

Book of Roman Outline

Historical Background: In 56 AD while travelling to Greece, Paul writes the Roman Epistle (see Acts 20:2). A fellow disciple Tertius did the actual writing for Paul. It was sent to Rome by means of a caravan of over 32 people lead by Phebe for her business (see Romans 16:1-2; 22). Paul's motivation for writing the letter was to give them teaching since he was not able to visit them. He needed to return to Jerusalem with contributions he had received from the Gentile churches for the poor saints there (see Romans 1:10-15; 15:22-29).

Outline of the Book of Romans

1. **Introduction** – Romans 1:1-17
2. **Sinfulness of Mankind** – Romans 1:18-3:23
3. **Salvation based upon justification by faith** – Romans 3:24-5:21
4. **Progressive Sanctification of the believer** – Romans 6:1-8:39
5. **God's Sovereign Plan for the Jews** – Romans 9:1–11:36
6. **Practical Christian Living** - Romans 12:1-15:12
7. **Closure** – Romans 15:13-16:27

1. **Introduction** – Romans 1:1-17

- **Paul's Greeting to the Roman Church: Romans 1:1-7**

- **Romans 1:1** - Paul's description of himself:

- A servant of Jesus Christ - Philippians 1:20-24; Romans 1:14; I Corinthians 6:20
- Called to be an Apostle; Great Controversy in the Early Church
 - By whom or according to Who? By the will of God the Father and Jesus Christ - I Corinthians 1:1; II Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; I Timothy 1:1; II Timothy 1:1
 - Why controversial?
 - He is not numbered with the twelve disciples
 - There is no record that he replace Judas Iscariot as the twelfth disciple
 - Acts 1:15-26
 - Paul persecuted the church
 - There was no witnesses within the Church concerning his vision except Ananias in Damascus
 - Separated unto the gospel of God: Paul's ministry - Acts 26:12-20; Galatians 2:7-9; Ephesians 3:1-7; Colossians 1:21-27; I Timothy 1:12-13; Romans 15:20-21

- **Romans 1:2** - <Gospel of God> Which he had promised afore by his prophets in the holy scriptures,

- "he": God

- What did "he" promise by his prophets? "the gospel of God"
- Over 300 Old Testament versus either prophecy or associated themselves to the coming Messiah.
- Approximately 100 direct prophecies.
 - 6 – deals with Christ's deity
 - 13 – deals with Christ's physical ancestry; being a son of Shem, Abraham, Isaac, Jacob, Judah, Jesse, and David
 - 6 – deals with Christ's birth
 - 26 – deals with Christ's ministry
 - 37 – deals with Christ's betrayal, death, burial, and resurrection
 - 9 – deals with Christ's working after His ascension
- Holy Scriptures: **Romans 1:3a** – "Concerning his Son Jesus Christ our Lord"

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- **Romans 1:3b** – “which was made of the seed of David according to the flesh”
 - Genealogy of Jesus Christ:
 - Through Joseph: Matthew 1:2-16;
 - Through Mary: Luke 3:23-38
 - The emphasis is “made”.
 - God, the Second Person of the Trinity, is eternal with no beginning and no ending
 - However, He was made in His humanity to become the only begotten of Father, in the person of Jesus Christ. This began at His conception with the Holy Spirit coming upon Mary, a virgin. - Psalms 2:7; John 1:14,18; 3:18; Luke 1:30-33; Matthew 1:19-21
- **Romans 1:4a** – “And declared to be the Son of God”
 - When?
 - Angel declared it to Mary and Joseph: Luke 1:30-33; Matthew 1:19-21
 - At Jesus’ Baptism: Luke 3:21-22
 - At Jesus’ Transfiguration: Matthew 17:1-5
 - “with power” - Matthew 28:17
 - “according to the spirit of holiness” : The Holy Spirit
 - Conceived with the Holy Spirit
 - During His Baptism, the Holy Spirit as a dove landed upon Him
 - “by the resurrection from the dead” - John 10:17-18
 - There is only one who can bring himself up from the dead: Jesus
- **Romans 1:5** – By whom (Vs 4: Son of God) we have received grace and apostleship, for obedience to the faith among all nations, for his name:
 - “we have received grace and apostleship”
 - “grace” - Ephesians 2:8
 - “apostleship”: apostole (ap-os-tol-ay)
 - 1) a sending away; 1a) of the sending off of a fleet; 1b) of consuls with an army, i.e. of an expedition; 2) a sending away, i.e. a dismissal, release; 3) a thing sent, esp. of gifts; 4) in the NT, the office and dignity of the apostles of Christ, apostleship
 - Matthew 28:19-20; Acts 1:8
 - “for obedience to the faith among all nations”
 - “for obedience to the faith - Matthew 28:20a
 - “among all nations - Matthew 28:19a; Acts 18b
 - “for his name” Whose name? God’ name - Psalms 23:3
- **Romans 1:6** – Among whom are ye also the called of Jesus Christ
 - Among whom: Hebrews 12:1a
 - Romans 8:28-30
 - Initially He called his disciples, then He called those who would follow then - John 17:20
- **Romans 1:7** – “To all that be in Rome”
 - “beloved of God” - John 3:16; Romans 5:8; I John 3:1,16; 4:9
 - “called to be saints”
 - “called”: kletos (klay-tos’): 1) called, invited (to a banquet); 1a) invited (by God in the proclamation of the Gospel) to obtain eternal salvation in the kingdom through Christ; 1b) called to (the discharge of) some office; 1b1) divinely selected and appointed

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- “saints”: hagios (hag’-ee-os) Holy, characteristic of God, separated to God, worthy of veneration; 1) Its highest application is to God himself, in his purity, majesty and glory; 1a) Of things and places which have a claim to reverence as sacred to God, e.g. the Temple; 1b) Of persons employed by him, as angels and prophets and apostles; 2) Applied to persons as separated to God’s service; 3) In the moral sense of sharing God’s purity; 4) Of pure, clean sacrifices and offerings
 - “Grace to you and peace from God our Father, and the Lord Jesus Christ”
 - Grace: Gentile Greeting
 - Peace: Hebrew Greeting – “Shalom”
 - Why both greetings? Roman church is filled both with Jewish and Gentile believers
 - ”from God our Father, and the Lord Jesus Christ”
 - The first and second Persons of the Trinity
- **Paul’s Heart toward the Roman Church: Romans 1:8-15**
 - **Romans 1:8** - First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
 - Paul expresses his thankfulness for the Roman Church.
 - Why? “that your faith is spoken of throughout the whole world”
 - What a testimony! Why? To have such a testimony even in the mouth of the lion’s den. Rome was the seat of power. It took a lot of courage and faith to be so consistent in Rome.
 - Span of their testimony? Why was their faith spoken of throughout the whole world? I believe it is because they had to walk in Christ in the capital city of the Roman Empire.
 - Showing first, how far the Gospel had spread.
 - Secondly, knowing the persecution would more readily start there.
 - **Paul’s Prayers toward the Romans - Romans 1:9-13**
 - **Paul’s prayer for the Roman Church was continuous: Romans 1:9** - For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
 - “Whom”: God
 - True service: “with his spirit”
 - As done to Jesus Christ, so also to the church - Matthew 12:17-18
 - Fulfilling Joel, not just prophesy, but all works of service: Acts 2:16-18
 - We are delivered from the old life to serve God: Romans 7:6
 - Paul’s exhortation: Romans 12:11
 - What was Paul’s service spoken of – “without ceasing I make mention of you always in my prayers.”
 - The importance of prayer
 - It is communicating to God, our Heavenly Father
 - Acts 6:4; I Thessalonians 5:17; Ephesians 6:18a
 - Some reasons of Paul to pray for the Roman Church – Ephesians 3:14-19; Philippians 1:9-11; Colossians 1:9-11; II Thessalonians 1:11-12

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- **Paul's prayer for to visit them in Rome – Romans 1:10** - Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
 - “by the will of God” - James 4:13-15
 - Paul's reason for the visit –
- **Romans 1:11** - For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established
 - Reason behind the gift: “ye may be established”
 - In What? in the faith - Romans 10:17
 - Why? - Hebrews 11:6; Psalms 19:7a; Philippians 3:10; II Timothy 2:15
- **Romans 1:12** - That is, that I may be comforted together with you by the mutual faith both of you and me.
 - Great comfort comes from fellowship – Hebrews 10:24-25
 - “mutual faith”
 - More Exhortation: Romans 15:5
 - More Exhortation: Philippians 2:2
 - More Exhortation: Romans 12:16a
 - More Exhortation: I Corinthians 1:10
 - Reason: Amos 3:3
- **Paul's plans to visit had been held up – Romans 1:13** - Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. - Romans 15:20-22,25-26
 - The gospel at this early part of the church had not been spread so far. Most of the know world had not as of yet heard the gospel.
- **Paul's Declaration of the Gospel of Christ: Romans 1:14-17**
 - **Paul's view of his debt: Romans 1:14** - I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
 - Why was Paul indebt to Greeks, Barbarians, wise and unwise?
 - Are we not all debtor?
 - Paul as all Christians to be God's witnesses for the Great work He has and will do through us starting at salvation, then all its promises
 - They make up the up the church in Rome, much like any other church.
 - Greeks-wise: Acquired knowledge; could be the rich and ruling class
 - Barbarians-unwise: Have not acquired knowledge; could be the slaves who got saved
 - Why? verse 15 – Paul was ready to preach the gospel to them
 - **Paul's readiness to preach the gospel: Romans 1:15** - So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. - Why? Romans 1:11
 - The truth taught Paul uniquely by the Holy Spirit - Why? II Peter 3:15-16
 - **Paul's not ashamed of the gospel of Christ: Romans 1:16** - For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
 - Why not ashamed:
 - “for it is the power of God unto salvation to every one that believeth”
 - Romans 5:3-5
 - Paul had hope in the Gospel
 - Paul had the love of God shed abroad in his heart

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- The Gospel of Christ is the power of God; How? Unto salvation to everyone that believes. - Matthew 28:18
 - Think about it!
 - The power to transform a sinner to a saint.
 - The power to change someone who is unacceptable to God to someone who is acceptable to God
 - There is more power through the work of the cross than in creation?
- To whom? “every one that believeth; to the Jew first, and also to the Greek”
 - Why Jew first? The covenant God made through Abraham, Isaac and Jacob
 - Greek: Gentiles, everyone else. It is not bad to be second on this list.
- **How does the gospel spread? Romans 1:17** - For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
 - **“the righteousness of God reveal”: “therein”** – The Gospel of Christ; Verse 16
 - **How? “faith to faith”**
 - Not just telling
 - Displayed by a believer’s life: “The just shall live by faith”
 - This is why the church has failed many times to spread the Gospel: Their lives do not display enough of their faith to persuade the lost to get saved.
 - Sad to say: Believers has shown more of their faith by dying for their faith than be living in their faith.

2. **Sinfulness of Mankind** – Romans 1:18-3:23

- **Wrath of God is Revealed: Romans 1:18** - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
 - God punishes all wickedness
 - Where is the wrath of God revealed? From Heaven
 - How? Judgment: Hebrews 9:27
 - Saved – Judgment Seat of Christ: II Corinthians 5:10
 - Unsaved – White Throne Judgment: Revelation 20:11-15
 - Toward who? “ALL UNGODLINESS AND UNRIGHTEOUSNESS OF MEN” - Romans 3:10-12, 23; Galatians 6:7; John 3:17-20
 - Condition: “who hold the truth in unrighteousness: What Truth? God the Creator, the only God”
 - In contrast: Hebrews 11:6
 - Progression of Revelation
 - Prior to Moses – Creation (2639 years) – Romans 1:19-22
 - Adam to the Flood: (1656 years)
 - Flood to the Bondage in Egypt: (553 years)
 - Bondage in Egypt to Giving of the Ten Commandments: (430 years)
 - Old Testament Jew – Creation and the Old Testament (1496 years)
 - Church Age – Creation, the Old Testament and the New Testament (2000 years)
- **The Deprave Man: Romans 1:19-32**
 - The overview of the depravity of man

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- Starts with the rejection of God as God and the Creator - Vs 19-22
- Leads to idolatry, the belief of other things than the true God – Vs 23
- Leads to uncleanness (uncontrollable lusts) of the heart – Vs 24-25
- Leads to vile affections: homosexuality – Vs 26-27
- Leads to a reprobate minds – Vs 28-32
- “God gave them over” - Does this imply God made Mankind sin? No! - James 1:13-15
 - God does not hinder their sinful progression: Isaiah 53:6
 - Examples
 - Prior Example: Conflict between Moses and Pharaoh - 10 plagues with Pharaoh hardening his heart 7 times and God hardening Pharaoh’s heart 3 times, Exodus 7-12
 - Future Example: Tribulation Period, II Thessalonians 2:7-12
- **Creation proves the reality of God: Romans 1:19-22**
 - **Romans 1:19** - Because that which may be known of God is manifest in them; for God hath shewed it unto them.
 - What is manifested? “that which may be known of God”
 - **How has God shown it to them? Romans 1:20** – For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
 - Creation of the world reveals what? Design
 - “the invisible things of him”
 - “his eternal power”
 - “Godhead”
 - **End result: Romans 1:20b** - “so that they are without excuse”
 - **Progression to their rejection: Romans 1:21-22** - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (22) Professing themselves to be wise, they became fools,
 - “they glorified him not as God”
 - “neither were thankful” - Not thankful for being created and alive
 - “became vain in their imagination” – Evolution is a very vain imagination of man
 - “their foolish heart was darken” – By the unbeliever’s choice - John 3:17-20
 - “Professing themselves to be wise, they became fools” - Psalms 14:1; I Corinthians 1:20-21a
- **Their initial rejection of God is idolatry; making a false god: Romans 1:23** - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
 - All idolatry is a substituting something else for God in your life
 - The First Two Commandments: Exodus 20:3-6
 - First and Greatest Commandment: Matthew 22:37-38
 - What is a biggest Idols today? Man, materialism, pleasure
 - God’s first reaction to their idolatry: God gave them uncontrollable lust
 - **Romans 1:24-25** - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: (25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. - Galatians 6:7

