

# **Paul's Epistle to the Romans**

**Notes and Expository Sermons  
prepared by  
Carey Dillinger  
For the  
Beverly Shores church of Christ  
Leesburg, Florida**

## *Bible Class Notes*

These notes on Paul's letter to the Romans were prepared to be used in conjunction with Mark Copeland's Study Guide for the Roman Letter available at his [Executable Outline Website](#).

I used these notes while teaching the adult Bible study class at the Beverly Shores church in Leesburg, Florida during 1994. In conjunction with these notes, I prepared a series of Expository Sermons that the brethren allowed me to present on Sunday evenings. Those outlines will follow immediately after the Bible Class Notes.

The following commentaries have been invaluable in preparing these notes:

Barclay, William, *DAILY BIBLE STUDY*, Letter to the Romans (Church of Scotland)

Wiersbe, Warren, *THE BIBLE EXPOSITORY COMMENTARY VOL. 1* (Moody Bible Institute)

Whiteside, R.L., *COMMENTARY ON ROMANS* (Church of Christ)

I particularly used Brother Whiteside's commentary in the preparation of these notes. I highly recommend it.

### **ROMANS 1 COMMENTARY**

#### **I. INTRODUCTION (1-17)**

##### **A. Greetings (1-7)**

1. From Paul, an apostle separated unto the gospel of God. Contrast Paul/Saul, Greek/Hebrew, and God's servant/Satan's servant. See 8:8 for freedoms accorded Christ's (God's) servants. Paul emphasizes his full apostleship. (2 Cor. 11:5; Gal. 1:1) Paul equates himself with the original twelve.
2. The gospel, promised by prophets concerning Jesus.
  - a. Descendant of David in the flesh. The good news concerns Jesus Christ, the son of David (2 Sam. 7:12; Ps. 89:3,4)
  - b. Son of God by the power of the resurrection Paul examines the need for the resurrection in Cor. 15:17. Consider the pure spirit of Jesus. The title Christ means the "anointed one." The title Lord means "master."
3. Through whom Paul received his apostleship. Grace - unmerited favor. Paul received grace and apostleship for the purpose of bringing salvation to the Gentiles, while the other apostles were sent primarily to the Jews (Gal. 2:7,8) Obedience - a test of your faith (Abraham, Heb. 11:17). "Obedience to the faith" here equates to "works of faith" in James 2:21.
4. To the beloved ones in Rome, called as saints. "Called of Jesus Christ," indicated possession by Jesus and Jesus as the source of their calling. This calling takes place through the gospel (2 Thess. 2:14). Paul concludes his greeting with his traditional Greek/Hebrew salutation, grace and peace. The addressees are the

saints in Rome. A personal letter to Christians as contrasted to some of Paul's other letters to Churches.

- B. Thanksgiving and his desire to come to Rome. (8-17)
1. Thankful for their faith and its reputation. Paul uses verses 8-13 to personalize the letter. Paul was interested in having a strong church in all the central locations of the world. There was no more prominent location at this time than Rome.
  2. His desire to come to Rome.
    - a. Always a subject in his prayers. Even though Paul wanted to come to Rome, he realized his movements were dictated by God (Jas. 4:13-15).
    - b. Wants to share in their faith. These spiritual gifts would come through the apostles hands. For a partial list of spiritual list, see 1 Cor. 12:8-10. There are two purposes for spiritual gifts, (1 Cor. 14:22) 1) to confirm the word and 2) to establish the church. Mark 16:17 says the believers will perform these signs.
    - c. Looking forward to bearing fruit with them. We know Paul previously planned to go to Rome (Acts 19:21). He explains why he did not come in 15:20
    - d. Under obligation, he is eager to preach to them. The Greeks and Barbarians had done nothing for Paul to put him in their debt. His personal salvation through Christ obligated him to all men of every nation and every station.
  3. Paul's bold conviction and theme of this epistle.
    - a. The gospel is God's power to save. It is interesting to note there is no mention of the direct operation of the Holy Spirit, just the gospel. Acts 1:8 and 13:46 explains how the gospel will come: to the Jews first and then to the rest of the world. Why? God offered it to His chosen first because of their advantage in already recognizing Him as the Supreme Being.

#### **CONTRASTING THE GOSPEL AND THE LAW**

<b>GOSPEL</b>	<b>LAW</b>	<b>TEXT</b>
power of God	weak	8:3,4
unto salvation	human righteousness	10:1-3
everyone	unto condemnation	7:9-10
faith	Jews only	
	works	9:30-32

- b. It is revealed in God's righteousness. God is the source of all righteousness (Phil. 3:9). Righteous indicates justified or sanctified. Therefore, righteousness by faith as opposed by law can be induced by following God's plan.

## II. THE DEPRAVED STATE OF THE GENTILES (18-32)

The Gentiles had a knowledge of God that came from nature. Paul lists sins that are characteristically Gentile. Chapter 2 contrasts the Jews to the group from this chapter. Chapter 3:9 mentions this contrast. These four clues lead us to believe these verses are referring to the Gentiles.

### A. The reason for such depravity. (18-23)

1. It is an indication of God's wrath. The plan of righteousness was given so man might avoid the wrath of God.
2. Which results in their refusal to acknowledge God. If you commit ungodliness and unrighteousness then you have made yourself an object of God's wrath.
  - a. By suppressing the truth revealed in nature The Gentiles knew God, because God had revealed himself to them in two ways: (1) Specifically, through His spoken and written word ñ direct contact. (2) Generally, through the creation, nature -indirect contact. Ps. 19:1-6.
  - b. By exalting man and following idolatry. They did not honor God, but instead showed contempt for Him and turned to their own wisdom. By their way of living, they became fools in the eyes of God. To replace God, they chose idolatry.

### B. The extent of depravation to which God gave them over. (24-32)

1. To impurity, that their bodies might be dishonored. God allowed them to exercise their free will. When left to their own choice, notice the contrast: trade the Truth (God), the Creator for a lie, the creature.
2. To degrading passions (e.g. homosexuality). Idolatry leads to immorality. These verses teach strongly against any type of homosexuality as an alternative lifestyle. This lifestyle is unnatural and indecent in the eyes of God.
3. To a depraved mind, even though they know better. After rejecting God and abusing themselves, there is one more place to turn - their fellow man. There are at least 20 different sins listed here by Paul including: fornication, greed, a vicious, conniving nature, showing God no respect, having a wanton sadistically cruel nature, without that family love that includes child to parents, parents to child and child to child. God has given man a natural knowledge of right and wrong. We see this in the laws of the land of predominantly heathen nations and primitive tribes. The Gentiles had chosen to ignore this ingrained sense of right and wrong.

## **ROMANS 2 COMMENTARY**

### **I. THE GENTILES IN NEED OF SALVATION (1-16)**

- A. Even those who presume to judge, in reality condemn themselves. Paul will condemn the Jews for judging the Gentiles guilty of sins they (the Jews) have also committed. (1)
- B. They shall be answerable to the judgment of God. (2-11)
1. Which they shall not be able to escape. No one, Jew or Gentile would be excused for sins committed based on their heritage. The Jews would agree that the Gentiles were sinners, convincing them that they were in the same situation would take careful teaching on Paul's part.
  2. By failing to repent they store up wrath for the Day of Judgment. They did this by despising the goodness of God.
  3. On that day God will render to every man according to his deeds. See 2 Cor. 5:10. The standard under the new law is the righteous will be saved; the unrighteous will be lost.
  4. To those who do good: eternal life. Salvation is based on the individual's works (plus a heaping helping of God's grace). Glory: see Col. 3:4; 2 Cor. 4:17; Rom. 8:17,18. Honor: see 2 Tim. 4:7,8. Immortality: 1 Cor. 15:42-44; 50-53.
  5. To those who do evil: wrath and indignation. The lost are selfishly ambitious; they do not obey the truth. Unrighteousness according to 1Jn. 5:17 equals sin. You must attain sin, not be born with it. Wrath is anger. Indignation is a fierce disapproval.
  6. There will be no partiality shown. Tribulation is affliction, anguish is distress. Jews will suffer for their sins as well as Gentiles. The saved will enjoy glory, honor and peace (review v.?). Since God is no respecter of persons, the Calvinistic doctrine of unconditional election cannot be true.
- C. All shall be judged by the gospel of Jesus Christ. (12-16)
1. Both those under the Law and those without the Law will be judged. Namely, the Jews and the Gentiles. The basis of judgment will be sin, having the Law or not having the Law will have no bearing.
  2. Those without the Law (Gentiles) will be judged by their own consciences. The Jews however must be doers of the Law to be acceptable (accounted for righteousness)
    - a. They know by instinct the difference between right and wrong. Gentiles must be doers of the natural law (moral instinct). God put this instinct in their hearts. This is a refutation of the Calvinistic principle of total depravity. We are not born evil.
    - b. Their conscience will bear witness as to their guilt on the judgment day. Christ will judge both Jew and Gentile. See Acts 10:48; 17:30,31; 1 Cor. 4:5.

## II. THE JEWS CONDEMNED BY THEIR OWN LAW (17-29)

- A. Paul addresses the Jew. (17-20)
1. Who relies upon the Law - The Jews felt that they had three reasons to boast: their ancestry, their possession of the Law and their relation to God. The Jews knew what was right in the eyes of God, but they did not do it.
  2. And teaches it to others - the Jews considered themselves as guides to the blind, a light, an instructor, possessors of truth and knowledge.
- B. But is condemned by his own Law (21-24)
1. By his own transgression of it. Paul condemns their hypocrisy. He asks rhetorically, "Are you practicing what you preach?" Were Jews of the day really robbing temples of idols? Paul and the brethren at Ephesus seem to have been accused of just this, Acts 19:37. God predicted that the Jews would be interested in the gold and silver that adorned the heathen idols, Deut. 7:25.
  2. In so doing dishonors the name of God. When the Gentiles saw that the Jews said one thing and did the exact opposite, they blasphemed the name of the Jew's God. By living as hypocrites, we can dishonor Christ and the Father in the same way.
- C. The Jews' covenant of circumcision voided by their transgression of the law. (25-27)  
What was the purpose of circumcision? See Gen. 17:1-14. It was a sign of the covenant between God and Abraham. Notice that circumcision was only of value if the law was kept. Transgressors who were physically circumcised were spiritually uncircumcised. The logical equivalent would be that the physically uncircumcised could be spiritually circumcised if they kept the law. See Matt. 12:41,42. The obedient Gentiles will judge (be compared to) the disobedient Jews.
- D. The true Jew is contrasted to the outward Jew. (28,29)  
See Jer. 4:4, Deut. 30:6. The Old Testament also indicates the importance of inward circumcision. Under the New Covenant this is all that matters.

**INQUIRY:** Can physical baptism be paralleled to physical circumcision? Is outward baptism as worthless as outward circumcision?

<b>CIRCUMCISION</b>	not a true parallel to	<b>BAPTISM</b>
Jewish Males		for all
Old Law		New Law
done away		still binding
no law-could be free from sin (Gentiles)		no baptism -still in sin
If a Jew refused, he would be cut off		If an aspiring Christian refuses, they will be cut off

Circumcision of the heart: OT, faith; NT, baptism (Col. 2:11,12)

## ROMANS 3 COMMENTARY

### I. THE ADVANTAGE OF THE JEWS (1-8)

- A. They were entrusted with the oracles of God. (1,2)  
It would seem to the Jew reading this letter that Paul was teaching that the Jew had no advantage. However, they had many blessings and advantages, the chief of which was being entrusted with the "sayings of God." But what had they done with their advantage? See Acts 7:53.
- B. Though they were unfaithful to God, His word remains true. (3,4)  
God's promises to man are conditional. Even though the Jews failed to keep their part of the bargain, God never failed in His part. The fact that many Jews had not been faithful and were under condemnation did not negate God's promises to the faithful. In addition, it demonstrates that God punishes sin wherever He finds it.
- C. God's condemnation of their unrighteousness is just. (5-8)  
Another possible objection the Jews might make to Paul's teaching is that disobedience gives God opportunity to demonstrate His righteousness. This idea is ludicrous because then God would have no basis to judge anyone. The Jews considered Paul's teaching (and Christianity in general) to be a lie and Paul had committed the ultimate sin by forsaking Judaism. Using the Jews previous reasoning how could Paul (or anyone for that matter) be judged a sinner? According to the Jews' argument, the more we sin the better it would be for us. Anyone who would argue this way deserves condemnation.

### II. THE SCRIPTURES CONCLUDE ALL ARE UNDER SIN (9-20)

- A. The Jews are no better than the Gentiles. (9)  
Since 1:18, Paul has been showing that all are under sin. If all are under sin, then all need the gospel to deliver them from it.
- B. Passages from the Old Testament: (10-18)
- (i) ***The character of the Jews as a nation defined.***
    1. Psa. 14:1-3; 53:1-4: Paul quotes from the OT prophets to demonstrate the sinfulness of the Jews. As a nation, they did not have righteousness or understanding, nor did they seek God. They were misdirected and unprofitable.
  - (ii) ***The tongue of the Jewish nation defined.***
    2. Psa. 5:9; 140:3: Their tongues were destructive, deceitful and malignant.
    3. See also Psa. 10:7
  - (iii) ***The conduct of the Jewish nation defined.***
    4. Isa. 59:7-8: Their conduct was oppressive, injurious and implacable. They were ready to murder; in their wake was destruction and misery. They did not love peace as Jesus testified in Lu. 19:41-44.
    5. Psa. 36:1: They have no respect for God and do not appear to fear His judgment.

- C. Since these passages speak particularly to the Jews, all the Law does in essence is bring forth the knowledge of sin. Paul refers to the entire OT as the Law. He quoted these scriptures so that the Jews would have no answer or defense. Compliance with the Law was the duty of the Jews and nothing more. If they had kept the Law, they would have been justified by it. However, because of their sins they are indeed convicted by the Law. (19-20)

### III. GOD'S RIGHTEOUSNESS MANIFESTED IN CHRIST (21-31)

A. His righteousness revealed. (21-23)

1. Apart from law, but witnessed by it. How did the law bear witness to how God would manifest His righteousness in Christ? (Heb. 9:9)
2. Righteousness through faith in Jesus - for all that believe (see 1:18,17).
3. It is for all who believe, for all have sinned. Paul spends much time in this and other letters fighting against the Jews deep-seated notion of God as a tribal or national God.

B. His righteousness explained. (24-26)

1. A gift of His grace, it is justification by redemption.

Terms defined:

- i. Justify - to pronounce not guilty. One forgiven of their sins would then be not guilty. This justification is a free gift of grace.
- ii. Grace - favor given gratuitously. Our forgiveness is by grace, regardless of the amount of works we do. Justification by grace however, is conditional (v. 22) it requires faith.
- iii. Redeemer - a rescuer, a liberator.
- iv. Ransom - the price a redeemer pays to affect the prisoner's release. In this case the life of Christ (Mt. 20:28). In essence the redeemer became the ransom (1 Tim. 2:6; Titus 8:14).
- v. Redemption - the act of freeing another from captivity by payment of a ransom. (1 Cor. 6:20; Eph. 1:7; 1 Pet. 1:18,19)

2. Through faith, Jesus' blood is a propitiation offered by God.

vi. propitiation - 1) mercy seat, Heb. 9:5; Lev. 16-15. the place where sins were blotted out. 8) to appease wrath, render favorable, Lu. 18:13; Heb. 2:17; 1Jn. 2:2; 4:10.

Accomplished through the blood of Christ

3. This demonstrates God's righteousness - The death of Christ made it possible for God to remain righteous in passing over sins committed before Christ's coming, and to justify sinners now, if they believe. In this sense God is both a. just and b. the justifier.

C. The implications of such righteousness. (27-31)

1. Boasting on the part of man is excluded.
2. It is a law of faith, not a law of works. This means that nothing a man does is worthy of his boasting. The law of faith then is God's plan that calls for us to have faith in Jesus, who died for us. Paul is not contrasting faith and obedience of faith, but justification by works of law as opposed to justification by faith.

3. God is both the God of the Jews and the God of the Gentiles. Many Jew's believed a Gentile must become as a Jew first, then he could be recognized by God. Paul teaches that there are not two Gods, but one God who will save the Jew and the Gentile in the same manner, by faith.
4. This righteousness of God establishes law. Faith does not supersede any law of God, whether the Law of Moses or moral law. How then does faith establish law? When sinners recognize they have sinned and respond by asking forgiveness they show the binding force of the law to which they are answerable.

## **ROMANS 4 COMMENTARY**

### **I. THE JUSTIFICATION OF ABRAHAM AS AN EXAMPLE (1-8)**

#### **A. How Was Abraham Justified? (1-3)**

1. Was it by works? If anyone ever lived whom works could have saved, it was Abraham. If his works saved Abraham, he could have been boastful.
2. The scripture teaches it was because he believed in God (Gen. 15:6). How then can we reconcile this teaching with James 2:24, which indicates Abraham was saved by works? The key is that both Paul and James are teaching justification by faith, but neither is teaching justification by faith only. Paul is demonstrating that salvation comes through faith apart from the works of the Law of Moses; James shows salvation is by a faith that expresses itself by obedience to the will of the Lord. The belief that Abraham had marked on his account as righteousness belonged to a man who was already a child of God.

#### **B. What Difference Does It Make? (4-8)**

1. If it was by his own works, his justification was earned. Once a man sins, salvation is not a debt that God owes him. Is this verse teaching that righteousness then comes through no human effort? Then why are not all righteous?
2. But even Abraham was not perfect, so his justification must have been by faith. Paul is still discussing man's inability to do works perfectly. By faith our sins can be forgiven, if our sins are forgiven, then we are righteous.

#### **C. Even David Attested to This System of Righteousness. (6-8)**

Sin is imputed to a man as long as he is a sinner (or in sin). When a man is forgiven, these sins are not imputed against him any longer. If the forgiven man is righteous, then the Lord must have imputed that righteousness to him.

### **II. RIGHTEOUSNESS BY FAITH AVAILABLE TO ALL (9-25)**

#### **A. The blessing of righteousness by faith comes to both circumcision and uncircumcision. (9-12)**

1. Abraham received this blessedness before being circumcised. The blessing is the mentioned in verses 6-8; that of having sins forgiven. When had Abraham received this blessing? Before circumcision. Paul shows that a person who had

not been commanded to be circumcised could be righteous. Righteousness did not and does not hinge on circumcision.

