thirty to forty miles. The sight of these dear believers filled Paul with a sense of glory seldom experienced by men. **(POSB)**

- D. **The Jews were dispersed to all the surrounding nations where they established Jewish synagogues**
 - 1. This helped the spread of the Gospel
 - 2. Roman law allowed Jews to worship
 - 3. Synagogues were established
 - 4. There were many Jews in Rome

5. They were so numerous that Claudius had banished them (Acts 18:2)

Acts 18:2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

E. How did the Gospel reach Rome?

1. Possibly contacts with converts from Judea, Asia Minor, Greece
2. Some who had actually heard the ministry of Jesus
3. Men returning from the day of Pentecost (Acts 2:7-10)

Acts 2:7-10 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 2:8 And how hear we every man in our own tongue, wherein we were born? 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

4. By the time of the Letter to the Romans, their faith was known around the world.

F. Place and time of the writing of Romans

1. Place – believed to have been written from Corinth during Paul’s third visit there.
2. Time – the eve of his departure for Jerusalem (Romans 15:25-29)

Rom 15:25-29 But now I go unto Jerusalem to minister unto the saints. 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 15:27 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. 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

3. Date: A.D. 55-58.

(POSB) From the passage above we see that this journey to Jerusalem was the trip made necessary by the extreme poverty of the believers in the Jerusalem church. Paul had taken a collection from the Gentile churches and felt compelled to deliver the offering himself. This occurred on his third missionary journey. **(POSB)**

E. TO WHOM WRITTEN: Rom 1:7 “To all that be in Rome, beloved of God, called to be saints.”

(POSB) Several manuscripts have been found with the personal and local touches of Romans 15-16 omitted and the doxology included. This would definitely point to there being several churches. The place of writing seems to be Corinth, for Paul recommended Phoebe to the Romans. Phoebe was a deaconess from Cenchrea, the eastern seaport of Corinth. **(POSB)**

F. PURPOSE: Paul had several reasons for writing. (POSB)

- 1. Paul wished to evangelize Spain** (Romans 15:25). To do so he needed a local church from which to launch his ministry—a church that would be much closer to Spain than Antioch. Antioch had been his home base until now. By writing to the Romans, he was preparing the Roman church for the day when he would reveal his vision to them. He was making them familiar with his name, his mission, and his love.
- 2. Paul had a personal compulsion to visit and witness in Rome** itself. His life-long strategy had been to evangelize the great metropolitan cities along the route that stretched from Jerusalem to Rome. He knew that a route so greatly traveled and cities so actively engaged in commerce would assure the spread of the Gospel. Rome was the capital, the center of the world; it provided the greatest strategic opportunity for world evangelism. A Rome conquered for Christ could mean a world conquered for Christ.

3. **Paul was not sure he would ever reach Rome personally.** He was going to Jerusalem and knew the danger. There was a chance he might be killed in Jerusalem. He requested the Roman church to pray for him: **“I beseech you, brethren...strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea” (Romans 15:30-31).** Yet despite the danger, Paul was a master strategist: he knew the strategic importance of Rome for the spread of the Gospel worldwide. The church had to be rooted and grounded in the faith; therefore he sat down and wrote this great letter. (POSB)

XIII. ROMANS CHAPTER 1

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

1. **Bond-servant of Jesus Christ—“a servant”**

- a. (POSB) **Servant—Slave** (doulos): Paul was a “slave” of Jesus Christ. The word “slave” (doulos) means far more than just a servant. It means a slave totally possessed by the master. It is a **bond-servant** bound by law to a master.

A look at the slave market of Paul’s day shows more clearly what Paul meant when he said he was a **“slave of Jesus Christ.”**

- **The slave was owned by his master;** he was totally possessed by his master. Paul was purchased and possessed by Christ. Christ had looked upon him and had seen his degraded and needful condition. And when Christ looked, the most wonderful thing happened: Christ loved him and bought him; therefore, he was now the possession of Christ.
- **The slave existed for his master** and he had no other reason for existence. He had no personal rights whatsoever. The same was true with Paul: he existed

only for Christ. His rights were the rights of Christ only.

- **The slave served his master** and he existed only for the purpose of service. He was at the master's disposal any hour of the day or night. So it was with Paul: he lived only to serve Christ—hour-by-hour, day-by-day, and night-by-night.
- **The slave's will belonged to his master.** He was allowed no will and no ambition other than the will and ambition of the master. He was completely subservient to the Master and owed total obedience to the will of the master. Paul belonged to Christ. In fact, he said that he fought and struggled to bring every thought into captivity to the obedience of Christ (**2 Cor. 10:5**).
- There is a fifth and most precious thing that Paul meant by **“a slave of Jesus Christ.”** He meant that **he had the highest and most honored and kingly profession in all the world.** Men of God, the greatest men of history, have always been called “the servants of God.” It was the highest title of honor. The believer's slavery to Jesus Christ is no cringing, cowardly, or shameful subjection. It is the position of honor—the honor that bestows upon a man the privileges and responsibilities of serving the King of kings and Lord of lords. (POSB)

(WWS) “The apostle is proud of the fact that he is a slave belonging to his Lord. There were certain individuals in the Roman empire designated “Slaves of the Emperor.” This was a position of honor. One finds a reflection of this in Paul's act of designating himself as a slave of the King of kings. (WWS)

2. **“Called to be an apostle”**—He was summoned and placed in this position by God. It was not an act of his doing.

(WWS) Apostleship....the word carries the meaning of one who is sent on a commission to represent another person, the person sent being given credentials and the responsibility of carrying out the orders of the one sending him.... The commission being that of evangelizing the Gentile world, and his credentials the miracles worked through him.” (WWS)

Paul fulfilled the qualifications for being an apostle:

An apostle was to have seen the risen savior and thus been witness to the fact of the resurrection:

- **Acts 1:21-22 "It is therefore necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us-- 22 beginning with the baptism of John, until the day that He was taken up from us-- one of these should become a witness with us of His resurrection.**
- **Acts 10:39-41 "And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. And they also put Him to death by hanging Him on a cross. 40 "God raised Him up on the third day, and granted that He should become visible, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us, who ate and drank with Him ...(after the resurrection)**

Paul's apostleship came by divine appointment:

- **Acts 26:12-18 "While thus engaged as I was journeying to Damascus with the authority and commission of the chief priests, 13 at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me. 14 "And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.' 15 "And I said, 'Who art Thou, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. 16 'But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; 17 delivering you from the Jewish people and from the Gentiles, to whom I am sending you, 18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me. '**

- **1 Corinthians 9:1-2** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? (speaking of after the resurrection) Are you not my work in the Lord? **2** If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.
- **1 Corinthians 15:3-9** For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, **4** and that He was buried, and that He was raised on the third day according to the Scriptures, **5** and that He appeared to Cephas, then to the twelve. **6** After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; **7** then He appeared to James, then to all the apostles; **8** and last of all, as it were to one untimely born, He appeared to me also. **9** For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God.
- **2 Corinthians 12:11-13** I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody. **12** The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles. **13** For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me this wrong!
- **Galatians 1:10-17** Paul, an apostle (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead... **11** For I would have you know, brethren, that the gospel which was preached by me is not according to man. **12** For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. **13** For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it; **14** and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. **15** But when He who had set me apart, even from my mother's womb, and called me through His grace, was pleased **16** to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, **17** nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

END OF LESSON 1

QUIZ QUESTIONS FOR LESSON 1

1. **T or F** Before his encounter with Christ, Paul like the Pharisee's was zealous in following the law believing eternal life would be his reward.
2. Which of the following was not one of the 5 characteristics of the church at Rome:
 - A. a lay church
 - B. favored by the government
 - C. a mostly Gentile church
 - D. a triumphant church
3. The word "doulos" means (pick the best answer):
 - A. servant
 - B. slave
 - C. bond-slave
 - D. all of the above
4. **T or F** Paul was called an "Apostle" meaning one who holds high office in the church.

BEGIN LESSON 2

3. **"Separated (set apart) unto the gospel of God"**

Galatians 1:15 (KJV) But when it pleased God, who separated me from my mother's womb, and called me by his grace,

(RevC) Separated means to be set apart, or marked. Paul was marked or set apart by God for one particular purpose—the gospel of God. Paul was to take the gospel to the world, and regardless of hardship or situation Paul could not escape this calling in his life. His relationship, and service to God was his life. (RevC)

(RevC) No less than three times in the letter to the believers in Rome Paul points to the Gospel as it relates to the Godhead. In 1:1 he speaks of **"the Gospel of God"** and indication of its source, that it came from God. Then in 1:16 he speaks of **"the Gospel of Christ"** who is the focus of the "Good News". In 1:9 he speaks of **"the Gospel of His Son"** pointing to the eternal relationship of the Godhead and divinity of His (the Father's)

Son. Finally, in 16:25-26 Paul calls it **“my Gospel”** pointing to the fact that this was the divine message given to Paul to spread among both the Jews and Gentiles. (RevC)

B. Rom 1:2-4 (Which he had promised afore by his prophets in the holy scriptures,) 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

- 1. Here Paul does away with the objections** voiced by the Jews who declared that his message was of something new in opposition to the teaching of Moses and the prophets. Paul states that the gospel, the “good news” was promised by God through the prophets of old.

(POSB) The gospel of the New Testament is the same good news of God, which was promised in the Old Testament Scriptures. Jesus Christ is the Subject and the Author of the gospel, but the gospel began long before the birth of Jesus. The gospel began long, long ago in the mind and plan of God, and God foretold the coming of the gospel (His Son) through the prophets of old. Mark says what Paul was to later say: **“The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight”** Mark 1:1-3; Isa. 40:3, Matt. 11:10.

The gospel concerns two glorious truths.

- a. Rom. 1:3** The first glorious truth is **that God’s Son became a man.** He was made of the seed of David; that is, he was born as a man, as a descendant of David. David was the greatest ruler of Israel; he was one of the greatest ancestors of Jesus.

The point is this: God sent His Son into the world in human flesh. (Rom. 1:3) The words “was made” (genomenou) mean “to become.” God’s Son **became** a man—flesh and blood—just like all other men. He had a human nature, and because He had a human nature...

- He suffered all the **trials of life**, which we suffer.
- He is **able to succor us** through all the trials of life.

(John 1:14) “The Word [God’s Son] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”

(Hebrews 2:14-18) “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted”

b. The second glorious truth is both profound and critical, for it proclaims the divine nature of Jesus Christ. **Jesus Christ was the Son of God before He came into the world.** However, since coming, He is declared to be the Son of God by two things.

- **The Spirit of holiness that dwelt in Him declares Jesus to be the Son of God.** He was the very embodiment of holiness, of purity and morality and justice. His life upon earth proves the fact. He lived as a man for thirty some years and **never sinned.**

(2 Cor. 5:21) “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”

(Hebrews 4:15) “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”

(Hebrews 7:26) “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens”

1 Peter 2:22 “Who did no sin, neither was guile found in his mouth” (see also Isaiah 53:9; John 8:46).

- **The resurrection from the dead declares that Jesus is the Son of God.** All other men are dead and gone. The proof is demonstrated by one simple question: “Where are they? Where are our mothers, our fathers, our sisters, our ancestors?” Once they have left this world, they are gone and the earth never sees them again. But not Christ He died, but He arose and walked upon the earth again. And today Jesus Christ lives forever in the presence of God. Death could not hold Him because He was the Son of God and possessed the perfect spirit of holiness. (POSB)

(Acts 2:24) “Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it”

(Acts 5:30-31) “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins”

(Romans 14:9) “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living”

(Ephes. 1:20) “[God’s power] which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places”

2. **Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

- a. **“his Son”** -- Sonship shows Christ’s deity
John 5:17-24

John 5:17-24 But Jesus answered them, My Father worketh hitherto, and I work. 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

- b. **“Jesus Christ our Lord”**

- (I) **Jesus**— the Historical Person and Savior
- (II) **Christ**—Anointed Messiah promised throughout the O.T.
- (III) **our**—he was given to the world, but belongs to whom-so-ever would receive him
- (IV) **Lord**—He is seated at the right hand of God

- c. **“made of the seed of David according to the flesh;”**

Showing the humanity of Christ as we see in

Colossians 1:13-17 the **“firstborn”** born one who shed his blood and died for our sins. Jesus is the “firstborn” in the same sense as he is called the **“firstbegotten”** Heb. 1:6 meaning the **first born in the family. Jesus is the first born of his family, the family of men begotten by God.** Here the emphasis is on his humanity not deity. Jesus was begotten by God the Holy Spirit born to Mary, herself of the seed (lineage) of David Luke 3:23-31
[note: the genealogy in Luke 3:23-38 is Mary’s though

her husband's name is given in her place in 3:23 which was the custom. Joseph's genealogy is in Matt. 1. His father was a man named Jacob (Mat. 1:16), whereas in Luke his father is listed as Heli (Luke 3:23), who was actually the father of Mary. Both Mary and Joseph are able to trace their lineage to David]; the first of his kind yet in all ways like unto a man only without the sinful nature. For if he had the sin nature he could not have provided the perfect sacrifice for our sin nature.

Col 1:13-17 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 1:14 In whom we have redemption through his blood, even the forgiveness of sins: 1:15 Who is the image of the invisible God, the firstborn of every creature: 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 1:17 And he is before all things, and by him all things consist.

- 3. Rom 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:**

He had always been the Son of God. But by the resurrection He is declared the Son of God with power (Acts 2:36)

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Hebrews 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

4. **“According to the Spirit of holiness”** We can trace the presence of the Holy Spirit in the life of Christ.

- a. Jesus was conceived by the Holy Spirit (Luke 1:35)
- b. Jesus was filled with the Holy Spirit (Luke 4:1)
- c. Jesus had the Spirit without measure (John 3:34)
- d. When the flesh was done away with, the Spirit raised Him (Romans 8:11)

C. Romans 1:5-7 By whom we have received grace and apostleship, for obedience to the faith among all the nations, for his name; 1:6 Among whom ye also the called of Jesus Christ; 1:7 To all that be in Rome, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1. **“By whom we have received grace and apostleship”**
- a. Grace—is the unmerited (not earned) favor of God
 - b. Grace that demonstrated itself in saving Paul and placing him into the ministry (I Timothy 1:12-14)

2 Tim. 1:9 “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”

1 Tim 1:12-14 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

- c. Grace that called the apostle (I Corinthians 15:10)

1 Cor 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

- d. (POSB) We have received **apostleship**, that is, **God’s mission**. The idea is that we have received a special mission, God’s very own special task in the world. What is that mission? Paul said it is “*obedience to the faith.*” (POSB)

2. (RevC) It is important to understand what **“obedience to the faith”** means. Paul was commissioned by God as an “apostle” meaning a man with a “mission.” That mission was as a representative, and therefore carried the authority of the one sending him. Paul was **called to represent God before the “nations”**, usually translated “Gentiles.” It is vital that **we** understand this mission because Paul included all believers in this mission, **“we have received apostleship.”** Therefore, what is the mission of “obedience to the faith?” (RevC)

a. (POSB) the Scripture clearly says that God saves us for two specific purposes...

- ☐ to obey Him.
- ☐ to lead other persons to obey Him—persons from all nations.

What God is after is for mankind to become His family: for men to freely choose to live together with Him and with all other believers in a perfect world.... He wants men living soberly, righteously, and godly before Him. He wants men obeying Him as His dear children.

Therefore, one of the reasons why God saves us is so that we would obey Him and carry the glorious message of obedience to a rebellious and corrupt world. God calls us to obey the faith and to proclaim obedience to all the nations.

Note: There is a massive difference between *forced obedience* and *free obedience*.

Forced obedience has no choice and reveals...

- | | |
|--|--|
| <input type="checkbox"/> fear of rebellion | <input type="checkbox"/> selfishness and |
| <input type="checkbox"/> lack of control | self-centeredness |
| <input type="checkbox"/> weakness of purpose | <input type="checkbox"/> no sense of godliness |
| <input type="checkbox"/> low self-esteem | |

Free obedience has a choice and can choose to obey or not to obey. Therefore, free obedience reveals...

- | | |
|---|--|
| <input type="checkbox"/> love and trust | <input type="checkbox"/> a sense of |
| <input type="checkbox"/> interest and care | brotherhood |
| <input type="checkbox"/> a sense of godliness | <input type="checkbox"/> knowledge of self |
| <input type="checkbox"/> strength of purpose | and confidence in |
| and will | self (POSB) |

(WWS) Paul was appointed an apostle in order that through his ministry there might be brought about an obedience, which springs from faith, or obedience to the Faith, among the Gentiles. (WWS)

3. Rom. 1:6 **Among whom ye also the called of Jesus Christ;**

(POSB) Believers are the **“called”** of Jesus Christ, called just as Paul was. Believers are called to be **“of Jesus Christ.”** (POSB)

4. Rom. 1:7 **To all that be in Rome, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.**

a. **“called saints”** vs. 7 these Roman believers were called by Jesus Christ and were belonging to Christ.

b. (WWS) Vs 7 **“called saints”** not in reference to being “named” as saints but rather that which is **“set apart for God”**. Thus a saint is a sinner who in answer to his faith in the Lord Jesus has been set apart by the Holy Spirit for God, set apart from sin to holiness, from Satan to God, out of the First Adam into the Last Adam, **to live a set-apart life of separation.**

Note: the words: saint, sanctify, sanctification, holy and hallow all are translated from the same Greek root, **hagi**. It speaks of the **separation from that which is “unholy” to that which is “holy”**.

The word **“saint”** is God’s designation of a believer. The name **“Christian”** was spoken by the world as a term meant to slander. The city of Antioch in Syria had a reputation for coining nicknames. Luke says, **“The disciples were called Christians first at Antioch” (Acts 11:26)**. The word is used three times in the New Testament, and each time as a term of

reproach. Here in Antioch, the name Christianos was coined to distinguish the worshippers of Christ from the Kaisarianos, the worshippers of Caesar. It was a term flung in the face of the followers of Christ by the proud worshippers of the Emperor. (WWS)

c. **“Grace to you....”** —Charis—“God’s spontaneous unmerited favor in action”

d. **“...and Peace”**—the state of being reconciled to God and the inner conviction that all is well

END OF LESSON 2

QUIZ QUESTIONS FOR LESSON 2

1. **T or F Paul states that the “good news” was promised by God through the Law.**
2. **T or F Jesus Christ was not the Son of God until He was born of a virgin.**
3. **T or F Both Mary and Joseph are able to trace their lineage back to David.**
4. **Which books are quoted that speak of grace?**
 - a. 1 Timothy
 - b. 2 Timothy
 - c. 1 Corinthians
 - d. All of the above
5. **T or F A saint is one set apart for God; God’s designation for a believer.**
6. **T or F The words “Christian and saint mean the same thing.**

BEGIN LESSON 3

D. Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

1. **“I thank my God”**

Paul regularly began his letters with thanksgiving. He doesn’t thank the Romans, he thanks **“my God.” Paul thanks God for the salvation of the Roman saints.** He is particularly pleased with the faith, which they are demonstrating.

(WWS) To have a Christian church in the capital city of the Empire, into which city according to the Roman historian, Tacitus, “flow all things that are vile and abominable, and where they are encouraged” was quite a thing, and to have the saints there living singularly pure lives, was a great testimony to the divine source of Christianity. (WWS)

(POSB) Paul had never been to the church. He did not know the church personally; he only knew what he had heard about it. But note: the church’s testimony for Christ was so strong it was being talked about throughout **the whole world**. It had a phenomenal testimony, and wherever Paul traveled he heard about the strength of the church. (POSB)

2. “Throughout the whole world”

It’s no wonder that since Rome is the leading city of the world that the fame of the Church of Rome should be known around the world.

E. Romans 1:9-10 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

1. “...I serve with my spirit”

Paul is acknowledging in this very simple statement that he serves from his regenerated human spirit.

2. Paul’s **prayer** was that he would finally be able to meet with the believers at Rome. (vs. 10)

(RevC) Paul had a hunger for fellowship because of his greater desire to impart something of Christ to each person with whom he had contact. We see this often in his writings and again in Romans chapter 15: **“23For many years I have wanted to visit you. 24Now I am on my way to Spain, so I hope to see you when I come your way... 32Also pray that by**

the will of God I may come to you with joy and be refreshed when I am with you”. We also see that no matter what desire Paul may have had in his heart he knew full well that he was not his own but had been purchased with the precious blood of Jesus Christ thus every desire had to be subject to the will of God. Though Paul desired to fellowship with the believers in Rome at the time of his writing this letter he had no idea of the circumstances that would eventually take him to Rome. Paul’s prayer “that by the will of God I may come to you” would be answered. However, that answer would include false accusations being brought against him, his appearance before Porcius Festus the procurator of Judaea, imprisonment, and shipwreck before finally arriving in Rome as his appeal is brought before Caesar.

There is little know about Festus, and he died while still in office after only about a short 2 years. However, we can see from the scriptures in Acts 25 & 26 that Festus was aware of Paul’s innocence, yet he wanted to appease the Jews and retry Paul in Jerusalem to which Paul then as a Roman citizen appeals his case to Caesar. In the process Festus brings the case before King Agrippa II who also could find no fault in Paul or basis for the accusations brought against him. King Agrippa II in **Acts 26;31-32** makes the statement, “**³¹ And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. ³² Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.**” Because Paul had made appeal to Caesar, Festus was bound by the law of Rome to send Paul as a prisoner to Rome. (RevC)

F. Romans 1:11-12 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

1. “....impart some spiritual gift to you”

(POSB) Paul wished to **impart some spiritual gift** to the believers so that they might be more deeply established in the faith. The term “**spiritual gift**” (**charisma**) means a **gift of grace**. The term often refers to specific gifts given by the Holy Spirit (Romans 12:6-8). God’s spiritual blessings were overflowing in his heart, and he was aching to share some of God’s blessings with them. (POSB)

Rom 12:6-8 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

2. “...to the end that you may be established” (vs. 11)

Paul uses the passive voice. He doesn’t say “so that I may establish you.” (POSB) **God’s spiritual gift establishes the believer.** The word “**established**” means to fix, set, make fast, strengthen. (POSB)

3. “...that I may be encouraged (comforted) together with you” (vs. 12)

Paul shows his humility and understanding that every member of the body of Christ has a contribution to make. His attitude indicated that he fully expected their fellowship to be a blessing to him as well. In other words he was looking to receive from them as well as impart to them.

G. Romans 1:13-14 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1. “that I might have some fruit among you” (vs. 13)

- **John 15:1-8 I am the true vine, and my Father is the husbandman. 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 15:3 Now ye are clean through the word which I have spoken unto you. 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.**

Paul wanted himself to bear fruit and not be a cast-away. In the same manner he wanted to see fruit manifest in every believer. This should be the desire of every minister of the gospel to see fruit developed in the lives of others.

It seems here that Paul was hindered for some period of time in his desire to come to them.

2. Greeks (vs. 14)

a. Paul loved the educated and uneducated. He reached out to every level of society, economy, and intelligence, etc. (N) Newell says, “**Barbarians**, were those not knowing Greek, and thus were uncultured. So also the **Scythians** (Col. 3:11) were the especially wild and savage, and the “**Wise & foolish**” ...does not mean merely the educated and uneducated, but of all degrees of intelligence. Since Paul is debtor to all, he is enumerating all. He begins to pay his debt by setting forth the guilt of all; which he does (1:18 to 3:20). Paul does not mention the Jews even though his heart is turned toward them, as he has been commissioned to take the gospel to the Gentiles. (N)
In Acts 26:17 we see Jesus commission Paul to go among the Gentiles:

Acts 26:17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

b. “**I am debtor**” – Paul realized the great work God had done in his life. He, like each of us who have received Jesus Christ, are debtors to God for His great gift of salvation. We now have the responsibility of fulfilling that debt through our particular service to God. This same thinking is brought forth in **Col. 1:24** where we are admonished to ‘**...fill up that which is behind of the afflictions of Christ...**’

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

The word “**behind**” carries the meaning of ‘**that which is lacking**’. In other words was there something lacking in the afflictions and sufferings of Christ? One must then ask the question, “Did Christ pay the full price for my salvation?” The answer to that is “yes” the debt was paid in full through his sufferings. But there is another debt to be paid in the spreading of the gospel message. We, like Paul, as believers having partaken of the heavenly gospel must also be willing to complete or “fill up” the sufferings of Christ by our willingness to suffer and sacrifice to see

the gospel message spread throughout the world. Christ alone procured the possibility of my salvation, but the fact is that I would have died without Christ were it not for the added fact that someone sacrificed to see that I heard the wonderful message of His great gift. In that sense we are all debtor's to the sufferings of Christ and in like manner are to be willing to lay our lives down that others might hear and believe.

c. It's like the apostle repeating again, **“Woe to me if I do not preach the Gospel (1 Cor. 9:16).”** So great was Paul's comprehension of the debt owed that he could not escape the responsibility to share the love of God. Only Paul fully understood what he had been delivered from but we know that he considered himself as “the chief of sinners” thus he felt a great debt to his Lord and Savior. Each of us must consider the depth of sin from which Christ lifted us and with hearts of gratitude give ourselves to the spreading of His glorious message.

1 Tim 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

H. Romans 1:16-17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

1. “For I am not ashamed of the gospel...” (vs. 16)

(POSB) There is the fear of social shame. Many fear if they accept and proclaim the gospel, they will be:

- | | |
|--|--|
| <input type="checkbox"/> ridiculed and mocked | <input type="checkbox"/> rejected and ignored |
| <input type="checkbox"/> left without job and livelihood | <input type="checkbox"/> left without family and friends |
| <input type="checkbox"/> passed over and cut off | <input type="checkbox"/> abused and killed (POSB) |

2 Tim. 1:7-9 “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”

1 Peter 4:14 “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified”

Prov. 29:25 “The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe”

2. (POSB) Gospel—God, Power of—Salvation: Paul is not ashamed of the gospel because it is the power of God to save.

a. Vs. 16 The word “**power**” (dunamis) means the might, energy, force, and strength that is within God. The power is “of God,” of His very nature. As God, is the embodiment of power; possesses all power, omnipotent power, within His Being. He can do and act as He chooses. Being all-powerful, God could wipe men off the face of the earth, but instead He has chosen to give men the good news of salvation. This tells us a critical truth: God’s nature is love. He is full of compassion and grace. He is the God of salvation; therefore, He sent the “gospel of Christ” to the world that men might be saved. (POSB)

b. (N) It is the message of Christ crucified, dead, buried, and risen, which, being believed, is “the power of God”! The word of the cross is to them that are perishing, foolishness; but unto us who are being saved it IS the power of God” (1 Cor. 1:18)
(N)

1 Cor 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

c. **Vs. 16 (POSB)** The word “**salvation**” must be understood and grasped by every person upon earth. The hope of the world is God’s salvation. God saves all who believe. Belief is the one condition for salvation, but we must always remember that a person who really believes **commits himself** to what he believes. If a man does not commit himself he does not believe. **True belief is commitment.** Therefore, God saves the person who believes, that is, who really commits his life to the gospel of Christ

d. **Vs. 16** God saves all nationalities, both Jew and Greek. Note the word “**...to the Jew first.**” This does not mean favoritism, but **first in time.** God does not have favorites, favoring the Jew over the Gentile. It simply means the gospel was to be carried to the Jew first. They had been the channel through which God had sent His Word, and His prophets and eventually His Son into the world. Therefore, they were to be reached first; then the gospel was to be carried to the Greeks, that is, to all nationalities. **(POSB)**

John 7:37 “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink”

Romans 10:12-13 “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. For whosoever shall call upon the name of the Lord shall be saved”

1 Tim 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

3. **vs. 17 “from faith to faith”** – The message of the gospel is to be received by faith. **(N)** ...The person who is to be reckoned righteous must come out of the belief that their righteousness is in their works, and come to belief through faith in the gospel message of salvation by

grace through faith in Christ. **Thus we come from faith in our works to faith in the work of Christ on our behalf.** (N)

4. "...The just shall live by faith." Habakkuk 2:4

(RevC) Paul also quotes this passage from Habakkuk 2:4 in Galatians 3:11, and it is quoted a third time by the writer of the book of Hebrews in 10:38. (RevC)

a. Review the story of Habakkuk

- (I) He was distraught over the righteous in Israel being taken advantage of by the unrighteous.
- (II) God promises to judge the situation by sending the Chaldeans
- (III) Habakkuk is further distressed because the unrighteous Chaldeans are even less righteous than the unrighteous Israelites.
- (IV) God tells Habakkuk the Chaldeans will be judged, as will all men
- (V) Habakkuk is brought peace by hearing that those who will survive will be those who are righteous by faith.

END OF LESSON 3

QUIZ QUESTIONS FOR LESSON 3

1. **T or F Rome was the first Christian church established by Paul.**
2. **T or F Paul was longing to impart some spiritual gift to the believers in Rome.**
3. **T or F God's spiritual gift establishes the believer.**
4. **T or F Christ's death did not pay the full price for salvation as we must pay another debt.**
5. **T or F The Lord has chosen and separated those who would be saved.**
6. **The Scripture, "The just shall live by faith" originated in :**
 - a. **Romans**
 - b. **Hebrews**
 - c. **Habakkuk**
 - d. **Galatians**

BEGIN LESSON 4

5. (POSB) Paul is not ashamed of the gospel, because it is the revelation of God's righteousness. Note **two points**.

a. **Man has a serious problem— man is not perfect.** But God is perfect, and He is perfectly righteous. Therefore, He cannot allow an unrighteous and imperfect being to live in His presence, not even man..

The only way man can live with God is to be made righteous, perfectly righteous. How can man be made perfectly righteous? The gospel gives the answer. The gospel is the revelation of God's righteousness and reveals how man can be made righteous and reconciled to God.

Matt. 5:20 “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven”

2 Cor. 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”

b. **The answer to man's problem is faith.** When a person believes the gospel—really believes that Christ saves him—God takes that person's faith and **counts it** for righteousness. Though the person, in his present state, is not righteous; he is still imperfect, still corruptible, and still short of God's glory as a sinful human being. But he does believe that Jesus Christ saves him. Such belief honors God's Son, and because of that, God accepts and counts that person's faith as righteousness. Therefore, he becomes acceptable to God. This is **justification**; this is what is meant by being justified before God. (POSB)

Gen. 15:6 “And he believed in the LORD; and he counted it to him for righteousness”

Acts 13:39 “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses”

Romans 3:28 “A man is justified by faith”

Romans 4:3 “Abraham believed God, and it was counted unto him for righteousness”

Romans 4:23-24 “Now it was not written for his sake alone, that righteousness was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead”

I. Romans 1:18-19 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; **1:19** Because that which may be known of God is manifest in them; for God hath showed it unto them.

1. “For the wrath of God...” (vs. 18) -- (WWS) “Wrath” is **orge**. The word is used of God’s wrath in Matt. 3:7, Romans 1:17, 12:19. **Orge** is not punishment of sin but God’s attitude toward it.

The wrath felt by God toward sin should also be the attitude of everyone who is justified by faith and walking in the righteousness of Christ. How can a truly righteous person take a careless attitude toward sin? If we are walking in Christ, then our attitude of heart should reflect the very heart of God.
(WWS)

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

John 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

1 Thessalonians 1:9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.

Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. 6 For it is on account of these things that the wrath of God will come,

2. **“revealed” (vs. 18)** means **“uncovered.”** It means **“to bring to light.”** Men have a sense that unrighteousness will be judged. They also sense that unrighteousness is worthy of death. Since this revelation has come, it holds all men responsible.

3. (vs. 18) **“...against all ungodliness (asebian) and unrighteousness (adikia) of men”**

“...ungodliness is direct disregard of God, while **unrighteousness** has reference to wickedness of conduct, in itself and toward other men.

Note further that it is distinctly said that the human race, in order to live an unrighteous life, **“...who hold down the truth...”** ...Man in his wickedness restrains the truth he knows.

4. **“the truth”—alhqia—**means what is **right** as well as what is true.

John 8:32 “And you shall know the truth, and the truth shall make you free.”

2 Corinthians 4:2 “But we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

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

This verse expresses how the wickedness of men is even greater because of the revelation of God; the sense that every man has that there is a supreme creator. Man needs only to look at the creation about him to realize the necessity of a creator who has

by design brought all things into existence. This coupled with the innate awareness that all men have of a supreme creator leaves man without excuse.

J. Romans 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:

1. This verse re-emphasizes verse 19. God has revealed Himself within man as He has throughout His creation. We can see that there is an invisible higher power simply by observation of the visible wonders of creation.
2. There are other passages about the invisibility of God:
 - **John 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.**
 - **Colossians 1:15 And He is the image of the invisible God, the first-born of all creation.**
 - **1 Timothy 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.**
 - **Hebrews 11:27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.**
3. There is a beautiful paradox expressed in this passage. It states that God's invisible qualities are clearly seen.

(POSB) Creation reveals God. The whole universe, its presence and its nature, declares God.

However, note something often overlooked. Men can look at nature and see more than the simple fact that God is the great Creator. Men can see more than a Supreme Being behind the creation of the universe. They can see “the invisible things” of God.

- Man can see the “eternal power,” the Supreme Intelligence and Force (or Energy), of God. Man can look at the creation of the earth and outer space, of plants and animals, of man and woman; he can look and clearly see their...
 - bodies and structure.
 - variety and beauty.
 - arrangement and order.
 - purpose and laws.

When man looks at such things and reasons with an honest spirit, he sees clearly that the world was made by a Creator. But, as stated above, he sees much more. He sees that the Creator is a God of supreme...

- | | |
|--|---|
| • Life and Being | • beauty and majesty |
| • Intelligence and Knowledge | • glory and honor |
| • Energy and Power (the Supreme Force) | • value and worth (morality) |
| • purpose and meaning | • mystery (things not understood; secrets undiscovered) |
| • design and order (law) | |

Note what Scripture says: “...**man is without excuse**”. The point is shocking. Man has every evidence imaginable within creation directing him toward God, yet man rejects the knowledge of God within creation. This is the second reason why God reveals and shows His wrath. Man is without excuse. Man has no defense, no answer, no reason that can justify his rejection of God. (POSB)

Acts 14:17 “Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness”

Psalms 19:1 “The heavens declare the glory of God and the firmament showeth His handiwork”

Psalm 97:6 “The heavens declare his righteousness, and all the people see his glory”

K. Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

1. “they knew God”

Here the Scriptures acknowledge that all men know God. The revelation is in their hearts. The word used here for “**knew**” is the Greek word “**ginosko**,” which speaks of the knowledge which is **by experience**. This is not a saving knowledge but the awareness by their experience with creation that there is a creator. This shows that all men are without excuse. They will be judged because they had the truth and did not honor Him.

2. “they glorified him not as God”—

Doxazein—the word from which we get doxology. It is to ascribe glory to God. Here we see the power, importance, and significance of worship to God.

3. “...became futile (vain) in their imaginations”—

Vain means “foolish” and “corrupt.” In the Bible, idols are called “vanities.” Mankind in his rejection of God was still bound to his conscience of a higher authority, and his sinful condition. Thus he entered into the worship of gods made by his own hands, idolatry. This shows that men’s hearts never remain empty. If they are void of truth, they will fill with something else.

4. “...their foolish heart was darkened”—

(POSB) God—the only living and true God—shows wrath because men do not honor God nor give Him thanks. Note that Paul shifted to the past tense in this verse. He was speaking of what men had done in the past; and, of course, men still do the

same today. Two serious charges are made against men. Men can clearly know God both...

- within themselves: in their own thoughts, reasonings, consciences.
- without themselves: in creation and nature, in the earth and outer space.

They can know that God gives them life and cares and provides for them, and that God runs everything in an orderly and lawful way, giving purpose and meaning to life. Men can see that God is great and good; therefore, God deserves to be glorified and given thanks. But men...

- ❖ did not glorify Him: did not worship, obey, or serve Him as God.
- ❖ did not give thanks to Him: did not praise, magnify, or express appreciation to Him.

a. What happens when men reject God is tragic. Two severe things happen when they push God out of their minds. Men's imaginations become vain.

- The word "imaginations" (*dialogismois*) means thoughts, reasonings, deliberations, conclusions, speculations.
- The word "vain" (*emataiōthēsan*) means, empty, futile, unsuccessful, senseless, worthless.

(See: **Gen. 6:5; Psalm 10:4, 94:11; Provb. 6:16-19, 15:26; Ezek. 8:12**)

b. Man's "foolish heart is darkened."

- The word "foolish" (*asunetos*) means senseless, without understanding, unintelligent.
- The word "darkened" (*eskotisthē*) means blinded, unable to see.
(See **Psalm 82:5; Provb. 2:13, 4:19; Acts 28:27; 2 Cor. 4:4; Eph. 4:18; 2Tim. 3:7**)

Note a critical point. Men suffer empty imaginations and darkened hearts because they... do not glorify God and do not offer thanks to God. This is the third reason why God reveals and shows wrath toward men. (See **Matt. 7:26-27; James 4:17**) (POSB)

L. Romans 1:22-23 **Professing themselves to be wise, they became fools, 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**

(POSB) ...In denying God, men make two gross mistakes.

1. Men profess themselves to be wise, but in so doing they become fools.

Why? For one simple reason.

- God does exist, and He has clearly revealed Himself both within men's thoughts and through creation. Therefore, when men's hearts and minds are emptied of God, men have to fill their hearts and thoughts with something else. They have to have some other god, some other *guiding light* or *principle* to give purpose and meaning and direction to their lives. They have to replace God with something else. They have to have something—some standard, some law, some rule, some person, some god—by which they can guide their lives.

Therefore, when men dethrone and erase God from their lives, they imagine and create their own *god* within their minds. Men reason and speculate about the ultimate source of life, and whatever they come up with is that to which they give their lives. (See **Isa. 29:13-14; Jer. 4:22; Romans 1:22; 1 Cor. 1:18-19, 2:6-7, 3:19-20; Col. 2:8, 23**)

2. Men exchange the incorruptible God for some corruptible idol. Note four facts.

- a. God is said to be "incorruptible" (*aphthartou*), which means non-decaying, imperishable, unchanging, and unaging. Incorruptible means that God is not subject to passing away; He is eternal. God *always has been*, and *always will be*: *God will always exist*.
- b. Men swap and exchange God for "*corruptible man*," that is, for the image, the idea, the thought that man is his own god.

Note that *humanism* makes an idol out of man and worships man as the "god" of his own destiny. This is usually the sin of *scientific and industrialized societies*—societies where a healthy and strong man, both mentally and physically, is essential—societies where good self-

images and healthy bodies are necessary for the advancement of society.

- c. Men swap God for *corruptible creatures*. This is usually the worship followed by non-industrialized and non-scientific societies—societies where grotesque images of men and animals are actually constructed out of wood, stone, or metal.

Now note: men create their own humanistic gods, whether mental images and thoughts or some grotesque image, because of pride and conceit. Men want to control their own lives, to do as they wish, to be recognized and honored, and to receive the credit and acknowledgment themselves. Therefore, they turn from God and make their own gods...in their own image, as they conceive and wish their god to be.

This is the fourth reason why God—the only living and true God—reveals and shows his wrath toward men. (See Acts 17:29; 1John 5:21; Deut. 11:26-28; Isa. 42:8) (POSB)

(RevC) When we through our pride begin to think we are something that we are not and lose sight of the fact that we are the creation not the creator, our foolish minds being void of light are capable of accepting the darkest of depravities. Thus, man who rejected the one true creator and God who gave mankind the desire to worship something greater than himself watches as man attempts to be the creator and create his own god out that which is corruptible. When we abandon the truth, we live in deception. (RevC)

Note that first on the list of false gods is man. This fulfilled Satan's purpose when he told Eve, **"Ye shall be as God!"** (Gen. 3:5, NASB) Instead of man being made in God's image, man made gods in his own image—and then descended so low as to worship birds, beasts, and bugs!

- **Isaiah 46:6-7 "Those who lavish gold from the purse And weigh silver on the scale Hire a goldsmith, and he makes it into a god; They bow down, indeed they worship it. 7 "They lift it upon the shoulder and carry it; They set it in its place and it stands there. It does not move from its place. Though one may cry to it, it cannot answer; It cannot deliver him from his distress.**

- **Exodus 32:24 "And I said to them, 'Whoever has any gold, let them tear it off.' So they gave it to me, and I threw it into the fire, and out came this calf."**

M. Romans 1:24-25 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

1. Here again is the correlation between idolatry and immorality. Paul is writing this book from Corinth, a very corrupt and immoral city. "To live like a Corinthian" meant to live a life of immorality. We read three times in verses 24, 26, and 28 that God **"gave them over."**

2. (WWS) "Gave up" is "paradidomi," to give into the hands of another, to give over into one's power or use. Since men chose to give up God and worship the creature, God could do nothing but give men into the control of the sinful things they preferred to God. In other words, God would not violate man's will and force him to do something he did not want to do. When men persisted in following their totally depraved natures. God allowed them free rein. The natural result was immorality of the vilest kind. (WWS)

3. "They exchanged the truth of God for a lie." (vs. 25) "They exchanged God, who is the truth, for the lie." God is the truth. Idolatry is called "the lie." They chose to worship the created thing rather than the creator who made the creature!

- **Isaiah 44:14-20 Surely he cuts cedars for himself, and takes a cypress or an oak, and raises it for himself among the trees of the forest. He plants a fir, and the rain makes it grow. 15 Then it becomes something for a man to burn, so he takes one of them and warms himself; he also makes a fire to bake bread. He also makes a god and worships it; he makes it a graven image, and falls down before it. 16 Half of it he burns in the fire; over this half he eats meat as he roasts a roast, and is satisfied. He also warms**

himself and says, "Aha! I am warm, I have seen the fire." 17 But the rest of it he makes into a god, his graven image. He falls down before it and worships; he also prays to it and says, "Deliver me, for thou art my god." 18 They do not know, nor do they understand, for He has smeared over their eyes so that they cannot see and their hearts so that they cannot comprehend. 19 And no one recalls, nor is there knowledge or understanding to say, "I have burned half of it in the fire, and also have baked bread over its coals. I roast meat and eat it. Then I make the rest of it into an abomination, I fall down before a block of wood!" 20 He feeds on ashes; a deceived heart has turned him aside. And he cannot deliver himself, nor say, "Is there not a lie in my right hand?"

a. This verse shows that judgment will come because of the rejection of the Creator and the **worship** and **service** of the creature.

b. (POSB) How does God reveal and execute His wrath upon man?