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- “God also gave them up”
- To what? “uncleanness through the lusts of their own hearts”
- To what end? “to dishonour their own bodies between themselves”
- Who were they?
 - “Who changed the truth of God into a lie, and
 - The Truth that God is God and the Creator
 - worshipped and served the creature more than the Creator,”
 - “the creature” – Man as Lucifer: Satan wants
- God’s second reaction to their idolatry: God gave them over to homosexuality
 - **Depravity: Romans 1:26-27** - For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
 - “recompence of their error” Aids?
- God’s third reaction of their idolatry: God gave them over to a reprobate mind
 - **Romans 1:28** - And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
 - Result of being giving over to a reprobate mind: - “to do those things which are not convenient”

- **How specific? Romans 1:29-31** - Being filled with all ...23 items

(29) Unrighteousness: Injustice	Fornication: Illicit sexual activities
Wickedness: Evil desires	Covetousness: Greedy material desires
Maliciousness: Desire to injure	Full of envy: Want, not content
Murder: Premeditated killing	Debate: Contentious, argumentative
Deceit: Crafty, guile	Malignity: Bad character, not ethical
Whisperers: Secret slanderer	(30) Backbiters: Defamer
Haters of God: Impious	Despiteful: Insolent
Proud: Haughty	Boasters: Empty Pretenders, bragging
Inventors of evil things: Troublesome	Disobedient to parents: Rebellious
(31) Without understanding: Foolish	Covenant breakers: Not faithful
Without natural affection: Inhuman	Implacable: Not agreeable
Unmerciful: Merciless, Loves to torture	

- **Reason for God’s Judgment: Romans 1:32** - Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
 - “Who knowing the judgment of God”
 - So they know better
 - John 3:19
 - “they which commit such things are worth of death”
 - So they know the consequences
 - No more excuses
 - End result: Romans 1:20b
 - “not only do the same, but have pleasure in them that do them”
 - Enjoy others that do reprobate things (Television shows)
 - Make humor of vile behavior

- **The Moral Man: Romans 2:1-16**

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- **Man's Hypocritical Judgment of Others: Romans 2:1-4** - Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. (2) But we are sure that the judgment of God is according to truth against them which commit such things. (3) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? (4) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
 - Who is Paul speaking to?
 - “thou” The receivers of the letter: The Roman church
 - Who makes up the Roman church?
 - Parable of the Sower: Matthew 13:3-8
 - Interpretation of the parable: Matthew 13:18-23
 - Parable of the Wheat and Tares: Matthew 13:24-30
 - Interpretation of the parable: Matthew 13:36-43
 - Those who do the same things: Vs. 1b Reproached for judging the reprobates: Chapter 1:19-32
 - Those who judge others when they do the same thing:
 - **Romans 2:1a** - They are inexcusable - Romans 3:23; James 4:17; James 2:10
 - **Romans 2:1b** - “thou condemnest thyself - Matthew 7:1-2; Luke 6:37
 - **Romans 2:2** – God’s judgment is according to truth – Deuteronomy 32:4; Psalms 89:14; 96:13
 - **Romans 2:3** - “thou shalt escape the judgment of God - Galatians 6:7; Ecclesiastes 12:14
 - Saved: II Corinthians 5:10
 - Lost: Revelation 20:12
 - **Romans 2: 4a** - “Or despisest thou the riches of his goodness and forbearance and longsuffering”
 - God’s goodness - Psalms 52:1
 - God’s forbearance - Romans 3:23-25
 - AV-forbearance: toleration, to sustain, to bear, to endure
 - God’s longsuffering - Exodus 34:6; Numbers 14:18; Psalms 86:15; Romans 9:22; II Peter 3:14-15
 - Two wonderful fact about God
 - **Romans 2:4b** - God’s goodness leads to repentance:
 - OT Word for Repent: to be sorry, console oneself, repent, regret, comfort - Exodus 6:6
 - NT Word for Repent: a change of mind - Matthew 4:17; Mark 2:17; Paul at Ephesus: Acts 17:30; II Corinthians 7:10; II Timothy 2:25; II Peter 3:9
- **God’s Judgment toward Every Soul : Romans 2:5-10**
 - **Romans 2:5** - But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
 - Why are they having a condemning and judgmental spirit? hardness and impenitent heart
 - “impenitent: unrepented
 - Whose hearts? “thy” and “thyself”
 - Again, the Roman church that Paul is writing
 - I Corinthians 10:12; James 4:6 and I Peter 5:5

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- “treasurest up unto thyself wrath”
 - Matthew 6:21; Luke 6:45; Luke 12:48b
 - What are we given? Mercy, forgiveness, grace
- Why is Paul addressing this issue: II Corinthians 5:11
 - Who is Paul speaking to? What is the context? II Corinthians 5:10
- Saved: Chastisement
- Lost: Condemnation
- “the day of wrath and revelation of the righteous judgment of God”
 - Saved – Judgment Seat of Christ: II Corinthians 5:10
 - Lost - White Throne Judgment: Revelation 20:11-15
- How does God judge? Upon every soul: Vs. 6, 10, 11
- How are every soul judged?
 - **Romans 2:6** - Who will render to every man according to his deeds: - II Corinthians 5:10; Revelation 20:12
 - Romans 2:16 - “according to my gospel” – Paul’s Gospel is God’s Gospel - Galatians 1:6-9
 - Two groups are revealed with two judgments
 - Saved at the Judgment Seat of Christ: Romans 14:10; II Corinthians 5:10
 - Who are they?
 - **Romans 2:7** - To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
 - **Romans 2:10b** – “to every man that worketh good, to the Jew first, and also to the Gentile:”
 - What shall they reap?
 - **Romans 2:7b** – “eternal life”
 - **Romans 2:10a** – “glory, honour, and peace”
 - Lost at the White Throne Judgment: Revelation 20:11-15
 - Who are they? **Romans 2:8** - But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
 - What shall they reap? **Romans 2:9a** – “Tribulation and anguish”
- **God’s Judgment toward the Jews and Gentiles: Romans 2:11-16**
 - **Romans 2:11** - For there is no respect of persons with God. - Proverbs 24:23; Acts 10:34-35; Ephesians 6:9; James 2:9; I Peter 1:17
 - **Romans 2:12** - For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;
 - Keep point: All have sinned
 - Gentiles: “as many as have sinned without law”
 - Jews: “as many as have sinned in the law”
 - Result:
 - **Gentiles: Romans 2:12a** – “without law shall also perish without law”
 - **Jews: Romans 2:12b**: shall be judged by the law
 - How can Gentiles and Jews be judged?

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- **Jews: Romans 2:13** - (For not the hearers of the law are just before God, but the doers of the law shall be justified. - Isaiah 53:6; James 2:10; Romans 3:19-20)
- **Gentiles: Romans 2:14-15** - For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: (15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
 - “do by nature the things contained in the law”
 - “are a law unto themselves”
 - How? Romans 2:15
 - When? Genesis 1:26-27
- **Romans 2:16** - In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
 - “according to my gospel” – Paul’s Gospel is God’s Gospel - Galatians 1:6-9
- **The Religious Man: Romans 2:17 - 3:8**
 - **Examination of the Jews: Romans 2:17-20** - Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, (18) And knowest his will, and approvest the things that are more excellent, being instructed out of the law; (19) And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, (20) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
 - **Romans 2:17b**: “retest in the law”
 - Why would the Jews rest in the law? Romans 7:12; 7:14a; Luke 16:17; Hebrews 10:1a; I Timothy 1:8
 - The lawful way to use the law - Romans 7:1; I John 3:4 - Either by the act of commission or by the act of omission; Romans 5:13 - Romans 2:14-15; Romans 3:20; Hebrews 7:19; Romans 4:15
 - How did the Jews fail in their use of the law? Romans 9:31-32; Hebrews 4:2; Matthew 14: 1-3; Jesus rebuke to the Jews: John 7:19
 - Why the Jews failed? Romans 8:7; James 2:10
 - **Romans 2:17c**: “makest thy boast of God”
 - **Romans 2:18** - That the Jews knew God’s will
 - Romans 2:20b – “which hast the form of knowledge and of the truth in the law.”
 - True since the Word of God was committed to them: Romans 3:1-2
 - **Romans 2:19** - That the Jews are guides to those blind to the truth
 - What did Jesus said about their ability to lead the blind? Matthew 15:12-14
 - **Romans 2:20** - That the Jews are instructor to those the foolish
 - As stated before, there is reality to them knowing, however, they were very arrogant toward those who did not follow the strictness of the law, even though they did not.
 - Their perception was that the Gentiles were foolish as children for not believing in the true God: Psalms 14:1
 - But what did John the Baptist state: Matthew 3:9
 - But what did Jesus state: John 8:37-39
 - **Hypocrisy of the Jews: Romans 2:21-23**
 - **Romans 2:21a** - “Thou therefore which teachest another, teachest thou not thyself?”

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- Why because they were disobedient: Matthew 23:1-3
- **Example of Hypocrisy #1 - Stealing: Romans 2:21b** – “thou that preachest a man should not steal, dost thou steal?”
 - 8th Commandment - Exodus 20:15 - Malachi 3:7-8
- **Example of Hypocrisy #2 - Adultery: Romans 2:22a** – “Thou that sayest a man should not commit adultery, dost thou commit adultery?”
 - 7th Commandment - Exodus 20:14 - Matthew 5:27-28
- **Example of Hypocrisy #3 - Idolatry: Romans 2:22b** – “thou that abhorrest idols, dost thou commit sacrilege?”
 - 2nd Commandment - Exodus 20:4-6 - Ezekiel 6:1-9
- **Conclusion for their hypocrisy: Romans 2:23-24**
 - **Romans 2:23** - Thou that makest thy boast of the law, through breaking the law dishonourest thou God? - Galatians 3:10 - Reference: Deuteronomy 27:26
 - **Romans 2:24** - For the name of God is blasphemed among the Gentiles through you, as it is written. - Isaiah 52:5; Ezekiel 36:18-22
- **Reality of Circumcision: Romans 2:25-29**
 - **Circumcision is profitable: Romans 2:25a** – “For circumcision verily profiteth, if thou keep the law:”
 - What was circumcision used as? A sign of the covenant that God made between Him and Abraham. - Genesis 17:7-14
 - “Much every way:” Romans 3:1-2
 - How? Romans 3:2b – “chiefly, because that unto them were committed the oracles of God.”
 - All the Old Testament was written by Jews
 - All, but Luke of the New Testament was written by Jews; Job?
 - Psalms 19:7-12; Ephesians 6:17b; Hebrews 4:12
 - **Breaking the law makes outward circumcision not effective: Romans 2:25b** – “but if thou be a breaker of the law, thy circumcision is made uncircumcision.”
 - James 2:10; I John 3:4
 - Must be taken spiritually, not physically. Why? Once physical circumcision is done, it does not reverse itself due not following the Law.
 - **Paul’s argument concerning Spiritual circumcision: Romans 2:26-27** - Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? (27) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
 - Big “if” – Could the Gentiles keep the law any better than the Jews? No!
 - Romans 3:20; James 2:10
 - **Who is a true Jew and who is not a true Jew: - Romans 2:28-29**; - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: (29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. - Matthew 3:9
- **Do the Jews have an Advantage: Romans 3:1-2** - What advantage then hath the Jew? or what profit is there of circumcision? (2) Much every way: chiefly, because that unto them were committed the oracles of God.
 - In conclusion by the Jew being given the oracles of God, they were given the opportunity to please God. Did they?

