

# The Book of Romans

Most people agree the 3 most profound books in the New Testament are

**Revelation** – spent 42 weeks in this great book recently

**Hebrews** – although not a thorough study we did do the “hortatory subjunctive” study (let us...)

**Romans** – some say Romans is the greatest of all of the Pauline epistles.

- Luther – “the chief book of the New Testament and the purest gospel”
- Coleridge – “the most profound book in existence”
- Meyer – “the greatest and richest of all apostolic works”
- Godet – “the cathedral of the Christian faith”
- Matthew Henry – “it is placed first of the epistles because of its excellency being the longest and fullest of the letters”

## Do you know why it is placed first of the epistles?

Really pretty simple – 13 Pauline epistles are arranged first, the letters to the churches first with letters to individuals next; of the letters to the churches, they are by size – Roman letter the longest of the Pauline letters.

As we begin our study – we will spend a good amount of time with an overview of the book. This will make the study more meaningful as we get into the chapter by chapter contextual study. So just as we did with the book of Revelation we may spend a week or two with some introductory matters.

## Theme and Purpose – actually both are found in 1:16, 17

**Theme** is two-fold –

GOD’S power to save – 1:16 (and it resides in Christ Jesus 8:1, et al)

The just shall live by faith – 1:17

Theme differs from the purpose – theme establishes the purpose

**Purpose** is to show the unity between the Jew and the Greek in the church

**Throughout the book one will find unity between Jew and Greek – see 1:16; 2:10; 3:22; 10:12-13**

Then we come to ch 15 – reason it is important to read entire book before beginning any study. Alan Highers once said before beginning a study of any book he always reads through the book.

Look at chapter 15 – This appeal for unity is not just a verbal message but here we see the practical side of it.

- Paul is on his way to Jerusalem with a collection from the Gentile churches for Jewish Christians (15:25-26)
- He was concerned that the Judaizing teachers had created a problem by insisting the Gentiles be circumcised and keep the law. This was dividing the church into a Jewish church and a Gentile church
- It was his hope and prayer that this collection from Gentile churches would help relieve the strained relationship

The Roman letter explores the problems that were causing the trouble and sets forth the answer. It appears that similar to Galatians there were Judaizing teachers trying to persuade the Gentile converts to adhere to circumcision and the Law.

The conclusion of course is that the Jew and the Greek are both one through Christ.

### **The Wisdom and Power of GOD**

Note in 1:16

To the Grecians Paul contrasts the **wisdom** of GOD with the wisdom of men – 1 Cor 1:17-24 (emph on 22, 24) – gospel, message of the cross, Christ crucified, all the same thing

To the world-ruling Romans he describes Christianity as the **power** of GOD which conquers all nations

Let us stay here in verses 16-17 as we begin to observe some keys to the book

#### **Keys to the book**

- Key word – **righteousness**
  - Don't get into the definitions right now – that will bog down the overview
  - Do consider including several words - **justification, propitiation**, etc.
- Key verses – 1:16-17 and thread (3:22-23, 28; 4:3; 5:1, 18; 9:31-32; 10:2, 6-10, 17)
- Key phrase – Made known to all nations for the obedience of faith – 1:5; 16:26
- Key chapter – 12 – exhortations to Christian living – vv1, 2, 4, 5, 9, 10, 21
- Subject – **Justification** is by obedient faith in Christ

- Appeal – The gospel of Christ is GOD’S only power of salvation – to every obedient believer, all who are baptized into Christ, and who walk in newness of life – 1:16; 6:3-4. Note the gospel is defined in 6:3-4: baptized equating to death, burial, and resurrection.

### **Background**

Paul longed to go to Rome – Acts 19:21; Rom 1:13

He hoped to go there soon – 15:24-33

He sends them a letter – inspired by the Holy Spirit – expounding the doctrine of justification by faith – which was also the theme of a recent letter to the Galatians

Geographically Antioch (of Pisidia, center of Asia Minor, base from Paul’s 3 missionary journeys) was no longer a logical base from which to work – Paul wanted to work from Rome and from there to evangelize Spain.

### **The church at Rome**

When and how the church began in Rome is unknown – maybe some of those on Pentecost carried the gospel back to Rome – Acts 2:10. (Josephus had something to say about this in Annals xv. 44. Note haven’t been able to substantiate this...)

It was now a strong influential church – 1:8

Although it had Jew and Greek Paul primarily considered it a Gentile church – 1:5-7, 13-15

But Paul’s aim is to show the unity b/w both – Rom 16:16 – meant to show the tender ties that bind Christians together –

Phrase “churches of Christ” – show that all congregations go to make up the one body – acts 1:8 “to all the earth”

### **Date and Place of Writing**

Probably spring of AD 57 – Paul on third missionary journey ready to head to Jerusalem with the collection for the poverty-stricken saints there – 15:25-27.

Paul felt his work in Eastern Europe was about finished (15:18-23) and he wanted to go to Rome.

## Some of the great doctrines found in Romans

1. Righteousness of GOD – Not His goodness or holiness but His righteousness – His system of righteousness – the means of making the sinner righteous by forgiveness of sins thru the gospel – 1:16-17
2. GOD **imputes** righteousness – (KJV rendering imputed) NKJ uses accounted and imputes Gk logizomai – to count, calculate, compute; actually a math term - ch 4 vv 3, 5, 6, 9, 11, 22-24 – Term is found in 11 verses in chapter 4 - This does not mean GOD imparts Christ's righteousness to the sinner – The term logizomai more correctly means “reckons” – used in numerical calculations to mean “to take into account” – This simply means GOD counts our faith in Christ as the grounds for forgiveness and the basis for righteousness.  
Other versions – NIV credited; ESV counted; NAS reckoned
3. Justification by faith – WW was fond of referring to justified as “just-as-if-I’d” never sinned
4. Led by the Spirit – our recent study of the Holy Spirit and Romans 8.

## Four Main Divisions of the Book

The book can be roughly divided into 2 sections corresponding with the theme of the book – the just shall live by faith

– the first being chapters 1-11, deeply theological focusing on some of the terms we have already introduced – this section tells us how to be **just**

The second – chapters 12-16 – is very practical in nature – telling us how to live by **faith**

But we will divide the first section even further ending up with 4 sections. The thrust of our study will vary with each section. It will be akin to our having 4 separate studies. For example, when we get to section IV, it will be a strong application study, i.e. how all this effects our everyday living – 12:2.

- I. 1<sup>st</sup> 17 verses make up the introduction. Here we will see some very important information concerning the study, culminating in verses 16-17.
- II. 1:18 – 8:39 – The **problem of sin** and its solution. Word sin appears 44 times in this section – 17 times in chapter 6 alone. Problem of sin is set forth in OT and the solution is the gospel.
- III. The **problem of the Jews** – chps 9-11 – The Jew's misunderstanding of the law led to their rejection of Christ – But because of the gospel their rejection need not be final.
- IV. The **problem of application** – chps 12-16 – Will this righteousness work in everyday problems of life? Will it bring unity, harmony and peace?

Faith – chapters 1-8

Hope – chapters 9-11

Love – chapters 12-16

As we get into the study I don't intend this to be a word for word study, however it is important that we get indepth sometimes. So when it is necessary we will dig out the individual meanings. I don't want to make it such a broadview study that we miss those difficult passages. However, when studied as a whole, the book makes a wonderful study.

## Chapter 1

### The Greeting – 1-7

When we receive mail (snail or email) the first thing we look for is who sent it. Return address, etc.

In first century times – written on scrolls – thus it would have been necessary to unroll the whole letter to see who it was from if the writer place his name at the end. In all 13 of Paul's letters you find his name listed first.

This is one reason I don't think Paul was writer of Hebrews. Hebrews and John's writings are the only exceptions to identifying the writer at first.

A brief discussion of the name Paul – this makes for an interesting study...

Up until the time of his conversion Paul is known as Saul – name Saul means "Demanded" and was a very strong Jewish name being the name of their first king. Paul on the other hand means "Little".

Remember our study of personalties and identifying Paul as the choleric (T in the TEAM study) - leader

**Paul** is a Gentile name and some people think it came from the name of his first distinguished convert – a prominent man named Sergious Paulus – see Acts 13. It was common Jewish custom to observe an important event in life with a name change e.g. Abraham, Jacob, Peter.

Somewhat unusual - Paul introduces himself first not as an apostle but – servant KJV – NKJ bondservant (does same thing in Philippians, Titus, and Philemon)

As such – bondservant – the obvious connection is his servitude to Christ. But also in this day a servant spoke on behalf of the Master – thus Paul had a message for the Romans from his Master.

Then as an apostle – note the "to be" in italics – has been added – In the order written without the to be it would be "called an apostle" implying he might not be one - Paul wasn't "to be" an apostle, he WAS an apostle!

Accurate rendering of text, *Paul, a servant of Jesus Christ, an apostle, called, separated unto the gospel of GOD.*

**Gospel which He promised (literally “announced before”)** – 333 total prophecies in the OT pertaining to Jesus Christ alone.

1<sup>st</sup> Promise Gen 3:15; 2<sup>nd</sup> Gen 12:3; so many more by the prophets

### V3 – Born of the seed of David

**Psalms 132:11** The LORD has sworn in truth to David; He will not turn from it: "I will set upon your throne the fruit of your body."

**Jeremiah 23:5-6** "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.

**Rom 1:3** concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,

#### Key Points:

- The Lord "swore" this promise to David that his seed would rule the earth.
- The fruit of David's body was referring to his seed, which was Jesus Christ.
- David's "branch" refers to his offspring
- God's promise in the Old Testament was always that He would one day bless all nations through One Man who would come from the family of King David.
- 2 Sam 7 reveals that through David's family would come a line of kings, culminating in One "Eternal King" whose kingdom would never pass away.
- Matthew's genealogy traces the lineage of Christ back to King David.

Jesus is David's offspring (**according to the flesh**) and GOD'S Son (**according to the Spirit**) proved by the resurrection (also note "with power" and significance to Romans) Similar to 1 Pet 1:3

“Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,”

**\*\* Emphasis on Verse 5** - From the opening moments of this letter Paul refutes the idea of salvation by “faith alone” (we will discuss “faith alone” more in chapter 3)

V5 – we have these two giant theological terms: grace and faith. And there is a third term here that is surprising to some - obedience

Obedience plays a role – man’s part – obedience of faith sets tone for the entire letter – but in contrast to Judaism – **obedience to the faith** among all nations – for Jew and the Greek

And note how the book opens and closes with the same idea of obedience - 16:19, 26 – and see 6:17-19

All nations – another hint as to the purpose of the letter – Paul loves them all

**The called of Jesus Christ** – 2 Thes 2:14; Acts 2:21

This calling not limited to Jews, or those in Judea, rather to all including those in Rome

Note “called” 3 times in the text – vv 1, 6, 7

Paul’s feelings for those whom he has yet to meet are expressed in “grace and peace” to you

**His Desire to Visit Rome – v8-15**

First – Of note, he FIRST offers thanks – a lesson for us all! See 16:19 also...

Verse 9 is a key verse

Serve – latreuo – in most cases it is translated serve but also translated worship 3 times, e.g. Acts 24:14

Verse 9 (a) is a parallel to John 4:24 (Note Jn 2:24 word is proskyneo) – mark your Bibles

- |                      |                   |
|----------------------|-------------------|
| 1) GOD is my witness | GOD is the object |
| 2) With my spirit    | attitude          |
| 3) In the gospel     | standard - truth  |

With my spirit in the gospel

- Over and over we see this idea found e.g., 1 Cor 14:15 – that is found in John 4:24
- Spirit and truth
- Again we have a connection between the gospel and the law –
  - The law purified the flesh not the spirit – Heb 9:13
  - The gospel purifies the spirit – Heb 9:14

V11 - Paul had to prove his apostleship often – this was proof – his laying on of hands to impart spiritual gifts was only possible by an apostle! Some say this also affirms that the other apostles had not yet been to Rome, but 12:3-8 implies they already had gifts. Could have received them while they were in Judea.

Paul wanted to go to Rome but he had no idea if or how that would be accomplished. He of course made it to Rome as a prisoner detailed in the latter chapters of Acts.

He was hindered before – Providentially – just like with the Macedonian call

**Might have some fruit among you** – Recall our fruit discussion

Verse 15 – **I am ready to preach the gospel**. Note how Paul’s writing is saturated with “the gospel” –

V 1-2 it was promised

v 3 it concerned Jesus Christ

vv 9, 15, 16



## The Fundamental Thesis of the Letter – vv 16-17

Note the 4 “for’s” in verses 15-17 and how they build to a climax

1. He begins by saying - For I am not ashamed of the gospel....

Cf 1 Cor 1:18-23

The gospel – 1 Cor 15: 1-4

2. For...Power – dunamis – Note the word used to the world ruling Romans

3. For everyone – this is the universal note of the gospel. In Paul’s time he was battling a mindset of Jews who had once been favored as GOD’S recipients just by being in the bloodline of Abraham. This bloodline, which had once excluded all Gentiles, now had nothing to do with who could enjoy the blessings of GOD. The gospel is a system of faith not flesh.

Today we have the Jew but even more so we have the Calvinist saying it is a select group. The “everyone” in verse 16 speaks to this as well.

When we come to chapter 8 we will encounter the word “predestined” and we note the “U” in TULIP being Unconditional election – but if some are unconditionally saved/lost, then what does the “everyone” in verse 16 mean? There is a condition in verse 16 but it is not predestined – it is to him who believes!

4. For in it is the righteousness of GOD

Verse 17

These 2 verses really sum up the entire letter.

16 – gospel, power, salvation, belief, Jew and Greek

17 – righteousness, faith to faith

**The just shall live by faith** – comes from Hab 2:4

The gospel was predicted in the OT – the very Bible of the Jew foresaw the gospel of salvation by obedience of faith.

We see the same verse quoted in Gal 3:11 – in fact Galatians written to address similar concerns – that being Judaizing teachers trying to compel the brethren to adhere to the Law. Note the text in Galatians is where Paul confronts Peter.

If we wish to take the time it is interesting to think about Peter and Cornelius in Acts 10 – Peter opens the truth to the Gentiles and yet he is referred to as the apostle to the circumcised and Paul is to the Gentiles, Gal 2:8.

Paul notes the blessings of the gospel are conditional – faith

**The text often used for faith only is John 3:16**

But in the context – see verses 14 – 16 after a general note of the discussion with Nicodemus

Verse 14 - the serpent in the wilderness	Verse 16 – The antitype
<ol style="list-style-type: none"> <li>1. Problem – dying from snake bite</li> <li>2. GOD’S grace devised a plan</li> <li>3. Plan was given to man</li> <li>4. Man had to hear</li> <li>5. He had to believe</li> <li>6. He had to act on his belief</li> </ol>	<ol style="list-style-type: none"> <li>1. Problem – sin</li> <li>2. GOD’S grace devised a plan</li> <li>3. Plan was given to man</li> <li>4. Man had to hear</li> <li>5. He had to believe</li> <li>6. He had to act on his belief</li> </ol>

Therefore, what kind of faith is John 3:16? Active and Obedient

Introduce the poster definitions here

Righteous is defined as “morally upright; without guilt or sin”

Righteousness – is the condition of one being made righteous, ie without guilt or sin

Note in vv 17-18

Righteousness of GOD versus the wrath of GOD

Righteousness is tied to “live by faith”                      Wrath is tied to “unrighteousness”

Greek word for righteous is *dike* (dee-kay) – closely tied to “just” (v17) – according to what is right

The Greek word for *unrighteous* is *adike* (pronounced, ah-dee-kay). Note that this doesn't necessarily imply badness, it only indicates that the person hasn't met the requirements of being righteous. Note there are only 2 groups, for Paul wrote at Acts 24:15: '**There's going to be a resurrection of the righteous and of the unrighteous.**'

**Definition:** Righteousness is the state of moral perfection required by God to enter [heaven](#).

However, the [Bible](#) clearly states that human beings cannot achieve righteousness through their own efforts: "*Therefore no one will be declared [righteous in God's sight](#) by the works of the law; rather, through the law we become conscious of our sin.*" (Romans 3:20, [NIV](#)).