- (I) God gave men up to do as they willed (v.24).
- (II) God gave men up to uncleanness (v.24-25).
- (III) God gave men up to vile, unnatural affections (v.26-27).
- (IV) God gave men up to reprobate, depraved minds (v.28-31).
- (V) God assures final judgment: death (v.32). (POSB)

END OF LESSON 4

QUIZ QUESTIONS FOR LESSON 4

1. Man has a serious problem:
 - a. Man is not perfect
 - b. Man is not righteous
 - c. Man is sinful
 - d. All of the above
2. How many verses in the text refer to God's invisibility?
 - a. 4
 - b. 5
 - c. 6
 - d. 7
3. T or F We can know His invisibility by the wonders of His Creation.

4. What is first on the list of false gods?
- Man
 - Birds
 - Bugs
 - Calf
5. Which verses in Romans 1 say, “Wherefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator who is blessed forever . Amen.”
- 20-21
 - 22-23
 - 24-25
 - All of the above
6. T or F When men persisted in following their totally depraved natures, God allowed them free reign to wallow in immorality of the worst kind.

BEGIN LESSON 5

N. Romans 1:26-27 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

(POSB) God—the only living and true God—shows wrath by giving men up to vile, unnatural affections. The term **“vile affections”** means passions, dishonor, disgrace, infamy, shame, and degradation. It means passions that cannot be controlled or governed, that run loose and wild, no matter how much a person tries to control them. (POSB)

1. (POSB) The reason God gives men up to vile affections is because of their unnatural passion. Men lust and lust, craving the illegitimate and unlawful. They burn in their lust one for another: unnatural affection which is homosexuality.

- Women burn and lust and exchange the “natural use into that which is against nature.” And note, it is against nature.
- Men burn in their “lust one toward another; men with men doing that which is shameful.”

Note again that the sin takes place in the heart. Men burn within, crave the sin before they commit the act. It is their burning, their lusting, their craving that sets them aflame to pursue the shameful act. Their heart burns after other men, not after God. Therefore, they stand condemned, and God is forced to judge them. (POSB)

2. (POSB) The result of unnatural affection is a totally depraved nature. When men choose a life of “vile affections,” God gives them up to it. It is man’s choice, and since it is man’s choice, God can do nothing about it. God has to give man up to what he chooses. He does not override man’s will.

3. Note a crucial fact: Scripture says men receive “in themselves that recompense [pay back, punishment] of their error.” The judgment for homosexuality is within, not without man. If a person burns after unnatural affection, he is given over to his burning; he is given over to burn and crave more and more. He is judged and condemned to live in his unnatural passion and to feel the shame of it. He is enslaved and held in bondage to it, psychologically and physically. And the judgment is “meet,” that is, fit, just, exactly what it should be. If men lust and burn after unnatural affection, it is only fit that they be given what they so passionately crave. Therefore, God judges men by giving men up to live in their vile affections. (POSB)

1 Thess. 4:4-5 “That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God”

Heb. 13:4 “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge”

O. Romans 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

1. For the third time we see God “give them over” as man rejects the knowledge of God. (WWS) “did like” means to put to the test

for the purpose of approving, to see if the person tested meets the specifications prescribed, prior to putting one's approval upon him. The human race put God to the test for the purpose of approving Him should He meet the specifications which they laid down for a God who would be to their liking, and finding that He did not meet those specifications, they refused to approve Him as the God to be worshipped, or have in their knowledge. (WWS)

2. God as the result of being found unfit gives man over to a mind that is unfit in the sense that it is (WWS) incapable of discharging the functions of a mind with respect to the things of salvation. ... this is a mind in which the divine distinctions of right and wrong are confused and lost, so that God's condemnation cannot but fall on it at last.

3. “convenient” is katheko, meaning—it is becoming, it is fitting.

God gave them over to the mind that was fitting the choice they had made. They would now follow the leading of their reprobate mind to its fitting end. (WWS)

P. Romans 1:29-32 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 1:31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

1. These verses give a “vice list.” It can be broken into four groups.

a. The first group is general in focus:

- (I) Unrighteousness**—rejection of God's ordinances.
- (II) Fornication**—any sexual relationship outside of marriage
- (III) Wickedness**—those who take delight in doing what is wrong, hostile activity.

- (IV) **Covetousness**--wanting more and more never getting enough, striving to gain more no matter who gets hurt.
- (V) **Maliciousness**—badness, depravity, having the desire to injure.

b. The second group deals with envy and its results.

- (I) **Envy**—begrudging others for what they have, it is the (N) “hate that arises in the heart toward one who is above us, who is what we are not, or possesses that, which we cannot have, or do not choose the path to obtain”. (N)
- (II) **Murder**—envy can lead to murder. Remember Cain and Abel.
- (III) **Strife**—being argumentative and quarrelsome.
- (IV) **Deceit**—cunning, to catch with bait.
- (V) **Malice**—this is spiting people and desiring to harm them. The word comes from malignity. (N) “Taking all things in an evil sense.” (N)

c. The third group deals with the exaltation of self and the tearing down of others.

- (I) **Whisperers**—this refers to those who gossip. (N) Let those privately peddling evil reports remember that God views their tongue as the slithering of the adder! (N)
- (II) **Backbiters**—those who will say openly what others whisper, slanderers
- (III) **Haters of God**—to show as well as feel such hatred
- (IV) **Insolent**—treating others with contempt, acting as though they are the only ones who count and no one else matters.
- (V) **Arrogant**—having a sense of haughty pride.
- (VI) **Boastful**—constantly bragging about oneself.
- (VII) **Inventors of evil things**—men who sit and think of new ways to do evil and new perversions to introduce.
- (VIII) **Disobedient to parents**—those who are not able to be persuaded by their parents

- d. The final group shows the emptiness of depraved men:
- (I) **Without understanding**—senseless. It is not just mental weakness, it is moral weakness as well.
 - (II) **Covenant breakers**--faithless—"not true to the covenant." Those who do not intend to carry out their promise.
 - (III) **Without natural affection**—loveless, without natural affection. Even familial love will be violated, dishonored. These have no affection even for their own family.
 - (IV) **Implacable**—not willing to consent to a truce, or to cease hostility.
 - (V) **Unmerciful**—mercy is withholding judgment, to be unmerciful it to bring judgment even if not deserved.

Here we find that those who practice sin are aware that it will bring judgment. Because they have suppressed the truth, we find that not only do they continue to sin, but even worse, they promote wickedness in others.

2. (N) The Greek word for **"wrath" orge**, is used 12 times in Romans...Paul who is setting forth the gospel of grace, describes the blessedness to those who receive that gospel as forgiven, justified, at peace with God. **Romans is a "court book"**. God, who adjudged all guilty under sin, gladly declares righteous and safe those who trust Him. Contrariwise, the same Judge, even God, with wrath, visits those who reject His mercy and grace. Both the wrath in the one case, and the grace in the other, proceed from God's personal feeling. And just as there was personal Divine mercy and eternal tenderness toward the believer, so there is personal Divine wrath and eternal indignation against those who despise His love and mercy, as set forth in the death of His Son. (N)

Deu 29:18-20 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; 29:19 And it come to pass, when he heareth the

words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: **29:20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.**

Nahum 1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

1:8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

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

(N)....it is the Judge Himself who has been wronged....The cross brought an end to God's overlooking sin, by judging it...sin, therefore, is brought into the open: God's wrath from heaven is now revealed against it all!...the days of winking at ignorance are over; for, "He spared not His own Son!"...He gave Christ for wicked, hateful sinners, and offers to justify the ungodly who believe Him; so the contrary of justification—condemnation, becomes the portion of the rejecter of mercy....mercy despised arouses in God the very opposite of mercy,--wrath! (N)

IV. ROMANS 2

A. Romans 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.

- 1. The writing style the Apostle Paul uses here is called a diatribe. This is a literary device that gives imaginary dialogue**

with a student or opponent. This style allows for frequent questions and conversation.

2. **Who is the Apostle Paul's main target in chapter 2?** The obvious target is **the Jew who establishes his righteousness in the mere fact that he is born a Jew** and who strives to follow the Law. Though there were undoubtedly Gentiles who were also guilty of judging others, the focus here is on the Jew who is more than willing to judge the Gentile while forgetting that he too will be judged on the same basis. Paul:
 - a. 2:1-5; 2:17-24 accuses the Jews of committing sins.
 - b. 2:12-16 shows that these sins are not excused by the fact that the Jews are God's people or by possessing the Law.
 - c. 2:25-29 shows that circumcision will not excuse sin.
 - d. 2:17-24 show that Jews have turned away from God like the Gentiles by being disobedient to the revelation that God had given them.
3. **Contrary to Jewish belief**, their sins will not be treated by God significantly different from those of the Gentiles. God is impartial and judges every person according to his works.
4. **Whether Jew or Gentile both need the Gospel.** Chapter 1 shows that the Gentiles are lost and need the Gospel. Now in chapter 2 we discover that the self-righteous moralist, whether Jew or Gentile, needs the Gospel as well.
5. **They are self-righteous** because of the way they condemn others, yet commit the same sins.
6. **We get a picture of Paul's listeners getting proud** as Paul describes the obvious sins of idol worship, homosexuality, and violence seen in others. Then Paul begins to shine the light on them as he states that there is none that is good enough to save themselves. Paul condemns them for looking down their noses at the heathen yet they are equally guilty, only in a more sophisticated way.

7. **Fallen man can see the faults in others more readily than in himself.** The fact that he can judge sin in others proves that he knows right from wrong. When we condemn the sins that we see in others it leaves us with no excuse.
8. **The sins of cultured people are essentially the same as those of the heathen.**
 - a. Remember that we are all capable of committing sins.
 - b. By breaking one commandment I have broken them all.

James 2:10—For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

Matthew 5:28—but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

Here Jesus focuses on man's effort to put on an outward display of righteousness before others, which only hides the true inward impurity of thought. Sin flows from the heart thus it cannot be eradicated by outward conformity alone.

9. (N) SEVEN GREAT PRINCIPLES OF GOD'S JUDGMENT:

- a. vs. 2 God's judgment is "according to truth"
- b. vs. 5 According to accumulated guilt
- c. vs. 6 According to works
- d. vs. 11 Without respect of persons
- e. vs. 13 According to performance, not knowledge
- f. vs. 16 God's judgment reaches the secrets of the heart
- g. vs. 17-29 According to reality, not religious profession (N)

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

1. **Judgment is not based on incomplete, inaccurate or circumstantial evidence.** It is based on the whole truth.

2. **God searches the heart.** Outwardly one might appear well, but God searches the heart and sees the secret as well as open deeds. He who sees in secret will judge openly.

(POSB) The judgment of God—of the only living and true God—is according to truth. God's judgment will be executed in perfect justice. The word "truth" (*alētheian*) means true as opposed to false. It means what really is; what actually exists; what exactly takes place. God's judgment is *perfectly* just, exactly what it should be, nothing more and nothing less. His judgment is based upon...

- what really happens.
- what the facts are
- what actually takes place
- what a person really is within his heart and what the person actually did.

God knows the truth, the whole truth and nothing but the truth; therefore, He will judge according to truth. His judgment will be perfect, conforming exactly to our deeds. It will match our deeds perfectly. Note four points.

1. The moralist thinks he will escape. His offense is much greater, for he is like all other men: sinful and short of God's glory....
2. The moralist thinks God is too good to punish. When he thinks of God, he thinks of the riches...
 - a. of God's goodness (*chrēston*) : His kindness and grace and love.
 - b. of God's forbearance (*anochē*) : His refraining, holding back, abstaining and controlling His justice.
 - c. of God's longsuffering: His suffering a long time, being patient and slow in judging sin.
3. The moralist thinks man is basically good. He thinks that man can be good enough for God to accept...
4. The moralist hardens his heart against the judgment of God. He refuses to repent. He just cannot accept the fact that he is not good enough for God to accept... (POSB)

(RevC) The Pharisees were living “separated” lives trying to outwardly meet the requirements of the Law thus justifying themselves. Their encouragement was for everyone to follow their example. However, they looked down on those who did not outwardly demonstrate the same level of perfection or righteousness. The problem is that even the pride that filled their hearts causing them to judge others was offensive to the heart of

God. One does not satisfy the Law by outward obedience when inwardly their heart is corrupt. Remember, **Hebrews 4:12** and how God “....**is a discerner of the thoughts and intents of the heart.**” Also **1 Samuel 16:7** “... **for the LORD sees not as man sees; for man looks on the outward appearance, but the LORD looks on the heart.**” (RevC)

3. **No one can escape the judgment of God.** Truth is absolute. Because of God’s truth, there will be no escape from judgment. All are without excuse.
4. **The Jews tried to argue that their special relationship with God would bring favor.** They here learn that God will judge according to truth.

END OF LESSON 5

QUIZ QUESTIONS FOR LESSON 5

1. **T or F In Romans 1:26-27 Paul speaks of “vile affections” which pertain to homosexuality.**
2. **How many categories is the “vice list” broken up into?**
 - a. **Two**
 - b. **Four**
 - c. **Six**
 - d. **Eight**
3. **Who is Paul’s main target in chapter two?**
 - a. **Jews**
 - b. **Gentiles**
 - c. **Greeks**
 - d. **Barbarians**
4. **T or F There are six great principles of God’s judgment.**

BEGIN LESSON 6

C. Romans 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

1. **Everyone seems to have their reasons for why they will personally escape judgment.** Here Paul questions their confidence in their relationship with God. As Jews, many believed their heritage of birth into God's chosen family would preserve them.
- **Mat 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.**
- **2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.**
2. **Remember: 2 Samuel 12.** The prophet Nathan confronts King David with his sin by telling the story of the lost lamb. David could so easily see the transgression in the story yet he couldn't see the magnitude of his own sin. This same problem was still present and remains even to this day.
3. **Basically, we learn that men make lousy judges!** Men tend to judge outwardly on appearance but God judges the heart as well. See John 7:24 and Luke 11:39 and 16:15.
4. **The Word breaks through our deception.**
Hebrews 4:12-13.

Heb. 4:12-13 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

D. Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

1. (WWS) **“Despisest”** means **“to look down one’s nose at a thing”**... **“forbearance”** is **“a holding back”**....
“longsuffering” means **to be patient, slowness in avenging wrongs**. It means that the reason God does not avenge man’s sin immediately is not to in any way show approval of his sin but rather to lead him to repentance.” (WWS)

(RevC) “not knowing that the goodness of God leadeth thee to repentance” The people failed to realize that God gave the law out of his goodness and love for them. The law was meant to show man his sinfulness. The law was like a plum line to show man how far from the mark he was, and how incapable he was of keeping the law. The law was given out of the goodness of God to drive man to repentance and faith where His grace could be found. It is the goodness of God that leads us to repentance. (RevC)

Romans 5:20 Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

2. **Another place of false security is misinterpreting the goodness of God.** The temptation of those who behave outwardly moral, those who seem to conduct themselves rightly, is to believe that God smiles upon them and withholds judgment because they are outwardly moral. They do not realize that God knows their heart and secret sins yet has withheld judgment in order that they might repent.
3. **The Gospel calls us to repentance:**
 - a. John the Baptist preached the message of repentance. It was the word sent to “prepare the way.”
 - b. Jesus preached that men should repent.

Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

c. Peter on the day of Pentecost said,

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

d. The Apostle Paul said to the elders at Ephesus that while with them he had been

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

4. What does repentance mean?

a. The **English** word, **repent**, comes from the **Latin** word meaning, “**to think again.**” This is well illustrated in the parable of the two sons (Matthew 21:28-32). If a man is to be saved, he must “think again” because the natural mind does not think the things of God.

Mat 21:28-32 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 21:29 He answered and said, I will not: but afterward he repented, and went. 21:30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 21:31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

b. The **Greek** word means, “**change of mind.**” It doesn’t simply mean to just “think again,” but “**to think again and change one’s mind.**” Repentance **also means a change of actions.** The son who repented changed his course.

5. **Of what do we repent?** (Martin Lloyd Jones)
- a. **Our view of God.** The natural mind does not receive the things of God.
 - b. **Our words** (Job 40:4). We no longer think in our own terms.

Job 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. (Vietnamese version Job 39:37)

- c. **Our view of ourselves.** We realize now that we are in sin. “It is a tremendous thing when we begin to get this new view of ourselves, when we no longer say, ‘God is not fair to us!’ What amazes us, now, is how God tolerates us at all!”
- d. **Our view of everything else.** Our whole worldview changes.
- e. **Our actions.** It must be remembered, though, that the change of actions is the end of repentance, not the beginning.

(RevC) From the statements above we can see that repentance is more than deciding not to repeat a sin, it involves a total change from within a person, which when completed naturally leads to right action. Thus true repentance will flow from a change in the heart that brings the flesh into subjection. (RevC)

E. Romans 2:5-8 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 2:6 Who will render to every man according to his deeds: 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

- 1. **The most amazing aspect of sin is that it stores up.** Sin never simply goes away. The goodness of the Lord, which will soften some hearts, will harden others. **“Hardness”** has to do with the stubbornness of a man’s heart, which is bent in a certain

direction to the point that he is storing up wrath to himself,
“treasurest up unto thyself wrath”.

2. **Here we discover that the source of man’s problems is the heart.** Today people try to solve the world’s problems by dealing with the mind and intellect. Rather than the goodness of God leading men to love God, they actually respond by hardening their hearts. You can see the process of the hardening of men’s hearts during the course of their lives. Any sin that is not dealt with can lead to hardness of heart.

Heb 3:13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

3. **Vs. 6 “Who will render to every man according to his deeds”**—this shows that judgment will not happen according to nations or families in mass. Every man will stand alone at the judgment.

(RevC) That man is saved by grace (God’s grace) through faith (the believer’s faith in the sacrifice of Christ for his sin) as is clearly taught in **Eph. 2:8-9**. No man is justified by his works but will be rewarded for his deeds done in the flesh whether good or bad. Certainly, God is the righteous judge who will judge each person according to their works. I believe there will be degrees of reward in heaven as we will not all receive the same glory; which leads to another possibility that being that there may be different degrees of punishment in hell. Granted that all who are saved will rejoice in heaven even though some will have greater reward; in like manner no one entering the gates of hell will want to be there, but some may suffer more than others. **(See Matt. 25:46, 23:33; Gal. 6:7; Heb. 10:29; Psalm 11:6)** **(RevC)**

4. **Sandemanianism**—a teaching in the church around 200 years ago based upon **Romans 10:9-10** “that if you **confess with your mouth** Jesus as Lord, and **believe** in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”

(RevC) This teaching said that to be saved a person needed only to believe. In actuality, I believe this to be true with one clarification. We must understand what constitutes true heartfelt belief. We all are aware of people who may have voiced with their mouths a statement of belief in Christ, yet their life does not reflect the new nature within. An example of such individuals is found in the words of Jesus:

Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

From the words of Jesus we see that it is not enough to simply say He is Lord. True belief will initiate “**CHANGE**” within the individual, namely **repentance** from sin and the birth of a “new man” who is after the heart of God.

Matt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Repentance, as we have already seen, involves the changing of one’s course of action and thinking. There are many passages that indicate that something more than merely uttering the words, “I believe” are required. Man looks on the outward manifestation (the saying of the words) but God looks into the heart as to whether the confession of our mouth was spoken in truth. If truth is there, then certainly by their statement of faith their salvation is procured, and their deeds over time will give testimony of their true conversion.

Salvation is a combination of faith, repentance, God’s saving grace, and the resulting change of life and outward works that

testify to a salvation experience. If works alone were to be the evidence of salvation, then I am sorry to admit that far more Jehovah's Witnesses and Mormons would enter the kingdom than professing Christians. These two religious beliefs deny the fundamental truth that Jesus is God, yet their works are in abundance. (RevC)

1 John 2:4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;

5. Anti-nomianism—"anti Law"

Quote from, Martin Lloyd Jones—"we tend to say, 'look here, it is quite simple—here, the Scripture says if you believe you are saved. Do you believe? Yes. Very well, you are saved, it is all right'. But it may be all wrong! It may be terribly all wrong! And it can be an exceedingly dangerous thing to say that to a soul, and to give people the impression that because they have said they believe and accept, all is well. There is a sense in which we have to say that to them, but we must not stop at that. We must go on—we must say, 'All your good living and all your works can never save you. You have got to see that, and you have got to admit that to yourself and to God. You have got to see that you can only be saved by the Lord Jesus Christ and that His method of salvation is this: He works in you through the Holy Spirit, and the Holy Spirit will act upon you. He will bring into birth a new man within you; He will implant a new principle of life in you, and that will begin to manifest itself. In other words, we must never stop at just believing—we must always emphasize regeneration—the rebirth—the new man. Otherwise it seems to me we are leaving souls in a very dangerous position'".

F. Rom 2:9-10 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

(POSB) Judgment: the judgment of God—of the only living and true God—is according to deeds (Proverbs 24:12; 2 Tim. 4:14; Matthew

16:27; Rev. 22:12), and it will be universal. **Every one will be either eternally rewarded or eternally punished. No one shall be exempt; no one will escape.**

1. The evil-doer is to be judged for three reasons:

- a. He is contentious against God.** The evil-doer does not like what God says; therefore, he strives against it. He wrangles and wrestles, struggles and fights against God. He refuses to give in and surrender to God's will. When dealing with God, the evil-doer is contentious.
- b. He does not obey the truth.** He sees and hears and knows the truth. He even knows the truth is to be done, but he refuses to do it. He refuses to be persuaded and refuses to believe. He rejects Christ, the Living Truth, and the Word of God, the written truth. He simply goes about his own life, running and controlling it as he wills. He rejects and refuses to believe and to do the truth.
- c. He does unrighteousness.**

2. Every evil-doer is to be judged, both Jew and Gentile. No evil-doer shall escape. "Every soul of man that doeth evil" shall suffer, and the judgment will be severe and terrible. His judgment will involve indignation and wrath, tribulation and anguish.

(Matthew 25:46) "And these shall go away into everlasting punishment: but the righteous into life eternal"

(Hebrews 10:29) "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

(Isaiah 59:18) "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense"

Every **well-doer** vs. 7 is to be rewarded, both Jew and Gentile. No well-doer shall be exempt or overlooked. “Every man that worketh good” shall receive...

- immortality (Romans 2:7).
- eternal life (Romans 2:7).
- glory (Romans 2:7, 10).
- honor (Romans 2:7, 10). (POSB)

END OF LESSON 6

QUIZ QUESTIONS FOR LESSON 6

1. **T or F** The Jews are sons and daughters of Abraham, thus they are exempt from appearing at the judgment seat of Christ.
2. What leads a sinner to repentance?
 - a. The Law
 - b. Grace
 - c. The Bible
 - d. The goodness of God
3. **T or F** Repentance means not to repeat a sin.
4. **T or F** Anti-nomianism means “anti-Law”.
5. **T or F** Every well-doer shall be exempt from judgment.

BEGIN LESSON 7

G. Romans 2:11-16 For there is no respect of persons with God. 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1. There is “**no respect of persons with God**”. (WWS) The Greek word carries the meaning: “**to receive face**”. Thus the translation would read, “**For there is not**

receiving of face in the presence of God.” In other words, God does not receive anybody’s face. He does not show partiality. (WWS)

2. **(RevC) The Jews received the law and would be under the judgment of the law.** The law pointed out to them their sinful state. Those who sin without the law, the Gentiles, would still perish in their sin without being under the judgment of the law. Thus there is no favoritism with God as all are without excuse. Every man’s sin makes him guilty before God. (RevC)
3. **In the KJV we find parentheses around verses 13-15.** This gives the clearest understanding of the passage. If you include verse 13 with verse 16, you could walk away with the impression that a man can be justified by the doing of the Law. We realize from the Scriptures that this would be impossible.

Vs. 12 For as many as have sinned without law (the Gentiles) shall also perish without law: and as many as have sinned in the law (the Jews) shall be judged by the law;

4. **Paul categorizes the world as being made up of two kinds of men**—those who have received the Law and those who have not. Paul talks about this in
 - **1 Corinthians 9:20-21, And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, that I might win those who are without law.**
 - a. This shows the impartiality of God. The Gentiles shall be judged as they are. They will be judged as ones who have not received the guidelines of the Law.
 - b. This also indicates that a man who has never heard the Gospel will not be judged as the man who has heard. The judgment of God will not show partiality as man often does

in his judgment of others. We can take comfort in knowing that God will judge every man righteously.

5. **The Jews thought they were safe** because they had the Law. Therefore, they would not need to believe in Jesus Christ.

6. **NOW, see the word, “JUDGED” vs. 12**

a. There seems to be every indication that even though the destiny will be the same, the punishment may vary. It may be that there are degrees of eternal punishment in hell just as there are degrees of reward in heaven. Though any part of being in hell is to be avoided it seems possible that some may suffer greater torment than others.

b. The standard, which God shall apply to the Jew, who has the law and promise of God, will be much higher than the standard that will be applied to the one who has never heard.

- **Luke 12:41-48 And Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 42 And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? 43 "Blessed is that slave whom his master finds so doing when he comes. 44 "Truly I say to you, that he will put him in charge of all his possessions. 45 "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 46 the master of that slave will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers. 47 "And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, 48 but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.**

See 1 Corinthians 3 and 2 Corinthians 5.

7. Skip past the parentheses of verses 13-15 and now look at verse 16.

Rom 2:16 (KJV) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

We see that God will judge the secrets of men. God is going to look into the hearts. In that day nothing will be hidden, even motives will be revealed.

8. Vs. 13: **“For not the hearers of the Law are just before God, but the doers of the Law will be justified.” (RevC)** At first one might think that this verse is indicating that man can be justified by his works. This would be possible only if man were not guilty of sin. The law was given to help man see his sinfulness and need for God. If a man were able to live a sinless life (which Jesus Christ did), then there would be no judgment God could bring against him. However, we see that man is incapable of complete obedience to the law of God or the moral consciousness written in his heart and therefore is judged guilty. Jesus, who did no sin, willingly took upon himself our sin and suffered the punishment we deserve. (RevC)

Rom 3:23 For all have sinned, and come short of the glory of God;

9. Vs. 14 **“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:”** Is the Gentile guilty, since he has not received the Law? Yes. This is true because, man is a morally conscious being. (RevC) The fact that he may display moral responsibility without having ever received the law of God is evidence of his knowledge of right and wrong. This moral consciousness is the product of the work of God in man and thus condemns or justifies the actions of that man. One could say that the Jew had the law of God written in stone where as the Gentile had the law of God written in his heart. Thus God shows not partiality in His judgment of their sin. (RevC)
10. Vs. 15 **“Which show the work of the law written in their hearts, their conscience also bearing witness, and their**

thoughts the mean while accusing or else excusing one another;)" (N) God declares that there is a righteous "**work**" Divinely written and maintained in all men's hearts, from which they cannot escape; because their consciences "agree" with it (with this inner working). This "**work**" is evidently what lies at the root of the human conscience. The Law (of Moses) has never been written in the hearts of the Gentiles; but a Divine "**work**" is present in all men. The moral and spiritual constitution of man came 2,500 years before Moses' Law; and the latter (the law given to Moses) could only be the written expression of what existed before as a work, or witness, in man's being, to which his conscience attested." (N)

11. How does man's moral consciousness evidence itself?

- a. The works of the law are written in their hearts.
- b. Their conscience bears witness. What is the conscience? **The conscience is an inward mechanism that tells us when we've done wrong.** The conscience deals mainly with the negative. The conscience is not perfect. The **Apostle Paul persecuted the church in good conscience.** It might not always be right, but I still must obey it. It is our responsibility to instruct our conscience.

Remember **1 Corinthians 8:9-13**: The weaker brother had the overly sensitive conscience and for him it was wrong to eat meat offered to idols whereas for the stronger brother there was no problem with doing so. But for the stronger brother to encourage the weaker to eat was to encourage him to sin against his conscience. Note: that though the stronger brother was not sinful in eating the meat he was in causing a weaker brother to fall.

- c. Their moral reasoning and thought are evidence of their inward understanding of moral issues.

H. **Romans 2:17-24 Behold, thou art called a Jew, and rests in the law, and makest thy boast of God, 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 2:19 And art confident that thou thyself art a guide of**

the blind, a light of them which are in darkness, 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

1. (RevC) This passage exposes those who walk in religious hypocrisy, and warns those who profess relationship, but in reality are not in Christ. Simply speaking the “words,” as with “being of the circumcision,” bring no security of salvation to the individual who is void of their reality in his/her heart. (RevC)
2. (N) Vs. 17...the Jew “rested” on The Law—on having it; and was proud that the will of the true God had been revealed to him;...therefore he was able to “approve the things that are excellent”. He developed a confidence in himself as a guide, a light, a corrector of the foolish, a teacher, because in the law he had “the form of knowledge and of the truth.” But he did not apply it to himself!...Paul goes on to declare that Jewish circumcision, which was the mark of that nation’s separation to God, was good only if one were thus really separated to God,...Paul finally declares that a man is not a Jew who is merely one outwardly (by natural birth), and that God does not regard mere outward circumcision;...rather it is circumcision of the heart that matters in the real spirit of separation to God....these principles are given to awaken men out of their false hope in themselves, unto the truth about themselves. (N)

3. (POSB) **Religionists**: the religionist (Jew) professes religion. The religionists accepts the name of his religion whatever it may be, whether Jew, Moslem, Hindu, or Buddhist; and he shows enough interest in his religion to give him security. **Jewish and Christian religionists make ten mistakes.**

- a. **vs. 17 The religionist “rests in the law,”** that is, in the Word of God (**Romans 2:17**). He possesses the Scriptures (Bible); he...

- has it in his home.
- sometimes reads it.
- carries it with him to church.
- honors it as the Word of God.

Because of this, he feels that he pleases God. He rests upon the fact that he possesses God’s Word. By having God’s Word, he feels he has God’s approval and acceptance. But this is the very mistake of the religionist: God does not accept a person because he happens to have God’s Word in his possession. God approves and accepts the person who does the Word of God, who lives and obeys the law of God.

(Romans 3:1-2) “What advantage then hath the Jew [Christian]? or what profit is there of circumcision [baptism]? Much every way: chiefly, because that unto them were committed the oracles of God”

- b. **vs. 17 The religionist professes God, “...makest thy boast of God.”** To “profess” (kauchasai) means to boast, to glory, to feel proud about one’s profession of God and religion. The idea is that one openly professes that he believes in God. He is not ashamed of his belief and religious affiliation. He believes in God and he feels safe and secure in his belief. He confesses God and he feels that God accepts him because of his profession.

However, this is the mistake of the religionist. God is not interested in a man’s profession but in a man’s life. God wants a man living for Him, not just professing and talking about Him.

(Romans 10:2-4) “For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth”

- c. **vs. 18** The religionist knows God’s will; “...and knowest his will,…” He is familiar with the law and the commandments of God. He knows what God wants done; he knows right from wrong. Therefore, he feels he has God’s approval.

However, the religionist fails to see something: knowing God’s will is not enough—a man must do God’s will.

(Ezekiel 33:31-32) “And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not”

- d. **vs. 18** The religionist approves the excellent or better things in life; “...approvest the things that are more excellent..” He not only knows God’s will, right from wrong; but he...
- is able to discern the more excellent, the better things to do.
 - approves, expresses, and proclaims pleasure in the right things.

Because he supports and pushes and approves the better things in life, the religionist feels he pleases God. But this is his mistake. God is not interested in man’s approval of the better things in life. Most men do approve and talk about the better things of life. God wants man living out the better things, living on the level of the more excellent.

(1 John 3:18) “My little children, let us not love in word, neither in tongue; but in deed and in truth”

- e. **vs. 18 The religionist is taught God's law and Word; "...being instructed out of the law."** He is instructed by family, teacher, preacher, and friend. The religionist learns God's Word from someone, and because he knows God's Word he feels he has a right relationship with God. But again, God's concern is not in what a person knows, but in what a person does. God expects a person to take what he has learned and put it into practice. God expects a person to live as he has been taught.

(Jeremiah 32:33) "And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive [practice] instruction"

(Ephes. 4:20-22) "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation [behavior] the old man, which is corrupt according to the deceitful lusts"

- f. **vs. 19 The religionist is sure he is a guide to the blind; "and art confident that thou thyself are a guide to the blind.."** The word "confident" (pepoithas) means persuaded and sure. The religionist is convinced that religion is true, and that religion is the way men should live. He believes that a man who does not believe in God and live a religious life is blind and needs to be guided to the truth. By living a religious life, he feels...
- he is an example to men.
 - he is a guide to help men find God.
 - he can cure men of their blindness to God and religion.

However, being "confident" that one is a guide of the blind does not mean that one is a true guide. A person must be sure that he himself is following the truth, Jesus Christ (John 14:6). There are many guides in the world who are leading people down the wrong road. They are blind guides, the blind leading the blind (Matthew 15:14).

(Hosea 10:13) “Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way”

g. **vs. 19** The religionist is sure he is a light to those in darkness; **“...a light of them which are in darkness...”** The word **“darkness”** (skotei) means **those who stumble about searching for the light, but are unable to find it.** The religionist feels he has found the light; therefore, he is a light to those who are searching for it. However, the religionist makes a serious mistake. Religion is not the light of the world—Jesus Christ is.

h. **Vs. 20** The religionist is sure he is an instructor of the foolish; **“...An instructor of the foolish...”** The word **“foolish”** means **thoughtless, senseless, undirected.** It refers to people who walk through life giving no thought to life’s purpose, as to...

- where they have come from.
- why they are here.
- where they are going.

The religionist is persuaded that religion answers all these questions, the basic questions of life. Therefore, he can help the foolish discover meaning and purpose and significance in life. The critical point for the instructor or the religionist is to make sure that his instruction is true. What he instructs must be the truth or else it is all for naught.

(1 Cor. 10:12) “Wherefore let him that thinketh he standeth take heed lest he fall”

(Proverbs 28:26) “He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered”

- i. Vs. 20 The religionist is sure he is a teacher of the immature; **“...a teacher of babes...”** The word **“babes”** (nepion) means **the infant, the immature, the novice, the proselyte, the new church member.** The point is the same: a religionist is not mature in God just because he...
- has been baptized and has been a church member for a long time.
 - thinks he is mature.
 - serves as a teacher.

What makes a person mature and capable of teaching the immature of the world is experience with Christ, having walked and served with Christ for a long time.

(Mark 7:6) “He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me”

(Isaiah 29:13) “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men”

- j. Vs. 20 The religionist has the law of God, the embodiment of knowledge and of the truth; **“...which hast the form of knowledge and of the truth in the law...”** The religionist has the Scriptures, the Word of God, at his disposal. He has every opportunity in the world to know the truth. But again, having and knowing and thinking that one can instruct and teach another is not enough. God accepts and uses only those who live the Word, who keep the laws and commandments of God. This is the mistake of the religionist, of the person who professes and does not live. (POSB)

(Matthew 23:23) “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone”

(Acts 28:27) “For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them”

(2 Tim. 3:5) “Having a form of godliness, but denying the power thereof: from such turn away”

END OF LESSON 7

QUIZ QUESTIONS FOR LESSON 7

1. **T or F** Paul categorizes the world as being made up of two kinds of men; those who have received the Law and those who have not.
2. **T or F** There are no degrees of rewards or punishments in heaven and hell. All are treated the same regardless of works or evil done.
3. **T or F** The Religionist believes but doesn't feel safe and secure.
4. **T or F** The Religionist believes but doesn't feel he has God's approval.
5. **T or F** The Religionist accepts the name of his religion whether Jew, Muslim, Hindu or Buddhist which gives him security.
6. **The Religionist has every opportunity at his disposal to know the truth and yet, he does not live what he professes. How many Scriptures are given to confirm this truth?**
 - a. One
 - b. Two
 - c. Three
 - d. Four

BEGIN OF LESSON 8

4. **(POSB) The religionist (Jew) fails to live what he professes.**
This is seen in five pointed questions

- a. **Vs. 21 “You who teach others, do you not teach yourself?”** The question is not only for teachers, but for everyone, because we all teach others. Throughout life we all claim to know some truths about morality and about how people should live and behave. We often share those truths with our children, friends, fellow workers, and others. When we share and teach, do we not listen to the truth? Do we not teach ourselves? What right do we have to tell others how to live if we do not live that way? This is

the sin of hypocrisy, a sin committed by so many religionists.

(Matthew 23:28) “Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity”

(Luke 6:46) “And why call ye me, Lord, Lord, and do not the things which I say?”

(1 John 3:18) “My little children, let us not love in word, neither in tongue; but in deed and in truth”

b. Vs. 21 “You who say that a person should not steal, do you steal?” Do you take from others; do you...

- steal money?
- steal from your job?
- steal from your neighbor?
- steal from your family?
- steal while shopping?
- steal while taking tests in school?

If you steal, what right do you have to say that others should not steal—that everyone else should not have the right to take what they want from whom they want? If enough people began to take what they wanted when they wanted, then the world would exist in utter chaos. If you say that men should not steal, why do you steal? This is the sin of too many religionists.

Stealing is a sin that leads to utter chaos. Because of its devastating effect, it is one of the Ten Commandments, and note: it is so important a commandment; it is repeated time and again.

“Thou shalt not steal” (Exodus 20:15; Leviticus 19:11; Deut. 5:19; Matthew 19:18; Romans 13:9)

(Ephes. 4:28) “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth”

- c. Vs. 22 **“You who say that a person should not commit adultery, do you commit adultery?”** You who want pure brides and spouses, husbands and wives, sons and daughters, do you live purely? What are you looking at and watching, reading and hearing? Do you...
- look a second time?
 - read pornographic books, magazines, and novels?
 - have lustful thoughts?
 - harbor sexual thoughts?
 - dress in a manner exposing your body?
 - watch and support television films that have or suggest scenes of immorality?

Regardless of man's denial, we do what we think; and our thoughts come from what we see and watch, read and hear. Therefore, if we look and watch, read and listen to sexual suggestions, our thoughts center upon fleshly desires. This is the reason for the breakdown of morals in society. If you say a man should not commit adultery, do you commit adultery? Do you commit it in your mind? This is a major sin among some religionists. Christ knew this; therefore, He said...

(Matthew 5:27-28) “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart”

- d. Vs. 22 **“You who abhor idols, do you commit sacrilege?”** The word **“sacrilege”** (hierosuleo) means to **violate one's commitment to God and to rob from God**. It means to consider something more important than God, something so important that it requires...
- the commitment that you owe God.
 - the tithes and offerings that you owe God.

You say that you worship God and abhor idols; yet you take what belongs to God—your commitment, your time, your energy, your tithes—and you give it to something else. You make something else more important than God; you make it an idol. This is one of the major sins of the religionists.

(Deut. 11:16) “Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them”

(Isaiah 42:8) “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images”

(1 John 5:21) “Little children, keep yourselves from idols”

- e. Vs. 23 **“You who boast and take pride in the law [the Bible], through breaking the law do you not dishonor God?”** The answer is clear.

We do dishonor God when we talk about His Word yet break His commandments.

When we boast in God’s Word yet break His commandments, we give great occasion for the world and its people to point the finger and ridicule God. Thus we dishonor God.

Many a person is doomed because of the hypocrisy of religionists. This is one of the terrible sins of religionists.
(POSB)

(Mark 7:6) “This people honoureth me with their lips, but their heart is far from me”

(Titus 1:16) “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate”

- I. **Romans 2:25-29** For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

The topic of these verses is Circumcision (vv. 25-29):

1. **(POSB)** The religionist believes that *a ritual* is the way to secure God's praise or approval (for example, circumcision, baptism, and church membership). Just take the word circumcision and substitute whatever ritual a church says is essential for salvation and the meaning of the passage becomes clear. For example, take the ritual of *church membership*.

"Church membership profits a man if he keeps the law: but if he breaks the law, his church membership is made or counted as *unchurch* membership."

If a religionist does not keep (*prassō*, practice) God's law and Word, then his ritual does no count. The man becomes unbaptized, unchurched, uncircumcised, un-whatever.

The point is obedience, not ritual. A person is acceptable to God because he lives for God and obeys Him, not because he has undergone some ritual. The next two verses make this pointedly clear (**Romans 2:26-27**).

a. "The uncircumcised man who keeps the righteousness of the law is counted as circumcised [that is, acceptable to God]" (**Romans 2:26**). A man is not acceptable to God because he has been baptized or joined some church. He becomes acceptable to God because he obeys God, and God's basic commandment is clear, unquestionably so: (See **1 John 3:23**).

b. The uncircumcised man who keeps the law actually judges the man who has been circumcised and breaks the law (**Romans 2:27**). The basis of judgment is not to be a ritual, whether baptism or church membership; it is to be obedience. No ritual will ever save a man if he transgresses the law, and no ritual will ever cause a man to be lost if he keeps the law. (See **Matt. 7:21, 12:50; John 13:17; James 1:22; 1John 2:17**) (POSB)

2. (POSB) (2:28-29) The religionist misses the whole point—a true religionist is a man who is righteous inwardly. This fact is so critical that every one needs to give heed and do something about it. The point is that every man breaks or transgresses the law. Paul has just said:

"If thou be a breaker of the law, thy circumcision or baptism is made uncircumcision or unbaptism."

Paul will say very shortly:

"There is none righteous, no, not one" (Romans 3:10).

"All have sinned, and come short of the glory of God" (Romans 3:23).

No law and no ritual, whether circumcision or baptism (or any other ritual), is able to make man acceptable to God. Being acceptable to God is not an outward thing. It is...

- not the keeping of any ritual or law (**Romans 2:21-27**).
- not nationality or heritage.
- not being born of any particular race or family, whether Jewish or Christian (**Romans 3:1-20; Romans 9:6-13**).

True religion—being acceptable to God—is inward. It is of the heart, of the spirit. It is of God. It is being born again of God's Spirit (**John 3:3-8**). It is not of man; therefore, God is to be praised, not man (**Romans 2:28-29**). (See **Ezek. 36:26; John 1:13, 3:3; 2Cor. 5:17; Titus 3:5; 1Peter 1:23; 1John 5:1**) (POSB)

3. (POSB) God's true people are the people who have been circumcised spiritually—in the heart. The real Jews, God's true people, are those

who have had the skin of disease (sin) cut out of their heart. They are the people who have been spiritually converted. (See Col. 2:11, 3:11; Phil. 3:3; Deut. 30:6; Jer. 4:4, 6:10; Isa. 52:1)

Moses confessed that he was a man of "uncircumcised lips" (**Exodus 6:12, 30**). Man's "uncircumcised heart" must be humbled if he wishes God to remember His covenant and give man the promised land of heaven (**Leviticus 26:41-42**). (POSB)

4. (**RevC**) Thus a true Jew is by faith not works of the flesh. The family of God knows neither, Jew or Gentile as all who believe have become new creations in Christ Jesus. There is but one family of God, one true Israel, one household of faith, which is made up of who-so-ever will by faith receive Jesus Christ as his savior.