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- Luke 12:48b - For unto whomsoever much is given, of him shall be much required:
- If the Jews were profited by being given the Old Testament, how much more are we when we are given not just the Old Testament, but also the New Testament.
- **Does Unbelief and Unrighteousness Impact God's Judgment: Romans 3:3-8**
 - **First Two good questions: Romans 3:3** - For what if some did not believe? shall their unbelief make the faith of God without effect?
 - Did some of the Jews not believe? Most did not believe, historically. - Matthew 7:13-14
 - Does man's work make God's work ineffective? - II Timothy 2:13
 - God answers by stating: **Romans 3:4a** - "GOD FORBID"
 - **A truth: Romans 3:4b** - let God be true, but every man a liar
 - If man comes up with his truth that is contrary to the Bible, then man is a liar. Any question that violates clear teaching of the Bible is a lie.
 - "let God be true": Psalms 119:160
 - "every man a liar: Galatians 1:9
 - Who is the author of lies? Lucifer - John 8:44; Genesis 3:1
 - Lie - 9th Commandment: Exodus 20:16
 - Any "truth" of the world that does not agree with God's Word is a lie.
 - **End result of that truth: Romans 3:4c** - That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
 - Only by relying on God's Word as Truth, can you assure that you stand sure when judge. - Luke 6:47-49
 - **Two more good questions: Romans 3:5-6**
 - **Romans 3:5a** - "But if our unrighteousness commend the righteousness of God, what shall we say?"
 - Reword the question: Can righteous God use the unrighteousness of man, thus making man's unrighteousness righteous? No!
 - Examples:
 - God using the Assyrians to punish the Northern Kingdom, Israel
 - God using the Babylonians to punish the Southern Kingdom, Judea
 - Since all creation is corrupted, then how then can God not but use unrighteous tools to put judgment or chastisement on those He chooses?
 - The action of those He used is based upon their evil hearts and their freewill of their actions being completed.
 - Example: Pharaoh was used by God to punish Egypt.
 - To do otherwise implies that God never has the right to judge the unrighteousness of man that He uses. Since all mankind is unrighteous, then He would not be able to judge anyone.
 - **Romans 3:5b** - "But Is God unrighteous who taketh vengeance? (I speak as a man)"
 - **Romans 3:6a** - "God forbid"
 - **Reason: Romans 3:6b** - "for then how shall God judge the world?"

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- **Conclusion of the questions: Romans 3:7-8** - For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? (8) And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
 - **Vs. 7b** – “why yet am I also judged as a sinner?”
 - **Romans 3:7a** – “if the truth of God hath more abounded through my lie unto his glory”
 - Because he is still a willful sinner: Being used by God does not make you not be a sinner.
 - **Vs.8b** – “Let us do evil, that good may come? whose damnation is just.”
 - Romans 6:1; Matthew 7:17-19
- **The Unrighteousness of Mankind: Romans 3:9-18**
 - **Romans 3:9** - What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
 - Reworded Question: Are we, Gentiles, better than they, the Jews, who though given the oracles of God, do not believe
 - **Answer: Romans 3:9b** – “No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;”
 - The standing of all man before God: 14 statements - Psalm 53:1-3; 14: 1-3
 - **Romans 3:10-12: The character of all mankind**
 - **Romans 3:10**: “As it is written, There is none righteous, no, not one;” - Psalms 143:2b
 - **Romans 3:11a**: “There is none that understandeth,” - Psalms 82:5; 107:43; 111:10
 - **Romans 3:11b**: “there is none that seeketh after God.” - Amos 5:6a; Hebrews 11:6c
 - **Romans 3:12a**: “They are all gone out of the way,” - Psalms 14:3a; Isaiah 53:6
 - **Romans 3:12b**: “they are together become unprofitable;” - Psalms 14:3b; Isaiah 64:6
 - **Romans 3:12c**: “there is none that doeth good, no, not one.” - Psalms 14:3c; Matthew 19:16-17
 - **Romans 3:13-14: The words of all mankind**
 - **Romans 3:13a**: “Their throat is an open sepulcher;”
 - **Romans 3:13b**: “with their tongues they have used deceit;”
 - **Romans 3:13c**: “the poison of asps is under their lips.”
 - **Romans 3:14**: “Whose mouth is full of cursing and bitterness;” - James 3:2, 5-8
 - **Romans 3:15-18: The deeds of all mankind** - Isaiah 59:1-8
 - **Romans 3:15**: “Their feet are swift to shed blood;” - Proverbs 6:16-19; Isaiah 59:3,7
 - **Romans 3:16**: “Destruction and misery are in their ways;” - Isaiah 59:7c; Proverbs 21:15
 - **Romans 3:17**: “And the way of peace have they not known;” - Isaiah 59:8
 - **Romans 3:18**: “There is no fear of God before their eyes.”
 - **Conclusion: Romans 3:23** - For all have sinned, and come short of the glory of God
- **The Law Does not Justify Sinful Man: Romans 3:19-20**

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- **Romans 3:19** - Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
 - The law speaks directly to those who are under the law (Jews): “that what things soever the law saith, it saith to them who are under the law” - Romans 10:5
 - If the law does not pertain to those not under the law, how is every mouth may be stopped and all the world may become guilty before God?
 - Does the terms: “every” and “all the world” imply that we are not all under the law? No!
 - Or condemned by the Law? Yes! “that every mouth may be stopped, and all the world may become guilty before God.”
 - How? Romans 3:1-2
 - The Law shows us the holy standards of God’s righteousness.
 - **Answer may be found: Romans 2:14-16**
 - **Romans 2:16 - What is the outcome of the judgment of God upon the secrets of men?** “all the world may become guilty before God”
- **Two facts about the Law: Romans 3:20** - Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
 - “Therefore by the deeds of the law there shall no flesh be justified in his sight”
 - “for by the law is the knowledge of sin”
 - Ephesians 2:8-9
 - Titus 3:5
 - What define “works of righteousness”? The Law? Yes, but...
- **Not Defined, but manifested the righteousness of God without the Law: Romans 3:21-24**
 - **Romans 3:21a** – “But now the righteousness of God without the law is manifested,”
 - **The righteousness of God - Romans 3:21b** – “witnessed by the law and the prophets” - Isaiah 61:10
 - **The righteousness of God - Romans 3:22a** – “which is by faith of Jesus Christ” - Romans 4:5; 9:30; Philippians 3:9; Hebrews 11:7
 - **The righteousness of God - Romans 3:22b** – “unto all and upon all them that believe: for there is no difference:” Requirement to receive the righteousness without the Law: Believe
 - Genesis 15:6; Romans 4:5; 10:10
 - **The righteousness of God - Romans 3:24a** – “Being justified freely by his grace” - Ephesians 2:8; Romans 4:5; Titus 3:5
 - **The righteousness of God - Romans 3:24b** - through the redemption that is in Christ Jesus” - Ephesians 1:7; Colossians 1:14
 - Redemption: to be bought with a price: I Corinthians 6:20
 - How does this work? - Romans 4:6
- **Righteousness through Jesus Christ: Romans 3:25-26**
 - **Romans 3:25** – “Whom” did God set forth? Jesus Vs.24
 - **God’s plan implemented: Romans 3:25a** – “God hath set forth”
 - **Romans 3:25b** – “to be a propitiation through faith in his blood”
 - **Definition** - relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation
 - I John 2:2; 4:10
 - **Romans 3:25c** – “to declare his righteousness for the remission of sins that are past”
 - Hebrews 9:22; II Corinthians 5:21
 - **Romans 3:25d** – “through the forbearance of God” **Definition:** Toleration - Romans 2:4

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- **Romans 3:26a** – “To declare, I say, at this time his (God the Father’s) righteousness”
 - Psalms 7:9; 35:24; 50:6; 116:5
- **Romans 3:26b** – “that he (God the Father) might be just - Job 4:17a; Isaiah 58:2
- **Romans 3:26c** – “the justifier of him (sinners) which believeth in Jesus”
 - How? Romans 3:30
 - Acts 13:39; Romans 4:5; 5:9; 8:33
- **Conclusion of the righteousness through Jesus Christ: Romans 3:27-31**
 - **Since it is done by Jesus, then there is no boast: Romans 3:27** - Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
 - Not by law of works
 - But by law of faith
 - Romans 4:2-5
 - **Conclusion: Romans 3:28** - Therefore we conclude that a man is justified by faith without the deeds of the law.
 - **Since there is one God, then He is the justifier of both: Romans 3:29-30** - Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: (30) Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
 - Justifier of the Jews by faith
 - Justifier of the Gentiles through faith
 - **The outcome of righteousness through Jesus Christ: Romans 3:31** - Do we then make void the law through faith? God forbid: yea, we establish the law.
- 3. **Abraham, Illustration of Justification: Romans 4:1-5**
 - **Change of subject from the Jews and the Law to Abraham and Works: Romans 4:1** - What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
 - What did Abraham find while in his earthly life? - Romans 4:3b
 - Following Abraham tithed to Melchizedek: Genesis 14:18-20; Hebrews 7:1-10
 - **Abraham was justified not by his works, but the faith he had toward God concerning the promised God gave to him: Romans 4:2-3**
 - **Romans 4:2** - For if Abraham were justified by works, he hath whereof to glory; but not before God.
 - Could Abraham actually glory? Romans 3:27a - Where is boasting then? It is excluded. - Psalms 34:2; Psalms 44:8
 - Why not before God can we glory? Romans 3:23
 - **Romans 4:3** - For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. - Genesis 15:6
 - **Faith counts for righteousness as an act of grace: Romans 4:4-5**
 - **Romans 4:4** - Now to him that worketh is the reward not reckoned of grace, but of debt. - Isaiah 64:6; Romans 6:23; Job 9:20
 - **Romans 4:5** - But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. - Galatians 2:16; Why faith? Hebrews 11:6
 - **King David Describes the Blessedness of Forgiveness: Romans 4:6-8** - Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, (7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. (8) Blessed is the man to whom the Lord will not impute sin. Psalms 32:1-2
 - Definition for "impute" and "reckon": to reckon, count, compute, calculate, count over
 - How is imputation of righteousness justified? II Corinthians 5:21
 - **The Working of Circumcision with Abraham’s Faith: Romans 4:9-12**
 - **Question by Paul concerning imputation and circumcision: Romans 4:9-10**

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- **First Question: Romans 4:9a** - Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?
 - **What blessedness? Romans 4:8** - Blessed is the man to whom the Lord will not impute sin.
 - "circumcision only or upon the uncircumcision also": Jews only, or Jews and Gentiles
 - "for we say that faith was reckoned to Abraham for righteousness" - Romans 4:3
- **Second Question: Romans 4:9b** - when he <Abraham> was in circumcision, or in uncircumcision?
 - **Answer: Romans 4:10b** - Not in circumcision, but in uncircumcision.
- **Third Question: Romans 4:10a** - How was it then reckoned?
 - How? Romans 6:3-4
- **When was Abraham's righteousness reckoned on him by God? Romans 4:11-12**
 - **Timeline of Abraham's event: Romans 4:11a** – “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised:”
 - Imputation of Righteousness given to Abraham: Genesis 15:6
 - Circumcision given to Abraham as a sign: Genesis 17:10-12
 - When did Abraham get circumcised: Genesis 17:24
 - **Abraham - father of nation based upon faith: Romans 4:11b** - that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:”
 - Genesis 17:4
 - **Father of two groups: Romans 4:11c-12**
 - **Father of the Jews: Romans 4:12a** – “And the father of circumcision”
 - **Father of those of like faith: Romans 4:12b** – “to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.”
- **The Working of Faith by Abraham: Romans 4:13-23**
 - **Romans 4:13** - For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
 - Why was the promise to Abraham or to his seed, not made through the Law.
 - When was the promise given? Genesis 12:1-3
 - When was the Law given? 618 years later beginning initially with the Ten Commandments: Exodus 20:1
 - Therefore the promise did not come “through the Law, but the righteousness of faith”.
- **Why the law could not bring forth righteousness: Romans 4:14-15**
 - **Romans 4:14** - For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
 - Why? The Law opposes faith. The completing of the Law requires works to perform what is ordered by the Law, while faith implies no works, just believing.
 - Romans 4:4-5

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- **Romans 4:15** - Because the law worketh wrath: for where no law is, there is no transgression.
 - How does the Law work wrath? - Romans 3:20b; 7:13b; Hebrews 9:27
 - Why? “for where not law is, there is no transgression” –
 - Definition of transgression: breaking, disregarding, violating, the breach. In Biblical context of the Mosaic Law.
 - Therefore you cannot break or violate that which is not in existence.
 - Prior to the Law given with Moses what happened? Just as what happened to those who are not under the law. - Romans 2:14-15
- **The conclusion is that the righteousness of Abraham is of faith: Romans 4:16-18**
 - **Romans 4:16a** - “Therefore it is of faith, that it might be by grace”
 - God’s standard: the only access to grace comes by faith - Romans 4:4
 - **Why grace? Romans 4:16b** – “to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,”
 - “promise” – Covenants
 - Unconditional covenant – Agreement between God and man where there is no requirements place upon man to live up to; therefore it is based upon grace because it is solely a work of God
 - Davidic Covenant: II Samuel 7:13-17
 - Conditional covenant – Agreement between God and man where man must live up to the requirements of the agreement; therefore it is based upon works of man
 - God’s Covenant with Solomon: I Kings 9:1-7
 - Which type of covenant was Abraham, a conditional or unconditional covenant? - Exodus 17:1-10
- **Romans 4:17-18**
 - **Romans 4:17a** – “(As it is written, I have made thee a father of many nations,) before him whom he believed,” - Genesis 17:6
 - **Romans 4:17b** – “even God, who quickeneth the dead, and calleth those things which be not as though they were.”
 - The fulfillment of God’s promise to Abraham was a miracle whereby barren Sarah gave birth to Isaac when she was 90 years old. It was a total working of God for Abraham was to make him a father of nations.
 - All Abraham had to do was believe God.
 - **Romans 4:18** - Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Key component: “Who against hope believed in hope”; He had faith
 - “So shall thy seed be” - Since we believe on God through with faith without works, we become Abraham’s seed by displaying the same faith.
- **Romans 4:19-22**
 - How Abraham did it? 3 Step Process
 - **Abraham did not consider man’s weakness: Romans 4:19** - And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb:
 - **Abraham did not doubt God: Romans 4:20** - He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