Note the NKJ version uses the word justified - "*Therefore by the deeds of the law no flesh will be [justified in His sight](#), for by the law is the knowledge of sin.*" (Romans 3:20, [NKJV](#)).

The law, or the [Ten Commandments](#), shows us how far we fall short of God's standards.

There are 613 total laws in the Old Covenant – 365 don'ts and 248 do's – impossible for man to keep them all perfectly – thus – The only solution to that dilemma is [God's plan of salvation](#).

People receive righteousness through [faith](#) in [Jesus Christ](#) as Savior. Christ, the sinless Son of God, took humanity's [sin](#) upon himself and became the willing, perfect sacrifice, suffering the punishment mankind deserved. [God the Father](#) accepted Jesus' sacrifice, through which human beings can become [justified](#) – this process is known as propitiation.

Christ's righteousness is credited to our account (imputed – *logizomai*) and makes us [holy before God](#).

## **Justification and Condemnation**

**Justification** is to be acquitted from guilt

Justification, as a practical thing, is the equivalent of salvation; but a more precise definition is given by Hodge, thus:

(Justification) is always used in the sense antithetical to condemnation. To condemn is not merely to punish, but to declare the accused guilty or worthy of punishment; and justification is not merely to remit punishment, but to declare that punishment cannot be justly inflicted.

The inability of people to achieve a state of justification by means of law should not be held as a reason for despising law, especially God's law; because, as Brunner expressed it,

The Law cannot make us righteous, but it can reveal to us what is wrong. Through the Law comes the knowledge of sin. This is no small matter. If there still had to be something other than the way of the Law, we do not bypass the Law to reach this other thing but only go right through the Law. The Law, taken seriously, breaks the arrogance of man; yes, it breaks man himself. But only as someone who is broken, as a person who is thoroughly shaken, as someone who has come to the end of his tether, can he understand what has to be said of him now as being the one and all of the gospel message.

## **II. The Problem of Sin and thus the Need for the Gospel – 1:18 – 8:39**

Sin and its consequences are set forth in the OT and the solution is the gospel.

Thru the end of chapter 7 Paul traces the origin and development of sin down thru the OT.

He shows that no solution was found in Judaism or paganism. He accepts the fact that Judaism was a GOD-ordained religion, but its design was temporary and preparatory. It offered no real solution.

So if the law offered no solution what was the answer? That is found throughout! 1:16; 3:21; et al

### **1:18 – 32      GOD'S wrath on unrighteousness**

The word wrath appears 12 times in the book of Romans. Not a word we use very much.

Wrath of GOD (Emphasis) – appears 10 times in Scripture – 1 in OT (Psa 78:31); 5 times in Revelation

The most common Greek word for “wrath” is *orge*. The term occurs 36 times in the New Testament (cf. Romans 1:18; 2:5). Another expression denoting “wrath” is *thymos* (18 times; cf. Revelation 16:19; 19:15). Most scholars make some distinction between the terms. Some suggest that *thymos* is “boiling” anger, whereas *orge* reflects an “abiding and settled” state of mind. Perhaps the two terms in concert denote the intense and sustained disposition of God towards evil, and those who abandon themselves to it.

But “wrath,” as used of God, does not suggest an impulsive, emotional reaction, as the term frequently does with humans. Rather, divine wrath is the reflection of a deliberate and measured reaction of a perfectly holy Being toward sin — a response that is entirely consistent with the righteous nature of a loving God. Standing over against the starkness of sacred wrath, is the dazzling concept of “grace.”

The wrath of GOD is directed at 2 groups – ungodliness and unrighteousness

Paul uses the Gentiles as an example of ungodliness – vv 19-32

He uses the Jews as an example of unrighteousness – vv 2:1 - 10

Before we begin let us note some common descriptions of the two groups

1. Neither group had excuse - Gentiles – no excuse for their ungodliness – 1:20  
Jews – no excuse – 2:1
2. Both had heart problems                      Gentiles – 1:24-25                      Jews – 2:5

From here to the close of chapter 1, the passage is directed toward the Gentiles. Similar to our study of Revelation we can get so caught up in the individual phrases and dissecting each one that we lose the big picture. So let us take a bird’s eye approach here however; there will be some marginal notes you may want to make.

There are 3 ways GOD has revealed Himself to mankind

1. Through His creation – Psa 33: 6-9; 2 Pet 3: 5-7
2. Through His Son – John 1:18
3. Through His revealed word – Here we learn of His character, commands, promises, etc.

In addressing the Gentiles, He uses the 1<sup>st</sup> way – they knew of Him just through His creation, through a natural sense of right and wrong. Man has an innate sense of right and wrong, aka morality. This is what separates man from the rest of creation. Where did this sense come from if not from a Higher Power, and One that is Good? Note the use of the word, natural use, in verses 26-27.

Here are some general thoughts about the text.

1. GOD says that there is ample evidence even in creation for the Gentile to have known about Him. Note the implication that man was part of the original creation and did not come along millions of years later.
2. V21 and knowing of Him should have led to worship – the implication? We are to worship Him!
3. V22 and in their rebellion they set themselves up to be gods and worshipped the creature rather than the Creator (v25).
4. Marginal Note in vv 23-28 - 3 times “they changed” and 3 times “GOD gave them up”
5. Marginal Note - V24 the lusts of their own hearts – that’s where it begins – “do your own thing” Judges 17:6 and note also the lust of the flesh and the lust of the eyes - 1 Jn 2:16
6. V27 (c) certainly speculative but some people have noted this could be aids, drug use, etc. leading to an early death – cf Job 36:14
7. V28 – debased mind (KJV reprobate) – Rom 6:7,8 – note the mind followed by “to do” – the intent always precedes the act.
8. Vv 29-31 – The list of despicable sins – note how horrible some of these are and also note the list includes things such as “disobedient to parents”

V28 - Wayne Jackson – When human beings refuse to “retain GOD in their knowledge” a moral cause-and-effect law becomes manifest. And beginning in v29 we have a catalog of this unrighteousness that is a vivid description of modern day America.

In light of the present same-sex marriage debacle in the U.S. we note the following:

Specifically the reference made to homosexuality and GOD’S description of such

1. Vile passions
2. Against nature
3. Shameful
4. Penalty (consequences)
5. Error
6. Not fitting

And please note that those who consent are equally culpable – v32(b). We apply this to our current homosexual agenda issues but it does apply to all the things listed. Point – we cannot condone, approve of these things.

## Chapter 2 GOD'S Righteous Judgment

Ch 1 – scathing judgment pronounced on the Gentile world

To the Gentile He referred to as ungodly – they sinned without the law

The Jew sinned in the law (see 2:12) - Now to the unrighteous Jew He turns His attention

The first thing Paul did was address the Jews' prejudicial judging

2:1-5 The Jews thought of themselves being superior to Gentiles, so Paul now addresses that idea

Paul is not condemning judging here – only condemning the judging while being guilty of the same thing.

1(a) – why? Read the “for” statements – the read verses 3-4

### **GOD'S Righteous Judgment (Now review the defn of righteous from the posters)**

May want to number 1-4 in Bible text for the following:

Note the references to “according to...” in the passage.

Verse 2, 6, 16

According to the gospel – 2 Thes 1:8; John 12:48; 1 Pet 4:17-18

Might include point #4 (no partiality) from verse 11

Now let's go back into the text for some additional observations about what we have marked

- Judgment of GOD is according to truth (v2) – as opposed to a lie, false testimony, error
  - See the 3 “according to” statements in 16:25-26
- Judgment of GOD is according to deeds (v6) – not intentions - deeds or work is sometimes construed as a dirty word in religion. Let us note v8 in the context – Obedience. While we can never do enough to earn our salvation, that doesn't negate the fact that we have things we must “do”. Obedience... Eccl 12:14; Rev 22:12
- Obedience – note v8 – dichotomy - there are only 2 choices. And note there are 2 groups – but not defined by Jews/Gentiles – no, no, no – see v9-10 and mark – does evil, works good
- How can anyone read a “faith only” doctrine into Romans??
- V10 – Jew and Greek – no partiality with GOD

Verses 12 – 16 can be difficult on first reading but not really...

The Jew and the Greek would both be judged according to the law under which they lived. The Jew had the written law. The Greeks had a lesser form of guidance but would be measured by some standard nonetheless.

I do not understand everything I want about the law the Gentiles lived under. Some have suggested they continued to live under the Patriarchal law and certainly the story of Cornelius from Acts 10 would lend support for that to some extent. But this passage seems to indicate the Gentiles lived under a lesser form of law than the Law of Moses that was entrusted to GOD'S chosen race, the Jew. But even then, from 1:18ff, esp note v26 "against nature", the Gentile was responsible somewhat to law.

I will use a quote from Burton Coffman's commentary,

"In speaking of these things, so utterly beyond the unaided knowledge of man, it should always be assumed as an axiom that 'God is too wise to make a mistake and too good to do anything wrong.'"

However, the important thing is the fact that NOW all would be judged "according to my gospel."

Verses 17 – 24 The Claims of the Jews (they are as guilty as the Gentiles)

Read all the verses and observe:

- They gloried in their name, boasted about the law, and boasted of their GOD
- They claimed to know His will
- They claimed to be eyes for the blind & instructors for the babes and the foolish

But vv 21-24, if such is the case why do they not follow their own teaching?

Verses 25-29 Circumcision is of No Avail

The true Israel is now no longer marked by the outward sign – Gal 6:16

It is tied to the law – profitable only if you keep the law (and that is impossible according to 3:23)

Problem is when a circumcised man violates the law OR the uncircumcised keeps the law (to some extent)...thereby condemning the Jew.

Verse 29 is the critical difference between the Old law and the New Covenant.

Throughout the study it will be profitable to compare Galatians. Here see Gal 5:1 – 6; 6:15-16 (discuss the points in v16)



## Chapter 3 GOD'S Judgment Defended

Verses 1-8 Paul anticipates the Jewish response

Verses 1-8 raise four questions, each being directed to objectors; and the apostolic answers are given. These are:

- (1) What advantage then has the Jew ([Romans 3:1](#))?
- (2) What is the profit of circumcision ([Romans 3:1](#))?
- (3) Will the unbelief of the Jews nullify God's promises ([Romans 3:3](#))?
- (4) Since man's sin is overruled by God unto the Father's glory, how can it be just for God to punish those whose sins were so used ([Romans 3:5](#))?

The answers to all four questions appear in Lard's paraphrase of these first eight verses, thus:

The Jews, in being such, possessed many peculiar advantages, among the most important of which was their being entrusted with the revelations of God. Still, though thus highly favored, many of them were unfaithful. But this will have no effect on God's faithfulness. He will remain true, although all men should prove false. Moreover, even when the Jews' injustice had the effect to display the justice of God, still God must punish their injustice; and He does right in doing so. We must not do evil that good may come, and we will certainly be punished if we do.

His 1<sup>st</sup> question that he anticipates is verse 1.

The answer is you had tremendous historical advantage.

And the fact that some did not believe didn't change GOD'S faithfulness. [Psa 51:4](#); [116:11](#)

Verses 2-3 note the 4 words and the common root – pistis – faith and cf [Rom 10:17](#)

4<sup>th</sup> question's objection is verse 5

The Jew might say "If our unrighteousness actually benefits GOD by revealing His righteousness then how can He punish us for doing something that benefits Him?"

Paul says certainly not – if GOD can't judge the Jews without being unrighteous, then how will He be able to judge the world?

Verses 9-20

Thus far Paul has dealt with the Gentiles (1:18ff) and the Jews (ch 2)

Here in v9 Paul draws a conclusion - Paul says are we (Jews) any better than they (Gentiles)?

**ALL** have sinned...

See Franklin Camp book

V19 – the Jew can't boast because the law in which he is under condemns him and "shuts his mouth"

A paraphrase of what he said here is, "This is what your own law says about you, and that should shut up every mouth which would deny that Israel is under sin exactly like the rest of the world."

Whiteside summarized the teaching of this verse thus:

The Jew readily granted that the Gentile was under the judgment of God, and now Paul proves from the Jewish scriptures that the Jew likewise was under the judgment of God.

V20

Deeds – ASV and ESV works – We are not saved by the works of the law.

Why was justification impossible under Moses' law? First, no man is capable of perfectly living up to all the provisions of Moses' law, or any other. Moses' law made no allowance for any violations whatsoever and provided no means of forgiveness for violators. The Holy Spirit, at that time, not having been provided to dwell in people's hearts, could not be claimed for either help or encouragement. For these reasons, the practical result of the law was to demonstrate that every man who tried to keep it was a sinner! That is the thought of the last clause in this verse.

## V21-26 One of the most significant revelations in Scripture is statement

Here is a big division in the discussion – Paul says “But now...”

Righteousness by faith

**But now ...** These words are the pivot between the old and the new, the hinge upon which the door closes upon the old and shameful darkness of human history and opens upon the new and living way in Christ Jesus. See Heb 9:11 for a cf

But now...now is in the Christian age....the contrast being under the law....

The righteousness of GOD – His plan for accounting people righteous

Apart from the law – it is different from the law although the law and the prophets announced it...

## “being witnessed by the Law and the Prophets”

### THE OLD TESTAMENT WITNESS OF JESUS CHRIST

The **four great Old Testament witnesses to Jesus Christ and the new institution** he came to establish are: (1) the verbal prophecies; (2) typical persons; (3) the tabernacle in its plan of construction and in various devices within it; and (4) the grand ceremonial functions of Jewish religion, such as the Day of Atonement, the Passover, etc.

**The verbal prophecies**, numbering some 333, foretold the coming of the Messiah in such detail and clarity that hardly any phase of our Lord's life and character was omitted. The time and exact place of his birth, the particular tribe of Israel through whom he would be born, the fact of his betrayal by a friend, even the very amount of the betrayal price, the details of his crucifixion, that he should be buried but not see corruption, that he would speak in parables, that he would be despised and rejected by human beings, and that not a bone of him should be broken - and on and on, literally hundreds of such facts as these were faithfully predicted in the Old Testament prophecies.

**Great typical men** in the extensive history of Israel were laid under the burden of setting forth the nature, character, attitude, mission, and even the name of Christ. Abraham, Isaac, Jacob, Judah, Joseph, Moses, Joshua, David, Jonah, Aaron, and Melchizedek, to name only a few, were all typical, in one way or another, of Jesus Christ, and all reflected in one degree or another the coming glory of Messiah. To take, as an example, one of the very least of those men, Jonah, will show the wealth of particulars by which each one of them bore witness to Christ. Both Jonah and Jesus were asleep in a ship at sea in a storm, and both were awakened. Both were involved in the safety of the vessel, though in opposite ways, Jesus being responsible for the safety of his, and Jonah for the danger to his. Both produced a great calm, Jesus by fiat, Jonah by being thrown overboard. Both willingly consented to die for the salvation of others. Both came from approximately the same spot on earth, Gath-hepher, the home of Jonah, being less than three miles from Nazareth. Repentance of the Gentiles resulted from the mission of both.