As with anything, if the motivation of the heart is corrupt then the outward action no matter how pure it may seem is also corrupted. Thus, when the Jews praised each other for their apparent obedience to the Law they were reveling in the "praise of men" instead of seeking from the heart "the praise of God". My dear friend it is the motivation of our heart that is most important. Therefore, it is the circumcision of heart that will draw praise of the Lord. (RevC)

J. In summary (RevC)

We should see how easy it is to compare the thinking of the Jews with that of many who profess to be Christians today. The Jews felt secure in

- Their Jewish heritage
- That God had given them the Law
- That they had the outward sign of circumcision

But all this was a false security with no salvation because it was based on works of the flesh and not faith in Christ. In the same manner many professing Christians are placing their trust in:

- Their parents were Christians
- They have the Word of God (Bible)
- They were baptized (outward sign)

These are all works of the flesh, and by the flesh can no man be justified.
(RevC)

V. ROMANS CHAPTER 3

I. **Romans 3:1-2 What advantage then hath the Jew? or what profit is there of circumcision? 3:2 Much every way: chiefly, because that unto them were committed the oracles of God.**

4. **The Apostle Paul now deals with the issue of whether there is any advantage to being a Jew.** Was everything in vain? The Covenant with Abraham? The Exodus? The giving of the Law? The struggles for survival? Was Circumcision of no benefit? Was it all in vain?

(WWS) ...It might easily seem, at this point, as if the apostle's argument had proved too much. He has shown that the mere possession of the law does not exempt the Jew from judgment, but that God requires its fulfillment; he has shown that the circumcision in the flesh, seal though it be of the covenant and pledge of its promises, is only of value if it represents inward heart circumcision; he has, it may be argued, reduced the Jew to a position of entire equality with the Gentile....(WWS)

(RevC) Keep in mind that Paul's argument is to show all men guilty before God so that none is able to stand on his own righteousness. This put the Jew who felt secure in his Jewish heritage at risk. He could not rest on promises he had not embraced from the heart. The promises, like a gift presented, were his, providing he received the gift to himself and became a partaker of all that lied therein. The promise to the Jew and to the Gentile was wrapped up in the person of Jesus Christ. (RevC)

5. **The Apostle Paul's point in chapter 2 is that there will be no advantage in the judgment.** There will be no special graces just because they are Jews. But tremendous advantages do belong to the Jew as they were entrusted with the oracles of God.
- a. The first and most important advantage is (3:2) that **“unto them were committed the oracles (words of God) of God”**. God gave them the oracles to look after and to keep.

The “oracles of God” is used four times in the New Testament.

Acts 7:37-39 "This is the Moses who said to the sons of Israel, 'GOD SHALL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.' 38 "This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was with our fathers; and he received living oracles to pass on to you. 39 "And our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Egypt,

Romans 3:1-2 Then what advantage has the Jew? Or what is the benefit of circumcision? 2 Great in every respect. First of all, that they were entrusted with the oracles of God.

Hebrews 5:12-14 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

1 Peter 4:11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

- b. Oracles are the “Unmistakably divine” utterances of God. The greatest point here is that both the Old and New Testament are the expression of God. The emphasis is not just upon the thoughts, but oracles even places an emphasis upon the words and the discourse. Other Scriptures agree.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Pet 1:19-21 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

- c. Realize the impact of Paul saying that ownership of the Word of God is man’s greatest treasure.

Deuteronomy 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

- d. Can you see that man’s greatest loss is to no longer hear the voice of God?

Amos 8:11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

- e. Think of the blessings to Israel.

Deuteronomy 4:8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Psalms 147:19-20 He sheweth his word unto Jacob, his statutes and his judgments unto Israel. 147:20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

Romans 9:4-5 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; 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

END OF LESSON 8

QUIZ QUESTIONS FOR LESSON 8

1. **T or F** The book of Romans shows that the Jews lived according to the letter of the Law.
2. **T or F** The word “sacrilege” means to violate one’s commitment to God and to rob from God.
3. **T or F** A true Jew is one inwardly whose praise comes not from men but from God.
4. Oracles are:
 - a. Places
 - b. Jewelry
 - c. Words of God
5. Which Old Testament book states that man must not live by bread alone but by every word that proceeds from the mouth of God?
 - a. Deuteronomy
 - b. Genesis
 - c. Leviticus
 - d. Exodus

BEGIN OF LESSON 9

- J. Romans 3:3-8** For what if some did not believe? shall their unbelief make the faith of God without effect? **3:4** God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. **3:5** But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) **3:6** God forbid: for then how shall God judge the world? **3:7** For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? **3:8** And not rather, (as we be

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

4. **(POSB) ...the question is, “If you say some Jews do not believe and are condemned, doesn’t that void God’s promises and make God a liar?”** God promised the Jews a special place and special privileges through Abraham and his seed. If some Jews do not believe God’s promises and God condemns them, isn’t He breaking His promise to Abraham and his seed? Isn’t He voiding His Word and Covenant and making Himself a liar? Certainly God’s Word could not be based on heart religion and on moral character alone. There has be to something else, something outward—a rite (circumcision, baptism, church membership)—that shows we are religious (Jews). If we go through the rite or ritual, then God is bound to accept us. He has promised to so accept us. He is not going to break His Word.” **(RevC** –they are looking for something external that they can do to assure their standing with God)

The application of this question concerns every **religionist**. The thinking religionist poses the same objection and question: “If you say some religionists do not believe and are condemned, doesn’t that void God’s Word and make God a liar? God’s Word promises the religious person special privileges and the hope of eternal life. His Word tells us to believe Christ and to possess His Word, be baptized and join the fellowship of the church. If we do that and God still condemns us, is He not voiding His Word and becoming a liar?”

- ⇒ God forbid.
- ⇒ God will be faithful. His Word and promise of salvation will stand even if every man lies about believing and lies about giving his heart to serve Jesus.
- ⇒ God will prove His Word: He will be justified and proven faithful in what He has said. He will still save any person who gives his heart to Jesus and obeys Jesus.

⇒ In fact, God will overcome; He will prove His Word another way. He will judge all who make a false profession and who judge Him and His Word, who accuse Him of being unfaithful and voiding His Word. David himself said that God would judge the unfaithful or disobedient man (Psalm 51:4). David had sinned greatly, not keeping the commandments of God, so God judged David and charged him with sin. David did the right thing: he confessed his sin and repented and began to live righteously. But David did something else: he declared that God's charge and judgment against him was just, that God was perfectly justified. And God was, for God is always just, and He is always justified in what He says and does.

The point is twofold:

- a. **God is not unfaithful.** God never breaks or voids His Word when He rejects the religionist. The religionist who possesses God's Word and belongs to a church, but does not obey God's Word is not acceptable to God. It is righteousness God is after, not religion. God is not after an outward religion, but an inward righteousness. God wants a heart that will not only possess the Bible, but will keep His commandments. God is after a spiritual rebirth, a new creation, a man who has been truly born again. God wants a heart and life that are focused upon Christ and that keep the commandments of Christ. The only man who is acceptable to God is the man who has given his heart and life to Christ and who lives righteously, trusting God to accept His faith in Christ. (POSB)

(RevC) Keep in mind that the focus here is on faith not works. Our works are an evidence of our faith, a natural result of being born again as a new creation in Christ.
(RevC)

- b. (POSB) **God never voids His Word or promises;** He never has and never will be a liar. God has promised

salvation and eternal life to men. Even if there should never be a single person who believed God's promise, His promise would still stand. He would still save any person who put faith in Christ.

The problem is in doing what God says, in coming to God as He dictates. God demands that men give their hearts and lives to His Son, Jesus Christ. God demands that men live for Christ, worship and obey Him. But this is too hard for men. They want an easier salvation. They want to be able to do something, get it over with, and then be free to live as they wish, giving God some attention here and there. Therefore, men prefer to be saved by being religious: being baptized, joining a church, buying a Bible, and then being free to go about their own lives. But this is not enough for God; it is not doing everything that God says; it is not giving one's heart and life to live for Jesus Christ by obeying, worshipping, and serving Him. Therefore, God...

- charges the religionist with sin.
- judges and condemns the religionist.

Now note another fact. God fulfills His Word by judging the religionists. God has told men how to live and what would happen if they failed. Therefore, He is "justified in His sayings" by following through and by judging the religionists.

- ⇒ God will not void and break His Word. He will fulfill it all.
- ⇒ God is justified in fulfilling His Word by doing exactly what He said, that is, in accepting men only as He said and in judging men if they do not come to Him as He commands. (POSB)

5. vs. 4 Paul quotes from

Psalm 51:3-4, For I acknowledge my transgressions: and my sin is ever before me. 51:4 Against thee, thee only, have I sinned, and done this evil in

thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

David is expressing to the Lord in this psalm the understanding that whenever God allows something to come into our lives, we are never in the position to think that God has worked unjustly. The suggestion in this psalm is that when man tries to judge God's ways, He will always prove righteous. David's point is that when there's trouble, we are the ones who have sinned.

6. Vs. 5 the imaginary quarreler says to Paul,

3:5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

Many people with a nominal understanding of the Gospel often demonstrate the same opinion. If God can so save the vilest sinner because of the greatness of his mercy, how can so great mercy condemn at all? Or as (N) Newell sets forth, "If God makes use of human sin to set forth His glory (as He will) would it not be unrighteous to punish that sin with wrath? Here Paul enters into the Jewish consciousness: "If our unrighteous Jewish history has commended the righteousness of God, what shall we say: God went right on fulfilling what His oracles said, despite the unfaithfulness of us to whom they had been committed, and, in fact, by means of our sinful Jewish history God's prophecies concerning our disobedience were fulfilled before the whole world, from Moses on." (N)

7. In verse 6, the Apostle Paul addresses this argument. "God forbid: for then how shall God judge the world?" If the Jew's sinfulness is overlooked because his unfaithfulness magnifies the faithfulness of God, then why should not the sins of the whole world be overlooked? With this way of thinking we would ultimately have to come to the conclusion that the worse a man lives, the more his life glorifies God. Common reason tells us that this is impossible. Mankind would destroy itself with such a theology.

Why would this destroy man? Because; in order for a man to glorify God more, he would have to go out and practice evil.

Any man who could come to that conclusion is obviously morally bankrupt. It goes against every intuitive moral instinct. A man who would believe such a thing receives just condemnation.

8. **(POSB) The damnation of persons who argue the point of vs. 5 is just; it is not unjust.** Such arguments are common among every generation of men, but the arguments are gross deceptions. A man exclaims: “A God of love cannot take vengeance. He is too good and loving. He will be denying His very nature of love if He judges me.”

What this argument fails to see is that genuine love is also just. Love expressed unjustly is not love; it is license and indulgence. God’s love is perfect, absolutely unbiased and impartial. It is shed upon all (John 3:16; 1 John 2:2). It is not license and indulgence; neither can it be, not in its perfection. Neither can it allow license and indulgence. God’s love is completely and perfectly just. It demands justice. In no respect can it be unjust by failing to judge. Neither can God be accused of being unloving when He executes justice (Romans 2:2-16). God’s love is just; God’s justice is the demonstration of perfect love. The cross was where God exacted His perfect justice upon His Son, and it is the perfect example of the glorious truth. The cross is the perfect demonstration of both the love and the justice of God. (POSB)

- K. **Romans 3:9-11 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 3:10 As it is written, There is none righteous, no, not one: 3:11 There is none that understandeth, there is none that seeketh after God.**

4. **Here we find the Scriptural view of fallen man.** No passage presents so clearly the lost condition of man. **(RevC)** Paul speaks from his Jewish heritage asking the question, “are we the heirs to the promises of God better than the Gentiles?” His answer is unequivocally, “NO!” The reason for this answer lies

in the facts he has already stated, namely that Jew and Gentile are all guilty of sin. (RevC)

5. **“under sin” (N)** “To be ‘under sin’ means to be under the power of sin, to be sinners....the same expression is used in Gal. 3:22

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

“All things ‘under sin’ is a larger expression than guilty of sin, or in bondage to sin. It is a general state...Being brought under sin, giving us the thought that the race has fallen from a good estate into an evil.” (N)

6. **Vs. 10 There is none righteous, no, not one.** Here the Apostle Paul repeats himself to put emphasis upon our condition. Compare with Psalm 14:1-3.

Psa 14:1-3 To the chief Musician, A Psalm of David. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 14:2 The LORD looked down from heaven upon the children of men (note this statement would apply to both Jew and Gentile), to see if there were any that did understand, and seek God. 14:3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

(POSB) Not a single person is righteous, that is, perfect and sinless—not by nature, nor by act. No man has ever lived a perfect life, not perfect...

- in every thought
- in every word
- in every act

“There is none righteous [perfect, sinless] no, not one.” By nature, man is sinful. (POSB)

7. **Vs.11 There is none that understandeth...** **(POSB)** Not a single person grasps, comprehends, or perceives. The word literally means **to put things together**. It means to look at things and to intelligently discern and comprehend the truth. No man

looks at the world and thinks and puts the truth of things together—not perfectly—not about God....No one looks at the world and intelligently discerns the truth of things,... (POSB)

Psa 82:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

Micah 4:12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

Acts 28:27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

2 Tim 3:7 Ever learning, and never able to come to the knowledge of the truth.

8. **Vs. 11..there is none that seeketh after God.** This might seem like a harsh statement. It would appear as though there are many who practice religion in the pursuit of God. What does this mean?

(POSB) The word “**seek after**” (ekzeteo) means to seek out and search for. The idea is that of a diligent, careful, determined seeking and searching. No one searches and seeks after God, not after the only living and true God, not with so careful and determined a spirit. Why? Because men are indifferent and selfish. Men want gods that allow them to do their own thing. (POSB)

(Newell) “God Himself takes the place of the seeker, convicter, persuader, giver, and final perfecter of all man’s salvation. His sovereign grace goes ahead of, and brings into being, all human response to God.” (N)

1 John 4:19 We love, because He first loved us.

John 15:16-19 "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. 17 "This I command you, that you love one another. 18 "If the world hates you, you know that it has hated Me before it hated you. 19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

L. Romans 3:12-20 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. **3:13** Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: **3:14** Whose mouth is full of cursing and bitterness: **3:15** Their feet are swift to shed blood: **3:16** Destruction and misery are in their ways: **3:17** And the way of peace have they not known: **3:18** There is no fear of God before their eyes. **3:19** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. **3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

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

If a man is left alone, his inward bend is **not** toward God. A man's inner iniquity renders him useless or worthless.

Psa 14:3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Psa 53:3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Mal 2:8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

- a. **“they are together become unprofitable”.** (N) The human race is useless, and worse than useless, to God. This word translated, “unprofitable” was used by the Greeks concerning rotten fruit, or whatever was utterly, irrevocably bad, and therefore useless. (N)
- b. **“there is none that doeth good, no, not one.”** (POSB) The word **“good”** (chrestotes) means moral goodness, kindness, graciousness, gentleness, and justice. All men fail in being good toward God and their neighbor...Men come short—too often, too much. (POSB)

END OF LESSON 9

QUIZ QUESTIONS FOR LESSON 9

1. Romans chapter three verse four states: Let God be true and every man a liar.. This is taken from:
 - a. Psalm 23:3
 - b. Ephesians 1:14
 - c. Job 40:8
 - d. Psalm 51:4
2. Who wrote Psalm 51:
 - a. Asaph
 - b. Moses
 - c. David
 - d. Paul
3. T or F Men prefer to be saved by being religious.
4. T or F God’s ways are always righteous and just. He demonstrates perfect love.
5. T or F We who are saved are more righteous than those who are not.
6. The fool has said in his heart:
 - a. I am righteous
 - b. I am perfect
 - c. God is not loving
 - d. There is no God

BEGIN LESSON 10

5. **3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:**

Psa 5:9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

- a. These words seem strong to describe the typical man's tongue, but the words of men bring death. Remember the power of life and death is in the tongue (Prov. 18:21 & James 3).

Matthew 12:34 "You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart.

The typical mouth speaks flatteries. It is self-seeking even in its compliments.

- b. **"the poison of asps is under their lips"** The asp literally keeps poison under his lips.

6. **3:14 Whose mouth is full of cursing and bitterness:**

- a. **"cursing and bitterness"** People get bitterness in their heart toward God. The bitterness turns into speaking (cursing) things against God.

(POSB) Men use profanity; in fact, their mouth is full of cursing and swearing. They curse both God and men. Their cursing may range from what society considers to be a mild word of slang to using God's name in vain. No matter how mild or how acceptable to society, it is sin. God's case against man is that his mouth is full of cursing (James 3:8-10). **(POSB)**

Matthew 5:34 "But I say unto you, Swear not at all; neither by heaven; for it is God's throne"

James 3:8-10 “But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be”

James 5:12 “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation”

Exodus 20:7 “Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain”

Psalm 59:12 “For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak”

Note a man’s cursing shall fall upon him.

Psalm 109:17-18 “As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones”

(POSB) Man’s mouth is also full of bitterness. His tongue is often...

- | | |
|--------------|---------------|
| • sharp | • cold |
| • intense | • distasteful |
| • resentful | • harsh |
| • cynical | • stressful |
| • relentless | • unpleasant |

Any expression involving any of these is sin to God. God desires men to be filled with love and joy and peace and to express such. Anything less than the expression of these is sin. This is God’s case against men: a tongue full of cursing and bitterness. (POSB)

Ephesians 4:31 “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice”

Hebrews 12:15 “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled”

4. **3:15 Their feet are swift to shed blood: 3:16 Destruction and misery are in their ways: 3:17 And the way of peace have they not known: 3:18 There is no fear of God before their eyes.**

a. (POSB) Their feet are swift to shed blood, destruction and misery are in their paths. This perfectly describes the history of man. And the path of peace have they not known.

Isaiah 57:21 "There is no peace," says my God, "for the wicked."

b. The core root of the problem is that there is no fear.

Psalms 36:1--The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

- (I) The greatest characteristic of a godly man is the fear of the Lord.
- (II) What is the fear of the Lord? It is a godly reverence. (POSB)

- **Hebrews 12:28** Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; 29 for our God is a consuming fire.
- **Acts 9:31** So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.
- **Prov 1:7** The fear of the LORD is the beginning of knowledge; but fools despise wisdom and instruction.

5. 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

- a. The Law came with a message. Its value was not in possessing it, but its value was in its standards and requirements.
- b. (RevC) - It was a schoolmaster who shows us the truth.

Gal 3:24 -25 Wherefore the law was our schoolmaster (teacher) to bring us unto Christ, that we might be justified by faith. 3:25 But after that faith is come, we are no longer under a schoolmaster.

Man needed to see how sinful he was to properly understand his place before a holy & righteous God. It was the love, the goodness of God being manifested in the giving of the law to point out to man his need for God. It is the **“goodness of God that brings man to repentance”**
Romans 2:4 (RevC)

- c. It came, not to be used as a weapon by some to be pointed at another. It came to speak to those who would receive it.
- d. What kind of man was God silencing?.

Luke 18:9 And He also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee, and the other a tax-gatherer. 11 "The Pharisee stood and was praying thus to himself, 'God, I thank Thee that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. 12 'I fast twice a week; I pay tithes of all that I get.' 13 "But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ' God, be merciful to me, the sinner! ' 14 "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

6. 3:19... all the world may become guilty before God.

“Accountable”—under judgment, guilty.

- a. **“guilty or accountable”**--of one who has lost all possibility of disproving a charge against him and thus has already lost his case --accountable, answerable, liable to punishment .
- b. This word does not carry with it the idea of guilty, as in internalized remorse. It is talking about guilt as before a judge. When actions have been committed which are illegal, the defendant is considered “liable.”
- c. The picture is terrifying. It is one of all mankind, coming standing before God, one-by-one, and finding themselves under the judgment of their guilt according to the commandments of the Lord. The idea is that God is both the offended party AND the judge. After all the charges have been made against the defendant, he is speechless because of his guilt.

7. 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

What is meant when Paul says, **“by the deeds of the Law?”**

- a. It means GOOD WORKS. No matter what a person does, no matter who it is, or what his motivation might be, he cannot get right with God by good deeds. That is why faith in Christ is the only possible way.
 - b. No man will ever measure up. When we really see the holiness of God—the sight that brings the fear of God—our mouths are silenced, we surrender our self-justification, and we come to the place of complete surrender.
- **Job 9:20 "Though I am righteous, my mouth will condemn me; Though I am guiltless, He will declare me guilty.**

- **Romans 8:33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.**

8. What is justification? **3:20....there shall no flesh be justified in his sight: for by the law is the knowledge of sin.**

- Charles Hodge—"to declare or pronounce just; that is, judicially to declare that the demands of justice are satisfied, or that there is no just ground for condemnation."
- To justify is NOT to pardon. To pardon is merely to forgive of the sin and remove the consequences of judgment. To justify is not to remove the consequences, but rather to say that it would be unjust to punish!
- Justification is a judicial act. Pardon is an executive act. The Law will only condemn, never justify.
- Through the Law comes **"the knowledge of sin."**

It does not say that through the Law is the knowledge of sins, but rather the knowledge of sin. The Law does not condemn for trying to do what's right, rather it condemns that which is in man's nature, which makes him powerless to be able to perform the Law and brings condemnation to him.

E. Romans 3:21-23 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 3:22 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: 3:23 For all have sinned, and come short of the glory of God;

1. The last couple verses painted a dark picture of man's condition before God. Now we see the light coming.

a. (POSB) God has “now” revealed how man is to get right with Him. The word “**now**” is a cataclysmic breaking point in the message of Romans. It points to a pivotal point in human history. It is saying two things.

⇒ Before, back then, hundreds and hundreds of years ago, God had patience in that He put up with man's attempts at self-righteousness through the law. But now the period of God's righteousness has come—the righteousness that is found in God's very own Son.

God's righteousness for man is “without law.”
Righteousness has to be without law, for the law fails in two critical areas.

b. The law does not allow disobedience; it requires obedience. Anyone who disobeys the law becomes a lawbreaker, a transgressor. He is guilty and to be condemned.

c. The law does not have the power to make a person obedient. It does not have the power to prevent a person from disobeying. It only shows a person's disobedience and inadequate strength to be obedient. It only reveals a person's inability to secure any righteousness whatsoever by self-effort. Therefore, if God was to have men living in His presence, He had to provide a righteousness “without law.” There had to be a righteousness that had nothing to do with law. (POSB)

Ephesians 3:14-19 For this reason, I bow my knees before the Father, 15 from whom every family in heaven and on earth derives its name, 16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man; 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the saints what is the breadth and length and

height and depth, 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

2. The righteousness of God has been manifested

This is not another righteousness. God bypassed the middleman of the Law and replaced it with the middleman, the Lord Jesus Christ.

Galatians 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.

Galatians 3:10-12 For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." 11 Now that no one is justified by the Law before God is evident; for, " THE RIGHTEOUS MAN SHALL LIVE BY FAITH. " 12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."

Philippians 3:8-9 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

2 Timothy 1:9-10 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,

3. vs. 22 "the righteousness of God..."

- a. Man, if he is to ever demonstrate righteousness, can only expect to do so by receiving "the righteousness of God." This makes sense. No man is righteous. God is our only

hope! (RevC) When a man by faith accepts Christ as Lord and Savior, he receives the righteousness of Christ imputed to his heavenly account. (RevC)

Rom 3:22 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:

Rom 4:3-11 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt. 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 4:8 Blessed is the man to whom the Lord will not impute sin. 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 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:

Psalms 97:2 Clouds and thick darkness surround Him; Righteousness and justice are the foundation of His throne.

Jeremiah 23:5 "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, 'The LORD our righteousness.'

b. “The Lord our Righteousness”—Jehovah tzidkenu

END OF LESSON 10

QUIZ QUESTIONS FOR LESSON 10

1. Chapter three of Romans, verses 13,14 speak of the poison that comes forth from men’s throats, tongues and lips. References are taken from:

- a. Proverbs 18:21
 - b. James 3:8
 - c. James 3:9
 - d. All of the above
- 2. **T or F** Man has no control over his bitterness, wrath and anger.
- 3. **T or F** The wicked man cannot acquire peace.
- 4. **T or F** The fear of the Lord is a godly reverence and the beginning of knowledge.
- 5. **T or F** The Law was a schoolmaster who showed us the truth.
- 6. What brings man to repentance?
 - a. Being sorry
 - b. Acknowledging his shortcomings
 - c. The goodness of God
 - d. All of the above

BEGIN LESSON 11

F. Romans 3:24-26 **Being justified freely by his grace through the redemption that is in Christ Jesus: 3:25 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; 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

1. **“Being justified” vs. 24**

- a. This was a very important declaration that even before the final judgment, that is, at the time of one’s salvation, he is then and there acquitted of all charges laid against him because of his sin.
- b. This concept went against the contemporary Jewish theology, which said that one had to wait until the final Judgment before he could know how he stood in relation to the divine Law.

(RevC) Thus until this revelation the believer did not think himself to be “eternally secure”. Paul declares that our justification is a result of God’s grace to the believer

because of the redemptive work of Christ Jesus. Therefore, I am fully justified because of my faith in the redeeming sacrifice of Christ. (RevC)

2. “...freely by His grace” vs. 24

- a. Freely, for nothing, undeservedly, and without reason. The grace shown to the believer is beyond reasoning and without cost. It is a free gift to those who believe.
- b. GRACE--charis (caris) unmerited favor—kindness, favor, helpfulness.—God was not moved upon by anything beyond His own will. I did nothing to earn or merit the grace God has demonstrated to me.
- c. Pascal said, “Grace is indeed needed to turn a man into a saint; and he who doubts it does not know what a saint or a man is.”

3. “...through the redemption that is in Christ Jesus” vs. 24

This means deliverance by the means of paying a ransom. This could be applied to a prisoner of war, a guilty prisoner, or a slave. We are set free from the guilt, the punishment and the power of sin because a price was paid.

John 3:15-16 so that whoever believes will in Him have eternal life. 16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

John 11:25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies,

John 20:31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

Romans 10:9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

The righteousness of God only comes by faith—for the new convert as well as the long time sanctified believer.

4. **“Whom God hath set forth to be a propitiation...” vs. 25**

The word, propitiation, hilastarion (ilasthrion), --literally, a place of atonement, a place where a sacrifice is offered. It was the word used for the Mercy Seat in the Old Testament.

(RevC) Jesus bore the punishment that man was due, and atoned for sin providing a way that sinful man could be reconciled to a Holy God. Man needs only to receive the sacrifice of Christ as his atonement to be reconciled to God.
(RevC)

5. **“...through faith in his blood,...”** See Leviticus 17

(RevC) The sacrifices offered throughout the Old Testament were to foreshadow the sacrifice that would one day be offered by Christ Jesus to make atonement for all sin. It is only reasonable to understand that the blood of mere animals could not properly atone for the sin of man. The sacrifice of animals “covered over” man’s sin, and pointed to a better sacrifice. That being the sacrifice of Christ, which **“takes away”** our sin never to be brought against those who believe. (RevC)

Leviticus 17:11 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

Matthew 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Matthew 26:26-29 And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat;

this is My body." 27 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; 28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins. 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

John 10:10-15 "The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly. 11 "I am the good shepherd; the good shepherd lays down His life for the sheep. 12 "He who is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters them. 13 "He flees because he is a hireling, and is not concerned about the sheep. 14 "I am the good shepherd; and I know My own, and My own know Me, 15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

6. "...to declare his righteousness for the remission of sins that are past, through the forbearance of God;" vs. 25

a. (POSB) God's righteousness is seen in His forbearance (holding back judgment), that is, in His patience and longsuffering with man's sin. Note a most glorious fact: God did not punish man for His sin by destroying all flesh from off the earth; God waited until Christ came before condemning sin in the flesh. Remember God is perfect righteousness; therefore, He has to provide a perfect righteousness for man "in the flesh."

⇒ There was no man who could embody perfect righteousness.

⇒ Only God's Son could and did embody perfect righteousness.

The fact that God waited until Christ came, that God was forbearing in holding back the punishment of sin, shows that God is righteous. God's righteousness and His justice are declared by His forbearance. (POSB)

Galatians 4:4-6 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are

sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father”

Romans 8:3 “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”

- b. (POSB)** God’s righteousness is seen in His justice. He accepted the death of Christ as the substitute for our sins; He exacted the punishment for sin upon Christ. He did the right and just thing in that the punishment for sin was carried out. His righteousness is declared by His justice. (POSB)

1 Peter 2:24 “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”

Isaiah 53:4-6 “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all”

1 Peter 3:18 “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit”

- c. (POSB)** God’s righteousness is seen in His being the justifier of all who believe. God takes our faith and counts it as righteousness. He takes our faith and judges us acceptable to Him. Now every thinking man knows he is not righteous: not pure, not holy, not sinless. The fact that God accepts the death of Christ as the sacrifice for our sins and justifies us shows a marvelous truth: it shows that God is righteous and just. The fact that God is our Justifier declares His righteousness. (POSB)

Acts 13:39 “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses”

Romans 3:28 “Therefore we conclude that a man is justified by faith without the deeds of the law”

Romans 5:1 “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”

1 Cor. 6:11 “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God”

Galatians 3:24 “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith”

- d. Because of Christ’s death, God was able to overlook the sins committed in the previous dispensation. The death of Christ worked effectively for all those who looked forward by faith to his sacrifice as well as those who look back. In both dispensations, God remains just and Justifier.

- 7. **3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

The justice of God could not merely overlook sin. But Christ being publicly displayed as the satisfaction for the wrath and penalty of the righteous anger of God allows him now to justify all those who put there faith in the shed blood of the Lord Jesus Christ

- G. **Romans 3:27-31 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision**

through faith. 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

1. **“Where is boasting then?” vs. 27** This question would be the natural reaction of the Jew who has trusted (boasted) in his heritage of religion, namely the Law and works. What is he to take comfort in now that he can’t be justified by the law, the Covenants, or his religious works. Paul has shown a progression from the depravity of man to the justifying work of Christ. In which there is no way to justification except by faith in Christ.
 - a. The depravity of man (verse 23).
 - b. The gift by grace (verse 24).
 - c. The redemption through Christ (verse 24).
 - d. The public display of Christ as a propitiation (verse 25).
 - e. The righteousness of God (verse 26).
 - f. The Just and Justifying nature of Christ and His work (verse 26).
2. **“It is excluded.” Vs 27** It is “”shut out, eliminated, no place left for it. **3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.**
 - a. Works is the anti-thesis (opposite of) of faith.
 - b. Works gives value to the person who works to be right with God. Whereas faith places the value on the one in who trust is placed. Faith places value on Christ and His atoning work on the cross.

Galatians 5:22-26 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit. 26 Let us not become boastful, challenging one another, envying one another.

Ephesians 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one

should boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

1 Timothy 2:1-6 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony borne at the proper time.

Titus 2:11-14 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

3. 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

- a. Here the Apostle Paul shows that the mono-theistic theology of the Jews will not allow for two means of salvation. All have sinned. All are incapable of restoration. All (both Jew & Gentile) must come to Christ the same way.
- b. God is a universal God (the God of the whole world), not a national God (not just for the Jews only). God's plan of salvation is universal, not national. It's open to all, not just a few.

4. 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

This must have thrilled the Roman church—full of Jews and Gentiles. This is the unifying truth of the Gospel. We all get in the same way. All those in faith are the same in the Lord.

Ephesians 4:4-6 There is one body and one Spirit, just as also you were called in one hope of your calling; 4:5 one Lord, one faith, one baptism, 4:6 one God and Father of all who is over all and through all and in all.

5. 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

(RevC) The law was good as it pointed out a man's sin. It demanded righteousness in man yet could not produce righteousness. Do we then void the law because it cannot justify? The answer is "NO" in fact, we embrace the law as it helps us to see our need for God and our inability to save ourselves without Christ. (RevC)

Romans 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Romans 7:7-13 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. 9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died; 10 and this commandment, which was to result in life, proved to result in death for me; 11 for sin, taking opportunity through the commandment, deceived me, and through it killed me. 12 So then, the Law is holy, and the commandment is holy and righteous and good. 13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.

Galatians 2:19 "For through the Law I died to the Law, that I might live to God.

Galatians 3:21-24 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. 22 But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. 24 Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.

END OF LESSON 11

QUIZ QUESTIONS FOR LESSON 11

1. **T or F** Being justified comes at salvation when the believer is acquitted of all charges against him because of his sin.
2. **To whom did Jesus say, "I am the resurrection and the life?"**
 - a. **Martha**
 - b. **Mary**
 - c. **Lydia**
 - d. **Lazarus**
3. **Abba means:**
 - a. **Son**
 - b. **Brother**
 - c. **Father**
4. **T or F** We have peace with God through Jesus because we repeated the sinner's prayer.
5. **T or F** Man knows about sin through the Law.

BEGIN LESSON 12

VI. ROMANS CHAPTER 4

- A. **(POSB) Introduction:** most people think they become acceptable to God by doing the best they can. Most actually believe they secure God's approval by being reasonably good: by being a respectable and upright citizen and by occasionally helping others who are less

fortunate. But note a startling fact: a man is not justified by works, but by faith. Logic proves the fact.

1. The logic of Abraham's justification (v.1-3).
2. The logic of the worker or laborer (v.4-5).
3. The logic of David's "blessed man" (v.6-8). (POSB)

B. Romans 4:1-3 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

1. The examples of righteousness being "counted" are taken from the Old Testament. The word counted means to "place on the account"; it is an accounting term. Faith was deemed equal to righteousness.
2. (D) "After proving in 3:21-31 that both Jews and Gentiles could only be saved by grace through faith, Paul shows by examples how Abraham and David were justified, Abraham, the father of the Jewish nation, was a rank heathen an uncircumcised Gentile before God pardoned him by grace through faith. He could not be justified by obedience to the Law as it was not given until 430 years later....Paul also proves that this blessing did not come through circumcision, for Abraham had the blessing of righteousness many years (24 yrs. according to Dake's Bible) before he was circumcised (Gen. 15:6 & 17:1-14). If Abraham was blessed before and without circumcision, then Gentiles also could be." (D)

C. Rom 4:4-5 Now to him that worketh is the reward not reckoned of grace, but of debt. 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

1. (POSB) The logic of the worker or laborer. A person can look at the day to day laborer and logically see that a man is not justified by works but by faith.

- a. Works mean debt. When a man works, someone owes him something. If a man could work for righteousness, that is, work so that God would owe him righteousness, then God would owe man. But God, being God, is completely self-sufficient; therefore, He cannot be put in debt to any man. He cannot be made or forced to do anything.
- b. Believing in God means righteousness. It is the “ungodly” who believe who are counted righteous. This is because the man who admits he is ungodly is the man who rejects self, sensing his need for godly help in spiritual matters. He is ready to give himself up and honor and glorify God alone. Therefore, he centers and wraps his whole life around God, depending solely upon God for righteousness.
- c. God can never turn away from a person who senses and confesses his ungodliness and who wishes to recognize and glorify God. God is love, and God’s love is bound to be moved by so humble an act and faith.

(Romans 4:3) “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness”

(Romans 5:1) “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”

(Galatians 3:6) “Even as Abraham believed God, and it was accounted to him for righteousness”

(Phil. 3:9) “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”

2. The converse teaching of Scripture needs to be remembered: the man who does not admit he is ungodly, who does not reject self and sense the need for godly help is the man declared to be

self-sufficient and self-righteous. Therefore, he is pronounced unjustified, not so much because God rejects him as the fact that he has already rejected God. (POSB)

(John 3:18) “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God”

(John 8:24) “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins”

(Hebrews 3:12) “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God”

(RevC) We see here that justification is by faith and not works. Abraham, just like any man throughout history, was not able by his own works to make God a debtor to him. But as Abraham trusted in God, the one who was able to justify him, his faith was attributed to his account as righteousness. This is true for Abraham, and therefore true for who-so-ever will place their trust in God. (RevC)

D. Rom 4:6-8 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 4:8 Blessed is the man to whom the Lord will not impute sin.

1. (POSB) The logic of David’s “blessed man”. A person can look at prophecy, at the man described by David and see clearly that justification is not by works but by faith (Psalm 32:1-2). Note who the blessed man is:

a. The blessed man is the man who is counted righteous without works. Note the word “impute” (logizomai). It means to reckon, to count, to put to one’s account, to credit, to deposit. Just think for a moment. If God credits and counts a man righteous “without works,” then we know something: Man is not justified by works, but by

faith. Pure logic tells us this. Therefore, the blessed man is the man who has righteousness imputed, credited, counted to him...

- not because of his works,
- but because he believes God, and God loves him so much that He takes the man's belief and counts it as righteousness.

- b. The blessed man is the man whose sins are forgiven and covered.** Think for a moment. Lawlessness (sin) exists despite all the works and efforts of men to eliminate it. No matter how hard men try, lawlessness still exists. If lawlessness is to be handled, it has to be handled by God and God alone. He simply has to forgive man's lawlessness (sin).

Now note: logic tells us that if God loves that much, loves enough to simply forgive men for sin, then justification is not by law but by faith.

- c. The blessed man is the man whose sins are not imputed or counted against him.** Note: it is not the acts of men, but the act of God that justifies men and does not count sin against them. A man cannot justify himself before God. No man can free himself from sin and force God to accept him—not by his own hand. Justification—complete deliverance from sin and condemnation—comes from God and from God alone, not from some act of man. Therefore, logic tells us that it is not works that justifies a man, but faith. (POSB)

(Isaiah 38:17) “Thou hast cast all my sins behind thy back”

(Isaiah 43:25) “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins”

(Psalm 85:2) “Thou hast forgiven the iniquity of thy people, thou hast covered all their sin”

(Psalm 103:12) “As far as the east is from the west, so far hath he removed our transgressions from us”

(1 Cor. 15:3) “For I delivered unto thee first of all that which I also received, how that Christ died for our sins according to the scriptures”

(Ephes. 1:7) “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace”

(1 Peter 2:24) “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”

(1 John 1:9) “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”

E. Rom 4:9-12 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 4:11 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: 4:12 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.

1. Paul again makes the point that by faith righteousness was reckoned to Abraham prior to his circumcision, and that God had done so in order that Abraham, who the Jews would later point to as their father, could be the father of **all** who believe both Jew & Gentile.
2. **(paraphrased from The Dake Annotated Reference Bible)**
This brings up an interesting point. Justification by faith came to Abraham, who at the time was a Gentile though he would later

be looked upon as the father of the Jews. Therefore, when Paul shared the gospel message of salvation by grace through faith to the Gentiles; the Gentiles were quick to hold to this doctrine as a Gentile “right” since it was given to Abraham, a Gentile. It was later that the covenant was given to the Jews. For a Jew to be saved he had to come under the Abrahamic covenant in which the Gentiles were originally included. (D)

3. **(POSB)** Abraham received circumcision as a sign or symbol only. Circumcision was not the road into God’s presence; it was not what made Abraham acceptable to God. Circumcision **did not confer** righteousness on him; it only confirmed that he was righteous. Circumcision did not convey righteousness on him; it only bore testimony that he was righteous.
4. Circumcision was a seal in that it stamped God’s justification upon Abraham’s mind. Abraham had believed God, and God had counted his faith as righteousness. Circumcision was given as a seal or a stamp upon his body to remind him that God had counted him righteous through belief. Now note. The Bible never says that rites, rituals, or ordinances bestow anything on anyone. They are merely signs of something that has already taken place. They are merely **shadows**, and is not the **substance** (Col. 2:16-17).

This is not to take away from the importance of rites and rituals. They are extremely important, for they are the **signs and seals** of the Christian believer’s faith. To neglect or to reject a rite given by God is to be disobedient, and to be disobedient is a clear sign that one was never sincere in the first place. A person who believes, who truly trusts God, is ready to **obey** God, to follow Him even in the rites, rituals, and ordinances of the church. We must always remember that Abraham was not saved by the ritual of circumcision, for circumcision had not yet been given by God as a sign.

⇒ But Abraham was **immediately circumcised** after God established circumcision as the sign of “righteousness by faith.”

Very simply said, if circumcision had existed when Abraham first believed God, then Abraham would have been circumcised immediately. He would have obeyed God. How do we know this? Because Abraham truly believed God, and when a man believes God, he immediately begins to do what God says.

Circumcision and all other rituals are a matter of the heart, not a matter of being spiritually cleansed by physical and material substances. (POSB)

(Romans 2:28-29) “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God”

(Col. 2:11) “In whom [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision [operation, cutting away] of Christ”

(Deut. 10:16) “Circumcise therefore the foreskin of your heart, and be no more stiffnecked”

(Deut. 30:6) “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live”

F. Rom 4:13-16 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. 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 4:15 Because the law worketh wrath: for where no law is, there is no transgression. 4:16 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,

1. (RevC) Vs. 13-15 tell us that the promise made to Abraham had nothing to do with the Law but came by faith. If justification was obtainable through the Law, then our faith would have no effect. The Law was given to point out our sin, to condemn sin, and to render judgment. The law dose not operate in grace & mercy but in judgment. The law declares man sinful and worthy of judgment. Sentencing him to death for sin. (RevC)

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

2. (POSB) Abraham was promised that he would be the “father” of many nations. He is said to be the father of all believers from all nations of the earth (Romans 4:11-12 as he is “the father of all them who believe”). He and his seed (believers) are promised a new world when Christ returns.

Christ is to inherit the world and be exalted as the Sovereign Majesty of the universe, ruling and reigning forever and ever.

⇒ Abraham and his seed (believers) are said to be heirs of God and joint heirs with Christ. (POSB)

(Romans 8:16-17) “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together”

END OF LESSON 12

QUIZ QUESTIONS FOR LESSON 12

1. Who was a heathen and a Gentile before God pardoned him by grace through faith?
 - a. David
 - b. Abraham
 - c. Isaiah
 - d. Jeremiah
2. T or F Man should be self-sufficient because God helps those who help themselves.
3. T or F Lawlessness is another word for sin.
4. “As far as the east is from the west, so far hath he removed our transgressions from us” is found in:
 - a. Isaiah 38:17
 - b. Isaiah 43:25
 - c. Psalm 85:2
 - d. Psalm 103:12

BEGIN LESSON 13

- G. Rom 4:17-21** (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. **4:18** 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. **4:19** 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 Sarah's womb: **4:20** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; **4:21** And being fully persuaded that, what he had promised, he was able also to perform.