2. Therefore, he is the father of all who believe. A Jew was in the covenant with Abraham prior to circumcision, it was only if he remained uncircumcised that he would break the covenant. From Abraham's point of view, circumcision was God's stamp of approval of his faith. Because of the righteousness of his faith while uncircumcised, he was the father of the faithful Gentiles. Because of his continued righteousness after circumcision, then he can be called the father of the faithful Jews. So circumcision is not the key, faithfulness is (Gal. 5:6; Acts 15:9). The spiritual family of Abraham supersedes his physical family (Gal. 3:16,29).

B. The promise made to Abraham was given through righteousness of faith. (13-18)

1. It was not given through the Law. For two reasons:
  - a. There was no Law of Moses when the promise was made. Gen. 12 indicates the blessing was to all people. See also Gen. 22:18; Gal. 3:16. (Note: The seed promise was singular and referred to Jesus.)
  - b. Justification by faith could not come through the Law because a system based on works would invalidate a system based on faith. If no one can attain perfection, no one can attain the promise (Gal. 3:17)
  - c. The Law works wrath because man violates the Law. If there were no law - there would be no sin. However, there has always been law between God and man. What Paul means is that no one transgresses a law that has not been given to them (3:19).
2. But that it might be by grace it was given through faith and that through faith and not law - Abraham is the father of us all. Since the promise comes through faith, it is a certain promise to all of Abraham's descendants, not just those who came through the Law. Paul quotes Gen. 17:5 to help us distinguish the "father of many nations" covenant from the "land" and "circumcision" covenants that were for the Jew only. Abraham's faith is magnified when we realize his age when God called him (70's), when he left Haran (75), when Ishmael was born (86) and when Isaac was born (100). God gave life to the dead when he opened Sarah's womb. In spite of Sarah's barrenness, Abraham believed he would fulfill the promise, even though he initially believed it would be through Ishmael.

C. The faith of Abraham illustrated. (19-22)

1. Through strong faith, he staggered not at the promise of God, despite his old body and the deadness of Sarah's womb. Abraham's faith continued even under these overwhelming circumstances. Knowing every obstacle against him, Abraham still believed God's promises to be true. Abraham affirmed his faith in God on four separate occasions spanning close to 50 years. Abraham's justification by faith is not justification of an alien sinner, but of one who continues to believe and practice what that belief requires.
2. It was the kind of faith that was reckoned as righteousness.

- D. The example of Abraham's righteousness written for our benefit. (23-25)  
Abraham's faith and the outcome of that faith are a guaranty that all believers' in the resurrection of Christ will have their faith reckoned to them for righteousness. The death and resurrection of Christ was on our account, that is to say, for us (1Cor. 15:17).

## **ROMANS 5 COMMENTARY**

### **I. THE RESULTS OF JUSTIFICATION (1-11)**

- A. We Have Peace With God. (1)  
A peace that is preceded by justification by faith. "By faith" as used by Paul is well illustrated in Heb. 11, also see Gal. 3:26,27.
- B. We Stand in the Grace of God and Rejoice. (2)  
Our faith in Jesus puts us in a favorable light with the Father, (2 Thess. 2:13,14; Col.3:4). Christians are looking forward to receiving His glory.
- C. We Glory Even in the Midst of Tribulation. (3-5)  
1. Knowing that tribulation results finally in hope. If we have tribulations then that is an indication of our faithfulness. How? The tribulations produce patience; patience in turn develops approved character that creates hope.  
2. And because we are filled with the love of God. Revelation of God's love comes to us through the Holy Spirit. The Holy Spirit will fulfill our hope. (2 Cor. 1:21,22; 5:5)
- D. The Love of God Explained. (6-8)  
1. Christ died for us when we were without strength. God's love (pity, mercy, etc.) comes through Jesus Christ. When would this happen? (Gal. 4:4) Why was it due season? (1) People were expecting a Savior, (2) The Jewish dispersion, (3) the universal language, (4) universal peace and (5) freedom of travel. Christ died for everybody's sins (1Jn. 2:2).  
2. While we were yet sinners Christ died for us. It is hard to find compassion for a man that is strictly just, but perhaps easier to be affectionate towards a kind and generous person. But to die for either of these would be unusual. Christ died for us while we were neither righteous nor good. Christ died for His haters and abusers, those who scourged, mocked and crucified Him. No other has ever loved like that!
- E. Being Justified by Christ's Death We Are Also Saved by His Life from the Wrath of God. (9,10)  
If He died for us while we were still His enemies; then imagine the advantages we have as His friends. His resurrected life affords Christ the opportunity to intercede for us, and rule our hearts and lives if we will let Him. He can lead us to eternal salvation. This passage illustrates the two major works that Christ must accomplish: (1) make a sinner a saint and (2) direct the saints to heaven.

- F. We Rejoice in God Through our Lord Jesus Christ. (11)  
Eph. 2:14-17 speaks to this reconciliation through Christ in which we are brought into agreement with God.

## **II. HOW JUSTIFICATION CAN COME THROUGH THE ACT OF ONE MAN - JESUS CHRIST (12-21)**

- A. By Comparing Adam and the Consequences of His Actions (See 1 Cor. 15:21) (12)
1. Through Adam sin entered the world and its consequences of death. Now Paul discusses how Christ undid what separated us from God. Spiritual death is what is being discussed. Adam was denied access to the Tree of Life in Gen. 3:22, but he had already died spiritually. Thus, when others also sinned, they likewise died. Jas. 2:26; Isa. 59:2

**NOTE:** What about the doctrine of original sin? There are at least three major views of original sin espoused by the denominational world:

- (1) CALVINISTIC - we inherit the guilt and consequences of Adam's sin.
- (2) ARMENIAN - (Methodist, Holiness) we inherit the consequences, but not the guilt.
- (3) CATHOLIC - Adam's loss of original righteousness is passed to us. We are born neither good nor bad. They created "limbo" to take care of those who die as children.

Here are four arguments against the concept of original sin:

- (1) Eze. 18:19
- (2) 1 Jn. 3:4 points out that sin is lawlessness; birth is not a sin.
- (3) Where in the Bible is God's plan of salvation for children?
- (4) What about the birth of Jesus?

2. From Adam to Moses sin was in the world and so death reigned. Paul begins a parenthesis that continues through verse 17. As we have already studied, there has always been a law between God and man. Therefore sin has continuously existed since Adam. Not everyone has sinned as Adam did, but everyone has sinned. This verse proves we are not guilty of Adam's sin.

- B. By Seeing the Similarities and Differences Between Adam and Christ. (15, 17-19)
1. If through Adam's sin transgression entered the world and by it many died, even so by Christ's death can many be justified? Many have died the spiritual death because of Adam. His transgression caused a reign of death. But why are all condemned if not all are guilty of Adam's sin? Because all have sinned following in Adam's footsteps. Compare this to the gift of grace through Christ. Spiritual life abounds in a reign of life. All that obey are justified, indeed many are made righteous.
  2. The difference between Adam and Christ.
    - a. Adam's one transgression caused his judgment and condemnation, but because of many transgressions,

- b. Christ provides the free gift through which many can be justified. God's grace covers a greater range of evils than the one trespass of Adam. Read verses 12, 18-21 leaving out the parenthesis.

C. The Relationship Between the Law, Sin and Grace. (20,21)

- 1. When the Law came in, sin increased; but so much more did grace. What then is the purpose of law? As a restraint and a guide. Nevertheless, because of more requirements, it is harder to keep it without making a mistake.
- 2. Sin reigns in death, but grace reigns through righteousness to eternal life through Jesus Christ. In spiritual death, sin's reign is absolute; it is the king of every man who is dead in sins. How then does grace reign? In righteousness through the gospel plan, the ultimate result of this reign is eternal life through Jesus Christ.

**CHART 5-1: A COMPARISON AND CONTRAST BETWEEN  
ADAM AND CHRIST ROM. 5:12-19**

<b>ADAM</b>	<b>VERSE</b>	<b>CHRIST</b>	<b>VERSE</b>
act of unrighteousness	12	act of righteousness	18
spiritual death	12	grace	15
judgment	16	free gift-pardon	16
condemnation	16	justification	16
reign of death	17	reign of life	17
Adam's disobedience	19	Jesus' obedience	19
many made sinners	19	many made righteous	19

**ROMANS 6 COMMENTARY**

**I. THROUGH BAPTISM WE ARE DEAD TO SIN, ALIVE TO GOD (1-11)**

A. How Through Baptism We Are No Longer Under Sin. (1-7)

- 1. Lest we think we can sin so grace can abound, we are told that we are dead to sin. When we become a Christian, the number of sinners decreases by one. If we continue to live in sin, we are dead to God (Eph. 2:1,2). Dead to sin is the opposite of continuing in it. How do we die to sin (1 Pet. 2:24)? When does this transformation take place? At baptism.
- 2. In baptism we have been baptized into Christ's death and raised to walk in newness of life. We put on Christ when we are baptized (Gal. 3:27). We form a union with Him; a common experience is shared under His authority. We receive the benefits of His death when we participate in it. We are united with Him in baptism and as He was raised from the dead, we are raised from spiritual death when we come up from the waters of baptism. (Compare to Eph. 4:23,24; Col. 2:12; 3:10; Jn. 3:1-81) If we are united with Christ in His death, then we must be united in His resurrection.
- 3. In baptism, our body of sin dies and we are freed from it. Our sinful life is done away and Christ takes sin's place in our life (Gal. 2:20). The footnote in the NKJV

says we are cleared from our sins. Therefore, we are justified. So Paul answers the question of verse 1; that sin is not an intelligent option for one dead to sin.

**B. Dead Unto Sin - Alive Unto God. (8-11)**

1. If we are dead with Christ, we are raised with Him, to live with Him now and in the world to come. If Christ is our teacher, high priest and King, we cannot continue in sin. The fact He will die no more bolsters our faith. Just as Christ conquered the dominion of death, so we can conquer spiritual death in Him.
2. Now we are dead unto sin, but with Jesus we are alive unto God. Jesus is through dying (Heb. 10:12). His death was once for all time. Either we are dead to sin or we are not. If we are dead to sin then we are reckoned alive to God in Christ.

**II. OUR RELATION TO SIN AND RIGHTEOUSNESS (12-23)**

**A. No Longer Under Sin. (12-17)**

1. Sin is not to reign in our bodies. Do not let sin command your life. We must control our lusts, not obey them.
2. Our members are not to be instruments of unrighteousness. The plans and purposes of the inner man are accomplished through our members. Obedience or disobedience comes from the heart. (Prov. 4:23; Mk. 7:21-23) If our body sins, then our spirit is impure.
3. Sin is no longer under the law. Grace is our means of escaping sin's domination. Where law condemns, grace allows for pardon.
4. But lest we think we are free to sin, we must realize that we are now servants of something else. Grace is not license to sin. We are encouraged not to sin and grace makes it possible to live a more sin-free life. Obviously, grace is not license to sin, because if we sin we are serving Satan, and we have been called to serve God! Even though we have been bought with a price to serve God, we are free not to serve Him if we so chose. We are servants of whom we obey. If we serve sin, we will die. If we serve righteousness we will live (Jn. 8:34-36). Paul gives thanks that Christians were leaving their sinful pasts behind. The gospel is a form or mold. When we obey it, we take the shape of the mold or conform to it.

**B. Servants of righteousness. (18-23)**

1. Being made free from sin, we are free to serve God with our members to righteousness to holiness. By obeying the gospel, we change masters. The changes come through death, burial and resurrection. Either way, we are slaves, to evil or to good. Paul uses the customs of men to explain his point. Formerly they had presented their members as servants to iniquity (that is lawlessness). They had no regard for God or His law. Now they are to present their members as servants to righteousness unto sanctification (Rom. 12:1).
2. Before, as servants of sin, we were free from righteousness, but the fruit was death. This implies that upon becoming a servant of righteousness we should live free from the practice of sin. The result of that former life is spiritual death.
3. But now we are free from sin, servants to God and enjoy the fruit of eternal life through Christ Jesus. We can be sanctified now and have eternal life in the world

to come. To go back to the former life would be insane. Sin pays you wages, God gives a free gift. The final reward for service to sin is eternal death. While eternal life cannot be earned, it comes as a free gift only to those who love and serve the Lord.

## **ROMANS 7 COMMENTARY**

Some introductory comments before beginning our study of chapter 7.

1. A comparison of chapters 6 and 7.

### **CHAPTER SIX**

Sin

Dead to sin

Freed by baptism into Christ's death

New life

### **CHAPTER SEVEN**

Law

Dead to Law

Freed by Christ's death

Newness of spirit

2. Four things the Law did:
  - (1) Brought knowledge of sin v.7
  - (2) Brought sin to life v.9
  - (3) Held one captive to sin v.23
  - (4) Resulted in death v.10
3. Freedom from Law means:
  - (1) Freedom from sin
  - (2) Freedom from condemnation (6:14)

## **I. BELIEVERS RELEASED FROM THE OLD LAW (1-6)**

- A. Paul Makes a Comparison to Marriage. (1-3)  
Still trying to convince his readers that Christians do not have freedom to sin; Paul uses the marriage relationship as an analogy. Paul is evidently speaking of the Law of Moses, but what he says is true of any law. If you are dead, you are free from law. Using the analogy of husband-wife and Christ-the church Paul demonstrates that one must be dead before another can replace it. To attempt to live under two religious laws would be spiritual adultery. This is a concept familiar to Paul's Jewish readers (Jer. 3:9, Eze. 23:3?) and is reiterated in the NT (Gal. 5:4).
- B. He Makes the Parallel in that They Have Died to the Law so They May Now Serve Christ in Newness of Spirit. (4-6)  
When the Law ended everyone who was under the Law became dead to it. Christ's death on the cross ended the Law (Eph. 2:14-16; Col. 2:14). This verse also teaches that it is impossible to "bring forth fruit unto God" without first being joined to the body of Christ. This passage along with Eph. 5:22-33 shows that the church is currently the bride of Christ not just espoused (or engaged) as some premillennialists teach. When do our passions become sinful? Whenever they lead us to violate God's will. "In the flesh" refers

to the Law of Moses, as well as "oldness of the letter." Therefore, newness means as to form or quality, so Newness of Spirit refers to the Law of Christ.

## **II. THE OLD LAW IS GOOD AND HOLY (7-13)**

- A. The Old Law is Not Sin; But Rather Makes Known What Sin Is. (7)  
Paul includes the Ten Commandments in this discussion of what has been done away, to the dismay of our Sabbatarian friends who claim they are still effective. Of course coveting is specifically condemned in the NT even more severely than in the OT.
- B. But Sin Taking Occasion by the Commandment Leads One Unto Death. (8-11)  
Unless wrong is defined, Satan has no way of working in our lives. In Paul's life sin produced sin. Sin had become sin because the Law had defined it (Gen. 2:16,17). Remember, God's commands are not the source of our evil desires. Paul has given sin human characteristics to represent it as our enemy. The only time Paul was without the Law was in his childhood. As he became accountable to the Law, his ability to sin increased accordingly. "Revived" here means "came much alive" not "came back to life." When sin came alive in him is when Paul died spiritually. This passage argues strongly against hereditary total depravity. If Paul would have obeyed the commandment he would have lived, but through disobedience, he died. See KJV for verse 11. Some say this verse means that God's commands stir up rebellion in the sinner. Once a sinner hears the command, he is determined to break it. We have already explained how Satan uses the occasion of God's commands to deceive, but for Satan to deceive us with the command would be beyond the power given him. Once again, the example of Adam and Eve illustrates our point. Satan took the occasion of the command "Thou shalt not eat," deceived Eve and by that deception slew her.
- C. So the Law is Holy, Just, and Good, But Sin That it Might Appear Sin Works Death Through That Which is Good. (12,13)  
Sin and death come through failure to keep the law. Does that make the law evil? The law and commandments were given to promote holiness. Sin uses deceit to convert the good things of this world into instruments of sin and death. Notice how exceedingly sinful sin appears when it comes through an avenue we expect to be good, just and holy.

## **III. BUT WITHOUT CHRIST MAN IS IN A DILEMMA (14-25)**

### **CONFLICT**

#### **INNER MAN**

Spiritual  
knows law is good (16)  
wishes to do good (18-21)  
agrees with the law (22)  
law of the mind (23)  
serving the law (25)

#### **VS. OUTER MAN**

Flesh  
bondage to sin (14)  
sin dwells here (17-20)  
evil is present (21)  
law of sin (23)  
serving sin (25)

Calvinists believe this refers to after Paul was a Christian. It is actually referring to Paul while he was still a practicing Jew. He was a person living under the law but he was losing the battle of doing what was right because of sin. There are five reasons why these verses cannot refer to a Christian:

- 1) the subject under consideration is the Law of Moses.
- 2) this person is indwelt with sin; Christians are not.
- 3) this person was a prisoner of sin.
- 4) v. 24,25 points to the time when he became a Christian.
- 5) Ch. 8, v.1 says "now."

A. The Law is Spiritual; But Man is Carnal and Bound to Sin. (14)

See Gal. 5:16; 1Cor. 3:1; Rom. 8:4,5 to contrast spirit and flesh. A fleshly being is subject to temptations that a spiritual being cannot be subjected to. For example, Christ could not be tempted until He became flesh (He. 4:15).

B. So Though One May Know Good and Evil, He Finds That He Does That Which He Should not and That Which He Should He Does Not. (15-21)

Paul claims not to have known what he was doing, when he was a servant of sin persecuting the church. How can this be? What he did not understand or "know" was the nature or consequences of his actions. No sinner does. He does not realize his "accomplishments" in his life of sin. The law demands a decent upright life. When Paul was a sinner he was trying to live that life, but without Christ it was impossible. Paul's urge to follow the flesh was greater than his desire to do what moral judgment dictated. We are not born totally depraved. Sin enters a person when he becomes responsible before God and violates His law. Then sin dwells within him until he is redeemed. Those who are unable to distinguish good from evil because of a true mental disability are not responsible for their deeds, because their inner man cannot control their animal passions. Without Christ, it is impossible to throw off sin and lead a pure life. Contrast verse 15 and 19 to what Paul said of himself in 1Thess. 2:10. Paul repeats the thought of Verse 17 in verse 20. If an alien sinner attempts to do good, he is hindered by sin. The emphasis is on the need for the gospel power of regeneration. The marginal reading of the ASV has this verse as "I find then in regard of the law, that to me who would do good, evil is present." This entire passage is confusing to the believers in total hereditary depravity because they do not believe a sinner can wish to do good. Our scripture here teaches that it is a possibility for a sinner to wish to do good, but it is impossible for him to do good outside of Christ.