**Likewise, the tabernacle, and later the temple** patterned after it, typified the ultimate scheme of redemption as it would be revealed in Christ. The candlestick typified the word of God; the table of showbread the providence of God; the veil the flesh of Christ; the mercy seat the supremacy of God's mercy, etc. The design and construction of the three courts represented various aspects of the world, the church, and heaven. Such things as the great bronze altar, the bronze laver, the golden altar of incense, and even the checkered squares of the floor of the sanctuary, symbolizing life's joys and sorrows - all of these things, and many others, bore a mighty weight of symbolism looking to the new institution, so great a weight, in fact, that volumes would be required to give full treatment to so vast a subject. Even the arrangement of the furniture forms a cross.

The fourth Old Testament witness of Christ and the New Testament was that of **the religious services** themselves, things like the thank offering, the sin offering, the Passover, the Day of Atonement, etc. Thus, Christ is the true atonement; he is our Passover, having been slain at the very hour the paschal lambs were being slain; and the exact correspondence between type and antitype is so extensive as to be utterly amazing. In fact, all four of these witnesses being taken together provide the most overwhelming proof that can be imagined of the true identity and authenticity of Christ. The God-inspired preparation for Christ's entry into the world was so abundantly adequate that it seems almost incredible that Israel should not have recognized the King when he came.

The pre-Christian Jew could not look in any direction without beholding some eloquent symbol of Jesus Christ. He could not heed any major voice of Jewish prophecy without hearing (or reading) some majestic **prophecy** of the coming Redeemer. There was hardly any truly significant man in the whole history of the Hebrews who was not **typical of Christ**; nor was there any honored institution among them that did not share the burden of enlightenment looking to the revelation of the Son of God; and, added to all this, there was the extravagant **symbolism of their most sacred religious services and ceremonials**. This combined testimony of men and institutions, in the aggregate, embracing practically all that was of any significance in Jewish history - **this total testimony was designed for one thing only, and that was to reveal the Christ when he came**. The entire national life of the Jews was so totally permeated, pervaded, and infused with pre-knowledge of the coming Savior, and with such an intensity and profusion as to approach a surcharge! No wonder, then, that Paul who was about to announce to all people the salvation that Christ had made available would have paused at this point to recall that it was all witnessed by the law and the prophets.

V22 there are conditions

- Only through faith in Jesus Christ
- In Christ Jesus – cf 8:1, 6:3-4
- It is available to all

Again remember the purpose of the book – Jew and Gentile alike – verse 22(c)

V23 All have sinned (past) and come short (present)

Have sinned – aorist indicative active – not continuous, happened one time - time not given

Sinned – hamartano – to miss the mark

Come short – present indicative middle – occurring while speaker is speaking

Hystereo – to fail

Idea being that Jew and Gentile alike were guilty

Application to us today is – past and present –

reason to rejoice in v24 (being justified – present), 4:8, 8:1

V 24

Justified - justification in God's sight is now available to all people, not upon the basis of their success in keeping the commandments. See v28

Freely – certainly no price we could ever pay to obtain it...

Grace – This grace is free yet not all will accept. What Paul wrote to Titus “For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world” (Titus 2:11,12).

Redemption – Gk apolutrosis – to release on a payment of ransom – Eph 1:7

In Christ - The expression "in Christ" is, in some ways, the most important in all the Pauline writings, where this expression, or its equivalent, "in whom," "in him," etc., is used no less than 169 times. This is a key component in our study of the book of Romans.

What does it mean to be "in Christ"? It means to be in his spiritual body, called the church, the body of which Christ is the head, of which he is declared to be the Savior, and which means having a spiritual relationship to Christ, a relationship of intimate union and identification with him. Redemption is found nowhere else except being<sup>3,4</sup>. "in Christ." To explore "in Christ" further see Romans 6:

V25

Propitiation –

Zondervan writes that

‘In classic pagan usage, the word propitiation...was used of averting the wrath of the gods. Renewed favor with heaven was won for the offender by his offering a gift or sacrifice to atone for his trespass’

while Morris comments that

‘...it was often held that the gods became angry with their worshippers and that they had to be appeased by choice offerings’

## Propitiation [N] [B]

that by which God is rendered propitious, i.e., by which it becomes consistent with his character and government to pardon and bless the sinner. The propitiation does not procure his love or make him loving; it only renders it consistent for him to exercise his love towards sinners.

In [Romans 3:25](#) and [Hebrews 9:5](#) (A.V., "mercy-seat") the Greek word hilasterion is used. It is the word employed by the LXX. translators in [Exodus 25:17](#) and elsewhere as the equivalent for the Hebrew kapporeth, which means "covering," and is used of the lid of the ark of the covenant ( [Exodus 25:21](#) ; [30:6](#) ). This Greek word (hilasterion) came to denote not only the mercy-seat or lid of the ark, but also propitiation or reconciliation by blood. On the great day of atonement the high priest carried the blood of the sacrifice he offered for all the people within the veil and sprinkled with it the "mercy-seat," and so made propitiation.

In [1 John 2:2](#) ; [4:10](#) , Christ is called the "propitiation for our sins." Here a different Greek word is used (hilasmos). Christ is "the propitiation," because by his becoming our substitute and assuming our obligations he expiated our guilt, covered it, by the vicarious punishment which he endured. (Compare [Hebrews 2:17](#) , where the expression "make reconciliation" of the A.V. is more correctly in the RSV "make propitiation.")

For more information read:

Wayne Jackson

# What Is Propitiation?

BY JASON JACKSON

Back to v 25

Note the qualifiers

By His blood

Through faith

V28 Man is justified by faith

Marginal Note here – Martin Luther was so convinced that salvation was by faith only that he inserted the word alone here in his translation. How about Rev 22:18? He also rejected the book of James because of its emphasis on works. How about Eph 2:10?

But lest we forget the background in which Luther lived – consider Lard’s commentary

It was over this passage that Luther made his famous translation, "We are justified by faith **ONLY**," which daring act gave rise to that doctrine. But Luther's act was prompted solely by his aversion to the Papal tenet of justification by works. It is without defense, either from scripture or philology. I admire Luther's bold opposition to the error of Rome, but deeply regret the extreme to which it led him. Not that the doctrine of justification by faith only is as dangerous as the Roman position. This I do not hold. On belief in Christ, absolutely taken, it would be difficult in my judgment to lay too great stress. ... It is only when belief is affirmed to be the sole condition of justification that I put in my demurrer.

Might consider here a more full discussion about Martin Luther, 3 branches of Christianity, where do we fit in?

V30 By faith and through faith – are 2 different prepositions but essentially the same meaning – first meaning the origin the second the channel through which it occurs.

V31 the Law of Moses was established in the sense that it was fulfilled, completed and taken out of the way. The law was intended from the beginning to bring Christ to the world – Gal 3:19-25. It was never intended to remain in force after the coming of the Messiah. So in coming to faith in Christ we establish or fulfill the law.

## Chapter 4 Old Testament Examples of Justification

1. See verses 4-5 for a Key – Grace and Faith play a role – Eph 2:8; Rom 4:16; 5:2; 3:25
2. From here discuss logizomai  
Remember this is an accounting term  
On board write 3 or 4 names in columns  
Suppose we order something and we pay amounts toward that purchase  
In each column write different amounts – Point being each is being credited with that amount

V3 – NKJ accounted; NASV – credited; ESV – counted; ASV – reckoned Logizomai

Term is found 11 times in chapter 4

Note v23-24 the last 2 times – this is why we study and rejoice – “but also for us”

Paul uses 2 great examples from the Old Testament

In discussing the Law and the absurdity of still requiring those to submit to it, what better example could be used than Abraham? Gal 3:17 notes that he lived 430 years before the Law was given.

And if you see Gen 17 – He was 99 years old before he was circumcised.

3. 1<sup>st</sup> example is Abraham – from the Patriarchal Age
  - What did Abraham do to deserve GOD’S promise to make a great nation of his seed?  
Nothing – this is GOD’S Grace
  - And verse 3 – Abraham believed GOD  
Gen 12:1-4 Abraham was 75 years old when promise is first made  
Gen 21:5 Abraham was 100 when promise is fulfilled 25 years!!  
Gen 15:1-6 He adopted Eliezer of Damascus but GOD said No he is not the one  
Gen 16:16ff He was 86 when Ishmael was born – GOD said No he is not the one

The point is Abraham believed GOD Heb 11:8ff; Ja 2:21ff.



4. 2<sup>nd</sup> example is David v6-8 Paul then uses one from the Mosaical age – David.

Verses 7-8 come from Psa 32:1-2

Blessed is the man to whom the LORD shall not *impute* sin

Cf 3:24; 8:1; 1 Jn 1:17

Go back to board illustration – Erase the \$ in example

The names – say one sins, one tick mark – then all the others, each getting tick marks

Then discuss that this is imputing, ie crediting, them with sin

This verse says it is not happening

Erase the marks

Go to 1 John 1:7 for a more complete discussion – this based on Mary's question earlier

Does 1 John 1:7 mean we don't have to confess? Repent? Etc

Consider Isa 59: 1-2

Note ONE sin will separate us from GOD – only ONE

But 1 John 1:7 says the Blood of Christ will continually cleanse us from all sin

HOWEVER, there is a condition IF we walk in the light

This very much includes our attitude – humility – submission

The Psalmist – 139:17- the sum of them

How about Simon – Acts 8:22 – He was told to repent and pray

James 5:16 – Confess your trespasses one to another

Thus we are to confess and repent – all being a part of walking in the light

And in so doing we can be in the group described by Rom 4:8

**This page is optional**

V 9-12            GOD credited Abraham with righteousness because of his faith before he was circumcised. Gen 15:6 he was around 86 – time of his circumcision he was 99 – 17:1ff.

He was accounted righteousness 13 years before his circumcision thus it was not on the basis of his circumcision. He is a perfect example of all who would later believe and be justified based on that belief – see verse 11(b); 3:22, etc – all who believe!

V13 – obvious since Abraham lived 4 centuries before the Law was given!

V15 - The law creates an environment of transgression and had no way of remedy – only punishment.

V16 – of faith, according to grace – note the ties between the 2 – 3:25; 5:2; etc.

The remaining verses of chapter 4 can be read together and summarized briefly.

## Chapter 5 Peace and Righteousness

Chapter 5 can be summarized by Psalms 85:10b – “righteousness and peace have kissed”

The Chapter can be divided into 2 parts

V1-11 Describes our relationship to GOD – we have Peace

V12-21 Assurance – we can be assured of our righteousness before GOD because of Jesus (see 16b)

It has been said that Romans is a book of “therefores” – when we see one ask the question...

5:1 - Therefore – connects with the earlier reasoning – sin, no hope under law, justified by faith, ch 5

Read verses 1-5 noting two columns on the powerpoint – One column titled man, the other titled GOD

Man	GOD
By faith	peace
By faith	grace
Stand/rejoice	glory
Glory in tribulations	hope/love/Holy Spirit

The text...

We continue to see the idea of grace and faith – underline 1justified, 2grace, 3faith

1justified – being right with GOD – result of Pardon

2grace – justification is possible because of grace – see 3:24

Note – grace is accessible, it is NOT irresistible per Calvinism!

3faith – we have access to this grace by faith - this makes it conditional – man’s response is necessary

Note the tense of the verb – action was already completed – having been justified NKJ, being justified KJV, have been justified ESV = aorist participle passive (might contrast with 3:24)

Aorist – single act without regard to time

When? That will be answered in chapter 6 – when they “were buried with Him”

By faith – the means of justification – an obedient faith

And because of this – we have (present indicative active) peace Eph 2: 14-18 is corollary

V 3-5 Interesting section inserted (we have peace, we have grace, we have problems)

Knowing our state with GOD allows us to deal with problems and trials

We can even do so positively realizing the fruits that come from tribulations

Holy Spirit was given – a past action with abiding results (Brief comments about the Holy Spirit)

Most likely the gift of the Spirit given at baptism – Acts 2:38; 1 Cor 12:13; Gal 4:6

Not miraculous in nature – no special insight into the Scriptures, gifts, etc.

Guides us through the Scriptures – Eph 6:17 – and through His Providence – 1 Cor 10:13; Phil 2:13;

Note the things we have

- We have peace v1
- We have access to His grace v2
- We have the Spirit v5

**Vv 6-11 Christ in our place – This is the scriptural definition of grace**

Read v8 - Grace

Read vv 6-8 and turn to Eph 2 – note v1-3; v4 But GOD...;

Note the description of mankind (and it describes each of us in this room at one time)

- *We were* without strength – v6
- *We were* sinners – v8
- *We were* enemies – v10

Even while *we were* all of the above Christ died for us – v8

“For” (Gk hyper – “who pear” - in the place of) us

Note these 3 points

- Having now been justified - How? v9 – by His blood (also note verse 1)
- We were reconciled to GOD – How? v10 - through His death (cf 2 Cor 5:12ff)
- We can rejoice – Why? v11 – through the LORD Jesus we have been reconciled

V 9 – we shall be saved – note the future tense implying the final result when our life is over.

It has been said

Have been saved – past – justification

Are being saved – present – sanctification

Shall be saved – future - glorification

### **Death in Adam, Life in Christ**

Begins with another “therefore” (3<sup>rd</sup> one found down in v18)

v 12-21 Assurance – How can I be sure? Paul uses a contrast – Adam and Jesus

Refer to v12, 15(b), 19

One of the most difficult questions related to the study of the Bible is situated squarely in this incredible point that through only one person's sin, and that only in a single instance, death came upon every one of earth's teeming populations. What a vast consequence for such a little rebellion!

We have a section here that requires a little observation to help us understand....

Vv 13-17 are parenthetical

V12 ends and picks up with v18

Vv13-17

From Adam to Moses constitutes the patriarchal period – No universal law was present but GOD dealt with man through the patriarchs. Yet in this time man became very wicked – See Gen 6: 11-13.

And Paul's point is that death entered the world because of one sin. Not to imply inherited sin – no we don't inherit the **guilt** of Adam's sin but we do live with the **penalty**.

V18 The injection of no less than seven words into this verse by the translators to make Paul say what they thought he meant was altogether gratuitous. They do not clarify at all, but merely confuse. Stripping the verse of the italicized portions of it (which make up more than 20 percent of it), we have the following:

“Therefore, as through one man's offense to all men, resulting in condemnation, even so through one Man's righteous act to all men, resulting in justification of life.”

Vv 20-21

Paul seems to be answering a question “What then was the purpose of Moses' law?”

It was given to show the blackness of sin – 7:7

And to compare the blackness of sin to the grandeur of grace – grace abounded much more.

The Greek word for “abounded much more” is word for abound with hyper as a prefix (huper - who peer)

Our prefix “hyper” means same thing – literally means super abounds

Sin can never exceed the grace of GOD!

## Chapter 6 Dead to Sin; Alive to GOD

Very important that we study this chapter and understand this great section of scripture.

Word "sin" is found 17 times in this chapter

Note the parallel between "dead to sin" and "alive to GOD" – see vv 8, 11,

Paul begins this section anticipating an objection.

Sin in a way makes grace more abundant (see 5:20 word for superabundant) so....

**What shall we say then? Shall we continue in sin, that grace may abound? (Romans 6:1)**

Continue – present tense implying NOW – describes our lifestyle – is our life characterized by sinful ways

It appears some had a perverted understanding of justification by faith. They had concluded that as long as a Christian had faith it made no difference at all what kind of life he lived,

such a position arising from a misunderstanding of justification by faith, which they had understood to be "faith only," just as some still misunderstand it. Paul's obvious reference here to [Romans 5:20](#) shows that no new subject is being introduced.