1. **(LAB)** Vs. 17 The promise (or covenant) God gave Abraham stated that Abraham would be the father of many nations (Genesis 17:2-4) and that the entire world would be blessed through him (Genesis 12:3). This promise was fulfilled in Jesus Christ. Jesus was from Abraham's line, and truly the whole world was blessed through him. (LAB)
2. **(POSB)** vs. 17 The source of Abraham's faith was God and God alone. Note three points:
 - a. **It was God Himself whom Abraham believed:** "I have made thee a father of many nations" (Romans 4:17; cp. Genesis 17:1-5, esp. Genesis 17:4-5). Abraham had never had a son, not by Sarah. He was now about one hundred years old, and Sarah was close to the same age. They were both well beyond the years of having a son. Just think about it for a moment and the impossibility is clearly realized. If Abraham was ever to have a son, the son would have to come from God. God would have to be the source, for only God could do such an impossible thing. And note: despite the impossibility Abraham **believes God**. The source of Abraham's faith was God.

(Mark 11:22) "Have faith in God"

(Hebrews 11:6) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"

- b. **It was the God who quickens the dead whom Abraham believed.** The source of Abraham's faith was...

- the living and true God: the God who is omnipotent, possessing all power, the power to breathe life into **dead matter**.

The source of Abraham's faith was God: God who has the power to quicken, make alive, revive, animate, rejuvenate and animate what is dead. No matter how impossible the promise seemed, God was able to fulfill it because He is God, the One who possesses all power

(omnipotent). God is able to quicken and resurrect the dead; therefore, He is able to fulfill His promise.

(John 5:24-25) “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead [spiritually dead] shall hear the voice of the Son of God: and they that hear shall live”

(John 6:40) “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day”

(2 Cor. 4:14) “Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you”

(1 Thes. 4:16) “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first”

- c. **It was the God who creates who was the source of Abraham’s faith.** Because God is God, that is, omnipotent, He is able to create. He can make something **out of nothing**. He needs nothing to create. He can speak things into existence just as He did when He created the world (Genesis 1:1, 3). Abraham believed this; he believed that if it was necessary God could create life in the organs of his and Sarah’s bodies. Abraham trusted and believed the promise of God. God was the source of his faith.

Note a fact often overlooked. Every promise made by God is a promise that only He can fulfill. He is not needed if man can meet and do whatever is needed. Therefore, if a man puts his faith in men, then all the hopes and promises that extend beyond this life will not be met. No man can fulfill the hope and promise of salvation from sin, death, and hell. No man can fulfill the promise that we shall be “the heirs of the world,” that we shall receive eternal life in

the new heavens and earth (Romans 4:13). Only God can fulfill the impossible promise of eternal life. (POSB)

(Matthew 19:26) “But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible”

(Luke 1:37) “For with God nothing shall be impossible”

(Job 42:2) “I know that thou canst do every thing, and that no thought can be withholden from thee”

3. **(POSB)** Vs. 18-19 The strength of Abraham’s faith. Note two very significant lessons.

- a. Abraham’s faith was in **what God said**, the promise of a seed or of a son. He had nothing else to go on but God’s Word: “that which was spoken.”

The phrase vs. 18 **“against hope believed in hope”** means that Abraham was past hope, beyond all human help and any possibility of having a son. His situation was beyond hope, yet he believed God; he placed his hope in God and in what God had said.

- b. Abraham was not weak in faith despite thinking about his own physical inability. His body was “now dead”; he and Sarah were about one hundred years old. The word “dead” is a perfect participle in the Greek, which means that his reproductive organs had stopped functioning and were dead forever and could never again function. Abraham could never have a son; it was not humanly possible. He and Sarah were almost one hundred years old, now sexually “dead.”

Abraham thought about the matter. The word “considered” (katanoeo) means He fixed his thoughts, his mind, his attention upon the matter faith. (POSB)

4. **(LAB)** Vs. 20-21 Abraham never doubted that God would fulfill his promise. Abraham’s life was marked by mistakes, sins, and

failures as well as by wisdom and goodness, but he consistently trusted God. His faith was strengthened by the obstacles he faced, and his life was an example of faith in action. If he had looked only at his own resources for subduing Canaan and founding a nation, he would have given up in despair. But Abraham looked to God, obeyed him, and waited for God to fulfill his word. (LAB)

H. Rom 4:22-25 And therefore it was imputed to him for righteousness. 4:23 Now it was not written for his sake alone, that it was imputed to him; 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 4:25 Who was delivered for our offences, and was raised again for our justification.

1. **(POSB)** When a person really believes that Jesus Christ is his Savior, God takes that person's faith and counts it for righteousness (Romans 4:3, 5, 9, 11, 22, 24). The person is not righteous; he has no righteousness of his own. He is still imperfect, still sinful, still corruptible, still short of God's glory as a sinful human being. But he does believe that Jesus Christ is his Savior. Such belief honors God's Son (whom God loves very much), and because it honors God's Son, God accepts that person's faith for righteousness. God counts that person's faith as righteousness. Therefore, that person becomes acceptable to God. (In a discussion of justification, a person's belief—the right kind of belief—is critical. (POSB)

(Phil. 3:9) “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”

(Genesis 15:6) “And he believed in the LORD; and he counted it to him for righteousness”

(Galatians 3:6) “Even as Abraham believed God, and it was accounted to him for righteousness”

2. (POSB) Believe (episteusan)—Commit (episteuen): the word “commit” is the very same word “believe” (John 2:23). This gives an excellent picture of **saving faith**, of what **genuine faith** is—of the kind of faith that really saves a person.

John 2:23-24 (KJV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 2:24 But Jesus did not commit himself unto them, because he knew all men,

- a. Saving faith is not head knowledge, not just a mental conviction and intellectual assent. It is not **believing the fact** that Jesus Christ is the Savior of the world. It is not believing history, that Jesus Christ lived upon earth as the Savior just as George Washington lived upon earth as the President of America. It is not believing the words and claims of Jesus in the same way that a person would believe the words of George Washington.
- b. Saving faith is believing in Jesus, **who** and **what** He is, that He is the **Savior** and **Lord** of life. It is a man giving and turning his life over to Jesus. It is a man casting himself upon Jesus as Savior and Lord.
- c. Saving faith is commitment—the commitment of a man’s total being and life to Jesus Christ. It is a man’s commitment of all he **is and has** to Jesus. It gives Jesus everything; therefore, it involves all of a man’s affairs. The man trusts Jesus to take care of his past (sins), his present (welfare), and his future (destiny). He entrusts his whole life, being and possessions into Jesus’ hands. He lays himself upon Jesus’ keeping, confiding in Him about his daily necessities and acknowledging Him in all the ways of life. He follows Jesus in every area and in every detail of life, seeking His instructions and leaving his welfare up to Him. It is simply commitment of a man’s whole being, all he is and has, to Jesus. (POSB)

3. **(POSB)** There are three steps involved in faith, steps that are clearly seen in this passage.
- a. There is the step of **seeing** (John 2:23) or **hearing** (Romans 10:16). A man must be willing to listen to the message of Christ, the revelation of truth.
 - b. There is the step of **mental assent**. A man must agree that the message is true, that the facts of the case are thus and so. But this is not enough. Mere agreement does not lead to action. Many a person knows that something is true, but he does not change his behavior to match his knowledge. For example, a man knows that eating too much harms his body, but he may continue to eat too much. He agrees to the truth and knows the truth, but he does nothing about it. A person may believe and know that Jesus Christ is the Savior of the world and yet do nothing about it, never make a decision to follow Christ. This man still does not have faith, not the kind of faith that the Bible talks about.
 - c. There is the step of **commitment**. When the New Testament speaks of faith, it speaks of **commitment, a personal commitment to the truth**.
 - A man hears the truth and
 - agrees that it is true and
 - does something about it.

He commits and yields his life to the truth. The truth becomes a part of his very being, a part of his behavior and life.
4. This was written not to glorify Abraham, but that we could know that by our faith in God, who raised Christ from the dead, we can experience the justification that comes by faith just as Abraham did. (POSB)

VII. ROMANS CHAPTER 5

- A. **Romans 5:1-5 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 5:2 By whom also we**

have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 5:4 And patience, experience; and experience, hope: 5:5 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.

1. Vs. 1 Justification brings “**peace with God**”. However, there is a difference between "Peace with God" and "the Peace of God"
 - a. **Peace of God** - a place in the middle of circumstances that only God can give. Only the redeemed can receive this kind of peace. Man is continually searching for peace but looks in the wrong places. The “peace of God” comes about by a presence of God in the midst of a difficult situation whereby the believer has inner peace though the situation continues around him. This peace is not subject to or controlled by circumstances. God alone gives peace in the middle of a crisis or turmoil. Man cannot produce that kind of peace on his own.
 - b. **Peace with God** - No longer at war with God. - Rom 5:10 Before our salvation we were at war with God because of our sin. But since our justification by faith we stand before God “just as if we never sinned”.

Mat 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

1 Cor 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

2. 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

- a. (POSB) **Access—Grace**: the second result of justification (the first being peace) is **access into the grace of God**.

...In the present passage grace is looked upon as a place or a position. Grace is a place to which we are brought, a position into which we are placed. It is the place of God's presence, the position of salvation. The person who is justified...

- stands in God's presence.
- stands before God saved.
- stands in the favor of God.
- stands in the privileges of God.
- stands in the promises of God.

Note it is **through Christ** (by whom) that we have access into this grace. The word **“access”** (prosagogen) means to bring to, to move to, to introduce, to present. The thought is that of being in a royal court and being presented and introduced to the King of kings. Jesus Christ is the One who throws open the door into God's presence. He is the One who presents us to God, the Sovereign Majesty of the universe.

(John 10:9) “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture”

(Ephes. 2:13) “But now in Christ Jesus ye who sometimes were far off are made nigh [brought near] by the blood of Christ”

(Ephes. 2:18) “For through him we...[all] have access by one Spirit unto the Father”

(Ephes. 3:12) “In whom we have boldness and access with confidence by the faith of him”

(Hebrews 10:19) “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus”

(1 Peter 3:18) “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit”

b. Note we “stand” in God’s grace, in His presence.

(I) We are not bowed down, intimidated, stricken with fear, and humiliated. Christ has justified us, removed our guilt and shame, and given us great confidence before God. Therefore, we take a stand of honor and dignity before Him, standing in the perfect righteousness of the Lord Jesus.

(II) We are not sitting or lying down, but we are standing. This pictures our service and labor for God. We are brought into His presence for the purpose of service; therefore, there is not time for sitting and lying around. We stand before Him justified, yes, but we stand to receive our orders from Him. (Cp. 1 Cor. 15:58; 2 Cor. 5:18-21.)

c. **Vs. 2 Hope:** the third result of justification is hope, hope for the glory of God. Note that the hope of the believer is for the glory of God.

When Scripture speaks of the believer’s hope, it does not mean what the world means by hope. The hope of the world is a **desire, a want**. The world hopes—wants, desires—that something will happen. But this is not the hope of the believer. The hope of the believer is a **surety**: it is perfect assurance, confidence, and knowledge. How can hope be so absolute and assured? By being **an inward possession**. The believer’s hope is based upon the presence of God’s Spirit who dwells within the believer. In fact, the believer possesses the hope of glory only by the Spirit of God who dwells within him. (POSB)

(Col. 1:5) “For the hope, which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel”

(Titus 2:11-13) “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”

(Hebrews 6:18-20) “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever”

(1 Peter 1:3-4) “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you”

(1 John 3:1-3) “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure”

END OF LESSON 13

QUIZ QUESTIONS FOR LESSON 13

1. **T or F** Abraham was about 90 years old when he finally had his promised heir.
2. **God is a rewarder of those:**
 - a. **Who love Him**
 - b. **Who are His**
 - c. **Who diligently seek Him**
 - d. **Who are Jews**
3. **Who will pass from death to life?**

- a. He that hears
 - b. He that believes
 - c. He that sees
 - d. All of the above
4. Who said, “with men this is impossible; but with God all things are possible?”
- a. Mary
 - b. Jesus
 - c. Sarah
 - d. Abraham
5. Where in the New Testament does it say, “Even as Abraham believed God and it was accounted to him for righteousness?”
- a. Romans
 - b. Galatians
 - c. Ephesians
 - d. Colossians
6. T or F There are three steps involved in faith which are seeing and hearing; mental assent; commitment.

BEGIN LESSON 14

3. Rom 5:3-4 **And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 5:4 And patience, experience; and experience, hope:**

a. (POSB) **Trials—Suffering:** the fourth result of justification is **glory in trials and sufferings**. When a man is truly justified, he is no longer defeated by trials and sufferings. Trials and sufferings no longer discourage and swamp him, no longer cast him down into the dungeon of despair and hopelessness. The very opposite is true. Trials and sufferings become purposeful and meaningful. The **truly** justified man knows...

- that his life and welfare are completely under God’s care and watchful eye.
- therefore, whatever events come into his life—whether good or bad—they are allowed by God for a reason. The justified man knows that God will take the trials and sufferings of this world and

work them out for good, even if God has to twist and move every event surrounding the believer.

This passage explains the great benefits of trials and sufferings; it shows exactly how the trials and sufferings of life work good for us. The word “trials” or “tribulations” (thlipsis) means pressure, oppression, affliction, and distress. It means to be pressed together ever so tightly. It means all kinds of pressure ranging from the day to day pressures over to the pressure of confronting the most serious afflictions, even that of death itself.

(John 16:33) “In the world ye shall have tribulation: but be of good cheer; I have overcome the world”

(Acts 14:22) “We must through much tribulation enter into the kingdom of God”

(1 Thes. 3:4) “For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know”

(Rev. 7:14) “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb”

- b. Trials stir patience (hupomone): endurance, fortitude, steadfastness, constancy, perseverance. The word is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces life’s trials, that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and more patience (endurance). (POSB)

(Romans 12:12) “Rejoicing in hope; patient in tribulation; continuing instant in prayer”

(Luke 21:19) “In your patience possess ye your souls”

(Hebrews 10:36) “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise”

(James 1:2-4) “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing”

(James 5:7) “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain”

- c. **(POSB)** Vs. 4 Patience stirs experience (dokimex): character, integrity, strength. The idea is that of proven experience, of gaining strength through the trials of life; therefore, the word is more accurately translated character. When a justified man endures trials, he comes out of it stronger than ever before. He is a man of much stronger character and integrity. He knows much more about the presence and strength of God. (POSB)

(Isaiah 41:10) “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness”

(2 Cor. 1:3-4) “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God”

(2 Cor. 12:9-10) “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities,

in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong"

(Ephes. 3:16) "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man"

(Col. 1:11) "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness"

(Isaiah 40:31) "But they that wait upon the LORD shall renew their strength; they shall mount up with wing as eagles; they shall run, and not be weary; and they shall walk, and not faint"

- d. **(POSB) Vs. 4** Experience stirs hope (elpis): to expect with confidence; to anticipate knowing; to look and long for with surety; to desire with assurance; to rely on with certainty; to trust with the guarantee; to believe with the knowledge. Note that hope is expectation, anticipation, looking and longing for, desiring, relying upon, and trusting. But it is also confidence, knowledge, surety, assurance, certainty, and a guarantee. When a justified man becomes stronger in character, he draws closer to God and the closer he draws to God, the more he hopes for the glory of God.
- e. **Vs. 5** Hope never shames (kataischuno, makes ashamed): never disappoints, deludes, deceives, confounds, confuses. The believer, the person who is truly justified, will never be disappointed or shamed. He will see his hope fulfilled. He will live forever in the presence of God inheriting the promises God has given in His Word. (POSB)

(Romans 9:33) "Whosoever believeth on him shall not be ashamed"

(Phil. 1:20) "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death"

(1 Peter 4:16) “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf”

(1 John 2:28) “And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming”

(Psalm 22:5) “They cried unto thee, and were delivered: they trusted in thee, and were not confounded”

(Isaiah 50:7) “For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed”

- 4. Rom 5:5 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.**

(POSB) The Holy Spirit sheds the love of God abroad in our hearts. He grows and matures us in the love of God, increasing our understanding of what God has done and is doing for us. He helps us learn more and more about our justification and more and more of the glorious salvation He promises. **(POSB)**

- B. Romans 5:6-11 For when we were yet without strength, in due time Christ died for the ungodly. 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 5:10 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. 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.**

(POSB) The passage gives one of the clearest definitions of agape love. It actually shows the meaning of **agape love**. Agape love goes

much farther than **phileo love**. Phileo love is brotherly love, a love that gives itself for a brother. But agape love is a new kind of love: it is a godly love, a sacrificial love, a love that gives itself for those without strength (Romans 5:6), for the ungodly (Romans 5:6), for sinners (Romans 5:8), and for enemies (Romans 5:10). (POSB)

1. **Vs. 6-8 For when we were yet without strength, in due time Christ died for the ungodly. 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**

(POSB) We were “**without strength**” (asthenon): weak, worthless, useless, helpless, hopeless, destitute, powerless. We were spiritually worthless and useless and unable to help ourselves. We were **ungodly** (asebon): not like God, different from God, profane, having a different life-style than God. God is godly, that is, perfect; man is ungodly, that is, he is not like God; he is imperfect.

(Romans 1:28-32) “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them”

- a. Vs. 6 It was in “**due time**” (kata kairon) that Christ died for us. It was in God’s appointed time: His destined time, appropriate time. Men had to be prepared for Christ before God could send Him into the world. Men had to learn that they were without strength and ungodly, that they needed a Savior. (This was the purpose of the Old Testament and the law, to show men that they were sinful.) (POSB)

(Galatians 4:4-5) “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons”

(Mark 1:15) “And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel”

(1 Tim. 2:5-6) “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time”

(Titus 1:2-3) “In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour”

(POSB) Vs. 6 Christ died **for us.**

- The word “**for**” (huper) means for our benefit, for our sake, in our behalf, in our stead, as our substitute. We were sinners, yet God proved His love to us.
- The word “commendeth” Vs. 8 (sunistemi) means to show, prove, exhibit, demonstrate. It is the present tense: God is always showing and proving His love to us.
- The word “**sinners**” Vs. 8 (hamartolon) refers to a man who is sinful.
- The point is this: it is “**while we were yet sinners**” that God proved His love to us. This is the unbelievable love of God that He stooped down to save sinners. We would expect Him to save righteous and good men, but it catches us completely off-guard when it is stated that He saves sinners. Such is the unbelievable love of God. (POSB)

2. **5:9-11 Much more then, being now justified by his blood, we shall be saved from wrath through him. 5:10 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. 5:11 And not only so, but we also joy in God through**

our Lord Jesus Christ, by whom we have now received the atonement.

(POSB) Reconciliation (katallasso): to change, to change thoroughly, to exchange, to change from enmity to friendship, to bring together, or to restore. The idea is that two persons who should have been together all along are brought together; two persons who had something between them are restored and reunited.

Three points should be noted about reconciliation:

- a. **The thing that broke the relationship between God and man was sin.** Men are said to be enemies of God (Romans 5:10), and the word “enemies” refers back to the sinners and the ungodly (Romans 5:6, 8). The “enemies” of God are the sinners and ungodly of this world. This simply means that every man is an enemy of God, for every man is a sinner and ungodly. This may seem unkind and harsh, but it is exactly what Scripture is saying. The fact is clearly seen by thinking about the matter for a moment. The sinner cannot be said to be a friend of God’s. He is antagonistic toward God, opposing what God stands for.

When any of us sin, we work against God and promote evil by word and example.

- ⇒ When the sinner lives for himself, he becomes an enemy of God. Why? Because God does not live for Himself. God gave Himself up in the most supreme way possible: He gave His only Son to die for us.
- ⇒ When the sinner lives for the world and worldly things, he becomes an enemy of God. Why? Because he chooses the temporal—that which passes away—over God. He chooses it when God has provided eternal life for him through the death of His Son.

This is the point of God's great love or reconciliation. He did not reconcile and save us when we were righteous and good. He reconciled and saved us when we were enemies, ignoring and rejecting Him. As stated above, it is because we are sinners and enemies that we need to be reconciled.

b. **The way men are reconciled to God is by the death of His Son, Jesus Christ.** Very simply stated, when a man believes that Jesus Christ died for him...

- God accepts the death of Jesus Christ for the death of the man.
- God accepts the sin borne by Christ as the sin of the man.
- God accepts the condemnation borne by Christ as the condemnation due to the man.

Therefore, the man is freed from his sin and the punishment due his sin. Christ bore both the sin and the punishment for the man. The man who truly believes that God loves that much—enough to give His only begotten Son—becomes acceptable to God, reconciled forever and ever.

c. **God is the One who reconciles, not men.** Men do not reconcile themselves to God. They cannot do enough work or enough good to become acceptable to God. Reconciliation is entirely the act of God. God is the One who reaches out to men and reconciles them unto Himself. Men **receive** the reconciliation of God. (POSB)

(2 Cor. 5:18-21) **“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation”**

(Hebrews 2:17) **“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people”**

END OF LESSON 14

QUIZ QUESTIONS FOR LESSON 14

1. **T or F** We should glory in trials and tribulations.
2. **T or F** God will take the trials and sufferings of this world and work them out for good for those who are justified.
3. Which Scripture says, “Be patient therefore brethren, unto the coming of the Lord”?
 - a. James 1:2-4
 - b. James 5:7
 - c. Romans 12:12
 - d. Luke 21:19
4. Which book in the New Testament addresses believers as “little children”?
 - a. 1 John
 - b. 1 Peter
 - c. Romans
 - d. Galatians
5. Which chapter of Romans gives one of the best definitions of agape love?
 - a. Romans 3
 - b. Romans 4
 - c. Romans 5
 - d. Romans 6
6. **T or F** We were enemies of God before we were saved.

BEGIN LESSON 15

- C. Rom 5:12-14** 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: **5:13** (For until the law sin was in the world: but sin is not imputed when there is no law. **5:14** 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.

1. Here we learn how sin came to be among men. Sin pre-existed man. Satan had sinned and fallen. The impact of this fall was not universal. It existed, but it was not yet upon mankind. It did not spread throughout the angels. Angels are individually created beings. The punishment which came upon them was the result of each individual angel's disobedience. In Revelation, Jesus said he saw a third of the stars of heaven fall. It is believed that this is a reference to the angels that fell with Lucifer in their sin of rebellion against God.

Rev. 12:3-4 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

2. Such was not the case with man. When God created man, He made him in His image. Man was innocent. He didn't know the difference between good or evil. He was **not** "righteous" as we understand it, because he had no concept of "right" and had not yet been tested. Thus he was innocent but not righteous. Man's disobedience introduced sin into the world.
3. **(RevC)** It is important to keep in mind that though sin existed due to the rebellion of Satan and those angels who chose to follow him in rebellion it was not passed on to mankind. When God created Adam and Eve, he created them with the ability to chose to be obedient or to be disobedient. In other words, he gave them a "free will". If he had not done so then man would be little more than a puppet at the mercy of the master puppeteer. A puppet cannot choose to love, obey, serve or glorify because it has no will of its own. If God was to have fellowship with a people of his creation and for that fellowship to be genuine then mankind had to be given the freedom to choose for themselves.

Choice demands a test, there has to be an object from which a choice is made. God chose to make it a particular tree, the tree of the knowledge of good and evil. For man to have freedom of will God had to release mankind to make a choice. Therefore, the instructions that were given in **Genesis 2:16-17**. Unfortunately,

we know (**Gen. 3:6**) mankind choose to listen to the words of the serpent rather than to trust that God, who created them, had their best interest at heart, and was to be trusted and obeyed. In their disobedience sin entered the world of humankind.

Notice a major difference here between the nature of angels and that of mankind: the scripture tells us that through the sin of Adam death entered into the world (referring to the world of mankind). However, as mankind procreates (reproduces after its own kind) the nature of sin was passed on to their offspring and continues to do so until this day. This is unlike the angels who do not procreate (reproduce themselves) as they were individually created thus their sin nature is individualized and does not pass on. But it is also true that everyman is sentenced to die because of his own sin not because of the sin of his parents. (**See Ezekiel 18:4 and 20; Romans 5:12**) (RevC)

4. **(POSB)** the entrance of sin and death into the world through Adam. The fact is very simply stated: sin and death entered the world through one man, Adam. God had said:

"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof [disobey God] thou shalt surely die" (Genesis 2:17).

(POSB) Adam sinned and corrupted himself; therefore, he died. Adam's nature of sin and death was and still is passed on to all men. His corruptible nature was passed on to his children and on down through history to all men. It is a well known fact that the child inherits the nature of his parents. Therefore, if the parent's nature is bent toward sin and is corruptible, so will the child's nature be. Nature is like an **infectious blood line**: whatever the nature is, it is passed on down to the next generation. (POSB)

Now note a significant fact: a man is not condemned to death because of Adam's sin. Scripture clearly says this: "Death passed upon all men, for that all have sinned" (**Romans 5:12**). A man dies because of his own sins, not because of his father's sins. Every man is personally responsible to God. (**See Romans 3:23**,

6:23; Gal. 3:22; 1John 1:8, 5:19; 1Kings 8:46; Psalm 14:3, 53:3; Provb. 20:9; Isa. 53:6, 64:6)

The proof that we inherit Adam's nature is that sin and death existed even before the law (**Romans 5:13**). The law of God does charge men with sin; it does show men that they are sinful and condemned to die. But *something* caused men to sin and die before the law was ever given to Moses in a written form. The people before Moses were not charged with sin by the law, for they did not have the law in a permanent and written form. What was it then that was causing the people between Adam and Moses to sin and die? It was nature, the sinful, corruptible nature of man, the nature that every child inherited from his father; and the process began with Adam. Adam was the first man created by God, and he was the first to sin and become corruptible and bear the punishment of death. (See **Gen. 3:19; Job 21:26; Psalm 49:6-9, 104:29; Eccl. 3:20, 12:7; John 11:39; Acts 13:36**)

The importance of Adam is critical. He was "the figure [type, picture] of Him that was to come," that is, of Christ. Adam and Christ are pictured as the two pivotal points of human history, as the two *figureheads or representatives* of the human race. (Cp. **1 Cor. 15:20-28, 45-49**.) Adam stands at the head of the human race, as *the first* to bring sin and death to man: "Thy first father hath sinned" (**Isaiah 43:27**). Christ stands at the head of the human race...

- as the first to live a sinless and perfect life, securing a perfect righteousness.
- as the first to conquer death by literally arising from the dead.

Now note the difference between Adam and Christ. Adam was made a "living soul"; Christ a "quickening spirit" (**1 Cor. 15:45**). What man needs and has always needed is a "quickening spirit," a spirit that has the power to infuse life into his soul, life that is both abundant and eternal.

(See **Romans 5:14, 18-19; 1Cor. 15:21-22, 45-49**)

Note that sin is *the cause of death*, and that Adam was the cause of sin. He was the author of apostasy. Whatever theories may say, one thing is clear: *Adam was the cause of sin in the very*

same way in which Christ is the cause of righteousness.

Romans 5:13. Since Adam, sin has been universal. But sin was not charged (that is, personal guilt) against a person because there was no law. There has to be a law for there to be a charge.

Note **Romans 5:14.** Nevertheless, death was still the judgment and experience of man. Why? Why did man die if he was not charged with personal sin? Because Adam was the figurehead and the representative man for all who would be born with his nature. What does this mean? He sinned, took on a corruptible nature; therefore, he died (**Romans 5:12f**). So death *was passed on* to all men because all inherited the corruptible nature of Adam (**Romans 5:12f**).

Some argue that this is unjust—to be condemned to die because the father of the human race, Adam, sinned. But the argument is not familiar with the facts, for the truth is, the way to eternal life is now clearer and much more positive. God has now made a greater provision for life and salvation.

This is clearly seen in three facts. A man now has a clearer choice than Adam had. A man can now live forever by simply choosing to take Christ into his life, and the positive choice of choosing Christ is greater and has more pull than Adam's choice. Adam was to remain incorruptible if he did not eat of the fruit of the tree. Note his choice was a negative command and it had no pull and no power to enable him to obey. Man's choice today is positive. Adam was *forbidden to do something*. We are instructed *to do something*—a positive command. These two facts, the fuller and clearer revelation in Christ and the stronger pull of the positive, show that every man has an equal chance at immortality; and in reality, man today has more of a chance than Adam had, more than an equal chance.

There is no human life apart from being born to corruptible human beings. It is a matter of being born and privileged with life or not being born and never having the privilege of life. In order to have the privilege of living, a person has to be born of corruptible parents.

The way of salvation and the way for man to live forever is now much clearer. Man could never know the love of God apart from being born into a corruptible world and experiencing the love of God demonstrated in Christ Jesus. Therefore, the birth of a person, his entrance into the world, is the greatest imaginable blessing. Being born into this depraved and corruptible world is the only way a person can ever know the love of God and experience eternal life with God. (See **Eph. 2:7; John 3:3; 2Peter 1:4**) (POSB)

5. **(RevC)** It is important to make clear here that a man is not condemned because of his “sins” but because of his “sin nature” which he has from Adam. It is our “sin nature” that ties us to being “in Adam” we are his offspring and from his loins thus we were “in Adam” when he sinned. It is that fact that brings the penalty of sin upon us in that all men die. However, our acts of sin, our “sins”, prove the presence of the sin nature. It is like the illustration of a weed. If we cut off the weed at the ground it will grow another blossom because the root remained in the ground. The root is the real problem. Our relationship to Adam is the root problem. Our sinful “acts” are like the blossom of the weed it merely proves there is a root below the ground which must be eradicated. (RevC)

(Romans 3:23) “For all have sinned, and come short of the glory of God”

(Romans 6:23) “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord”

(Galatians 3:22) “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe”

(1 John 1:8) “If we say that we have no sin, we deceive ourselves, and the truth is not in us”

(Proverbs 20:9) “Who can say, I have made my heart clean, I am pure from my sin?”

(Isaiah 53:6) “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all”

6. The importance of Adam is critical. He was “the figure [type, picture] of Him that was to come,” that is, of Christ. Adam and Christ are pictured as the two pivotal points of human history, as the two **figureheads or representatives** of the human race. Adam stands at the head of the human race, as **the first** to bring sin and death to man: **“Thy first father hath sinned” (Isaiah 43:27)**. Christ stands at the head of a new race...new creations in Christ

- as the first to live a sinless and perfect life, securing a perfect righteousness.
- as the first to conquer death by literally arising from the dead.

Note the difference between Adam and Christ. Adam was made a “living soul”; Christ a “quickening spirit” (1 Cor. 15:45).

What man needs and has always needed is a “quickening spirit,” a spirit that has the power to infuse life into his soul, life that is both abundant and eternal.

(1 Cor. 15:21-22) “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive”

(1 Cor. 15:45-49) “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly”

D. Romans 5:15 – 21 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. 5:16 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. 5:17 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.) 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. 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

- 1. 5:15 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.**

Adam is a type of Christ by contrast. “Many” (literally “the many”) means “all mankind.” See Isaiah 53:11-12; Matt. 20:28; Mark 10:45, Romans 5:12, 18-19. Now, grace has “abounded”—exceeded, surpassed, been more than enough, overflowed, been (extremely) rich in more than enough, been left over, excelled, having been considerably more than what would be expected.

(RevC) Jesus Christ did “much more” in that He provided much more than the pardon from sin for faith in His sacrifice for sin, even though that in itself would have been wonderful! Jesus came to give us life everlasting, and abundant life (John 10:10) while here on earth. On top of that He made our human spirits alive to the things of God imparting His Holy Spirit into the body of each person who comes to Him in faith. (I Cor. 6:19-20) making our bodies the temple of the Holy Spirit. **(RevC)**

2. **5:16 Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.**

(RevC) The “**gift of God**” speaks here of Jesus Christ who is in stark contrast to the sin of Adam. The result of Adam’s sin was condemnation and the judgment of the holy and righteous God. The result of Christ’s sinless life and atoning sacrifice was the removal of the judgment and the application of “justification” from sin to everyone who believes. We were not just freed from the guilt and condemnation of sin but “in Christ” we are “JUST AS IF WE NEVER SINNED”!!! In Christ the very righteousness and holiness of Christ is imputed to my account! Thank you, Jesus!! (RevC)

3. **5:17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.**

In Romans 5:14, Paul argued that men did not die “from Adam to Moses” for the same reason that Adam died (Adam broke a revealed commandment of God) for the Law had not yet been given. All have sinned and fallen short because all are “in Adam” “The wages of sin is death” (Rom. 6:23). Because **sin** was reigning in men’s lives (Rom. 5:21), **death** was also reigning (Rom. 5:14, 17).

(RevC) - in other words sin was not yet imputed to their account because from Adam to Moses there was no written law. However, sin did reign in their lives because they inherited the “sin nature” from Adam, the father of all living. They were guilty because the fallen nature was in them from conception. All those from Adam to Moses died because of Adam’s sin and his sinful nature being passed upon them. This is so even though they did not break a revealed commandment of God as Adam had done.

Here in vs. 17 the reign of death is contrasted to the reign of life through Jesus Christ. The ones who receive the abundance of grace and the gift of righteousness will reign in life through Jesus Christ. One man's sin (Adam's sin) brought the reign of death, and in like manner the sacrifice of one (Jesus Christ) brought the reign of life. (RevC)

4. **5:18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men.**

When Paul speaks about justification to all men, he is referring to all who are in Christ. Keep in mind that justification was made available through Christ to all men but not all will accept Him as their justification. **1 Corinthians 15:22-23 For as in Adam all die, so also in Christ all shall be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,** Paul has made abundantly clear that salvation is for believers. See 1:16-17; 3:21-25.

5. **5:19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.**

(D) Through Adam's sin, a sentence of death, without a promise of resurrection, passed upon all men: so, by the obedience of Christ taking man's place, the sentence was completely cancelled and original dominion restored. One is constituted a sinner through Adam, not by his personal sins, so one is constituted righteous through Christ, not by his personal acts of righteousness. (D)

6. **5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:**

(RevC) - the law was given to point out our sin. It was like turning on a light in a room where there was darkness. Suddenly, you can see clearly all that is before you. With the Law man could now clearly see his sin. Thus, the knowledge of

sin abounded as it was clearly seen. But praise be to God where sin abounded the grace of God did much more abound. There is more than enough grace to cover man's sin. Were this not so then one could argue that sin was stronger than grace. There is abundant grace for any man who will place his trust in Christ. (RevC) -

7. **5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.**

Here we find a fitting wrap-up of the entire passage.

- a. Sin—introduced by Adam condemned all man.
- b. Reigned—it appeared as though it would overrule.
- c. Death—the punishment and consequence of sin.
- d. Grace—the means by which God abundantly gave the gift of righteousness through His Son.
- e. Eternal Life—a life that has begun even now for those who are in Christ.

END OF LESSON 15

QUIZ QUESTIONS FOR LESSON 15

1. **The stars of heaven refer to :**
 - a. **Angels**
 - b. **Heavenly bodies**
 - c. **Satan**
 - d. **Heavenly Messengers**
2. **T or F Man, upon creation was both innocent and righteous.**
3. **T or F In Adam, all men die.**
4. **T or F Our sinful acts are like the blossom of the weed which continues to blossom as long as the root is not eradicated.**
5. **T or F Because of Adam's sin, all mankind are condemned to eternal damnation with no hope.**
6. **T or F Eternal life has now begun for those who are in Christ Jesus.**

BEGIN LESSON 16

VIII. ROMANS CHAPTER 6

C. Romans 6:1-2 **What shall we say then? Shall we continue in sin, that grace may abound? 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?**

1. (D) ...The questions come up that if salvation is free and apart from works – if the more heinous the sins the more abundant the grace to pardon, then may we not go on in sin so that the grace of God may become magnified? God forbid. (D)
2. (MH) The apostle is very full in pressing the necessity of holiness. He does not explain away the free grace of the gospel, but he shows that connection between justification and holiness are inseparable. Let the thought be abhorred, of continuing in sin that grace may abound. True believers are dead to sin, therefore they ought not to follow it. No man can at the same time be both dead and alive. He is a fool who, desiring to be dead unto sin, thinks he may live in it. (MH)
3. (POSB) Two things bother a lot of people about the teaching of salvation by grace and grace alone:
 - a. Grace seems to give free reign to sin, to put no restraint upon sin. These are often the thoughts of the common man, even believers. There is the feeling that if we are forgiven by grace and not by law and doing good, then sin does not matter that much. We do not have to worry too much about the law of God and righteousness, just so we do a fair amount of good. We can pretty much do what we want, for God is going to forgive us anyway. God is gracious and loving and good; therefore, He is going to forgive our sins no matter what we do. Christ died for our sins. All we have to do is ask Him and He will forgive us.
 - b. Grace seems to encourage sin. Paul had just said that grace is stronger than sin (Romans 5:15-21, esp. Romans 5:20-21). God's grace is so strong it can forgive any sin, no matter how terrible. In fact, the greater the sin, the

more magnified God's grace becomes. When a great sinner is forgiven, God's grace is much more magnified than when a morally good person repents and is forgiven.

Now note: some theologians and philosophers, in particular those who stress the law, carry this argument even farther in their position against grace. No doubt Paul was asked this question time and again by the legalists who hounded and fought against him and just did not understand the wonderful grace of God. They argued that if forgiveness is by grace, then is sin not a good thing? Should we not continue in sin so that God will have more opportunity to prove His grace and become more magnified and glorified?

Paul's answer is the answer of righteous indignation: "God forbid!" Away with such a thought! Far be it that we ever think such a thing, especially as believers.

The **believer's position** in Christ shows the utter impossibility of a true believer **continuing in sin**. The word "continue" means to practice or to habitually yield to sin. A true believer no longer practices sin and no longer yields to sin. Though he cannot live **without sin**, not totally, but he no longer lives **in sin**. A true believer is dead to sin, and a dead man cannot do anything: he cannot think, speak, or move. How can a dead man live any longer in sin? It is utterly impossible! It is totally against nature! **Positionally**, the true believer has died to self and has been **placed into Christ** to live for Him. He now possesses the **divine nature**, God's very own nature (2 Peter 1:4). He is **placed** and **positioned** in Christ, which means he is dead to self and alive to God. How can he dare think that he can go ahead and sin because God will forgive him anyway?

Note another fact: when a man turns **to** God, he turns **away from** sin. It is a contradiction to say that when a man turns to God he turns to more and more sin. God's grace does not bring a man to God so that he can be **free to sin** more; God's grace brings a man to God so that he can be **free from sin** and its guilt and judgment. Grace does not give license to sin any more than a dead man is able to move about and sin. (POSB)

D. Romans 6:3-6 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 6:4 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. 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6:6 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.

1. **6:3 (RevC)** Though Paul speaks of “baptism” in verse 3 the real issue is our identification with Jesus Christ as Savior. Here we have both a legal issue our “justification by faith” and the more practical issue of a daily living relationship with our Savior. Many know who Jesus is but do not go on to enter a heart-felt living relationship. Sadly, the scriptures declare that even the demons of hell know who Jesus is and “tremble” (James 2:19). Paul says we (those who have truly believed from the heart) were “baptized INTO Jesus Christ” thus whatever Jesus experienced as it relates to our justification, we also are joined to Him in that experience. Thus, we through faith were with Him in His death, burial and resurrection. Further, because we are “in Christ” we are seated in heavenly places, co-heirs to all the promises of God the Father. **(Eph. 2:4-10; Rom. 8:14-17).**

Paul’s use of the word “baptized” is not talking about water baptism but he is expressing a similar event. In water baptism the person being baptized is immersed into the medium of water to signify our identification with the death, burial, and resurrection of Jesus Christ. In a very real way Paul is describing here the immersion of the believer into the medium of “body of Christ”. The “body of Christ” is the church all those believers and followers of Christ present on the earth and who have gone before us to be in His presence awaiting the resurrection of their bodies.

Bible scholars agree that the mode of water baptism in the early church was immersion as the new believer is identified

with the death and burial of Christ by his immersion into the water, and then identifies with His resurrection as he is raised out of the water. This process does not save a person but rather identifies him with His Savior and provides a public testimony of his new faith in Christ. (RevC)

2. **6:4 (RevC)** Just as Christ was buried (placed in the tomb) when we come into Christ and are baptized into (placed into) His body all of the sin that was upon our lives is taken away we in a real way die to all that we were, and are now justified (just as if we never sinned) and are free to walk in “newness of life”, old things have passed away, all things have become new! (RevC)

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

3. **6:5 (POSB)** Christians everywhere agree that baptism is a picture of the death, burial, and resurrection of Jesus Christ. When a true believer is immersed, he is proclaiming to the world that he is being identified with Christ:
 - ⇒ by being placed under the water, he is proclaiming that he has died and been buried with Christ.
 - ⇒ by being raised up from the water, he is proclaiming that he has been raised from the dead with Christ to live a new life.
- a. The believer is immersed, placed into, or identified with Christ *in* death. This is the believer's position in Christ. Very simply, if the believer really died when Christ died, then he has died to sin and is freed from sin and its penalty and punishment. What a glorious gift from God! What a glorious position to receive from God's wonderful grace!

What happens is this. When a person really believes in Christ, then God takes that person's faith and counts it as the death of Christ. That is, God counts the person as having died in Christ. God takes the person's faith (and baptism as stated in this passage) and counts the person as *participating in Christ's death*. God counts and considers the person...

- to have died in Christ's death.
- to be placed into Christ's death.
- to be identified with Christ's death.
- to be a partaker of Christ' death.
- to be in union with Christ's death.
- to be bound with Christ in death.

When a person truly honors God's Son by trusting Him, God honors that person by spiritually placing him into the death of Christ. What is it that causes God to do so much for the believer? Very simply, His love for His Son. God loves His Son so much that He will do anything for anyone who honors His Son by believing and trusting Him.

- b.** Now note the point: if the believer is *counted* by God as having been immersed into the death of Christ, then the believer...
- has died to sin
 - has died to the penalty of sin
 - has died to the judgment of sin
 - is freed from sin
 - is freed from the penalty of sin
 - is freed from the judgment of sin

This means that the rule and reign and the habits and desires of sin no longer have control over us. Sin *ceases* to have a place or a position in our lives. We are free from sin, free from...

- sin's habits
- sin's control
- sin's bondage
- sin's enslavement
- sin's rule and reign
- sin's guilt

It means that we no longer live "in" sin, in the *position and place of sin*. We cannot live without sin, not perfectly, but we are *free* from living "in" sin. We no longer practice and desire sin. We desire and practice righteousness, seeking to please God in all that we do. And as glorious as this is, it means that we are freed from the condemnation of sin, the terrible punishment that shall be measured out in the awful day of judgment.