C. This is Because the War Between the Inward Man Delights in the Law of God and the Members of the Body Which Engage in Sin. (22,23)

The inner man, as we have implied, is the seat of the mind and the will. Then there are obviously men who have let their inward man go to the point of being hopelessly lost. Such were the people before the flood and the residents of Sodom and Gomorrah. If a man allows his mind to control his passions, then God wins the war. However, if a man allows his passions to control his mind then Satan wins.

- D. Freedom From This Dilemma (24,25)
1. As long as this dilemma continues, one is bound to a body of death. To be sold under sin and dead to sin is the same thing.
  2. But in Christ Jesus, God provides hope. The help to come out of the wretched condition of verse 24 is Christ. You cannot serve God with the mind while serving sin with the body. Since a true Christian will not continually serve sin, Paul's point is that when we do serve sin it is because the inner man has lost control of the flesh. An occasional sin, repented of, does not make us a slave to sin. Read 6:16.

## **ROMANS 8 COMMENTARY**

### **I. IN CHRIST THERE IS FREEDOM FROM SIN (1-13)**

- A. There is No Condemnation. (1)  
Key word - "now." Previously condemnation existed under the Law. In Christ we are free from this condemnation. Paul is not teaching that it is impossible for a Christian to ever come under condemnation again.
- B. One is Free From the Law of Sin and Death. (2-4)
1. Made possible by the law of the Spirit of life. This law of the Spirit is the gospel of Christ (1:16), while the law of sin and death is that law Paul discussed in 7:83.
  2. An accomplishment not attained under the Old Law. However, God did accomplish a plan that would free man from the law of sin and death. This salvation is perfected through Jesus Christ, who came to earth as a man of flesh and condemned sin while in that flesh. Eph. 2:1-10 might explain what Paul is getting at in the first part of verse 4. The gospel has freed us from sin, making us righteous and thus it is able to accomplish what the Law of Moses could have only accomplished if it had not been transgressed.

An introductory chart might be helpful to use in conjunction with our study of verses 5-9.

#### **FLESH**

Mind set on flesh, (5)  
Results in death, (6)  
Hostile to God, (7)  
Not subject to God's laws, (9)  
Cannot please God, (8)  
Does not belong to God, (9)

#### **SPIRIT**

Mind set on Spirit, (5)  
Results in life, (6)  
Peace with God, (9)  
Follows God's laws, (implied)  
Pleases God, (implied)  
Belongs to God, (implied)

- C. One Who Has Been Set Free From the Law of Sin and Death: (5-13)
1. Enjoys life and peace (Gal. 5:28-25). To give our time and attention to things of this life is having a mind of the flesh, while attending to spiritual matters is having a mind of the spirit. To live spiritually one must have the mind of the spirit; otherwise, they are dead.

2. Is not enmity against God. However, if we continue in the mind of the flesh we cannot put ourselves in subjection to God. Thankfully, we are not trapped, but can put off the flesh and put on the spirit through the gospel.
3. Is not in the flesh, but in the Spirit. There is some argument as to whether Spirit here is the Holy Spirit or the human spirit. From our point of view it is easier to read it as the human spirit, because then we can say to be in the flesh is living a sinner's life and to be in the spirit is living a Christian's life. However, we cannot deny that the Holy Spirit dwells in us if we are a Christian and does not dwell in us if we are not.
4. The body is dead but the spirit is life. If Christ is in you, the body is dead on account of the sin to which it tends, but the spirit is life on account of the righteousness to which we attain Christ.
5. The mortal body shall be quickened by His Spirit. Since God gave life to Jesus the man, he has the ability to give life to us, because of the indwelling of the Holy Spirit. This is not by or through the agency of the Holy Spirit, but because we are Christians. God will raise us spiritually and physically, but Paul is talking spiritually in this passage since all people, good and evil will be physically raised at the end-time.
6. Is not indebted to live after the flesh, because God would not indebt us to follow a path that would lead to our destruction. We must therefore be indebted to the Spirit.
7. Can mortify the deeds of the body. We will die physically no matter what. So spiritual death is what is under consideration. To live after the flesh will result in spiritual death, even for Christians!

## II. THE BLESSINGS OF BEING SONS OF GOD (14-39)

### A. We Are Being Led By the Spirit. (14)

If the gospel is God's power to save, then we are led by the Spirit through the word of God. How does the Holy Spirit work through the word in conversion?

<b>SPIRIT</b>	<b>ACTION</b>	<b>WORD</b>
Jn. 3:5-7	begotten	1 Pet. 1:22-25
Jn. 6:63	quickens	Ps. 119:50, 93
Tit. 3:5	saves	Jas. 1:21
1 Cor. 6:11	sanctifies	Jn. 17:17
1 Cor. 6:11	washes	Eph. 5:26

### B. We Have received the Spirit of Adoption. (15,16)

Spirit in this verse refers to disposition or attitude. Our motivation to trust and obey is through our sonship not our slaveship. The spirit of fear is replaced by one of reverence, trust and worship. Two witnesses testify to our sonship:

1. First witness - The Holy Spirit, through the Word.
2. Second witness - Ourselves, per the example 1 Jn. 5:10.

- C. We Are Joint-Heirs with Christ in All His Glory. (17-25)
1. If we suffer with him, we shall even more so be glorified together with Him. The fruits of the sonship - joint -heirs with Christ. This inheritance is conditional, see end of v. 17. The sufferings we endure on earth will be worth it if we attain heaven through them. 2 Cor. 4:17,18; 2 Tim. 2:11,12
  2. The whole creation of God waits with earnest expectation for the manifestation of the sons of God. Paul knew that the Jews dreamed of a renovated world. Here he gives creation a consciousness and nature a longing for the day when sin's dominion would be broken, death and decay gone and God's glory would come. Gen. 3:17 reminds us that the whole creation was under a curse. Nature indeed will be set free to take part in the freedom of the glory of the children of God. This could very well be a reference to the "new heavens and the new earth." (Commentators vary drastically on the meaning of vv. 18-23.) Paul continues his personification of creation and likens the time prior to the end-time as a time of childbirth.
  3. Likewise, do the saints themselves wait with hope and patience? Who possessed the first fruits of the Spirit? The apostles had miraculous powers. Paul wants Christians to endure suffering, so he indicates that even the apostles with their special powers were not immune to suffering and were waiting for redemption of their bodies. All Christians live in hope. A true hope is unseen, because a thing seen is not hope, but an experience. If our redemption were already complete, there would be nothing left to desire or expect. Without hope, there is no endurance.
- D. The Spirit Helps in Our Infirmities in that He Makes Intercession for Us. (26,27)  
The inability to pray correctly is a weakness that all Christians must try to overcome. Paul himself had prayed incorrectly (2 Cor. 12:7-9). God is the great heart searcher. From 1 Cor. 2:10 we can very well conclude that God does His searching through the agency of the Holy Spirit.
- E. All Things Work Together for Good to Them That Love God. (28,30)  
That is, for Christians. We should not think that he is speaking of every conceivable force or circumstance in the world. Instead, we must take this statement in the context of the gospel, the Holy Spirit and Christ. From Jn. 14:21; 1 Jn. 5:3 and 2 Jn. 6 we know who loves God. But what does "called according to His purpose," mean? His purpose was to save believers, Mt. 5:6; 11:28; 2Tim. 1:9. Foreknew -> predestined -> called ->justified -> glorified. God knows in advance who will obey Him. Does He control this? No, but He knows. See Acts 26:5; Rom. 11:2; 2 Pet. 3:17; 1 Pet. 1:2; Acts 2:23. Predestined refers to what these faithful would become, or be conformed to namely Christ. In other words, the plan was predestined. Acts 4:28, 1Cor. 2:7; Eph. 1:5,11. Firstborn is a reference to the preeminence of all Christians. Called how? By the gospel 2 Thess. 2:14. Glorification and justification come to all who answer the gospel call.
- F. Nothing, Can Separate Us from the Love of God. (31-39)
1. God, who spared not His own Son, is on our side. Certainly then, Christians are in the physical minority, but in the spiritual majority. Since His gift of His Son has

- no equal, any lesser thing that might be for our good would not be withheld. God does not choose at random, those elected by Him (Christians) were chosen because of their faith and obedience. God justifies these chosen ones.
2. Christ is at the right hand of God making intercession for us. The Son (the Judge) will not condemn anyone justified by the Father. Mt. 25:31,46; Jn. 5:22; Acts 17:30,31.
  3. Through Him that loved us we are more than conquerors over those things that could possibly separate us from the love of God. An alternate way of looking at "love of Christ" is our love of Christ. Why? Because this list of perils should not affect His love for us, but could affect our love for Him. Paul quotes Ps. 44:22 to bolster his argument. These perils, if we can withstand them, will make us super-conquerors. In conquering, we will grow in patience, faith, character and in favor with God. Notice the list includes outside influences only. Nothing is mentioned as to what might occur from within. No power or force can cause one to quit loving God, if we quit, we do it of our own accord. Love can wax cold; we can depart from our first love. Our love for God and His love for us have a meeting place, in Christ.

## **ROMANS 9 COMMENTARY**

### **I. PAUL'S CONCERN FOR HIS BRETHREN OF ISRAEL (1-5)**

- A. Paul Has Sincere Concern and Sorrow for His Brethren in the Flesh. (1-3)  
Paul emphasizes the truth of his commitment to his fleshly brethren by invoking both the name of Christ and the Holy Spirit. Whether this is an oath in the Biblical sense is open to speculation. His feelings for his fleshly brethren are obvious through the use of the words sorrow and pain. Paul would be willing to do almost anything to save the Jews, even though most of his persecutions had been at their hands, in and out of the church.
- B. He Mentions Them By Name: the Israelites, Through Whom God Gave the Promises and the Covenants. (4,5)  
The "glory" here probably includes all manifestations of God's care for them. Since Abraham, God had made covenants or laws with no other people. The laws God gave Israel were tailored to their needs. However, the greatest glory of Israel was the distinction of being the lineage of Christ. Note that Paul emphasizes that now Christ is over all.

### **II. THE CHILDREN OF GOD ARE THE CHILDREN OF PROMISE. (6-13)**

- A. The True Children of God are the Children of Promise, Not the Children of the Flesh. (6-8)  
Because fleshly Israel rejected Christ did not mean that the word of God did not come to pass through Christ. Spiritual Israel would have the promise fulfilled in them. Blood descent from Abraham is not an automatic entitlement to the promise. Abraham had other physical descendants beside Isaac, but his spiritual descendants were chosen to come

only through Isaac. Isaac was the only child of promise, as Christians are now children of promise.

B. This is Seen Through the Example of Abraham's Descendants. (9-13)

1. Isaac vs. Ishmael: Gen. 18:10 shows us that physical descent has never guaranteed that a person would be selected by God.
2. Jacob vs. Esau: Isaac had the twins by Rebecca. Argument might be made in point 1 that Sarah was Abraham's real wife, so surely the promise would come through Isaac. No such argument can be made here. Esau, as the first-born was the natural heir of promise, but even before they were born, God had selected Jacob. God has always selected His own means of working out His plans. See Gen. 25:23, Mal. 1:2f. In reality, the selection of Jacob was a selection of his descendants as opposed to Esau's. Even in the statement, "the older shall serve the younger" applied to the descendants, because as individuals Jacob came nearer serving Esau. As time passed, the descendants of Esau did serve the descendants of Jacob. 1 Chr. 18:12,13.

### III. GOD'S RIGHT TO CHOOSE HIS OBJECTS OF MERCY (14-33)

A. God's Privilege to Choose How He Shall Show Mercy. (14-21)

1. God will show mercy to whomsoever He will. God made righteous selections. He selected Isaac and Jacob because they were the best instruments to work out His plans. Israel should not be surprised to be rejected when they were unbelieving. Mercy is always God's choice (Ex. 33:12f, Pro. 28:13). Isa. 55:7 also shows why God would show mercy on Jew and Gentile alike, if either returned to Him. God has always followed the counsel of His own will, not man's. The promised seed turns out to be Christ, not the Jewish nation. Since God has opened the way of salvation through Jesus, the deciding factor in man's salvation is his own will.
2. The example of Pharaoh: God also has the right to endure and ultimately reject whom He desires. Exodus 9-16 describes the contest between God and Pharaoh. Pharaoh was God's chosen foe, because his defeat would send a message to the whole world concerning the power of Jehovah. God hardened Pharaoh's heart by challenging him. God knew that Pharaoh would be against releasing the Israelites and his antagonism would grow with every plague.
3. God's right to choose in either case is the right of the potter to do what he wants with the clay. The created has no claim against the Creator. As far as justice is concerned, man deserves nothing and of his own merits lays claim to nothing. The essentials of God's dealings with us are His will and mercy. Justice from God is only based on the covenant He has made with us. If God originally had mercy on Israel, why is He finding fault now? How can God find fault with people whose hearts He hardened? Paul uses verse 20 to rebuke those who raise such questions. Pharaoh made his own bad character. Having done so, God then chose him as His object of wrath to display His power. Man has control over what kind of vessel God will make of him (2 Tim. 2:20,21). The same is true of nations (Jer. 18:1-12). See also Isa. 45:9. God does not use His power to make man good or evil (1 Tim.

2:4). Moses and Pharaoh were chosen because of their individual faith or in Pharaoh's case lack of faith.

**B. What God Has Chosen as the Objects of His Mercy. (22-33)**

1. Some from among the Jews and Gentiles. From 2 Pet. 3:9 we know God wants everyone to be saved, therefore He is long suffering giving all sinners a chance to repent (Rom. 2:4-6; 2 Pet. 3:14-16). Vessels of wrath are fitted for destruction because they made themselves that way. The Jews had set themselves on the path of destruction long ago. Their journey culminated in the murder of Jesus. God was long-suffering with the Jews until the time when the gospel could be taken outside the confines of Judea and planted among the Gentiles. Then and only then could God destroy the kingdom of Israel and Jerusalem itself without harming the church. Paul's preaching concerning the equality of the Jews and the Gentiles in God's eyes upset the Jews greatly. Even within the church, Judaizing teachers demanded the Gentile believers to submit to circumcision as a requirement for salvation.
2. Hosea foretold of the Gentiles. Paul uses the prophet Hosea to show that even though the Gentiles were not His chosen nation there were faithful among them that were loved by Him because of their faith. These prophecies concerning the gentiles were being fulfilled by the gospel of Christ.
3. Isaiah foretold of the remnant Jews. Only a small portion of the Jews would be saved. (See Isa. 10:22,23.) Yet it was hard for the Jew to see himself as a sinner. Sodom and Gomorrah were destroyed because a few righteous people could not be found. During the captivity, some Jews remained faithful, and through this remnant came the promised seed.
4. Gentiles chosen because of their faith. Righteousness is imputed to a man who is forgiven. Forgiveness is attained through an obedient faith in the Lord Jesus Christ. When a Gentile obeys the gospel, He becomes righteous (see Rom. 6:17,18).
5. Israel rejected Christ (except for the remnant) because they stumbled over the Stumbling Stone (Christ). Israel said they followed the Law of Moses, but they did not keep the Law. They transgressed the Law they professed to follow. The only hope anyone, Jew or Gentile, had of attaining righteousness was through faith in Christ. Because He was not what they expected, the Jews rejected him. Thus Paul portrays Christ as the "stone of stumbling" (1 Cor. 1:23). Jesus will not fail anyone who trusts Him (Mt. 11:6).

## **ROMANS 10 COMMENTARY**

### **I. Paul's Expression of Concern For Israel (1-4)**

- A. Paul's prayer is that Israel might be saved, for they have zeal for God, but not according to knowledge. (1,2)  
Even though the Jews as a nation were beyond salvation, each individual Jew had the same opportunity to be saved that all people have. Indeed the Jews were zealous, buy it

was misplaced zeal. Their own scripture and prophets pointed to Jesus as the Messiah. They chose to remain willfully ignorant of the crucified Son of God.

- B. His concern is based on their failure to submit themselves to the righteousness of God, which is by faith in Christ. (3,4)  
The Jews were well aware of God, but they were ignorant of His plan of salvation. By repudiating the gospel, they were not in submission to God, and therefore lost. What is this gospel or "good news?" That righteousness is attained by having one's sins blotted out. Remission of sins comes only through the shed blood of Jesus Christ.

## **II. Righteousness of the Law Versus the Righteousness by Faith (5-15)**

- A. The righteousness which is of the Law described by Moses. (5)  
Paul quotes Lev. 18:5. No man except Christ could ever comply with this demand. The purpose of the Law is then realized in Christ.
- B. The righteousness which is of faith defined by Paul. (6-13)
1. It involves the mouth and the heart. Paul quotes Deut. 30:11-14. God's commandments can be understood, the Law had been within the Jews grasp since the time of Moses. Righteousness on the other hand is only attainable through Christ. Additional signs are unnecessary, there is no need for Christ to either come down from heaven or rise up from Hades. The apostles had presented the Word of faith, which is all anybody needs. Remember, this faith must be an active faith, perfected by obedience to God's commands.
  2. Through believing with the heart and confession by the mouth shall one come unto salvation. The inspired teachers present the evidence of Jesus as the Messiah. We hear it. We then put our full trust in Christ (believe) and publicly pledge allegiance to Him (confess). Not just lip service but full acknowledgement by word and deed of Jesus as our Lord, Prophet, Priest, King and Savior.
  3. This righteousness confirmed by scripture. Isa. 28:16 - The key ingredient is faith and the benefits of this faith will accrue to anyone (Jew or Gentile) who has it. If we put our confidence in a mere man, his failure can bring shame on us as his believers. Not so with Jesus Christ.
  4. It is offered without preference to all who call upon the name. Paul spends much of his time arguing against the Judaizing teachers. They believed that under Christianity, as under Moses the Jew had the advantage. Paul taking the gospel to the Gentiles also worked to make these Jews bitter towards him. Joel 2:32 is quoted to reemphasize verses 10 and 11.
- C. The righteousness which is by faith is accomplished through the preaching of the gospel. (14,15)
1. Before one can call, he must believe.
  2. Before one can believe, he must hear.
  3. Before one can hear, one must preach.

4. Before one can preach he must be sent (Isa. 52:7). The original proclamation of the gospel required qualified men to be sent by the Lord. We are as equally dependent on these same men today as the first century Christians were then.