Answer? Certainly not – GOD forbid! The thought of a faithful Christian continuing to live in sin in order to receive more grace was abhorrent to Paul. The reason believers should not live in sin is because they have died to sin.

Dead to sin? Note some **mistakenly** believe this means the desire or inclination to sin has died in them.

Illustration taken from Burton Coffman commentary: Napoleon's war machine was pressing large numbers into the army; and a young soldier was about to be inducted. His wife and children were gathered around him in as tearful a scene as can be imagined; and, in response to such a pathetic situation, one of the man's neighbors stepped forward and took his place, as the laws and customs of that era allowed. The substitute was killed in battle; and several years later the draft apparatus was again operating in that same village, and the same father was hauled before the board a second time for induction. That time, however, the prospective inductee boldly stepped before the board and produced a parchment, signed by the emperor himself:

This man (name) perished upon the battlefield of Rivoli in the person of his substitute (name). **SIGNED: NAPOLEON BONAPARTE**

This describes what the faithful Christian enjoys through having died to sin in the person of their Lord.

Does this mean we no longer are tempted to sin?? No – only that we no longer continue a lifestyle characterized by sin – we are no longer servants of sin.

So the question is – **When** does this happen?

Baptism: The Point of Transition vv 3-11

Read vv 3-5 and make obvious comments

- The baptism is water baptism – not Spirit baptism – Note the “we/us” references – this includes Paul – the same baptism Paul was administered and detailed in Acts 22 – to wash away his sins
- This baptism was the means to get “into Christ” – see Gal 3:26,27 - there is no support for baptism being an outward sign of a conversion that has already taken place. No, prior to baptism a person is outside of Christ and post baptism the person is “in Christ”
- The baptism also ushers one “into His death” – into the benefits of His death
- It involves a burial and being raised – thus it is an immersion – no Scriptural support for sprinkling – note vv 3,4 – may have started as early as Irenaeus (cir. A.D. 130-200)
- Note the newness of life and the glory of the Father – occurs after the raising
- Newness of life is equivalent to “free from sin” in v18
- Term “united together” in 6:5 – Gk ‘sumphutos’ – found only here in NT – means to grow together – word describes two plants planted together and growing together, closely entwined (discuss literal picture) – united in death, this is verse 4, like a seed we are planted with Him, and like a seed our sinful natures must die in baptism – then we are united with Him in our resurrection from the watery grave to now grow with Him – all this explained in v6ff
- Make the connection with the gospel – death, burial, resurrection - 1 Cor 15:1-4
- Baptism is the “continental divide” between the old man and the new man – recall the point in the Rockies

Read through verse 11 making the necessary comments and conclude with verse 11 – term reckon – logizomai – 2 columns in the ledger – expounded on in verses 11-23 – dead to sin, alive to GOD – instruments of unrighteousness or righteousness - slaves of sin or slaves of righteousness

Which of the following is consistent with the teachings of Jesus and scripture: Write on board

1. Believe + Baptized = Saved
2. Not Believe + Not Baptized = Saved
3. Believe + Baptized = Not Saved
4. Not Believe + Baptized = Saved
5. Believe + Not Baptized = Saved



Make connection to the above with the following points:

- 1) Jesus in Mark 16:16 says: Believe + Baptized = Saved
- 2) Universalist says: Not Believe + Not Baptized = Saved
- 3) Atheist says: Believe + Baptized = Not Saved
- 4) Infant Baptism says: Not Believe + Baptized = Saved
- 5) Faith Only says: Believe + Not Baptized = Saved

Note the following connections

Vv 3-4 baptism into Christ

V 11 alive in Christ

V 16 obedience is necessary

V 18 equals being free from sin

V15 Note the subtle difference in the question here and in verse 1. There Paul addressed continuing to live in sin. Here he addresses a single act.

Observe there are 2 choices here – and only 2!

V13

Vv16-18 We are slaves – we serve one of 2 masters – slaves of sin or slaves of righteousness

V17 ...though you **were** slaves of sin.... Cf 1 Cor 6:11

Yet you have **obeyed**...that form of doctrine

Obey – 2 Thes 1:8

Form of doctrine – 6:3ff

## Chapter 7 FREED FROM THE LAW

This chapter relates closely to what Paul had already written, especially with reference to the Law of Moses; and the problem to which he addressed these words was that of the inordinate attachment of many Jewish Christians to the law, and their determination to bind certain provisions of it upon Gentile converts to Christ. This great problem, perhaps the greatest problem of all that confronted that age of the church, was of overriding consequence anywhere it surfaced; and Paul was certain that it would surface in Rome, hence the content of much of this epistle. The great apostle, more than any other, was responsible for divorcing Christianity from Judaism; and, but for his efforts, it was altogether possible that Christianity itself might have become but an antechamber of Judaism. A full and constant attention to what the problem was should accompany the study of this chapter.

Ch 7 has 3 sections each introduced by a question.

Three times Paul had already indicated the severance of Christian faith from its Judaistic parent:

(1) In [Romans 3:20-24](#), he had elaborated the truth that **no flesh can be justified by the law**, that the law and the prophets themselves had foretold the new faith, and that God's grace had provided free and full redemption "in Christ Jesus."

(2) In [Rom.5:20,21](#), he had shown the temporary nature of the law, given primarily to **expose sin, making it "abound,"** and that it was not true life at all but the means through which "sin reigned in death."

(3) In [Romans 6:14](#), Paul flatly declared that **Christians were not under law at all**, but under grace (a synecdoche for the entirely new system of Christianity).

These three considerations of the relationship between the law of Moses and Christianity make up the subject of the entire seventh chapter, in which Paul took them up one by one and in the reverse order,

3. proving first ([Romans 7:1-6](#)) that Christians are not bound in any sense whatever to the law of Moses,
2. next showing how the law made sin abound ([Romans 7:7-12](#)),
1. and then demonstrating why no flesh could be justified by the law ([Romans 7:13-25](#)).

I. Romans 7: 1-6 Christians are not bound in any sense whatever to the law of Moses,

Word dominion (NAS jurisdiction; ESV is binding on) clearly ties it back to 6:14

The Law has a claim on people while they are living. Paul returns to his question – 6:15 – Shall we continue to sin under grace? No. And follows it with this illustration...

Paul uses an example he assumes everyone would already understand to illustrate – the marriage covenant. This contract is valid only while man and wife are living. Death breaks the contract. Note this is not a discussion on marriage and hence Paul does not go into the exception Jesus gave in Matt 5:32. But the example of marriage until death is true.

V4 begins a “therefore”. An exact application of the illustration would be that the law died, and now the believer is free to “marry” grace. Paul says the believer died to the law – having died to the law one is now free to remarry. We are now married to Christ – out of a marriage relationship comes children – so out of the intimate relationship we should have with Christ comes the fruit of righteousness – see 6:22.

**V 5 - In the flesh ...** refers to the nature of the Mosaic covenant, primarily one of flesh. It was the connection of the chosen people with the flesh of Abraham, and the rite of circumcision, which was a mark in the flesh

Vv4-7 – The Law is the Old Law – we are dead to the law – law includes the 10 commandments therefore we are not bound by the Sabbath commandment! Note we will not take the time to study this at this time but 9 of the 10 commandments are repeated in the New Testament – the only one is the 4<sup>th</sup> Commandment – Remember the Sabbath day, to keep it holy.

II. Verses 7 – 12 the law made sin abound

Are we to conclude that the Law itself was sinful? This is the logical conclusion of 7:4 and 6:2,7

No – it was good for its intended purpose – Gal 3:24

V7 – Paul uses the 10<sup>th</sup> commandment to represent the whole – the Law defined sin

V8 – Sometimes when one is forbidden to do something his evil impulses encourages him to do it all the more.

V9 – May be referring to a state of innocence in childhood – but then being exposed to the teachings of the Law – sin revived indicating it was there all along and he became aware that he was spiritually dead. Lard says it may be hypothetical – at no time has man been without some law but if he were then there would be no sin and consequently no condemnation.

V10 – The Law in reality did not bring life in that there was no forgiveness, no hope of fully following all the precepts, being sinless...

V11 – Remember Paul was the one who said he had lived in all good conscience prior to his conversion. He thought he was saved but he was deceived.

V12 – really answers the question from verse 7

**So that the law is holy, and the commandment holy, and righteous and good.**

The Law of Moses was holy because it came from God, righteous because of the justice of its precepts, ..and good because of the benefit intended for mankind through the Father's giving of it.

This overriding fact must be kept in view for a clear understanding of this chapter, where Paul was speaking of the Law of Moses and its ineffectiveness as a power to enable people to live above sin.

III. Verses 13 -25 no flesh could be justified by the law

V13 – what is good (from v12 the law) become death to me? NO! The problem is not the law; the problem is sin. Satan used the law to produce sin – refer again to garden.

Wayne Jackson uses this illustration – When one of homely appearance looks at his image in the mirror and sees an unattractive reflection, it is not the mirror's fault. It simply points out the imperfections.

It was not the fault of the Law – it was the fault of fleshly man – that produced the sin.

V14 spiritual – comes from GOD I am carnal – as long as I live I will be tempted by sin – Rom 3:23

V15-21 Paul explains he is mystified by all of this

Paul notes the following

- He does not understand why he does what he does
- He knows what he should do – and wants to do – but is not doing
- He finds himself doing what he ought not

V22-23 Law of my mind (2:29) vs. law of sin

The new law is spiritual – it is of the heart

V24 – all of this is a very distressing situation.

V25 – The solution is Jesus Christ. And the distinction between the Old and New is noted – see 2:29 – with the mind – the New Law is spiritual in nature – as long as I live I will battle the fleshly carnal desires and hence be subject to the temptations of sin. Note this verse leads into 8:1

## Chapter 8 LIFE IN THE SPIRIT

Romans chapter 8 is said to be a difficult chapter but even so I often refer to it as a favorite of mine. I will not pretend to be able to clear up all difficulties from the chapter but how could a chapter that begins with verse 1 – no condemnation and end with 39 – no separation, and in the middle have v28 – that GOD causes all things to work..., not be a favorite passage?

WW once referred to chapter 8 as a high water mark in the Bible.

This is the concluding chapter of section 2 – the problem of sin – the therefore in verse 1 is a conclusion of chapters 1 – 7.

Condemnation – refer to the poster.

In Christ Jesus – refer to Ephesians 1 (12 references to “in Christ” in one sentence) – also favorite of mine – note the similarities with Romans 8

Note the Godhead in chapter 8 – GOD is for us, v31; no condemnation in Christ, v1; Spirit intercedes for us, vv26-27; Spirit leads us, v14.

### Flesh and Spirit

Before we proceed it will be helpful to have a short discussion on these 2 terms. It is critical to understanding Romans 8 as well as much of the NT.

**Flesh** – Greek sarx (sounds like sorrow, one syllable, roll the r and end in x) –

the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

Sarx – translated as flesh, carnal (v6),

Used in 2 ways

1. Word flesh is used to denote the body and earthly nature of man

Rom 13:14 – make no provision for the flesh, to fulfill its lusts

Gal 5: 19-21 – the works of the flesh

2. It is also used in reference to Judaism which was a fleshly carnal religion.

Think of all the sacrifices, the circumcision, etc all represented by the flesh...

See Heb 9: 9-10, 13, 11(a)

Entire book of Hebrews written to contrast the Old Covenant with the New and Better (Key word)

Paul insisted in several letters that it was not the flesh that made one a child of GOD – see Rom 8:12-13

2 Cor 5:16

After the flesh refers to Judaism – Paul says at one time we showed respect to Christ on account of His being a Jew but no more. We esteem Him no more “on that account”

Phil 3: 4-5

Paul’s confidence in the flesh had to do with his background in Judaism (v5)

**Rom 7:5** – in the flesh is same as being under the law

Gal 3:3 – yet another reference to in the flesh representing being under the law. In the Spirit is synonymous for the gospel here. Note the parallel of Gal with Rom...

**The word Spirit** is also used in 2 ways

1. Use of the phrase “in the spirit” sometimes refers to the mind of man. Rom 2:29, 7:25
2. Word spirit is also used as a synonym for the new covenant, the gospel.

The gospel is spiritual – 2 Cor 3:6

Think also of the role of the Spirit in delivering the gospel – from Pentecost and also through all the miraculous acts of the inspired apostles

The new covenant is called the spirit because it has to do, not with the flesh, rather with the mind of man or spirit of man.

## Chapter 8

This great chapter has been called

Burton Coffman - the heart of Romans,

Wendell Winkler - a high water mark of the New Testament

At the very least I would call it "a favorite chapter" – GT

It is a shout of victory – From "No condemnation," to "who shall separate us from GOD," and all in between "all things work together" "the Spirit helps in our weaknesses" "heirs of GOD and joint heirs with Christ"

Divide the chapter into 2 sections

Vv 1-17            Assured of eternal life hereafter – In Christ there is freedom from sin

Vv 18-39           Assured of a wonderful life here and now

This chapter will conclude the first section of Romans.

Contrasting the first 7 chapters with this chapter ending this section signaled by the adverb "now."

"There is therefore **NOW** no condemnation, etc."            Rom 3:20-21

Actually, Paul here returned to a train of thought he had already followed in Romans 5 and Romans 6; but he took it up here again, following the interruption of Romans 7, that theme being the blessing and privilege of the life "in Christ."

Seven times already in this letter, Paul had stressed the significance of being "in Christ."

Faith ([Romans 3:26](#)),                    redemption ([Romans 3:24](#)),                    peace ([Romans 5:1](#)),  
rejoicing in God ([Romans 5:11](#)),    abundance of grace and of the gifts of righteousness ([Romans 5:17](#)),  
being alive unto God ([Romans 6:11](#)),    and eternal life ([Romans 6:22](#)),

were all mentioned by Paul as blessings available to man "in Christ" and nowhere else. The expression "in Christ" opens and closes this chapter, and no understanding of Paul's gospel is possible without emphasis upon this concept.

In Christ Jesus -

What does it mean to be "in Christ"? Previously discussed – Baptized into...Gal 3:27; Rom 6:3,4

Some have noted incorporation into Christ means, in practice, incorporation into the church. The church is the social organism which forms Christ's earthly body now ... Being in the church, incorporated into it by baptism, the Christian is in Christ himself.

Paul himself stated exactly this conception in his declarations that people are baptized into "one body" (which is the church) (1 Corinthians 12:13; [body discussion in verses 12ff](#); [note 27-28](#))

**No condemnation ...** refers to man's justification, defined negatively as a state wherein is no condemnation. Refer to the posters

The ground of [justification does not derive from some magical transfer of Christ's righteousness to man](#) in consequence of the sinner's faith nor of anything else that the sinner might either believe or do;

but it derives from the fact of the sinner's being transferred into Christ Jesus where the righteousness is.

[Briefly, salvation is not procured by the transfer of righteousness to the sinner, but by the transfer of the sinner into Christ.](#)

Walk according to the Spirit vs. walk according to the flesh – we are walking according to the teachings of the Spirit revealed to us through the Word as opposed to the law of Moses (7:6).

Last phrase not found in best manuscripts – certainly taught elsewhere – 1 Jn 1:7

It is most likely that it was inserted from the end of [Romans 8:4](#) in the course of transcription

Before we move on let us observe the assurance we have in verse 1.

We can KNOW we are saved!

Paul knew – 2 Tim 4:7-8            I have fought a good fight...there is laid up for me...

Peter knew – 2 Pet 3:10-13        We look for the new heavens

John knew – Rev 22:20            Even so, come, Lord Jesus!

