



# *Romans Bible Study*

*Fall 2012*

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# Introduction to the Book of Romans

## I. Author - Unquestionably the Apostle Paul

- A. Stated in 1:1
- B. Scholars uniformly recognize Paul to be the Author
- C. Supported by style
  - > Internal Evidence
    - i. Production of a Jew familiar with religious practices
    - ii. Agrees in style with other Pauline Epistles
    - iii. Immeasurably superior to other uninspired works
    - iv. Incidental evidences clearly exhibited provide no grounds for questioning the authenticity.

## II. The date of the book -- Approximately 56 AD

- A. Depends on the dating of Paul's Missionary Journey
- B. Others may date it later

## III. The Church at Rome

### A. It's founder

- 1. Not Paul- He had not been there before (Romans 1:15;,15:20,22; Acts 23:11)
- 2. Not Peter
  - a. Scripture never implies that Peter ever went to Rome
  - b. Eusebius is the only one who indicated this
  - c. Luke the historian never mentions Peter founding the Roman Church

- d. Peter never mentioned by Paul in the Book but Paul does mention 27 others. If Peter was the founder then certainly Paul would have written something about him.
  - e. Only Tradition says Peter was martyred in Rome
  - f. Paul tried never to build upon another persons foundation Romans 15:20
3. Possibly converts from the day of Pentecost founded the church at Rome. Acts 2:10
  4. Probably Christians from Greece and Asia who had come to live in Rome founded the church.
    - a. Five times in the salutation Paul addresses groups of Christians scattered around the city
    - b. At least five times to every once to the contrary the names Paul mentions are Greeks or Latin
    - c. Acts 28:15 suggests these people already knew Paul
    - d. Acts 28:17-24 suggests many Christians in Rome were Gentiles.
    - e. The three great cities that Paul spent the most amount of time, Antioch, Corinth and Ephesus were just the three which had the most interaction with Rome. We may be sure that not a few of his disciples would ultimately find their way to Rome.

**B. It was ungrounded doctrinally**

1. In Romans, Paul interprets the facts of Christianity
  - a. The Fact of Sin, its scope and result
  - b. The Fact of Justification

- c. The doctrine of Sanctification
  - d. The Question of Israel and how they fit God's plans
  - e. The doctrine of Election
  - f. Questionable things and personal separation
  - g. Christians and their Government
2. It is foundational among Paul's epistles
    - a. Preparatory- 1, 2 Corinthians, Galatians
    - b. Perfectory- Colossians, Ephesians, Philippians
    - c. Prophetic- 1 and 2 Thessalonians
    - d. Personal- 1 and 2 Timothy, Titus, Philemon

**C. Its Character**

1. Proof that the readers were mainly Jewish in their religious education and ideas
  - a. General Argument in the Epistle- Brings to the Jew a clearer understanding of who he is whether under grace or the law as equal in stature to the redeemed Gentile.
  - b. This is more intelligible when understood as addressed to Christians with Jewish habits in their thinking.
  - c. Dialect is in a form which addresses Jewish difficulties. These were carefully faced and paradox's abhorrent to the Jewish mind are expelled by "God Forbid"
2. Indication that they were Gentiles

- a. Romans 15:16, 20 stresses Paul was an Apostle to the Gentiles. Paul longs to preach to this Gentile church. Frequently the term “Gentiles” was used
  - b. Ignorance of the rulers of the synagogue—Acts 28:17 ff.
  - c. Persecution of Nero in 64 AD. Was against Christians and did not touch the Jewish synagogue community
  - d. The composition of Mark’s gospel was written at Rome and undoubtedly was written with Christians in mind. These include detailed accounts of Judaism and a number of Old Testament quotes.
  - e. The epistle of Clement of Rome- was written about 30 years after Romans, exudes in all respects the spirit of the gentile Christian world proves a Gentile element in the Roman church.
  - f. The catacombs of Rome contain names of individuals of the noblest people in the city. This shows the access of Christianity to the upper class who be all Gentiles.
  - g. Romans 1:13- “other Gentiles” offers conclusive proof
3. Possible explanation - church contained both Jews and Gentiles
4. A better explanation is that the church was composed of Gentiles who were Jewish in their religious education and ideas - - converted proselytes. A.T. Robertson writes, “Now a class of men corresponding to their description existed all over the Hellenistic Jewish world in the proselytes, who without as a rule accepting circumcision, frequented the synagogues, observed the moral law, worshipped the God of Israel, and were interested in the Scriptures.”

#### **IV. The Place of Writing – Corinth (Romans 16:1)**

- A. Phoebe a servant from a nearby city of Corinth
- B. Romans 16:23- “Gaius my host” 1 Corinthians 1:14 “Gaius” again written
- C. Romans 16:23 “Greetings from Erastus”
  - 1. Lived at Corinth ref. 1 Timothy; Acts 19:22
- D. Acts 20:2 Paul stayed three months in Greece in particular in Southern Greece in which Corinth is the capitol. This preceded his departure to Jerusalem. Romans 15:25, 26; 1 Cor. 16:2 and 2 Corinthians.

#### **V. The Nature of the City of Rome**

- A. Population -700,000-1,500,000
- B. No city planning committee
  - 1. City was not built with a regular plan but rather hastily grew without much thought until 64 AD.
  - 2. Houses were several stories high and poorly built
  - 3. Streets were narrow and dirty only had two paved roads
  - 4. Fires and fever and other sickness were frequent
- C. Yet all roads led to Rome within Rome all religions and nationalities existed from the known world
- D. A sizeable Jewish community existed across the Tiber River
  - 1. 63 BC Pompey captured Jerusalem and brought Jews to be slaves for a period of time, these were later freed

2. Because of their number and proselytizing Cicero spoke derogatorily of them in 59 BC.
3. In the years 2-4 AD 8000 Jews in Rome supported the complaint against the rule of Archaleus (Matthew 2:22)
4. In 19 AD 4000 Jews were expelled to Sardinia by Tiberius;
5. In 52 AD Claudius issued an edict banishing all Jews from Rome Acts 18:2
6. The edict probably lapsed with Claudius' death in 54 AD.

## **VI. Paul's Purpose in Romans**

- A. It was not an apologetic, polemic, or systematic exposition of Christian truth.
- B. Its main purpose was didactic (Teaching).
  1. Teach doctrine of Salvation (Chapters 1-8)
  2. Explain the Jewish unbelief
  3. Teach subjection to civil government
  4. Exhort Christians to forbear the weak
  5. Reveal Paul's future plans
- C. Secondary reasons for writing
  1. To answer minor questions raised by Jewish and Gentile minds
  2. To ground the Roman Christians spiritually should Paul never visit Rome
  3. Encourage his converts or friends that are in Rome

4. Prepare them to deal with Judaizers
5. Partially fulfill his responsibility to those Gentiles

#### Notes from the John Mac Arthur Study Bible on Romans

“Paul’s primary purpose in writing Romans was to teach the great truths of the gospel of grace to believers who had never received apostolic instruction. The letter also introduced him to a church where he was personally unknown, but hoped to visit soon for several important reasons: to edify the believers (1:11); to preach the gospel (1:15); and to get to know the Roman Christians, so they could encourage him (1:12, 15:32), better pray for him (15:30), and help him with his planned ministry in Spain (15:28).

Unlike some of Paul’s other epistles (e.g., 1, 2 Cor., Gal.), his purpose for writing was not to correct aberrant theology or rebuke ungodly living. The Roman church was doctrinally sound, but like all churches, it was in need of the rich doctrinal and practical instruction this letter provides.”