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- **Abraham was fully persuaded in God's faithfulness and ability: Romans 4:21** - And being fully persuaded that, what he had promised, he was able also to perform.
- **Result of Abraham's process of faith: Romans 4:22** - And therefore it was imputed to him for righteousness.
- **The Imputation of Righteousness through Faith and Hope: Romans 4:23-25** - Now it was not written for his sake alone, that it was imputed to him; (24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; (25) Who was delivered for our offences, and was raised again for our justification.
 - **Why did God do what He did with Abraham? - Romans 4:23-24a**
 - "us" - Gentile, who have the faith of Abraham to believe God's promises to all that accept the gift of salvation through Christ.
 - **Based upon believing God's promise, not as given to Abraham, but on the Gospel: Romans 4:24b-25**
 - "we believe on him that raised up Jesus our Lord from the dead" – Who is "him"? God the Father
 - Why was Jesus raised again? For our justification
 - Definition of justification - the act of God declaring men free from guilt and acceptable to him
 - What is Justification? The imputation of righteousness
 - The sin of mankind was imputed unto Jesus Christ, while the righteousness of Jesus Christ was imputed unto mankind, who believe the Gospel
 - I Corinthians 5:21
 - In the Garden of Gethsemane: Matthew 26:39
 - When did the imputation of sin of mankind placed upon Jesus Christ: Matthew 27:46 - Mark 15:34
 - I John 2:2
 - Definition of propitiation: the means of appeasing
 - Hebrews 9:22
 - When was the imputation of Jesus Christ's righteousness placed upon mankind? At the time of salvation for each believer.
 - Was the imputation of Jesus Christ's righteousness placed upon all mankind?
 - No, but on those who believe.
 - **Justification is based upon faith on what? Romans 4:24-25**
 - "if we believe" on Him
 - Who? God the Father
 - What did God the Father do for us
 - **Romans 4:25a** - "Who <Jesus our Lord> was delivered for our offences
 - **Romans 4:24b** – "raised up Jesus our Lord from the dead"
 - Why was Jesus resurrected?
 - **Romans 4:25b** – Who <Jesus our Lord> "was raised again for our justification" - Romans 6:4; John 3:3; 10:10b; II Corinthians 5:17
 - If Christ did not resurrect? I Corinthians 15:17-19
 - **Result of Receiving Justification: Romans 5:1-3a,10-11**
 - **What does God process of Justification provide for us? Romans 5:1a** – "Therefore being justified by faith,"
 - **Romans 5:1b** – "we have peace with God through our Lord Jesus Christ:" - Philippians 4:7

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- **Romans 5:2a** – “whom also we have access by faith into this grace wherein we stand” - Hebrews 4:16
- **Romans 5:2b** – <we> “rejoice in hope of the glory of God” - Ephesians 1:18; Titus 2:13
- **Romans 5:3a** – “And not only so, but we glory in tribulations also:” - Matthew 5:11-12; Acts 5:40-41
- **Romans 5:9** – Much more then, being now justified by his blood, we shall be saved from wrath through him. - Romans 1:18; Colossians 3:6; I Thessalonians 1:10; 5:9
- **Romans 5:10a** – “For if, when we were enemies, we were reconciled to God by the death of his Son,” - II Corinthians 5:18-19; Colossians 1:20-21
- **Romans 5:10b** – “much more, being reconciled, we shall be saved by his life.” (Whose life: Jesus Christ) - Luke 19:10; Acts 4:12; I Timothy 1:15
- **Romans 5:11a** – “And not only so, but we also joy in God through our Lord Jesus Christ,” - John 15:11; 16:24; I Peter 1:8
- **Romans 5:11b** – “our Lord Jesus Christ, by whom we have now received the atonement.”
 - Definition: “atonement” - of the business of money changers, exchanging equivalent values; adjustment of a difference, reconciliation, restoration to favour
 - Hebrews 9:22; Ephesians 1:7; I Peter 1:18-19
- **Known process of Christian growth: Romans 5:3b-5**
 - **Romans 5:3b** – “knowing that tribulation worketh patience;” - James 1:2-4
 - **Romans 5:4a** – <knowing> “patience, <worketh> experience;”
 - Definition: “experience” - proving, trial; approved, tried character; a proof, a specimen of tried worth
 - Romans 12:2
 - **Romans 5:4b** – <knowing> “experience, <worketh> hope:” - Romans 8:24-25
 - **Romans 5:5a** – <knowing> “hope maketh not ashamed;”
 - **Why? Romans 5:5b** - because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- **Man’s condition before God and How God deals with Man: Romans 5:6-8**
 - **Man’s condition before God**
 - **We were are without strength: Romans 5:6a** - “For when we were yet without strength”
 - **We were ungodly: Romans 5:6b** – “in due time Christ died for the ungodly.”
 - **We were yet sinners: Romans 5:8b** – “in that, while we were yet sinners, Christ died for us”.
 - Romans 5:10a – “we were enemies”
 - **How man deals with man? Romans 5:7** - For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
 - How God deals with man?
 - Romans 6:8b – “in due time Christ died for the ungodly.”
 - Romans 5:8a – “But God commendeth his love toward us”
 - The Works of the First and Second Adam: Romans 5:12-19
- **Romans 5:12**
 - **Romans 5:12a** - “by one man (Adam) sin entered into the world, and death by sin”
 - Genesis 2:16-17; 3:1-6; I Timothy 2:14
 - Not just mankind, but the “world”: Romans 8:20-22

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- Definition of “creature” - κτισις ktisis ktis’-is - AV-creature 11, creation 6, building 1, ordinance 1; 19
 - Genesis 3:17-19
- **Romans 5:12b** - Adamic Nature/Original Sin/Ancestral Sin: “death by sin; and so death passed upon all men, for that all have sinned” -
 - I Corinthians 15:21-22; Psalms 51:5; Romans 6:23
 - Not just sinner by birth, but also by deed: Romans 5:12c - for that all have sinned
- **Romans 5:13-14**
 - **Statement of Fact #1: Romans 5:13a** – “For until the law sin was in the world” - Romans 3:20
 - **Statement of Fact #2: Romans 5:13b** – “sin is not imputed when there is no law” - Romans 4:15
 - **Statement of Fact #3: Romans 5:14a** – “Nevertheless death reigned from Adam to Moses” - Genesis 5:5,8,11,14
 - **Romans 5:14b** – “over them that had not sinned after the similitude of Adam’s transgression”
 - What is the similitude of Adam’s transgression? Adam’s transgression was a violation of the one law God gave, not to eat of the tree of the knowledge of good and evil. Where there any law given to Adam and those who followed until the law of Moses?
 - Romans 2:14-15
 - **Romans 5:14c** – “who is the figure of him that was to come”
 - Both the first Adam and the second Adam came by special birth, therefore for they were sinless
 - First Adam, Adam, came by creation
 - Second Adam, Christ, came by virgin birth
- **Contrast with work of Adam versus the work of Christ: Romans 5:15-16** - But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. (16) And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
 - The work of Adam:
 - **Romans 5:15**
 - “the offence”
 - “For if through the offence of one many be dead”
 - **Romans 5:16**
 - “by one that sinned”
 - “for the judgment was by one to condemnation”
 - The work of Christ:
 - **Romans 5:15**
 - “is the free gift”
 - “much more the grace of God,
 - “the gift by grace, which is by one man, Jesus Christ,”
 - “hath abounded unto many.”
 - **Romans 5:16**
 - “is the gift”
 - “the free gift is of many offences unto justification”
- **The better results of the work of Christ over the work of Adam: Romans 5:17-19** - For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) (18) Therefore as by the offence of one

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judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. (19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

- Bottom line of what the works of Adam provided to mankind:
 - **Romans 5:19**: “many were made sinners”
 - **Romans 5:17**: resulting in “death”
 - **Romans 5:18**: finally “to condemnation”
- Bottom line of what the works of Christ provided to mankind:
 - **Romans 5:19**: “many were made righteous”
 - **Romans 5:17**: resulting “in life”
 - **Romans 5:18**: finally “to justification”
- I Corinthians 15:21-22

- **The abounding of the Offense and Grace: Romans 5:20-21**

- **Romans 5:20** - Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
 - The result of the law entering into the scene by Moses was: “that the offence might abound” - Romans 3:19-20; 4:15; 7:5; Galatians 3:10-11
 - The result would be that sin would abound since man is sinful, then “grace did much more abound” - Luke 7:36-47
- **End result of sin: Romans 5:21a** - “That as sin hath reigned unto death”
- **End result of grace: Romans 5:21b** - “even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord”

4. **How the Death, Burial and Resurrection of Christ Impact a Believer's Life: Romans 6:1-10**

- **The question: Romans 6:1** - What shall we say then? Shall we continue in sin, that grace may abound?
 - Reason for the question: Romans 5:20
 - **Answer for the questions: Romans 6:2a** - “God forbid.”
 - God's grace should lead to repentance, not sin: Romans 2:4
 - Repentance from sin, not to sin - I John 1:8,10; Romans 7:18a,15)
 - Galatians 5:13; I Peter 2:16; Jude 1:4
- **Why “God forbid”: Roman 6:2b** - How shall we, that are dead to sin, live any longer therein?
 - Was this death based upon the fall? No!
 - Remember at the fall of mankind: Genesis 2:16-17
 - I Corinthians 15:21; Ephesians 2:1,5; Colossians 2:13
 - This death does not deal with our sinfulness, but what happened at our salvation:
 - The positional concept is that we are dead to sin. When was this accomplished? The answer is found the remainder of this section.
 - Romans 6:23a - "For the wages of sin is death;"
 - I Corinthians 15:55
 - Physical death caused by the sin of Adam and our own sin losses its power over the saved.
- **This explains how this works: Romans 6:3-5**
 - **Romans 6:3** - Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
 - “Know ye not” – You are already suppose to know this!
 - “that so many of us were baptized into Jesus Christ”
 - Who? Those who are saved
 - Baptized into what? Not water, but into Jesus Christ.

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- Definition of Baptize – baptize: to immerse,
- I Corinthians 12:12-13
 - Vs 13 "are we all baptized into one body": Whose? Vs 12 - "so also is Christ"
 - When did this occur? Ephesians 2:4-9
 - “were baptized into his death” Being baptized into Jesus Christ is explained that we were baptized into the death, burial and resurrection of Jesus Christ as it explained in the following verses.
- **Romans 6:4** - Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
 - Why the resurrection of Christ?
 - Jesus died to pay our sin debt which required us to die because we are sinner.
 - Jesus' resurrection is provide us the opportunity "to walk in newness of life".
 - For us to walk in newness of life, Paul argues that first we must die. Therefore we are buried into Jesus' death to have us die without actually dying.
 - How? Because Jesus die in our place as a willing sacrificial substitute.
 - II Corinthians 5:17
 - What is acquired with the newness of life
 - Fellowship with God and His Son: I Corinthians 1:9
 - Co-heirship with Jesus Christ: Romans 8:14-17
 - Indwelling of the Holy Spirit: I Corinthians 3:16
 - Escape condemnation: Romans 8:1
 - Eternity or eternal life: John 10:28
 - A new home in first in heaven: John 14:2
- **Romans 6:5**
 - **Conditional clause: Romans 6:5a** - " For if we have been planted together in the likeness of his death"
 - Key word is “if”. Is there any doubt? Only question is someone saved.
 - “planted” – a figurative term to imply placing something into something else. Seed planted into the dirt. So also the word, “baptism” implies the same connotation of something being placed into something else.
 - “likeness” – implies that we did not die as Jesus die, but in a likeness or the image of His death.
 - **Dependent clause - the result: Romans 6:5b** - " we shall be also in the likeness of his resurrection"
 - This the promise! This is where we place our hope.
 - Logical sequence
 - Verse 3a: placed into Jesus Christ
 - Verse 3b/5a: placed into His death
 - Verse 5b: placed into his resurrection
- **Romans 6:6-7** - Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (7) For he that is dead is freed from sin.
 - Fact to know: “our old man is crucified with him”
 - Who is our old man?
 - The soul of man
 - The flesh of man

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- What we were before we were saved, which was we were in Adam versus Christ.
- Old man: “in Adam” - Prior to Salvation:
 - The old man was discussed in Romans 1:18 - 3:23 - I Corinthians 15:21-22
 - Is the old man righteous? No! - Romans 3:10
 - Does the old man sin? Yes! - Romans 3:23
- New man: “in Christ” – After Salvation
 - The new man is discussed in Romans 4:1 - 5:21 - Romans 12:5; II Corinthians 5:17
 - Is the new man righteous? Yes! - Romans 5:19
 - Does the new old man sin? Yes! - I John 1:8,10
- “crucified with him” with Jesus Christ – Two approaches
 - One time event: Galatians 2:20 - Galatians 5:24; Ephesians 4:22; Colossians 3:9
 - Ongoing occurrences: I Corinthians 15:31; II Corinthians 4:16; Colossians 2:11; Matthew 16:24 - Mark 8:34; Luke 9:23
 - Illustration for explanation: The Beverly Hillbillies
- End result: “that the body of sin might be destroyed”
 - What is the body of sin? Is it our physical bodies?
 - If so, then our bodies are destroyed at physical death.
 - It is the power of sin in our old man, which is the flesh
- **We know that: Romans 6:7** - For he that is dead is freed from sin.
 - Is a dead man effected by sin? Of course not
 - So we must die to be free from the power of sin in our old man or our flesh
 - How do we die? “crucified with him”
- **Romans 6:8** - Now if we be dead with Christ, we believe that we shall also live with him:
 - Is this not the promise? - John 14:2-3; 10:28,10
 - Again the Key word, “if” – implies if they are saved.
 - “we believe” that we shall also live with him - Do we really believe?
 - Does living with Him pertain only to after we die or does it pertain at our salvation? Both!
- **Facts to know: Romans 6:9** - Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
 - "Knowing" - We need to know this fact
 - Know what? " that Christ being raised from the dead dieth no more"
 - Why? "death hath no more dominion over him"
 - **Statement of Fact: Romans 6:10** - For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
 - The reason that death has no power over Christ is that He lives unto God where death has no power.
- **Exhortation to Walk Holy by Being Dead in Christ to Sin: Romans 6:11-12**
 - Key Word: “reckon”
 - Definition of reckon - to count, compute, calculate
 - Process of reckoning
 - Starts with knowing,
 - Progresses to believing faith; - James 2:19
 - Continues to the application faith, whereby the believer acts on believing faith with full confidence and assurance.