- c. This is the believer's position in Christ. He is immersed, buried, placed into, and identified with Christ in death. And having died, the believer never has to be under the rule and reign of sin and its judgment again. He is a partaker of Christ's death, bound and united to Christ in death; therefore, he is dead to sin and all its effects.
- d. However, note a critical point. A true believer is a person who *really believes*. This simply means he repents, confesses, obeys, and is baptized. It is this person whom God credits as having died in Christ. This is the glorious position of the true believer. (POSB)

4. 6:6 (POSB) The believer's old man was crucified with Christ. This every believer should know about his position in Christ. The Greek definitely uses the past tense: "Our old man was crucified with Christ." It was a *once-for-all act* that Christ Himself effected. He took our "old man" to the cross with Him when He died.

- a. Our "old man" means our old life without God, the old sinful life that is immersed or identified with Christ in death. The old man was crucified so that "the body of sin" might be destroyed. The "body of sin" is not plural (sins) but singular (sin). Sin is seen as a *body*, a *whole package*. The human body is seen as the *seat* of sin and as the *instrument* of sin. It is seen as containing and embodying and packaging all sin within itself. The idea is that all sin within a believer is destroyed, conquered, forgiven, and crucified with Christ. The believer is freed from sin. He starts anew, and he *stays* clean and free from sin by walking in constant confession and fellowship before God. ([1 John 1:9](#)). (See **Luke 9:23; Romans 6:6, 8:36; 2 Cor. 4:11; Gal. 2:20; 2Tim. 2:11**)
- b. The old man was crucified to *enable* and to *empower* the believer to renounce sin. The believer is not to serve sin; he is to renounce it, knowing that it has been crucified and put to death in Christ. (See **Romans 6:6, 11; Gal. 5:24; Col. 3:3, 5; 1Peter 2:24, 4:1-2**)
- c. The clearest of all illustrations is given to show the believer's position in Christ. He is not to serve sin because he is dead; he

has been crucified with Christ. And a dead man is freed from sin. When we believe that Jesus died for our sins, our belief is counted as righteousness; our belief makes us acceptable to God once for all. And it does something else just as wonderful: it gives us constant access into God's presence as we walk about day by day. This means that as we pick up the pollutions of this world and fail here and there, we can constantly come before God and ask forgiveness; and when we ask, He forgives. This is the way we are freed from sin: by constantly walking in *open confession* before God, praying all day long for His forgiveness. And just as He promises, He always forgives us ([1 John 1:9](#)). (See Eph. 1:7; 1John 1:9, 2:1-2; Col. 2:6; Romans 1:17) (POSB)

E. Romans 6:7-11 For he that is dead is freed from sin. 6:8 Now if we be dead with Christ, we believe that we shall also live with him: 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

1. 6:7 For he that is dead is freed from sin.

(D) Being dead to sin does not mean that the person or sin is dead, both are still in existence the same as ever, but to each other they are as being non-existent. (D)

(RevC) If the believer has joined with Christ in His death (Gal. 2:20), then why should he continue to live in sin? He certainly should not, if the Spirit of Christ lives within him. The sinner now saved by grace through faith has been set free to walk in newness of life. He is set free from sin, not freed to sin.

However, the human body though not sinful itself can be controlled either by the sinful nature or the life-giving Spirit of God. We who are alive in Christ now have the presence of the Holy Spirit encouraging us to yield our will to glorify God and resist the fleshly temptation to sin. This we accomplish by

reckoning (reckon means to “count it to be so”) ourselves to be dead to sin (6:11) that we should no longer walk in sin (walk meaning to “practice”). This dilemma was expressed by Paul in **Romans 7:18 “For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not”**. The battle between the two natures (the sinful fleshly nature and nature of the Spirit of Christ in the believer) is evidence of our salvation but is also a battle that we can win daily by choosing to walk in the Spirit and not the flesh. (RevC)

2. **6:8 (POSB)** the believer *shall live with Christ both now and forever*. This every believer should know about his position in Christ. We know and possess absolute assurance and confidence that “we shall...live with Christ.” The idea is that we shall live eternally with Him.

The believer is to live to God through all eternity, beginning right now, from the moment of his conversion. Death has no more dominion over him. He is immersed or placed into the resurrected life of Christ. He is an eternal person *now*; therefore, he is to live to God beginning right now, even as he will live unto God through all eternity. (POSB)

3. **6:9 (RevC)** Jesus made it clear that death had no more dominion over him when he said, **“I was dead, but now I am alive forever” (Revelation 1:18)**. The glorious truth of this statement is that whatever is true of Christ is true of each believer who is in Christ. Consider that if we are alive in Christ then we have within us the capacity to live as Christ lived. To live, truly live life free from sin and to walk in the power of Christ over death, sickness, and every power of the enemy. The source of the “Christ life” is the presence of His Holy Spirit that lives in each believer. As we learn to yield every faucet of our lives to the control of the Holy Spirit we no longer want to serve sin or walk in anything that is not the “Christ life”. Paul said, “in my flesh dwelleth no good thing.” Which is true but the real truth is that we are dead to the flesh as the “old man” (the flesh) was crucified with Christ. We

do not have to serve sin, if we reckon ourselves dead to sin and alive to live the “Christ life”! (RevC)

4. **6:10 (RevC)** The death of Christ fully atoned for the sin of the world to all who would believe and receive Christ as savior. Christ’s sacrifice was perfect in that it fully satisfied the wrath of God toward sin. He does not need to ever die again and is alive to live eternally as God & Lord to all who have placed their faith in His atonement for their sin.(RevC)

5. **6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**

The word “**reckon**” is a translation of a Greek word that is used forty-one times in the New Testament—nineteen times in Romans alone. It appears in Romans 4 where it is translated as “count, reckon, impute.” It means “to take into account, to calculate, to estimate.” The word **impute**—“to put to one’s account”—is perhaps the best translation.

To “**reckon**” means, “to put to one’s account.” It simply means to believe that what God says in His Word is really true in your life.

Paul didn’t tell his readers to **feel** as if they were dead to sin, or even to **understand** it fully, but **to act on God’s Word and claim it for themselves**. Reckoning is a matter of faith that issues in action. It is like endorsing a check: if we really believe that the money is in the checking account, we will sign our name and collect the money. Reckoning is not claiming a promise, but acting on a fact. God does not command us to become dead to sin. He tells us that we **are** dead to sin and alive unto God, and then commands us to act on it. Even if we do not act on it, the facts are still true.

Paul’s first instruction (“know” vs 3-10) centered in the **mind**, and this second instruction (“reckon” vs. 11) focuses on the **heart**. His third instruction (vs. 13) touches the **will**.

D. **Romans 6:12-16** **Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

1. (RevC) The word “yield” is used several times in verses 12 through 23. It has the idea of presenting, to offer up, to give into, to surrender to, or make way for another. It is obvious that we should not give into or yield to sin but rather surrender our lives to the One who gave us true life. To let Christ, live through us is perhaps the ultimate expression of love and gratitude that we can offer to God. This is what Paul endeavored to do as an example for us knowing the great debt that he owed to his Savior. (RevC)
2. **6:12-13—Do not let sin reign in your mortal body that you should obey its lusts. 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**

The believer is crucified to the old ways. The power of sin has been broken. **But the reality is that sin still comes against us.** To allow sin to reign is to allow it to exercise uncontrolled authority. If we are dead to sin, how could sin have any affect on us? Picture sin as the old king. He has been dethroned, but he can still come back as an enemy and cause trouble in the kingdom. Sin is no longer a master, but a troubler.

(POSB) Sin: three things need to be said about sin at this point in Romans. (1) Sin is an offense and a disease in [Romans 1-4](#). In [Romans 6](#) it is a master or a ruling power. (2) Sin is not "destroyed" in the believer. It is still active and can still injure.

The believer is to fight against its pull. (3) The body is not the source of sin, but the Bible says, and man's experience proves that the body is the *instrument* of sin, the *organ* which sin uses to manifest and satisfy itself. The body is under the *heavy influence* and *severe power* of sin and corruption—so much so that the sensual appetites of the body tend to enslave the soul and lead men to sin, even against his better judgment. Therefore, the believer is strongly exhorted, resist—"let not sin therefore reign in your mortal bodies" ([Romans 6:12](#)). (POSB)

3. We are not to yield our members to sin. The idea here is that of the believer "handing over" his body to the control of sin. Suggesting not a forced concession to sin, but rather the believer hands over his members willfully to sin. Members—the parts of our bodies. They are not to be presented to sin. **Colossians 3:5** **Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.** The concept of our body parts being weapons brings a sense of personal responsibility and accountability. Our body parts can be used as weapons of unrighteousness or weapons of righteousness unto God.
4. **6:14—Sin shall not have dominion over you: for ye are not under the law, but under grace.**

This is not an exhortation or a command. This is a statement of fact. Paul is saying, "You need to have confidence because you need to realize that your victory is secured and sin shall not have dominion over you."

(D) You are not under the law that demands obedience, without giving power to obey. You are under grace that demands the same strict obedience to "God, but gives free pardon for sin and power to obey. (D)

5. **6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.**

The argument from theology that we can sin is dealt with again. First it was, “Should we sin so that grace can abound?” Now it is, “Should we feel free to sin since we are not under the Law?” ABSOLUTELY NOT.

6. **6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

(POSB) ...you can serve only one master, sin or God. The word “servant” (doulos) means slave. A person is either the slave of sin or of God, and there is a very simple test to tell which master a person serves.

- ⇒ Do you yield to sin, that is, serve sin?
- ⇒ Do you yield to God, that is, serve God?

If you yield to sin, you shall die. If you yield to God and obey Him, you shall be counted righteous and live.

Note a crucial point. Either sin is your master or God is your Master. You either yield to sin or you yield to God. This does not mean that you become sinless and perfect, but that...

- you do not plan to sin.
- you hate sin and fight against it.
- you struggle to please God by not sinning.
- you diligently seek to make God the Master of your life by obeying Him.
- you study God’s Word so that you will know His commandments and can obey Him.
- you immediately seek God’s forgiveness when you do sin and you repent—you turn away from the sin (1 John 1:9; 1 John 2:1-2).
- you walk in open confession before God, talking to Him all day long, ever gaining an unbroken fellowship with Him as the Master of your life.

Again, note the results, for **whom** we serve determines our destiny. If we yield to sin, we shall die; but if we yield to God, we shall be counted righteous and live eternally. (POSB)

(Matthew 6:24) “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon”

(John 8:34) “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin”

(1 Cor. 10:21) “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils”

(2 Peter 2:19) “While they [the carnal or fleshy] promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage”

END OF LESSON 16

QUIZ QUESTIONS FOR LESSON 16

1. **T or F** A true believer is dead to sin.
2. **T or F** Even though you are here on earth, you are also seated with Christ in Heaven.
3. **T or F** There is no more sin as it was done away with at our salvation.
4. **T or F** You do not have the ability to control your fleshly desires because you are but flesh and bone.
5. Which Scripture states, “you have been crucified along with Chrst?”
 - a. Romans 6:7-11
 - b. Ephesians 2:6
 - c. Galatians 2:20
 - d. Galatians 3:27
6. Who said “in my flesh dwelleth no good thing?”
 - a. Peter
 - b. Paul
 - c. John
 - d. Matthew

BEGIN LESSON 17

- E. **6:17-23 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. 6:18 Being then made free from sin, ye became the servants of righteousness. 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 6:20 For when ye were the servants of sin, ye were free from righteousness. 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

1. **Vs. 17-20** The illustration of the master and servant is obvious. Whatever you yield to becomes your master. Before you were saved, you were the slave of sin. Now that you belong to Christ, you are freed from that old slavery and made the servant of Christ. Romans 6:19 suggests that the Christian ought to be as enthusiastic in yielding to the Lord as he was in yielding to sin.

The unsaved person is free—free from righteousness (Rom. 6:20). But his bondage to sin only leads him deeper into slavery so that it becomes harder and harder to do what is right. The Prodigal Son is an example of this (Luke 15:11-24). When he was at home, he decided he wanted his freedom, so he left home to find himself and enjoy himself. But his rebellion only led him deeper into slavery. He was the **slave of wrong desires**, then the **slave of wrong deeds**; and finally he **became a literal slave** when he took care of the pigs. What he thought was freedom turned out to be the worst kind of slavery. It was only when he returned home and **yielded to his father** that he found true freedom.

2. **6:21-23 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 6:22**

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

- a. **(RevC) 6:21** As a believer and follower of Jesus I can look back at my life before Christ and see that there was no fruit, nothing that was profitable for the sake of Christ or eternity, in fact, much of that life I am ashamed to admit.

Some time ago I was listening to a well-known Bible teacher share on his radio broadcast about the consequences of marriage unfaithfulness. What struck me about the broadcast was that he spent almost the entire time nearly 30 minutes listing every negative consequence that he knew would result. He was stressing the fact that sin always touches the innocent as well as those who participate, that it always goes much farther in its negative effect than we consider, and finally that if we took the time to honestly consider the cost of those few moments of sin's pleasure no one in their right mind would give in to their selfish desire.

James 1:14-15 But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

As a believer and follower of Christ I know my sinful nature was dealt with on the cross in the shed blood of Jesus. My faith in His sacrifice as purchased my salvation and justification. When my flesh commits sin, I am ashamed before God and yet I know my heart is not to do those things in which I find shame. Confession and repentance bring forgiveness and cleansing with a new opportunity to do that which is pleasing to God. However, for the person who is without Christ sin only brings death and damnation. (RevC)

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

(POSB) Believers are "made free" from sin by justification, that is, through the glorious love of God. Therefore, they have become slaves to God...

- bearing the fruit of holiness. (See **John 8:32, 15:5; Romans 6:18, 22, 8:2; Luke 1:74-75; 2 Cor. 7:1; 1 Thes. 3:12-13; Hebrews 12:14; 1 Peter 1:16; 2 Peter 3:11**).
- bearing the glorious hope and end of eternal life. (**John 3:36, 4:36, 5:24, 12:25, 17:3; Galatians 6:8**) (POSB)

c. **6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

(RevC) How often do we as believers read or quote **Romans 6:23** and apply it to the unsaved. We would be well reminded to remember that this verse was written to believers and that we too are susceptible to suffer for our sins. We cannot take the grace of God as a license to sin. We have not been saved "to sin" but rather "from sin". My favorite book of the bible I John 5:17 warns us that there is **"a sin unto death"**. Even Samson who was known for his strength is also known for his yielding to lustful weakness in the flesh which brought him death (Judges 16). The walk of the believer should be characterized by the desire to please the Lord much more than our sinful fleshly desires. See Hebrews 12:6, 9 A loving Father will discipline his children. Much better it is to be in subjection to the Father and thus able to receive praise of the same. (RevC)

IX. ROMANS CHAPTER 7

- A. **Romans 7:1-6 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married**

to another man. **7:4** Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. **7:5** For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. **7:6** But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

1. Verse 1—Paul continues to deal with what our justification has bought for us. **In chapter 5 we find we obtained peace. In chapter six, holiness. Now in chapter 7 we learn we obtained freedom.**

(MH) So long as a man continues under the law as a covenant, and seeks justification by his own obedience, he continues the slave of sin in some form. Nothing but the Spirit of life in Christ Jesus, can make any sinner free from the law of sin and death. Believers are delivered from that power of the law, which condemns for the sins committed by them....(MH)

2. Verses 2 and 3—Paul uses the example of a marriage. We are like the woman in a marriage. The following example is a little different than the one in verses 2-3 but the point is the same. **As long as we are under the law there is no life as the law can only bring death.**
 - a. In this illustration the husband represents the Law. The wife represents someone who is married to the law yet wanting to be free from the law. Marriage is for life. If she rejects her husband to marry another, she would be an adulteress.
 - b. God's Law is eternal because it is perfect and good. Therefore, her husband will never die. In the meantime, she is dying. Why? Because she can never measure up to the expectation of her husband (the Law). The Law

maintained a high standard, but it never lifted a finger to help. It was powerless to save. Whenever she tried to point the finger back, she could find no fault in him.

- c. If there was one fault, it was that it could not love. She longed to be married to another. It was not that she hated the righteousness of her husband, but his righteous standard was killing her.
- d. When a believer chooses Christ, she finds a husband who is just as righteous, but who also loves and lifts up. She finds a husband for whom she has great love and admiration. The problem is, the law binds her to the first husband.
- e. At the cross, when we were in Christ, we died with Him. The desperate situation of the Law never dying or going away could have seemed too much for the wife to bear. But instead of the Law dying, she died in accepting the provision of Christ!
- f. Remember death is a legal consequence. There is a universal legal aspect to the finality of death, which sets a person free from previous obligations. Because she was crucified with Christ she was also raised with Christ. She is now freed from the bondage to the Law and can be married to Christ.
- g. The point is: As long as we are under the law there is no life as the law can only bring death. When we come to Christ we are freed from bondage to the law.

3. 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

(POSB) The law has no jurisdiction, power, rule, authority, or dominion over the true believer. The law is a dead issue to the believer; it has nothing to do with the believer. The believer is

dead to the law and the law is dead to the believer. The law simply does not exist for the believer. This is a shock to most people, but it is exactly what Scripture is declaring. The believer is no longer under the law and its accusing finger, no longer under its...

- guilt and shame
- condemnation and punishment
- discouragement and frustration
- tension and pressure
- sense of failure and unworthiness
- sense of disappointment

Note how the glorious truth becomes a reality in the life of a person. The believer is dead to the law by the [crucified] body of Christ. The believer is slain or put to death **in Christ**. The law has nothing to say to a dead man. The believer's death in Christ is a **vicarious death**: he does not literally die himself, but he participates in the death of Christ—**spiritually**. When a man believes in Christ's death, God takes that man's belief and counts him as having died in Christ. That is, God counts the death of Christ for the death of the believer; God considers the believer to have been in Christ when Christ died. Why does God do this? Because Christ died in man's behalf, in man's stead, taking the penalty and punishment of the law upon Himself. Therefore, the believer—being dead in Christ—is freed from the law, from its demands, guilt, and punishment.

The believer is freed “by the body of Christ,” that is, by His slain body or by His death. Christ redeemed the believer from the law...

- by being a curse.

(Galatians 3:10, 13) “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree”

- by His blood.

(Ephes. 1:7) “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace”

(Ephes. 2:13) “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”

- by His flesh.

(Ephes. 2:15) “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace”

- by the cross.

(Ephes. 2:16) “And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby”

- by the body of His flesh.

(Col. 1:22) “In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight”

These are equivalent expressions. They teach the same truth: Christ bore our sins in His own body upon the tree (1 Peter 2:24). His sufferings satisfied justice. His death makes us acceptable to God and delivers us from the penalty of the law; therefore the believer is free from the law.

(1 Peter 2:24) “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”

(1 Peter 3:18) “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit”

Note the glorious purpose for the believer’s death to the law.

The believer dies to the law so that he can be united to Christ, the risen and living Lord. Note the picture of marriage is used again. Before coming to Christ, the believer was married and united to the law; he was under its rule and authority. But now, since coming to Christ, he is married and united to Christ; he is under His rule and authority. The believer no longer lives as the law says, but as Christ lived and commanded. (Note: Christ came to fulfill the law; therefore He and His commandments include not only the law, but much more. See note—"Matthew 5:17-18 for more discussion.) Note that believers are married to Christ, the risen and living Lord. The marriage is not a dead or an inactive marriage, but a living, active marriage. (POSB)

(1 Cor. 6:15) "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid"

(2 Cor. 11:2) "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ"

(Ephes. 5:30) "For we are members of his body, of his flesh, and of his bones"

The believer dies to the law so that he can bring forth fruit unto God. Bearing fruit would mean...

- to bear righteousness (Romans 6:21-23; Phil. 1:11).
- to bear converts (Romans 1:13; John 15:16).
- to bear Christian character, the fruit of the Spirit (Galatians 5:22-23; Col. 1:10).

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

Ephesians 5:9 (for the fruit of the light consists in all goodness and righteousness and truth),

Proverbs 11:30 The fruit of the righteous is a tree of life, And he who is wise wins souls.

4. **7:5-6 For when we were in the flesh, the motions (passions) of sins, which were by the law, did work in our members to bring forth fruit unto death. 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.**

- a. Passions refer to every excess of the desires of the flesh. See Gal. 5:19-21. **(POSB)** A man **“in the flesh”** is the natural man: the man without Christ, the unsaved, the unjustified, the unregenerate man. To be “in the flesh” means that a man is still “under the law,” that he must keep its demands and suffer its guilt and bear its punishment. (POSB)
- b. The idea of **“fruit unto death”** is that whenever we are told “no,” our desire is for that which is forbidden. **(POSB)** The law not only points out sin, it actually arouses feelings and stirs the emotions to do the forbidden. Sinful feelings are actually “wrought” (energeito) by the law in our members. When the law prohibits and forbids something, it actually creates within us...
- an interest
 - an attraction
 - an excitement
 - an appeal
 - a tug or pull
 - a fascination
 - a seduction
 - an arousal
- There is within man something that makes him want to do what he is forbidden to do. When he is restricted or fenced in, he wants to break through the restriction or fence. He wants to go beyond where he is allowed, to take control of his own life as he wishes and wills. (POSB)

(Romans 7:8) “But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead”

(James 1:14-15) “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death”

- c. Vs. 6**that we should serve in newness of spirit, and not in the oldness of the letter.**

Now we serve by the power of the Holy Spirit. **(POSB)**
The believer's new spirit is also focused upon God and upon his relationship with God. The believer is now a child of God, a true member of God's family who has open access into God's presence anytime and under any condition. The believer seeks to serve God knowing that if he fails, God will forgive him and allow him to continue on—to continue on as if nothing had ever happened. The believer no longer serves God in a legal and slavish spirit that dooms him to discouragement and defeat; but he serves God in “the new spirit” of love, joy, peace, forgiveness, and acceptance. **(POSB)**

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

Galatians 5:18 But if you are led by the Spirit, you are not under the Law.

2 Corinthians 3:15 But to this day whenever Moses is read, a veil lies over their heart; 16 but whenever a man turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

END OF LESSON 17

QUIZ QUESTIONS FOR LESSON 17

1. Which Scripture states: “Being then made free from sin, ye became the servants of righteousness?”
 - a. Romans 6:17
 - b. Romans 6:18
 - c. Romans 6:19
 - d. Romans 6:20
2. T or F You have now become slaves of God.
3. What did we obtain from Romans chapter 6?
 - a. Freedom
 - b. Peace
 - c. Salvation
 - d. Holiness
4. T or F When we come to Christ we are freed from bondage to the Law.
5. T or F Although you are saved, you will still have guilt and shame because of your past.
6. Which Scripture speaks of the fruit of the Spirit?
 - a. Ephesians 5:9
 - b. Romans 7:5
 - c. Galatians 5:22
 - d. John 15:16

BEGIN LESSON 18

B. Romans 7:7-13 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 7:10 And the commandment, which was ordained to life, I found to be unto death. 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 7:12 Wherefore the law is holy, and the commandment holy, and just, and good. 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

1. 7:7-8 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not

known lust, except the law had said, Thou shalt not covet. 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Paul mentions that the Law aroused our sinful passions. Now someone might ask if that would mean the Law was sinful.

- a. **(POSB)** The law gives sin the opportunity to be aroused, working every kind of evil. Note the exact words of the Scripture vs. 8: **“Sin, taking occasion [opportunity] by the commandment, works in men all manner of evil,”** that is, sin uses the commandment. Sin is **not within** the commandment; it is **separate** from it. The commandment or law is not sinful. Sin is within man, not within the law.
- b. Note three points.
 - It is the law that gives sin the opportunity to be aroused. The law actually stirs, awakens, and arouses sin to work all manner of evil. When a man is told not to do something, there is something within him that is stirred and wants to do it. Sometimes the desire to do the forbidden is inflamed to such a point that the person just has to do it.
 - It is man that takes and misuses the law; it is not the law that takes and misuses man. The law does not violate man; man violates the law. It is not the law that takes man and forces him to sin. It is man that takes the law and deliberately goes against what it says. It is sin within man that takes and misuses the law to work all manner of sin. Therefore, it is not the law that is evil; it is man who is evil.
 - Without the law, **sin was dead**; that is, it was not alive and active. The law was not guiding and directing man; it was not able to fulfill its function, which was so desperately needed: showing man his critical need for deliverance from sin and its condemnation of death.

Without the law, **sin is dead**, but with the law sin becomes alive. Man is able to look at the law and his true condition, that

he is a sinner who must be saved if he is to become acceptable to God and live eternally. The law is not evil but good, gloriously good, for it shows us our desperate need for salvation. (POSB)

2. 7:9-10 For I was alive without the law once: but when the commandment came, sin revived, and I died. 7:10 And the commandment, which was ordained to life, I found to be unto death.

a. (POSB) The law reveals our sin, which brings condemnation and death. This is a major purpose of the law. Note three points:

(I) A man who does not know or pay attention to the law feels alive. He is just not aware of the law; therefore, he does not pay attention to sin. He is not aware that he is a sinner and short of God's glory, violating God's will and going contrary to God's nature. He is ignorant of God's law; he pays little attention to right and wrong. Therefore he feels...

- no consciousness of sin.
- no guilt.
- no dread of punishment.
- no sense of judgment.

He feels alive, safe, secure, and assured that he is pleasing to God. He feels alive despite the reality of his sinful state and condition. Without the law he does not know the truth that he is a sinner, and condemned.

(II) A man who does know God's law and pays attention to it sees sin come alive. By knowing the law the man becomes acutely aware of sin when he breaks the law. It is the law that gives him...

- a painful awareness of sin.
- a sense of guilt.
- a sense of judgment to come.
- a dread of punishment and of death.

It is the law that causes his spirit to die, that destroys his confidence and assurance, comfort and security. It is the law that shows him the

true state and condition of man: that he is a sinner who is to face condemnation and death; that he desperately needs to be delivered from sin and death; that he desperately needs a Savior who can make him acceptable to God.

- (III) The point is this: the law is ordained to bring life, but not in the way men think. Men think that the law was given to be kept, and that by keeping the commandment they can earn the acceptance of God and work their way into heaven. However, this is not the way the law brings life to man. When a man really looks at the law of God, he learns his true condition: he is corrupt and destined to face condemnation and death. In learning this fact, he is driven to seek the salvation of God. Therefore, the law is not evil; it is good. (POSB)

(Romans 7:22-24) “For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?”

(Galatians 3:24) “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith”

(Proverbs 12:28) “In the way of righteousness is life; and in the pathway thereof there is no death”

(Ezekiel 33:19) “But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby”

3. **7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.**
 - a. The commandment was to result in life. **Ezekiel 20:11 "And I gave them My statutes and informed them of My ordinances, by which, if a man observes them, he will live.**

- b. But the commandment only produced death in us. For a while it deceived us into thinking that we could gain righteousness through obedience to the Law. But instead it revealed our sinful condition and it killed us. The killing was actually good as we died to self, and could see our need to be saved—the loss of life (self) in order to gain Christ.
- 4. **7:12-13 Wherefore the law is holy, and the commandment holy, and just, and good. 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.**
 - a. (POSB) **The law is holy.** It is God’s way of holiness, the way to live a life of holiness, the way that is so different and so set apart that no man can reach its purity.
 - b. **The law is just...** The law treats a man exactly like he should be treated; it shows no partiality to anyone. It also reveals how a man should treat others. The law is just in that it reveals exactly how a man should live.
 - c. **The law is good:** it shows man how to live and tells him when he fails to live that way. It exposes his sin and demonstrates his desperate need for a Savior. (POSB)

(Psalm 19:7) **“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple”**

(Psalm 119:142) **“Thy righteousness is an everlasting righteousness, and thy law is the truth”**

(1 Tim. 1:8) **“But we know that the law is good, if a man use it lawfully”**

- C. **Romans 7:14-25 For we know that the law is spiritual: but I am carnal, sold under sin. 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 7:16 If then I do that which I would not, I consent unto the law that it is**

good. 7:17 Now then it is no more I that do it, but sin that dwelleth in me. 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 7:19 For the good that I would I do not: but the evil which I would not, that I do. 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 7:21 I find then a law, that, when I would do good, evil is present with me. 7:22 For I delight in the law of God after the inward man: 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 7:24 O wretched man that I am! who shall deliver me from the body of this death? 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

1. 7-14 For we know that the law is spiritual: but I am carnal, sold under sin.

(RevC) When we consider the triune nature of man (body, soul, and spirit) and the nature of the Law as it was first given by Moses in Exodus (15:26) it spoke to the need for correcting behavior focusing on what they were to “do”. Later in Deuteronomy (10:12-13) Moses gives a new emphasis to the Law where he speaks of issues of heart and soul. Clearly this latter emphasis was directed more at the inner qualities of man and his spiritual capacity in contrast to his outward behavior. When the inability to keep the Law finally is realized, and man begins to face his true sinful nature the spiritual nature of the Law has accomplished its intended purpose – exposing man to his need for a savior. (RevC)

Deut. 10:12-13 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

Our nature is carnal (fleshly); but the Law's nature is spiritual. This explains why the old nature responds as it does to the Law. It has well been said, "The old nature knows no Law, the new nature needs no Law." The Law cannot transform the old nature; it can only reveal how sinful that old nature is. The believer who tries to live under Law will only activate the old nature; he will not eradicate it.

- a. Paul said in vs. 14, **"I am carnal"** or "I am of flesh." Paul is not saying he is "in the flesh." That would suggest that he is living in a state where the desires of his old nature are given free reign. Here he is saying that he lives with his old human nature, which is disinclined towards the things of God. He says he is **sold under sin** or into bondage to sin. How does this compare with the reality of **Rom. 6:18**?

Rom 6:18 (KJV) Being then made free from sin, ye became the servants of righteousness.

Paul is saying that he is between worlds. Before he was inclusively a sinner. Someday he will be exclusively a saint (Rom. 6:18). Now he sees a war within his members between the "old nature" and the new nature of the "inward man".

2. **7:15-21 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 7:16 If then I do that which I would not, I consent unto the law that it is good. 7:17 Now then it is no more I that do it, but sin that dwelleth in me. 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 7:19 For the good that I would I do not: but the evil which I would not, that I do. 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 7:21 I find then a law, that, when I would do good, evil is present with me.**

(RevC) Each battle between the “old nature”, “old man”, or “the flesh” and the “new nature”, “new man”, or “the spiritual man” is won or lost in the soulish nature where the will of man whether a believer or not determines to which nature man will yield. As Paul points out, even when he wills to do that which is good and pleasing to God, he is consciously aware that evil is still present waiting for the next opportunity to draw man away from God through his sinful lusts. Acknowledging the battle is perhaps the first step to overcoming the “old nature”. In this passage Paul faces the battle, sees the weakness of the old nature, while realizing that there is a new desire working in him that wants to do that which is good. The more we learn to yield to the new desire and walk in power of the Holy Spirit the less the “old nature” will trouble us. Experience tells me that when I repeatedly make the choice to yield to the desire of the Spirit of God working in me and rely on His presence to empower me that particular temptation loses its power to ensnare. Evil may look for a new area of weakness to exploit, but the battle can be won, and victory can be our testimony when we yield to the leading of the Holy Spirit. (RevC)

3. **7:22-25 For I delight in the law of God after the inward man: 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 7:24 O wretched man that I am! who shall deliver me from the body of this death? 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

- a. **(RevC)** One thing is clear and that is the inability of the flesh to satisfy the requirements of the Law. The Pharisees are a perfect example. They in their own strength made every effort to obey the Law and outwardly enjoyed some success, but inwardly they were vile and full of corruption. Their lives were an offense to God. In Matthew 23:27 He even referred to them as **“whited sepulchers”** as they looked good on the outside but inwardly they were as corrupt as a dead man’s decaying body.

When we determine in and of ourselves that we shall never do something again it is the flesh that we are relying on to enable us to overcome. How can that which is the root of the problem become the answer to the problem? It cannot!

We must learn to walk in the Spirit of God (Gal. 5:16-18), relying on His power, not our own, to enable us to overcome.

Gal 5:16-18 (KJV) This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 5:18 But if ye be led of the Spirit, ye are not under the law.

It is because of who I am in Jesus Christ that the ultimate victory has already been accomplished. We know that (I John 3:2) **“....when He appears, we shall be like Him”!!**
(RevC)

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.

END OF LESSON 18

QUIZ QUESTIONS FOR LESSON 18

1. What works in men all manner of evil?
 - a. The Law
 - b. Sin
 - c. A seared conscience
 - d. Fear of death
2. The Law is:
 - a. Holy
 - b. Just
 - c. Good
 - d. Perfect
 - e. All of the above
3. Who said, "...who shall deliver me from the body of this death?"
 - a. The Apostle Peter
 - b. The Apostle John
 - c. The Apostle Paul
 - d. The Apostle Matthew
4. Which Old Testament book asks "what doth the LORD require of thee...?"
 - a. Genesis
 - b. Exodus
 - c. Numbers
 - d. Deuteronomy
5. T or F In Romans 7:15-21, Paul states that he has a problem with self. He wants to control his actions but he can't because of sin.

BEGIN LESSON 19

X. ROMANS CHAPTER 8

- A. Romans 8:1-4** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. **8:2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. **8:3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned

sin in the flesh: 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

- 1. 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.**

Because of the finished work of Jesus Christ upon the cross, all the curse of the Law has been removed from us. There is no condemnation. Condemnation means “sentence of doom,” or “judgment.”

- a. Condemnation is the opposite of justification.
Condemnation, because of sin, works death and inability in me. But Christ set me free from the debilitating effect of the condemnation of the Law. The Law could not save. Now, for those who are in Christ, it cannot condemn.
- b. **(RevC)** As a believer who still commits acts of sin I can expect to have consequences of my sin to deal with. For example, if I break the law, I can expect to pay a fine or go to jail. However, for the believer “in Christ” though there is a consequence of sin in the natural there is no condemnation spiritually because Christ has suffered the condemnation for me. Romans 8:1 (RevC)
- c. **(RevC)** Understanding who we are “in Christ” is a key to realizing all that Christ has done for us. There are many scriptures which refer to our position “in Him” or reference our abiding in Him. **Some** examples are: John 6:56, 15:4-5; Acts 17:28 Romans 3:24, 8:2, 8:29, 12:5; I Cor. 1:2, 1:30, 4:10, 8:6, 15:22; 2 Cor. 2:10, 2:14, 5:17, 5:19, 5:21; Gal. 2:4, 3:26-28, 6:15; Eph. 1:3-4, 1:20, 2:10, 2:13, 3:6; Phil. 3:3, 3:14; Col. 1:28, 2:6; I Thess. 4:16, 5:18; I Tim. 1:14; 2 Tim. 1:1, 1:9, 1:13, 2:10, 3:12; I John 2:5-6, 2:28, 3:24, 4:13, 4:15, 5:20. (RevC)

2. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

There is a new Law (principle) now. It is the Law of the Spirit of Life.

- a. The word law is “**nomos.**” It means: principle, binding authority, or power.
- b. The Spirit of God is the source of life:

Genesis 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

John 6:63 "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

2 Corinthians 3:6 who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.

Galatians 6:8 For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.

3. 8:3-4 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The Law could not save because of man’s weakened flesh. But where man failed at reconciliation, God succeeded. He got personally involved.

- a. (POSB) The Spirit gives life by doing what the law could not do. The law could not make man righteous because man's flesh is too weak to keep the law. No man has ever been able to keep the law of God, not to perfection or even close to perfection. All flesh has miserably failed—come far short of God's glory and law. Consequently, all flesh

dies physically and spiritually. Therefore, righteousness and life just cannot come by the law. *But* what the law could not do, the Spirit is able to do. He can provide righteousness and life...

The Spirit gives life by Christ providing righteousness for us. He provides righteousness for those who walk not after the flesh, but after the Spirit. This is a most marvelous statement, a glorious truth. The Spirit "fulfills righteousness in us." He credits righteousness as being *in* us. When?

⇒ When we believe that Jesus Christ is our righteousness, the sinless and perfect Son of God.

⇒ When we believe that Jesus Christ is our Savior, the One who died *for* us.

When we believe in Jesus Christ, the Spirit of God fulfills righteousness in us; that is, He takes the righteousness of Jesus Christ (which is the righteousness of the law) and credits it to us. He actually places within us the perfect righteousness of Jesus Christ. He places the Divine nature (righteousness) of God *in* us ([2 Peter 1:4](#)).

It is critical to see this fact, for the Spirit fulfills righteousness *in us, not by us*. We do not and cannot even come close to keeping the law perfectly, but Christ did. If His righteousness cannot be credited and fulfilled *in* us, then we are hopeless and doomed. (See [2 Cor. 5:21](#); [Genesis 15:6](#); [Acts 13:39](#); [Romans 4:23-25](#); [Phil. 1:11](#)).

Now note: righteousness is not fulfilled or credited *in* everyone. It is only fulfilled in those...

- who do not walk after the flesh,
- who do walk after the Spirit.

You can tell who is righteous and who is not; you can actually see who is fulfilling righteousness and who is not.

All we have to do is look and see:

⇒ Is a man walking after the flesh?

⇒ Is a man walking after the Spirit?

The point is this: The Spirit gives life to men, but He gives life only to those who forsake the flesh and walk after the

Spirit. The spiritual man, the man who walks after the Spirit, loves Christ and wants to honor Christ *in all that he does*. Therefore, he strives to follow Christ and His example. Such love and honor of Christ pleases God to no end, for God loves His Son with a perfect love. He loves His Son so much that He will take whatever honor a man gives His Son and match it for the man. Whatever recognition and honor a man heaps upon Christ, God matches it for the man.

- ⇒ If a man trusts Christ for righteousness, then God gives that man righteousness.
- ⇒ If a man trusts Christ for meaning, purpose, and significance, then God gives the man meaning, purpose, and significance.
- ⇒ If a man trusts Christ to lead him through some trial or need, then God leads him through the trial or need.
- ⇒ If a man trusts Christ for healing, then God gives the man healing.

Whatever the man sows in Christ, he reaps: God matches it. Whatever a man measures out to Christ, the same is measured back to the man: God matches it. In fact, Scripture says that God will even go beyond and do much more than we ask or think (cp. [Ephes. 3:20](#)).

Therefore, the man who *walks after* the "Spirit of life" which is in Christ Jesus is given the Spirit of life. The Holy Spirit fulfills and credits him with the righteousness of the law, with the right to live eternally. (See [Romans 6:4](#), [8:1](#), [Romans 8:13-14](#); [Galatians 5:16](#); [Ephes. 4:1](#), [5:2](#); [Col. 2:6](#); [1 John 1:7](#), [2:6](#)). (POSB)

- b.** The "law of double jeopardy" states that a man cannot be tried twice for the same crime. Since Jesus Christ paid the penalty for your sin, and since you are "in Christ," God will not condemn you.

- c. It was in Jesus' flesh that sin was condemned. Because of the work of Christ on the cross, the condemnation upon sin could be separated from the sinner. This was all so that the righteous requirement of the Law might be fulfilled.

Isaiah 53:4-6 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. **5** But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. **6** All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

- d. Therefore, we are known as the redeemed by the complete submission of the entire self to the control of the Spirit. Thereby God does His work of sanctification as we yield more and more to the guidance of the Holy Spirit.

Phil. 2:13 "For it is God that worketh in you, both to will and to do of His good pleasure"

Galatians 5:16-25 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. **17** For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. **18** But if you are led by the Spirit, you are not under the Law. **19** Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, **20** idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, **21** envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23** gentleness, self-control; against such things there is no law. **24** Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. **25** If we live by the Spirit, let us also walk by the Spirit.

- B. **8:5-11** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. **8:6** For to be carnally minded is death; but to be spiritually minded is

life and peace. 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8:8 So then they that are in the flesh cannot please God. 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1. 8:5-8 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace. 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8:8 So then they that are in the flesh cannot please God.

a. (8:5-8) (POSB) The Spirit pulls the mind to spiritual things. This is one of the most important passages in all of Scripture, for it discusses the human mind: "As [a man] thinketh in his heart, so is he" (**Proverbs 23:7**). Where a man keeps his mind and what he thinks about determine who he is and what he does. If a man keeps his mind and thoughts in the gutter, he becomes part of the filth in the gutter. If he keeps his mind upon the *good*, he becomes good. If he focuses upon achievement and success, he achieves and succeeds. If his mind is filled with religious thoughts, he becomes religious. If his thoughts are focused upon God and righteousness, he becomes godly and righteous. **A man becomes and does what he thinks.** It is the law of the mind. Scripture says three things about the power of the Spirit and of the human mind.

- There is the carnal mind vs. the spiritual mind. The carnal mind is the mind of man's flesh or body. The phrase "to be carnally minded" (*to phronēma tēs sarkos*, **Romans 8:6**) means the *mind of the flesh*. It is the mind with which man is born, the fleshly mind which he inherits from his

parents.

- The carnal mind also means something else, something that must be heeded. It means the mind that is *given over to the flesh*; that focuses upon the flesh and its worldly urges and desires; that gives its attention and pursuits over to the flesh; that savors tasting and partaking of the flesh; that is controlled by one's sinful nature.
- The carnal mind focuses upon three areas of life, or to word it another way, there are three directions of thought the carnal mind takes:
 - The carnal mind may focus upon the base, the immoral, the violent, the material, and the physical. This is usually the life-style most people think about when a carnal or fleshly person is mentioned...
 - The carnal mind may focus upon the moral, upright, and cultured life. Some minds are centered upon the welfare and comfort of themselves and of their society. They want themselves and their society to be as refined and educated, as moral and upright as possible, so they focus their minds upon such *commendable* ends. And they are commendable purposes, but a person can be refined and well educated and live as independently and as separate from God as the base and immoral person...
 - The carnal mind may also focus upon religion: upon living a religious life of benevolence and good works, of ceremony and ritual. However, note again: a person can be a strict religionist and still live separate from God...

The point is this: a carnal mind does not necessarily mean that a man's thoughts are upon the base, immoral, and vicious. A carnal mind means any mind that does not find its basis in God, any mind that is not focused upon God first. A carnal mind may focus upon a moral, upright, and cultured life and still ignore, neglect, and exempt God. A carnal mind may also focus upon religion and still exempt God. A carnal mind is a mind that finds its basis in this

world, that focuses its thoughts upon the physical and material instead of God. (See **Romans 1:28, 8:7; Ephes. 4:17; Col. 2:18; Titus 1:15**).

- b. There is the spiritual mind. It is the natural mind of man that has been *renewed by the Spirit of God*. (See **Romans 12:2; Ephes. 4:22-24**).

The words "spiritually minded" (*to phronēma tou pneumatos*) mean to be possessed by the Spirit or to be controlled and dominated by the Spirit. It means that the man who walks after the Spirit *minds* "the things of the Spirit" day by day. And note: it is the Spirit of God who draws the believer's mind to focus upon spiritual things. The Spirit of God lives within the believer. He is there to work within the believer, both to will and to do God's pleasure; He is there to keep the mind and thoughts of the believer focused upon spiritual things.