### **VII. Keys to Romans -- “The Righteousness of God”**

#### A. Keys Words

1. Righteousness is used 38 times
2. Faith is used 55 times
3. Grace is used 21 times
4. Gospel is used 13 times

#### B. Key verse: Romans 1:17

#### C. Key outline

1. Righteousness Necessitated
2. Righteousness Imparted
3. Righteousness Perfected

4. Righteousness toward Israel

5. Righteousness in Daily Life

### **VIII. Evaluations of Romans**

- A. Coleridge, "I think St. Paul's Epistle to the Romans the most profound work in existence."
- B. Dr. Schaff, "The epistle of the epistles."
- C. Luther, "This epistle is the real chief part of the New Testament and the very purest gospel, which, indeed, deserves that a Christian not only knows it word for word by heart but deal with it daily as with daily bread of the soul."
- D. A certain school in Assam will accept only students who have memorized Romans.
- E. Merrill Unger, "It was the bulwark of the Reformation, the great corrective against the errors of Romanism, the protective against modern cultism."
- F. A.T. Robertson, "Our Epistle, then, is the ripe fruit of St. Paul's distinctive mission as a master builder (I Cor. 3:10) in the formation of the church."
- G. F.L. Godet, "When the Epistle to the Romans appeared for the first time it was to the Church a word in season. Every time that in the course of the ages, it has recovered the place of honor which belongs to it, it has inaugurated a new era."

### **IX. The Method of Studying the Epistle**

- A. Study it with concentration and consideration.
- B. Study it with earnest prayer and personal trust.

- C. Study it with reference to its theme.
- D. Study it for practical application to your own life.

## **ANALYSIS OF THE BOOK**

Introduction -- 1:1-17

### **I. The Messenger -- verse 1**

#### A. A servant (Doulos) of Jesus Christ

1. Servant title comes before Apostle-vaunted not himself
2. Term slave denotes the opposite of the Lord
3. Voluntary slavery- motive is love for what Christ has done
4. Paul followed in the manner of the Old Testament slaves
5. The Greek Order

- a. Pre existence of Christ
- b. Order of His incarnation- Christ one with the Father

#### B. A sent one (apostolos in Greek)

1. A called apostle (Acts 9:6,15; Ex.3:10 Moses; Is.6:8,9 Isaiah)
2. A qualified apostle
  - a. Saw the Lord after the resurrection 1 Cor. 9:11; 15:8,9
  - b. Received a direct commission from Christ (Gal. 1:1; Acts 9:15)
  - c. Possessed the signs of an apostle 2 Cor. 12:12

- d. Received knowledge of the gospel by revelation (1 Cor. 15:7-10)
- C. A separated one (aporismenos) Perfect Passive Participle indicating completed action in the past with continuing results in the present
  - 1. Separated at birth
  - 2. Separated by God
  - 3. Separated by men
  - 4. Separated from the world
  - 5. Separated unto the Gospel of God
    - a. Dead orthodoxy, separation from the world but not to God
    - b. Designated three different ways
      - 1. God's gospel 1:1- He's the source of the gospel
      - 2. Christ's gospel 1:16 He is the subject of the gospel
      - 3. Paul's gospel 2:16- He is the preacher of the gospel

## **II. The Message -- verses 2-7**

- A. The gospel was promised in the Old Testament (2)
  - 1. This dispels the accusation that this was a novel doctrine
    - a. Christ was foreordained before the foundations of the world
    - b. Christ was slain from the foundation of the world Rev. 13:8
    - c. The prophecy of Christ pre dates the Law- Gen. 3:15; 49:10
  - 2. Not a New Testament and Old Testament prophets conflict

- a. Paul finds most cardinal doctrines germinally in the Old Test.
  - b. Paul quotes the Old Testament 61 times in Romans
  
- B. The gospel was personally provided in Christ (3-4)
  - 1. Humanly He was the seed of David
    - a. Incarnation as indicated by His Son Jesus
    - b. According to the flesh – True humanity denotes the real humanity of Christ. He possesses all the mental and physical characteristics
  
  - 2. Divinely He was the Son of God
    - a. To delineate by sure signs like the resurrection that was conclusive in its proof  
  
John 2:18-22; used as a sign by them; Matthew 16:4; sign of Jonas
    - b. Efficient cause of the resurrection is the Holy Spirit. The Holy Spirit empowers the Old Testament saints
  
- C. The gospel was promoted through men (5)
  - 1. Their credentials
    - a. Grace- to be saved and have that ministry of an apostle
    - b. Apostleship- The task they were given was to lay the foundation of the Church
  
  - 2. Their compulsion
    - a. Obedience- Personal and the promotion of obedience in the lives of others

- b. His names sake- The gospel bears Christ's name
  - 3. Their commission- "To all Nations" it is comprehensive Matt. 28:19,20
- D. The gospel was proclaimed to the Romans (6-7)
  - 1. God's Calling of them
    - a. They were God's possessions, beloved by God, Called Holy Ones of Christ.
    - b. Holy ones set apart to God (2 Cor. 5:15)
  - 2. God's Kindness to them
    - a. Grace- The basis of God's favor, unmerited
    - b. Peace- blessing of God's favor
    - c. Note this was a common Hebrew greeting

### **III. The Mission verses 8-17**

- A. Furtherance of it (8-10)
  - 1. Paul's thankfulness for their faith (8)
    - a. 1 Thess. 1:6-8
  - 2. Paul's prayerfulness for a visit (9-10)
    - a. Ephesians 1:16, Phil. 1:3, 4, 1 Thess. 1:2, 2 Tim. 1:3
    - b. Paul's Prayer was Powerful and Necessary for his mission
      - 1. Constant- without ceasing
      - 2. Personal- "You"
      - 3. Particular- specific mention of things
      - 4. submissive – "By the will of God"
      - 5. Genuine- not just pious sounding words

B. Four motives for it (11-17)

1. Impart some spiritual fruit to the Romans
  - a. Their establishment was the end in view
  - b. Simultaneous encouragement was received by Paul
2. Have fruit among them as with other Gentiles- Paul desired to go to them many times. Paul was humble in what he believed he could do for them but still he was hindered or restrained.
3. Fulfill his debt to the entire heathen world. Rome was at the center of the Gentile world. After 20 years he saw the importance of preaching there. 1 Cor. 9:16, 17, Eph. 3:2
4. Fulfill his enthusiasm because of the gospel of Christ. Paul was not ashamed of the wonderful truth of the gospel.

Paul's Theme: The Righteousness of God v. 16,17

- a. Proposition: The gospel is the power of God unto salvation
  - a. 1 Corinthians 15:1-4
- b. Application: v.16 "To Everyone Who Believes"
  - a. No distinction in application
  - b. Faith is the appropriating element
  - c. Priority of time not superiority of condition
- c. Explanation: The righteousness of God is revealed from faith to faith.
  - a. Some see it as intensity of faith
  - b. Subjective faith and objective faith
  - c. Justification and sanctification
  - d. All inclusive, origin to destination- all faith

- d. Authorization: Revealed in the Old Testament Habb. 2:4
  - a. Righteousness is the theme
  - b. Life- shall life
  - c. Connection of life and righteousness
  - d. Imputation by faith Hebrews 11:6, Romans 14:23

## **SECTION ONE - RIGHTEOUSNESS NECESSITATED BY SIN -- 1:18 - 3:20**

Subject - Condemnation

Key Words - Wrath of God (1:18)

Question - "Why is there a need for the gospel?"

Answer - "All the world...guilty before God" (3:19)

Argument of this section:

Major Premise - Whosoever sins incurs the wrath of God, from which he can only be delivered by the righteousness of God (2:1-16)

Minor Premise - But the heathen although taught by nature and conscience (1:18- 32), and the Jews, although possessing the Mosaic Law (2:1 - 3:8), have sinned by falling short of, or contradicting, their respective standards of righteousness.