### **III. Not All of Israel Received the Gospel (16-21)**

- A. They had plenty of opportunity to hear. (16-18)  
Paul emphasizes our personal responsibility to obey the gospel (Isa. 53:1). Preaching the word allowed people to hear the word. Hearing the word allowed people to believe. The apostles spread the gospel throughout the whole world leaving ignorance as no excuse (Ps. 19:4; Col. 1:6,23).
- B. As foretold by Moses and Isaiah, God was going to make them jealous by calling another people to him. (Deut. 32:21) (19,20)  
Israel knew in advance of the salvation of all men. They rejected this prophecy. Isa. 65: 1,2 implies that the gospel would go out into all the earth.
- C. And God is still long-suffering toward His people of Israel though they are disobedient. (21)  
The Jews, in general, rejected the plan of salvation, disobeyed God and spoke against God's message to the whole world. Acts 13:45; 18:5,6.

## **ROMANS 11 COMMENTARY**

### **I. GOD HAS NOT TOTALLY REJECTED ISRAEL (1-10)**

- A. Paul himself an example - Paul was not teaching that all Jews would be lost, where would that leave him? (1)
- B. Scripture upholds that there is a remnant according to election of grace. (2-10)
  1. The example of Elijah and the 7,000 men who had not bowed the knee to the image of Baal. See 1 Kings 19:10. Elijah believed he was alone. Even then, God retained a remnant of Israel, 1 Kings 19:18. Paul seems to be indicating that there has always been some of Israel willing to obey Jehovah.
  2. In like manner, at the present there is a remnant. This refers to those Jews who had obeyed the gospel. No amount of works can blot out sin already committed. Forgiveness is a matter of grace, no matter how many conditions one must fulfill in order to attain forgiveness. Works to merit forgiveness are distinct from commands to be obeyed. Was Naaman's healing a matter of merit or grace? Yet he was required to dip seven times in the River Jordan.
  3. As foretold by Isaiah and David those who would rebel would be "hardened." Some of Israel received God's message; others rejected it. In the new dispensation, some received Christ; some rejected Him. Compare verse 8 to Mt. 13:14,15. Because Jesus did not offer what the Jews wanted, they would not hear, see, or understand. Also, see Deut. 29:4; Isa. 29:10. Instead of being led to Christ,

by the Law, they were entrapped by their blind adherence to it. (Ps. 69:22f; Acts 13:46; 15:10) Their stubbornness was their downfall.

## II. PARTIAL HARDENING OF ISRAEL TO BENEFIT THE GENTILES AND ISRAEL (11-32)

### A. The benefit of Israel's hardening and result if they should soften. (11-16)

1. Through Israel's fall salvation has come to the Gentiles. When the Jews stumbled on Christ, it was not to make them fall, but many would. Some would be able to "regain their balance." However, the Law had to fall and in its falling its own fulfillment. See Eph. 2:13-18; Heb. 8:7-9. God's original plan called for salvation to come to the Gentiles (Gen. 22:18; Gal. 3:16). See also "the Great Commission." The Jews were indeed provoked to jealousy - for the Law (Acts 22:17-23; Rom. 10:19).
2. But if through their fall salvation has come to others, how much more if they were obedient? Other commentators feel that "fullness" here is the total degradation of the Jewish nation. Perhaps nothing enhanced the spread of the gospel in the late first century more than the destruction of the Jewish nation.
3. For this reason Paul preached to the Gentiles, that he might provoke his Jewish brethren to emulation and save some. He was specifically chosen by Christ as His minister to the Gentiles and had been glorified in that work. He hoped that through his Gentile ministry some Jews would be saved. The pattern of gospel preaching and a Godly life is further illustrated by Paul to Timothy (1 Tim. 4:16).
4. That they could still be saved after being cast away is seen in two illustrations made by Paul. Reconciliation was offered to the entire world, but not all would receive it. The Jews as a nation were condemned, but some would attain reconciliation. All men are dead in their trespasses until they are made alive in Christ. For God's attitude towards first fruits, let us examine Ex. 23:19; Lev. 23:9-14. The Jewish race was holy and acceptable in the sight of God upon the conversion of the "first" Jew to Christianity. Acceptable of course depends upon their *individual* obedience to the gospel.

### B. Gentiles warned against being high-minded towards Jews. (17-27)

1. The Gentiles are a wild branch grafted into an olive tree. This passage does not teach that the unbelieving Jews were still grafted into the olive tree. It is more an illustration for the Gentiles to see how they fit into God's scheme.
2. They are not to boast against the other branches (Jews). No Christian is better than any other Christian. The "root" here seems to signify early Israel's glory or perhaps Abraham.
3. Not even against the branches that have been removed, lest they too be removed. The Jews had not been arbitrarily rejected just so the Gentiles could be saved. However, their rejection hastened the spread of the gospel. The sin and rebellion of the Jews is what cut them from the olive tree. The Gentiles could also be cut off for the same reasons. These verses confirm that there is the possibility of

falling away from God (apostasy). God is good, but He is also severe, as these verses illustrate (1 Jn. 4:8; Heb. 12:29).

4. The natural branches that were first removed can easily be grafted in if they would only believe. That is, believe in Christ. Their unbelief was their only hindrance. If God can graft the wild olive branches, obviously he can graft the natural branches. Look at the olive tree as representing God's goodness, grace and favor. As a branch of this tree, a Christian is under the protection of the tree. If a Christian falls back into unbelief he is cut off.
5. The partial hardening is what makes it possible for the Gentiles to be among the saved. History becomes our best commentator as to what Paul means by "the fulness of the Gentiles." As time passed, the church became made up more and more of Gentiles. The completion of the hardening of the Jews would occur when the Gentiles attained this majority in the church. Those who advocate a "future kingdom on this earth" like to interpret this verse in light of their peculiar beliefs as opposed to what history has already revealed. Paul says, "So all Israel shall be saved." He did not mean every Jew in fleshly Israel, nor was he predicting a restoration of fleshly Israel. What Paul meant was that those of Israel would be saved in the same manner as everyone else. The Deliverer here is Christ, who took away the sins of all Israel who accepted Him (Is. 59:20f; 27:9). All of the activity described by Paul occurred in Paul's time. These verses are not prophecy of a future earth kingdom.

C. The Jews relationship to the gospel and election. (28-32)

1. Concerning the gospel they are enemies for the Gentiles sake, but touching election they were beloved for the father's sake. From the beginning the Jews had opposed the gospel because it did not meet their expectations, but when they found out it was being offered to the Gentiles, well that was just too much for them to deal with (Acts 22:17-22). No card carrying Pharisee would consider joining himself to a group that accepted Gentiles at all, much less on equal terms. Because of the Gentile Christians, the Jews were enemies of the gospel. However, the Jews were still loved by God on account of their forefathers.
2. This does not cause God to change His mind for this how God is able to include all in disbelief and then have mercy to all. In the past the Gentiles had been disobedient, but it was the disobedience of the Jews that sent salvation to the Gentiles. The opportunity to repent and be saved was a guarantee to both Jew and Gentile. People are not made sinners by hearing the gospel, but the gospel is preached to them because they are sinners. With this verse, Paul ends his argument on the theme that the gospel is God's power for salvation.

**III. PAUL PRAISES THE WISDOM OF GOD FOR ITS GREAT DEPTH OF RICHES (33-36)**

- \* Here Paul refers to the provisions for salvation as revealed in the gospel.
- \* The phrase "knowledge of God" refers to what is or may be known about God. (See: Prov. 2:5; Hosea 4:1; 1 Cor. 15:34; Col. 1:9-10; 2 Pet. 3:18) None of these passages refer to what God knows. No uninspired man can discern God's

judgments or follow systematically the process and procedures that God has used in bringing His plan to fruition.

- \* However, through His inspired word we do have an inkling to what is going on (1 Cor. 2:9-13).
- \* Only as God chooses to reveal Himself, may we know His mind.
- \* We have no power to enrich God or provide Him with anything, as He lacks nothing.
- \* TO HIM BE THE GLORY FOREVER, AMEN!

## **ROMANS 12 COMMENTARY**

### **I. EXHORTATIONS TO FULL SERVICE TO GOD (1-8)**

- A. Paul urges them to present their bodies a living sacrifice to God and to be transformed by the renewing of their mind. (See also 1 Cor. 6:19,20; Rom. 6:13,19; 8:11.) (1,2)  
We were once dead in our sins, but now we are made alive by the Holy Spirit to be used by God as lively instruments in His service. Without our body, no work can be accomplished for God. The word "reasonable" is also translated sincere or spiritual. We are not to copy the world's ways in our spiritual service. We must use the Bible as our only guide (1 Pet. 1:14,15). The transformation called for here is an ongoing process (2 Cor. 4:16), not an immediate miraculous sensation.
- B. He encourages them to use to the fullest the ability God has given them. (3-8)
1. Cautioned not to be high-minded. What was the grace given to Paul? (Rom. 15:15,16; 1 Cor. 3:10; 15:10; Gal. 2:7-9; Eph. 3:7) His apostleship. Christians must think soberly and sensibly. The measure of faith could be each of our several abilities. It could also refer to a measuring instrument. If so, then faith is the instrument by which we measure our thinking.
  2. The illustration of the body and its members. We are all members of the body of Christ. Each member has an important function, a needed function. This parallels our own body. Are there any vestigial organs in the Lord's body? (1 Cor. 12:12-27)
  3. Some of the gifts God has given.
    - a. Prophecy - This is not a natural gift. A prophet spoke for God. Other activities in the early church called for spiritual gifts (1 Cor. 12:1-11, 28-30).
    - b. Ministry - or service.
    - c. Teaching - teaching what has been revealed, however a degree of inspiration might have been needed to remember the unwritten word.
    - d. Exhorting - could be rendered without inspiration.
    - e. Giving - liberally.
    - f. Leading - with diligence and attention to details.
    - g. Showing mercy - not halfheartedly, but in a compassionate, sincere way.

## II. GENERAL EXHORTATIONS (9-21)

- A. To sincere love, hate evil and hold to that which is good. (9)  
Pretended love is hypocrisy. "...hate evil and love the good," Amos 5:15. (Heb. 1:9.)
- B. Proper attitude toward our brothers. (10)  
We must emulate Jesus by loving our fellow man. We must reject everything that would hurt our brother; he must come first.
- C. Fervent is our service to the Lord. (11)  
To secure our hope we must be industrious in our Christian service.
- D. Rejoicing, patient and prayerful. (12)  
Our hope sustains us through our trials; it allows us to be patient, which in turn makes us steadfast. When we realize our continuous need for the Lord's help, our prayer life improves. Prayers are neglected when we fell self-sufficient.
- E. Caring for the needs of the saints. (13)  
Hospitality includes receiving guests generously and kindly and extending this to strangers.
- F. Blessing our enemies (2 Tim. 3:12). (14)  
Following Christ is what brings these persecutions. The persecutor is at odds with Christ, therefore in need of our prayers and sympathy. "Do not curse," is not a reference to common profanity. It is an admonition not to call for calamity to befall a person.
- G. Rejoicing and weeping with one another. (15)  
When our brother has righteous cause to rejoice, we are obligated to rejoice with him, not envy his good fortune. We should have sincere sympathy for a brother in his sorrow.
- H. Are to have the same mind; not to be conceited. (16)  
This continues the thought of verse 15. It speaks to our disposition toward one another. We are to "be carried away with them that are lowly." We are to be guided and led in the thoughts, feelings, and plans as humble objects.
- I. Returning good for evil and giving place to God's wrath. (17-21)  
Evil for evil usually makes matters worse and lowers the Christian to the level of the evildoer. We need to "pre-think" our course of action. If we do not even keep the rules of honor set down by men, we cannot be keeping God's rules of honor. It is impossible to be at peace with all men, all the time. We will not be at peace with the enemies of Christ. However, we are not to stir up trouble over things that are not of importance. As the Roman's were Paul's beloved, so should they be each other's beloved. Taking vengeance is not God's way for man. He has reserved the punishment of evildoers for Himself (Deut. 32:35). God has used the civil authorities to exact His punishment through the ages and that method remains in place today. Paul will have more to say about this later. Instead of personal vengeance, give your enemy food and drink. If there is any goodness left in him

this course of action will shame him greatly. Following this procedure allows us as Christians to overcome evil with good. Seeking your own vengeance, overcomes good with evil.

## **ROMANS 13 COMMENTARY**

### **I. CHRISTIANS' RESPONSIBILITY TO GOVERNMENT (1-7)**

- A. Are to be in Subjection. (1)  
In the early days of Christianity, it was often seen as being antagonistic to the government. Many converts, especially Jews, would perhaps behave in a way to perpetrate this view. God has ordained civil government. Is this to say that no government turns out bad? God has ordained marriage and the church, but they sometimes fail, so do governments. (Tit. 3:1; 1 Pet. 2:13-17; 1 Tim 2:1,2) We only have recourse against our civil government when they make demands on us that violate God's commandments.
- B. Should Not Resist the Powers That Be. (2)  
This more than just not breaking the law. Paul is saying not to take a stand or defy the government.
- C. The Purpose of Government Defined: (3-7)
1. A minister of God - These principles apply whether the government is kind or cruel. All governments are pleased with law-abiding citizens, so Christians are bound to be law abiding. God ordained governments to minister to the welfare of the people; this is their job.
  2. An avenger to bring wrath upon those who practice evil. God has always condoned capital punishment, if administered by the government. (Gen. 9:6) It not an option for man to take vengeance into his own hands, but instead allow the civil government to do its job.
- D. Submission to Government Should Not only be for the Purpose of Avoiding Wrath, but also to Have a Good Conscience Before God. (5)  
This is not saying we cannot participate in our government or use the laws of our government to our own benefit, only that we are to follow those laws.
- E. Christians are Obligated to: (6,7)
1. Pay taxes - "Tribute" here means taxes. It is our Christian duty to pay our share of the taxes. (Mt. 22:15-22). "Custom" here is revenue levied on imports and trades.
  2. Render proper respect and honor - If every person alive were a Christian would we still need civil government? Yes, because there are things to be done that the church is not authorized to do. Countries that have functioning governments are not in chaos, and Christians have a better chance of fulfilling their duties as Christians.

## **II. EXHORTATIONS TO LOVE AND MORAL PURITY (8-14)**

### **A. The Value of Love (8-10)**

1. We are to owe no man anything, but to love him. Does this mean we cannot take out a loan? If a man pays promptly according to contract, he owes nothing. The obligation of love however, can never be fully paid.
2. The value of love is seen in its ability to fulfill the Old Law. If we seek to honestly discharge the debt of love, we will keep all of the commandments. That is, the commandments hinge on love. If a man is motivated by love, of God and his neighbor, he needs no other law.

### **B. Exhortations to Moral Purity (11-14)**

1. It is time to wake up, cast off the works of darkness, and put on the armor of light. There is never time for apathy and lethargy. (Eph, 5:14) Obviously, as time passes, eternal salvation draws nearer. Sin and ignorance are represented by darkness. The full revelation of the gospel would allow these first century Christians to cast off this darkness. If a man walks in darkness today, it is by his own choice. How do we put on this armor of light? By learning and loving the gospel (1 Thess. 5:7-10).
2. Putting on the Lord Jesus Christ, we can walk honestly as in the day, and not fulfill the lusts of the flesh. Love does not behave in an unseemly fashion (1 Cor. 13:5). Christians must avoid stumbling by walking in the gospel light. Reveling and drunkenness seem to always go together. Immoral conduct must be avoided. Verse 14 contrasts with verse 13. Instead of practicing evil, we are to clothe ourselves with the characteristics manifested by Jesus, put ourselves under His authority and walk in His footsteps. His life becomes our life.

## **ROMANS 14 COMMENTARY**

### **I. RECEIVING A BROTHER WHO IS WEAK IN THE FAITH (1-13)**

- A. Are to receive the weak brother, but not for the purpose of disputing over things which are doubtful. (1)

This weakness in faith had nothing to do with faith in Jesus Christ, but differences of personal convictions. The various religious backgrounds of the Jewish and Gentile Christians caused these differences. The word "weak" here means lacking in proper knowledge and understanding (1 Cor. 8:7).

- B. The illustration of eating meats. (2,3)

Paul compares the weak (no meat, special days) to the strong (nothing unclean, no special days) in verses 2-6. In verse 2, it is impossible to determine whom the non-meat eaters were, Jew or Gentile. Either could have reasons for abstaining. Paul perceived that trouble would brew over these differences. The key verse of the chapter is verse 19. Our faith in Christ is not based on our diet per se, and we should not force our culinary

opinions on others.

- C. We are not to judge another man's servant. (4)  
Matters of opinion are strictly between the individual and the Lord. For one to condemn the Lord's servant, does not change the servant's standing with the Lord.
- D. The illustration of esteeming one day above another. (5,6)  
Many Jewish Christians would demand that certain days be held as special or holidays. Besides the Lord's Day, Christ has set aside no other special days that must be kept by the faithful. So-called Christian holy days can no more be adopted by the church than the Jewish holy days under discussion here. (Gal. 4:10,11; Col. 2:16) These observances are left to the individual as long as they do not conflict with the gospel.
- E. Everything we do is to the Lord and before Him we shall stand and give account for our (7) actions. (7-12)  
Our personal activities should comply with God's will. We should be trying to please God. Verse 7 is speaking of our relationship to the Lord, not others. Why must we please God? Because He is our Lord and Master. Even in death, the Christian belongs to the Lord. When it comes to judgment, we will account for our own actions. Salvation is an individual matter. The non-meat eating day observers were judging or condemning the meat eating non-day observers. Meanwhile the second group looked at the first group as being foolish. Serious consequences would result if their attitudes prevailed (Isa. 45:23; Mt. 7:15; Phil. 3:2)
- F. So rather than judge each other, we should instead be careful not to put an obstacle in our brother's way. (13)  
Even though we are at liberty in these matters, to exercise them at the risk of harming another is not a Christian attitude (1 Cor. 8; 10:14-33). Remember: matters of faith are essential to salvation while matters of opinion are non-essential to salvation.

## **II. MAKING CAREFUL USE OF OUR LIBERTY (14-23)**

- A. Though there is nothing unclean of itself, if one esteems something unclean, to him it is unclean. (14)  
The distinction made by the Law of Moses is no longer in force. We must teach people what is right, but we must not induce someone to do something he thinks is wrong. This verse is particularly discussing eating.
- B. One needs to be careful how liberty affects others. (15,16)  
Love would not let you destroy your brother over what you eat. In this instance, we should please our brother. Paul's point can be more easily seen by reading verses 13 and 15 and leaving out the parenthetical verse 14. This is talking about more damage than just hurting someone's feelings. With the help of a bad attitude, good can be transformed into evil. This bad attitude will destroy a Christian's influence.