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- Examples of reckoning
 - Example 1 – Noah building the ark for a flood - Hebrews 11:7
 - Example 2 - Abraham sacrificing Isaac, the son of promise - Hebrews 11:17-19
 - Example 3 - Moses splitting the Red Sea - Exodus 14:10-11,13-14,21
 - Example 4 - Peter walking on the water - Matthew 14:25-29
- **Romans 6:11a**: “Likewise reckon ye also yourselves to be dead indeed unto sin” - I Peter 4:1; II Corinthians 4:10-11
- **Romans 6:11b**: “reckon ... alive unto God through Jesus Christ our Lord” - Romans 6:4; II Corinthians 4:14
- The Process of reckoning oneself to be dead unto sin and alive unto God
 - Philippians 3:13
 - **Commitment to put off the old man: Step One: Romans 6:12** - Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
 - "Let" - Allowance based upon the believer
 - Definition of “reign” - to exercise the highest influence or control
 - Where is sin not allowed to reign? "in your mortal body"
 - How? through the power of the flesh, which came into existence at the fall of man is then passed upon all men.
 - End result of not letting sin reign in your mortal bodies: Romans 12b - ye should obey it in the lusts thereof
 - **Actions to put off the old man: Step Two: Romans 6:13a** – “Neither yield ye your members as instruments of unrighteousness unto sin:”
 - Definition of “yield” - to present (show) by argument, to prove
 - Yield what? “your members”
 - Definition of “members”: parts or limbs of the human body
 - Literally - our Mind: Figuratively - What you think?
 - Literally – our Eyes: Figuratively - What you look at?
 - Literally – our Ears: Figuratively - What you listen to?
 - Literally – our Mouth: Figuratively - What you say?
 - Literally – our Hands: Figuratively - What you do?
 - Literally – our Feet: Figuratively - Where you go?
 - **Commitment to put off the new man: Step Three: Romans 6:13b** – “but yield yourselves unto God, as those that are alive from the dead”
 - Notice that you do not yield yourselves unto Satan. It is already understood that prior to salvation, we were the children of darkness; we were children of the world and we finally are children of Satan, the father of lies.
 - **Actions to put off the new man: Step Four: Romans 6:13c**: “yield ... your members as instruments of righteousness unto God”
 - **Romans 13:14**
 - Mind: What you think? - Colossian 2:8; Philippians 4:8; 2:5
 - Eyes: What you look at? - Matthew 6:22-23; Psalms 25:15; 118:23; 119:18; Hebrews 12:2
 - Ears: What you listen to? - Psalms 44:1; Proverbs 23:12; Romans 10:17; Matthew 13:23
 - Mouth: What you say? - James 3:2,8; Psalms 19:14
 - Hands: What you do? - II Corinthians 6:17; Colossians 3:23
 - Feet: Where you go? - Hebrews 12:1; James 4:13-14; Matthew 28:19-20

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- **All are slaves: Romans 6:14-23**

- **Romans 6:14** - For sin shall not have dominion over you: for ye are not under the law, but under grace. - Romans 6:12
 - Why be exhorted? Not letting sin have dominion over you
 - Dominion: exercise lordship over; to exercise influence upon, to have power over
 - Reason: We are no under the law, but grace - Romans 5:20
 - **Good Question: Romans 6:15** - What then? shall we sin, because we are not under the law, but under grace? God forbid.
 - Almost repeat of Romans 6:1-2a - Romans 6:18a; 6:22a
 - **Servitude is based upon obedience: Romans 6:16** - Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
 - **Answer based upon to the prior question: Romans 6:15**
 - The reason: Whom we yield ourselves to obey are the servants that we show we are under.
 - “yield” – A matter of choice done by the believer
 - Same word “yield” as Romans 6:13
 - Note: If God imposed His Will upon the believers, then it would not be believers yielding! By the believer, not God. If so to be consistent with this text, God would be willing to yield us to sin.
 - This violates James 1:13-14
 - A Servant of Sin (Disobedience) or A Servant of Obedience
 - Note: When did we get our freedom? At our salvation!
 - Note: A freedom to choose to sin or not to sin!
 - Outcome to being a servant
 - Sin is death
 - Obedience is righteousness
 - Note: This righteousness is not the righteousness of Jesus Christ imparted upon us at the point of Salvation. This righteousness is based upon obedience. Conduct of righteousness based upon the righteousness of Jesus Christ imparted upon us.
- **Positional Truth: Romans 6:17-18** - But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. (18) Being then made free from sin, ye became the servants of righteousness.
 - Positional Truth: “ye were the servants of sin”
 - “were” and “have obeyed from the heart”: both are past tense
 - When doctrine? – “obeyed from the heart that form of doctrine which was delivered you”
 - Salvation?
 - Reckoning these truths?
 - Vs 3: “Know ye not”
 - Vs 6: “Knowing this”
 - Vs 9: “Knowing that”
 - Why freed from sin? “ye became the servants of righteousness”
- **Exhortation to yield: Romans 6:19** - I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to

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iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

- Paul identifies with man's perspective: "I speak after the manner of men because of the infirmity of your flesh"
 - "infirmity of your flesh"
 - Understanding the use of the term "Flesh"
 - Evil Usage: Carnal Existence - Romans 7:18
 - Good Usage: Physical Existence - John 1:14
- Answer is an act of choice of yielding: "for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."
 - Again, what are your members? Portion of your body
 - Mind: What you think?
 - Eyes: What you look at?
 - Ears: What you listen to?
 - Mouth: What you say?
 - Hands: What you do?
 - Feet: Where you go?
- "for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity;" - I Peter 1:14; Ephesians 2:2-3; I Peter 4:3
- "even so now yield your members servants to righteousness unto holiness." - I Peter 4:1; I Peter 1:15-16
- **Restatement on servitude: Romans 6:20-23** - For when ye were the servants of sin, ye were free from righteousness. (21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. (22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
 - Servitude should be exclusive with no gray areas - Romans 6:20,22a,24
 - Our Problem: We want to serve both. Can we? Yes! Should we? No! - Romans 7:25b
 - Is Matthew 6:24 in conflict with Romans 7:25b? - No! Romans 7:24
 - Restatement of outcomes:
 - **Of sin (disobedience): Romans 6:21** - "ashamed" - Luke 15:13
 - **Of obedience: Romans 6:22b** - ye have your fruit unto holiness, and the end everlasting life
 - "your fruit" - naturally produced, not manufactured.
 - **Summation: Romans 6:23**
 - Sin will always create a wage – What we desire to get!
 - Eternal life will always be given at a gift – What we will never deserve to get!
- **The Law is in effect on the living: Romans 7:1-6**
 - **Romans 7:1** - Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
 - Paul it writing to Jewish believers: "ye not, brethren, (for I speak to them that know the law,)"
 - Principle: "the law hath dominion over a man as long as he liveth"
 - Definitely the Law has no relevance to the dead.
 - Positional truth: Death separates you from the Law of God
 - **Illustration of the Principle (Marriage): Romans 7:2-3** - For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead,

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she is loosed from the law of her husband. (3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

- Jesus' teaching on Marriage: Matthew 19:3-6
- **Believers are dead to the Law: Romans 7:4-6**
 - **Romans 7:4** - Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
 - **Paul's Argument:** Since death eliminates the mandate of the law, then we must be dead so that the law has no more bearing upon us.
 - How are we then dead? "ye also are become dead to the law by the body of Christ"
 - Position truth: We died in Christ. - Romans 6:3-7
 - "that ye should be married to another, even to him who is raised from the dead": - Revelation 19:7-9
 - Reason for being saved (dead to sin and the law): "that we should bring forth fruit unto God"
 - Why the need for fruits? Matthew 7:15-20
 - Man can only judge others by the fruits in their lives: I Samuel 16:7
 - What are the fruits spoken of? Fruit of the Spirit: - Galatians 5:22-23
 - Fruits are good works unto God and testimony to others.
 - **Positional Truth: Romans 7:5** - For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
 - "when we were in the flesh": implies those believers prior to salvation.
 - Elaborated in Romans 6:19-21
 - "the motions of sin: - Romans 7:8 - Romans 6:23
 - **Romans 7:6** - But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
 - Romans 7:6a - Based upon reckoning: Romans 6:11
 - Romans 7:6b
 - "we should serve in newness of spirit" – By the work of the Holy Spirit - Ephesians 2:8a
 - "not in the oldness of the letter" – Obedience to the Law - Galatians 3:1-3
- **What is the Law and its usefulness as a schoolmaster: Romans 7:7-13**
 - **Is the Law Sin? Romans 7:7** - What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
 - "is the law sin"? God forbid.- Romans 7:12,14a; I Timothy 1:8
 - **One true reason for the Law is to teach us what sin is: Romans 7:7b** - Galatians 3:24
- **The Law Working in Believers' Lives: Romans 7:8-13**
 - I Timothy 1:8 - Illustration: The best illustration to understand this working is a test to reveal someone has cancer. Did test produce the cancer or reveal it? What is the emotional response to the revealed outcome?

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- **Romans 7:8** – But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
 - “concupiscence”: desire, craving, longing, desire for what is forbidden, lust+
 - How was it wrought? Like the test by identifying it
 - Note: Our sinful nature intensifies our desire toward once we realize that we are not supposed to do a sin. Our sinful nature makes us hunger for the sin.
 - Illustration: A toddler being told not to touch something
 - Genesis 3:6
 - Truth: For without the law sin was dead.

- Because sin is not revealed - Romans 4:15b; James 2:9

- **The Law by identify sin in our lives, make us died unto it: Romans 7:9-11** - For I was alive without the law once: but when the commandment came, sin revived, and I died. (10) And the commandment, which was ordained to life, I found to be unto death. (11) For sin, taking occasion by the commandment, deceived me, and by it slew me.

- James 1:14-15 - Note: Only missing issue is that the knowledge what not to do, motivates the old man to be tempted by it.
- Romans 7:9a - For I was alive without the law once: - “once”, not continuous
 - When Paul was without the law as he was raised a Pharisee?
 - “was” past tense verb
 - Romans 7:14b – “but I am carnal, sold under sin”
 - “am” present tense verb
 - Did Paul become lawless? No!
- Progression of testing

Verse 9	Verse 11
“the commandment came”	“taking occasion by the commandment”
“sin revived”	“For sin... deceived me”
“I died”	“For sin... slew me”

- Sequence based upon combination of the three texts
 - James 1:14 – “But every man is tempted”
 - Romans 7:9 – “the commandment came”
 - James 1:14 – “he is drawn away of his own lust, and enticed”
 - Romans 7:11 – “taking occasion by the commandment”
 - Romans 7:23 - But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ”another law: Old man, the Flesh!
 - Galatians 5:17
 - James 1:14
 - Romans 7:17 - Old man, the Flesh!
 - Romans 7:9 – “I died”; Romans 7:11 – “slew me”; James 1:14 – “bringeth forth death”
 - Romans 6:23a – “For the wages of sin is death”
 - Does it mean Paul lost his salvation? No!
 - Must be a breaking for fellowship by the grieving of the Holy Spirit.
 - Ephesians 4:30a - And grieve not the holy Spirit of God

- **Romans 7:12** - Wherefore the law is holy, and the commandment holy, and just, and good.
- **Question: Romans 7:13** - Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