Conclusion - Therefore, as the Old Testament had already proclaimed, the entire world has become subject to the judgment of God (3:19), and accordingly needs His righteousness (3:9-20).

### **I. The Pagan is condemned by general revelation -- 1:18-32**

#### **A. The nature of their revelation (1:18-20)**

1. The wrath of God is revealed to them (v. 18)

a. God's wrath is revealed

1. In God's Word John 3:36

2. The Cross Matthew 27:46

3. The natural law Romans 1:32

- b. God's wrath is continuous – present tense revealed from heaven because that is God's dwelling place.  
Note: this wrath is against ungodliness and its effects

2. The light of God is manifested to them (v. 19-20)

- a. The certainty of the light: Pagans suppressed the truth
  - i. By Use and abuse and non-use
- b. The clarity of the Light
  - 1. Clearly seen- Rational perspective
  - 2. No time restrictions or limits- general revelation is clearly seen in God's eternal power and divine nature.
  - 3. Removes the possibility of excuse- "so that they may be without excuse"

**B. The nature of man's unrighteousness (1:21-32)**

1. The response of man

-- the light is rejected by them and man has turned his back on God

- a. His failure
  - 1. He did not honor God
  - 2. The glorification of God was lacking
  - 3. Man's gratefulness was lacking
- b. His fall- worshipped idols and honored himself
  - 1. Darkness came to their senseless minds
  - 2. Foolishness comes to their so called wisdom; Matt 5:13

### 3. Corruption to their man made worship

## 2. The result of man's response

-- the wrath of God must be inflicted- not mentioned by obvious

- a. Because of being given over to impure motives (24-25)
  - a. Given over seen three times v. 24,26,28
  - b. God takes His hand off and lets man go head long into his sin
  - c. Because of man's depraved heart God withdraws restraints
    - i. It should be noted that there are two restraints
      - 1. Fear of Punishment- Man ceases to care
      - 2. Remorse- there is now no remorse after the sin is done
- b. Because of being given over to indecent passions (26-27)
  - a. Depraved Body-
    - i. Ungovernable Affections: Recompense is the gnawing unsatisfied lust itself together with the dreadful physical consequences that are a part of it.
- c. Because of being given over to incompetent minds (28-32)

"The reprobate mind is one that abandoned God and God abandons a mind tried and found worthless. The whole being is bent away from God. This begins with rejection of God in nature to this point.

- 1. As a judgment of their refusal of God
- 2. As an abandonment of their wickedness
  - a. Sinned against God and man
  - b. Slighted the law of retribution
  - c. Stirred others to wrong doing also

## SIX LESSONS FROM ROMANS

1. *Divine revelation is sufficient to condemn all men*
2. *Human sin is deliberate*
3. *Man's development has been morally downward (anti-evolutionary)*
4. *At times, God punishes sin with more sin*
5. *Sin is progressive -- cf. James 1:14-16; Proverbs 5:21, 22*
6. *Should we not be eternally unashamed to preach the gospel as Paul was?*

### II. **The Moral Man is condemned by His Conscience -- 2:1-16**

#### **A. The judgment of God is upon the moralist (2:1)**

1. This man Paul turns to now has a moral code
2. Not condemning but rather judging
3. "Universal trait of man to judge others"

#### **B. The judgment of God has general principles (2:2-16)**

##### **1. First principle of judgment -- It is according to truth v.2-5**

- a. God's accounting is infallible
- b. Man's accounting is fallible

(1) Guilty of mistreating the grace of God

(2) Misunderstanding the goodness of God

(3) Multiplied the punishment of God

## **2. Second principle of judgment -- It is according to works - v. 6-11**

### a. The judgment explained

#### (1) Salvation to some v. 7&8

- a) Patience to do that which is good
- b) Pursuit of the good
- c) Promise of the good

#### (2) Damnation to others

- a) Perversity to God
- b) Contentious to God
- c) Prefer unrighteousness

### b. The judgment emphasized

#### (1) Damnation for some

- a) Punishment from God
- b) Due to the practice of Evil
- c) Prominence in Romans of the Jew who receives penalty and promise

#### (2) Salvation to others

- a) Promise of blessing - glory, honor and peace
- b) Practice of God
- c) Prominence of the Jew

### c. The judgment is equitable

## **3. Third principle of judgment -- It is according to the moral light possessed v. 12-15 How much did he know**

### a. The external law is unimportant in terms of judgment and merit with God.

1. Lacking the Law means judgment without the law
2. Living under the law means judgment by the Law

- b. The internal law is unlimited
  - 1. Men w/o law become a law unto themselves
  - 2. Men w/o the law behave according to some type of law
    - a. Their conscience bears witness of the law
    - b. Their conscience excuse or accuses them

**4. Fourth principle of judgment -- it is according to the secret motives of men -- v. 16**

- a. The subject matter of his judgment is mans secrets
- b. The standard for his judgment is the gospel
- c. The minister of this judgment is Jesus Christ

**CONCLUSION: The defects of pagan virtue parallel the morality of the nominal Christian:**

- (1) That virtue is fragmentary - intermittent
- (2) Morality is from self interest
- (3) Made defective by the pride of egotism

The Jewish moralist has failed to keep the written law. The pagan moralist has failed to follow the law of his enlightened conscience.

**III. The Jew is condemned by the Law 2:17 - 3:8**

**A. The Jew's false hope in the law (2:17-29)**

- 1. His vain assumptions v. 17-20
  - a. Assumes he is the apple of God's eye
    - i. Because of wonderful Theocentric name
    - ii. Because the Word of God was given to him
    - iii. Because the work of God was to be seen in him
    - iv. Because the will of God was known by them

b. To be the salt of the earth

- i. A guide to the blind
- ii. A light to those in darkness
- iii. Educates to the senseless
- iv. Teachers of babes

2. His real condition v.21-24

a. He needs to be taught himself

1. Discredits his own teaching James 3:1

b. He causes the name of God to be blasphemed because:

- i. He boasts of the law
- ii. While he is breaking the Law

3. His unavailing circumcision v.25-29

a. Physical circumcision is not efficacious

(1) Circumcision is profitless

(2) Circumcision is needless if the law is kept v. 26

(3) Circumcision is powerless in delivery from judgment

Fleshly circumcision

- 1. Outward
- 2. For Jews
- 3. Of no avail
- 4. Only a symbol

Spiritual circumcision

- 1. Inward
- 2. For Jew or Gentile
- 3. Avails to salvation
- 4. The real thing

b. Natural birth will not save v. 28,29

**B. The Jew's objection answered -- (3:1-8)**

1. There is much profit in being a Jew v.1-4

a. These oracles were committed unto them v.1,2

b. Promises were connected with them

1) God is faithful

2) God is truthful Ps. 51:4

2. There is no promotion of good by evil v. 5-8

a. To punish them would be unjust!

1. God isn't the promoter of sin

2. Any doctrine that makes it easy for men to be sin must be a false doctrine

b. Judgment would be impossible v. 7

**IV. Therefore, all men are condemned before God 3:9-20**

**A. The condition is pronounced 3:9**

**B. The condition is proved 3:10-18**

1. Man's condition is hopeless 3:10-12

A. Man by nature is under the power of sin and he proves this by the words he says

1) Corrupting

2) Insidious

3) Uncharitable

2. Man's conduct is worthless 3:13-18

a. Description of the tongue

b. Description of conduct

**C. The conclusion is positive 3:19-20**

1. Results of the law v.19

2. Reasons for the results v.20

a. Justification is not by outward compliance with rules

The work in this case is the product of the fallen will, unmoved by the Holy Spirit, and is not performed from love, but from fear or some other selfish motive.

b. Justification can come only by an inward sense of sin

The law detects sin, but does not remove it; as the Levitical sin offering reminded of guilt, but did not take it away.