We can also – 1 John 5:13        These things I have written...that you may know you have eternal life



As we continue to look at vv 2-11 let us remember – “in the flesh” many times refers to the Old Law  
 Proof text of this is v9

V2 – we are under the law of the Spirit – note law of sin refers to Old Law

V3 – how was the law weak? It could define sin but it could not forgive sin.

V5/6 – the very definition of secular humanism –

Phil 3:1           ...who set their mind on earthly things

Col 3:2           Set your mind on things above not on things on the earth...

V6 – Spiritually minded – Neh 4:6 “For the people had a mind to work...”

Equates peace with being spiritually minded – see Phil 4:7

There is a present reward for being a faithful Christian – PEACE

Note the 4 blessings of being in Christ – v1, v2, v6, v9 (use v9 to sedge way into red underlined)

Vv 9 -11           The indwelling of the Spirit. In the passage it is said all 3 Persons of the Godhead indwells the Christian. How? There are 2 schools of thought.

1. A direct indwelling – although not miraculous but a personal indwelling
2. Indirect indwelling – He indwells only through the written word.

There need be no discord here as long as one doesn’t subscribe to ideas that are in direct conflict with the Scriptures.

I would just say – though I can’t explain every how and why – just take the Scriptures for what they say. But be careful not to interpret one Scripture so that it stands in contradiction to another. The following page can be prepared for a class handout.

## Holy Spirit

The work of the Holy Spirit in the Christian - HE functions in the life of a Christian today!

- I. Note the work of the Holy Spirit in Ephesians – 13 statements regarding Him
  - 1:13 Holy Spirit is our seal (verification)
  - 1:14 He is our guarantee (earnest) – 1<sup>st</sup> installment
  - 2:18 He is our access to the Father
  - 2:22 resides in the Christian
  - 3:5 scheme of redemption revealed by Him
  - 3:16 we are strengthened
  - 4:3 promotes unity
  - 4:4 There is but One
  - 4:30 sealed us – marked us for identification
  - 5:9 fruit of Spirit
  - 5:18 We are filled with
  - 6:17 sword of the Spirit is the word
  - 6:18 pray in Spirit
  
- II. The Scriptures tell us the Holy Spirit indwells a Christian
  - Acts 2:38, 5:32
  - Epistles of Paul – Rom 8:9-11, I Cor 6:19, Gal 4:6, Eph 2:22; 5:18, II Tim 1:14
  - Epistles of John – I Jn 3:24, I Jn 4:13
  
- III. What are the purposes of Holy Spirit indwelling?
  - I Cor 6:13-20 – several affirmations to discourage sexual immorality –
  
  - Note that one of the affirmations is that the Holy Spirit is in us.
  
- V. What does the Holy Spirit do for the Christian?
  - Acts 9:31 – comfort, peace, solace, strengthened
  - Rom 14:17 – produces joy (Gal 5)
  - Rom 8:26 – helps us in our weaknesses
  - Rom 5:5 – pours the love of God into our hearts
  - Rom 15:13 – causes hope to abound in our hearts
  - II Cor 3:18 – we are constantly being transformed
  - Gal 5:5 – patience
  - Gal 5: 16-23 – walk in, led by, live in the Spirit

## Sonship through the Spirit

Read vv 12-14

It is all contingent on our living by the Spirit – v13; being led by the Spirit – v14; The question is always HOW does the Spirit lead us? Again we strive to just let the Bible speak - see Neh 9:20,30

Spirit also leads by providence – Acts 14:27

The best Scripture to discuss being led by the Spirit is Gal 5:16-26 (Walk in, led by, live in)

Note the works of the flesh (opposition to the Spirit) are listed in 19-21

## Adoption                      vv15-17

What a thought!!              Spirit of bondage vs. the Spirit of Adoption (v15)

Adoption – full rights including inheritance!

Rev 21:7 He who overcomes shall inherit all things and I will be his GOD and he shall be My son.

Gal 3:29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

May want to turn to Gal and see 4:5-7

Can also cf Jam 2:5

Some have suggested that the blessing of adoption into GOD'S family is the greatest of all spiritual blessings ... even greater than justification.

With justification – it is as though I had never sinned; I am freed from the guilt and stain of sin; I stand before GOD with no condemnation – how could there be a blessing greater than this?

Illustrate with this example – suppose one stands before a judge, guilty of a crime – but the judge even though we are guilty pronounces us free from all condemnation

This is an example of mercy

But to take the example further – suppose he then rises from behind the bench, comes around to us, puts his arms around us and says I want you to go home with me, and be a part of my family, and be heir to all my inheritance, and let me love you as one of my own.....This is adoption and it is an example of grace.

This is what vv 15-17 says is available to all Christians – yes we are justified, we are forgiven – **and** we are adopted children of GOD.

IF...

But it may be required for us **to suffer with Him**...leading to the next section.

Suffer with – sympascho (soom-pas-kho) – only other time – 1 Cor 12:26 –

soom with; paskho suffer, passion

Our word sympathy

The blessings of being God's children are enlarged upon in the rest of the chapter.

Vv 18-39 Assured of a wonderful life here and now

V18 This is a positive example of the sowing/reaping of Gal 6:7.

V18 is essentially the message of book of Revelation

One of the arguments from the atheist is that suffering is proof there is no loving GOD – no, no, quite the opposite – suffering is proof of the existence of GOD – suffering is the result of sin – introduced by the fall of man in the garden.

19-23

Personification of creation – See Psa 114 for one of many examples in Scripture – The anticipation of the fulfillment of earth's purpose

## NEW BEGINNING AFTER A SHORT BREAK IN THE STUDY

Remainder of chapter 8 will be addressed somewhat briefly by these one word topics

- Hope – Key word in section v18ff
- Helps – v 26, 27
- Providence – v 28
- Predestination – v 30
- GOD’S Love – v 31ff
- Conquerors – v 37
- No separation – vv 38-39

As faithful Christians we can handle the reverses in life. Note

V18 – **sufferings**, literally calamities in life – note the darkest valleys

V20 – **futility**, literally frailty – infirmities that come with age, ie hearing loss, eyesight,

V21 – **corruption**, literally ruin or destruction – young and old subject to devastating disease

V22 – **groans and labors** – at times we groan and moan with others due to reverses in their lives

V35 – **tribulation, distress, etc** –

Here is how we handle those reverses....

V19 – earnest expectation – a strong word, not passive, straining to see the coming

V20 – hope

V21 – will be delivered

V23 – eagerly waiting – similar to v19 but here emphasis is on perseverance, patience

V24 – hope

V25 – hope

Job 14:7 –

All leading us to be thankful for Rom 8:24ff

24-25 Hope

1 Thes 4:13 – Concerning death, Paul admonished the brothers not to “sorrow as others who have no hope”

Read and discuss the margin notes from Wayne Jackson relating to Francois Voltaire, Marie Curie, Robert Ingersoll, and Bertrand Russell.

## Margin Notes

### Unbelief's Despair

No Hope

Wayne Jackson

Margin Notes

Paul admonished his spiritual kinsmen to "sorrow not, even as the rest, who have no hope" (1 Thes. 4:13). Sorrow and utter despair frequently accompany those who have no hope beyond an *earthly* existence. This reality has been forcefully illustrated numerous times (cf. Smith, IV).

Francois Voltaire was the leading voice of French infidelity in the eighteenth century. He likely did more to tarnish faith in the Bible than any atheist in relatively modern times. His *Philosophical Dictionary* aired his criticisms on the church of his day and his own theological skepticism. Near the end of his earthly days, he exclaimed: "I wish I had never been born."

One of the greatest women of science was Marie Curie. Twice awarded the Nobel Prize, she, along with her husband, Pierre, discovered radium. In a biography written by her daughter, Eve, there is much evidence that Madame Curie enjoyed little peace of mind. For example, in 1904 when she was expecting her second child, Eve wrote regarding her mother: "It seemed she no longer loved anything; neither science nor life, and not even the child which was about to be born." She cried out, "Why am I bringing this creature into the world? Existence is too barren." How very pathetic!

Robert Ingersoll, the infidel who lectured about "The Mistakes of Mo-

ses," once wrote: "I am afraid of the land of the shadows—the dim 'Beyond' is filled with frightful shapes or appears perfectly empty which is still more frightful." At the funeral of his beloved brother, he lamented: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud—and the only murmur is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of Death, Hope sees a star, and listening Love can hear the rustle of a wing." How pitiful!

Agnostic Bertrand Russell depressingly declared: "The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long."

Compare this with the words of Jesus: "Father, into your hands I commend my spirit" (Lk. 23:46); and that of Paul's departure: "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. 4:7-8). There is a vast chasm between hope and hopeless!

Smith, Wilbur. 1945. *Therefore Stand!* Boston: W.A. Wilde Co.

Verse 24 OPTIONAL for this study -

Attention is directed to the English Revised Version (1885) margin where appears the alternate translation, "By hope were we saved." Translators and commentators are sensitive about salvation's being ascribed to anything else except faith; but the word of God honors no such inhibitions, affirming positively that people are saved "by grace" (Ephesians 2:8), "by the gospel" (1 Corinthians 15:1,2), "by

the name of Jesus Christ of Nazareth" (Acts 4:10-12), "by his (Christ's) life" (Romans 5:10), "by the washing of regeneration" (Titus 3:5), "by his (Christ's) blood (Revelation 1:5), "by the foolishness of the preaching" (1 Corinthians 1:21), "by baptism" (1 Peter 3:21), "by the resurrection of Jesus Christ from the dead" (1 Peter 1:3), etc. Any simplistic system whatever that would impose such a word as "only" upon any of the factors involved in human redemption is antagonistic to the scriptures.

Hope belongs to the Christian's status, and is a prerequisite of his salvation, no less than faith and love, all three, in fact, being mentioned as a trinity of Christian requirements in 1 Corinthians 13:13; and most significantly, faith does not climax that series; love does!



## HELPS – “Where is God When I am Hurting?” Rom 8:26-27

The Intercession of the Holy Spirit v. 26-27 (Eight key words or phrases)

1. Likewise – Other translations, “in the same way or in like manner”  
ties into what has just been said. V. 24-25, saved by hope – this hope assists us during duress.  
Mt. 20:5- Word Likewise used for “in like manner in”
2. Spirit – word spirit appears 21 times in chp 8 – 2 times with little letter, see v 15-16 – our spirit  
The Spirit appears 19 times in ch 8 - Third person of Godhead.  
“the Spirit Himself” makes it personal  
Himself – I Thes 4:16 (the Lord Himself) personally – context of Christ’s second coming  
Note the Spirit’s personal involvement
3. Helps – to lend a hand. Present Tense – and note throughout verse 26  
Interesting Greek word meaning take hold of opposite together like moving a table – can’t do it alone

Only found 2 times in NT - Here and Luke 10:40

Martha being cumbered about serving “LORD do you not care that my sister has left me to serve alone? Therefore tell her to help me.” (taking hold of)

In the context of dealing with problems – Where is GOD when I am hurting?  
“get on other side and help me with this Lord”

4. Our  
Note the pronouns in v26 - Our-us-we (who is the ‘our-us-we’?)  
Let us 1<sup>st</sup> observe that Paul included himself in that group? Doesn’t say...your, you  
v. 27 – the saints, v1 – in Christ, v. 14 – sons of God, v. 16 – children of God, 17 - heirs
5. Weaknesses aka Infirmities –  
Heb 4:15-16 – “For we do not have a High Priest who cannot sympathize with our weaknesses”  
2 ideas (complimentary)
  - a. Our reverses and/or trials (v. 17-18, 23)
  - b. The short comings/inabilities as it relates to our prayer life (v. 26) – we’ll deal with this next
6. Pray –  
“For we do not know” phrase – there are many things I do not know... (v. 26)

pray – Berkley – “we know not what or how to pray” –  
how or what – the Spirit helps.

1<sup>st</sup> note that it presupposes that we pray – Paul considered himself part of group – we, us, etc.  
Did not Jesus say, “When you pray” not if – Matt 6

Why do we not know how to pray or what we should pray?

- a. We don't know what to pray for because we don't know future – James 4:14  
God knows future - Is 45:11
  - b. We have no way to know what is best for us – II Cor 12:7 – Paul's thorn – physical afflictions. (Winkler thinks eye problem – Gal. "What large letters I write to you") Paul called it "A messenger of Satan" – God takes this and uses it. "I pleaded with the Lord three times – so what did Paul do? He prayed!!
  - c. So when we have problems – the Holy Spirit helps – but we are expected to pray!
7. Intercession – means to plead in the interest of another –  
Gen 18:16-33, Abraham made intercession for Sodom – 50, 45, 40 ... 10  
Ex 32:26-33 Moses pleading on behalf of sinful Israel, If YOU will not forgive them, blot me out...

There are two intercessors for the Christian:

- (1) Christ – v34 – we'll note this a little more then  
Christ is at the right hand of the Majesty on High (Hebrews 7:25)
- (2) v26 - the Holy Spirit within the Christian himself.

8. Groaning – NEB "through **our** inarticulate groans"

It is my inability to put into words the longing of my soul in times of distress  
we know not what prayers to make, as we ought, but the Spirit lays our requests before God

One author put it this way...

"Therefore, when the Christian's prayers have reached the boundary of language as a vehicle for the conveyance of thought, when such prayers become more of a heavenward sigh than a formal utterance, then the Christian may know that the inward Intercessor is fully able to convey the soul's true desire to the Throne."

So with the problems of life noted earlier  
There are two sources of encouragement open to the Christian:

1. I have hope
2. I have assurance of HELP
3. And I know that it will all work out for good because of verse 28

## Verse 28 Providence of GOD – From root word “Provides” Hope, Helps, Provides

We could spend much time here on the Providence of GOD. It is my desire to keep the study moving along so we will not go into too much detail.

- And we KNOW            1 Jn 5:13 These things I have written that you may KNOW
- Best manuscripts read “...that GOD causes all things to work together...”  
GOD orchestrates every event, even suffering, to our good
- Studies on the Providence of GOD certainly would include  
Gen 45:8, 50:20;            Joseph in Egypt to his brothers and family “You meant it for evil...”  
Acts 8:1ff;            The persecution of the church at Jerusalem - it to spread to Judea, Samaria  
Gal 4:4; “But when the fullness of time had come GOD sent forth His Son...”
- How is it done? Can’t answer this except to say this is one way GOD works in our life...  
Phil 2:13; “For it is GOD who works (!) in you...”
- To whom is the promise made? Note 2 times “to those...”
  - 1) To those who love GOD?  
And who is that? “If you love Me, keep My commandments” – Jn 14:15
  - 2) the called – 2 Thes 2:13-14 – we are called by the gospel  
“...from the beginning chose you for salvation through sanctification by the Spirit...to  
which He called you by our gospel...”

See also 1 Pet 1:2

here they are called the “elect”

Elect according to the foreknowledge of GOD the Father, in sanctification of the Spirit,  
for the obedience and sprinkling of the blood of Jesus Christ.

## Verse 29-30      Predestined

And immediately following the reference to “the called” we find vv 29-30

Note – the called, foreknew, predestined

The predestined – those conformed to the image of His Son

Predestination – (decide how much time to devote to this) –

Calvinism -      T – total depravity – infants born sinners aka original sin  
                          U – unconditional election – **predetermined** who is saved  
                          L – limited atonement – Jesus died not for all but only **predetermined**  
                          I – irresistible Grace – if you are **predetermined**  
                          P – perseverance of Saints – once saved always saved  
 house of cards - one error leads to the next – they build on one another

1<sup>st</sup> rule of Bible interpretation – must be in agreement with the rest of Scripture!