- c. There is the fate of both minds. The carnal mind is strongly warned, whereas the spiritual mind is assured and comforted. The fate of the carnal mind is death. By death is meant spiritual death, being separated and cut off from God eternally. It means the soul is dead *now*, while the man lives on this earth; and it means that the soul remains dead (separated and cut off from God) even when the man enters the next world.
- d. Very simply stated, whatever the mind chooses will continue on and on. If the mind chooses the flesh instead of God, then the choice is made. The mind will continue on without God from now on, forever and ever. The mind is allowed to do as it chooses. If it chooses to be separated and cut off from God so that it can dwell upon the flesh, then the soul *shall* have the flesh; it shall be separated and cut off from God. God loves man; God will not violate man's mind and force man to choose Him. The choice is man's: he may choose God, or he may choose flesh and death (to be separated and cut off from God). (See **Proverbs 21:16; John 6:53; Romans 6:23; 2 Cor. 5:14; Ephes. 2:1, 5:14; James 1:15; Rev. 3:1, 21:8**).

- e. The fate of the spiritual mind is life and peace. It is the very opposite of death...The spiritual mind is also full of peace. The man who is spiritually minded is at *peace with God*: he has peace with God because he knows beyond question that his sins are forgiven and that he is now acceptable to God...The spiritual mind, the mind that focuses upon the things of the spirit, knows and experiences life and peace... (See **John 5:24, 16:33; Romans 14:17; Galatians 5:22-23; Psalm 119:165; Proverbs 12:28; Isaiah 26:3**).

There is the reason the carnal mind dwells in death. The carnal mind dwells in death because it is at enmity with God...Now note:...the carnal mind "is not subject to the law of God, nor indeed can be." The carnal mind cannot be subject to God's law because it is not "like" God: not by nature, not by behavior, not by destiny. A carnal mind has no interest in the law of God nor in trying to live as God wishes. The carnal mind wants to live as it wishes and do its own thing. The carnal man wants to indulge his flesh, whether by food, sex, pride, power, position, money, recognition, fame, or self-righteousness. The fate of the carnal mind is clearly stated, a fate that is strongly warned. (See **Romans 8:8; 1 Tim. 5:6; Hebrews 9:28; Matthew 25:41**). (POSB)

2. **8:9-11 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

- a. (POSB) (8:9) the Spirit dwells within the believer, putting the Spirit of Christ within him...

The power of the Spirit is seen in the word "dwell" (*oikeō*). The word "dwell" is the picture of a home (*oikos*). The Holy

Spirit dwells within the believer: He makes His home, takes up residence, and lives within the believer just as we live in our homes.

- b. The power of the Spirit creates the glorious truth of the *indwelling presence* of God within the believer and of the believer within God.
 - The believer is said to be "in the [Holy] Spirit" (**Romans 8:9**).
 - The Spirit of God is said to "dwell" in the believer (**Romans 8:9**).
 - The believer is said to have "the Spirit of Christ" (**Romans 8:9**).
 - Christ is said to be in the believer (**Romans 8:10**).

Note how the deity of Christ is being proclaimed. The "Spirit of Christ" is said to indwell the believer the same as the "Spirit of God." Both are said to be equally within the believer. (Cp. **Galatians 4:6**; **Phil. 1:10**; **2 Cor. 3:18**; **1 Peter 1:11**.)

- c. The power of the Spirit removes the believer from being "in" the flesh and places him within Himself, within the Spirit of God. Very simply...
 - the believer is no longer *positioned* "in" the flesh: not in God's eyes and not in God's accounting...
 - the believer is *positioned* "in" the Spirit of God. God sees and counts the believer as being placed and positioned in His Spirit; therefore, the believer dwells "in" the Holy Spirit...
- d. The power of the Spirit identifies the believer as being "in" Christ... A person is *spirited*, driven to live according to the spirit that is within him. The Holy Spirit has the power to drive the believer to live as Christ lived. We can look at the spirit of a person and tell if he has the Spirit of Christ. If he does, then he bears the fruit of Christ's Spirit. The Spirit and His fruit are seen in the life of the believer. The true believer

proves that he is "in" Christ, that he is placed and positioned "in" Christ by the life which he lives.

e. **(8:10-11)** the Spirit gives life to the *spirit* of the believer. The idea of the Greek makes this verse clear: "If Christ be in you, *although* the body is to die because of sin, the spirit shall live because of righteousness." Very simply stated, the body of man does die, but his spirit can live forever if Christ is "in" him. Note two points.

➤ The Spirit of Christ gives life to the *spirit of man* now, the very moment a person believes. Man's body is to die because of sin: the body is corruptible, aging, deteriorating, decaying, and dying... However, it is in the midst of death that the Spirit of Christ enters. He enters and converts the spirit of man from death to life. How? The spirit of man lives because of the righteousness and death of Jesus. (See **Romans 10:9-10; 2 Cor. 5:21; 1 Peter 2:24**).

➤ The spirit of man lives by living a righteous and godly life. (See **Matthew 7:21; Romans 6:17-18, 8:1**).

f. The Spirit of Christ quickens the mortal body *in the future*, in the great day of redemption. The word "quicken" (*zōopoiēsei*) means to make alive, to give life, to cause to live, to renew and remake life. The "mortal body" shall be quickened and made alive. The mortal body is the same body that died. The person is the very same person. The mortal body is given a totally new life; its elements are recreated and remade into a perfect and eternal body...All will be arranged so that the mortal body becomes an immortal body. (See **John 6:40,11:25; Acts 24:15; 1 Cor. 15:42-44, 15:50-53; 2 Cor. 4:14; 1 Thes. 4:16; 1 Peter 1:3-4**).

C. **Romans 8:12-17 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 8:14 For as many as are led by the Spirit of God, they are the sons of God. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 8:16 The Spirit itself**

**beareth witness with our spirit, that we are the children of God:
8:17 And if children, then heirs; heirs of God, and joint-heirs with
Christ; if so be that we suffer with him, that we may be also
glorified together.**

1. **(POSB) (8:12-13) Holy Spirit:** the Spirit gives the power to mortify or put to death evil deeds. Note two points.

Believers are in debt to the Spirit, not to the flesh. The word "debtors" (*opheiletēs*) means to be obligated, to owe, to be bound by some duty. Believers are not in "debt" to the flesh... A man owes the flesh nothing. He is not in debt or obligated to the flesh, for the flesh brings nothing but misery and suffering to man. (See **Romans 7:18, 8:6, 8, 13; Galatians 5:17, 6:8; 1 John 2:15-16**).

Believers are in debt to the Spirit. It is the Spirit who has done so much for man, the Spirit to whom we are so indebted. The Spirit of God...

- is the "Spirit of life" (**Romans 8:2**).
- has freed us from sin and death (**Romans 8:2**).
- fulfills righteousness "in" us (**Romans 8:4**).
- pulls our minds to spiritual things (**Romans 8:5**).
- gives us life and peace (**Romans 8:6**).
- dwells within us, removing us from the flesh and identifying us as being "in" Christ (**Romans 8:9**).
- gives life to our spirits now and assures us that He will give life to our mortal bodies in the great day of redemption (**Romans 8:10-11**).

Believers determine their own fate. The point is clearly seen: if a man lives after the flesh, he shall die because the flesh dies. The flesh is doomed; it dies, and there has never been an exception... (See **Romans 6:23, 8:6, 13; James 1:15; Ezekiel 18:20**).

However, if a man mortifies or puts to death the deeds of his body, he shall live. Note four facts.

- "The deeds of the body" mean the evil deeds, the evil lusts and passions, the desires and urges that lead to sin and shame, destruction and death.

- To "mortify" (*thanatoute*) means to put to death. The idea is that of denying, subjecting, subduing, deadening, destroying the strength of.
- The power to "mortify" (*thanatoute*) the evil deeds of the body comes "through the Spirit." However, note this: we deny the evil deeds, and then the Spirit gives the strength to *deaden* and to *subdue* their strength. We are involved just as the Spirit is involved. He cannot destroy the strength of sin unless we exercise our will and work to destroy it ourselves, and we cannot will and work at it apart from Him. Both the Spirit and we have to be involved, each doing his part if we wish the evil deeds of the body to be put to death... Now note: the conquest of evil deeds is not an immediate, once-for-all thing. It is a continuous struggle as long as we live in the flesh. This is actually brought out in the tense of the verb "live." The tense is a continuous and habitual action. We must *continue* to follow the Spirit and *continue* to mortify the evil deeds of the body. It is a day by day experience just as living is a day by day experience. We are to *live* by developing the habit of living in the Spirit and conquering the evil deeds of the body. The believer *cannot destroy* his flesh while on earth, but he *can break* the strength of evil deeds in his flesh...
- The person who puts the evil deeds of his body to death shall live. A man dies because of evil, and he lives because of righteousness. If he destroys the evil deeds and follows the Spirit of righteousness, he will not die. He will live. (See **Matthew 5:29**; cp. **Matthew 18:8**; **Romans 6:6, 8:13, 13:14**; **Galatians 5:16, 24**; **Col. 3:5**; **1 Peter 2:11, 4:2**).

2. (8:14) The Spirit leads the believer. There are several ideas in the Greek word *lead* or *led* (*agō*). There is the idea of *carrying and bearing along*. The Spirit leads the believer and carries him through the trials of this life. There is the idea of *leading and guiding along*. The Spirit leads and guides the believer along the way of righteousness and truth. There is the idea of *directing on a course and of bringing along to an end*. The Spirit directs the believer here to go and how to get there, and He actually brings the believer to his destined end. This is one of the great powers of the Holy Spirit, the power to lead the believer and to become involved in his life... (See **John 16:13**; **1 Cor. 2:13-14**; **Galatians 5:22-23**; **1 John 2:27**; **Psalm 48:14, 73:24**;

Isaiah 30:21).

3. **(8:15)** The Spirit adopts the believer. Note two very significant points.
 - a. The Spirit delivers man from a terrible spirit—"the spirit of bondage." Note what the bondage is: it is fear. Man is gripped by the bondage of fear, usually experiencing some apprehension, anxiety, tension, dread, alarm, danger, terror. Man is usually sensing some subjection, some enslavement to some form of fear. The one spirit with which all men are familiar is the *spirit of fear*. The point is this: the Holy Spirit delivers the believer from the bondage of fear. How? By adoption, by actually adopting the believer as a son of God. **(See John 1:12; Romans 8:15; 2 Cor. 6:17-18; Galatians 4:4-6; Deut. 14:2; Isaiah 63:16).**
 - b. The Spirit gives access into God's presence. The believer has access to God because he has been adopted as a son of God. Note: the Spirit is called "the Spirit of adoption.".. The believer actually receives the "Spirit of adoption" and the sense—the consciousness, the awareness, the knowledge—that he is a son of God. The believer is a son of God with all the privileges of sonship, especially the privilege of access—of entering God's presence anytime and anyplace. It is this wonderful privilege that enables the believer to break the bondage of fear and to conquer the spirit of fear. **(See John 10:9; Romans 5:1-2; Ephes. 2:18, 3:12; Hebrews 4:14-16, 10:19; 1 Peter 3:12).**
4. **(8:16-17)** Another power of the Spirit is the power to bear witness with our spirit. He bears witness to four glorious truths.
 - a. The Holy Spirit bears witness that we are the children of God. Very simply stated, the Holy Spirit *quickens* our hearts with the perfect knowledge and the complete confidence that we are children of God.
 - b. The Holy Spirit bears witness that we are the heirs of God. If God is truly our Father, then we inherit what He possesses. We are heirs of eternal life, heirs of salvation, of the promises made to Abraham, heirs of glory, of righteousness, and heirs of the grace of life.

(See Romans 4:13, 5:5, 8:17; 2 Cor. 1:22, 5:5; Gal. 3:29; Eph. 1:13, 18, 3:6, 4:30; Col. 1:12; Titus 3:7; Heb. 1:1, 11:7, 9-10, 13-16; 1 Peter 3:7; 2 Peter 3:10-13)

- c. The Holy Spirit bears witness that we are joint-heirs with Christ. However, this does not mean that we will receive an equal amount or quantity with Christ.
- d. The Holy Spirit bears witness that we are conquerors over suffering. All men suffer: as long as a man lives in a sinful and corrupt world, he will suffer and he will be unable to escape suffering...It is suffering for the Kingdom of God and His righteousness that is the point of the Scripture. If we suffer with Christ in the great cause of God and His righteousness, then we will be glorified with Him eternally.

(See Matthew 5:11, 10:22, 19:29; Romans 8:36; 2 Cor. 1:7, 4:11; Phil. 1:29, 3:10; 2 Tim. 2:12; Hebrews 11:2; 1 Peter 2:20, 3:14, 4:16, 5:10).
(POSB)

END OF LESSON 19

QUIZ QUESTIONS FOR LESSON 19

- 1. **T or F Sin suffers consequences and condemnation.**
- 2. **T or F There are conditions to meet in order to keep your salvation.**
- 3. **T or F Faith alone cannot save you unless you live according to the word of God.**
- 4. **Where do we find the Scripture, “Abide in Me and I in you...?”**
 - a. **John 15:4**
 - b. **1 John 2:5-6**
 - c. **Colossians 2:6**
 - d. **Romans 7:7**
- 5. **Which book speaks of the flesh warring against the spirit?**
 - a. **Ephesians**
 - b. **Romans**
 - c. **Galatians**
 - d. **1 Peter**

6. **T or F To be carnally minded is death; but to be spiritually minded is life and peace.**

BEGIN LESSON 20

D. Romans 8:18-22 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

1. **8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**

The time of suffering is temporal. The time of glory is eternal. When placed in the balance, there is no equality. The glory will far outweigh the suffering. Suffering for the believer is not an indication of God's disapproval. It is expected for the believer.

2. **8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**

Creation waits eagerly means literally, **"stretches out its neck in eager anticipation."** All creation, which was innocent at The Fall, has known the impact and groaning of the effects of sin.

When the fullness of the glory of the sons of God is revealed, it will be the fulfillment of the plan that God had originally for creation. Redeemed man will at that point finally realize the full love and power of God brought through the death, burial and resurrection of Christ.

3. **8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,**

The creation has, since the fall, never been able to fully demonstrate all its wonder. It, with man, has been subject to disease, death, and the overshadowing of the fullness of its potential. God is the One who subjected it.

Genesis 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

4. **8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

(POSB) Note a most significant point: whatever happens to man is bound to happen to his world. Man is the summit of God's creation; therefore, all that is under man is intertwined, interwoven, and interrelated to him. Man and his world are one and the same; they are dependent upon each other. This is enormously significant: since man and his world are interrelated, it means that the world will experience whatever man experiences. When man fell, his world was bound to fall with him. But this is the glorious news as well. When man is liberated from corruption, his world shall be liberated as well. God had to subject man's world to man's fate, but God also had to subject man's world "in" hope. Creation will experience the glorious hope of **living forever** with man, of being completely and perfectly renovated. There will be a "new heavens and a new earth" (POSB)

5. **8:22 For we know that the whole creation groaneth and travaileth in pain together until now.**

This is the groaning of birth, not the groaning of death. . All of creation groans together struggling to survive against all that would

want to bring about her demise. Creation looks forward to its complete redemption.

E. Romans 8:23-24 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for

1. 8:23— And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We groan with anticipation because we have the firstfruits of the Spirit and we long for the fullness. (POSB) The believer is stirred by the taste of the Spirit and of His first-fruits, stirred to groan for their perfection. He groans and aches to be delivered from the sufferings of this world and released into the glorious liberty of perfection with God.

2. 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

It is hope that delivers and saves man. Hope saves us, for it is hope that keeps us seeking after God and His redemption. (POSB)

F. 8:25-30 But if we hope for that we see not, then do we with patience wait for it. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn

among many brethren. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1. (POSB) 8:25-27

- a. **Hope** (*elpis*): assured expectation, confident knowledge, inward possession, spiritual surety...The believer's hope is entirely different from the world's hope or desire or wish. The world desires and wishes for what it can see, and they may or may not be able to get what they long for... The believer's hope is entirely different in that it deals with spiritual things and the believer will unquestionably get what he hopes for. The believer's hope is based on the *inward experience and witness of God's Spirit*...To the genuine believer, hope is the absolute assurance of things promised, but not yet seen.

It is prayer and the Holy Spirit that delivers and saves a man. As the believer faces the sufferings of this life, he has the greatest resource imaginable: prayer. He has the right to approach God whenever needed, and to ask God for the strength to walk through and to conquer the suffering. That is what prayer is all about.

Believers do not know how to pray *as they should*. Note the word "we." Paul includes himself in this, which is to say no believer knows how to pray.

- b. The Holy Spirit helps our infirmities. It is true that He helps us in *all* our infirmities, but the point of the present passage deals only with prayer. Note: it is assumed that we are praying in this verse. The Spirit is not going to force us to pray. It is our responsibility to pray: to take the time to get alone and pray. When we do this the Spirit begins to act both *upon* and *for* us.

The Spirit "helpeth our infirmities." Whatever our particular weakness is, it is that weakness which He helps. If we are truly sincere and are wrestling to pray, then the Spirit helps

us to control concentration, distractions, wandering thoughts, emotional changes, and affections.

- c. Note another fact: the Holy Spirit makes "intercession for us with groanings which cannot be uttered." Sometimes the struggles and sufferings of life become so heavy we just cannot bear them. At other times, matters of such importance grip our hearts to such an extent that words are impossible. Emotions become too much for words. We become lost in the presence of God.
 - d. God searches the heart of us all. There is no exception. He knows exactly what is within our hearts. He can read and understand what our groanings and needs are. Not a need will be missed. (See **1Chron. 28:9; Psalm 44:21; Jeremiah 17:10**)
 - e. God knows the mind of the Holy Spirit. The Holy Spirit prays for us according to the will of God; therefore, God knows exactly what the Spirit is requesting for us. There is perfect agreement between the Holy Spirit and God the Father. (See **John 16:13**) (POSB)
2. **8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**
- a. (POSB) The words "all things" go well beyond the great events of the world. God does control the events of the world, but He controls much more. He rules over "all things"—all the events and happenings that occur in the life of the believer. He works "all things" out for good in behalf of His dear child.
 - b. The words "work together" (*sunergei*) mean to create and eliminate, place and replace, connect and group, interrelate and intermingle, shape and forge, press and stretch, move and operate, control and guide, arrange and influence. The words "work together" are also present action which means that all things *are continually* working together for good. God is in control of the believer's life. Daily, moment by moment, God

is arranging and re-arranging all things for the believer's good.

- c. The word "good" (*agathon*) means for the ultimate good. We cannot see the future; we cannot take a single event and see all the lines and ramifications that run from it. We cannot see all the things that result from one single event, much less see the results of every event. But God does; therefore, God takes all the events of our lives and works them out for our ultimate good.
- d. There is, however, a limitation on this glorious promise, a limitation that desperately needs to be noted. God works all things out for good *only* to those who *love God* and are *called* according to His purpose.

This fact is graphically seen in the Greek. The clause "to those who love God" is placed first in the sentence: "But we know that to those who love God all things work together for good." Scripture makes sure the point is not missed. God *only* looks after the affairs of the person who loves Him.

- e. Note the words, "called according to his purpose." The believer's deliverance is purposed by God. God calls him for the glorious purpose of being saved from the struggle and sufferings of this life. Note a significant fact. The believer's *position* and *behavior* are both involved in the call of God.
 - ❖ *Positionally*, God chooses the believer by setting him apart through the Holy Spirit and through belief of the truth. **(See 2 Thes. 2:13-14)**
 - ❖ *In behavior*, God calls the believer to a life of purity and holiness. **(See 1 Thes. 4:7)**

The point is this: God delivers the person who is positioned in Christ and who lives a pure and holy life. The person who truly *loves God* and is living a godly life is the person who experiences all things being worked out for his good. It is the godly person who loves God that will be delivered from the struggling and suffering of this corrupt world. (POSB)

- f. How does the Apostle Paul come to this conclusion?
- (I) Verse 1—There is no condemnation to those
who are in Christ Jesus.
 - (II) Verse 9—We have the Holy Spirit.
 - (III) Verse 14—We are being led by the Spirit.
 - (IV) Verse 15—We have received full rights of
sonship through adoption.
 - (V) Verse 18—Even suffering works a good work.
 - (VI) Verse 23—we have the hope of eternal life and
perfection.
 - (VII) Verse 26—We have the Holy Spirit praying for
us.
 - (VIII) Verse 27—The will of God is being prayed for
in our lives.

The believer can know that God can even cause evil to work for good:

Genesis 45:5-8 "And now do not be grieved or angry with yourselves, because you sold me here; for God sent me before you to preserve life. 6 "For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. 7 "And God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. 8 "Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.

Genesis 50:20 "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

3. **8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**

Paul now establishes the basis upon which a believer can have the full assurance that all things are working together for good.

- a. Her Paul lays out the method of God in bringing a saint to glory. God foreknew us. Proginwskw—proginosko-where

we get the word prognosis. God in eternity past knew us. It can mean very literally “to know before.” See Acts 26:5. But in view of an eternal God, it has even a deeper meaning. See 1 Peter 1:20.

Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

1 Pet 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

- b. The Lord’s knowledge of us predates us. We were positioned in Christ **prior** to the laying of the foundations of the world.

Ephesians 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him.

- c. Those He foreknew he fore-determined that they would be like Jesus. The word for predestine is proorizw—proorizo—meaning pre-appoint or predetermine.

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1 Cor 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

- d. Vs. 29 The ultimate purpose of God is that Christ might gain preeminence (to be placed above all other in importance) through the wonderful workings of God in our lives. The term, “First-born,” suggests Christ’s preeminence and supremacy (rank) not order.

Colossians 1:15 And He is the image of the invisible God, the first-born of all creation.

Colossians 1:18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.

Hebrews 1:6 And when He again brings the first-born into the world, He says, " and let all the angels of God worship Him. "

Revelation 1:5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us, and released us from our sins by His blood,

4. **8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Those whom He predestined He called. This word means to call, invite, or summon. God calls us to salvation. He invites us to receive His gift of Christ Jesus. John 6:44

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

- a. Those who are called will be justified and glorified. God has already in eternity past and very effectively in the present determined that I am to experience the glory of Christ.
- b. This is worked effectively in me first by God's call, then positionally by God's justification, then practically by God's glorification.
- c. What does it mean to be glorified? It means to share Christ's glory.

1 Corinthians 15:49 And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

2 Corinthians 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

G. Romans 8:31-39 What shall we then say to these things? If God be for us, who can be against us? **8:32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? **8:33** Who shall lay any thing to the charge of God's elect? It is God that justifieth. **8:34** Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. **8:35** Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **8:36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **8:37** Nay, in all these things we are more than conquerors through him that loved us. **8:38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, **8:39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1. 8:31 What shall we then say to these things? If God be for us, who can be against us?

(RevC) Of what should the believer be afraid if he is assured that God is on his side? Who can stand against us to our detriment when we have God on our side. At times we think there are many adversaries aligned against us. What we fail to realize is that God is always working in our lives for our good. He will use trials and difficulties to bring about more of His character in us. We must learn to face each day with the confidence that God's plan is being worked in our lives, and truly "all things do work together for good" in the life of a child of the King of Kings. (RevC)

Jer 29:11 (NIV) For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future.

2. **8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?**

In God's predetermined counsel concerning the securing of our salvation, He didn't "spare" His Son. He didn't consider the sacrifice of His Son a price too high to pay. We see here the argument of the lesser to the greater. If God spared not even His own son to secure our salvation, won't He freely give us all things? This argument is also seen in the comparison of God's provision for the birds, and His provision for His children who are far more important.

3. **8:33-34 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**

(RevC) What a wonderful thing it is to know that we stand before all of creation as the redeemed—those who have been purchased out of the slavery of sin and then set free to walk in newness of life. Fully justified by Christ never having to face judgment for our sin. Knowing that though my daily life is less than the perfection demanded by the Law our justification remains the same—"Just as if I had never sinned"!

As if somehow that was not enough, Christ, our redeemer becomes our intercessor. He who knew no sin, became sin to purchase my salvation and then when seated at the right hand of the Father, makes intercession for me. PTL! (RevC)

END OF LESSON 20

QUIZ QUESTIONS FOR LESSON 20

1. **T or F** Suffering is expected for the believer.
2. **T or F** In Christianity, seeing is believing.
3. In Romans 8, who makes intercession for us?
 - a. The Father
 - b. Jesus
 - c. The Holy Spirit
 - d. All of the above
4. **T or F** All things work together for the good of all men.
5. **T or F** When we respond to God's call we are saved, justified and glorified.
6. "God chose us in Him is found in:
 - a. Ephesians 1:4
 - b. Ephesians 1:6
 - c. Ephesians 2:8
 - d. Ephesians 2:9

BEGIN LESSON 21

4. **8:35-39 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 8:37 Nay, in all these things we are more than conquerors through him that loved us. 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**
 - a. **(POSB) 8:35-36** "Who [or what] can separate us from the love of God?" Too many people, even believers, feel that God does not love them, that He just could not love them. They feel unworthy of His love, for they come too short, are too disobedient, and fail too often. How could God possibly love them when they go against His will so much?... such feelings totally contradict Scripture. Look at the verse: "Who [or what] can separate us from the love of Christ?" There is no circumstance, no situation, no event that can cause Christ to turn

away from us. No matter how terrible or severe the situation, it cannot separate the true believer from the love of Christ. Christ loves the believer regardless of the circumstance, and He longs to be reconciled to the believer...

Circumstances are not evidence that God does not love us. God loves us no matter what the circumstances may be.... But believers must always remember: they are going to suffer while they are in this world. In fact, the world is going to count them as sheep for the slaughter, rejecting and persecuting them ([Psalm 44:22](#)). The world is going to persecute believers as long as believers continue to live for Christ. Their lives of godliness convict the world, and the world rejects godliness. (POSB)

- b. 8:37 (POSB)** No matter the circumstances, we are more than conquerors through Christ who has loved us ([Romans 8:37](#)). No matter the circumstances and their severity, Christ will carry us through all, strengthening and encouraging us. We cannot lose, no matter the severity of the situation. Christ loves us and is going to look after and take care of us. The believer can rest assured, Christ protects him from the severest circumstances. (POSB) **(RevC)** This is true even through the death of our physical body as for the believer death is the ultimate victory giving away to eternal life in Christ. Jesus is able to keep that which I have committed to Him. He is the only One able to keep us from falling (Jude 24–25). (RevC)
- c. 8:38-39 (POSB)** Christ protects believers from the most extreme experiences and forces. This is the seventh assurance of deliverance. There is nothing in the universe that can separate the believer from the love of God which is in Christ Jesus our Lord. The believer can be fully persuaded of this glorious fact. Just consider the experiences and forces mentioned by Scripture:

 - Not death: confronting death and leaving this world cannot separate us from Christ and His love (**John 5:24**).

- Not life: no trial or pleasure or comfort of life, not any person nor any thing in this life can separate us from Christ and His love.
- Not angels, principalities, or powers: no heavenly or spiritual creature, no being from any other dimension can separate us from Christ and His love.
- Not anything present or anything to come: neither present events, beings or things, nor future events, beings, or things—absolutely nothing in existence or anything in future existence—can cut us off from Christ and His love.
- Not height or depth: nothing from outer space or from the depths of the earth can separate us from Christ and His love.

Note the *grand finale*: if there be any other creature than the ones named, that creature cannot separate us from "the love of God, which is in Christ Jesus our Lord." (See **Zeph. 3:17; John 3:16, 16:26-27; Romans 5:8; Ephes. 2:4-5; 1 John 3:1, 4:9; Jeremiah 31:3**). (POSB)

XI. ROMANS CHAPTER 9

A. Romans 9:1-5 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 9:2 That I have great heaviness and continual sorrow in my heart. 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 9:4 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; 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1. (RevC) These next three chapters speak of the nation of Israel and Paul's love for the Jewish people, his willingness to lay down his own salvation if it would mean the saving of Israel (much like Moses did **Exodus 32:30-32**), even though Paul was called to take the gospel to the Gentiles. As you read through the book of Acts where Paul is mentioned you will find Paul consistently going to the Jewish synagogue first in his effort to share the gospel. It was not until he was tossed out or stoned that he turned to the local Gentiles with the gospel message. In these three chapters Paul

addresses the past, present, and future of Israel as it relates to the plan of God. In chapter 9 he speaks of God's sovereignty of choice in the past election of Israel and how not all of Israel are the elect or of the promise of God. In chapter 10 he deals with their present condition and rejection of the Messiah due to a lack of knowledge or understanding. Finally, in chapter 11 he speaks of their future restoration providing examples of how God has kept a godly remnant of Jews. (RevC)

2. (POSB) 9:1-5 this is the picture of a man's great love and concern for his people, a love and concern for their salvation.

Paul pleads for his people to trust him. The Jews called Paul a false prophet and a liar. Why? He was now proclaiming God's love and salvation for all men instead of just for the Jews. Man no longer had to become a proselyte of Jewish religion in order to know God (cp. [Romans 10:12-13](#)). To the traditional Jew, Paul was a heretic. He was a man who was to be utterly distrusted. They hated and despised him and wanted to kill him and do away with his message.

Note how distressed Paul's heart is. Despite the rejection and ill treatment from the Jews, Paul still loved his kinsmen, and he sensed a deep urgency for them to grasp the truth. Their salvation was of such concern that he swore his concern by three things: Christ, his conscience, and the Holy Spirit. Paul was forcibly saying, "I am not lying...

- "I say the truth *in Christ*...
- "*my conscience* also bears me witness...
- "my conscience bears witness in the *Holy Spirit*...

"I do have a great concern and love for my kinsmen. But my concern is not that their sinful ways be approved, but that they come to know the truth; for without the truth, they will be lost and doomed."

Just how deeply Paul's heart was distressed over his kinsmen is clearly seen in the description of his heart.

➤ "I have great heaviness" (*lupē*): pain, grief, mourning.

➤ "I have...continual sorrow" (*odunē* [PWS: 3660](#)): intense pain, anguish, torment. And note: it is continuous and unceasing. Paul was always bearing pain for the salvation of his kinsmen. The depth of Paul's love and concern is graphically seen in what he said.

Paul is the picture of a man who had an unbelievable willingness to be sacrificed for his people. He could wish to be accursed (*anathema*), that is, separated from Christ if it would save his people. He could be willing to swap his salvation for their doom if it would lead to their salvation. Paul felt the deepest emotion and love and concern for his people.

Note: the words of Paul must not be stretched too far. Paul was speaking from an evangelistic fervor, not from a theological view. He was immersed in emotion, just as so many of God's people sometimes become over loved ones who are lost. Many have been so immersed in emotion that they have offered to swap their salvation for a loved one. Sometimes the Spirit of God works in the hearts of God's people to strain and suffer through intense prayer for the salvation of lost souls, and sometimes the strain and intensity of prayer is so deep that a believer could wish one extreme (his own salvation) for the other extreme (the salvation of loved ones). (See [John 4:35](#); [Romans 10:1](#); [1 Cor. 9:22](#); [2 Cor. 5:20](#); [1 John 3:16](#); [Jude 21-23](#)).

A man's great respect for his people. Paul had just declared his great love for Israel; now he assures them of his respect. He did not deny their place in the plan and purposes of God. He knew they were a greatly privileged people, a people who had been highly favored by God.

The Jews were Israelites. Their very name, Israel, meant *a prince with God* or *one who rules with God* or *one who contends with God*. And their name had been given them from the very founding of their nation. It had come from Jacob, whose name had been changed by God to Israel. The name was later adopted by the descendants of Jacob ([Genesis 32:28](#); [Genesis 34:7](#); [John 1:47](#)). (POSB)

B. Romans 9:6-12 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; **9:11** (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;) **9:12** It was said unto her, The elder shall serve the younger.

2. In the first 13 verses of this chapter, Paul presents the many blessings God has shown to Israel yet they rejected Him.
 - a. Israelites—named after the man who struggled with God until He changed his nature and name.
 - b. Adoption - They were God's sons, His people, His own possession.
 - c. Glory—They knew the glory of God in the tabernacle and in the temple.
 - d. Covenants —God many times restated His covenant of commitment to them.
 - e. Legislation—they had been given the laws and commandments of the Lord.
 - f. The temple – the place of service & manifestation of God's presence
 - g. Promises—The Scriptures were full of promises.
 - h. The fathers—they had a godly heritage.
 - i. The Messiah was given to them
2. (RevC) God will be faithful to His word and promises. He promised to raise up a great nation to Abraham and that from Abraham all the families of the earth would be blessed. How God fulfills that promise is the issue. Who is the true Israel of God? Is it the physical nation, those who by natural heritage are

Israelites or could it possibly be founded on some other principle? There is an apparent difference between the physical seed of Abraham and the spiritual seed. Ishmael, whose mother was Hagar, was Abraham's first son and by rite should have received the inheritance. However, approximately 16 years later after Sarah was well past child bearing years she would give birth to Isaac. It was Isaac and not Ishmael that was to inherit the promise of God. Later Isaac and Rebecca had twins, Esau & Jacob. Esau being the firstborn should have been God's choice, but it was Jacob that God chose. The Jews were trusting in their birth lineage to insure right standing with God to which Paul argued that a true Israelite is not one of physical birth but is whosoever has faith like Abraham. (RevC)

3. **(POSB)** Paul declares that God's Word has not failed. God's Word and the promises of it are effective and still valid. God is fulfilling His promise to Abraham: a nation is being born to Abraham, a nation that is the true Israel and the true children of God.

The true children of God are not members of a race or institution: vs. 6 **"They are not all Israel, which are of Israel."** Many Jews believed they were children of God because they were...

- born in the nation of Israel as an Israelite.
- reared in the Jewish religion.

The Jewish people revered God and His law and were known as a God-fearing and religious people. Therefore, a Jew felt he was a child of God by being a citizen of Israel and a circumcised member of Judaism. Many Jews felt that God's promise to Abraham meant that every citizen of the nation of Israel was a child of God as long as he was circumcised and half-way practiced the religion of Judaism.

The same thoughts have always prevailed among peoples of the world. Many believe they are Christians because they are citizens of a so-called Christian nation or Christian institution. They think they are acceptable to God because they profess belief in God and have been baptized, becoming a member of some church. Such, of course, is just not so. A person **does not** become a child of God by being...

- a citizen of a particular nation, no matter what nation it is nor how good and benevolent the nation is.
- a member of a particular religion or institution, no matter how true and godly the religion or institution may be.

Being a citizen of a great Christian nation and being a member of a great church does not make a person a child of God. It is not an earthly nation or a material church that makes a person acceptable to God.

(John 1:12-13) “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood [heritage], nor of the will of the flesh, nor of the will of man, but of God”

The true children of God are not of any particular parentage or heritage: “Neither because they are the seed of Abraham, are they all Abraham’s children.” As stated, many Jews felt they were children of God because they were children of Abraham, one of the great servants of God. They rested...

- in the godliness of Abraham, feeling that his godliness would cover them.
- in the promises made to Abraham, thinking that the promises made to him would include them.

Many Jews believed that they were children of God because of their godly heritage. They trusted in the fact that their parents and so many others in their roots (genealogies) worshipped the God of Judaism. They considered themselves to be children of godly forefathers; therefore, they professed to believe in God no matter what kind of lives they lived. (POSB)

(Matthew 7:21) “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven”

(Luke 3:8) “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham [or some other Christian parent] to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham”

(Romans 2:28-29) “For he is not a Jew [Christian], which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God”

(POSB) The children of God are the **believers of God’s promise**.
Note two proofs.

a. There is the proof of Scripture, of God’s Word and promise to Abraham: “In Isaac shall thy seed be called” 9:7. When God gave this promise to Abraham, Abraham had two sons, Ishmael and Isaac. Ishmael had been born through a slave-girl, Hagar. For decades Abraham’s wife, Sarah, had been unable to bear a child. Sometime after her child-bearing years had passed, Sarah insisted Abraham attempt to have a son for her through her personal slave, Hagar. It was from this physical union that Ishmael was born. However, it was only a few years later that God appeared to Abraham and told him that Sarah was to bear the child of promise, the very child whom God had promised to Abraham when He first called Abraham. The point is twofold.

(I) The children of the flesh are not the children of God’s promise. The birth of Ishmael was due to man’s effort. He was born because Sarah and Abraham were trying to secure the “promise” by their own works. Ishmael was entirely the product of natural, human, carnal, and fleshly plans. Abraham and Sarah were trying to bring about the promise of God by their own efforts and works. God had absolutely nothing to do with Ishmael’s birth.

Ishmael represents all who seek the promise of God—that is, to become children of God—by their own fleshly works and efforts.

(John 1:12-13) “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood [heritage], nor of the will of the flesh [sexual desire], nor of the will of man [a human father], but of God”

(Titus 3:5) “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost”

(Ephes. 2:8-9) “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast”

(II) The children of the promise are counted for the seed. Isaac was the child whom God had promised to Abraham (Romans 9:8-9). This means three things.

- ⇒ The promised child is the “seed” through whom the promise was to be fulfilled.
- ⇒ The promised child was born miraculously by the grace of God. Abraham and Sarah were about one hundred years old, well beyond child-bearing years, when Isaac was born (Romans 4:19).
- ⇒ The child of promise was born through faith (Hebrews 11:11).

b. A person becomes a child of God through faith in the promises of God. (POSB)

(Galatians 3:26-29) “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise”

(Hebrews 11:6) “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder [fulfills His promise] of them that diligently seek him”

(RevC) God certainly did keep His promise to Abraham. He has raised up a true nation of believers who are after the pattern of their father Abraham. Abraham believed God and it was counted to him as righteousness. The true descendants

of Abraham are not necessarily those who can trace their birth lineage back to Abraham, but those who have faith in the promise of God like Abraham. Isn't it just like God to fulfill His promises, but to do so in a way that is above man's expectation or reasoning? True Israel, the true children of God, would consist of all, whether Jew or Gentile, who have placed their trust in Christ Jesus. (RevC)

END OF LESSON 21

QUIZ QUESTIONS FOR LESSON 21

1. **T or F** Nothing can separate us from the love of God which is in Christ Jesus our Lord.
2. **T or F** In chapter nine of Romans, the emphasis is on Israel's condemnation for not receiving the Messiah.
3. **What did God promise Abram?**
 - a. A new name
 - b. He would have a son
 - c. He would be the father of many nations
 - d. All of the above
4. **T or F** Abraham's first son was named Isaac meaning laughter.
5. **T or F** You must receive Jesus to be a son/daughter of God.
6. **T or F** Circumcision should be that of the heart.

BEGIN LESSON 22

- B. 9:13-15** As it is written, Jacob have I loved, but Esau have I hated. 9:14 What shall we say then? Is there unrighteousness with God? God forbid. 9:15 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.

(POSB) **“Esau have I hated.”** This does not mean to hate in the sense of despising. It is merely a deliberate decision on the part of God for Jacob to be the child of promise instead of Esau. There is no personal feeling involved. Esau had done no wrong to merit God's disapproval. Neither had Jacob done any good to merit God's approval. It is merely the right of God to choose Jacob over Esau. It is critical to note that God was often choosing

the younger son over the oldest son throughout the Old Testament. He did so for a specific purpose: God was illustrating that man was to receive His promises by grace. Man's law and efforts gave the inheritance to the oldest son; therefore, God chose the younger son over the oldest. God overruled man's law and efforts by giving the promise and inheritance to the younger son, for the younger son was not appointed by men to receive it nor did he deserve it. He received the promise and the inheritance only by the mercy and grace of God. Note this also: God's choice of Jacob was not a question of personal salvation, but of God's purpose being settled before they were born. (POSB)

Salvation is by belief and not works or heritage as the following scriptures confirm:

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

(John 5:24) “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”

(John 6:29) “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent”

(John 20:31) “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name”

(Romans 10:9-10) “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”

(1 John 5:1) “Whosoever believeth that Jesus is the Christ is born of God”

C. 9:16-18 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 9:17 For the scripture

saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

1. **(POSB)** God shows mercy as He wills. He has mercy and compassion upon whom He wills. Therefore, if God chooses to show mercy to men, He has the right to do so, even when men do not deserve it. Again, if God chooses to show compassion to men, He has the right to do so even when men do not deserve it.

Note when it was that God spoke these words to Moses (Exodus 33:19). Israel had just been worshipping the golden calf, committing the most serious offense, that of idolatry; and Moses had just interceded for Israel, asking God to forgive their sin (Exodus 32:32). The people did not deserve God's forgiveness. They deserved annihilation in the face of God's holiness. The event demonstrates just how depraved the heart of men can be (Exodus 32:1-6). God answered Moses by saying He would not destroy the people, but He would have mercy and compassion. He is God; therefore, if He chooses to be merciful He can be merciful. (POSB)

2. **POSB) 9:17-18** Israel received the forgiveness and mercy of God because God willed to be merciful to them. The point is clear: God is not unrighteous if He has mercy upon men. Men do not deserve mercy; they deserve judgment. Therefore, when God gives the unrighteous a gift, it is not unjust or unrighteous; it is being merciful and compassionate.

God shows justice as He wills. The historical event of Pharaoh is an example. Note five points.

- a. Scripture says that God "raised up" (*exegeirō*) Pharaoh. This means that God allowed Pharaoh to appear, brought him forth upon the scene of world history. We must always remember the teaching of Scripture:

"There is no power but of God: the powers that be are ordained of God" ([Romans 13:1](#)).

- b. Pharaoh was evil, very evil. He was an unbeliever: a harsh, stubborn, obstinate man who stood against and cursed God as though face to face. Scripture declares that God does not tempt men with evil ([James 1:13](#)). Therefore, Pharaoh would have been evil, stubborn, harsh, and unbelieving even if he had been a small-town vendor in southern Egypt. God did not make Pharaoh sinful and evil. Pharaoh would have been sinful and evil no matter where he had lived.
- c. Pharaoh had a unique opportunity; he had something many never receive: Pharaoh heard the truth from one of God's greatest servants, Moses. He had opportunity after opportunity to repent, but he refused. Scripture says time and again that Pharaoh himself hardened his heart ([Exodus 8:15, 32](#); [Exodus 9:34](#)).
- d. Scripture also says that God hardened Pharaoh's heart ([Exodus 4:21](#); [Exodus 7:3](#); [Exodus 9:12](#); [Exodus 10:20, 27](#); [Exodus 11:10](#)). What does this mean? On the basis of Scripture...
 - it does not mean that God caused Pharaoh to sin and to be stubborn. God never tempts men to sin ([James 1:13](#)).
 - it means that God judged Pharaoh the same as He judges all men. Pharaoh hardened his heart; therefore, he was judged and condemned to have a hardened heart. Pharaoh "sowed" a hardened heart; therefore, he "reaped" a hardened heart ([Galatians 6:7-8](#)); Pharaoh "measured" out a hardened heart; therefore, he was "measured" out a hardened heart ([Matthew 7:2](#)).