## **SECTION TWO -- RIGHTEOUSNESS DECLARED AND IMPARTED BY GOD -- 3:21 - 5:21**

Subject - Justification: The declaration of God declaring the individual legally righteous on the basis of faith in Christ.

Key Words - Righteousness of God (3:21) (Justification)

Question - "How is the righteousness of God attained by man?"

Answer "By being justified by faith in Christ."

### **1. Personal justification demands the righteousness of God 3:21 - 5:11**

#### **A. Righteousness defined 3:21-31**

1. Presentation of a righteousness without works 3:21-26
  - a. Manifestation of Righteousness - perfect tense - completed
    1. It is without the law - totally apart from
    2. It was witnessed by the law and the prophets by:
      - 1) The law unveils sin and reveals a void
      - 2) The prophets predicted a Messiah that would meet that void
    3. It was manifested through faith
    4. That righteousness is manifested unto all - universal and individual
  - b. Righteousness is needed - 3:23
    - 1) There is no distinction of men and races
    - 2) All have sinned without exception
    - 3) All continually come short of God's glory
  - c. Righteousness is imputed: being justified - present ptcp
    - 1) Continual imputation - present ptp
    - 2) Freely Jn. 15:25

- 3) By grace
- 4) Through
- 5) In Christ - only in how He paid the cost

- d. Righteousness is exhibited v. 25, 261)
  - 1) Justifies his forbearance for past sins
  - 2) Justifies his forgiveness of present and future sins set

2. Preclusion of a righteousness by works 3:27-31

- a. This excludes all human boasting 27-28
- b. This is consistent with the unity of God 29-30
  - 1) God is author of justification
  - 2) Faith is the means of justification
- c. This establishes the purpose of the law 31

**B. Righteousness defended 4:1-25**

Introduction

- i. Paul's doctrine of justification (21-31) is opposed to man's interpretation of Judaism
- ii. To support his case, Paul deals with Abraham the great example and father of all Jews.
- iii. Every Jew would say that Abraham had three possessions (Paul will show he didn't earn these)
  - a. Righteousness (v.3)
  - b. Inheritance (v.13)
  - c. Posterity (v.17)
- iv. The key work in this section is "count"  
→ reckon or impute

→ To put to ones account

- v. Key phrase - "faith reckoned for righteousness" 4:5
- vi. "Reckon" confirms the meaning of justification

## **1. Abraham and David illustrate that moral works cannot save 4:1-8**

- a. The work of grace 1-3  
Faith made Abraham great - not works  
Proves this by quoting O.T. Gen. 15:6
- b. The principle of grace 4-5
  - 1) Excludes works
  - 2) Works end result in debt and God isn't indebted to save man
  - 3) Faith results in grace

"No creature can make himself a profitable servant to the creator and merit thanks from Him. 1) God created the faculties by which service is rendered. 2) He upholds them while the service is rendered. 3) He helps and assists in the service itself." Shedd pg. 94, 95

- c. The blessings of grace 6-8
  - 1) Grace removes shame and guilt ps. 32:1
  - 2) Gives assurance and security

## **2. Abraham illustrates that religious works cannot save 4:9-12**

Abraham's seed:

- 1) Used immediately and primarily of Isaac
- 2) More remotely the Jewish people are the seed of Abraham R. 2:29
- 3) Preeminently Christ was the seed of Abraham Gal. 3:16; 3:29

### **3. Question of circumcision brought up again**

- 1) Order of events proves that circumcision can't save v.10
- 2) The true importance of Abraham's circumcision proves it can't save:
  - a) Origin of Abraham's covenant Gen. 17:11, 15:18
  - b) Seal of righteousness by faith
- 3) The divine purpose of God for Abraham to be the father of all proves it can't save

### **4. The Old Testament illustrates that legal works cannot save 4:13-16a**

- 1) Paul says the messianic promise came by the law
- 2) Paul says there is opposition between faith and the law (works)
  - a) Faith strives and the law brings wrath
  - b) Wrath due to frustration because the person can't keep the law
- 3) It was God's purpose to make the inheritance of the promise depend on Faith
  - a) That the promise might be sure
  - b) That the promise might be secure to the whole spiritual posterity of Abraham

### **5. Abraham's life illustrates that God's work alone can save 4:16b-25**

- a. Justification came because of certain qualities of faith 16b - 22
  1. The lofty character of this faith is implied in the spiritual fatherhood of all the faithful to which he was appointed 16b Paul speaks of the great faith of Abraham
  2. His faith is viewed relative to:
    - a. Divine omnipotence (Heb. 11:19)

- b. Natural probabilities (4:18)
  - c. Physical obstacles - becoming not weak in faith
  - d. The promise of God
3. Thus Abraham was reckoned to Him as absolute Righteousness from faith
- b. Justification was recorded to teach justification by faith for all who believe in Christ 23-25
    - a. Belief in God who could quicken the dead
    - b. Belief in God who is able to perform
    - c. A Belief which brings justification

#### Characterization of Abraham

1. He believed in the omnipotence of God v.1
2. He hoped contrary to natural expectation v. 18
3. He fully took in the natural circumstances, turning there from to God's promises v.19
4. He was prevented from wavering by the promise of God v.20
5. He waxed strong through faith v.20
6. He gave glory to God v.20
7. He was fully assured of the fulfillment of the Word v.21

#### **C. Righteousness Displayed 5:1-11**

Peace on bases of being justified -

1. Possessions associated with salvation 5:1-2
  - a. We have peace with God
  - b. We have grace wherein we stand
  - c. We have the hope of glory - looks to the (future)  
Heb. 3:6, 6:8-11
  
2. Possessions associated with our situation 5:3-5
  - a. The knowledge that the end is for our good
  
  - b. Knowledge of the love of God
  
3. Possessions associated with security 5:6-11
  - a. God's love toward believers as enemies in the past v. 6-8
    - 1) We were weak yet Christ died for us - total incapacity
  
    - 2) We were sinners for whom no man would die yet Christ died for us
  
  - b. God's love toward believers as friends in the present
  
  - c. God's atonement for believers is cause for rejoicing both now and in the future v.11

**II. Personal justification destroys the results of the fall 5:12-21**

**A. Consequence of the fall upon the race 5:12-14**

1. Disobedience came into the world or sin
  
2. Death came after disobedience
  - a) Death is universal v.12
  
  - b) Disobedience is universal v.12

**B. Comparison of the fall with the restoration by Christ 5:15-17**

1. One offense brings death to all (v. 15)
2. One offering brings life to many (v. 15)
3. One offense resulted in condemnation
4. One offense permitted death to reign; one offense provided for life to reign

**C. Conclusion of the comparison 5:18-19**

1. Representative acts - trespass and obedience
2. Representative dispositions - disobedience contrasted obedience
3. Immediate consequences

**D. Confirmation of sin and its solution by the law 5:20-21**

1. Abounding trespass and abounding grace
2. Reign of sin and reign of grace

Results of Rejecting the Depravity of Man:

1. Religious error -- good works
2. Scientific error -- evolutionism
3. Political error -- socialism
4. Educational error -- self-centeredness/self-expression

## Summarization of Romans 5:12-21

1. At the time when Adam disobeyed, all men were one nature or species in him and participated in his disobedience. Adam's sin imputed thus.
2. At the time when Christ obeyed, all men were not one nature or species in Him and did not participate in his obedience. Christ's righteousness thus not imputed to all.
3. The natural or substantial union between Adam and his posterity was established in creation, prior to Adam's disobedience. Therefore Adam did not disobey alone (the only agent).
4. The spiritual union between Christ and his people is established after creation, in regeneration. This union does not exist until after Christ's obedience...thus Christ suffers and obeys alone and by himself (the only agent).
5. The imputation of Adam's disobedience is necessary. (All men participated, and all men guilty).
6. The imputation of Christ's obedience is optional (dependent on the sovereign plan of God).
7. The imputation of Adam's sin is universal.
8. The imputation of Christ's righteousness is particular (those in Christ).
9. The imputation of Adam's sin is an act of justice and a curse.
10. The imputation of Christ's righteousness is an act of grace.
11. The imputation of Adam's sin is merited.
12. The imputation of Christ's righteousness is gratuitous.