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- **Romans 7:13a** - Was then that which is good made death unto me? God forbid.
 - “that which is good”: The Law - Roman 7:10
- **The Law identifies sin:**
 - “But sin, that it might appear sin”
 - Through deception, sin does not appear sin - Genesis 3:4-5
 - “that sin by the commandment might become exceeding sinful”
 - Romans 3:20b; Proverbs 28:13
- **The War within Believers: Romans 7:14-25**
 - **God’s Law in contrast to Man-kind: Romans 7:14** - For we know that the law is spiritual: but I am carnal, sold under sin.
 - Law is Spiritual – Who made the Law? Not Moses, but God who is a Spirit! - Romans 7:12; I Timothy 1:8; Purpose of the Law - Romans 7:7b,13
 - Man is carnal, sold under sin. When? The Garden of Eden (Genesis)
 - Paul explains this by using the pronoun, “I”
 - Does this apply only to the lost or to all man-kind? All - Romans 3:23; When sold under sin? I Corinthians 15:21-22b
 - **Why was Paul carnal? Romans 7:15** - For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. - Romans 7:18b-19
 - Are we all carnal? Yes, if we look at ourselves in the eyes of others and Holy God
 - The woman brought before Jesus caught in adultery: John 7:1-11 - John 7:7b;
 - I John 1:8,10; Luke 18:10-14
 - Why do we need the law? - To keep proving to ourselves that we are carnal as we deal with the flesh. By known this, we know we need the Lord and the Holy Spirit
 - **Romans 7:16**
 - **Romans 7:16a** - “If then I do that which I would not” – Sin!
 - Why do we still sin?
 - Jesus in the Garden of Gethsemane: Matthew 26:41b
 - Only can pertain to believers! Why? The lost do not have a spirit.
 - “flesh is weak” to be overcome by the temptations of the flesh
 - **Romans 7:16b** - “I consent unto the law” – Why?
 - Romans 7:7b,13; I Timothy 1:8
 - The standard of holiness still pertains to all God’s creation, both saved and unsaved: I Peter 1:15-16
 - **Romans 7:16c** - “that is good” - Proverbs 28:13
 - We have a choice when we sin to either expose it by the law or cover it up.
 - How do we cover up our sin? By rationalizing or minimizing it.
 - **Positional Truth: Romans 7:17** - Now then it is no more I that do it, but sin that dwelleth in me.
 - **Romans 7:20** - Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
 - Dual nature of man
 - New man in Christ – That which the Holy Spirit has regenerate to make holy to God

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- If sin had an involvement with the New man, then there would need to be more cleansing.
- Old man in Adam – That which has not be dealt with yet; dealt with at the rapture
 - Romans 8:10a – “And if Christ be in you, the body is dead because of sin”
 - Body of sin: Romans 7:23b - bringing me into captivity to the law of sin which is in my members.
 - “members” – our physical bodies
 - **Flesh: Romans 7:18a** – “For I know that in me (that is, in my flesh,) dwelleth no good thing”
 - **The reality of a believer’s walk: Romans 7:18b-20** – “for to will is present with me; but how to perform that which is good I find not. (19) For the good that I would I do not: but the evil which I would not, that I do. (20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.”
- Two laws found in the dual-natured believer
 - **First law: Romans 7:21-22** - I find then a law, that, when I would do good, evil is present with me. (22) For I delight in the law of God after the inward man:
 - Jesus in the Garden of Gethsemane: Matthew 26:41b
 - “evil is present with me” – The old man with his flesh and body of sin
 - Hebrews 12:1
 - Where is your heart? Romans 7:22
 - Romans 7:24
 - “law of God” - Luke 16:16a - The law and the prophets were until John
 - We should desire to be sinless during this battle of the flesh and the spirit.
 - **Second law making war within the Believers: Romans 7:23** - But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
 - “another law” - End of verse 23 - “law of sin” - Romans 7:15,19
 - “within my members” - our physical bodies
 - “bringing me into captivity” - Though made free Satan continues to bound you - John 8:36; I John 4:4; Proverbs 28:13; I John 1:9
 - “law of my mind” - Romans 7:22
 - “law of sin” - What does the law of sin do? Romans 7:21
 - Where is evil present in me? Romans 7:18a - For I know that in me (that is, in my flesh,) dwelleth no good thing:
 - What is the War? - Romans 7:18b; Matthew 26:41b; Galatians 5:17
 - The Resolution of the War is the Hope of the Believer
 - **Hope of the Believer! Romans 7:24-25a** - O wretched man that I am! who shall deliver me from the body of this death? (25) I thank God through Jesus Christ our Lord.
 - The Rapture: I Corinthians 15:51-54

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- **The Conclusion of the Conflict: Romans 7:25b** – “So then with the mind I myself serve the law of God; but with the flesh the law of sin.”
 - God’s holy standard of holiness - Philippians 2:13; Titus 3:5
 - With my flesh, I will serve the Law of Sin
 - What does to Sin make me do? Personification of Sin - Romans 7:16-17; 19-20
 - Crucifying my flesh daily: I Corinthians 15:31
 - Reminds me of the outcome of the Korean War in the 1950s
 - Proverbs 24:16a; II Timothy 2:3; 4:7-8
- **Walking in the Spirit or in the Flesh: Romans 8:1-7**
 - Chapter Six – Focuses on the positional truths that we are dead to sin and alive unto God. The principles to be applied by the believers are reckoning positional truths as a process of faith.
 - Chapter Seven – Focuses on the reality truths that while we are still in our earthly bodies, we are still carnal and have an internal war between our spirit and our flesh. The principles to be applied are that believers have a dual nature and with our spirits/minds we will serve the Law of God and with our flesh we will serve the law of sin (verse 25)
 - **Romans 8:1** - There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
 - “no condemnation” – Definition: no damnatory sentence
 - Does not imply to judgment: II Corinthians 5:10
 - Condemnation occurs to the lost at the White Throne Judgment: Revelation 20:11-15
 - “to them which are in Christ Jesus” – When does this occur? - Ephesians 2:8-10
 - “who walk not after the flesh, but after the Spirit”
 - Key verse to correctly interpret this text: Romans 8:9
 - When does this occur? Salvation. John 3:1-7
 - **Why no condemnation? Romans 8:2-3** - For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
 - “law of the Spirit of life in Christ Jesus” – What is this law? The Gospel
 - It is the law that “hath made me free from the law of sin and death”
 - What is “the law of sin and death”: Romans 6:23a - For the wages of sin is death;
 - II Corinthians 3:17; James 1:25; John 8:32, 36; Romans 6:17-18, 22
 - **What is wrong with the Law? Romans 8:3a** - Romans 7:7b, 8a, 11; 5:20a; 7:13
 - **The basis of the law of the Spirit of life in Christ Jesus – The Gospel: Romans 8:3b**
 - “God sending his own Son in the likeness of sinful flesh” – The virgin birth of Christ - John 1:14
 - “and for sin, condemned sin in the flesh” – The death, burial and resurrection of Christ - Romans 5:21; Hebrews 1:2-3; 10:12-14
 - **Why condemn sin in the flesh? Romans 8:4** - That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. - Matthew 5:17; II Corinthians 5:21

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- **The Mind of Man: Romans 8:5-7** - For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (6) For to be carnally minded is death; but to be spiritually minded is life and peace. (7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

- What is the significance of the mind? - Proverbs 23:7a
- Satan's attack is always in the mind: Genesis 3:1
- Contrast between the carnally-minded and the spiritually-minded:
- The dual-nature of believers gives two realms of thought: Carnally-minded and Spiritually-minded
- The carnally-minded pertains to the Old Man:

Carnal Mind	Spiritual Mind
<u>Verse 5:</u> "they that are after the flesh"	<u>Verse 5:</u> "they that are after the Spirit the things of the Spirit"
<u>Verse 6:</u> "is death"	<u>Verse 6:</u> "is life and peace"
<u>Verse 7:</u> "is enmity against God"	Is in harmony with God
<u>Verse 7:</u> "it is not subject to the law of God, neither indeed can be."	It is subject to the law of God

- **Romans 8:5-6**

- Romans 7:25b
- The lost (old man) can only think carnally-minded
- The glorified (new man) can only think spiritually-minded
- The saved believer prior to glorification can think either carnally-minded or spiritually-minded
 - Romans 7:14 – "I <Paul> am carnal, sold under sin"
- Colossians 2:8
 - Carnally-minded – "philosophy and vain deceit, after the tradition of men" - Genesis 3:1 – "hath God said"
- Spiritually-minded – "after Christ" - Philippians 4:8
- John 14:26; 17:14-17; Hebrews 4:12; II Timothy 2:15

- **Truth about our Mortal Bodies: Romans 8:8-13**

- **Are Believers in the Flesh: Romans 8:8-9**

- **Absolute positional statement about pleasing God: Romans 8:8** - So then they that are in the flesh cannot please God.
- **Answer: The Lost - Romans 8:9** - But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
 - As believers are in the world, but not of the world, so are they have a flesh to fight, but are not in the flesh. Why? Because they have been reborn in the Spirit. The lost have not so they are in the flesh and cannot please God.
 - Does this pertain to those lost, saved or both?
 - Romans 5:6; 5:10; Colossians 1:21-22
 - The Lord has chosen us: John 15:18-20
 - What make us be in the Spirit? John 3:5-7
- **Positional Truth - Man after Salvation: Romans 8:10** - And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
 - "if Christ be in you" – II Corinthians 13:5; Colossians 1:27
 - Positional truth - Body is Dead: Romans 6:23a

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- Positional truth are to be reckoned as true so that by faith the Holy Spirit can make them have an impact: Romans 6:11
- **Spirit made alive: Romans 8:11** - But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
 - Contrast of the first half of the verse
 - Why “is life”? - John 6:63; Galatians 6:7-8
 - Why righteousness? - Ephesians 5:8-10; Romans 5:19; II Corinthians 5:21
 - Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. -
 - Ephesians 4:30
 - This is reason, we believe in the eternal security of the believer.
 - When? Rapture: I Corinthians 15:51-53
- **We owe God our Lives: Romans 8:12** - Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. - I Corinthians 6:19-20; Romans 12:1-2
- **Romans 8:13** - I Corinthians 5:1-6; I John 5:16-17
 - Example #1: Death of Ananias and Sapphira – Acts 5:1-11
 - Outcome of their death: Acts 5:11
 - II Corinthians 5:9-11
- **Co-heirs with Jesus Christ: Romans 8:14-17**
 - **Romans 8:14** - For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
 - Conditional clause: “are led by the Spirit of God”
 - **Romans 8:9**
 - Doctrine of Adoption: “they are the sons of God” - I John 3:1-2
 - **Romans 8:15** - For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
 - “spirit of bondage again”
 - What is it? Bondage has to do with servitude – Romans 6:17-18
 - “spirit of adoption”: we are adopted into God’s family - Galatians 4:3-6; Ephesians 1:4-6
 - End result: “whereby we cry, Abba, Father”
 - At salvation we are adopted by God, so that not just Jesus becomes our friend and brother, but God becomes our Father.
 - What were we before salvation? John 8:44a
 - **Romans 8:16-17** - The Spirit itself beareth witness with our spirit, that we are the children of God: (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
 - The Work of the Spirit: John 16:13
 - First truth: “that we are the children of God” - I John 3:2
 - Second truth: “heirs of God, and joint-heirs with Christ” – Revelation 5:10
 - Third truth: “if so be that we suffer with him, that we may be also glorified together”
 - II Timothy 2:12a - If we suffer, we shall also reign with him:
 - “we may be also glorified together” – Romans 8:29-30
 - Conditional Clause: “if so be that we suffer with him” - John 15:18-21
 - The more you keep His sayings, the more you will be persecuted.

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- II Timothy 3:12
- The more you live godly in Christ Jesus, the more you will be persecuted.
- **The future glorious hope: Romans 8:18-25**
 - **Romans 8:18** - For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
 - **What sufferings? Romans 8:17** - Philippians 1:29; II Timothy 3:12; I Peter 3:14; 4:16,19
 - What glory? - II Timothy 2:12a; I Corinthians 2:9; Revelation 20:4,6
 - **Romans 8:19-23**
 - **Romans 8:19** - For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
 - Creature and creation is the same Greek word: κτισις ktisis ktis' - anything created
 - What is the “earnest expectation waited for with the manifestation of the sons of God?”
 - **Sons of God glorification: Romans 8:18** - I Corinthians 15:51-53
 - When does creation glorification occur: Revelation 21:1
 - **Why does the creation earnest desire it? Romans 8:20** - For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
 - Creation was a victim to the fall of man - Genesis 3:17-19
 - “reason of him” Of God
 - “subjected the same in hope” What hope?
 - **Deliverance: Romans 8:21** - Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
 - **The suffering of creation: Romans 8:22** - For we know that the whole creation groaneth and travaileth in pain together until now.
 - “now” Why now instead of in the future when it occurs in Revelation 21:1
 - The transformation is based upon the work of Christ.
 - The hope is full assurance of expectation concerning God being faithful with His promises.
 - **When does this glorification happen for the believers: Romans 8:23** - And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. - The Rapture! - I Corinthians 15:51-53
 - **The working of Hope within the life of the believer: Romans 8:24-25** - For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (25) But if we hope for that we see not, then do we with patience wait for it.
 - “we are saved by hope”
 - Requirement of Hope: Hope is not seen.
 - What we are to do? “with patience wait for it”
 - Full assurance: Philippians 1:6
 - It starts with the rapture of believers