- C. What constitutes acceptable service in the kingdom of God? (17,18)  
Food and drink have no importance when compared with righteousness, joy and peace. If some food must be set aside or completely given up to achieve these then so be it. In a congregation where members treat each other right and are at peace among themselves, there is joy in the Holy Spirit. God and other righteous men approve the promoter of these conditions.
- D. Therefore, follow after peace and how we may edify one another. (19)  
Pushing our personal opinions or rights to the point where they disturb the church is wrong (Eph. 4:3). There can be no building up without peace. What is to be built up? Knowledge, faith and righteous living.
- E. Do not allow your personal likings to offend and make weak your brother and thereby destroy the work of God. (20,21)  
Overthrowing the faith of another Christian is a serious matter. The things declared clean in these verses are meats. The word offense here is more than hurt feelings, but could be an occasion to sin or a stumbling block. When a Christian violates his conscience or convictions this stumbling takes place. It can become imperative for a strong Christian to abstain to save a weak Christian. What are parallels today? Certainly meat sacrificed to idols should not be a problem.
- F. Keep your convictions on doubtful things to yourself; but if you have doubt, do not engage in that particular activity in which you are doubtful. (22,23)  
The faith must be spread throughout the world. The strong Christian would realize that the distinction between meats had been done away. But this entire chapter has been showing us that such faith must not be exercised to another's detriment. Controlling your liberties for your brother's sake will make you blessed. Believing a thing is right does not make it right, but believing a thing is wrong, makes it wrong for you! A doubtful thing engaged, becomes a wrong thing.

## **ROMANS 15 COMMENTARY**

### **I. CONCLUSIONS ON RECEIVING ONE ANOTHER (1-13)**

- A. The strong are to bear the infirmities of the weak and so follow the example of Christ. (1-3) What did Jesus say in Jn. 8:29 and 12:49. In both word and deed, Jesus did His Father's will. When the Jews fought against Jesus, they were fighting against the heavenly Father. As devoted Christians, we are bound to suffer persecutions, but the sin is not so much against us as it is against God.
- B. The Old Testament scriptures provide perseverance and encouragement from God. (4)  
The O.T. was written for the Christians benefit, as well as the Jews. Patience here means steadfastness. The old scriptures are a contributing factor to a Christian's comfort and hope.

- C. Exhortation to be like-minded so that with one mind and one mouth they may glorify God. (5,6)  
The Word is God's power to bring us to salvation. Salvation and hope is delivered through the Word. Paul prays for unity of thought and conduct in Christ Jesus. No one has the right to feel superior to a brother, regardless of previous religious upbringing or lifestyle. It is impossible for a church to glorify the Lord unless "oneness" is achieved.
- D. In conclusion, receive one another as Christ received us, to the glory of God. (7)  
Though we are of different backgrounds, races and religions we can come together in Christ. Christianity was specifically designed to make peace between the Jew and Gentile (Eph. 2:11-22). We need to extend this to black and white, American and foreign, etc.
- E. And thus fulfills Christ's mission to have both Jews and Gentiles glorify God. (8-9a)  
The fathers: Abraham, Isaac and Jacob. The promises: Gen. 12:1-3; 22:15-18; 26:3,4; 28:13,14. Also, see Gal. 3:16. While "minister of the circumcision" could refer to Jesus' ministry among the Jews, perhaps it could mean He was a minister from among the Jews. This interpretation clarifies His mission to the whole world.
- F. As foretold by: (9b-12)
1. David, Ps. 18:49
  2. Moses, Dt. 32:43
  3. The Psalmist, Ps. 117:1
  4. Isaiah, Is. 11:10
  5. Paul quotes these passages to show that their fulfillment was at hand. Even with strong O.T. evidence such as this, Paul had to contend with the Judaizing teachers everywhere he went.
- G. Paul's benediction of joy and peace from God, and hope in the Holy Spirit. (13)  
Hope is available to anyone (Eph. 2:12). This hope generates peace of mind and peace with one another. This leads to joy and more peace, which in turn builds our hope. It is through the Holy Spirit that such hope is possible. By the revelation of God's word and the confirmation of that revelation by signs and wonders, the Holy Spirit is indeed the source of all knowledge, joy, peace and hope.

## **II. CONCLUDING EXHORTATIONS AND HIS PLANS TO SEE THEM (14-33)**

- A. Paul is well aware of their abilities to admonish one another. (14)  
He is also aware of the goodness and knowledge they possess. These commendations show us that there were strong Christians at Rome and Paul expected them to carry on the work.
- B. The purpose of his writing and how it relates to the Gentiles. (15-21)  
Paul's duty as their apostle required him to teach strongly on matters of concern to the church. His apostleship is "the grace given to me by God." (Rom. 12:3; 1 Cor. 3:10; 15:9; Gal. 2:9; Eph. 3:7) Paul was specifically chosen as the apostle to the Gentiles. The word for minister here means more than just servant; it emphasizes the public and voluntary

nature of his service. The converts made on Paul's crusades were his offering to God. How were the Gentiles sanctified? Through the word, Eph. 5:26. Any boasting or glory taking that Paul would have, came directly through the results of his ministry, not through his Jewish ancestry (1 Cor. 2:2; Gal. 6:13,14). He would not take credit for the work done by his converts, only for their initial obedience. This fits nicely with the commission given to Paul by the Lord (Acts 26:14-20). Paul's work was accomplished by word (the gospel) and deed (signs and wonders). In both of these tasks, the Holy Spirit enabled him. He did not choose the easy places to preach or the places that paid the highest salary. He preached where the gospel was needed most. His ministry was a fulfillment of prophecy such as Isa. 52:15.

- C. His intentions to visit them on his way to Spain. (22-24)  
The reason he had not been to Rome was the work he had just described. (See Rom. 1:9-13) Besides wanting to see them, he also wanted their help on the journey to Spain.
- D. But first, he must go to Jerusalem to minister to the poor saints. (25-29)  
We can read more about Paul's collection for the saints in 1Cor. 16:1-4; 2Cor. 8:1-7; 9:1-15. Gentiles throughout the world felt an obligation towards their Jewish brethren, because the Messiah had come through the Jews. Even though the Gentiles debt was spiritual and could not be repaid in kind, they had the ability to minister to the physical needs of the Judean saints. Paul indicates that he as well as the Romans are prepared for him to come. "The fullness of the blessings of Christ" could indicate additional spiritual gifts, but certainly includes whatever additional blessings they need.
- E. He asks for their prayers. (30-33)  
Paul was aware of the dangers of going to Jerusalem. He asks for prayers for two reasons: 1) to deliver him from his enemies, 2) that the gift he was bringing would be acceptable. Many commentators feel that Paul believes these monetary gifts would help to bring the Jewish brethren closer to the Gentile brethren. If his gift was accepted, then he could come to Rome in joy through the will of God. That is, he could relax and enjoy his stay there, knowing he had done all he could for the Judean Christians. Paul obviously did not know how he would eventually come to Rome. Paul closes the hortatory portion of his letter with verse 33.

## **ROMANS 16 COMMENTARY**

### **I. CONCLUDING GREETINGS AND SALUTATIONS (1-24)**

- A. He commends Phoebe unto them. (1,2)
  - 1. A servant of the church at Cencrea, the eastern seaport of Corinth. Was she an "official deaconess?" To be selected for a specific work does not necessarily make a person an officer of the church.
  - 2. That they might receive her in a worthy manner, for she has helped many, including Paul. She was on her way to Rome on some business and she was to be treated as a worthy Christian should be treated.

- B. Greetings to Prisca, Aquila, and the church in their house. (3-5a)
1. Fellow-workers with Paul in the Lord (Acts 18:1-3; 18:24-26).
  2. They had risked their lives for Paul's sake - how, we do not know. It could have happened during the uproar in Ephesus (Acts 19:33-41). They, along with many others mentioned here by Paul, had been personally known by him in other places.
  3. The church was meeting in their house. This house-church was common during the first century.
- C. Miscellaneous greetings - Paul takes time in these salutations to point out outstanding traits of some individuals. (5b-16)
1. Epaenetus - first Asian convert.
  2. Mary - a hard worker.
  3. Paul's own relatives, Andronicus and Junias, were converted before Paul and were well known to the Apostles.
  4. Ampliatus - a beloved brother
  5. Urbanus and Stachys
  6. Apelles - an approved servant of Christ
  7. The household of Aristobulus
  8. Herodian - Paul's relative
  9. The Christian members of the household of Narcissus
  10. Tryphaena and Tryphosa, Persis - laborers in the Lord.
  11. Rufus and his mother, who had been as a mother to Paul.
  12. Four additional brethren by name and their companions in the Lord.
  13. Another band of saints. It is probable that these last two groups are house-churches.
  14. The common method of salutation was a kiss. Paul demanded that this kiss be holy, not sensual. From this list, we see Paul already knew many faithful in Rome.
- D. Caution against those who cause division. (17-20)
1. Keep your eye on them and turn away from them. Evidently, from the previous chapters, these troublemakers were Judaizing teachers. Paul indicates that these are not to be fellowshipped. "Contrary to the doctrine," did (and does) cover a wide field of error that many would try to bring into the church.
  2. The sinner is the one who introduces these things, not the ones who combats them. Works such as these are of man and are in the interests of man, not God. By appearing to show interest in the people and by use of beguiling speech, the trusting and unsuspecting can be easily deceived (2 Cor. 11:14,15; Col. 2:4; 2 Pet. 2:3).
  3. Be wise in what is good and God will crush Satan under his feet. The reputation of the church at Rome was good and widely circulated. Any bad influence or scandals they allowed to break out in their midst would have adverse effects throughout the world. It was important then for them to be able to distinguish between good and evil. If you are wise unto that which is good, you will know evil without being a participant (He. 5:14; Is. 5:20,21). By turning away from evil, they could triumph over it. These things could be

accomplished during their lifetime.

- E. Companions of Paul greet the church at Rome. (21-24)  
Timothy was with Paul at Corinth when this letter was written. Lucius, Jason, and Sopater may be those mentioned in Acts 13:1; 17:7-9; 20:4. These are referred to as Paul's relatives. Paul generally dictated his letters to a secretary. Tertius, the secretary, joins in the greeting. The Gaius mentioned here is probably the one of 1 Cor. 1:14 not Acts 20:4 or 19:29. It is possible that this Erastus is the one mentioned in Acts 19:22 and 2 Tim. 4:20. Some commentators opt for at least two men named Erastus. Quartus is named only here. Verse 24 is omitted from many ancient manuscripts.

## II. FINAL PRAISE GIVEN TO GOD THROUGH JESUS CHRIST (25-27)

It was Paul's custom to conclude his letters in his own handwriting (Col. 4:18; 2 Thess. 3:17). "My gospel" as opposed to the Judaized version. His gospel included the preaching commanded of him by Jesus Christ. Prophecy had revealed that the Jew and Gentile were to share in God's blessing, but it took the gospel to reveal how this would be accomplished (Eph. 3:1-8). Paul is the one responsible for making manifest the truth concerning how the kingdom of the Messiah was to be shared among all men. Paul's mission confirms Jesus' commands of Mt. 28:18; Mk. 16:15,16; Lu. 24:46,47. The "obedience of faith" is obedience to the gospel. Now let us read 25(a) and 27 as one sentence. This confirms our selection of Rom. 1:16,17 as the key passage of the entire letter.

### *Expository Sermon Outlines*

These sermon outlines on Paul's letter to the Romans were prepared to be used in conjunction with the *Bible Study Notes* I prepared for teaching the adult class at the Beverly Shores church in Leesburg, Florida during 1994. The Bible class material was presented on Sunday mornings and the sermons were preached on Sunday evenings.

The following commentaries have been invaluable in preparing these outlines:

Barclay, William, *DAILY BIBLE STUDY*, Letter to the Romans (Church of Scotland)\*

Wiersbe, Warren, *THE BIBLE EXPOSITORY COMMENTARY VOL. 1* (Moody Bible Institute)\*\*

Whiteside, R.L., *COMMENTARY ON ROMANS* (Church of Christ)

\* I have included each author's religious persuasion because you must be prepared to sift out his peculiar beliefs from his "comments." This is no different than what you must do when someone "comments" in Bible class. It is actually easier to do with a written commentary. I have been known to slam a commentary shut and drop it on the floor by my desk when I find myself put off by the author's personal religious bent. This procedure is not recommended when you find yourself in a similar situation with your brother in Bible class!

\*\* I have relied almost exclusively on Dr. Weirsbe's outline and synopsis. His commentary is both practical and easy to read. However, he does not believe in baptism for the remission of

sins. Since Romans is the favorite of the "faith only" believers, I often had to supplement my study of those passages where he wanted to lean that way.

Sermon outlines prepared 12/93 - 12/94 - *CAREY DILLINGER*.

## **EXPOSITORY SERMON: ROMANS 1:1-17**

### **I. INTRODUCTION**

- A.
  - 1. The Protestant Reformation was caused in part by Martin Luther's study of Paul's epistle to the Romans.
  - 2. The Wesleyan Revival would also give credit to this letter for its existence.
- B. The key passage held dear by both of these movements is 1:17, "...the just shall live by faith."
- C. The true meaning of this passage is the key to understanding Paul's teaching concerning faith.
- D. The Jews could not be saved with the Law; the Gentiles could not be saved without the Law. Both were in dire need of the gospel, as we are today.
- E. Paul has compacted the entire gospel into this letter. To have the Roman Christians accept him and his message, Paul must present himself at the outset of his letter.

### **II. DISCUSSION:** In the first seventeen verses, Paul will forge three links between himself and his Roman readers.

- A. Link 1- Paul presents his credentials (1-7).
  - 1. He was a servant of Jesus Christ (1a); He had enslaved himself to Christ.
  - 2. He was an apostle (1b), an eyewitness of the resurrection.
  - 3. He was a preacher of the gospel (1c-4), The Good News.
    - a. 1 Cor. 15:1-4
    - b. From v. 1, we see the gospel originated with God.
    - c. From v. 16 we see it centers on Christ
    - d. From v. 9 we see it deifies Jesus
    - e. From 16:25,26 we see Paul is to minister it to the Gentiles.
    - f. From Gen. 3:15; Isa. 1:18; 53; 54 we see that its coming was foretold
  - 4. He was a missionary to the Gentiles (5-7)
    - a. He wanted to come to Rome because no apostle had been there yet, 15:20,21.
    - b. The church or churches were made up of both Jews and Gentiles, as Paul addresses each.
    - c. Since his specific mission was to the Gentiles, it is no wonder that he would want to come to the center of the Gentile world - ROME!
- B. Link 2 - He expressed his concern (8-15)  
Even though he was unknown to many of them, Paul wanted to assure them of his genuine concern for their spiritual well-being.
  - 1. He was thankful for them (8)
  - 2. He prayed for them (9,10)

3. He loved them (11,12)
4. He was in debt to them (13,14)
  - a. He felt this obligation to all men.
  - b. Greek/non-Greek; wise/unwise
5. He was eager to visit them (15).
6. After reading these evidences of Paul's concern the Roman Christians would be anxious for Paul to come to them.
7. Paul was concerned that false teachers had already preceded him (3:8). They would accuse him of being anti-law, a traitor to his nation. Others would say he taught sinful living so grace could increase.

C. Link 3 - He affirmed his confidence (16,17).

Why would anyone be ashamed of the gospel? The Romans had no special appreciation for Jesus in general, much less a religion based on the crucifixion of a carpenter's son. Christians of the day were common people. Why would this Gospel impress the great city of Rome? I Cor. 1:18-25.

1. The origin of the gospel: it is the gospel of Christ (16a). Handed down by someone greater than Caesar. Namely, God the Father. Paul knew where his message came from.
2. The operation of the gospel: it is the power of God (16b). Rome was a wicked city, but Paul had seen the gospel work in Corinth and Ephesus, he knew it would work in Rome!
3. The outcome of the Gospel: it is the power of God unto salvation (16c). Salvation is deliverance. The gospel can deliver the sinner from the penalty and power of sin. Salvation is a key theme of this letter. 10:1,9,10.
4. The outreach of the Gospel: "to everyone that believeth" (16d, 17). To both Jew and Gentile, because both needed salvation.

### III. CONCLUSION

- A. Paul uses the word for righteousness in one form or another over 60 times in this letter.
- B. A righteous God must punish sin. By allowing Christ to sacrifice himself for our sins, God remains just.
- C. There are more than 60 references to faith or unbelief in this letter.
- D. God justifies us by belief in order to induce belief; our belief strengthens ourselves and is an example to others.
- E. "He who is justified by belief, shall live."
- F. This belief calls for obedience, 6:17,18, obedience to the gospel.

## **EXPOSITORY SERMON: ROMANS 1:18 - 3:20**

### **I. INTRODUCTION**

Even though the theme of Romans is the righteousness of God, Paul must begin with the unrighteousness of man. Until man realizes he is a sinner, he will not see his need for salvation. In this lesson, we will discuss three declarations, that taken together prove that all men are sinners and need Jesus Christ.

### **II. DISCUSSION**

- A. The Gentile World is Guilty (1:18-32) - Man has not evolved spiritually, but has devolved. Paul points out four stages that mark this tragic devolution.
1. Intelligence (18-20) - Originally, man knew God, and then devolved to idolatry. Man abandoned the truth and began to think like a beast.
  2. Ignorance (21-23) - Man did not want to know God. To fill the void left by rejecting God, man chose idols of his own making. He traded glory for shame, incorruption for corruption, and truth for lies. Man's downfall began when Eve believed Satan (Gen. 3:5). Man thought himself a "god."
  3. Indulgence (24-27) - In idolatry there are no moral restraints, because man makes the rules. Satan has used idolatry to gain worshipers (1Cor. 10:19-21). Paul takes special care to mention homosexuality under this topic. At this point God abandoned men to their sinful ways.
  4. Impenitence (28-38) - Paul makes a list of 24 sins that are still being committed today. While committing these sins man encouraged others and applauded them when they did sin!
- B. The Jewish World is Guilty (2:1 - 3:8). To find the Jews guilty would not be an easy task for Paul, since the Jews would not be willing to confess that they were sinners. The prophets had indicted Israel and were persecuted. Jesus indicted Israel and was crucified. Paul calls four witnesses to prove their guilt.
1. The Gentiles (1-3) - When Paul condemned the Gentiles, the Jews would agree with his condemnation. However, the Jews were practicing the same sins that condemned the Gentiles. God's standard of judgment is truth. He holds everyone to that standard. As the Jews condemned the Gentiles, they actually were condemning themselves.
  2. God's blessing (4-11) - Being God's chosen people did not give the Jews special treatment, but instead greater responsibility to obey and glorify God. Marks of true saving faith include obedience and Godly living. When measured with this ruler, the Jews came up short. God's blessings had not led them to repentance.
  3. God's Law (12-24) - Among all cultures is a sense of sin, fear of judgment and an attempt to atone for sins and appease whatever gods are feared. The Jews felt that their possession of the Law gave them the ultimate "leg-up" on the Gentiles. Paul makes it clear that practice is what matters. Not only were the Jews judged according to truth and deeds, but also according to their hearts. We know God can see the "thoughts and intents of the heart." (Heb. 4:12) Such sins as theft, idolatry, and adultery can take place within the heart (See the Sermon on the Mount). The

hypocrisy of the Jews dishonored God and caused the Gentiles to blaspheme His name.