## **SECTION THREE - RIGHTEOUSNESS REALIZED BY MAN - 6:1 - 8:39**

Subject: - Sanctification

Key Words - "In Christ," "In the flesh", "In the Spirit"

Questions -

1. May we sin in order to get grace, for where sin abounded, grace has abounded more?
2. May we sin, because being in grace; we are emancipated from the law which forbids sin?

Answers -

1. It is as preposterous to think of our pursuing a course of sin as it is to think of a dead man engaging in the ordinary activities of life.
2. Certainly not. For the life of the justified, so far from being an emancipation with reference to righteousness, is a new service. It has its own irremovable sense of obligation, its own pressing duties, and its own characteristic rewards.

### **I. The New Principle of union with Christ - 6:1-14**

#### **A. Analysis of the idea of death to sin (6:1-2)**

- a. The believer already died to sin in the past.
- b. The idea of continuous sin because all sin is rejected because the new man should not be controlled by sin. I John 3:6, 2 Cor. 5:15

#### **B. Aim of baptism into the death (6:3-4)**

- a. Spiritual baptism apart from the two ordinances of water baptism and the Lord's Supper does give us indication of the mode of water baptism.

#### **C. Application of the truths (6:5-14)**

1. Understanding these verses

- a. As a result of this union there is a consequence of a body released from the hold of sin. The old man is the crucified one and the body is the seed of sin which it controls.
- b. Union with the death of Christ breaks both the penalty and power of sin.
- c. Death to sin now liberates to a new life
  - i) Christ died once and He will not need to die again
  - ii) Three actions in these verses:
- d. Know - v. 6
  - 1. Knowledge which comes by experience
    - i. The old man was crucified so the dominion of sin could be broken.
    - ii. Union with Christ involves spiritual life and sanctification.
- e. Acknowledge - v. 11
  - 1. to reckon by reasoning
- f. Yield - v. 13
  - 1. Term used by the military. To present yourselves in line, "fall in"
  - 2. Principle of holiness in the believer is more powerful than the remnant of sin.

## **II. The Practical Power of union with Christ - 6:15 - 8:39**

### **A. Morality secured by the relation to the Law (6:16 - 7:25)**

- 1. The Christian life is really a service - 6:15-23
  - a. Service has a new liberty v. 15-18  
Freedom from sin to follow righteousness
  - b. Service has a new loyalty, picture a slave

- c. Service has a new longevity v. 22, 23  
Former service yielded death and termination while  
the present service is everlasting life.

2. The Christian life is a second marriage - 7:1-6

Introduction to Chapter 7:

- a. Reasons for the chapter -
  - (1) That no one would ever conclude that he should keep the Law to be accepted by God.
  - (2) Because the one justified by faith is often prone to turn back to the deeds of the Law for holiness and/or sanctification.
- b. Parallel between vv.1-6 of chapters 6 and 7
  - (1) Chapter 6 - the legal death to sin
  - (2) Chapter 7 - the legal death to the Law
- c. Law discussed from 3 angles:
  - (1) In relation to the believer v. 1-6
  - (2) In relation to sing - v. 7-13
  - (3) In relation to the carnal man v. 14-25
- d. Legitimacy of this second marriage v. 1-4a
  - (1) General axiom in verse one
  - (2) Illustration of Marriage

- (3) Point here is that converts from Judaism may be espoused to a new husband without violating the old law.
  - e. Fruitfulness of this marriage v. 4b-6
    - 1. Fruit of Christ's work is that we serve in newness of Spirit
    - 2. The need for Christ's work is seen by the evil deeds of the flesh pointed out by the law.
    - 3. Internal force achieves that which the internal rule could never secure.
- 3. The Christian life is needed, as revealed by the activity of the Law 7:7-14a
  - a. Enlightens us about sin (7)
 

Two things are known...

    - 1. by Experience
    - 2. through mental process
  - b. Excites us to sin (8)
 

The law must be essentially opposed to the sin principle, which it only thus irritates into active opposition by reason of its felt incompatibility.
  - c. Effects death in us (9-11)
    - 1. The absence of the law means life
    - 2. The Presence of the law means death. (vs. 10,11)
  - d. Exhibits its goodness (12-14)
    - 1. Sin results in death
    - 2. The law reveals the sinfulness of sin

3. The law is spiritual- derived from the Holy Spirit
4. The Christian life is treated as a struggle in the flesh 7:14b-25

### Introduction

- 1) Paul still lives in a body causing him problems.
- 2) Uses himself as an example of a man seeking sanctification by his own efforts
- 3) Vine
  - a. 14-17 Paul's inability to keep himself from doing what He disapproves
  - b. 18-20 Paul's inability to carry out what he approves
  - c. 21-25 Paul shows his deliverance to be effected
- 4) Barclay p. 103

This passage demonstrates:

  - a. The inadequacy of human knowledge
  - b. The inadequacy of human resolution
  - c. The limitations of human diagnosis
- 5) Reasons why Paul is referring to the regenerate in v. 14-25;
  - a. all verb tenses are present whereas in v. 1-13 they are all past tenses
  - b. Paul's deepest desire here in this passage is to do good
  - c. His testimony here accords with others in scripture where men do sin

- d. The logical sequence of the passage
  - 1. This fleshliness is different from the sinners (pre-conversion)
    - A. accompanied with a weariness of sin and hatred toward it
    - B. He loves holiness despite his desire to sin
    - C. There is the hope that one day he will be delivered
  - 2. The law leaves us in turmoil (15-17)
    - 1. Law leaves us with the responsibility for sins of commission
    - 2. Law leaves us with the responsibility for sins of omission
    - 3. "Sin dwelling in me" principle
      - a. Not meant to be an excuse but simply calls attention again to the fact that he does things to which he doesn't approve
  - a. The law lacks power to deliver (18-23)
    - a. The flesh is hopeless
    - b. The flesh is hostile toward this new desire to please God
  - b. The law leads us to Christ (24-25)
    - a. Despair caused by our condition
    - b. New man may also serve sin

## **B. Morality received by the Christian's new life in Christ through the Holy Spirit 8:1-39**

### Introduction:

1. Romans 8 is the crescendo of Paul's argument of the righteousness of Christ applied to the believer. He begins with therefore, shows the connection with chapter 7:15-25, and leads on to complete victory through the Spirit.