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- It progresses through the Seventieth Week of Daniel, the Tribulation Period
- It continues by His second coming and the establishment of His kingdom fulfilling the promise to Abraham concerning the land and to David concerning the throne.
- It is finalized by the destruction by fire the heavens and earth and recreation of the new heavens and new earth.
- **The Aid of the Holy Spirit: Romans 8:26-28**
 - What the Holy Spirit does for believers - Romans 8:16a; Ephesians 4:30; John 14:26; 16:13; I Corinthians 2:9-10; Romans 8:26
 - **Romans 8:26** - Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
 - What are our infirmities? – Definition: not just concerning health, however it implies want of strength, weakness, feebleness, lacking understanding,
 - I Peter 2:24
 - As a created being - Isaiah 55:8-9
 - As a sinner - Romans 3:23; I Corinthians 2:14
 - Why do we need help from the Holy Spirit for our infirmities? “for we know not what we should pray for as we ought”
 - How the Spirit does helps us? - John 16:13a
 - “but the Spirit itself maketh intercession for us with groanings which cannot be uttered”
 - Who makes the “groanings which cannot be uttered”? - “the Spirit itself”
 - Who are these groaning presented to? God the Father
 - **Romans 8:27** - And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
 - Who is “he that searcheth the hearts”?
 - Cannot be the Holy Spirit since whosoever it is he “knoweth what is the mind of the Spirit”
 - Cannot be God the Father, since his intercession for the saint is “according to the will of God.
 - It is the Son - I Timothy 2:5-6; Romans 8:34; Hebrews 7:25
 - **Romans 8:28** - And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
 - “we know” – implies confidence
 - What is known? “all things work together for good to them - James 1:17
 - Jesus reply to the rich young ruler: Luke 18:19
 - Jesus teaches on how the Father gives: Matthew 7:11
 - Two prerequisites:
 - “to them that love God” - I John 4:19; John 14:15
 - “to them who are the called according to his purpose” - Romans 8:30
- **The Process of Glorification: Romans 8:29-30**

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- **Romans 8:29** - For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
 - People have a problem with the concept of predestination, all it means is God has a plan and He predetermines things happens.
 - God has a plan that we be: Romans 8:29b
 - God has a plan that we be: Ephesians 1:5
 - God has a plan that we: Ephesians 1:11
 - God has a plan that we: John 15:16
 - God has a plan that we have: Acts 13:48
 - God has a plan that: Acts 17:31
 - God has a plan that there be: Romans 13:1
 - God has a plan that: I Corinthians 2:7
 - God has a plan: I Corinthians 9:14
 - God has a plan that we: Ephesians 2:10
 - God has a plan that we be: I Peter 1:18-20
 - **Why predestination “to be confirm to the image of his Son”?**
Romans 8:29b – “he might be the firstborn among many brethren”
- **Romans 8:29a-30** - For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
 - Best understanding of Romans 8:30 is to look at them in reverse
 - Who does God glorify? Those He has justified.
 - Who does God justify? Those He has called.
 - Who does God call? Those He has predestinated.
 - Who does God predestined? Those He foreknew.
 - Those glorified! - I Corinthians 2:9
 - “When he shall appear” - I John 3:2
 - When? I Corinthians 15:51-53
 - Who does God glorify? Those He has justified. - Acts 13:38-39; Romans 3:24
 - Who does God justify? Those He has called. - Romans 1:7a; 8:28; I Corinthians 1:24-27; Philippians 3:14; Colossians 3:15; I Thessalonians 5:24; I Peter 5:10a
 - Who does God call? Those He has predestinated. - Romans 8:29b
 - Who does God predestined? Those He foreknew. - I Peter 1:2
 - God is eternal and all knowing so that His judgments and actions are in harmony with all He knows.
- **What Can Separate Us from the Love of God: Romans 8:31-39**
 - **Rhetorical Question: Romans 8:31** – What shall we then say to these things? If God be for us, who can be against us?
 - If an item or a person is valued by the price of it, we are highly valued and thus He is “for us”.
 - **How much is “God be for us”?** **Romans 8:32** – He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
 - Based upon God not sparing His Son, what do we receive: “all things”

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- What things has God given us: Ephesians 1:3
- **Repeated Questions and Answers for Accusing the Saints: Romans 8:33-34** - Who shall lay any thing to the charge of God's elect? It is God that justifieth. (34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
 - Repeated Question:
 - "Who shall lay any thing to the charge of God's elect?"
 - There is one who actually attempts to lay anything to the elect's charge? Revelation 12:9-10
 - Example: Job 1 & 2
 - "Who is he that condemneth?" - Why? Romans 8:1
 - Repeated Answer:
 - Romans 8:33b - "It is God that justifieth."
 - Romans 8:34b - How? "Christ that died, yea rather, that is risen again" - Romans 3:24
 - Romans 8:34c - "who also maketh intercession for us." - I Timothy 2:5-6; Hebrews 7:25
- **Who can Separate Us from God's Love? Romans 8:35-39**
 - **Starts with a Question: Romans 8:35a** - "Who shall separate us from the love of Christ?"
 - **Answer: Romans 8:38-39**
 - "For I am persuaded" - Paul had reckoned this truth; He was confident!
 - "that neither death, nor life" - Existence of life
 - "nor angels, nor principalities, nor powers" - Workers of Satan
 - "nor things present, nor things to come" - unknown events of life
 - "Nor height, nor depth" - Any location
 - "nor any other creature" - Animals, other people, ourselves
 - Conclusion: Romans 8:39b - "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
 - **Can these items "separate us from the love of Christ"? Romans 8:35b** - "shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword"
 - **No! Why? It is predestined by God; it is part of God's plan; God allows us to be afflicted: Romans 8:36** - As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. - Psalms 44:22
 - Why do believers suffer these items - It is in God's plan: Romans 8:17b - Why? John 15:18-20; James 1:3-4; Romans 5:3-5; John 16:33
 - **Does it Matter How the World Hates Us? Romans 8:37** - Nay, in all these things we are more than conquerors through him that loved us.

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- What should our reaction be? Acts 5:41

5. God's Sovereign Plan for the Jews – Romans 9:1–11:36

- **Paul's Burden for the Jews: Romans 9:1-3**
- **Paul Stress the Certainty of His Next Statement: Romans 9:1** - I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- **Paul's Burden: Romans 9:2** - That I have great heaviness and continual sorrow in my heart.
- **What Burden: Romans 9:3** - For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
 - **Who are his brethren, his kinsmen according to the flesh? Romans 9:4a** – Israelites
- **Who are the Israelites? God's People? Romans 9:4-8**
 - **The Questions: Romans 9:4-5** - Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; (5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
 - Who are Israelites;
 - to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
 - the adoption - To chose - Deuteronomy 10:15; Psalms 33:12; 135:4; Isaiah 41:8; Ezekiel 20:5; Acts 13:17
 - the glory - Isaiah 17:3-4; Micah 1:15
 - the covenants
 - Abrahamic Covenant – Genesis 12-17: Deals with the Land
 - Mosaic Covenant - Exodus, Leviticus, Numbers, Deuteronomy: Deals with how Israel were to conduct themselves as God's people
 - Davidic Covenant – II Samuel 7: Deals with the Ruler of the Kingdom
 - the giving of the law - through Moses – Exodus, Leviticus, Numbers, Deuteronomy
 - the service of God - through the Old Testament – The Law and the Prophets
 - the promises - throughout the Old Testament – The Law and the Prophets
 - Who are the fathers? – Abraham; Isaac; Jacob
 - The twelve tribes of Israel were the twelve sons of Jacob (renamed Israel) - Genesis 32:24-28
 - of whom as concerning the flesh Christ came
 - Genealogy of Jesus through Joseph: Matthew 1:1-17
 - Genealogy of Jesus through Mary: Luke 3:23-38
 - Praise to God and our Lord Jesus Christ - “who is over all, God blessed for ever. Amen.”
 - **The Answer What went wrong with the old covenant given through Moses: Romans 9:6-8** - Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: (7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
 - **Romans 9:6b – 8a**
 - “For they are not all Israel, which are of Israel:”
 - “Neither, because they are the seed of Abraham, are they all children:”
 - A selection portion of the Isaac' heritage - "but, In Isaac shall thy seed be called"
 - **Conclusion: Romans 9:8a** – “That is, They which are the children of the flesh, these are not the children of God”

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- **Why? Romans 9:6a** – “Not as though the word of God hath taken none effect.”
 - Hebrews 4:2
 - Matthew 3:7-10
 - Parable of the sower - Matthew 13; Mark 4
 - Look at historical Israel: Even though they were of Abraham, did most believe and keep the covenant and promised provided by God.
- **Romans 9:8b** - "but the children of the promise are counted for the seed"
 - Who are the children of the promise: Those who believed!
- **Example of the Children of the Promise Chosen: Romans 9:9-13**
 - **Promise Given to Abram and Sarai: Romans 9:9** - For this is the word of promise, At this time will I come, and Sara shall have a son.
 - Promise Given - Genesis 17:1-8, 19, 21
 - “At this time will I come”: Promise fulfilled - Genesis 18:1-3;9-15
 - Children of the Promise Chosen: Romans 9:9-14
 - Paul address the Israelites – Romans 9:4
 - Not all Israelites are the children of promise – Romans 9:6-8
 - Promise Given to Abram and Sarai: Romans 9:9
 - Promise Given - Genesis 17
 - “At this time will I come”: Promise confirmed – Genesis 18
 - **Promise Given Isaac and Rebekah with Jacob Chosen: Romans 9:10-12**
 - Difference between the promise to Abram and Sarai and the promise to Isaac and Rebekah – One heir versus two heirs
 - **Rebecca is identified as the mother to whom the promise would continue Romans 9:10** - And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
 - Genesis 25:19-24
 - Genesis 25:23
 - Note: God does not address the individual babies in the text, but the nations/peoples that would come through them.
 - “Two nations are in thy womb”: Israelites and the Edomites
 - “two manner of people shall be separated from thy bowels”: Those who followed the Lord and those who did not.
 - Jacob: Genesis 28:1-2
 - Esau: Genesis 26:34-35; 36:1-2
 - Attitude of the Edomites concerning the God of Israel: I Samuel 22:16-18
 - Romans 9:12 - It was said unto her, The elder shall serve the younger. - Genesis 25:23b; II Samuel 8:13-14
 - **Romans 9:11** - (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
 - Status of Esau and Jacob:
 - “the children being not yet born”
 - “neither having done any good or evil”
 - “that the purpose of God according to election might stand”
 - Definition “election” - the act of picking out, choosing
 - “not of works” - Galatians 2:16; Isaiah 64:6
 - “but of him that calleth” - Romans 8:29a, 30

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- Whom does God call? Those He predestined; and whom does God predestined, those He foreknew.
 - Parable of the King and the marriage of his son: Matthew 22:1-14
- **Romans 9:13** - As it is written, Jacob have I loved, but Esau have I hated.
 - Malachi 1:1-4
 - As before God addresses Jacob and Esau as the fathers of their nations
 - Malachi 1:3,4
 - God address loving Jacob and hating Esau figuratively as they represent the nations that came from them, Israel and Edom.
 - Genesis 36:1
 - Edom has no care toward Israel: Numbers 20:14-18
 - Edom is Israel's Enemies: I Samuel 14:47
 - Edom chooses to totally destroy Israel: Psalms 83:4-7
 - Edom choose to not carry on with the circumcision directed by God to Abraham: Jeremiah 9:25-26
 - God pronounces judgment upon Edom for taking vengeance against Israel: Ezekiel 25:12-14
 - Again is God hatred to Esau (Edom) based upon design or based upon God's eternal foreknowledge.
- **Sovereignty of God: Romans 9:13-24**
 - **The question concerning God choosing Jacob over Esau: Romans 9:13-14** - As it is written, Jacob have I loved, but Esau have I hated. (14) What shall we say then? Is there unrighteousness with God? God forbid.
 - Did God choose arbitrary? NO, because He is eternal and all-knowing.
 - Did God show unfair favoritism in His choose? NO, because He is always righteous. - Psalms 62:12; I Peter 1:17; Revelation 20:11-12
 - Is God unrighteous? "God forbid"
 - **Romans 9:15-16** - For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
 - Context of Roman 9:15 quotation is Moses request to see God: Exodus 33:16-19
 - Romans 9:16
 - We know that there is not anything in mankind to make them worthy of God's love, grace and mercy. We cannot merit anything by our will or our actions.
 - God's mercy is not based upon man and his worthiness, but God desire to show mercy upon whomsoever He chooses. - Matthew 5:45; Nehemiah 9:17b; Psalms 62:12; 86:5,15; 100:5; 103:8,11; Matthew 5:7
 - **Example of God showing Mercy or Hardening: Pharaoh with Moses: Romans 9:17-18** - For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. (18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
 - Review of the Exodus Story
 - Commission of Moses: Exodus 4:21
 - Rod into Serpents: Exodus 7:13
 - Plague #1 of River Nile into Blood: Exodus 7:22
 - Plague #2 of Frogs: Exodus 8:15
 - Plague #3 of Lice: Exodus 8:19
 - Plague #4 of Flies: Exodus 8:32