Very simply stated, God's law and nature of justice, of *judicial equity* took effect upon Pharaoh just as it does upon all men. Pharaoh reaped exactly what he sowed.

- e. God overruled Pharaoh's evil and used it for the good of His people ([Romans 8:28](#)). God used Pharaoh's evil to demonstrate His sovereign power and to declare the name of God throughout all the earth.

The point is this: Pharaoh was a very sinful and evil man; therefore, God demonstrated His justice in Pharaoh. God acted righteously toward Pharaoh. Just as men execute justice upon evil men, God executed justice upon Pharaoh because of his evil. God is God; therefore, He has the right to execute justice as He wills.

The conclusion is clearly stated:

"Therefore hath...[God] mercy on whom he will have mercy, and whom he will he hardeneth" ([Romans 9:18](#)).

3. (RevC) God's sovereignty is demonstrated in the choices He makes that are an expression of His will independent of any merit on the part of His creation. His choice of Isaac over Ishmael, Jacob over Esau are examples of where His choice did not follow what was the expected norm for society. Sovereignty means that He is supreme and able to do as He chooses to fulfil His plan regardless of any other factor, condition, or expectation. Both the expression of His mercy and His grace are also a part of the expression of His sovereign will and not required in any situation. (RevC)

D. 9:19-21 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 9:20 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? 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

1. (RevC) By what authority does the clay question the potter? What life or purpose has the clay before it is placed in the hands of the potter? The clay can do nothing in and of itself it's value comes from the desire and will of the potter. As humans we have been gifted with qualities that are much superior to that of the clay. However, like the clay we were fashioned in our mother's womb by

a master potter who formed us for His purpose. Then by what authority do we rise within ourselves to think that we are on an equal level that would justify our questioning the Potter as to why He formed us so? Isaiah 45:9 addresses this very question (see 45:9 below). How foolish it is for us to question or resist the sovereignty of Almighty God! Resist we are able to do but do so at our own peril. (RevC)

Isa 45:9 (KJV) Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

2. **9:19 (RevC)** The idea that God's sovereign involvement in the affairs of mankind somehow relieves man of responsibility for his actions is a failure to understand that God gave man a free will and the ability and right to choose for himself while holding him responsible for his choices. We see this truth in several examples from scripture: **James 1:13-14 (KJV) ¹³ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴ But every man is tempted, when he is drawn away of his own lust, and enticed.** God does not tempt man to do evil the enemy of our souls is the expert in this capacity. But even he can only tempt a person where there is already the seed of lust present. In other words the corruption must already be present in the heart of the person who is thereby able to be tempted.

Certainly, it was in the plan of God from the foundations of the earth to crucify His Son Jesus as part of His sovereign will in the affairs of mankind. However, the scripture makes it clear that though God intended for this to happen that did not negate the responsibility for those who were involved in carrying out the crucifixion of Jesus Christ. **Mark 14:21 (KJV)**

²¹ The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Peter further makes this point in his first sermon on the day of Pentecost when he stated, **Acts 2:23 (KJV) ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by**

wicked hands have crucified and slain: Though God foreknew that evil wicked men would crucify His Son does not make God responsible for their actions.

3. 9:20-21 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? 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

- a. (POSB) God is God; therefore, He can do as He wills. As God, He sees the overall view; therefore, He knows what should be done, and He does it. Man is foolish to question and charge God with wickedness, with being unrighteous and unjust. In fact, when man questions and charges God, man only shows...
 - how *finite and foolish* he really is.
 - how *wicked and depraved* he really is.
- b. God's right over man is as the potter's right over clay. Now note a crucial point that must not be missed if we are to correctly understand this passage.
 - The clay already exists. This passage is not dealing with creation, but with God's government and rule over creation. God is not creating the clay; He is taking a lump that is already existing and using it for His purposes.
- c. Paul is not speaking of God creating some men to be sinners. God does not purpose to condemn men to hell. The fact is, God wills no man to perish; He longs for every man to be saved ([2 Peter 3:9](#)). What, then, is this verse saying?
- d. Very simply, God uses the clay as He finds it. He takes the clay (man) and moulds it, using it for His purposes. All men are sinful, being born into a sinful and depraved world. God knows the hearts of all men even when they are born. He knows a heart is subject to be an honorable vessel or to be a dishonorable vessel.

⇒ All hearts that are subject to honor, God takes and moulds into vessels of honor.

⇒ All hearts that are subject to dishonor, God takes and moulds into vessels of dishonor.

- e. God is God; therefore, He knows the heart of every man. He knows if the heart is subject to be tender, loving, and responsive to Him. If the heart is responsive to the things of God, then God gets the gospel to that person and quickens it to the person's heart, saving him and beginning the process of making him a vessel of honor.
- f. God also knows if a person's heart is subject to hardness, selfishness, and rejection of God. This person is made into a vessel of dishonor; that is, God uses even the sinner and his rejection to His glory. How the sinner's rejection is used to glorify God is seen in the next major point (see note, pt.6—[Romans 9:22](#)).

The point is this: God has the right to make and use both honorable and dishonorable men to work all things out for good. He has the right to use both good and evil men to work out His purposes, purposes which are always good. His right is no different than the potter's. (POSB)

- E. **9:22-24 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?**

(POSB) Note the difference between the word **“fitted”** vs. **22** and the word **“prepared”** vs. **23**. The vessels of wrath are “fitted” for destruction, but the vessels of mercy are “prepared” for glory. The agent that “fitted” the vessels for wrath is not identified. Scripture simply says that they are “fitted” for destruction. This allows the interpretation that they fitted themselves for destruction; whereas God

is said to prepare the vessels of mercy for glory. A different word entirely is used.

Scripture is clear about this fact. Men do **fit** themselves for wrath; God does not tempt or lead men into sin (James 1:13).

James 1:13 (KJV) Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

The very opposite is true. God saves men and wants all men to be saved; and He prepares all those who come to Him for glory.

Note the whole passage has to do with proving that God is just and righteous. If God actually created men to be sinful so that He could condemn them to wrath, He would not be righteous and just. Even in our finite world, to make something evil is considered unrighteous and unjust. How much more is this so in the infinite world of heaven? God just does not fit men to wrath; men fit themselves to wrath.

The whole world is sinful and depraved. **“There is none righteous, no not one” (Romans 3:10). “All have sinned and come short of the glory of God” (Romans 3:23).** (Romans 10:9-18 for a descriptive picture of man’s sinful condition.) God knows the heart of every man, even before he is born. He even knows who will be saved and who will not be saved.

Note what Scripture says, for it clearly states why God does not end the world and keep any more evil men from being doomed: God is willing to put up with evil men in order to **shower “the riches of His glory”** vs. 23 upon those who believe on His Son.

The one thing to be remembered is this: there is nothing inconsistent with God showing mercy to some while condemning others. God punishes the wicked only for their sin. Human experience as well as the Bible prove beyond doubt that all men are sinful. None deserve mercy. No man deserves to be chosen by God for anything. All men stand under the wrath of God. Therefore, there is no injustice done to a wicked man if God chooses to show mercy to another. One thing will happen, however. The vessel of mercy will fall upon his face in utter

adoration and praise, and he will become a willing servant, willingly owned and possessed by his Savior. (POSB)

- F. 9:25-29 As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. 9:26 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. 9:27 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: 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 9:29 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.**

1. (POSB) God has identified *the chosen* long ago in prophecy. "Salvation is of the Jews" (**John 4:22**). Israel was the chosen people of God, chosen to be God's witnesses to carry the message of salvation to the world... However, Israel failed and kept the message to itself and excluded all other peoples. Israel even took the lead in killing God's Son, Jesus Christ. This is the whole point of these verses, to point out how *the chosen* people of God come from all nations of the earth. This fact is clearly seen even in the Jewish prophets. "The chosen" are identified in six different statements which are irrefutable to the open and honest mind.

2. The chosen people of God are from other nations as well as from Israel. The Jewish prophet Hosea predicted this fact. Note the three things Hosea said about the Gentiles. The Gentiles...

- will be called "God's people." They are the very ones who were not called God's "people" (**Hosea 2:23**).
- will be called "beloved." They are the very ones who were not called "beloved" (**Hosea 2:23**).
- were in a place where it was said that they were not God's people. The Gentiles were in the very place where they were to be called the children of God (**Hosea 1:10**).

History has always proven that the Gentiles are as morally depraved and self-righteous as people can be. But despite all, God in His glorious mercy has thrown open the door of salvation to the Gentiles as well as to the Jews. No matter how self-righteous or

morally evil a person has been, God reaches out to that person. Neither the most depraved corruption nor the most humanistic self-righteousness can keep God from forgiving a person if that person truly believes in His Son, the Lord Jesus Christ (**Romans 9:33**). (See **Acts 10:43; Romans 1:1, 10:13; Galatians 3:26-28; 1 John 5:1**)

3. The chosen are the small remnant of Israel. The great prophet Isaiah predicted this.
 - a. Isaiah predicted that only a few among Israel would truly believe and love God supremely. The nation would be a great people whose numbers would be as the sand of the sea, but only a *remnant* would be saved (**Romans 9:27**). Note that God would have to fulfill His Word by cutting short His dealings with Israel. That is, so many in Israel would be so sinful, they would be a threat to destroying everyone. Therefore, God would have to cut His work short in dealing with Israel in order to assure a remnant of believers and to fulfill His word to Abraham (cp. **Isaiah 10:22-23**).
 - b. Isaiah also predicted that God would leave a seed of believers in Israel (**Isaiah 1:9**). Note that Israel's wickedness is compared to Sodom and Gomorrha. Israel has suffered a fate just as terrible as Sodom and Gomorrha, perhaps worse because the nation's sufferings have been the epitome of severity down through the centuries. But note: God has saved a remnant through it all. There are Jews who have trusted God's Son, even Jesus Christ of Nazareth (cp. **Romans 11:27-29**). (See **Romans 11:1, 4**). (POSB)

G. 9:30-33 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

1. **(POSB)** The chosen are the pursuers of righteousness by faith. Note the contrast between this point and the next. The most unlikely thing happened.
 - The Gentiles who have always been so base and self-righteous have all of a sudden turned to God for righteousness, even the righteousness of faith.
 - The Jews who have always been so God-centered and religious have missed God's righteousness, even the righteousness of faith in Christ. (See [Mark 7:6](#); [Romans 10:3-4](#); [1 Cor. 1:30](#); [2 Cor. 5:21](#); [Phil. 3:9](#); [2 Tim. 3:5](#)).
2. The chosen are not pursuers of righteousness by the works of the law—as Israel was ([Romans 9:31-32](#)). Note that this begins to answer why God had to turn away from Israel as the primary mission force of His grace. Israel was zealous to secure righteousness but failed because she sought righteousness by the law. (See [Matthew 7:22-23](#); [Romans 3:20](#); [Galatians 2:16](#); [Ephes. 2:8-9](#); [Titus 3:4-5](#)).
3. The chosen are not those who stumble over the Stone, Christ Himself, as Israel has done (cp. [Isaiah 8:14](#); [Isaiah 28:16](#)). (See [Matthew 11:6](#); [1 Cor. 1:23](#); [1 Peter 2:7-8](#))
4. The chosen are the persons who believe in Christ. (See [John 3:15](#), [5:24](#), [11:25](#), [12:46](#), [John 20:31](#); [Romans 10:9-10](#))

END OF LESSON 22

QUIZ QUESTIONS FOR LESSON 22

1. **T or F** God loved Jacob more than Esau so God shed His grace on him.
2. **T or F** The vessels of wrath are prepared for destruction.
3. **T or F** Man says, “I am tempted of God.”
4. **T or F** God knows the heart of man even before he is born.
5. **In which book does God say, I will call them my people which were not my people...?”**
 - a. **Isaiah**
 - b. **Hosea**
 - c. **Habakkuk**
 - d. **Zephaniah**
6. **T or F** By the grace of God, Israel’s rejection means the Gentile’s salvation.

BEGIN LESSON 23

XII. ROMANS CHAPTER 10 (All of the notes for Chapt. 10 are from “Romans Verse by Verse” by William R. Newell 1938; unless otherwise indicated.)

- A. Rom 10:1-10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 10:2 For I bear them record that they have a zeal of God, but not according to knowledge. 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 10:4 For Christ is the end of the law for righteousness to every one that believeth. 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.**

In the opening of this chapter we see the fundamental difference between the righteousness that comes by “doing” and that, which comes through simple “faith”. Works vs Faith.

- 1. 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.**

Paul addresses all saints as he shares his heart’s desire that all Israel would be saved. A more accurate translation of “**my heart’s desire**” is “**the dear pleasure of my heart**”. As with all spiritual desires, Paul submitted it to prayer.

2. **10:2 For I bear them record that they have a zeal of God, but not according to knowledge.**

Paul recognizes their zeal for God but is also aware that the presence of zeal does not mean actual knowledge of God or His ways. We need to keep in mind that many people involved in false worship have great zeal in their religious practices. Zeal in and of itself is not evidence of truth.

3. **10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.**

Here we see that the very people to whom God revealed Himself to were ignorant of the gift of righteousness He sought to provide. A sinful man needed only to acknowledge his sinful state and by faith receive the righteousness of God. It wasn't that the Jews had no understanding of God as a righteous God, on the contrary they knew God was holy and righteous and prided themselves on the very attributes of their God over that of the pagan gods. They knew God was "just" but they failed to comprehend Him as the "justifier" of all those who would but place their faith in Him. Instead they prided themselves in receiving God's law and their efforts to keep it. The very law that was meant to show them their sinful condition and hopelessness outside of the grace of God.

4. **10:4 For Christ is the end of the law for righteousness to every one that believeth.**

For the believer the law is declared null and void. It came to its end in the sacrifice of Christ. Gal. 5:4 shows us that we are not under the law but grace. Those who still seek their justification before God by the law are not under God's grace.

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5. **10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.**

Paul quotes here from Leviticus 18:5 :

Lev 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

- a. Upon first reading one might ask why would God make such a statement that would seem to encourage a person to keep the law as a means of their justification before God. However, as we can see from Gal. 3:21

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

there is nothing inherit in the law, no power which gives “life”. Secondly, the law was not given to give people hope but rather to bring them to such despair that they would cast themselves on the mercy and grace of God. Remember **“the Law is not of faith” Gal. 3:12.**

- b. They did not need another Moses to ascend into the presence of God and bring them the commandments that they could follow them nor did they need as it were some great teacher from across the sea (like Moses) that could teach them in a way that would compel them to do it--- rather they needed to only follow that which they knew in their hearts which had be rehearsed in their ears as when they were children and told to “hide in their hearts” that they might not sin. (see Deut. 30:11-14). The point Moses is making is simple – they had the Law – they needed no sign or teacher, that had all been done at Sinai. The only problem for the Jew or us today is simple submission in the human heart toward God’s Word. Yet even when the Lord was upon the earth the people kept asking Him for a “sign from heaven”.

6. **10:6-7 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)**

- a. **POSB)** God's righteousness does not have to seek out a Messiah or a Deliverer (utopia). Note the contrast between heaven and the deep or abyss. This is a picture of the summit and the pit, of the very best and the very worst. Men search...
- for the height of heaven: for life and joy and pleasure, for the very best, for their utopia.
 - for the answer to death and hell: for the release and freedom from death and the sense of judgment—for their utopia.
- b. Another way to say the same thing is this: men search for righteousness, that is, for everything to be right. If they can achieve righteousness and make everything right, then they will have their utopia.

The point is this. Man's search for life or for utopia is *really* a search for a deliverer who can do two things: ascend into

heaven to bring utopia down to earth and descend into the depths to conquer sin, death, and hell (cp. **Deut. 30:11-13. Cp. Psalm 139:6-9; Proverbs 24:7; Amos 9:2.**) Men are really searching for a true Messiah, for Christ Himself.

- c. **Thought 1.** A person does not have to scale heaven nor fathom the deep to be saved. If he did, he would be lost eternally, for no man can penetrate heaven to secure righteousness or go into the depths to conquer death and hell. No man can work hard enough to climb up into heaven or labor enough to conquer death and hell. No man or combination of men can penetrate the spiritual world and dimension or transform man into a perfect being so that he never has to die and face judgment. Righteousness—man being right and perfect—is beyond the grasp of man's efforts. (See **Proverbs 30:4; John 3:13**). (POSB)

7. **10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;**

To the Jews of Paul's day the gospel was now **"nigh thee"** or readily available to any who would accept the **"word of faith"**, namely that Jesus was the Christ, that He had come, died for sin, been buried, been raised, and been seen by many witnesses after His resurrection.

8. **10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.**

Paul now speaks to the Jewish listener who has already heard the whole of the gospel being persuaded that the risen Jesus, was the Messiah, Lord over all, and more importantly his Lord. Note it was **"with thy mouth"** the verbal **"confession"** of Jesus as Lord that brought salvation. This was vital as many Jews, even those

of some positional importance believed in Jesus but because of the Pharisees they did not confess Him lest they be put out of the synagogue. They valued the glory of man more than the glory of God.

John 12:42-43 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 12:43 For they loved the praise of men more than the praise of God.

B. Rom 10:11-15 For the scripture saith, Whosoever believeth on him shall not be ashamed. 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. 10:13 For whosoever shall call upon the name of the Lord shall be saved. 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

1. 10:11-12 For the scripture saith, Whosoever believeth on him shall not be ashamed. 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.

Here Paul again emphasizes the word “**Whosoever**” as the gospel of faith is given without distinction between Jew and Gentile. This point being re-emphasized in verse 13.

2. 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Paul quotes from the prophet **Joel 2:32**. As he is writing to Jews he is going to some length to quote from the Old Testament scriptures. In fact he quotes from the OT some 30 times in chapters 9-10 and 11.

3. **10:14-15** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? **10:15** And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

Paul lays forth the simple road to salvation in that one who **“calls upon the name of the Lord”** must first have come to faith or belief in the Lordship of Christ, as calling upon the Lord is impossible if one has not first come to believe in the Lord. And how can he believe on whom he has not heard? Thus the necessity of the preacher who shares the Word of faith to those who have ears to hear. Yet how can he do so less he be sent of God as the messenger of God with the message of God. Truly **“How beautiful are the feet of them that bring glad tidings of good things”** **Isaiah 52:7**. Sadly though the rest of the chapter focuses on the fact of Israel’s refusal of the “good news”.

- C. **Rom 10:16-21** But they have not all obeyed the gospel. For **Esaias saith, Lord, who hath believed our report? 10:17** So then faith cometh by hearing, and hearing by the word of God. **10:18** But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. **10:19** But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. **10:20** But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. **10:21** But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

1. **10:16** But they have not all obeyed the gospel. For **Esaias saith, Lord, who hath believed our report?**

Amazing how men will gladly listen to the good news that proclaims their success or glorifies their ambitions exploits in business, and other human endeavors, yet they refuse to hear that which shows them their only way of salvation from their sinful

condition. Isaiah as Paul knew the heart break of sharing the truth only to have those you care about reject the way of life everlasting. This feeling was shared by many through the years (see Jeremiah 44:16-19, 13:15-17; and Matt. 13:15).

2. 10:17 So then faith cometh by hearing, and hearing by the word of God.

The term **“word”** used here is from the Greek “hrema” not “logos”. It literally is, **“saying” or “speech”**. It carries the connotation that salvation only comes as the words of faith are spoken. It is the quickened word, which creates living faith. Faith comes by hearing! But to hear the word must be spoken first. Thus it has pleased God that through the foolishness of preaching that salvation comes to whosoever believes.

1 Cor 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

3. 10:18-19 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Paul’s remorse over Israel’s lack of hearing and then he quotes from Psalm 19:4.

Psa 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

He proceeds by quoting Moses:

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.

Through Moses, God promises to provoke Israel's jealousy by extending Himself to a people who are not a chosen people as were the Jews, a people who had no understanding of the things of God. To the Gentiles God would turn and offer Himself to provoke Israel to jealousy for their God.

END OF LESSON 23

QUIZ QUESTIONS FOR LESSON 23

1. Which Old Testament book does Paul use to emphasize the heart, inner spiritual condition and not mere outward acts of obedience?
 - a. Exodus
 - b. Leviticus
 - c. Numbers
 - d. Deuteronomy
2. T or F Accepting the word of faith: meant believing Jesus was the Christ, had come, died for sin, was buried, raised and seen by many after His resurrection.
3. T or F Paul had to emphasize confessing Jesus with their mouth because they were afraid of being put out of the synagogue.
4. Which verse of Romans chapter ten says, "whosoever calls on the name of the Lord will be saved?"
 - a. Nine
 - b. Ten
 - c. Thirteen
 - d. Fourteen
5. "How beautiful are the feet of them that bring glad tidings of good things" comes from:
 - a. Isaiah
 - b. Ezekiel
 - c. Jeremiah
 - d. Daniel
6. T or F Romans 10:16-21 focuses on Israel's rejection of the good news.

BEGIN LESSON 24

- D. 10:20-21 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. 10:21 But to Israel he saith, All day long I have

stretched forth my hands unto a disobedient and gainsaying people.

Isaiah is quoted by Paul in pointing out how the Gentiles would come to God :

Isa 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.

Yet Israel would remain in their disobedience though God in His love and yearning for them did stretch forth His loving hands even unto death on the cross.

Isa 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;

God help us that we not allow our hearts to harden to the voice of God. We must learn from the example of Israel how man can so easily be deceived in his heart.

XIII. ROMANS CHAPTER 11

- A. Romans 11:1-11 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. 11:2 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, 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 11:5 Even so then at this present time also there is a remnant according to the election of grace. 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 11:9 And David saith, Let their table be**

made a snare, and a trap, and a stumblingblock, and a recompense unto them: 11:10 Let their eyes be darkened that they may not see, and bow down their back alway. 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

- 1. 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.**

We must keep in mind that the Apostle Paul is dealing in this chapter with the state of the nation of Israel. Verse 21 of the previous chapter must be taken in context. The verse quoted is from **Isaiah 65:2**. You must read verses 1 through 7 to fully understand the context of the verse upon which this section is based. What God will do with Israel is all based upon their behavior. Because of their disobedience, they have earned the judgment of spiritual blindness and deafness, which God will place upon them.

- a. Did God reject His people? Has God once and for all rejected the Jews?**

Exodus 4:22 "Then you shall say to Pharaoh, 'Thus says the LORD,' Israel is My son, My first-born.

Exodus 19:6 and you shall be to Me a kingdom of priests and a holy nation. 'These are the words that you shall speak to the sons of Israel. "

Deuteronomy 14:2 "For you are a holy people to the LORD your God; and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

Psalms 135:4 For the LORD has chosen Jacob for Himself, Israel for His own possession.

Jeremiah 31:3 The LORD appeared to him from afar, saying, "I have loved you with an everlasting love; Therefore I have drawn you with loving-kindness.

- b. (POSB) In light of this, is it not inconsistent and is it not denying God's Word to teach that Israel is no longer the people of God? To ask the question as Paul words it: **"Has God cast away His people?"** The words **"cast away"** (a posato) mean to push away, to thrust away, to repel, to repudiate. The idea is to utterly and totally and finally cast away. Has God utterly cast away the Jews? Paul shouts: **"God forbid"** (me genoito). It is impossible! It must never be! It can never be! God has not broken and violated His Word to Israel. God's promises to Israel did not mean that all Jews were locked in to salvation no matter how sinful and disobedient they were. It did not mean that an unbelieving and disobedient Jew was acceptable to God simply because he had been born a Jew. God's promises were intended for those who believed and obeyed Him. The people who believed and obeyed Him have always been "His people." (POSB)

- 2. **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,**

Paul's point is that the true children of Israel have not been rejected. See Romans 9:6-8. The true children are the children of the promise, the elect the remnant. Elijah lived at a time of great wickedness in Israel, which prompted him to cry out to God questioning whether or not he was the only believer left in all of Israel. God answered that there were no less than 7000 that had not bowed their knee to Baal.

3. **11:3-5 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 11:5 Even so then at this present time also there is a remnant according to the election of grace.**

See 1 Kings 19:9-18.

- a. God, by his sovereign choice would not allow the entire nation to see the judgment, which was to come, but would save for himself a remnant. Even during an apostasy God preserved His people for the sake of the promise.
 - b. **(POSB)** In Elijah's day the vast majority of people were as they are today: disobedient and disloyal to God, rejecting and denying God, controlling their own lives and following after the man-made and humanistic gods of this earth. But there was a remnant, a few who were loyal and obedient to God. There were only seven thousand; nevertheless there was a remnant, a few who were trusting God to fulfill His promises to them. (POSB)
4. **11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.**

We're always in trouble when we think we're the only one. We're always in trouble when we forget that it's the grace of God, which has allowed us to be one of the remnant. If our salvation is founded upon any good work in us, it is no longer founded in the goodness of God.

5. **11:7-10 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 11:9**

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: 11:10 Let their eyes be darkened that they may not see, and bow down their back alway.

These verses ought to put the fear of God in us.

- a. Israel sought righteousness by the pursuit of good works. They never found it. They failed to understand the grace of God.
 - b. **(POSB)** It is God's grace that saves men. Therefore, God will see to it that there is always a remnant of believers in Israel. The vast majority of Jews stumbled and fell at the snare of works (Romans 11:6), but the callous on Israel's heart is not total. There is a remnant. (POSB)
6. **11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.**

Has their stumbling meant that the Jews are forever rejected? No! It is so that the Gentiles might be saved and then eventually the Jewish nation through jealousy. If the Jewish nation has embraced the Gospel mixed in with their un-repentance and Jewish customs, they might have permanently defiled and made unappealing the Gospel to the Gentiles. Because of their rejection, the apostles moved to the Gentiles. See **Acts 13:46**.

B. Romans 11:12-16 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

1. **11:12** Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Because Israel failed to receive their Messiah the message of Christ was given to “who-so-ever will”. Thus it is spreading around the world. The Gentiles have received blessing from the fact that Israel rejected their Messiah. When Israel finally receives Jesus as the Messiah how glorious it will be to see the nation of Israel restored and the world fully evangelized. See Revelation 5:9.

2. **11:13** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

The Apostle Paul magnifies his office as an apostle to the Gentile. What he is suggesting is that he will make the most of it. He will do all he can to see as many Gentiles as possible come to know the Lord. (RevC) As much as Paul loved his own people, he embraced the call of God on his life to take the gospel to the Gentiles. In the same manner, those who would serve God in ministry today must make sure determination of their calling and be content to embrace that responsibility even if it is not exactly what you might have chosen for yourself. Keep in mind that blessing follows obedience! (RevC)

3. **11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.**

Paul felt that if he could get as many Gentiles as possible saved, he could provoke more of his countrymen to believe.

4. **11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?**

The Apostle Paul expresses what a blessing it will be to the world when the Jews are finally restored. Presently, the Jews are all but dead to the reality of salvation being found only in Christ. When this truth breaks on their hearts and they realize Christ, the one they pierced, is their Messiah it will be a resurrection type experience. New life in Christ coming from what was dead to the knowledge of Christ.

5. **11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.**

- a. **(POSB)** God gives two pictures to show that Israel can never be totally or finally rejected. Both pictures have to do with the first-fruits.

⇒ The Jew always dedicated the first fruit of his harvest to God. He gave the first part to God and by giving the first part, the man was saying to God that he was dedicating all of his food to God. It was not necessary to offer every mouthful to God. The offering of the first part sanctified the whole.

⇒ The second picture is that of a little tree being planted and the sapling being offered to God. Every branch thereafter was looked upon as being sacred to God. It was not necessary to dedicate each branch separately.

What Paul is saying is that the root, the first part, refers to the patriarchs, that is, the fathers of Israel. Israel by merit of their patriarchs, their fathers, holds a very special place

in God's heart. The whole nation benefits from the dedicated lives of Abraham and the other godly fathers....

- b.** Israel was initially chosen by God to be His witness upon earth: chosen to be His federal nation or His representative nation to bear testimony for Him. The first fathers of the nation believed God and lived lives of faith, and a few Jews have continued to follow God down through the generations of every century. God very clearly says that because of the holiness of these few, He cares for the nation as a whole—for the whole lump. What this means is this: because of the holy lives of the few, God looks with favor upon the nation. It does not mean that He saves everyone in the nation; but rather, He blesses the nation, all those who live around the followers of God. Those who live holy lives bring godly blessings upon all who surround them and who succeed from them. Many of Israel will be blessed by God and restored because of the nation's godly patriarchs. (POSB)

END OF LESSON 24

QUIZ QUESTIONS FOR LESSON 24

- 1. Which prophet does Paul refer to who pleaded with God and said, “Lord they have killed Your prophets and torn down Your altars and I alone am left...”?**
 - a. Elisha**
 - b. Elijah**
 - c. Ezekiel**
 - d. Jeremiah**
- 2. Because of their rejection of God' Son, Jesus, God has given them a spirit of stupor, eyes that they should not see and ears that they should not hear...” comes from:**
 - a. Exodus**
 - b. Deuteronomy**
 - c. Isaiah**
 - d. Jeremiah**
- 3. T or F The branches were broken off because of unbelief.**
- 4. T or F The branches can never again be grafted in.**

BEGIN LESSON 25

C. **11:17-21** And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; **11:18** Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. **11:19** Thou wilt say then, The branches were broken off, that I might be grafted in. **11:20** Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: **11:21** For if God spared not the natural branches, take heed lest he also spare not thee.

1. **11:17** And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

- a. (POSB) The natural branches refer to Israel, and the wild olive branches refer to Gentile believers. The olive tree refers to God and a right relationship with Him.

Some natural branches are broken off and rejected. Some Jews did not and do not believe in Christ; therefore, they are not attached to God. They do not have a right relationship with God. But note: only some of the branches were broken off. Some Jews did accept Christ as the Messiah and did maintain a right relationship with God.

- b. Some wild olive branches were grafted into the tree. Note that the words **“and thou”** or **“you”** (kai su) is singular. Paul is not speaking to Gentiles as a whole, but to the individual Gentile. Note two things.

- (I) The Gentile believer is said to have been a wild olive branch. The word **“wild”** means that the Gentile was not part of the olive tree (God); he was outside and estranged and alienated from the olive tree (God).
- (II) The Gentile believer is now said to have been grafted into the olive tree. He is now attached to God, that is, in a right relationship with God; therefore, he now partakes of the root and fatness

of the olive tree. Very simply, this means that the believer is fed and nourished by God. (POSB)

2. **11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.**

(POSB) The Gentile believer has no right to elevate himself over the Jews, nor over anyone else. The reason is clearly seen. We were wild branches, very wild. We did not bear the root (Judaism); the root bore us (Christianity). If it had not been for Judaism, there would be no Christianity. If it had not been for Jewish believers, there would be no Christian believers. If Peter and Paul and the others had not surrendered their lives to preach Christ, then the message of Christ would have never reached us. We must never forget that **“salvation is of the Jews” (John 4:22).**

Every Gentile believer owes a debt to Jewish people. We must carry the gospel to the Jews even as some of the earliest Christian Jews brought the gospel to us. (POSB)

3. **11:19-21 Thou wilt say then, The branches were broken off, that I might be grafted in. 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.**

(POSB) However, we must always remember what this Scripture is saying. Israel was not rejected by God so that we, the Gentiles, might be saved. Israel was rejected by God because of unbelief. God did not and does not reject one people in order to save another people. God reaches out to every nation of people longing for all to be grafted into Him.

God accepts a person because the person believes in His Son Jesus Christ. The Jews did not believe; some Gentiles did believe. A Gentile believer stands attached to the olive tree by faith, not because of any goodness or merit or value within himself.

The Gentile believer must guard against complacency, against feeling safe and secure and more acceptable because he stands in Christianity, the religion that acknowledges God's Son. The Gentile believer must not be high-minded, but rather fear. He must fear, for God is less likely to spare the unnatural branches than He was the natural branches. The warning is strong: **"Take heed lest He also spare thee not" (Romans 11:21).** (POSB)

- D. 11:22-24 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?**

1. (POSB) The Gentile believer must take a sharp look at the goodness and severity of God. The severity of God is seen in the spiritual fall of Israel. The word **"severity"** (apotomia) means abrupt, sharp, rough, cut off. The Jews had committed the very sins the Gentiles are being warned about in this passage.
2. The goodness of God is seen in the grafting in and acceptance of the Gentiles by God. But note the stress of this point: the goodness of God is given only to those who continue in God's goodness. A person who knows about the love of God must walk and live in God's goodness. The word **"continue"** (epimeno) means to remain, be steadfast, abide, persevere, endure. The idea is both position and relationship. The believer...
 - a. is positioned in the goodness of God.
 - b. is related to the goodness of God.

It is the picture of a person who is remaining and abiding in the house of God's goodness. A Gentile believer must continue and abide, endure and persevere in the goodness of God, or else he

too will be cut off (ekkopesei) just as the Jews were cut off (Romans 11:17).

3. The restoration of Israel is conditional. Note the word “if”—“**if they abide not still in unbelief.**” Genuine belief is the condition for salvation. A person has to run from his unbelief to belief in order to be grafted in and accepted by God. No person comes to God unless he believes in His Son Jesus Christ. (POSB)

E. Romans 11:25-36 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 11:27 For this is my covenant unto them, when I shall take away their sins. 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 11:29 For the gifts and calling of God are without repentance. 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all. 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 11:34 For who hath known the mind of the Lord? or who hath been his counsellor? 11:35 Or who hath first given to him, and it shall be recompensed unto him again? 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

1. **11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

(RevC) The passage in **Eph. 3:2-6** speaks of the mystery that was hidden concerning the grafting into the family of God the

Gentiles that were to be saved. During this time there is a “hardening” or “blindness” that has come upon the Jews in part until the number of Gentiles is completed. See **Romans 11:12, 25; Acts 15:14.** (RevC)

2. **11:26-27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 11:27 For this is my covenant unto them, when I shall take away their sins.**

(RevC) vs. 26 begins by saying that the day will come when **“all Israel shall be saved”**. Though some would like to take this to mean that every Jewish person who has ever lived will be saved that is not likely given that the scriptures teach that not all of Israel are the true Israel of God (**Rom. 9:6-24**). Furthermore **Zechariah 12** speaks of a time when the nations are gathered against Israel and God will redeem His people as chapter 13 indicates however, that as few as one third of Israel shall be saved. Salvation will come to the Jewish people apart from their works of the Law. In other words, their salvation is a work of grace requiring nothing of merit on their part. See **Deut. 7:6-9** (RevC)

3. **11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.**

(RevC) God’s heart for the Jewish people remains the same as Isaiah stated under the anointing of God, **Isaiah 41:8-9 (KJV)**

⁸ But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. ⁹ Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Though the Jewish people had rejected God and gone after idols opening the door for God to offer salvation to the Gentiles His love for them did not waiver, and even though they rejected Him, He did not reject them as a people. The prophets have declared that salvation will come to the house of Israel in one day and

after that they shall be His witnesses throughout the millennial reign of Christ. But for now, they have rejected the Gospel of Salvation through faith in the sacrifice of Jesus Christ making them enemies of that gospel the door of salvation is now open to the Gentiles in a much more pronounced way. Keep in mind that throughout God's plan the door to forgiveness and salvation has always been open to anyone who would by faith trust in the promise of the Jewish Messiah. (RevC)

4. **11:29 For the gifts and calling of God are without repentance.**

(RevC) Often this verse is taken out of context and used in reference to God calling a person to the work of the ministry. We should take note that it has absolutely nothing to do with the church but is a reference to Israel.

The real issue here is whether we can trust God's word and promises to us. It is important to keep in mind that according to **Deut. 7:6-8** God did not choose Israel because of any merit on their part but simply as an act of His sovereign will. Thus, His word and promises are not dependent on some qualification on our part unless otherwise stated. As one of the character qualities of God is His "Immutability" (unchanging character) we can trust that He will not say one thing and do something different. **Numbers 23:19 (KJV)** ¹⁹ **God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?**

Malachi 3:6 (KJV) ⁶ **For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.** (RevC)

5. **11:30-32 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.**

(POSB) The point seems to be this: we truly know the mercy of God through Jesus Christ our Lord; therefore, we want the world to experience the same mercy and forgiveness of sins. In particular, we feel indebted to the Jews, the people through whom God gave us His Word, His Son, and His promises. Therefore, Scripture predicts that the evangelistic efforts to reach the Jews will someday bear fruit. The Jews will be reached by the mercy of God; they shall believe and obey Jesus Christ as Lord. The Jews shall be restored into the favor of God.

The word "concluded" (*sunekleisen*) means to shut up in a place, to close up, to lock up. This is an unusual idea: God has taken men, both Jews and Gentiles, and shut them up to unbelief (*apeitheian*) or disobedience. This is the judicial judgment of God... It is the picture of God using sin and events for good. God takes sin and works it out for the good of the world. Man has chosen sin, choosing to go his own way in life, so God allows man to do his own thing. God locks man up in his own world of selfishness, allowing man to roam around in his world of sin. Why? So that man's true nature of sinfulness will be clearly seen, and thereby cause the honest and thinking man to seek God. God wishes and will have mercy upon all, both Jew and Gentile; but before men can come to God, they must confess two things:

- that they are sinful and dying creatures in desperate need of God.
- that God exists and that He will have mercy upon the person who diligently seeks Him.

Now note: all men, both Jew and Gentile, are shut up in their world of sin. Why? That God may have mercy upon both. The holiness and love of God assures that the Jews will be saved and restored to the mercy of God. All that is needed is for the Jews to begin seeking God. God will have mercy upon any who genuinely seek Him. (POSB)

6. **11:33-36 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 11:34 For who hath known the mind of the Lord? or who hath been his counsellor? 11:35**

Or who hath first given to him, and it shall be recompensed unto him again? 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Having contemplated God's great plan of salvation for Jews and Gentiles, all Paul could do was sing a hymn of praise. Only a God as wise as our God could take the fall of Israel and turn it into salvation for the world! His plans will not be aborted nor will His purposes lack fulfillment. No human being can fully know the mind of the Lord; and the more we study His ways, the more we offer Him praise.

END OF LESSON 25

QUIZ QUESTIONS FOR LESSON 25

1. **T or F The olive tree refers to Israel.**
2. **T or F The wild olive tree reverts to the Gentiles.**
3. **What has happened to Israel while waiting for the fullness of the Gentiles to come in?**
 - a. **Deafness**
 - b. **Blindness**
 - c. **Lameness**
 - d. **Dumbness**
4. **"The gifts and calling of God are without repentance." Is found in what Scripture?**
 - a. **Romans 11:29**
 - b. **Malachi 3:6**
 - c. **Numbers 23:19**

BEGIN LESSON 26

XIV. ROMANS CHAPTER 12

- A. Romans 12:1-8 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 12:2 And be not conformed to this world: but be ye transformed by the**

renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 12:4 For as we have many members in one body, and all members have not the same office: 12:5 So we, being many, are one body in Christ, and every one members one of another. 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

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

The Apostle Paul is not satisfied simply to give an in-depth discourse on the will of God in the salvation of men. His theology urges him to urge us to live out an expression of a dedicated life, in worship for what He has done.

- a. **By the mercies of God**—by means “because of” or “on account of. “ Here the Apostle is saying that because of the multiple expressions of mercy from God, we should give back a life that is completely sacrificed, consecrated, and dedicated to Him.
- b. The symbolism of the dedicated life is taken from the Old Testament picture of the sacrifices on the altar. What kind of sacrifice does God require, and how does it compare to the Old Testament picture?
- c. **Present your bodies**—“present” means “to place at someone’s disposal, furnish, provide, make ready, hand over.” We are to hand ourselves over to God’s disposal.

- d. **Holy**—dedicated, pure, sincere.
 - e. **Acceptable**—give satisfaction, pleasing.
2. **12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**

Do not be conformed—suschematizo—fashioning something by using a shaped container; form, mold; allow yourself to be changed, to be like.

- a. **World**—lifetime, era, present age.
- b. **Transformed**—an inward change of nature, changed; to become completely different, to become different from what you are.
- c. **Renewing of the mind**—understanding, mind, intellect; thought judgment, resolve, opinion.
- d. Anyone who lays down his life, resists the world, and renews his mind through the Word will prove the will of God. To prove means to demonstrate.
- e. The will of God for us is good, acceptable, and perfect.
 - (I) Good means - capable, excellent, beneficial
 - (II) Acceptable means - well-pleasing
 - (III) Perfect means - complete, in full measure, undivided.
- f. **(RevC)** I feel it is important to keep in mind that Paul faced this battle in chapter 7 and realized the futility of trying to transform ourselves. No amount of self-generated willpower will change the sinful nature. We must learn to yield ourselves to the working of the Holy Spirit that lives in every believer and follower of Christ. Beginning each day by taking a few moments to release the presence of the Holy Spirit to fill you, to work in you and through you, to make you sensitive to the enemies'

devices, and to where the Spirit is at work wanting you to join Him. This process of “yielding” and “releasing” His presence provides the empowerment that is needed to help us to make the godly decisions that are needed throughout each day to avoid giving into the enemy’s temptations. The more we practice this behavior the more the Spirit’s presence will be evident in our lives. (RevC)

3. **12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**

- a. (RevC) We do well to remember that “pride” comes before “the fall”. Prayerfully consider the following scriptures:

Proverbs 16:18 (KJV) Pride goeth before destruction, and an haughty spirit before a fall.

Proverbs 11:2 (KJV) When pride cometh, then cometh shame: but with the lowly is wisdom.

Proverbs 13:10 (KJV) Only by pride cometh contention: but with the well advised is wisdom.

Proverbs 8:13 (KJV) The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Proverbs 29:23 (KJV) A man's pride shall bring him low: but honor shall uphold the humble in spirit.

1 John 2:16 (KJV) For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Other references to the issue of “pride” may phrase it differently but the meaning is the same. Such as:

Proverbs 3:7 Do not be wise in your own eyes; Fear the LORD and turn away from evil.

Proverbs 26:12 Do you see a man wise in his own eyes? There is more hope for a fool than for him.

Isaiah 5:21 Woe to those who are wise in their own eyes, And clever in their own sight!

Romans 12:16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

We can easily see that self-exaltation, pride, a haughty spirit, being wise in one's own eyes are all contrary to the nature of a person who is living in the Spirit of God. (RevC)

b. God has allotted to each man a measure of faith—

(POSB) What we are and have has come from God. It is God who has **“dealt to every man the measure of faith.”** The word **“faith”** in the context of these verses means a **working faith**. It includes both...