Are the called, those whom HE foreknew, the predestined, is this predetermined?

Many verses refute this

1 Tim 2:4 – “who desires ALL men to be saved”

2 Pet 3:9 – “not willing that ANY should perish but that ALL should come to repentance”

Put simply the Calvinist define election as **the unconditional choice** of GOD that **is the cause of our faith.**

The truth is election is the **conditional choice** of GOD that is the **result of our faith.**

Note the development in v30 – may want to mark your Bibles

- 1) Predestined
- 2) Called
- 3) Justified
- 4) Glorified

Now look in the reverse – who are the glorified?

Those justified! – who are these?

The called – who are these? The predestined

and how is this done – see 8:28? 2 Thes 2:13-14 – we are called by the gospel

Who are the justified? See 8:1

How do we get into Christ? 6:3,4

But how do the Scriptures refer to the DBR? 1 Cor 15:1-4 defines the gospel as the DBR

We are called by the Gospel!!

## Verses 31ff The Love of GOD

V31 – these things referring to vv 28-30 –

If GOD be for us...Josh 1: 5,6; Psa 27:1

V32 – cf 5:8-10

V33 – A key verse - GOD'S elect (1 Pet 1:2) justifies – present tense – KJV justifieth

V33-34 A court scene is in mind here. No charge can be brought against a Christian because GOD has already pronounced a verdict of not guilty. And in verse 34 note the reasons why no one can condemn the child of GOD and again **mark the progression** (not lived and died):

1. Christ died
2. Is risen
3. He is (PIN) seated at the right hand of GOD (position of power)
4. He makes (maketh – PIN) intercession for us – Heb 7:25; 1 Jn 1:7

V35ff begins the no separation theme and continues in v38. Let's 1<sup>st</sup> look at...

## Verse 37 Conquerors

All these things – from v35 and all the problems – mark the following:

1. Underline “in all these things”
2. We – from vv1, 12, 14, 16, 17, 24, 33
3. Conquerors – Gk word for this is Nikao – victory – used about 29 times in NT (20 in Revelation)
4. More than- Gk for #3,4 is hypernikao -
5. Are – not will be, we are implies NOW – point being this is how we deal with the setbacks in life!
6. Through Him who loved us – not because of us

## Verses 38-39 No Separation

**Death nor Life** – Paul told the Philippians death won't do it – (1:23) desire to depart and be with the LORD – depart literally means to fold a tent -

**Life** - Lard says the hard life they were called on to live – that won't separate them but draw them closer

**Angels, principalities and powers** – Note some have used this to suggest the impossibility of apostasy – No, observe that all of these are outside forces/influences. **Nor any other created thing...**

Nothing is here said of what corrupting influences may do to one's own heart. No powers of persecutions can compel one to stop loving God; if he quits, he does it of his own accord. Love cannot be destroyed by force of imperial command, but it may wax cold. Some even depart from their first love ([Revelation 2:4](#)).

**Height and depth** – the height of prosperity or the depth of despair

Closing comments on great chapter!

Taken from Burton Coffman's commentary -

One is reluctant to go on from the magnificent teachings of this wonderful chapter, even for the purpose of further studying Paul's epic letter; and, by way of a final salute to the inspiring thoughts of this chapter, the following words of Moule are appended:

Some years ago, we remember reading this close of the eighth chapter, under moving circumstances. On a cloudless January night, late arrived in Rome, we stood in the Coliseum, a party of friends from England. Orion, the giant with the sword, glimmered like a specter of persecution over the huge precinct; for the full moon, high in the heavens, overpowered the stars. By its light, we read from a little Testament these words written so long ago to be read in that same city - written by the man whose dust now sleeps at Tre Fontane, where the executioner dismissed him to be with Christ; written to men and women, some of whom, in all human likelihood at least, suffered in that very amphitheater, raised only twenty-two years after Paul wrote Romans, and soon made the scene of countless martyrdoms. ... We read the words of the Epistle, and gave thanks to him who had there triumphed in his saints over life and death, over beasts and men and demons. Then we thought of ourselves, in our circumstances so totally different on the surface, yet carrying the same needs in their depths. Are we too to overcome, in "the things present" of our modern world, and in the face of "the things to come" yet upon our earth? Are we too to be "more than conquerors," winning blessing out of all things, and really living in our generation as the bondmen of Christ and the sons of God?!

### III. **The problem of the Jews** – chps 9-11 – The Jew’s misunderstanding of the law led to **their rejection of Christ** – But because of the gospel their rejection need not be final.

Introduction

Problem of sin           chps 1-8                   Faith

Problem of Jews        chps 9-11                   Hope

Problem of Application chps 12-16           Love

If we want to summarize chps 9-11, look at 10:1 (full meaning read vv 1-4)

Paul knows the Jew has rejected Christ – and thus has no hope

He still wants them to be saved – In order to do so they must accept Christ

Look at verse 10:12 – central theme of chps 9-11 (and remember from the introduction - the purpose of the book)

Now it is one thing to say the Gentile is welcome to salvation as well as the Jew. But is entirely another thing to say the Gentile is right and the Jew is wrong. That is the jest of chps 9-11.

An overview of chps 9-11 by just looking at a few select verses. We’ll begin by observing how diplomatic Paul is in opening this line of thought.

- I.       9:1-5 Amen
- II.     10:1-4; 9-13  
10:17
- III.    11:17-21   the discussion of the branches broken off (Jew) and others (Gentiles) grafted in  
21 – Leads to v22 which notes the possibility of anyone falling  
23 – the Jew can still be saved IF they do not continue in unbelief

With this chapter (9), one section of Romans ends and another begins. The eighth chapter concluded Paul's outline of the complete acceptance of the Gentiles into God's kingdom. He extended to them the most extravagant assurance of their justification and providential support leading to their ultimate glorification in the presence of God himself, such blessings being far superior to anything ever known before, by either Jews or Gentiles; and now that Paul had finished speaking of those good things, the thought of his own people, the Jews, in their condition of rebellion against God and of rejecting the Messiah, pressed upon his heart. The Jews, who should have been the first to receive those great



blessings, and who should have led all the world in their acceptance of them, had, through their leaders, rejected the Savior; and the great majority of them had followed the blind leadership. Paul's overwhelming emotion of grief and sorrow bursts through in the moving words of the first paragraph (Romans 9:1-5). This and the two following chapters deal with the problem of Israel's rejection of the Christ.

Lard called this chapter "emphatically the artistic chapter of the Letter." In it the Apostle brings boldly out the fact that GOD had, at last rejected Israel, and accepted the Gentiles. Nothing could be more offensive to the Jew than this. It was necessary to conduct this painful disclosure with great diplomacy.

Paul's subject, the rejection of Israel and the calling of the Gentiles, was as repugnant as any that could be imagined for Jewish minds, and this necessitated great skill and tact on his part in daring to launch into a discussion of it. Paul's discernment, knowledge of God's word, and skill in presenting such painful disclosures are apparent in every line. Every word of Paul's message was adorned by the evidence of his rich and overflowing love for his race and nation.

### **Overview of the chapter**

(1) Paul introduced the problem of Israel's rejection of Christ by 1<sup>st</sup> affirming his love for his own nation, and showing his appreciation of what GOD had done through them (*Romans 9:1-5*). Make a brief comment about 6b – Physically speaking not all Abraham's children were Israel – eg Ishmael; but the real point is spiritually speaking – the Jew, the physical lineage of Abraham is not the exclusive family of GOD.

(2) GOD'S rejection of Israel, due to their rejection of the Messiah, was shown to be consistent with GOD'S promises and his sovereignty (*Romans 9:6-24*).

(3) The rejection of Israel was specifically foretold by the Jewish prophets (*Romans 9:25-29*).

(4) Conclusions from this line of reasoning (*Romans 9:30-33*).

### **Verses 1-5**

An examination of the Greek in verse 3 – I could wish – not that I do wish. Like Moses in Exodus 32:32

Hypothetical and not possible – see GOD’S response to Moses in verse 33

Paul’s attempt to show the Jews how much he loves them prior to dropping painful truth on them.

Verse 4 – enumerates the blessings of the Jew – adoption, the covenants, etc.

Verse 5 – the only place Paul actually calls Christ GOD! (NKJ and ESV and others)

(KJV and ASV/NAS renders otherwise)

No one questions the deity of Christ but some question the NKJ rendering.

The oft overlooked “amen” seems to lend support for the NKJ rendering to me.

The statement is so profound that Paul follows it with Amen.

As powerful as the closing verses of chapter 8 were – there was no amen

But here – Christ is GOD – Amen!

#### Verses 6-24

Before Paul pronounces judgement on Israel he seems to try to soften the blow somewhat

He says not all Abraham’s children are Jews

Abraham had many other sons – Ishmael for one, concubines likely many more,

Not the fleshly children rather the children of promise – going back to Gen 12:3 – not the Jews only but all the families of the earth will be blessed – paving way for the Gentiles

Jews could have excluded Ishmael by saying only Isaac was the true son so Paul then gives example of Esau being excluded – he being a son of Abraham.

***Point – not all Abraham’s seeds were true Jews.***

V14-16 Moses followed GOD’S will and found mercy

Pharaoh did not follow and thus found no mercy

Verse 17-18 discussion of Pharaoh and GOD hardening the heart

GOD hardened Pharaoh's heart – Ex 4:21; 7:3; 10:1; 14:4

Pharaoh hardened his own heart – Ex 8:15, 32; 9:34-35; 1 Sam 6:6

GOD hardened his heart in that the opportunities for Pharaoh to choose and the bad choices he made drove him further and further away from GOD

Pharaoh had every opportunity to respond to GOD

If after the first plague he had responded – think of the world's response to GOD would have been so great seeing the power and influence Egypt had.

Yet after all those plagues then Pharaoh's heart was still hardened – it was not GOD rather Pharaoh

### Verse 25 - 29

Hosea – 760-710 BC – prophet to Northern Kingdom – see Hosea 2:23; 1:10

Isaiah – 740 – 690 BC – prophet to Southern Kingdom – see Isaiah 10:22-23; 1:9

### **30-33 is the great conclusion – and continues the theme of the book – Jew & Greek (1:17)**

Note the question – And the statement that follows is the summation of Chapter 9. This is the fact that would be very hard for a devote Jew to hear BUT it was the truth!

Gentiles – even with their long history of heinous sins, see chapter 1, have attained righteousness because they have accepted the Gospel, aka the righteousness of faith

Conversely, Israel has not accepted the righteousness of faith because they are still trying to pursue it by the works of the law.

Maybe a brief thought about Faith vs. Works (Note the reference to works of the law)

### 3 Additional thoughts

When we teach people the gospel we sometimes meet resistance in the same way found in ch 9

1. Allegiance to former religion – remember how gentle Paul was in his approach.
2. It is GOD’S right to determine HOW one is to be saved – v18ff – Today “Well I think ...”
3. Ignorance of the Scriptures – Jews had Hosea and Isaiah to read (vv 25-29)

## Chapters 10-11

We will briefly look at the 2 chapters – If you have a reference Bible you will note almost every verse is a reference to some OT passage. Paul again showing the “Problem of the Jew”

I am not going to look at every verse but if you do not have a reference bible I have that information for you.

Read 10:1-4 Jew was trying to approach GOD on their own terms.

Dan Winkler’s class book on Romans does a good job of summarizing these references.

- I. GOD’S plan of salvation is for the Jews but he used vv 1-4 to show they were trying to approach GOD on their own terms.

Verse	reference	comments
5	Lev 18:5	impossible to approach GOD by a perfect compliance to the law of Moses

- 6-7 Deut 30:12-13 new plan did not require the impossible ie to go into heaven and bring...
- 8 Deut 30:14 to prove new plan was simple
- 11-13 Isa 28:16; Joel 2:32 whoever – Jew of Greek
- 15 Isa 52:7; Nah 1:15 new plan was good news
- 16-18 Isa 53:1 Messianic chapter – Jews had not listened to what they had been taught
- 18b Psa 19:4 All of Psa 19 demonstrates the Jew had no excuse; they had rejected revelation
- 19-21 Deut 32:21; Isa 65:1-2 GOD opened to Gentiles b/c Jews rejected the new plan

#### Chapter 11

- 1-5 1 Kings 19 Not all Jews discarded – the remnant would be saved
- 8-10 Deut 29:4; Isa 29:10; Psa 69:22-23 Jews had removed their hearts from GOD

#### II. GOD’S plan is for the Gentiles

- 13-16 Acts 1:8 Gospel is for Gentiles as well as the Jew
- 17-21 Jew is represented by the branch broken off and grafted back in.

The Gentiles were instructed to be kind to the Jews for the following reasons

- 22-24 Possible for Jew to be saved by this new plan just as much as the Gentile

Note word again in v23 – Jew was once saved, can be again!

- 25-27 The Jew’s rejection and crucifying Jesus opened the door for the Gentiles

All Israel will be saved – all spiritual Israel – not physical Jews, see “And so...” - “in this manner”

- 28-32 GOD still hoped the Jew would choose to obey

## Additional Observations

10:10

Reason it is wise to be cautious with translations of a single person – Philips translations renders the verse

*For it is believing in the heart that makes a man righteous before God, and it is stating his belief by his own mouth that confirms his salvation.*

Obviously his opinion is involved in the translation

Discuss the Greek word eis

Anytime eis (unto) is found between a command and a blessing...

You have to do the command in order to receive the blessing.

Acts 11:18      granted to the Gentiles repentance **unto** life

Acts 2:38      be baptized **for** the remission of sins

**February 14, 2016** Today marks our 18<sup>th</sup> week in the study of this great book of Romans. Our lesson focus will change somewhat today because the last section is a section on practicality.

Decide how much time to spend reviewing our study so far...

Faith – 1:16 (to everyone who....believes...)      3:21-25 (through faith...)      5:1 (justified by faith)

Hope – chapter 8:20-25

Love – 12:9; 13:10; 14:15

## **Chapters 12-16                      A New Thrust: APPLICATION**

### **Faith                      Hope                      Love**

This doesn't mean chapters 1-11 offer nothing of practical application. Much of this has been practical Christian living up to this point – ie see chapter 8!

The entire book has been directed toward the goal of showing that faith is necessary. And this faith must be grounded in action. GOD demands our action as well as our faith.

Faith expresses itself in obedience.

The Chinese proverb – To know and not do is to not know.

James 2:18 - But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.

So chapter 12 begins the section of practicality. It would be a great exercise for us to commit all 21 verses to memory. What a great section of Scripture to define our everyday Christian walk.

Just as true and relevant for us today as if we were residents in Rome and the original recipients!!

### **Rom 12:1-2**

Paul draws on the truths set forth in chps 1-11 – I beg you "therefore"

Therefore – Romans is book of therefore's – word found 27 times – one conclusion after another

Illustrate – 40 chairs in the room, 25 seats at a table – conclusion? Therefore....we can seat 65 people

Faith is logical – Heb 11 “by faith we understand that the worlds were framed by the word of GOD”

It all fits together – Rom 10:17

Brethren – Romans is written to Christians at Rome (and us as well!)

Mercies of GOD – (plural) illustrated & demonstrated throughout the 1<sup>st</sup> 11 chapters – 5:8, et al

Now because of the “therefore” here is the conclusion – 3 things he is begging

1. That you present your bodies a living sacrifice
2. Do not be conformed to the world
3. Be transformed – and tells them how...

Bodies – Greek word means the physical body – the mind will be addressed in v2

Living sacrifice – as opposed to death, ch 6 “for if we died with Christ”

Think of the OT sacrifices, **discuss** the sacrificial lamb, all of those blood soaked sacrifices.