2. Background:

Chapter 5 - Justification by faith and benefits

Chapter 6 - Sanctification the correct way

Chapter 7 - Sanctification the incorrect way, yet corrected in the end

Chapter 8 - Security - begins with no condemnation, ends with no separation

3. Alternate outlines:

I. Christ is around us (1-4)

II. Spirit is within us (5-25)

III. God is for us (26-39)

I. No Condemnation (1-4)

II. No Defeat (5-14)

III. No Fear (15-17)

IV. No Despair (18-25)

V. No Calamity (26-30)

VI. No Adversary (31-34)

VII. No Separation (35-39)

McClain --

I. We have a new position in Him (1-4)

II. We have a new life in Him (5-13)

III. We have a new relationship to God through Him (14-17)

IV. We have a new hope in Him (18-25)

- V. We have a new helper in Him (26-27)
- VI. We have a new knowledge in Him (28-30)
- VII. We have a new assurance in Him (31-39)

**1. Freedom of the regenerate from any sentence of condemnation (1-2)**

- 1. Justified by Christ 3:26
- 2. United to Christ 6:3,4
- 3. Free in Christ 8:2

**2. Freedom of the regenerate from the law of sin (3-9)**

- A. Reason for the impossibility under the Law (3)
  - a. The flesh- the law was external and could offer no means to perfection even though that is exactly what it demands
  - b. The laws weakness was a sinful human flesh
  - c. The result then is despair (Romans 7:24, Hebrews 2:15)
- B. Reason for the certainty under the Gospel (3-4)
  - a. Manner of Christ's appearance among men
  - b. Occasion of Christ's appearance- (He could expiate the guilt)
  - c. Effects of Christ's appearance- He condemned sin principle to be deposed of the dominant sin nature
  - d. Ultimate object of Christ's appearing is that the righteousness of the law might be fulfilled in us
- C. Retention of freedom from sin depends on the cooperation of the regenerate will (4)

A fallen creature owes perfect obedience for the future and atonement for the past. This perfect execution of all that the law requires from a fallen man is vicarious, and not a personal performance

D. Rival principles of life discloses the value of freedom from sin (5-8)

1. Seen in the difference of their practical interests
2. Daily life and conduct is according with the inward and dominant principle within man.
3. Life and peace are the results to which they instinctively trend v. 6
4. Respective relation to God
  - a. The carnal mind is opposed to God
  - b. The carnal mind is incapable of subjection to God
  - c. The carnal mind is incapable of pleasing God

E. Relation of the readers to this antithesis (9)

1. You are in the spirit since the Spirit dwells within permanently
2. You do not belong in Him if you have not the Spirit of Christ

3. **Freedom of the regenerate from the law of death (10-11)**

a. Immediate consequence of the indwelling Holy Spirit (10)

1. Body is to become a corpse
  - a. Death is an inevitable interlude on our way to eternal life

- b. Physical death still happens to the believer
- c. The retributive element or sting is extracted by Christ

2. While the body is to become a corpse

- a. The spirit quickened at regeneration is possessed of the inalienable principle of life
- b. This life comes only by virtue of the power of God
- c. More remote consequences of the indwelling Holy Spirit (11)
  - i. Future fact: Israelites saved by faith will be quickened or made alive at the resurrection.
  - ii. Fine motive: this brings honor to the Holy Spirit (Eph. 1:13,14; 18-20, 2 Cor. 5:5)

4. **Freedom of the regenerate to live by the Spirit (12-17)**

- a. Responsibility (12-13)
  - a. We are not to live after the flesh but are obliged to live after the Spirit
- b. Resources (14-17)
  - a. We are sons, “as many as are led”
  - b. Adoption- signifies the Holy Spirit who produces the realization of Sonship and the attitude belonging to sons
  - c. This signifies that we are free from the bondage and fear of sin

5. **Freedom of the regenerate to hope for glory (18-39)**

a. Comparison of glory with present (18)

1. Disproportion of suffering for glory
2. Certainty of suffering being followed by glory

b. Aspiration for glory (19-27)

In the physical creation (19-22)

1. Paul desires to reveal that both Christians and the creation suffer from a sense of incompleteness and frustration while both seek a future transformation
2. v.20 Identity of the one who subjected it... possibilities
  - a. Adam- whose sin brought death and decay in the world.
  - b. Satan who's temptation brought about the fall
  - c. God who decreed the curse as a judgment on sin is most likely the one doing the subjecting
3. The Basis of the Expectancy
  - a. It has been subject to emptiness
  - b. The circumstances of its subjection
    - i. Occurred at the Fall
    - ii. Occurred through an agency of God
    - iii. Occurred apart from the will of Nature itself
    - iv. It carries a condition of hope-deliverance from the bondage
4. The accompanying travail of this expectation
  - a. Universal – whole creation
  - b. Unceasing
  - c. Indicative of a hope of endurance

5. By the spiritual creation (23-27)

1. Assurance of deliverance from corruption

2. Association of hope with correction- hope accompanies salvation

3. Assistance from the Holy Spirit is required  
v. 26, 27

a. the whole realm of deficiencies which characterize this life requires that the Holy Spirit in co-operation with the regenerate will intercede before God

c. Assurance of glory (28-39)

1) Affirmed because salvation is of God (28-34)

a) His purpose contains our salvation (28)

1. Continual working (present tense verb)

2. Comprehensive (All)

3. Beneficial - good

4. Limited to those who love God and are called according to His purpose

b) His providing of our salvation 29, 30

1. foreknowledge- to know ahead of time, this is an attribute of God.

2. Predestination- Determine ahead of time

a. God has decreed here that every believer will reach glory by being conformed to the image of Christ.

b. Everything on the way he causes to work to that end.

Steps that reveal how God accomplishes His purpose:

1. His call- through the gospel Rev. 22:17

2. His justification- declare one righteous

3. His glorification- the future Eph. 2:5,6

c) His power maintains our salvation (31-34)

1. Protected from opposition-

2. Protected from accusation-

3. Protected from condemnation

2) Affirmed because separation is impossible (35-39)

1. No trial of life can separate us from the love of God

2. In all these Christians are more than conquerors

3. No one person can separate us from the love of God

a.

b.

c.

## **SECTION FOUR: THE RIGHTEOUSNESS OF GOD TOWARD ISRAEL 9:1 - 11:36**

Subject: Vindication

Key Words: "Wisdom...of God" (11:33)

Question: Why has Israel been set aside?

Answer: That He might have mercy on all (11:32)

### **I. Israel's Past Rejection - 9:1-33**

#### **A. Paul's sorrow because of this rejection 9:1-5**

1. The sincerity of Paul's sorrow 1-2
  - a. Seen in the light of turning from rejecting synagogues to accepting Gentiles
  - b. Seen in Paul's grief
2. The intensity of Paul's sorrow (3)
3. The basis of Paul's sorrow (4-5) (Israel has rejected all that God gave them)
  - a. Blessings
  - b. Birth of Christ Gal. 4:4

#### **B. God's justice in His rejection of Israel 9:6-13**

1. The operation of divine election of Israel 9:6-13  
(If God has rejected Israel, then hasn't the Word of God failed?)
  - a. Application of the promise (6-8)
    - (1) Defining the children of Abraham (6-7)

- All national Israel not spiritual Israel

(2) Confining the seed of Isaac (7-8)

- Abraham's seed will not provide any intrinsic merit or magic
- Cf. Ishmael's case

b. Annunciation of the promise (9)

c. Administration of the promise (10-13)

(1) Characteristic of it 10-11

- (a) Disregard of human effort in God's choice of Jacob
- (b) Display of divine purpose in God's choice of Jacob

(2) Consequences of it 12-13

- (a) Servitude of Esau to Jacob
- (b) Attitude of God toward each
  - Jacob/Esau not meaning individuals/but peoples cf. Num. 23:7, 10, 23, 24; 24:5 Jer. 49>10
  - "Hated" - comparative, not absolute
  - Love/hate in physical circumstances, not external destiny

Ellison (p. 49) "Paul is concerned with election (national, as well as personal, in history rather than in the setting of eternity) as the means whereby He accomplishes His purposes for the world."