- (I) the gifts and abilities God gives to a person.
- (II) the faith and drive or confidence to use the gifts.

Very simply, a **working faith** is the ability and drive within a person to get to it and to serve God, to make his contribution to life and society. Another way to say the same thing is this: the measure of faith (Romans 12:3) and the proportion of faith (Romans 12:6) mean the spiritual gift and power which God gives to each believer for his special task on earth. Very simply, everything a person is and has comes from God. Nothing comes from man himself. Therefore, no person has reason to think too highly of himself. (POSB)

- 4. 12:4-8 For as we have many members in one body, and all members have not the same office: 12:5 So we, being many, are one body in Christ, and every one members one of another. 12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy**

according to the proportion of faith; 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

(POSB) 12:4-5 Believers can be compared to the human body. The human body has many parts or members, and no two members have the same function. So, it is with believers. Believers are many, yet they are one body *in Christ*. Every single believer has a distinct function to fulfill in the world, yet he is a member of all other believers... The union between genuine believers is born of the Spirit of God, of a true *spiritual birth and union*. It is a union that is in constant and intimate fellowship with God and that draws its life and purpose and meaning and significance from God. The union between genuine believers is a union that is *quicken and made alive* by a common Spirit, a Spirit that truly lives, the Holy Spirit of God Himself.

The point is clearly stated: all members do not have the same office (*praxis*) or function. God has set the believer in the world for a specific purpose, and God has gifted the believer with whatever measure of faith is needed to fulfill his function. The believer is a member or a part of the whole body, with each member having his task to perform... Every single believer is important to the *body of Christ*. Every believer is needed to complete, fulfill, and perfect the body. The body becomes handicapped without the active functioning of every member. Every member is very important. (POSB)

12:6-8 Next Paul lists 7 gifts given by the Spirit to members of the body of Christ. These gifts are given as a grace to the recipient who then has the responsibility to minister those gifts to the body of Christ.

- a. There is the **gift of prophecy**. In the Old Testament the gift of prophecy was the gift to proclaim and explain the will of God. The proclamation dealt with past, present, and future events. However, in the New Testament, the gift of prophecy changes dramatically. The prophet is seldom seen predicting the future. Instead, he is seen proclaiming what has taken place in the Lord Jesus Christ and what has been *revealed by Christ* concerning future events. His function is to edify, exhort, and comfort. The Scripture is clear about this.

"He that prophesieth speaketh unto men to edification and exhortation and comfort" (1 Cor. 14:3).

- b. There is the **gift of ministry** (*diakonia*). The word is often used of a servant or of a person who serves and ministers to others in the most practical ways. Therefore, the meaning would be the very special ability to serve, minister, aid, help and assist others—to assist them in such a way that they are *built up* and truly helped. (See **Matthew 10:42; Gal. 6:10; Phil. 2:5-7; James 1:27**)
- c. There is the **gift of teaching** (*didaskon*). Teaching is the ability to explain, root, and ground people in the truth. The Word of God not only needs to be proclaimed by the prophet, but it must also be explained by the teacher. (See **1Cor. 12:28; Eph. 4:11; Matt. 28:20**)
- d. There is the **gift of exhortation** (*paraklēsei*). This is the very special ability to excite, motivate, advise, encourage, comfort, and warn people. The dominant factor would be the motivation and encouragement of people, the ability to stir people to make a decision for Christ and to grow in Him. It is the gift that arouses people to get up and get busy fulfilling their task for the Lord. (See **2Tim. 4:2; Titus 1:9, 2:11-15**)
- e. There is the **gift of giving** (*metadidōmi*). This simply means the giving of one's earthly possessions such as money, clothing, and food. Note that in listing this particular gift, Scripture adds a point: it tells how the person is to give. He is to give with "simplicity" (*en haplotēti*). The word has several ideas. It means...
 - to give with sincerity and in simplicity.
 - to give with singleness of heart and without show.
 - to give liberally and generously.The point is this: God gives some persons the special gift to make money in order to have plenty to help others and to spread the gospel around the world. These persons...
 - must give and give generously. God gave them the gift of making money in order to have enough to fulfill the will of God for the world. Therefore, they must give liberally.
 - must not hoard and bank and misuse their gift of wealth.

- must not give grudgingly and complainingly about having to give.
 - must not give to attract attention or to heap honor upon themselves.
 - must not give to boost their own egos and pride.
- (See Matt. 6:3; 1Cor. 16:2; 2Cor. 9:7)

- f. There is the **gift of ruling** (*proistēmi*). This means the ability of leadership, authority, administration, government. Note that this person is to lead with diligence (*en spoudē*): with haste, zeal, desire, and concentrated attention. There is no room for laziness, complacency, and irresponsibility in the Kingdom of God and His church. The leaders are the ones who are to blaze the path for the flock of God, and they are to do it with zeal, hard work, and iron determination. (See Romans 12:11; 1Peter 5:2-3)
- g. There is the **gift of mercy** (*eleōn*). This is a person who is full of forgiveness and compassion, pity and kindness toward others. Note that the merciful person is to show mercy with a cheerful (*hilarotēs*) heart. The word means kind, cheerful, joyful... The believer who has the spirit of mercy is to show mercy with a cheerful and joyful heart, doing all he can to lift up the person needing mercy. (See Matt. 5:7; Luke 6:36; Hosea 12:6; Micah 6:8) (POSB)

(RevC) Note that all of the 7 gifts mentioned above are given to the whole body of believers for the building up and edification of the whole body. Also, that no gift is to be esteemed as more valuable or important than another. The whole body is in need of each member's gifting. Notice also that each gift is exactly that—a gift. They are not something we manufacture or create but are divine gifts for the perfection of the body. Thus, there is a great responsibility on each member of the body to minister their gift to the body as a whole. **“Now to each man the manifestation of the Spirit is given for the common good”** (1 Cor. 12:7, NIV). (RevC)

- B. **Rom 12:9-16 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 12:11 Not slothful in business; fervent in spirit; serving**

the Lord; 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 12:13 Distributing to the necessity of saints; given to hospitality. 12:14 Bless them which persecute you: bless, and curse not. 12:15 Rejoice with them that do rejoice, and weep with them that weep. 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

- 1. 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.**

Our love should be genuine and from a heart filled with God. Instead far to often we talk one thing but live another. Thus John wrote:

1 John 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

We are further admonished to **“abhor that which is evil”** which every Christian who is in true fellowship with the Father will do. John wrote concerning our fellowship:

1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

“Fellowship” means **“joint-participation”** in other words to feel and see things in the same way that God sees them. For the believer who is in fellowship with God he will hate sin and cleave to that which is good. Not tolerate, wink at, or participate with in any way but hate sin! God loves the sinner but he hates the sin.

- 2. 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;**

One sign of spiritual life is our love for one another. But to be tenderly affectioned is rare. John again who expressed so much on the subject of “love” writes:

1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

1 John 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

1 John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

We should honor and prefer others above ourselves and be thankful when others are honored, or blessed. Often it is easy to rejoice when you are the one being honored or blessed but it is difficult when it is someone else who receives the blessing. This should give us indication of the condition of our heart, and self centered attitude. God help us to esteem others as more worthy:

Phil 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

END OF LESSON 26

QUIZ QUESTIONS FOR LESSON 26

1. **T or F** Paul is begging believers to give back a life that is completely sacrificed, consecrated and dedicated to God.
2. **T or F** Do not be conformed to the ways of the world, but be transformed into a new godly person.
3. **T or F** Self exaltation is the root of all sin.
4. How many gifts are listed in Romans 12:6-8?
 - a. Three
 - b. Five
 - c. Seven
 - d. Nine
5. **T or F** Curse those who curse you and brush the dust from your feet and move on.
6. **T or F** As much as depends on you, live peaceably with all men.

BEGIN LESSON 27

3. 12:11 **Not slothful in business; fervent in spirit; serving the Lord;**

The reference here is entirely too spiritual matters. We must maintain our zeal lest Satan render us slothful due to the doctrine of grace we rest in. We are to be “fervent in spirit” the opposite of cold and unemotional. We should serve Christ with as much zeal as we would any other interest we possess.

4. 12:12 **Rejoicing in hope; patient in tribulation; continuing instant in prayer;**

Our hope has to do with the Lord’s return over which we have great joy and thus that exuberance should be manifest in our daily lives. In tribulation, which we all face at various times, is for the perfecting of our lives and therefore we must as James said, **“let patience have its perfect work, that we may be perfect and entire, lacking in nothing.”** “Continuing instant in prayer,” carries the meaning of a constant attitude of prayer and thanksgiving to God. Many will come to hear someone preach but only a few will continue in prayer. It is to this latter group that God most frequently reveals Himself.

5. 12:13 **Distributing to the necessity of saints; given to hospitality.**

We should always be interested in the welfare of our brothers and sisters in Christ being anxious to give into their lives of that which God has given to us. Realize that we cannot give what we do not have. If we have it is because God has given and he is able to continue to meet our needs as we sow into the lives of others. Hospitality is showing love to strangers. The words **“given to”** in the King James translation are actually not strong enough in meaning as a better translation is **“pursuing”** which means to **“follow hard after.”** We should be mindful in our endeavor to show love unto strangers that:

Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

6. 12:14 Bless them which persecute you: bless, and curse not.

This verse is summed up in the words of our Lord:

Luke 6:27-28 But I say unto you which hear, Love your enemies, do good to them which hate you, 6:28 Bless them that curse you, and pray for them which despitefully use you.

Keep in mind that this admonition pertains to both our reaction to believers and non-believers.

7. 12:15-16 Rejoice with them that do rejoice, and weep with them that weep. 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

We should endeavor to enter into the joy or sorrow of our brothers and sisters in Christ. Further we are to be in accord with one another otherwise to walk in unity not giving the enemy occasion to bring strife or division between us. Neither are we to seek after those who are prominent or powerful but rather pay attention to those who humbly walk through life with as little show as possible. Again the idea is not to think of ourselves too highly for none of us are righteous outside of the grace of God.

C. Rom 12:17-21 Recompense to no man evil for evil. Provide things honest in the sight of all men. 12:18 If it be possible, as much as lieth in you, live peaceably with all men. 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 12:21 Be not overcome of evil, but overcome evil with good.

1. **12:17-18 Recompense to no man evil for evil. Provide things honest in the sight of all men. 12:18 If it be possible, as much as lieth in you, live peaceably with all men.**

It is taken for granted that some will do us evil as we know Satan and the world hate those who walk godly in Christ Jesus. We are to love our enemies, and forgive those who do evil against us just as Christ forgave us. Rather we are to take thought to such a course of Christian behavior that will be commendable to all.

Neither Jesus nor Paul brought peace everywhere they went. In fact they often stirred up things where they went but not for selfish purposes. But inasmuch as it is possible for us to be at peace with all men we should do so. Naturally, this may be impossible to do in situations where to do so would be a compromise of our Christian character or values.

2. **12:19-21 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 12:21 Be not overcome of evil, but overcome evil with good.**

We are not to be tempted to seek to bring about by our own hand the righting of matters, which belong to God alone. Remember **“the wrath of man worketh not the righteousness of God,” (James 1:20)**. Vengeance must be left to God who alone can examine the motives of a man’s heart. It must be enough for us to know that God has promised that he will recompense.

Deu 32:35 To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

This passage goes on to give specific directions as to how to demonstrate active love toward an enemy. Our heart should be

to earnestly see them repent of their sin against God as God is not desirous that any should perish and so should our heart be. However, we know that not all will repent of their evil deeds and thus our act of love only adds to the witness against them on the day of vengeance. Our benevolence may truly **“heap coals of fire upon their heads.”**

Psa 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Psa 140:10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

It is not enough for us to simply overcome evil, to avoid participation with that which is evil. We are to replace the activity of evil with activity of good. Thus our day should be filled with praise, prayer, thanksgiving toward God and loving ministry toward our fellowman.

XV. ROMANS CHAPTER 13 (NOTES FROM DAKE'S BIBLE AND NEWELL'S BOOK ON ROMANS)

- A. Rom 13:1-7 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.**

Verses 1-7 have to do with our subjection to rulers as ordained of God.

- 1. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.**

As Romans is addressed to believers, we know that “every soul” here certainly covers all believers. All believers are to be in subjection to the civil authorities in whose hands God has committed external human government. To be in subjection means to render to them the respect, which should be accorded their position and responsibility. As Christians we have the responsibility to obey the laws of our land except where those laws require us to go against the Word of God.

- 2. 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.**

It is only in spiritual matters, things that are God's, where the admonition **“to obey God rather than man”** is our path. These

things would include our confession of faith and matters of Christian conscience. But as to our persons, our property, our lives, and other earthly things we are subject to the earthly powers God has ordained and should not withstand them.

3. **13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:**

Though we know Satan will do his best to stir up trouble against us, we should commit it to Christ knowing that some are called to suffer for well-doing (1 Peter 3:17). Generally, as we seek to do good and walk in things that are praiseworthy in the eyes of God we shall also receive the respect of rulers.

4. **13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.**

Rulers in the time of Paul constantly wore a sword and in parades had a sword borne before them symbolic of their right to punish by death. A right given to man by God after the flood of Noah.

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Though there are those in every community who fear the wrath of the civil authorities it should not be so among Christians.

5. **13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.**

Our subjection should not be just to avoid the wrath of civil authorities but also to maintain a clear conscience before God before whom we must all someday stand.

6. **13:6-7 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 13:7 Render therefore to all their dues: tribute to whom**

tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Knowing that the civil authorities are serving in positions ordained by God they are worthy of support, thus we who are served by them are to pay taxes to supply their support.

Note in verse 7 we are admonished to pay tribute (taxes) something a subject pays to a ruling nation, but also we are to pay custom which is a tax placed upon our goods by our own nation. Either way they are by God's appointment!

Also we are to render **"fear"** which has to do with a **"conscientious regard for"** and **not** the "fear" that has to do with terror. In fact, we are to **"honor"** which means to afford proper respect to those who stand in the place of a ruling authority inasmuch as they stand in the place of God. This honor would also extend to any situation where a person was being shown respect for some goodness.

- B. Rom 13:8-10 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**

Love must remain the root and spring of all our actions; no other law is needed. We are to pay all debts; so we are indebted only to love one another. Caring is action and loving involves a constant state of action. One who loves has (without being under it) exhibited what the Law sought! For the Law said, "Thou shalt love thy neighbor as thyself.." Matt. 22:39.

- C. Rom 13:11-14 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on**

the armour of light. 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 3:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

- 1. 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.**

As each day passes we draw closer to the Lord's return. Thus we are to live our lives in expectation and anticipation. Not allowing ourselves to fall into a stupor to be found without "oil in our lamps" as were the virgins. We are to be sensitive to the signs about us and prepare accordingly. The Lord told them to not be ignorant of the signs.

Luke 12:54-56 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 12:55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 12:56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Here their Messiah was in their midst and they did not recognize Him. Because they did not apply themselves to judge the moral conditions they were in, nor did they apply themselves to discern the prophetic word of God. If we are not careful we can make the same mistake as Israel. We should not think ourselves to be any better than they if we do not apply ourselves to examine the word of God in light of the moral conditions of the world in which we live.

2. **13:12-14 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 3:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.**

We are to put on the armour of light, which is Jesus Christ. This passage lists 8 commands for Christians:

- a. Cast off the works of darkness - Eph. 5:7-8; Col. 3:8-9
- b. Put on the armour of light – which is Christ
- c. Walk decently and well behaved - walk is our habitual behavior that which we do most often
- d. Stop revelling and drinking – we are not to be party to drunken parties etc.
- e. Quit all immoral living – we are to have put on the new man walking in newness of life giving no place to the flesh
- f. Refrain from quarreling, contentions, and jealousies
- g. Put on Jesus Christ – that others would see Christ when they consider our lives
- h. Make no provision for lust – we are to bring every thought into captivity to Christ

XVI. ROMANS CHAPTER 14 (All notes are from Newell's book on Romans)

- A. **Rom 14:1-12 Him that is weak in the faith receive ye, but not to doubtful disputations. 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 14:3 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. 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. 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 14:6 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. **14:7** For none of us liveth to himself, and no man dieth to himself. **14:8** 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. **14:9** For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. **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. **14:11** For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. **14:12** So then every one of us shall give account of himself to God.

In this and the next chapter Paul speaks to the “strong” while indirectly showing the state of the “weak”.

1. 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Paul’s concern is what our attitude should be toward those who have had less instruction or who are weaker in faith, and what should our attitude be toward those who have greater knowledge or liberty of conscience than ourselves.

- a. The term **“weak”** has to do with a person who has true faith in Christ but has not matured in faith because of less teaching, personal sins, or any situation in their lives which renders them “weak” in their walk of faith.
- b. However, the **“weaker”** person was to be received but was not to be pressured to a certain behavior but rather taught the truth of the word and given room for the Holy Spirit to bring him along in faith.
- c. The word **“received”** did not carry the idea of allowing the person to “join the church” but acknowledging them as being in Christ. The feeble person would receive the same welcome into the assembly of believers as the strongest in faith yet without “official recognition” as a member of the church. The important point here is that in

the fellowship of the saints there must be the love of God manifest in a willingness to “receive” others as they are. Jesus gave himself for “whosoever” and we need to receive such a one with the love of Christ. However, that is not to say that anyone should be allowed to “join the church” without formal recognition as being “in Christ” and walking in faith. To anyone whom has made a declaration of their repentance from sin, and faith in Jesus Christ, which is evidenced in their walk of faith we need to extend the “right hand of fellowship”.

2. 14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Paul uses an example that was easily understood by Jewish believers. Certain flesh had been forbidden to an Israelite, and may have still been regarded as improper food by many, yet the strong believer may stand in the knowledge of how our Lord made all meats clean **Mark 7:19**. Even Peter was corrected by God when he tried to make “**all manner of four-footed beasts and creeping things and birds**” as “**common and unclean,**” yet God said three times, “**What God hath cleansed, make not thou common.**”

Acts 10:15-16 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 10:16 This was done thrice: and the vessel was received up again into heaven.

Acts 11:9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

Christian restrictions concerning food or drink take no account of the former restrictions as God hath made all clean to us. However, we must always remember not to abuse our liberty before a weaker brother who may not as yet walk in the same strength of faith.

1 Cor 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

3. **14:3 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.**

Here the stronger brother is admonished to walk hand in hand with a weaker brother without ridicule or scorn for their apparent weakness. Neither is the weaker brother to ridicule the brother who walks in greater liberty as if the latter was less sanctified than the brother who for conscience sake a much narrower path.

4. **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.**

The idea here is that of a master who has invited guests to his home for dinner and overhears a guest ridicule one of the master's "household servants" as he waited upon the guest.

As Christ is Head over God's house, and all believers are servants of Christ, let no one undertake to judge, therefore, a servant of Another – before whom we shall all one day stand!

It is comforting to know that no matter our failings, or the attitude of others toward us, the fact remains that our Lord **"hath power to make us stand,"** before Him.

5. **14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.**

Paul now addresses even the importance of one day above another as in the observance of the "Lord's Day", the "Sabbath" as being above others. Here, Paul makes it clear that one-day is not above another in that one day is more "holy" than another. We are no longer under the Law now that we are "in Christ" who put an end to the law. Now we have "privilege" in that we can celebrate the presence of the Lord Jesus Christ every day. Thus we have a "holy freedom" in that we are

not told what we must or must not do but rather are exhorted to each be assured in his own mind and heart and walk as a free man.

6. **14:6-9 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. 14:7 For none of us liveth to himself, and no man dieth to himself. 14:8 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. 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.**

Here Paul speaks to believers as those who **“giveth God thanks”** yet there are still some who **“regardeth the day”** as a holy day in itself. Most likely a reference to early Jewish believers who were not yet fully delivered from the Law. These same ones knowing the Lord whether they are walking in freedom or with some legal tendency can still do so with hearts toward the Lord.

We belong to Christ alone, who is Lord of all. We are not “lords” over one another or over the faith of each other, as either “Christ is Lord of all or He is not Lord at all.” One cannot be Lord if there is any part un-surrendered. Thus should we not surrender our expectations of others to our Lord’s working?

7. **14:10-12 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. 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 14:12 So then every one of us shall give account of himself to God.**

The main idea being shared here is that we shall all stand before the **“judgment-seat of Christ”** therefore, why should we be judging one another? Certainly the judgment of God supersedes that of man.

Concerning the judgment mentioned here it should be noted that this judgment is a giving account of one’s service to God that will be tried

by fire and rewarded. We are not there to give account for others, but only ourselves and only to God! We should keep in mind that this is not a judgment for salvation as all who are in Christ are not judged (for salvation, as that is assured in Christ):

John 3:18 He that believeth on him is not condemned (judged): but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

2 Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Cor 3:13-15 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We know that God hath committed all judgment to His Son and it is before Him that every knee shall bow – not before our fellowman.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

END OF LESSON 27

QUIZ QUESTIONS FOR LESSON 27

1. T or F “An eye for an eye is still the compensation for wrong doing.
2. T or F If your enemy is hungry and thirsty, withhold these things and you will defeat him.
3. T or F God has ordained us to be in subjection to rulers ordained of God.
4. Thou shalt love thy neighbor as thyself” is found in:
 - a. Matthew
 - b. Mark
 - c. Luke
 - d. John
5. Which Gospel is used to describe man’s awareness of the changes in the sky but does not discern the signs of the times?
 - a. Matthew
 - b. Mark
 - c. Luke
 - d. John
6. Which Gospel quotes Jesus as saying, “...He that heareth my word, and believeth on him that sent me, hath everlasting life...”
 - a. Matthew
 - b. Mark
 - c. Luke
 - d. John

BEGIN LESSON 28

- B. Rom 14:13-23** 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. **14:14** 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. **14:15** But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. **14:16** Let not then your good be evil spoken of: **14:17** For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. **14:18** For he that in these things serveth Christ is acceptable to God, and approved of men. **14:19** Let us therefore follow after the things which make for peace, and things wherewith one may edify another. **14:20** For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

14:21 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. 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

- 1. 14:13-15 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. 14:14 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. 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.**

Though we are not to judge one another we are to judge ourselves to the extent that we make sure we are not using our liberty to create a stumbling-block for our brother in Christ. A **“stumbling-block”** is either something within us or an action we take that would offend a weaker brother.

A modern day example would be the liberty to drink a glass of wine with our meal. Though Paul himself admonished Timothy that a little wine was good for the stomach, not every believer would feel the liberty to partake of a glass of wine. Especially if they were a recovered alcoholic who was well aware of the destructive influence alcohol can have on a person. For the person who has the freedom to partake to do so knowing in front of a brother who has strong feelings against alcohol would be to put a “stumbling-block” in front of a weaker brother. This we are to avoid lest we create an “occasion of falling” as should the weaker brother violate his conscience and partake of the alcohol to him it would be a sin, “snare,” or “trap.” Because whatever is not of faith is “sin” vs. 23.

In verse 14 we see the two ingredients that are necessary to have liberty in our walk. **First**, is **“I know,”** we must have personal knowledge of our freedom and then **secondly**, **“persuasion in the Lord Jesus,”** that is, a heartfelt freedom of conscience before God.

Both ingredients must be in place to walk in full Christian liberty. To such a person nothing is unclean **“of itself.”** Whether it be a distinction between meats, days, or drink those things are gone. It is only to those who have not the freedom of conscience before God that these things are still wrong.

Love is always to rule our hearts. Thus the stronger are to deny themselves for the sake of the weaker.

2. **14:16-17 Let not then your good be evil spoken of: 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**

Those with stronger faith and greater freedom are to walk in such a manner that weaker believers do not speak evil of their walk in liberty. The admonishment is to the stronger brother to constantly be mindful of those weaker. Thus we are to exercise our liberty with care for others and thus serve Christ in so doing.

Verse 17 points out so clearly that the life of the believer is one of the Spirit. Our righteousness, peace and joy are in the Holy Spirit. It is through the Spirit of God that we now function in the kingdom of God.

3. **14:18-21 For he that in these things serveth Christ is acceptable to God, and approved of men. 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 14:21 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.**

We are to **“pursue”** a walk in the Holy Spirit where there is peace, joy, and righteousness. **“Pursue”** has the meaning to **“follow hard after”** as in hunting. What are we to follow hard after? Nothing less than that which brings peace and edification to others. We are to see the needs of others and build them up. Paul is a good example:

1 Cor 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

1 Cor 10:24 Let no man seek his own, but every man another's wealth (meaning to seek the well being of others).

1 Cor 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

4. **14:22-23 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.**

Again the admonishment to those in liberty to **“have it to thyself before God”** in other words be content to not use it in public if it might cause a weaker brother to stumble. Finally the warning to the weaker brother not to go beyond what he is persuaded of before Christ in his exercise of liberty for to do so is sin. Where ever our conscience is not at rest before God is an area where we must examine in light of the presence of sin in our lives. **“Whatever is not of faith is sin.”**

XVII. ROMANS CHAPTER 15 (notes from Newell’s book on Romans)

- A. **Romans 15:1-7 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 15:2 Let every one of us please his neighbour for his good to edification. 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 15:4 For**

whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

The above 7 verses should have closed the last chapter as they continue the same subject.

- 1. 15:1-3 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 15:2 Let every one of us please his neighbour for his good to edification. 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.**

When we are placed into a position where we must shoulder more than our fair share of the burden we are tempted to view it as a burden we must put up with for the Lord's sake, --sort of as our "cross to bear". However, Paul admonishes us in Galatians that we are to bear one another's burdens and in so doing we fulfill the law of Christ, which as John points out, is to "love one another".

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

1 John 3:11 For this is the message that ye heard from the beginning, that we should love one another.

1 John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

- a.** Thus as we bear one another's weakness we should do so in the spirit of love with gladness in our hearts that we are able to manifest the love of God to our brothers in need.

- b. By the same token we are not to “please ourselves” as the natural tendency of the flesh is to serve one’s self and not a weaker brother. However, if we pursue love, we will seek to serve Christ through our service to others.
- c. Verse 3 – here we see the selflessness of Christ who **“pleased not himself.”** Living in a sinful, selfish, God-hating world yet it is written of Him that he “pleased not himself.” His life and energy was given to others without regard for his own pleasure.

Mat 8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

The constant drawing on him by the multitudes, upon His time, love, teaching, and healing was a proof that they could count on His absolute absence of self-pleasing.

- 2. **15:4-7 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.**

We are to be students of God’s Word and live in unity.

- a. Verse 4: Four important words:

- (I) **Learning** – is heart knowledge.

John 6:45Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

- (II) **Patience** – follows learning. Knowing God, we can wait for Him to work.

- (III) **Comfort** - of the scriptures. No matter our situation when we turn to God’s word we can find comfort, which passes natural understanding.

- (IV) **Hope** – that which is most often found in the midst of difficulty. When one looks through the Bible

we find God often taking people through hard places where they learned to trust Him more. The experience of trials from what we learned in chapter 5 yields hope:

Rom 5:3-4 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 5:4 And patience, experience; and experience, hope:

- b. **Verses 5-6** admonish us to be in unity, to be like-minded, to speak the same things in glorification of God. The call to unity is not brought about by outward organization. Though we are to assemble together, one must ask himself if our large assemblies promote the Christian relationships that are necessary if we are to develop a sense of love and caring responsibility for one another that goes beyond the outward form. It seems that what is lacking in the church today is relationship. It is most difficult to be in unity if there is no relationship. How can we be in fellowship (to be in joint-participation with, meaning to share the same thoughts, feelings, etc.) with God when we don't take the time to develop relationship with one another?
- c. Verse 7: We are to receive one another, which goes beyond a greeting at the door to welcome someone to our weekly assembly, but carries the meaning of an exercise of a constant caring love that bears one another's burdens. Doing so without regard for their faults or scruples but in the same manner that Christ hath received us. All this for the purpose of bringing glory to God.

B. Rom 15:8-13 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: 15:9 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. 15:10 And again he saith, Rejoice, ye Gentiles, with his people. 15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 15:12

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. 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

- 1. 15:8-9 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: 15:9 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.**

Christ was sent to the “lost sheep of the house of Israel.” In other words He did not come to minister to the Gentiles but to the Jews. Why? He came to declare the Father – to reveal God as He is. Also He came to give His life a ransom for many, to become “the propitiation for the whole world.” Thus He “came not to be ministered unto, but to minister.” If we are to understand the story of His ministry, in the Gospels, we must remember that He was first a **“minister of the circumcision,”** as the Jewish Messiah, fulfilling, **“confirming”** the Divine promises of the Old Testament to that nation. And what was this “ministry of the circumcision? It was for the sake of God’s truth, God’s faithfulness, **“to confirm the promises that had been made to the fathers”:** Abraham, Isaac, and Jacob. He had promised Israel a Messiah, and now He had fulfilled that promise.

God made no promises to the Gentiles. Consequently, upon Israel’s rejection of their Messiah, God’s sovereign mercy flowed to the Gentiles, thus we glorify God. For it is the purpose of His mercy—that He would be glorified.

2. **15:10-12 And again he saith, Rejoice, ye Gentiles, with his people. 15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 15:12 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.**

In verses 10 & 11 we see the Gentiles are encouraged to “rejoice with His people” which would be a reference to the Gentiles & Jews rejoicing together in the mercy of God. Then the focus shifts to the Gentiles in particular in verse 11. Verse 12 is a quote from **Isaiah 11:10:**

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

The indication here is that the Gentiles shall come to seek the Lord and put their trust in Him. Thus the Old Testament gave strong indication that God’s mercy would be extended to the Gentiles.

3. **15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.**

God wants us to see Him not only as the God of peace, but also the God of Hope. Hope looks forward with expectancy and delight to the certain. God wants us to be filled with joy and peace that we **“would abound in hope through the power of the Holy Spirit.”** It is important not to down play the working of the Holy Spirit who is able to bring comfort, peace, joy, and hope into our situation no matter what our natural temperament might be. When we walk in the Spirit we rise above our fleshly tendencies.

END OF LESSON 28

QUIZ QUESTIONS FOR LESSON 28

1. **T or F A stumbling block is 6” high by 12” wide.**
2. **T or F Whether it be meat, days or drink, nothing is unclean of itself.**

3. **T or F** The admonishment is to the stronger believer to be mindful of those who are weaker.
4. Where in Scripture do we find, "...though I be free from all men, yet have I made myself servant unto all, that I may gain the more"
 - a. 1 Corinthians 9:19
 - b. 1 Corinthians 10:24
 - c. 1 Corinthians 10:33
5. "Whatever is not of faith is sin" found in
 - a. Romans 14:23
 - b. Romans 14:28
 - c. Romans 15:1
6. Who is it that brings comfort, peace, joy and hope to every situation?
 - a. Father
 - b. Jesus
 - c. Holy Spirit

BEGIN LESSON 29

- C. Rom 15:14-23** 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. **15:15** 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, **15:16** That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. **15:17** I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. **15:18** 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, **15:19** 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. **15:20** Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: **15:21** But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. **15:22** For which cause also I have been much hindered from coming to

you. 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

- 1. 15:14-16 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. 15:15 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, 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.**

Paul had never been in Rome yet he kept track of believers all over the Roman world. In Romans 1:8 we see Paul give thanks for their faith, which was known throughout the whole world. This is really something when you consider that neither Paul, Peter, or any apostle had yet preached the gospel in Rome. Now as he closes this great epistle to the church in Rome he puts them in remembrance of the special grace extended to him by God to be the **“minister of Jesus Christ unto the Gentiles.”** This calling goes beyond mere apostleship, as Paul realized he was a chosen vessel called of God to offer up the Gentiles who were sanctified by the Holy Spirit.

- 2. 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.**

Just as God certainly committed Israel to Moses' hands, so did God give this ministry toward the Gentiles to Paul. Here then is the “least of all the apostles” --- “less than at least of all saints,” to whom God has given this greatest place of all. Not only was he an apostle to the Gentiles, a teacher of the Gentiles, but also the official presentation of the Gentiles to God, “offering them up.” No wonder he was glorying in Christ Jesus!

- 3. 15:18-19 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, 15:19 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.

Here Paul address the distinction between his calling and that of the other apostles who were called to the house of Israel, which he was not. He indicates that there were signs and wonders which confirmed his calling and the gospel of God, which he was given liberty to preach.

4. 15:20-23 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 15:22 For which cause also I have been much hindered from coming to you. 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

We see in this passage how Paul was **“hindered” vs.22** from coming to those believers in Rome that he so longed to see. We also see the heart of Paul in verses 20-21 not to have preached in a place where Christ was already preached by someone else’s ministry. He would not build on another man’s foundation. But greater than this is his heart to take the gospel where it has yet to be preached. We see in verse 23 that Paul had preached the good news where he was and that there was no place there where the word was not being ministered so now he turned his attentions towards those places where the gospel had not been preached and dear to his heart was Rome.

What a great lesson there is for us here as it would be so much easier to stay where we have built a following and teach them the word. But Paul’s desire was to those who were dying without Christ and thus he was always looking to go where they had not heard. To carry the gospel where the name of Christ had never been on the tongue. Thus the words, **“I have no more any place in these regions.”**

D. Rom 15:24-29 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat

filled with your company. 15:25 But now I go unto Jerusalem to minister unto the saints. 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 15:27 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. 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

- 1. 15:24 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.**

Paul's desire again was to spread the gospel into Spain but he longed for fellowship with those believers in Rome and evidently felt they could stand with him in prayer and support for his trip to Spain. There is no record of Paul fulfilling his desire to spread the gospel into Spain. He is recorded to have gone back to Jerusalem where he was arrested and taken as a prisoner to Rome Acts 21:1 – 28:31.

- 2. 15:25-26 But now I go unto Jerusalem to minister unto the saints. 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.**

As we stated earlier in our study, Paul's purpose for going to Jerusalem was to deliver a love-gift from the Gentile Christians to the poor and needy among the saints in Jerusalem. Evidently it was a gift of some size and born out of much sacrifice and a liberal spirit of giving among these Gentile believers.

- 3. 15:27-29 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. 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into**

Spain. 15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

It was the heart of these Gentile Christians who had received so much spiritually from the Jews that it was their heart to minister to the Jews in any way possible. This also show the principle that Paul taught: vs. 27 that inasmuch as they had been partakers of spiritual things it was the receivers duty to minister to their material needs. Thus we should always respect those who minister spiritually into our lives and inasmuch as is possible for us to be a blessing to their needs.

E. Rom 15:30-33 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; 15:31 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; 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed. 15:33 Now the God of peace be with you all. Amen.

Paul is very much aware of the power that is released through joint prayer and solicits the support of the praying believers in Rome. He is very much aware of the hatred the Jews felt toward Paul as a minister of God's grace to the Gentiles. He also realized that there could even be a natural disinclination on the part of the Jewish Christians in Jerusalem to receive the Gentile gift do to their own pride or prejudice. And there was always the government officials to deal with. All these things no doubt caused Paul to solicit additional prayer support.

He closes his letter with a beautiful benediction in verse 33: "The God of peace be with you all. Amen" shows just how at peace Paul was no matter his situation, his trust was in the Lord.

XVIII. ROMANS CHAPTER 16 (Notes from Newell's book on Romans)

A. Rom 16:1-16 Scriptures are quoted with each point that follows.

- 1. 16:1-2 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 16:2 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.**

Phoebe, a deaconess from the town of Cenchreae, the eastern seaport of Corinth was to carry this great epistle to Rome. She most likely had business in Rome and was trustworthy to carry this letter. She evidently was a helper to many of which Paul was number among and thus he encourages those in Rome to receive her and help her in any way they might with her business needs in Rome.

- 2. 16:3-4 Greet Priscilla and Aquila my helpers in Christ Jesus: 16:4 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.**

Evidently Priscilla and Aquila were a husband and wife who had gone back to Rome and had a house church in their home vs.5. At any length Paul sends his greeting as they had put themselves at risk in the past for the great apostle.

- B. 16:5-16 Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ. 16:6 Greet Mary, who bestowed much labour on us. 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. 16:8 Greet Amplias my beloved in the Lord. 16:9 Salute Urbane, our helper in Christ, and Stachys my beloved. 16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. 16:11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. 16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 16:13 Salute Rufus chosen in the Lord, and his mother and mine. 16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and**

the brethren which are with them. 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16:16 Salute one another with an holy kiss. The churches of Christ salute you.

Paul sends his greetings to many of those for which a special place was held in his heart. Including two of his brothers vs.7 who were evidently saved before Paul and also served Christ in the office of an apostle.

Paul closes his greetings with the admonition to **“greet one another with a holy kiss.”** Paul knew the importance of building relationship and the sense of family among brothers and sisters in Christ. No less than 5 times this direction is repeated in the NT.: Rom. 16:16; 1 Thess. 5:26; 1 Cor. 16:20; 2 Cor. 13:12; and 1 Peter 5:14. The lack of love and tenderness expressed among Christians today no doubt gives the world much over which to stumble.

C. Rom 16:17-27 Scriptures are quoted with notes as follows:

- 1. 16:17-18 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 16:18 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.**

Paul encourages sensitive believers to mark those who would bring division among them and from such to turn away. This is a difficult thing for believers to do in that our Christian charity and grace makes it hard for us to deal with righteous sternness toward those who may be seeking their own selfish purpose.

Just as God did not prevent the serpent from tempting Eve in the Garden of Eden, he does not prevent false teachers, division-makers, and evil workers from working among the saints. However, God does warn us and expects us to use discernment and turn away from such workers.

2. **16:19-20 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. 16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.**

Here Paul admonishes us to be **“wise unto that which is good.”** To do this we must be students of God’s Word, learn to recognize what is of spiritual value in the lives of others, and that, which is not God. They were also encouraged to be **“simple unto that which is evil.”** **“Simple”** here means literally, **“unmixed” or pure** as a small child is simple in its attitude toward evil. Not that we aren’t to take notice of evil about us but it should not be an attraction to which we are drawn.

Knowing that God will **“shortly” “bruise Satan”** which is the Greek word, “suntribo” which literally means to **“crush in pieces, to bring to utter defeat.”** This God will place Satan, who has been the enemy of every believer, under our feet no longer able to come against God’s own.

3. **16:21-24 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. 16:22 I Tertius, who wrote this epistle, salute you in the Lord. 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 16:24 The grace of our Lord Jesus Christ be with you all. Amen.**

Now comes the salutations to Christians at Rome from Paul’s fellow-workers, his gracious host, and others.

4. **16:25-27 Now to him that is of power to establish 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, 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all**

nations for the obedience of faith: 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

Certainly the epistle to the Romans is a foundational work of the Holy Spirit through Paul as many of the great doctrines of Christianity appear there. In these last verses Paul refers again to his desire to see these Roman believers **“established”** as he did in 1:11. The term refers to a settled, stable spiritual condition. We notice that it is God who establishes us according to:

- a. **“my gospel”** – the gospel of grace preached by Paul to the Gentiles
- b. **“the preaching of Jesus Christ”** – what is meant here is not the actual preaching of Jesus but rather that preaching of which Christ is author and subject.
- c. **“the revelation of the mystery”** - “mystery” applies to any doctrine which had not before been fully revealed. This would seem to be true concerning the doctrines Paul has defended in his letter to the Romans as they relate to the Gentiles. The plan of God in relation to the salvation of man (especially the Gentiles) had been hidden in within the writings of the prophets, from which Paul has frequently quoted in this letter. It is as if though hidden God had always intended to reveal the plan of salvation through His Son to all nations.

Thus is the wisdom of God (“God only wise”) manifest through Jesus Christ.

END OF LESSON 29

QUIZ QUESTIONS FOR LESSON 29

1. **T or F Paul was a lesser apostle than Peter, James or John.**
2. **T or F Up to this point when Paul penned this letter, only Peter and John had preached in Rome.**
3. **T or F Paul’s desire was to spread the gospel into Spain.**
4. **Which Old Testament prophet said, “There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope?”**
 - a. **Isaiah**

- b. Ezekiel
 - c. Jeremiah
 - d. Amos
5. Who did Paul commend as a servant in Cenchrea?
- a. Lydia
 - b. Pricilla
 - c. Phebe
 - d. Epaenetus

CHAPTER TOPICS

Chapter 1: Paul shows the world (Gentiles) guilty before God

Chapter 2: Paul shows the Jew who seeks to establish his righteousness on the basis of his heritage, the law, and other outward signs of the covenant; that he like the Gentile is guilty before God

Chapter 3: Paul shows the whole world is guilty of sin before God and the only remedy is justification by faith in Jesus Christ

Chapter 4: Paul uses the justification of Abraham by faith to show that justification of all men is not by the law or works of flesh, but by faith in Christ.

Chapter 5: Paul shows us the result of justification by faith and that just as sin and death came to all by one man's transgression, the father of mankind, Adam; so did grace and life come by one man Jesus Christ to all who would believe.

Chapter 6: Paul discusses deliverance from sin reminding us of 3 facts: **KNOW** that you have been crucified with Christ and are dead to sin. **RECKON** this fact to be true in your own life, and **YIELD** your body to the Lord to be used for His glory.

Chapter 7: Paul discusses the struggle between the old nature's desire to serve the Law of sin, and the inward man's desire to serve the Law of God.

Chapter 8: Paul shows that as sons of God we are free from condemnation and are more than conquerors in Christ as we walk in the Spirit of God.

Chapter 9: Paul discusses Israel's past election, and that their rejection of Christ does not deny the faithfulness of God.

Chapter 10: Paul discusses Israel's present rejection and the way of salvation.

Chapter 11: Paul discusses how Israel's rejection of the Messiah and present blindness in part to the Gospel has led to the grafting in of the Gentile believers, but once the fullness of the Gentiles is reached, God will turn his attention again to Israel's restoration.

Chapter 12: Paul begins his discussion on practical issues of living as a Christian. He discusses the use of our gifts, the demonstration of love, and our conduct before others.

Chapter 13: Paul begins this chapter with a discussion of our responsibility as believers to obey those in authority over us, then suggesting how we should act toward our neighbors, and how we should live in light of the soon coming return of Christ.

Chapter 14: Paul discusses our responsibility toward weaker brothers, not judging one another in light of the fact that we shall all stand before the judgment seat of Christ, and our responsibility in Christian liberty.

Chapter 15: Paul finishes the topic of our responsibility toward weaker brothers, comments on the need for unity, gives testimony of his ministry, and desire to visit Rome. He closes with the purpose for his trip to Jerusalem, and request their prayer support.

Chapter 16: Paul opens this chapter with a commendation of Phebe (a trusted servant), and then after many greetings and salutations intermixed with a strong admonition to maintain unity and turn away from those who bring division, Paul closes with a beautiful benediction.

LESSON 30 IS THE FINAL EXAM