But here, our pre converted lives are to be sacrificed.

Holy – Lev 19 – we are to be different

Acceptable to GOD – To please HIM is our highest aim – Rev 4:11

Reasonable service – word service in Greek is often translated *worship* which is why many translations (ESV) “which is your spiritual worship” – see Rev 22:3 (same root word)

## Verse 2

Philips – “Don’t let the world squeeze you into its mold”

Think of the issues with which we are faced – same sex relationships, sensuality in media, materialism,



The church must function “in the world” without being “of the world”

Big difference in *boat being in the water* and the *water being in the boat!*

Brainstorm – How are some ways the world tries to “squeeze us into its mold”?

How does the world try to “squeeze us into its mold”?

Ephesians 4:17-32 gives us the answer

v. 17 No longer walk as the rest of the Gentiles (the world) walk

v. 22 Put off the old man – the description of the old man defined by deceitful lusts

And following is the description of the new man set in opposition to the old man (the world)

May want to number in your texts

1. put away lying
2. be angry BUT do not sin – control your emotions
3. steal no more – honesty
4. labor – that he may give to others
5. no corrupt word... speech
6. edification – speech should build up not tear down
7. bitterness, wrath, anger, clamor, evil speaking
8. be kind
9. tenderhearted
10. forgive one another

This is the description of the world – Don’t be conformed, don’t be squeezed into that mold!

**We are to be conformed to something – but not the world – see Rom 8:29!**

But be transformed...

Transformed? How? By the renewing of your mind...

Spiritual transformation begins in the mind and heart!

Transformed from Greek word – metamorphoo

Meta – change            morphoo – to form

Thus the meaning is to change form

Where we get word metamorphosis – think caterpillar to butterfly

Used in describing the Transfiguration – Here dealing with inward change

And note this doesn't happen overnight – regeneration is instantaneous; transformation is continuous

Our inward self is gradually and continuously changed to be Christlike

Discuss how this happens over years of maturing in the faith.

Present Imperative Active

Tense    Present = it is a process

Mood    Imperative = it is a command

Voice    Active = something accomplished by the speaker (me)

**A mind dedicated to the world** will produce a life tossed back and forth by currents of culture

**A mind dedicated to GOD'S truth** will produce a life of peace, hope, strength...

Leading us to the spiritual growth we seek –

Acceptable (used twice in the 2 verses) – **to GOD** not necessarily to us and perfect will of GOD

2/21/16

As we begin this new section of everyday advice...what better way to introduce it than these 2 verses.

(Quick review – conformed/transformed by the renewing of your mind)

### **Verses 3-8**

Read first

This renewed mind – this section of practicality - begins with **a proper view of self**

On the heels of “being conformed to the world” – what is the world’s view of oneself?

Selfish ambition and conceit – Phil 1:16; 2:3

God is their belly – Phil 3: 19

In contrast – *Christian is to think of themselves highly* – we talk often about humility but...

Mt 22:39 (Love neighbor as yourself)

Eph 5:28-29 (Husbands love your wives as you do your own body)

BUT not “more highly” than they ought (implication is there is a healthy/righteous level of self-respect)

**Think soberly** – remembering whatever we have comes from GOD

1. Whatever we have is from GOD

Maybe refer to parable of Talents – delivered HIS goods – and then held them accountable!!!

Each was given according to their ability

2. We as members of the body – have various talents and functions

Verses 6-8 Gifts listed

Some are miraculous; some are not...But note the phrase listed twice – emphasis on responsibility

“Let us use them” – 1 Pet 4:8-11 (turn and read) – for one another – note stewards

Interesting in verse 5 – members of one another – implies we are responsible to each other

**Term “one another” in Greek = reciprocity** (John only book found more than Romans)

**12:5, et al study the verbs before each and write them on the board!**

### **Rest of the chapter - Maxims for Christian Living**

Behavior toward the brethren – vv 9-13

Behavior toward the world – vv 14-21

### **General comments about the section**

Paul continues the contrast to the “conformed to the world” idea

People of the world are

- **Lovers** of themselves; **lovers** of money; **lovers** of pleasure rather than GOD – 2 Tim 3:1-4

Note the 3 words used to describe the Christian’s love for each other in 9-10a

V9 – **agape** – love that desires what is best for the other – found many times in Scripture

V10 – **philostorgos** – (philo – friend; storge - the love a parent has for a child) only place in Scripture it is used - (kindly affectionate)

V10 – **philadelphia** – love shared among siblings, thus used to describe the family of GOD in the church as brotherly love

We are to see each other as siblings and love each other as we do our own family!

As brothers – here are **the 12 maxims for our behavior toward brethren** ie each other

I want to go through them rather quickly because I want to paint the overall picture of what Paul says it is like to “Behave like a Christian”

1<sup>st</sup> Part of study was theological – Now we have very Practical matters to discuss – read and mark 1<sup>st</sup>

1. Let love (agape) be without hypocrisy    hypocrisy is one of the worst vices the Christian can have – see Matt 23. So if it is without hypocrisy how would you describe it?
2. Abhor what is evil – abhor (think horror for ab.horror) is to have a horror of something - literally “hate away”    Note the words strong words Abhor and Cling
3. Cling to what is good – literally Christians are to “glue” themselves together (cleave, cement) wanting that which is best for each other
4. Be kindly affectionate to one another (mutually reciprocal) with brotherly love
5. In honor giving preference to one another – another one of those words found only here – to go before and show the way
6. Not lagging in diligence                      The terms Christian and lazy are contradiction in terms
7. Fervent in spirit serving the LORD – fervent is zeo from Gk zein (to boil) - the Christian is to literally “boil” over, be hot with a desire to help; serving connotes the idea of a slave
8. Rejoicing in hope – cheerful over the happiness of each other
9. Patient in tribulation – to bear up under the pressures of life for each other
10. Continuing steadfastly in prayer – for each other!! Let us not grow weary
11. Distributing to the needs of the saints – share what we have; back to idea of stewardship
12. Given to hospitality – literally Christians “run after” opportunities to be with each other. Hospitality translated from philoxenos (lover of strangers – translated as such in Heb 13:2)

Go back through the text just emphasizing the verbs to describe the Christian

Now just as we had the 12 maxims for Behavior toward Brethren – read and mark them 1<sup>st</sup>

## We now have 12 maxims for behavior toward All – Note LOVE is key to all

Note the change in v14 – those who persecute you. And it seems this applies to v 14-21 (see 17, 20, 21)

1. Bless those who persecute you – bless and do not curse. People of the world live by “eye for an eye” mentality. Paul says when we are wronged we are to bless (literally speak well of them)
2. Rejoice with those (seems to be referring to those who persecute us from v14) who rejoice. Easy for us to rejoice with each other but not so easy to rejoice with our persecutors
3. Weep with those who weep. The word “with” means empathy; “for” would be sympathy. I feel sorry for you vs. I feel sorry with you. **Empathy** is the ability to *experience* the feelings of another person. It goes beyond **sympathy**, which is caring and understanding for the suffering of others.

<p><b>Example</b> "I know it's not easy to lose weight because I have faced the same problems myself."</p>	<p>"Trying to lose weight can often feel like an uphill battle."</p>
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4. Be of the same mind toward one another – contextually be empathetic toward all
5. Do not set your mind on high things – refuse to think like those who are self-focused
6. Associate with the humble – associate literally means to be “carried away with”
7. Do not be wise in your own opinion – elevated opinion of self
8. Repay no one evil for evil – the Christian refuses to give back pain for pain – on the contrary the Christian will return good for evil, pray for those who spitefully use them,
9. Have regard for good things in the sight of all men – Gal 6:10cf - again the “all men” are those persecutors. Have regard carries with it the idea of thinking about something beforehand.
10. Live peaceably with all men – the Christian is to “make peace”
11. Do not avenge yourselves – vengeance, revenge, etc root word to retaliate, punish, vindicate. This is followed by Prov 25:21, 22 (in context of love, probably referring to – fire used for warmth and cooking, if yours went out you would go to neighbor, carrying coals on head).
12. Do not be overcome with evil but overcome evil with good. Nikao – something is going to triumph here. Be sure we don’t allow evil to “win.”

## Chapter 13

### Submit to Government

Discuss the 3 institutions appointed/ordained by GOD (v1)

Home - Gen 2, Eph 5, 1 Pet 3

Church – Matt 16, Eph 3

Civil Government – Daniel, Rom13, 1 Peter 2

**Love-Submission to Government-Love** Note the theme of **love in chapter 12:9ff and love in 13:8-10. Sandwiched in between is** this discussion on government and making it a **command** seems out of place. But Paul knew what he was doing, and did it in such a manner that none could mistake his intention or misunderstand his commands. The **mood of “be subject” here is imperative, ie command.** Discuss how that often the imperative mood is translated “Be...” We would say “Be quiet” and understand that is a command. Go back to 12:2, be not conformed, be transformed; Phil 4:6, be not anxious; here be subject. "Make no mistake about it; this is an order!"

Note the background for such a discussion – very similar to 1 Pet 2 **Power Point in Red**

1. **Nero (54-68) was emperor of Rome.** See comments from Foxe’s book of Martyrs
2. **Jews rebelled against Rome.** The whole Jewish nation groaned under the yoke of Roman tyranny, longed to escape it, and had participated in **a number of bloody insurrections against Roman authority.** At the very moment Paul was writing Romans (spring 57), practically the whole Jewish nation was preparing its final insurrection which was destined to **culminate only a few years later (70 A.D.)** in the destruction of Jerusalem by Vespasian and Titus. The widespread Jewish attitude toward Rome was well known in Paul's day, and there can be little doubt that practically all of the Christians sympathized with it and were strongly tempted to aid the Jewish cause.
3. **Christians were closely associated with Jews.** To the outsider, Christians themselves were widely regarded as a Jewish sect, were known to acknowledge supreme allegiance to the Messiah, and were easily confused with the extreme **nationalistic movement among the Jews.** Paul himself was mistaken for the leader of an insurrection by the military tribune himself (**Acts 21:38**); and thus, it was extremely important that Christian behavior should conform to a strict pattern of respect and submission to the lawful government.
4. **Christians did not participate.** In all legal and disputes, Christians were encouraged to bypass the pagan courts of justice and settle, as far as possible, all such questions among themselves (**1 Corinthians 6:1ff**). **They did not participate** in the public festivals and ceremonies given over to the **deification of the emperor**, and might, therefore, have been suspect as enemies of the government. Back to Foxe’s book – whatever happened in Rome, famine, weather, disease, etc was blamed on Christians because they refused to worship the Romans gods.

**To all such persons, the question of submission to a government like Rome was the most burning question of the day.**

Take verses 1-7 as a whole – read them together making comments as we go.

V2 – not eternal judgment but consequences here and now through the human authorities GOD has ordained.

V4 - Note the “bear the sword” phrase sanctioning capital punishment. In Paul’s day capital punishment was usually carried out by decapitation by the sword. Waging war could also be included.

V5 – For conscience sake – not only is it a civic duty; it is also a spiritual duty.

### **3/6/16 Brief comments about chps 12ff application – Love, civic responsibility, taxes...**

#### **Romans 13:8ff**

1. Discuss the debt statement
  - a. 8a does apply to money since the context in vv 6-7 discusses taxes
  - b. Answer to question – No debt is not sinful – Not paying is sinful – (Note GA commentary presents answer as yes.)
  - c. Owe – *opheilo* (o-fi-lo) important part of definition is “that which is due”
  - d. PIN – now! Example of house payment that is paid up to date
2. Love one another – LOVE permeates our practical study – see 12:9; 14:15 “walking in love”
  - a. Word love found 5 times in 3 verses
  - b. “One another” statement - reciprocity
  - c. Love fulfills the law? Read on.... “For....therefore”
3. Love does no harm to a neighbor –
  - Consider the commandments listed in v9 – all actions toward neighbor summed up
  - Consider the 12 maxims in 12:9ff
  - Consider the love chapter
    - cf 1 Cor 13:4-8 and the action verbs
    - Patient, kind, not envy, not parade itself, not puffed up, not behave rudely, etc
    - The 15 descriptions are all verbs, ie “to do” - and all for good of the other
    - Pre-marriage counseling check sheet – I am patient with you, you are w/ me, etc.



## Verses 11-14

Read 11-12 and note – it is certainly true for all of us b/c all are closer to death  
 Many feel it is a reference to Fall of Jerusalem – date is late 50's so about 10 years  
 away

Regardless – we are exhorted to “put on the Lord Jesus Christ”  
 To the Ephesians he said – Put on the new man (ch 4); put on the whole armor (ch 6)

“Let us walk properly”

Again – to the Ephesians he said - walk worthy, walk as children of light, walk  
 circumspectly, walk redeeming the time...

Underline the key phrases in the passage

## Chapter 14

In Romans 12, Paul deals with various moral obligations, all the maxims for  
 Christian living  
 in Romans 13, with political obligations,  
 and in Romans 14, with reciprocal obligations regarding differences of  
**opinions**

This chapter is frequently misunderstood and abused

Remember it is a transitional era – many converts coming from Mosaical law; others are  
 Gentiles

This environment produced problems that threatened the unity of the church

So we have Chapter 14 is divided into 2 sections

### **Law of Liberty and Law of Love**

This segment of Scripture deals with the “weak” (v1) and the “strong” (15:1)

How would you describe a “weak” brother and a “strong” brother?

Heb 5:12-6:2 gives us insight into this differentiation

Weak – those with a lesser level of spiritual knowledge-

Strong – those more mature in the faith

The weak have not yet discerned the difference between *matters of judgment* and matters of doctrine

“over doubtful things” many translations (ESV, NAS) render this “not passing judgment on his *opinions*”

As such they may be argumentative

Patience is to be exercised – help them mature – BUT don’t let them control and disrupt the unity

The most surprising thing in this chapter is that the "**weak brother**" is identified as the **over-strict one** (v2), and not as the one who exercised his liberty in Christ!  
**Implication is strong brother shows liberty**

It would be easy for me to use examples here that would come to my mind but that would not be prudent for me to use this platform to expound on things that are areas of opinions and press my views on the class by suggesting what “I think”

Whether men ought to wear ties when serving in worship

Whether it is alright to mark in your Bibles, or color pictures

Whether to use “Thee and Thou” when addressing GOD

Everyone in the class understands the difference between matters of judgment/opinions and matters of doctrine.

Note – it only becomes a problem when I press an opinion on the congregation as a doctrine!

...so I will just go with the 2 examples that are in the text.

The important thing is that in matters of judgment or opinion we need to show love – verse 15

The 1<sup>st</sup> example would probably have been common – eating certain meats

Those from Hebrew backgrounds may have still struggled – v2 – referred to as the weak one

Others had learned all meats were permissible under the new covenant

Important thing – v3 both were encouraged not to be harsh – respect one’s conscious –  
LIBERTY

1<sup>st</sup> example is one coming from the Mosaic covenant

These may still have been abstaining from certain foods (Lev 11; 1 Cor 8)

They had not learned that all meats were permissible under the New Covenant (Mk 7:19, Acts 10: 9-16, 1 Tim 4:3)

The brothers were encouraged not to be harsh with their immaturity

But help them grow

Don’t force them to go against their conscious in optional matters – matters of opinion, indifference

**But note matters of indifference are those indifferent to GOD! Not man**

Those who abstain are admonished not to censure those who do not

V3-4 each will give account to the LORD

2<sup>nd</sup> case – that of observing days –

V5 – each is to be assured in his own mind

V6 – Both are trying to please the LORD

V7 – All should be considerate of others – No one can just live as he pleases – see marginal note

V7 Note this in your margin – no person can live as he wants without taking others into consideration – influence

Paul addressed this problem in Galatians -

Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain ([Galatians 4:10,11](#)).