2. The principle of divine election 9:14-18

a. Claim of God to sovereignty in mercy 15

- b. Conclusions of Paul concerning sovereignty 16
  - (1) Desires determine nothing
  - (2) Deeds determine nothing
  - (3) Destinies determined by God (in this life)
  
- c. Case of Pharaoh and sovereignty in judgment 17-18
  - (1) Prediction of hardening - Ex. 4:21; 7:3
  - (2) Pharaoh hardened his heart - Ex. 8:15, 32
  - (3) God hardened his heart - Ex. 9:12; 10:1; 11:10
  - (4) God's purpose not eternal - Ex. 9:16
  
- 3. The sovereignty of divine election 9:19-29
  - a. Sovereignty of election clearly stated 19:21
    - (1) The clay does not question the potter who decides
    - (2) Phillips - "lovely vase vs. pipe for sewage"
    - (3) Principles:
      - (a) In matters where not bound by His promise, He is free to do as He chooses
      - (b) Our sin darkened judgment should not be compared with God's
  
  - b. Sinfulness of man prevents reply 22-24
    - (1) God is very merciful in dealing with sinfulness of man

(2) His mercy gives man opportunity to choose which he will be - v. 23-24

c. Scripturalness of foregoing argument made plain 25-29

(1) Reception of strangers as children - Hos. 2:2

(2) Rejection of Israel as children - Is. 10:22-23

4. The conclusion of divine election 9:30-33

a. By faith, the Gentiles attain righteousness 30

b. By works, the Jews failed to attain righteousness 31-33

## II. **Israel's Present Unrighteousness 10:1-21**

A. Paul's prayer for rebellious Israel 1-4

1. Paul's concern because of the failures 1

a. Paul's supreme purpose of heart was to see Israel saved

b. Paul's concern was because of past failures

2. Jews conduct in the failure 2-3

a. Interested in God's work 2

b. Ignorant of God's will 2

(1) Sought to establish their own righteousness

(2) Set aside God's righteousness

3. Christ as the conclusion of the law

a. Righteousness of the law is by doing

b. Righteousness of Christ is by believing

- B. The Gospel's provision for all men                    5-10**
1. The righteousness of the law    5
  2. The righteousness of faith                    6-8
    - a. Faith does not impose conditions that no man can fulfill
      - (1) Who will ascend into heaven    6
      - (2) Who will descend into hell                    7
    - b. Faith asserts salvation accessible to all (Duet. 30:14)    8
  3. The responsibility of the sinner
    - a. Salvation by acknowledging the Lord    9
    - b. Salvation by accepting the Lord                    10
      - (1) acceptance of salvation in the heart
      - (2) assertion of salvation in the mouth
- C. The Gospel's purpose is to reach all men    10:11-15**
1. The provision of salvation is universal 11  
Is. 28:16
  2. The offer of salvation is universal                    12-13  
Joel 2:32
  3. The proclamation of the gospel should be universal                    14-15
  4. The predication of salvation is on our going 14-15  
Cf. Gal.1:15, 16; Jn. 17:18
- D. The Scripture's proof of human responsibility    10:16-21**
1. The rejection of the gospel                    16-17

2. The refutation of Jewish objection 18-21
  - a. Universally broadcasted - Ps. 19
  - b. Moses foretold the situation - Duet. 32:21
  - c. Isaiah spoke of the same - Is. 65:1

### III. **Israel's promised restoration 11:1-36**

#### **A. The remnant of Israel is to be spared 11:1-6**

1. The problem - "Has God cast away His people?" 1a
2. The proof - 1b-4
  - a. Reason teaches the answer is No 1b  
The thought is unthinkable
  - b. Personal experience teaches the answer is No 1b  
Paul himself is an Israelite
  - c. Doctrine of God teaches otherwise 2a
  - d. History of Elijah is final proof 2b-4  
cf. 1 Kings 19:18
3. The conclusion 5-6
  - a. There is a remnant within the church
  - b. There are faithful Jews
  - c. They are such by grace, not works

#### **B. The rejection of Israel was caused by rebellion 11:7-10**

1. The issue is called at the outset 7a

2. The methods employed by Israel and by God differ 7b
3. The result is described for those who rejected 7c-10
  - a. Bestowal of slumber 8
  - b. Withdrawal of blessing 9
  - c. Committal to darkness 10

**C. The Restoration of Israel is entirely future 11:11-24**

1. Final restoration of Israel will bring greater blessing to the world than rejection 11-15
  - a. Rejection is not continual as seen in the purpose of her stumbling 11-12
  - b. Rejection is not continual as seen in the preaching of Paul 13-15
    - (1) Exalting his office 13
    - (2) Endeavoring to provoke Jews 14-15
2. Partial rejection of Jews is no reason for rejoicing on the part of the Gentiles 16-21
  - a. Prominence not given to them 16-17
  - b. Pride not to exist among them 18-20
    - (1) Dependence upon root to be realized 18
    - (2) Confidence in self to be removed 19-20
  - c. Precaution not to be absent among them 21
3. Future reception will be on the basis of faith as with Gentiles 22-24

- a. Grafted branches remain only because of belief
- b. Natural branches can be restored through belief

**D. The redemption of Israel is absolutely certain      11:25-32**

1. Israel's hardening is only temporary      25

- a. During time of Gentiles
- b. To Paul, the subject has:
  - (1) Supreme importance - I would not
  - (2) Special character - mystery
  - (3) Practical intention - be not wise
  - (4) Immediate aim - in part until
  - (5) Ultimate object - salvation of all Israel

2. Israel's salvation will come in God's time      26-27  
Is. 59:20-21; 27:9; Jer. 31:34; Ezek. 36:24-38

3. Israel's election will be completely realized      28-32

In harmony with the Divine:

- a. Plan      28
- b. Principle      29
- c. Providence      30-31
- d. Purpose      32

**E. The rejoicing for Israel leads to worship      11:33-36**

1. Divine attributes contemplated      33

- a. Wisdom

b. Knowledge

2. Divine attributes proclaimed 34-36

a. Knowledge seen in His judgment

b. Wisdom seen in His ways

c. Wealth seen in His gifts

## **SECTION FIVE: THE RIGHTEOUSNESS OF GOD PRODUCTIVE IN DAILY LIFE 12:1 - 15:33**

Subject: Application of Truth

Key Words: "Will of God" - Word of God

Question: How should a saved man walk?

Answer: Be ye transformed...

### THE WILL OF GOD REVEALED

#### **I. In relation to God, self, and others 12:1-21**

##### **A. Begins with the presentation of self to God 1-2**

1. Expectation to dedication
2. Expectation of dedication
3. Explanation of dedication
  - i. Presentation of our bodies
    - a. Living sacrifice- Old Testament program is in view
    - b. Unblemished sacrifice- holy and pure
    - c. Rational service- reasonable
  - ii. Separation from this age
    - a. Shunning conformation to worldliness "Stop Conforming"
    - b. Seeking transformation to holiness

iii. Purposeful change

**B. Accomplished by humiliation of self for service 8-8**

1. Renouncing our pride v.3
  - a. Call of Humility
    - a. Negative-
    - b. Positive-
2. Respecting our brethren 4-5
3. Restricting our activities 6-7
  - a. Expounding God's Word
    - a. Prophecy
    - b. Ministry
    - c. Teaching
    - d. Exhortation
4. Revealing proper attitudes
  - a. Expanding the work of God
    - a. Singleness in giving – contribute to the needs of others liberally
    - b. Earnestness by the 1 guiding
    - c. Cheerfulness - by the one showing mercy

**C. Accompanied by dedication of self to others 9-21**

- Love without hypocrisy

- Abhor evil
  - Preference toward each other
  - Not lagging behind in diligence
1. Principles of dedication 9-12
    - A. Sanctify-
    - B. Service-
    - C. Suffering-
  2. Patience toward the brethren 13-16
    - A. Hospitality
      - a) Identify with the needs of saints
      - b) Pursue hospitality
    - B. Adaptability
    - C. Unanimity
  3. Practice toward the unsaved 17-21
    - A. Live acceptably before all men
    - B. Live honorably before all men
    - C. Live peacefully with all men v. 18, 19
      - a) the impossibility to accomplish this should be because men oppose the truth and not because of our person
      - b) Use every means in your power consistent with purity