4. Circumcision (25-29) - The Jews had come to rely on the physical reality it represented. God has never been impressed with outward formalities. The Jews praised each other for possessing the Law, but did not take the time to praise God or seek the praise of God.
  5. Paul's summation (1-8) - According to these witnesses the Jews were guilty. Paul meets the following three possible objections:
    - a. What advantage is it to be a Jew? - Every advantage including possession of God's Word.
    - b. Will Jewish unbelief cancel God's faithfulness? No, in fact it establishes it. If our sin commends His righteousness, how can He judge us? - Evil cannot be done to generate good. God will judge the world righteously.
- C. The Whole World is Guilty (9-20) - Paul now uses the Old Testament to conclude his argument.
1. His first quote sets the tone: "the fool hath said in his heart, NO GOD!" Man's inner being is controlled by sin.
  2. In verses 13,14 human speech is emphasized. Notice the parallel with Matt. 12:34-37.
  3. In verses 15,16 Paul shows that the way of the sinner is a destructive path.
  4. Verse 17 deals with the mind. The sinner does not know the way of God's peace. He does not know God's truth and does not want to know it. As we will learn in Rom. 5:1, peace will come through Jesus Christ.
  5. Verse 18 shows the arrogant pride of the sinner.

### **III. CONCLUSION (19,20)**

- A. Indeed the whole world is guilty before God. The Jews found guilty by the Law, the Gentiles by creation.
- B. Man is unable in and of himself to keep God's commandments perfectly. That is, in such a way to make himself justified.
- C. How then can man be justified? Answering that question takes up the rest of Paul's letter to the Romans.
- D. We must be saved by God's grace and mercy. As long as we defend and commend ourselves, we will never repent. The whole world is guilty before God - including you and me.

## **EXPOSITORY SERMON: ROMANS 3:21 - 4:25**

### **I. INTRODUCTION**

- A. Up to this point, Paul has been showing that all men have sinned and are in need of salvation. He will now set out to explain how a man can be saved.
- B. Salvation according to Paul comes through justification by faith. No man has the power to justify himself; it is an act of God. But to attain this justification a man must have faith.
- C. In this lesson Paul will use two ways to demonstrate how God can declare a sinful man righteous. First, he will explain justification by faith, and then he will use the life of Abraham as an example of justification by faith.

### **II. DISCUSSION**

- A. Justification Explained (3:21-31) - God has been revealing this righteousness to men through the ages prior to the Gospel of Christ. The Law of Moses, His judgments against sin, His appeal through the prophets, His blessings on the obedient. In this section Paul will describe the characteristics of righteousness under the gospel.
  - 1. Apart from the Law (21) - Under the Law righteousness was gauged by a man's behavior, but under the gospel, belief is the gauge. Indeed the Law was a witness to God's righteousness, but only through Jesus Christ could it be provided to sinful men (Gal. 2:21).
  - 2. Through faith in Jesus Christ (22a) - The Christian must trust Christ. The righteousness of the gospel is gift from God, through faith. Just saying "I believe in Christ" is not enough faith to save you. Even the demons have that much faith (Jas. 2:19).
  - 3. For all men (28b-23) - because all men need to be saved. Jew and Gentile alike.
  - 4. By grace (24) - 1Jn. 4:8 tells us "God is love." He relates that love to you and me by His grace and His mercy. When a man is saved, he is receiving something he does not deserve.
  - 5. At a great cost to God (24b-25) - There are three words that express the price God paid for our salvation: propitiation, redemption, and blood. What does this have to do with making a sinful man righteous? To redeem a sinful man, his sins must be paid for. The ransom to free sinful man from the bonds of his sin is blood, the blood of Jesus Christ.
  - 6. In perfect justice (25-26) - How can a perfect God forgive sinners on the one hand and punish sin as perfect justice demands? The perfect sacrifice of His son provides for both.
  - 7. To establish the Law (27-31) - In one sense everyone from Adam to John the Baptist and every covenant God has made with man from Adam and Eve to the Law of Moses was looking forward to the Messiah. When He came and sacrificed Himself for everyone, this indeed established the Law of Moses and every other law made between God and man.

- B. Justification Illustrated (4:1-25) - Paul will use the next five chapters (4-8) to explain how this plan of salvation is in harmony with the Old Testament scriptures. He begins with Abraham. In chapter 4, Paul will show three important facts concerning the righteousness of Abraham to prove his spiritual life is a pattern for those of us under the gospel dispensation.
1. He was justified by his faith (1-8) - Not his works.
    - a. First witness: Moses (Gen. 15:8) - But his faith included belief and works directed by God (Jas. 2:14-28, see especially 21-23).
    - b. Second witness: David (Ps. 32:1,2) - Righteousness comes to the man with forgiven sins. To have our faith accounted for righteousness we must be in a right relationship with God by having our sins forgiven.
  2. He was justified by God's grace, not the Law of Moses (9-17).
    - a. Prior to circumcision - the events of Gen. 15 occurred 14 years before Abraham's circumcision.
    - b. Prior to the Law of Moses - The law was given by Moses long after Abraham not to save men, but show men they needed salvation.
    - c. Since Abraham was obedient to God's wishes, thus demonstrating his faith in God, and causing his faith to be accounted to him for righteousness. As Abraham did not earn the promises given to him by God, neither can we earn God's promise to us. Only by the grace of God!
    - d. Paul sees the fulfillment of Gen. 17:5 in the fact that Abraham is the spiritual father of many nations.
  3. He was justified by resurrection power, not by human effort (18-25).
    - a. God allowed Abraham and Sarah to decline physically before allowing them the miraculous birth of Isaac. Even in his old age, Abraham continued to be faithful. His faith was not a one-time "I believe you Lord," but a continuous, progressive, growing faith.
    - b. When Isaac was born, it was God at work. Today we must realize that God does the majority of the work in our salvation. When we admit our lost condition, repent of our sinful ways, confess Christ before men and are baptized for remission of sins, only then will God work in our lives.
    - c. The gospel provides this power unto salvation (1:16) because of the resurrection of Christ from the dead (10:9,10).

### III. CONCLUSION

- A. There is only one plan revealed to the world by which sinners can be made righteous, the gospel.
- B. The righteousness spoken of in the gospel can be attained by forgiveness of sins. However, forgiveness of sins can only come through the grace of God. No man is perfect and therefore no man can merit his salvation.
- C. Salvation by grace through faith is open to all, both Jew and Gentile. All believers are heirs to the promises made to Abraham. Since Abraham was justified by faith without the Law of Moses, so Christians are likewise justified without the Law of Moses.

## **EXPOSITORY SERMON: ROMANS 5: 1-21**

### **I. INTRODUCTION**

- A. What have we learned from Paul so far?
  - 1. The whole world is guilty of sin.
  - 2. Our own works will not save us.
  - 3. God's plan for our salvation is "by grace, through faith."
  - 4. Abraham is our example of how God's plan works.
  - 5. We need to be saved and have that opportunity.
  
- B. What else do we need to know about justification by faith?
  - 1. Can we be sure it will last?
  - 2. How can God save a sinner through Christ's death on the cross?
  
- C. Paul will use chapter 5 to explain two basic truths concerning:
  - 1. the blessings and
  - 2. the basis of our justification.

### **II. DISCUSSION**

- A. The Blessing of Our Justification (1-11)
  - 1. Paul accomplishes two purposes in listing these blessings:
    - a. He told how wonderful it is to be a Christian.
    - b. He assures us that our justification can be a lasting thing.
  - 2. Seven spiritual blessing that accrue to us through our justification:
    - a. Peace with God (1) - because we are righteous in our justification, we are not under condemnation and therefore at peace with God.  
(Isa. 48:22; 32:17)
    - b. Access to God (2a) - the word access implies entrance to God through favor of another. Jesus tore the veil that separated the Jews from God and broke down the wall that separated God and the Gentiles.
    - c. Glorious hope (2b) - Peace with God clears the past, access to God takes care of the present, but what of the future. The hope of the glory of God settles the future for the obedient son.
    - d. Christian character (3,4) - tribulations work for the true child of God, not against him. Suffering for Christ builds our Christian character. Tribulation builds patience, which in turn builds proven character, which builds hope. As gold is purified by fire, as wheat is separated from chaff by threshing, so is our Christian character proven by tribulation.
    - e. God's love within (5-8) - If God sent Christ to die for us while we were still in our sins, how much more will he love us as obedient children? We are sustained through our tribulations by this love. The unbeatable combination of faith, hope and love give the believer patience to withstand the trials of life (Jas. 1:1-4)
    - f. Salvation from future wrath (9-10) - (1 Thess. 1:9,10; 5:8-10) By His

death which put his testament in force and by His life when he rose from the dead to be executor of His own will.

- g. Reconciliation with God (11) - Christ has brought us into agreement with God. (Eph. 2:11-18) He died for us, He lives for us and He is coming back for us!

#### B. The Basis of Our Justification (12-21)

Paul spends the majority of his time in this section drawing contrasts and comparisons between Adam and Christ.

1. As we study these verses, please note the following:
  - a. "one" - used eleven times.
  - b. "reign" - used five times.
  - c. "much more" - repeated five times.
2. General comparisons of the kingdoms of Adam and Christ:
  - a. Adam - old kingdom lost through his sin.
  - b. Christ - new kingdom gained through His righteousness (8 Cot. 5:17)
3. Verses 12 and 18, without the parenthesis. Christ is the source of all justification and benefits, while Adam is the source of hardships and condemnation.
4. Adam's offense contrasted with Christ's free gift. (15) Physical and spiritual death came into the world through Adam, spiritual and everlasting life returned to man through Christ. (Jn. 10:10)
5. Effect of Adam's sin contrasted to the effect of Christ's obedience (16) - Adam was declared unrighteous and condemned. Today we can be declared righteous in Christ.
6. The Two Reigns (17) -
  - a. When we read the book of the generations of Adam in Gen. 5 note the phrase, "and he died." Adam's reign was over a kingdom of spiritual and physical death. If the wages of sin is death (Rom. 6:23) and sin is reigning in our lives, then indeed death reigns.
  - b. But what of Christ's kingdom? (Rom. 14:7) - It allows us to reign with Him. (Read v. 17).
7. The Two "One Acts" (18,19) -
  - a. God drew the line and warned Adam not to cross it. (Gen. 2:16,17) Adam failed his test through this one act of trespass.
  - b. The one righteous act of Christ's sacrifice made possible justification that was lost in Adam (Phil. 2:5-12).
8. Law contrasted with grace (20-21) - Grace has always been in God's plan. The Law "re-revealed" to man the need for this grace. No matter how high man piles up the sins, God's grace is more than adequate to cover it.

### III. CONCLUSION

- A. Even after God anointed David King of Israel, some chose to follow Saul. Those who trusted David shared his kingdom of peace and joy. Those who trusted Saul ended in shame and defeat. Today, Christ is our David and Satan is our Saul. Both are free to work in this world and seek man's allegiance.

- B. If we join Christ, we can begin to reign with Him in His kingdom even now.
  1. Adam came from this earth; Jesus came from heaven.
  2. Adam was tested in the garden; Jesus was tempted in the wilderness.
  3. Adam stole and was thrown out of Paradise; Jesus told the thief on the cross" today thou shalt be with me in Paradise."
  4. The book of the generations of Adam (OT) concludes with a curse, Mal. 4:6. The book of the generations of Christ (NT) ends with no more curse, Rev. 22:3.
  5. You are born to become as Adam, for all men have sinned and fallen short of the glory of God. But you can avoid remaining as Adam through the new birth in Jesus Christ. Jn. 3:7: "You must be born again."

**EXPOSITORY SERMON: ROMANS 6:1-23**

**I. INTRODUCTION**

- A. Have you noticed how Paul has anticipated objections to his teaching as he writes the letter to the Romans? In Romans 6-8 Paul will answer three possible objections to justification by faith.
  1. If God's grace abounds when we sin, let us sin more so grace may abound more. (6:1-14)
  2. If there is no law, we can live as we please. (6:15)
  3. Paul's teaching has made God's law sinful. (7:7-25)
- B. In Romans 6-8 Paul will show us how to live lives of victory, liberty and security while explaining our relationship to the flesh, the Law and the Holy Spirit.
- C. In Romans 6, Paul gives us three instructions for attaining victory over sin: KNOW, RECKON, and YIELD.

**II. DISCUSSION**

- A. KNOW (6:1-10) See verses 1,6,9. Satan wants us ignorant, because living a Christian life depends on us learning how.
  1. Beginning at Rom. 5:12 Paul makes a subtle shift in his emphasis.
 

3:21-5:21	6-8
He died for me	I died with him
He paid sin's penalty	He broke sin's power
Saved by His death	Saved by His life

    - a.
    - b. This means justification by faith is a continuous living relationship. A relationship whose maintenance depends on Christ and us!
  2. Because of this living union with Jesus Christ, the believer is in a new relationship to sin.
    - a. **FACT ONE:** The believer is dead to sin (2-5) - through baptism. The late

William Barclay, a Bible commentator and minister of the Church of Scotland, makes three important points concerning water baptism in the first century church:

- 1) It was adult baptism.
  - 2) It was intimately connected with confession of faith. It was a point where a man's life was torn in two. The place where the old pagan life was to be left behind.
  - 3) Baptism was by total immersion, which lends itself to the analogy Paul is making, that of a burial.
  - 4) Through our burial in baptism we are brought in contact with Christ's death. (Gal 2:20) If we are dead to sin, we no longer want to continue in it.
  - 5) Christians cannot live in between. They are either dead to sin or alive to sin. Our union with Christ assures us of a home in heaven (v.5). But verse 4 indicates we share His power today. (Col. 3:1,3)
- b. FACT TWO: The believer should not serve sin (6-10).
- 1) The body is neutral; it can be controlled by sin or by God.
  - 2) The word for destroyed in verse 6 means inactive, not totally annihilated, which means if left unchecked or unguarded it can return.
  - 3) Sin wants to be our master in the worst way, but we must not let it. Since sin and death have no dominion over Christ, we need to be in Christ.

B. RECKON (11)

1. The Greek word for reckon is used 41 times in the NT, 19 times in Romans alone. It does not mean to guess, think or suppose, but instead it means to impute, or to credit to one's account.
2. We must then live by faith so Jesus Christ can clear our account of sin. To reckon yourself dead to sin, you must truly be dead to sin. If we truly believe and are dead to sin then we reckon ourselves alive to God.

C. YIELD (12-23) - In this section we find the word yield five times. It means to place at one's disposal.

1. How are we to yield? (12,13)
  - a. Intelligently, not impulsively based on some emotional whim.
  - b. We must surrender ourselves to Jesus, and be prepared to surrender further as we grow in the Lord.
  - c. But why does the Lord want our bodies?
    - 1) His temple (I Cor. 6:19,20; Phil. 1:20,21)
    - 2) But also His tool or weapon. (13)
  - d. Examples of God using men's bodies:
    - 1) Moses and the rod.
    - 2) David and the sling.
    - 3) The mouths of the prophets.
    - 4) The feet of Paul.

- e. But what of Satan and his purposes for our bodies? David looks on Bathsheba, his mind plots, and his hand signs Uriah's death warrant (Ps.51)
- 2. Why are we to yield? (14-23)
  - a. Favor (14,15) - because of God's grace we have reason to obey, not to sin.
  - b. Freedom (16-20)
    - 1) Before you were saved you were slaves of sin. Now you belong to Christ.
    - 2) The Prodigal Son is an example of someone whose bondage to sin led him deeper and deeper into sin. First, he was a slave of wrong desires, then wrong deeds. He finally became a literal slave. What he thought was freedom from his father was the worst kind of slavery. Only when he returned and yielded himself to his father was he truly free.
  - c. Fruit (21-23)
    - 1) When you work, you expect your pay. The wages of sin is death, or righteousness - holiness and everlasting life. These verses apply to the alien sinner of course, but we must remember that Paul is writing to Christians.
    - 2) If a believer refuses to surrender his members to Christ, but chooses to use his members for sin he is in danger of discipline.

### III. CONCLUSION

- A. By whom may we need to be disciplined? Our human father, our brethren or the Lord. (Heb. 12:5-11)
- B. But, if we follow the instructions of Romans 6 everyday of our lives to the best of our abilities: we will KNOW we have been crucified with Christ and dead to sin, we will RECKON this fact in our own lives and we will YIELD our bodies for the Lord to use to his glory.

## EXPOSITORY SERMON: ROMANS 7: 1 - 25

### I. INTRODUCTION

- A. There are two extremes that creep into every religion over time. This includes Christianity.
  - 1. "License" - If we are saved by grace, then we are free to do as we please."
  - 2. "Legalism" - We are saved by grace but we must follow the law unerringly if we are to please God."
- B. License was explained in Romans 6, when Paul exhorted his readers to stop doing wrong things.
- C. Legalism is the topic of Romans 7, and Paul will describe how we are not to do good things.

1. Keeping the Law of Moses will neither justify us nor sanctify us.
  2. The danger of a legalistic attitude in Christianity is that you begin to think that following the rules is all there is to it. The Pharisees had fallen into this pattern and even begin to make new rules that God had not bound on the Jews. Some Pharisees even expected the Jews to keep rules they themselves would not.
- D. Our discussion will be divided into three areas: The authority of the Law, the ministry of the Law and the inability of the Law.