But the two addresses are different. In Galatians he gave a strong emphasis on rooting out the error but here in Romans, love is emphasized. Why? Not sure – there was some difference just not sure what it was.

### **3/13/16 (would like to finish Romans next week or two at most)**

Brief comments regarding the law of liberty – weaker brother and opinions, 2 examples

Imagine the time of this writing – the church was made up of many various backgrounds spiritually speaking – think of those coming from the Mosaic culture as opposed to the Gentiles.

NOTE the issues that should not divide are NOT doctrinal matters – but matters of judgment!

Matters of indifference are those indifferent to GOD! Not man....ie eating meat

Instrumental music, baptism/sprinkling, etc – NOT matters of indifference

**The point is that we have an influence – be careful with that influence – see v13 for summation.**

V7 - influence

V8-9 – a) note the order      b) the dead are not nonexistent      c) they are conscious

Christ died, rose, and lived again – and thus HE has all authority over us

It is shameful to take inconsequential matters and allow them to separate us

V11 is from Isaiah

We ALL will stand before GOD

V13 – Book of “therefores” and “one anothers”

Let us not let these matters of indifference cause us or others to lose our souls

### Law of Love and the value of the conscience

1. **Emphasis on love** – see 15b – if you *deliberately* offend you are no longer walking in love
2. Key verse is 19
  - a. Pursue peace
  - b. Edify one another
3. General statement of the section by noting the underlined statements from 14, 15, 20  
 Harsh judging must stop for it may cause someone to fall away  
 No meat is unclean in itself BUT vv13-14 if one violates his conscious by eating it is sinful

Let's make one more observation concerning verse 15

V15 if the stronger disregards this and causes the weaker one to stumble he is not acting in love

Note what is being said here

1. A child of GOD can be destroyed – opposes teaching of Calvinism
2. Christ died not only for the masses but for the individual – “the one for whom...”

Be careful in whatever you do – v21

Happy is he who does not condemn himself by the improper use of his liberty – v22

Because he who violates his own conscience is sinning!

## Chapter 15

Now we turn our attention fully to the stronger brother – and what is he encouraged to do?

TO promote unity!

UNITY – “one another” statement in v5-6

V6 – to glorify GOD – reason we were created cf Rev 4:11

As we observed in the introduction to our study, a look at chapter 15 reveals this appeal for unity is not just a verbal message but here we see the practical side of it.

- Paul is on his way to Jerusalem with a collection from the Gentile churches for Jewish Christians (15:25-26)
- He was concerned that the Judaizing teachers had created a problem by insisting the Gentiles be circumcised and keep the law. This was dividing the church into a Jewish church and a Gentile church
- It was his hope and prayer that this collection from Gentile churches would help relieve the strained relationship

The Roman letter explores the problems that were causing the trouble and sets forth the answer. It appears that similar to Galatians there were Judaizing teachers trying to persuade the Gentile converts to adhere to circumcision and the Law.

The conclusion of course is that the Jew and the Greek are both one through Christ.

Ch 14 dealt with the potential conflict b/w weaker and stronger brethren

So here Paul deals with unity

### **And the responsibility rests with the stronger one**

Key ties back to “one another” statements found in 12:10b and 14:19

V1

We who are strong must **be considerate of those who are sensitive** about things like this. NLT

Now we who are strong have an **obligation to bear the weaknesses of those without strength** HCSB

Those who seek to put others first will have no problem here

And v3 is our Example – Paul uses Psa 69:9 – David writing but clearly Messianic

Note the YOU and ME - Christ could have avoided cross if His desire was to please men/Himself  
– Example is given to illustrate the principle found in v1 – strong think of the weak!

**V4** – is a familiar passage – it is in the context of verse 3 and the reference to the OT

begins with “For” – Paul defends his use of Psa 69 referring to Christ

(Psa 69 is clearly Messianic – it is quoted at least 6 times in NT referring to Christ)

And makes a general observation concerning all the OT scriptures

Question recently in Gospel Minutes – why not accept the OT – Feb 19, 2016?

Cf 1 Cor 10:11

Marginal note 1. Present instruction 2. Future hope (see v13)

1. Past (before)
2. Present (our learning)
3. Future (have hope)

Note the 4 things to be gained from the OT

1. Education – learning (ESV instruction)
2. Endurance (ESV) – patience
3. Encouragement (ESV) – comfort
4. Expectance - hope

## **UNITY            “Therefore”    building toward the example in vv25-26**

Vv7-9 clearly requiring unity between Jew and Greek

see theme of book – survey these verses – 1:16; 2:9; 3:9, 29; 10:12; 15: 7-9, 16

Note v7 another “one another” statement

References – 2 from Psa, 1 from Dt, 1 from Isa – unity in the church (note some erroneously claim this will happen in the millennial reign)

**3/20/16 We will finish Romans today only if we do not spend time in review! – probably not**

V13 & 14 begins his final remarks that carry thru ch 16

V15-16            One more reminder that the Gentiles are to be fully accepted!

Vv 20-21

Quote from Isa 52:15 the Gentiles had not been exposed to the Messianic coming as had the Jews but here it is said they would be able to see and understand. Note the following

Understanding is necessary for the reception on the gospel – cf Jn 6:44-45; Mk 16:15-16

Isaiah’s prophecy refers to the Christian age not the LORD’S second coming

V22ff Paul’s travel plans

V30-33 Paul believed in the power of prayer (note the 3 Persons of the GODHEAD in v30)

Strive together – intense as in lifting weights – would this describe your prayer life?

Note the prayers were answered

1. V31 – that I might be delivered – he was
2. That my service be acceptable – it was
3. That I may come to you – he did, although not as he would have wished



## Chapter 16

### Phoebe

I want to make some observations about vv 1-2 concerning this sister in Christ

#### I. **The assumption that she will be part of the work in Rome**

It appears she is headed to Rome – maybe on business? – for a stay of undetermined length

She is from Cenchrea located on the Grecian peninsula

This makes for a good occasion to make personal timely observations for us...

What about when we are traveling? Seems Phoebe was a temporary resident yet Paul assumed she would be meeting with the local brethren

What if it were a permanent move? Principle remains the same – be part of the local work!

Use the Christina Rowen as an example, also the guy from Dal Raida

See Acts 9:26-27 and Paul's example – when he was in Jerusalem he tried to join the other disciples – they were afraid of him and it required Barnabas to intervene on his behalf but the point for us today is "he tried to join the other disciples" – this is sometimes used to encourage faithful Christians to be identified with a local congregation.

Briefly note reasons why Christians often neglect to get involved or identify...

(1) They fear the new location **is only temporary**, or hope it is, and therefore hesitate to give full participation in the work and worship of a new congregation.

(2) Some hesitate out of a **sense of loyalty to the old congregation**, not realizing that loyalty to the old one is best expressed and proved by ardent loyalty to the new one.

(3) Others **do not wish to be obligated** in a new congregation and seize the chance to "float around" for a while without forming a stable relationship.

(4) Still others are just **weaker Christians** who do not have sufficient power to pursue the life of faith, **apart from the encouragements of the old situation**; and a change of residence for such weak disciples can be, and often is, the occasion of their permanent loss.

## II. Use the NIV on the power point to introduce this discussion

NIV - I commend to you our sister Phoebe, a deacon of the church in Cenchreae.

NASB - I commend to you our sister Phoebe, who is a <sup>fn</sup>servant of the church which is at Cenchrea; Note the fn refers to note that says deacon (also note ASV has same)

RSV says deaconess

## Was Phoebe a “Deaconess”?

On the basis of Romans 16:1-2, some have erroneously made 3 observations:

1. Phoebe was a church official (deacon);
2. the church was to “assist her,” implying her authority over the church;
3. she had been a “helper” (prostatis) of many, implying “authority, discipline, over-seeing.”

All of this is alleged to show that Phoebe was a deacon-preacher-leader in the early church.

The following 3 points will address the previous 3 observations.

1. The word translated servant NKJ (deacon – some modern translations) diakonos simply means a “servant”

Strong’s Definitions

**διάκονος** **diákonos**, dee-ak'-on-os; probably from an obsolete διάκω **diákō** (to run on errands; compare [G1377](#)); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):—deacon, minister, servant.

Used 29 times in NT -

Always define a word contextually. For example

Matt 23: 11 But the greatest among you shall be your servant.

Phil 1:1 To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons.

Can also use 1 Tim 3:8 and the qualifications of the office

2. The fact that the saints were encouraged to “assist” Phoebe did not imply her authority over them.

The Greek word *paristerni* meant to “come to the aid of, help, stand by” (Arndt and Gingrich, 633). When Paul said, “[T]he Lord stood by [*pareste*] me” (2 Timothy 4:17), he certainly was not asserting that he exercised authority over Christ!

3. The word *prostatis* (helper) does not necessitate oversight. If so, then Phoebe exercised authority over Paul, for she had been his helper as well as others! Though it is found only here in the New Testament, the term, which can connote simply rendering assistance, is used in a third-century B.C. letter from a son to his father (the verbal form): “[T]here will be nothing of more importance for me than to look after you for the remainder of life, in a manner worthy of you, and worthy of me” (Moulton and Milligan 1963, 551).

Conclusion –

Where do we find the qualifications for such an office? Some answer 1 Tim 3:11, but note the text says “women”(Gk *gyne*, pronounced goo-nay) – why would not the Holy Spirit use the term *diakonos* (deaconess) here instead of women if indeed a separate official office is being discussed? Because it is not being discussed!

Vv 3-16

I don't want to minimize any scripture – many individuals are named here

Good to note the descriptions assigned – brief reference to these...

Fellow workers

The church that is in their house – probably couple hundred years before we find buildings dedicated exclusively to church worship

First fruits

Labored with us

Fellow countrymen and fellow prisoners – of note

My beloved in the Lord

Approved in Christ

Labored in the Lord

If I were included in the list, how would Paul have described me?

**3/27/16 - Last Lesson** – I gave thought to last week being the last week of our study but decided it would be a serious injustice to overlook some of the material found in the closing verses.

In one sense the book of Romans would make a good sermon

1. Doctrinal matters
2. Application
3. Warning

As Paul brings his letter to a close, notice the 6 “Now” statements

15:13 Now may the GOD of hope fill you with all joy and peace (well wishes)

15:14 Now I am confident you are able to admonish one another (encouragement)

15:30 Now I beg you to strive together with me in prayer (pray for me)

15:33 Now the GOD of peace be with you (well wishes)

16:17 Now note those who cause division and offense (warning)

16:25 Now to Him (GOD) be glory through Jesus Christ forever (praise GOD)

Let us note the WARNING Paul includes in the very last verses of the book

We must beware of those who cause division -

And the text says to avoid them...

V17 – note, KJV mark, from Gk skopeo – present tense = ongoing

To look – give attention to

To contemplate – to literally spy out

English word – scope, scout – elder is episkopos, aka overseer

Doctrine – 1 Cor 4:6 Paul says not to think beyond what is written

What can we note about these “divisive offenders”

1. They are selfish  
They do not serve the LORD Jesus Christ, but their own belly (cf Phil 3:19; 2 Pet 2:1-3,14)
2. They are subtle  
They draw away their followers with smooth words and flattering speech (cf Mt 7:15-17)  
Jude notes they come in “unnoticed” or literally through the side door (Jude 3)
3. They are seductive  
They deceive (cf 1 Tim 4:1-2; Col 2:4)
4. They are shrewd  
They direct their attention to “the hearts of the simple” (Eph 4:14; 2 Pet 2:1, 14, 18)
5. They are “satanic”  
Note how the section ends with the promise that GOD will crush Satan

To summarize verses 17-20

Those who divide and offend in the church are evil

They are ministers of Satan – 2 Cor 11: 13-15; 1 Tim 4:1-2

And GOD will see to their destruction – 2 Tim 3: 8-9

Let’s not overlook something found in verse 19

V19 – has become known to all – cf 1:8 – how important is our **reputation as a congregation** – not in a prideful way but rather encouraging, strengthening – standing for the truth

V19 – **obedience** – cf 1:5, 16:26

Romans is a book of **Faith** – word appears 34 times – 1:17 “the just shall live by faith”

But it also could be called a book of Grace – word appears 20 times in NKJ – see 3:24

I read an article this week on grace – at first I thought the subtitle was “Faith in the book of Romans does not *include* obedience.” I thought “What???” But a second look revealed the word was *exclude* – not *include*.

Faith in the book of Romans does not exclude obedience!

1:5 Paul referred to receiving grace and the obedience of **faith** (equivalent to **the gospel**)

2:8 Those who do not obey **the truth**

6:14-18 They were under grace only because they had obeyed **the doctrine**

10:16 They have not all obeyed **the gospel**

15:18 The Gentiles were obedient

16:19, 26 Closing remark of being obedient to **the faith**

V23 – Erastus the treasurer – note word is oikonomos translated steward

### The Benediction

1. Made known to all nations – one last reference to Greeks and Romans, ALL
2. Again reference is made to obedience – v19, v26 – book opened with such 1:5
3. Verse 25 – the book began with 1:16 “the power of the gospel” and here we end the book with a similar statement – “establish (literally stabilize) you according to my gospel”

Note the progression Vv 25-27 and cf Eph 3:3-5

Initially it was a mystery

Now made manifest

How? By the prophetic Scriptures

Now made known to all nations

### As a conclusion to the book – maybe review the posters and the following

**The Book of Romans in 6 Passages – If we get these 6 passages we'll have Romans; and if we have Romans, then Romans will have us!**

1:16-17	The gospel (DBR) is the power and in it is revealed the righteousness of GOD
3:21	But now the righteousness of GOD apart from the law is revealed
5:8-10	Christ died, we are justified by His blood, and reconciled through His death (DBR)
6:3-4	We reach that blood and obtain that justification symbolically thru baptism
10:17	Our faith is rooted in the word
12:1-2	The remaining chapters tell us how to live – highlighted by “be not conformed!”

### Some of the great doctrines found in Romans

1. Righteousness of GOD – Not His goodness or holiness but His righteousness – His system of righteousness – the means of making the sinner righteous by the forgiveness of sins thru the gospel – 1:16-17
2. GOD *imputes* righteousness – (KJV rendering imputed) NKJ uses accounted and imputes Gk logizomai – to count, calculate, compute; actually a math term - ch 4 vv 3, 5, 6, 9, 11, 22-24 – Term is found in 11 verses in chapter 4 - This does not mean GOD imparts Christ's righteousness to the sinner – The term logizomai more correctly means “reckons” – used in numerical calculations to mean “to take into account” – This simply means GOD counts our faith in Christ as the grounds for forgiveness and the basis for righteousness.  
Other versions – NIV credited; ESV counted; NAS reckoned
3. Justification by faith – WW was fond of referring to justified as “just-as-if-I'd” never sinned



4. Led by the Spirit – our recent study of the Holy Spirit and Romans 8 – the conclusion is that the Holy Spirit works in our lives but leads us only through the Inspired Word.
5. The great practical applications found in Romans 12:1 – 15:13

Duty to GOD 12:1-2

Duty to ourselves 12:3

Duty to the church 12:4-8

Duty to other Christians 12:9-13

Duty to our enemies 12:14-21

Duty to civil authorities 13: 1-7

Duty to neighbors 13:8-14

Duty to weaker brothers 14: 1-15:13