- c) This includes saved and unsaved
- d) God will take care of the outcome

3. Live charitably with all men

- a) The practice of charity, Prov. 25:21, 22
- b) The principle of charity is only possible through Christ

**II. In relation to the state 13:1-14**

Circumstances behind Romans 13:

1. Jews had questions about the rights of the Roman government (Matt 22:16, 17; Mark 12:14; Luke 20:21-2)
2. Jews tended to pride themselves on their independence - John 8:33
3. Seditious movements were plentiful - Acts 5:36-7
4. Claudius had commanded all Jews to leave Rome Acts 18:2
5. Paul and others had often suffered at the hands of magistrates Acts 14:19-20; 5:29

**A. Submitting to human government 13:1-7**

1. The position of authorities 1-2
  - a. Duty of civil obedience
  - b. Reason for civil obedience
  - c. Denial of civil obedience

2. The purpose of authorities 3
  - a. Punishment of the wicked
  - b. Glorify God
3. The power of authorities 4-5
  - a. Originates from the Lord v. 4
  - b. Commands our obedience
    - i. Obey for expediency
    - ii. Obey for conscience sake
4. The privilege of authority v. 6, 7
  - a. Render assistance to them
    - i. Tribute
    - ii. Custom
  - b. Render admiration to them
    - i. Fear
    - ii. Honor

**B. Obligation to the citizens 13:8-10**

1. Love is a commandment of God
2. Love is a fulfillment of the law
  - a. Citation of the law with reference to others 9
  - b. Association of the law with love

- C. Separation from the works of darkness** **13:11-14**
1. Right activity of Christian citizens 11
    - a. Be awake: recognizing time
  2. Right armor of Christian citizens 12
    - a. put off the works of darkness
    - b. put on the weapons of light
  3. Right attractiveness of Christian citizens 13-14
    - A. Righteousness is to be magnified
      - 1) walk honorably
    - B. Wickedness is to be missing
      - 1) Intemperance- carousing (sins done in public view)
      - 2) Drunkenness-
      - 3) Impurity- private sins, sexual promiscuity
      - 4) Sensuality- shameless lust
      - 5) Discord or strife- personal sin
    - C. Victories to being in Christ
      - 1) Provides no opportunity for sin
      - 2) Gives proof of our being in Christ

### III. In relation to weaker brethren 14:1-23

Intro to Chapter 14 --

1. Paul here deals with the consuming passion of the saints to promote the education of the people in the church v.19
2. There is, within the church, every stage of maturity and discernment (weak - 14:1 - strong - 15:1) and therefore differing opinions.
3. The principles in this chapter are for all time and sufficient for problems today.
4. Definition -
  - a) Weak brother -
    - 1) No necessarily morally weak -
    - 2) Scrupulously pious
    - 3) Idea is that his understanding of Christian truth is limited
  - b) Strong brother
    - 1) One whose grasp of truth is more complete
    - 2) May be less scrupulous in conduct
    - 3) Added light should bring greater responsibility
5. Paul's theme, then, is cooperation for the mutual edification of the church.
  - A. Consideration for the weak 14:1-12
    1. Reception without criticism 1-5
      - a. Possibility for disagreement

b. Priority for acceptability of God

1. Paul says there is mutual permission for each to follow his own conscience
2. The strong are not to impute superstition or narrow-mindedness to the weak
3. The weak are not to develop a censorious attitude

c. Responsibility to God v.4

d. Individuality of Experience

1. Differences are probable
2. Decisions must be personal; believers should not be defined by another's opinion

2. Relation of our actions to the Lord 6-9

a. It is seen in practice v. 6

- 1) Days esteemed to the Lord (public actions)
- 2) Eating meats as unto the Lord (private action)

b. It is seen in principle 7-9

- 1) Disregarding the Lord is impossible
- 2) Depending on the Lord is imperative

3. Reality of judgment for all 10-12

a. The consequences of this reality 10

- 1) Condemnation must cease
- 2) Contempt must be stopped

b. The confirmation of this reality 11-12

**B. Characteristics of the strong 14:13-23**

1. Their conclusion about liberty 13

a) Be concerned about the spiritual standard of one another

b) The strong brother should respect the opinion of the weak

2. Their conviction about things different 14

a) Strong brother vs. the weaker

b) Strong should be concerned for the spiritual standard of each person

3. Their conduct in relation to others 15-21

a) Don't disregard brethren 15

1) by disturbing their consciences

2) by denying them love

3) by disrupting their progress

b) Don't discredit testimonies 16-18

1) character of the kingdom should prevent it

2) consecration to Christ should also prevent it

c) Don't demand rights 19-21

1) what is profitable is to be a priority

2) what is permissible to one may need to be forsaken

4. Their continuance in faith 22-23

a) It is to be personal

1. not something to be put on exhibition
2. faith should not be the reason for condemnation because in exercising it you hurt another

b) It is to be profitable

1. actions should promote happiness
2. actions should prevent sinfulness

**IV. In relation to ministry 15:1-33**

**A. Exhibition of Christ in personal ministry 1-13**

1. Obligation of the strong 1-6

2. Acceptance of one another 7-13

**B. Exhibition of Christ in Pauline ministry 14-23**

1. A particular ministry 14-17

- a) Paul persuaded of spiritual condition v.14
- b) Part of Paul is constrained to writ v.15,16
- c) compassion to fulfill part of ministry

2. A powerful ministry                    18-21
  - a) Power of the Holy Spirit
  - b) Preaching of the gospel of Christ
  - c) Plan to preach to the unreached v. 20, 21
  
3. A purposeful ministry    22-29
  - a) He was hindered from coming to Rome v. 22-24
  - b) Had present task to accomplish
  - c) Plan the task of going to Spain through Rome- assured of God's blessing in Rome
  
4. A prayerful ministry    30-33
  - a) Because of dangers to be encountered v. 30,31
  - b) Because of desires to be accomplished

## **SECTION SIX: CONCLUSION 16:1-27**

Subject: Farewell of Love

Key Words: "Greet the church"

- Question:
- 1 To whom was he writing?
  - 2 How are they to view false teachers?

- Answers:
- 1 Church at Rome: individuals
  - 2 Mark and avoid them

### **I. Commendations of Phoebe 16:1-2**

#### **A. Her activity in Cenchrea**

1. Calls her sister indicating her salvation is genuine
2. She is a "servant" Note: this is not a reference to an office but rather her work
3. She is a "sent one" to the church at Rome

#### **B. She is accepted by the Romans**

#### **C. She receives assistance by the Romans**

### **II. Salutation among one another 3-16, 21-24**

#### **A. For those in Rome 3-16**

1. For Priscilla and Aquila 3-4
  - a. Paul had met them in Corinth
  - b. They gave Paul shelter in Corinth

c. They went with Paul to Ephesus

2. For many others 5-16

a) A particular bond of affection for some v. 5

b) Women often included 3,6,12,15

c) Some shared imprisonment with him 7

d) All distinguished by great service for Christ

**B. For those with Paul 21-24**

1. Paul had an amanuensis with him

2. Paul mentions Gaius by name

3. Erasmus- is mentioned as the chamberlain of the city

**III. Perils from false teachers 17-20**

**A. Treatment of them 17**

1) Mark them- recognize who these people are and note them for others to beware

2) Reject them and avoid them-

**B. Traits in them 18**

1) Devotion to selfishness is prevalent

2) Deception of the innocent

**C. Triumph over them 19-20**

1) Through the obedience of the Romans - commended again

2) Through the omnipotence of God

**IV. Praise to God**

- A. Praises the Omnipotence of God v25
- B. His amazing provision for the Church v.25b, 26
- C. Praise to God for His purposes v.26b “for obedience to the faith”
- D. General praise v.27 “Glory through the Lord Jesus Christ”