## II. DISCUSSION

- A. The Authority of the Law (1-6) - Paul continues a discussion he began in Rom. 6:15. While he used the master servant relationship to illustrate his point there, here he uses the marriage relationship. The Jews relationship to the Law was described as a marriage. A marriage ends when a spouse dies. There are two facts that explain the believer's relationship to the Law:
1. We died to the Law (4,5) - Paul applies his illustration unexpectedly. If we are married to the Law and the Law died (or was done away with); we would be free to marry Christ. This is not his application here!
    - a. We died; we are freed from our marriage to the Law and were resurrected to marry Christ as a member of His bride, the church.
    - b. When we accepted the gospel, were buried with Christ in baptism, we died to our sins (and for Jews to the Old Law) and arose to walk in newness of life.
    - c. "But I was not a Jew in the first place." Then you died to the law you were under. It was not Christ's law.
  2. We are delivered from the Law (6) - It has no authority over a dead person.
    - a. Why have we been delivered? So we can be independent and rebellious? Certainly not! To serve Christ. Paul was not teaching lawlessness, but Christian service.
    - b. What is different about Christian service as compared to the old life?
      - 1) The Holy Spirit through God's word can now direct us.
      - 2) God's word can now be written in our hearts. 2 Cor. 3:1-3 and,
      - 3) We have risen to walk in newness of life (6:4)
- B. The Ministry of the Law (7-13) - So what good is the Law if we do not need it any more? Does Paul's teaching turn the Law to sin?
1. The Law reveals sin (?) - (3:20; 4:15 Jms. 1:22-25) Paul chooses one of the Ten Commandments to illustrate.
    - a. Why covetousness? Because it is the only one that concerns itself with the inner man. It is the one sin that leads to the breaking of all the other commandments.
    - b. In Mk. 10:17-27 Jesus used the Law to reveal to the rich young ruler his sin.
  2. The Law arouses sin (8,9) - Paul's rearing as a strict Pharisee where he sought to obey the Law in every minute point helps us to understand his point.
    - a. Something in us makes rebellious. Why is it when we are told not to do

- something it becomes the very thing we want to do? Because our wants and wishes are being directed by our outward passions. (8:9)
- b. Legalism in the church causes similar problems. Can you think of examples brethren have tried to bind on brethren that have caused major problems? What about unnecessary rules we have applied to ourselves?
3. The Law kills (10,11) - Col. 3:21. The Law cannot give life, but only show the sinner guilty. Love is what will save him. Love and obedience to God's will.
    - a. Churches that split usually do so over a matter of legalism. We must be about the business of helping one another, not sitting in judgment and condemnation.
    - b. Legalism is the stronghold of the cults. You must follow their rules, regulations and interpretation of scripture.
  4. The Law shows the sinfulness of sin (12,13)
    - a. Are you guilty of calling your sins "weaknesses or mistakes?" Until we realize how wicked sin is, we will never oppose it strongly enough.
    - b. Paul argues this way:
      - 1) the Law is just holy and good.
      - 2) But it reveals and arouses sin and uses sin to slay us.
      - 3) Something is radically wrong here! What? If sin can even use the Law to its evil ends then indeed sin is exceedingly sinful.
- C. The Inability of the Law (14-25)
1. The Law cannot change you (14).
    - a. The true appeal of the Law was to the inner man, Duet. 8:5,6.
    - b. Our old nature would have trouble responding to the spiritual side of the Law. We need Christ to bridge the gap for us. Only He can change us, not the Law.
  2. The Law cannot enable you to do good (15-21)
    - a. The believers will, mind and body will be controlled either by his old nature or by Christ. That is, by the flesh or by the Spirit.
    - b. Before we believed, only our old nature could control us.
    - c. The Christ-less dilemma:
      - 1) we cannot do the good that we want to do,
      - 2) we do evil that we do not want to do.
    - d. Even believers can fall back into this pattern, if we do not allow Christ to help us control our old nature.
  3. The Law cannot set you free (21-25) - only Christ can do that.

### III. CONCLUSION

- A. The strength of sin is in the Law, 1 Cot. 15:56. It acts as a magnet that indeed draws sin and corruption out of us.
- B. While the inward man may delight in the Law of the Lord (Ps. 119:35) without Christ our old nature delights in breaking the Law.

- C. As a believer, I must realize that the struggle between flesh and Spirit continues:
  - 1. Gal. 5:16-26
  - 2. The works of the flesh are easily distinguished from the works of the Spirit.
  - 3. The Holy Spirit liberates us from the Law (chapter 8).

## **EXPOSITORY SERMON: ROMANS 8: 1-39**

### **I. INTRODUCTION**

- A. In 2 Cor. 3:17 Paul said, "...where the Spirit of the Lord is there is liberty." In chapter 8, Paul emphasizes the Holy Spirit, who is mentioned at least 19 times.
- B. Through Jesus Christ our Lord and the Holy Spirit we enjoy four spiritual freedoms, our purpose in this lesson is to study these freedoms.

### **II. DISCUSSION**

- A. Freedom From Judgment (1-4) - Indeed there is no condemnation to those who are in Christ Jesus. But even Christians fail, make mistakes and sin at times. We all will suffer the consequences of our mistakes, but if we are in a right relationship with God, we will not be condemned.
  - 1. The Law cannot claim you (2) - In Christ you are no longer under the jurisdiction of the Old Law.
  - 2. The Law cannot condemn you (3) - Jesus Christ does for us what the Law could not do - save us. Those in Christ are without condemnation because Jesus died for their sins.
  - 3. The Law cannot control you (4) - It does not produce holiness. We are enabled to walk in obedience to God's will through the Holy Spirit by the Word. As Christians we must allow God to work in us. (Phil. 2:13)
- B. Freedom From Defeat (5-17) - According to verse 12 we are not obligated to our old nature once we are obedient to Christ. In these verses Paul describes three levels of life and encourages us to attain the highest level.
  - 1. You have not the Spirit (5-8) - Here Paul is contrasting the saved with the unsaved. This is the lowest level of life.
    - a. in the flesh - in the Spirit (5)
    - b. death - life (6)
    - c. war with God - peace with God (6,7)
    - d. pleasing self - pleasing God (8)
  - 2. You have the Spirit (9-11) - See verses 9 and 16, as well as 1 Cor. 6:19,20; Eph. 1:13,14.
  - 3. The Spirit has you! (12-17) - We must strive to attain this third level of life. In Christ we become obligated to the Spirit because of the things He can do for us. We must let the Spirit guide us by His Word in our day-to-day lives. We must

allow the Spirit to mortify our fleshly sinful nature.

C. Freedom From Discouragement (18-30)

1. Creation groans (18-22) - When God finished creation it was perfect, but now it groans in suffering, decay and pain. One day creation will be delivered. As believers we must have the same outlook (2 Cor. 4:15-18). That is, ignore today's pain and look ahead to tomorrow's victory.
2. We believers groan (23-25) - The earth-life as Christians is just a "foretaste of glory divine." We want to see the Lord, receive a new body, live with Him and serve Him forever. As we wait for the second coming we are saved by hope, (Titus 2:13). One day temporary suffering will give way to eternal glory.
3. The Holy Spirit groans (25-30) - He feels the burdens of our weaknesses and suffering and when we do not know how to pray, He intercedes on our behalf. We are already sharing in a portion of the glory of God; we must avoid frustration and discouragement as we wait for Christ's return.

D. Freedom From Fear (31-39) - If we are secure in love of Christ, then there is nothing in our past, present or future for us to fear. There are five reasons why true believers will not be separated from the Lord.

1. God is for us (31)
2. Christ died for us (32)
3. God has justified us (33)
4. Christ and the Holy Spirit intercede for us ((34)
5. Christ loves us (35-39)

**III. CONCLUSION** - The obedient believer is completely victorious in Christ.

- A. We are free from judgment because Christ died for us.
- B. We are free from defeat because Christ lives in us.
- C. We are free from discouragement because Christ is coming for us.
- D. We are free from fear because Christ intercedes for us.

IF GOD IS FOR US, WHO CAN BE AGAINST US?

**EXPOSITORY SERMON: ROMANS 9: 1 - 33**

**I. INTRODUCTION**

A. The necessity of devoting three chapters to the nation of Israel. This would help prove justification by faith.

1. Paul was considered a traitor to his nation because:
  - a. He ministered to the Gentiles

- b. He taught freedom from the Law
    - c. He preached Christ in the synagogues
  - 2. Paul uses these chapters to show his love for Israel - a personal reason.
  - 3. He also had doctrinal reasons for writing these chapters:
    - a. If the believer is secure in the Lord, as Paul stated in chapter 8, how can God set His chosen people aside now?
    - b. If God was not faithful to the Jews, how do we know He will be faithful to the church?
- B. Highlights of chapters 9, 10 and 11.
  - 1. Chapter 9: Israel's past election. Paul defends the character of God by showing that Israel's history actually magnified four wonderful attributes of God:
    - a. His faithfulness
    - b. His righteousness
    - c. His justice
    - d. His grace
  - 2. Chapter 10: Israel's present rejection.
  - 3. Chapter 11: Israel's future restoration.

## **II. DISCUSSION**

- A. God's Faithfulness (1-13)
  - 1. In the past Israel had been blest by God. He had adopted them as His own people. He gave them glory in the tabernacle and temple. He made covenants with them through Abraham, Moses and David. He gave them the Law to govern their political, social and religious life. He guaranteed His blessings to all obedient Israelites.
  - 2. Why did God do all this for Israel? That through them, Christ might come. Israel failed God; they rejected and crucified Jesus. Paul must show that Israel's failure does not mean God failed.
  - 3. God is faithful, no matter what man does. Spiritual Israel's election is guaranteed on the following basis:
    - a. It was not of natural descent (6-10) - The Messiah's rejection by physical Israel did not nullify the election of His spiritual followers from among Israel.
    - b. It is not of human merit (11-13) - God loves sinners (Jn. 3:16), so the reference here is to a nation, not an individual. God remains faithful even though His people are unfaithful.
- B. God's Righteousness (14-18)
  - 1. If God acted only on our personal righteousness, no one would be saved. We all deserve condemnation.
  - 2. Both Moses and Pharaoh were murderers. Both saw the wonders of God. But Moses was saved and Pharaoh was lost. Moses deified the Lord while Pharaoh defied the Lord.

3. Sin must be punished by God for Him to maintain His righteousness. God made it possible for all men to choose election through forgiveness of sins and obedience to His will. Even Pharaoh was given many opportunities to repent.
- C. God's Justice (19-29) - Was God just to have mercy on Moses and condemn Pharaoh? To elect Israel and reject other nations? Paul gives three answers to this charge:
1. Who are we to argue with God? (19-21) - He is the creator, we the creation. He has all wisdom; we are foolish by comparison. We are not *literal* clay because we have feelings, intellect and willpower. These differences bring with them a responsibility on our part. The responsibility to obey.
  2. God has His purposes (22-24) - He endured Pharaoh, just as His people did (Ex. 3:7). He was long-suffering (2 Pet. 3:9). Verse 22 could be translated to mean "Pharaoh fitted himself for destruction," and so he did! God prepares men for glory, but sinners prepare themselves for judgment. God's ultimate purpose was to form His church from among all people.
  3. All this was prophesied (25-29) - Paul quotes Hosea and Isaiah to show that God would turn to the Gentiles and only a remnant of Israel would remain faithful. In addition, the quote from Isa. 1:9 emphasizes that God was merciful in sparing the remnant.
- D. God's Grace (30-33)
1. The Jews believed the Gentiles needed to "come up" to their level to attain salvation, when in reality the Jews needed to humble themselves to the level of the Gentiles. Instead of letting their religious privileges lead them to Christ, the Jews used their privileges as a substitute for Christ.
  2. Paul's final quote of Chapter 9 is from Isa. 28:16. Christ came as the cornerstone of our salvation, but to the arrogant Jew He was a stone of stumbling. God's grace is applied to those who humble themselves before His Son.

### III. CONCLUSION

- A. God will not save us based on our birth or solely on our behavior.
1. Instead we are saved by grace through faith (Eph. 2:8,9).
  2. The offer is made to "whosoever will" (Rev. 22:17).
  3. Using our free moral agency, that is our God given right to choose we must trust Christ, and seek forgiveness of our sins to attain righteousness.
- B. Where does divine sovereignty end and human responsibility begin? God does not ask us to choose between two or more truths, so there must be harmony between these concepts.
- C. Summary of Chapter 9
1. Israel's rejection of Christ does not deny the faithfulness of God.
  2. The teaching of Romans 9 does not overturn the teaching of chapter 8.
  3. God is faithful, righteous, just and gracious and we can depend upon Him to keep His end of the bargain. Can He depend on us?

## **EXPOSITORY SERMON: ROMANS 10: 1 - 21**

### **I. INTRODUCTION**

- A. In chapter 9 Paul emphasized the divine sovereignty of God as He explained Israel's past election.
- B. Here in chapter 10 the emphasis is on human responsibility and the subject is Israel's present rejection.
- C. Paul continues the theme established in Romans 9:30-33, namely righteousness, as he explains three aspects of Israel's present rejection.

### **II. DISCUSSION**

- A. The Reasons for Their Rejection (1-13). Why was Israel not eagerly awaiting the coming of the Messiah? The Law and the prophets were well known and both pointed to Christ. When Christ came he was rejected, even though a small remnant was prepared, such as Simeon and Anna (Lu. 2:25-38). The majority were not ready. Why?
  - 1. They felt no need for salvation (1) - They wanted to be politically free from Rome, but felt that spiritually they were saved. "Sure the Gentiles need salvation, but not us (the Jews)!"
  - 2. They were zealous for God (2) -
    - a. Idolatry had not been a problem in Israel since the captivity. They were so zealous that they attempted to improve upon God's Law adding their traditions. Paul (as Saul) was very zealous in this regard (Acts 26:1-11; Gal. 1:13,14).
    - b. Their zeal did not however have a basis in knowledge. Sincerity and devotion are important but its knowledge properly applied that will save a soul.
  - 3. They were proud and self-righteous (3) -
    - a. Why was Israel ignorant? Because they refused to learn. Theirs was not ignorance from lack of opportunity, but from willful, stubborn resistance to the truth.
    - b. They refused to submit to God. Their pride in their works and religious traditions kept them from admitting their sins. Saul was like that before he became Paul (Phil. 3:1-11).
  - 4. They misunderstood their own Law (4-13) -
    - a. Instead of allowing the Law to bring them to Jesus (Gal. 3:24), they worshiped the Law and rejected the Savior. They did not recognize that the Law was the signpost, not the destination.
    - b. As far as Christians are concerned the Law ended at the death and resurrection of Christ (Rom. 6:14).
    - c. They did not obey the Law, inwardly. In the passage Paul quotes from Moses, Moses is placing emphasis on the inward man, the heart.
    - d. Salvation is readily available. We do not need to Heaven or Hades to find it. The first step for the sinner is to trust Christ.
    - e. Salvation comes by faith (Isa. 28:16) - A man must recognize the

uniqueness of Christ, believe in the resurrection and confess His name with both the lips and the heart.

f. Salvation is open to everyone (Joel 2:32).

- B. The Remedy for Their Rejection (14-17) - The Jews must be willing to set aside their excuses and put their faith and trust in Jesus Christ. The remedy begins by hearing the message. But what if the Jews never heard the gospel?
1. The Jews might claim there was no messenger, but he meets that objection by quoting Isa. 52:7.
  2. But Israel rejected the messengers, now what is to become of them? Again from Isaiah (53:1), Paul shows this rejection was to be expected.
  3. The third objection restates the first. Paul quotes Psa. 19:4 to show that God's word demonstrates that the opportunity was there for the taking.
  4. The final objection: What if Israel did not understand? What if the meaning of the message was too hard to comprehend? Paul shows that the message was easy enough for the Gentiles to understand, why not God's own people? (Deut. 32:21; Isa. 65:1)
- C. The Results of Their Rejection (18-21)
1. This last objection can be restated because of Israel's rejection: *Israel is guilty*. They had heard the word, but they would not heed it. Israel had seen God at work in nature and had His written word.
  2. The message goes to the Gentiles, as predicted by Moses in Deut. 32:21.
    - a. To provoke the Jews to jealousy.
    - b. The Jews had always had "first dibs" on the gospel. Only after the death of Stephen was the gospel preached equally to the Gentiles. Imagine the shock of the Jewish believers when Peter took the gospel to Cornelius. Peter used this opportunity to show that salvation is for all people - through faith in Christ, not by becoming a Jewish proselyte.
  3. God still yearns over His people (Isa. 65:2) - Even though physical Israel, as a nation has been set aside, each individual Jew can be saved. The gospel messenger is obligated to take the "good news" to all people (2 Pet. 3:9). This includes Jew or Gentile, American or Rumanian. Is there a future for the nation of Israel? Chapter 11 will describe that future for us.

### III. CONCLUSION

- A. Israel had that kind of ignorance that comes from neglect of knowledge. If ignorance of the Law is no excuse, then neglect of knowledge must be an outright sin. We are responsible for knowing what we might have known.
- B. Some ignorance comes from willful blindness. Ignoring the gospel is a fatal mistake. Refusal to look at the facts does not negate the facts.
- C. Some ignorance is in essence, a lie. Very rarely can we honestly say, "I never had any idea that things would turn out this way." We have God's word, the guidance of the Holy

Spirit both in conjunction with our own conscience.

- D. Spiritually we must come to grips with the human paradox that has been in effect since Day 6, namely: GOD IS IN CONTROL YET THE HUMAN WILL IS FREE!

## **EXPOSITORY SERMON: ROMANS 11: 1-36**

### **I. INTRODUCTION**

- A. In chapter 9, Paul emphasized the divine sovereignty of God as he explained Israel's past election.
- B. In chapter 10, Paul emphasized human responsibility as he discussed Israel's present rejection.
- C. Here in chapter 11, Paul concludes his dissertation on the nation of Israel by calling five witnesses to prove that God has plans for Israel's future.

### **II. DISCUSSION**

- A. **FIRST WITNESS** - Paul himself (1). If Israel is to be restored, it will have to be restored one Israelite soul at a time. Luke repeated the story of Paul's conversion three times when he wrote the book of Acts. Why? To show that even a Jew among Jews must obey Christ to be in a right relationship with God.
- B. **SECOND WITNESS** - Elijah the prophet (2-10).
1. In I Kings 19: 10-18 we read of Elijah's despair. He thought he was the only faithful Israelite left. He was wrong! God still had a remnant of faithful followers among the Jews.
  2. The whole nation of Israel had never been true to God, but likewise there had always been this faithful minority. Other prophets also understood this idea of the faithful remnant: Amos (9:8-10); Micah (2:12; 5:3); Zephaniah (3:12,13); Jeremiah (23:3); Ezekiel (14:14, 20, 22) and Isaiah (7:3, 8:2,18, 9:12, 6:9-13).
  3. The truth: no nation will be saved as a whole; man's relationship with God under the Christian dispensation is individual.
  4. The sense of safety most Israelites felt in their nationality now becomes the snare that entraps them. Their security, satisfaction and confidence in being God's chosen people is their very undoing.
  5. They had become "hardened" or callus. Where a callus forms there is no sensitivity and so it was with the heart of Israel.
- C. **THIRD WITNESS** - The Gentiles (11-15).
1. Israel's refusal to obey opened the door for the Gentiles. The Gentiles acceptance might open the Jews eyes to what they rejected and provoke them to jealousy and obedience.

2. It is Paul's hope that the Jews would see what Christianity had done for the Gentiles and be moved to desire it.

D. **FOURTH WITNESS - The Patriarchs (16-24).** Paul will use two illustrations from the Old Testament to show that God is far from being through with the Jews.

1. The lump of dough (16a) - According to the Old Law (Num. 15:19,20) offering the first part of the dough to the Lord sanctified the whole lump. In this way, the Gentiles had received salvation by way of the Patriarchs. The same kind of faith that saved the Patriarchs was now saving the Gentiles. The Jews still had access to that kind of faith.
2. The olive tree (16b-24) - The prophets often pictured the nation of Israel as an olive tree. Here Paul uses the illustration for spiritual Israel.
  - a. The grafting process described by Paul would never be used by gardeners today. The wild is not grafted into the good. The Gentiles had indeed been blest by God's grace by being en grafted into the riches and fertility of the garden-variety olive tree.
  - b. Paul now speaks two words:
    - (1) a word of warning - Gentiles: there would be no Christianity if there had not been Judaism first. Israel is our spiritual ancestry and deserves our respect, not our contempt.
    - (2) a word of hope - Even the Jews who had been discarded because of unbelief could be en grafted once again, upon their repentance.

E. **FIFTH WITNESS - God Himself (25-36)** Paul has saved the most powerful witness for last. God's work and character are involved in Israel's future.

1. His timing (25) - The partial hardening of the Jews was for a time. It was neither total nor permanent. It would be removed when the time was right.
2. His promise (26) - God promised to save His people and so He shall. But how? Through the Deliverer, Jesus Christ.
3. His covenant (27,28) - For those who obey God's covenant with Israel stands today. The Jews had made themselves enemies of the gospel, but God is standing by, waiting to receive His prodigal sons and daughters back into the fold.
4. His nature (29) - (Mal. 3:6; Num. 23:19) Even if man is unfaithful, God remains faithful. Israel's rejection of God, their failure to enjoy special gifts and live up to their privileges does not alter God's attitude toward His faithful servants.
5. His grace (30-32) - is extended to *all* who will receive it, Jew or Gentile.
6. His wisdom (33-36) Here Paul turns to poetry or perhaps a hymn. Only the one true God could take the fall of Israel and turn it into salvation for the whole world. No man can fully understand the workings of the mind of God. The more we study His ways and see His wisdom at work, the more the honest heart will praise Him!

### III. CONCLUSION

Paul's five witnesses agree: Israel has a future. Each individual Jew has every opportunity to obey the gospel then live and reign in spiritual Israel, that is, the body of Christ, the church.

## **EXPOSITORY SERMON: ROMANS 12:1 - 13:14**

### **I. INTRODUCTION**

- A. Paul never fails to give practical applications based on the doctrine discussed. A Christian cannot separate doctrine from duty. Learning must be translated into living.
- B. In this section we will study relationships. To have a right relationship with God we must have a right relationship with our fellow man (1 Jn. 4:20).

### **II. DISCUSSION**

- A. Our Relationship to God (12:1,2) - The Christian must be dedicated to God. This dedication involves three steps:
  - 1. You give God your body (1) - It is our privilege to glorify and magnify Christ in our body (Phil. 1:20,21)
    - a. We are living sacrifices for the Lord - in the image of Isaac and the Lord Himself.
    - b. We are to present our bodies once and for all time. Why such a commitment?
      - (1) It is the only response that justifies what God has done for us.
      - (2) It is our reasonable service.
  - 2. You give Him your mind (2a) - The world exerts outside pressure to change our minds, but God exerts His pressure from within. God applies this pressure through His Word. We must study it, memorize it and meditate on it. Then our mind will begin to become more spiritual (2 Cor. 3:18).
  - 3. You give Him your will (2b)
    - a. Our mind controls our body and our will controls our mind. We must yield our will to God's, then His power can feed our willpower (and "won't" power!).
    - b. The main avenue to surrendering our will to God is through prayer. "Not my will, but thy will be done."
- B. Our Relationship to Other Believers (3-16) - Each believer is a living part of Christ's body. We each have some gift or gifts that Christ can use to build the church. What are the essentials for our spiritual ministry and growth?
  - 1. Honest evaluation (3) - We must know our abilities and accept them and use them for God's glory. We must learn from Moses' mistake (Ex. 4:1-13).
  - 2. Faithful cooperation (4-8) - We must work together. Our abilities must be melded to achieve the best results. We must not exalt one above the other. Minimizing the abilities of others while boasting of our own or bragging on others while displaying false humility are two bad attitudes that the church cannot tolerate. Our abilities are tools to build with, not toys to play with or weapons to fight with. We must work together and use our abilities to produce fruit (Gal. 5:22-26).
  - 3. Loving participation (9-16)
    - a. Love is the circulatory system of the spiritual body; it allows members to

function in a healthy way. This love must be honest humble and deferential (Phil. 2:1-4).

- b. If we serve Christ, then we will be opposed by Satan. We must remain steadfast. (12)
- c. This love is beyond a handshake. It is burden sharing and blessing sharing among people of all classes and all walks of life.

C. Our Relationship to Our Enemies (17-21)

1. Obedience to Christ will make us some enemies. We must make sure that these are enemies of the cause of Christ and not enemies because of us.
2. Vengeance is not ours. We must return good for evil. It takes love and faith to accomplish this work.
3. Mt. 5:44-48 - We must set our hearts toward this type of attitude. Even if we cannot convert our enemies with our Godly living, we will certainly benefit our own spiritual lives.

D. Our Relationship to the State (13:1-14) - There are three institutions sanctioned by God: the home (Gen. 2:18-25), government (Gen. 9: 1-17) and the church (Acts 2). Even though Paul's Roman readers were not under persecution, Christianity was soon to feel the wrath of the emperor. Today there are those that teach rebellion against the authorities in the name of Christ. They would expect us to believe that civil disobedience and rebellion is a Christian thing to do. Paul will show us four reasons why Christians must be in subjection to the laws of the state.

1. For wrath's sake (1-4) - The authority to rule comes from God. To resist the law is to resist God. God gave governments power to bear the sword that is to afflict punishment including capital punishment. Even though tyrants and evil men rise to power from time to time, we must still support the office.
2. For conscience's sake (5-7) - This is higher motivation than fear. If the government interferes with our conscience, we must obey God. (1 Tim. 1:5,19; 3:9, 4:2) If we refuse to pay our taxes, we are showing disrespect to the officials the law and the Lord.
3. For love's sake (8-10)
  - a. Besides government officials, we are to love one another. If love is practiced correctly, other laws are not needed.
  - b. Part of this love would include sound and honest financial practices. The Bible forbids charging high interest, robbing the brethren and failing to pay honest debts.
4. For Jesus' sake (11-14)
  - a. From fear to conscience to love and now to the Lord, all good and honest reasons for obeying the laws of the land.
  - b. The best citizens in this country or any country ought to be its Christian citizens.

### **III. CONCLUSION**

- A. Paul has centered his thoughts in these chapters on human relationships and ultimately the human heart. God has established all of these relationships including government. No laws of man or of God can change man's heart. Only man's will and God's grace can do that.
- B. It is always in our best interest to always be prepared, to be ready for the judgment day. It is past time for us to wake up, clean up and grow up. We must become more like Christ each day. We must feed the inner man to grow spiritually. If we can grow spiritually, we can become successful workers for the Lord.

### **EXPOSITORY SERMON: ROMANS 14:1 - 15:7**

#### **I. INTRODUCTION**

- A. Disunity has always been a problem among God's people.
  - 1. Civil wars and family feuds in the Old Testament.
  - 2. Division within the church in the New Testament.
    - a. The Corinthians were divided over church leadership and some were even suing each other.
    - b. The Galatians were "devouring" one another.
    - c. Two women in conflict were splitting the Philippian church.
  - 3. Ps. 133:1 - "Behold how good and pleasant it is for brethren to dwell together in unity."
- B. The diverse backgrounds of the believers led to many of these problems.
  - 1. The Jews - raised in a strict legalistic way.
  - 2. The Gentiles - unfamiliar with diets and days.
  - 3. The division at Rome followed these lines. Some were holding matters of opinion as if they were matters of the spirit.
- C. In this lesson we will see how believers can disagree on the nonessential matters of opinion and still maintain unity in the church.

#### **II. DISCUSSION**

- A. Receive One Another (14:1-12) - Paul begins and ends (15:7) our lesson text with this admonition. It is important to distinguish the "strong" from the "weak" in this passage. The weak were condemning the strong and the strong were despising the weak. Paul gives four reasons why we should welcome one another.
  - 1. God has received us (1-3)
    - a. God, not by man, sets up the requirements for Christian fellowship. We have no right to set man-made restrictions.
    - b. Remember the criticism Peter received for taking the gospel to the Gentiles? When he saw Cornelius and his household receive the baptism

- of the Holy Spirit, he knew he had done the right thing. Later, Peter displayed his own weakness in this area (Gal. 2:11-13).
- c. Since God has received both the spiritually strong and the spiritually weak, we are obligated to receive one another.
2. God sustains His own (4)
    - a. No one has the right to interfere with the Master/Servant relationship between God and believer.
    - b. Our success in God's eyes does not depend on the opinions of other Christians. If we are busy doing the Lord's work, we will not have time to be judging and condemning others.
  3. Jesus Christ is Lord (5-9)
    - a. We can pray, advise and admonish one another, but we cannot take the place of God.
    - b. If one eats meat, he gives thanks for it, if one abstains, he gives thanks for other sustenance. The question is, "Why am I doing this?" Is it for the Lord or because of my own prejudices or whims?
    - c. Some of the practices of the local church are traditional, not necessarily commanded by the scripture. Weak Christians refuse to allow Jesus to be Lord in these matters. John 21:15-25 is a good illustration of Christ's attitude on this point. It is better to approach the Lord in prayer, than our brother with criticism.
  4. Jesus Christ is Judge (10-12)
    - a. 1 Cor. 3:10-15 gives us a picture of Christ on the judgment seat. Our works will be tested by Christ. If they are acceptable, they will endure the test, if not they will be destroyed.
    - b. How do we prepare for this judgment? Through faith and obedience. By judging our own lives, instead of judging others.
- B. Edify One Another (13-23) - Paul does not want to leave the impression that the strong should leave the weak alone and let them remain weak. We must help each other in brotherly love. How?
1. Christians affect each other (13-15)
    - a. We can cause each other to stumble, grieve each other, and even destroy each other.
    - b. When speaking to the Corinthians under similar circumstances, Paul stressed the importance of love coupled with knowledge.
    - c. The strong must always ask themselves this question, "How will my actions affect my brother?" If it trips, grieves or destroys him, your liberty was not worth his soul, or *yours!*
  2. Christians must have priorities (16-18) - These priorities must be of a spiritual nature. Arguing over song books, carpet color, Bible study subjects, or whether the Lord's Supper should be served before or after the sermon, is rating the externals ahead of the eternal. Some spend more time majoring in the minor, than they do in the fruitful works of righteousness.
  3. Christians must help each other grow (19-21)
    - a. All believers have room to grow. While the strong need to grow in love,

- the weak need to grow in knowledge.
    - b. Growth is a requirement (use example of a child maturing).
    - c. Protect and encourage the young.
    - d. To gear all lessons from the pulpit and the classrooms to only the "babes in Christ" will hinder their growth, as well as the growth of the stronger Christians.
  - 4. Christians must not force their *opinions* on others. (22,23)
    - a. We cannot make areas of honest disagreement, a test of fellowship.
    - b. We cannot violate our own personal convictions, even if they are immature. Violation of conscience is sin.
    - c. We strengthen our conscience through knowledge, but all knowledge must be balanced with love.
- C. Please One Another (15:1-7)
  - 1. True Christian love is not selfish, but seeks to share and make others happy. It will encourage the weak as they grow, not just endure the weak while they fail to grow.
  - 2. Our spiritual maturity can be gauged by our discernment. Are we willing to give up our rights to help others? We must make sacrifices for the younger Christians, just as we would for our physical children.
  - 3. There are two sources recommended by Paul to help us live to please others: the Word (4) and prayer (5,6). These avenues provide the encouragement and patience that we need to raise each other up in the nurture and admonition of the Lord.

### III. CONCLUSION

- A. Spiritual unity can come only from God, through His Son, by the Word.
- B. As a church we must be putting the Word and prayer first.
  - 1. When we do not, the work suffers. (Acts 6:1-7)
  - 2. When we do, the result is glory to God (7).
- C. God will not be glorified if disunity and disagreement abound. He will actually be robbed of glory.
- D. Receive, edify, and please one another, all to the glory of God.

## **EXPOSITORY SERMON: ROMANS 15:8 - 16:27**

### **I. INTRODUCTION**

- A. A key word in Paul's closing chapters of his Roman's epistle is "ministry."
1. Servant or Service - (our word deacon) 15:8, 25, 31; 16:1.
  2. Minister - to serve the public - 15:16,27
  3. To perform sacred or priestly rites - 15:16
- B. In this final lesson we will study four different ministries, as explained by Paul.

### **II. DISCUSSION**

- A. The Ministry of Jesus Christ to the Gentiles (15:8-13)
1. We know Jesus came to minister to "the Jew first." His earthly ministry was on their behalf. While he did serve individual Gentiles from time to time, His major emphasis was on Israel (the Gospels).
  2. He commanded the Apostles to begin their work in Jerusalem after His resurrection (Acts 1-7).
  3. In Acts 8 the gospel was taken to the Samaritans and finally to the Gentiles in Acts 10. Paul then took it throughout the Roman Empire (Acts 13:1-3).
  4. Why did God emphasize the Jews first?
    - a. Through them he would send the Good News to the Gentiles. The first Christians were Jewish believers; through the Jews, the gentiles were converted.
    - b. Note the progression in the OT quotes Paul uses in verses 9-12.
      - (1) Jews glorify God among the Gentiles
      - (2) Gentiles rejoice with the Jews
      - (3) All Jews and Gentiles together praise God.
      - (4) Christ shall reign over Jews and Gentiles
  5. At one time Gentiles were without hope, but through Christ they have it. They have Christ because Jewish Christians were faithful to bring the gospel to them.
- B. Paul's Ministry to the Gentiles (15:14-24) - Paul's distinctive ministry makes us fully appreciate the message of God's grace.
1. It was received by grace (14,15) - As Saul of Tarsus, Paul knew nothing of the true grace of God. But by the grace of God he was saved and called to be an apostle (1 Cor. 15:8-11; Rom. 1:5)
  2. It was centered in the Gospel (16) - Paul took his ministry as seriously as any priest of the Old Law. Notice the involvement of all three personalities of the Godhood here in verse 16. A minister to the Gentiles, for Jesus Christ, preaching God's gospel to bring them to sanctification through the Holy Spirit.
  3. It was done for God's glory (17) - the word glory here means, "take pride in." It is sometimes translated "joy" (5:11). Paul has already used the word at least five previous times in Romans. Paul's "boast" concerns what the Lord has done, not his own deeds (Col. 1:18).

4. It was done by God's power (18,19) - Paul was empowered and enabled by the Holy Spirit to perform signs, works and wonders. As always, the purpose of these miracles was to authenticate the messenger and the message (Heb. 2:1-4). Miracles in and of themselves were never meant to save the lost. The message (the Word) is what would lead the Gentiles to obedience in Christ. We have the ability to share this Word today.
5. It was according to God's plan (20-24) - Paul was not to preach where other Apostles had ministered. Since Paul would eventually minister at Rome, this precludes Peter from founding that church. When we consider the slow means of travel in the first century and the scope of Paul's journeys, it makes it easier to fully appreciate his achievements.

C. The Gentile's Ministry to the Jews (15:25-33)

1. The Gentile Christians of Greece had purposed to send an offering to the Judean saints. This gift had three basic purposes.
  - a. An expression of love by the Gentiles for their Jewish brethren.
  - b. Practical relief for suffering brethren.
  - c. A unifying force in the church, it was a bond between the Jew and the Gentile Christians.
2. Paul looked at this offering as a debt being repaid. The Gentiles had received spiritual wealth from the Jews, now they returned material wealth.
3. Additionally, this offering was fruit -the natural result of the Gentiles growth in the spirit.
4. Paul's constant battle with the judaizing teachers could be helped if a closer bond between the church at Jerusalem was formed with churches elsewhere.
5. Paul recommends fervent prayer as an additional help. This something the Roman church could do even though they were not taking part in the monetary gift.

D. The Believer's Ministry to Paul (16:1-27).

In this chapter Paul greets 28 individuals and several "house-churches." Then he closes the letter with greetings from nine companions. In addition to being a soul winner, Paul was obviously a friend maker. Paul was not a solitary man and while we all need to get away sometimes, God's work is done among people.

1. Some friends to greet (1-16) - From this list we can see the various parts that different Christians play in making the church a success. Many of these listed are called "helpers" by Paul. The conversion of some led to the conversion of many. Some were workers; others were fellow-prisoners.
2. Some foes to avoid (17-20) - While many were working with Paul, others were working against him. They were dividing the church by preaching false doctrine, using deceit and clever speech. Paul tells us to identify and avoid such as these.
3. Some faithful servants to honor (21-27) - This is a roll call of gospel heroes, including Timothy, Paul's "son in the faith." The benediction here in Romans is the longest ever written by Paul. It reflects his ministry to the Gentiles. The message being that both Jew and Gentile were to be united in one church. The Judaizers persecuted Paul for this teaching because they wanted preeminence in the church.

### **III. CONCLUSION**

- A. Paul wrote this letter to explain God's plan of salvation, so that Christians would be established in the truth, and in turn, share the truth with the lost. We cannot share what we do not possess.
  
- B. Our own study of Romans should help to stabilize our individual faith and make us not only inclined, but also excited to share our faith with others. The result: (27) - "To God only wise, be glory through Jesus Christ forever!"