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- Plague #5 on Farm Animals: Exodus 9:7
- Plague #6 of Boils: Exodus 9:12
- Plague #7 of Hail and Fire: Exodus 9:35
- Plague #8 of Locust: Exodus 10:20
- Plague #9 of Darkness: Exodus 10:27
- Question: Was Pharaoh's heart already bent to be hardened by himself and God showed the depravity of Pharaoh?
- Matthew 13:13-15
 - If they are be converted and healed, then they would not have requested the Messiah to be crucified.
 - They already were not willing to hear and understand, God insured that their rejection based upon His eternal perspective that they would fulfill His plan.
- Example out of Romans - Romans 1:21,24,26,28
- **Romans 9:19-24**
 - **Romans 9:19** - Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
 - **Context: Romans 9:18**
 - If God were to impose His will on any person, could that person resist it.
 - **Answer - Romans 9:20** - "Nay"
 - Does God impose His will on any person? Does man have a free will? If so, are there consequences? How about salvation? - II Peter 3:9; I Timothy 2:4
 - If God were to impose salvation upon all mankind, then all would become saved. But God doesn't.
 - **Two Vessels - A Vessels unto Honor and Vessels unto Dishonor: Romans 9:20-21**
- Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
 - The response shows we do not have the right to question God. Did God make us a piece of clay? No! - Genesis 1:26-28; Psalms 139:14
 - **Vessels of Dishonor (Vessels of Wrath): Romans 9:22** - What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
 - Big word: "if"
 - Who is enduring? "God"
 - Does God endure?
 - Who does God endure with? – Satan; The World; Sinful lost man; Sinful saved man
 - **Romans 9:22b** - "endured with much longsuffering the vessels of wrath" - Psalms 86:15; Romans 2:4; II Peter 3:9
 - Who are "vessels of wrath fitted to destruction"
 - Everyone prior to salvation - II Peter 3:7; Romans 3:10-18,23; John 3:17-20
 - **Why does God endure? Romans 9:23** - And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
 - **Who are "vessels of mercy (Vessels of Honor)"? Romans 9:24** - Even us, whom he hath called, not of the Jews only, but also of the Gentiles? - John 3:21

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- Those who get saved - Romans 10:12-13
- **Old Testament Prophets Accusations toward Israel: Romans 9:25-29**
 - **In Hosea: Romans 9:25-26** - As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. (26) And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. - Hosea 2:23
 - Who is God speaking of? The Gentiles
 - **In Isaiah: Romans 9:27-29**
 - **Romans 9:27** - Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: - Isaiah 10:22
 - Paraphrase: Those the fulfillment to Abraham is that his seed would so many as the sand of the sea or the stars in the universe, only a remnant would be saved. - Genesis 22:16-18; Romans 9:6,8; Hebrews 4:2;
 - **Romans 9:28** - For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
 - “For he <God> will finish the work” - When is it concluded? End of the Book of Revelation
 - “<God> cut it short in righteousness” – The outcome will be with Righteous in an Eternal state with God and the Unrighteous in the Lake of Fire for eternity.
 - “because a short work will the Lord make upon the earth” – To us, temporal man, it seems a long work even from the cross unto now; however, with Eternal God.
 - “however, with Eternal God”: - II Peter 3:8
 - **Romans 9:29** - And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
 - Isaiah 1:9 - How were Sodom and Gomorrah left by God? Total destroyed with all inhabitants.
 - Who is the remnant?
 - Old Testament Saints: Starting with Abraham to John the Baptist - Matthew 11:13
 - The Apostles and those Jews converted during Jesus’ ministry and the early Church
 - Jewish Christians during the Church Age
 - Revelation 7:4
- **Conclusion of why God shows Mercy on the Gentiles and not on Israel: Romans 9:30-33**
 - **Gentiles attained righteousness based upon seeking it by faith: Romans 9:30** - What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. - Hebrews 11:6; Romans 4:5
 - **Israel did not attain righteousness based upon seeking by the works of the Law: Romans 9:31-32a** - But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. (32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; - Galatians 2:16; Hebrews 4:2
 - **Romans 32b** - “For they stumbled at that stumblingstone”
 - **Romans 9:33** – As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.
 - Prophecy fulfilled of Isaiah 8:14 - God created a stumblingstone for Israel - I Peter 2:6-8
- **Israel’s Failure toward God: Romans 10:1-3**

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- **Paul's Desire toward His Own People, the Jews: Romans 10:1** - Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
 - Present tense hope: Though individual Jews, like the Apostles and himself, are saved, Paul's hope is for the nation as an entirety.
 - The Nation of Israel rejected their promised Messiah: John 1:11
 - At the Cross, the Jews preferred Caesar over Jesus: John 19:15
- **Paul's Testimony on why Israel has rejected: Romans 10:2-3**
 - Point One: **Romans 10:2** - For I bear them record that they have a zeal of God, but not according to knowledge. - Colossians 2:8; John 8:44
 - Point Two: **Romans 10:3** - For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
 - Self-righteous: Matthew 5:20 - Isaiah 64:6
 - Willfully Ignorant: John 3:19
- **God's Righteousness is Based upon Faith: Romans 10:4-8**
 - **The Saved are Not under the Law for Righteousness: Romans 10:4** - For Christ is the end of the law for righteousness to every one that believeth. - Matthew 11:13
 - New Covenant: Hebrews 12:24 - Hebrews 8:6
 - Old Covenant: Hebrews 8:7-9 - Hebrews 8:10-13
 - **The Law Binds One who receives Righteousness by the Law to live by the Law: Romans 10:5** - For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. - Leviticus 18:5; James 2:10
 - **Romans 10:6-8** - Deuteronomy 3:11-14
 - **Romans 10:6a** - "But the righteousness which is of faith speaketh on this wise,"
 - Deuteronomy 3:11 - The topic is the commandment of God
 - God's truth is near - Where is it now? The Bible, the Word of God
 - Paul's implication of the text: The "righteousness of faith" is present.
 - Romans 10:17
 - So then how do we acquire the "righteousness of faith"?
 - Who does this? John 14:26
 - **Romans 10:6b** - "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)" - Deuteronomy 3:12
 - The implication of Paul's question is: Does Christ have to descend again from Heaven to prove this truth?
 - **Romans 10:7** - Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) - Deuteronomy 3:13
 - The implication of Paul's second question: Does Christ have to be resurrected from the grave again to prove this truth?
 - **Romans 10:8** - But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; - Deuteronomy 3:14
 - Request of the rich man to Abraham: Luke 16:28-31
 - If the Jews reject the Gospel of Christ, they need no other sign or revelation.
 - So also with anyone else, if they reject, they will suffer the consequences.
 - Matthew 7:6
- **Romans 10:8-11** - Deuteronomy 3:11-14
 - Bottom Line: We need no more revelation or signs from God. We have all we need with the Word of God.
 - **What about the word of faith: Romans 10:8**

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- “is nigh thee”
- is “in thy mouth”, implying it being spoken
- is “in thy heart”, implying it is to be believed
- “we preach”
- **What is preached is for salvation: Romans 10:9** - That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. - Luke 19:10
 - Step One - “halt confess with thy mouth the Lord Jesus”
 - Step Two - “shalt believe in thine heart that God hath raised him from the dead”
 - Result – “thou shalt be saved
 - **How does it work? Romans 10:10** - For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
 - What of man is used to believe unto righteousness? “with the heart”
 - Heart: Soul
 - What of man is used to confess unto salvation? “with the mouth”
 - Mouth: to externally witness
 - **Romans 10:11** - For the scripture saith, Whosoever believeth on him shall not be ashamed. - Luke 9:26
 - There is a direct correlation with being saved and not being ashamed of Christ and His words.
 - Is the confession a work? No, it is a spiritual response toward salvation; it is a fruit of the indwelling Holy Spirit given at salvation.
- **Calling upon God by the Work of His Preachers: Romans 10:12-17**
 - **Romans 10:12** - For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
 - A clear presentation that God is not biased based upon nationality for who can be saved.
 - Revelation 3:20
 - Refutes the Calvinistic’s “election” position that only those chose by God can be saved; “Lord over all is rich unto all that call upon him”; To limit access to God through salvation to the only elect is to limit the richness of God.
 - **Romans 10:13** - For whosoever shall call upon the name of the Lord shall be saved.
 - “whosoever” opens salvation to all .
 - Is calling upon the Lord a work toward salvation? No! It is an affirming of faith just as believing is. - Romans 10:9
 - **The ministry of the Preacher as a Pastor, Missionary and Pastor: Romans 10:14-15**
 - Calling on Him is for salvation: Romans 10:13
 - **To call is based upon believing: Romans 10:14a** – “How then shall they call on him in whom they have not believed?”
 - Believe God exists: Hebrews 11:6
 - Believe on whom? John 1:12
 - Believe on what? John 2:22
 - Believing based upon faith, not sight: John 20:29
 - Result of believing: Act 10:43
 - **To believe is based upon hearing: Romans 10:14b** – “and how shall they believe in him of whom they have not heard?” - Romans 10:17; II Timothy 2:15
 - Is hearing the only method to be given the Word of God? No! Back then copies of the Word were very limited; however now it is plentiful. -

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- **To hear is based upon a preacher: Romans 10:14c** – “and how shall they hear without a preacher?”
 - The necessity of the preacher is to bring better understand: Acts 8:29-31
 - Must you only rely upon a preacher to expound the Word of God? No, for growth; however for salvation, it may be more expedient!
 - What is right and wrong with preachers? Biases - Romans 3:4a; 14:5b
 - Old saying – If you don’t stand for something you will fall for anything.
 - II Timothy 2:15; John 16:13; Be cautious: Acts 20:28-30
- **To preach is based upon them being sent: Romans 10:15** - And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! - Matthew 28:19-20; Acts 1:8; Best example: Acts 8:29
 - **Romans 10:15b** – Isaiah 52:7
 - Why the feet? It is the feet that carries the preacher to those who need to hear.
- **With Israel hearing, why they did not believe: Romans 10:18-21**
 - **Question #1: Romans 10:18a** – “But I say, Have they not heard?”
 - **Based upon the statement: Romans 10:16**
 - Isaiah 53:1 - “Who hath believed our report?”
 - **How do we believe or have faith? Romans 10:17**
 - “to whom is the arm of the Lord revealed?”
 - So did Israel hear the report of the Word of God concerning the Gospel: John 1:1-11
 - **Answer – They have heard: Romans 10:18b** – “Yes verily, their sound went into all the earth, and their words unto the ends of the world.” - Matthew 28:18-19; Acts 1:8
 - If they have heard, why do they not believe? John 3:19-20
 - **Question #2: Romans 10:19a** – “But I say, Did not Israel know?” - Acts 5:27-28
 - Yes, Israel knew that God would go to the Gentiles:
 - **First by Moses: Romans 10:19b** – First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. - Deuteronomy 32:21; Galatians 6:7
 - **Second by Isaiah: Romans 10:20** - But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. - Isaiah 65:1
 - **God’s answer based upon His longsuffering toward Israel: Romans 10:21** - But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.
 - Isaiah 65:2
 - Who are this rebellious people? Israel - Deuteronomy 32:21b; Exodus 20:3-6
 - **God did not Cast away Israel, but They Rejected Him: Romans 11:1-10**
 - **Question, if Israel have heard and rejected their Messiah: Romans 11:1a** – “I say then, Hath God cast away his people?”
 - **Answer: Romans 11:1b-2** – “God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (2) God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, - Romans 9:27
 - **Romans 11:5** - Who are they? Jewish believers

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- Those who witnessed the resurrected Lord: I Corinthians 15:6
- Peter at Pentecost: Acts 2:41
- Peter and John at the Temple: Acts 4:4
- **Paul uses the story of Elijah to show God always has an remnant of Jewish believes: Romans 11:2b-4** - Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, (3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. (4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
 - I Kings 17 – God calls Elijah to be His prophet toward the Northern Kingdom and King Ahab. The first sign to King Ahab was no rain for about three years.
 - I Kings 18 – God tells Elijah to meet King Ahab for a contest between God and the false god, Baal at Mount Carmel. After the contest, Elijah tells King Ahab that it will again rain.
 - I Kings 19:1-2, 9-10,18
- **A Remnant based upon Grace, not Works: Romans 11:5-6** - Even so then at this present time also there is a remnant according to the election of grace. (6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
 - Those Jews saved were according to “election of grace”.
 - Totally opposed to one another and there cannot be intermixed.
 - In other words, it cannot be earned what is given as a gift:
- **Next Question: Romans 11:7a** - What then?
 - **Answer: Romans 11:7b** - Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded - Romans 11:5b
 - **“the reset we blinded”** – Why? Because they sought it by the Law, not by Grace.
- **Based upon God’s foreknowledge: Romans 11:8-10**
 - **Isaiah prophecy concerning God dealing with Israel’s unbelief: Romans 11:8** - (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. - Isaiah 29:1-2, 9-10
 - **David’s prophecy concerning God dealing with Israel’s unbelief: Romans 11:9-10** - And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: (10) Let their eyes be darkened, that they may not see, and bow down their back alway. - Psalm 69:22-23
 - Jesus’ Use of Parables: Matthew 13:13
- **God uses Israel’s Rejection to Bring the Gospel to the Gentiles: Romans 11:11-15**
 - **Ultimately God wants Israel Right not Rejecting them: Romans 11:11** - I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
 - Prior Line of Questions concerning Israel:
 - Romans 10:16 – “who hath believed our report?”
 - Romans 10:18 – “Have they not heard?”
 - Romans 10:18 – “Did not Israel know?”
 - Romans 11:1 – “Hath God cast away his people?”
 - Romans 11:11 – “Have they stumbled that they should fall?”
 - Question: “Have they stumbled that they should fall?”- Since God gave them a spirit of slumber, did he plan for them to fall away?
 - Answer: “God forbid”

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- God's plan: "rather through their <Jew's> fall salvation is come unto the Gentiles, for to provoke them <Jew's> to jealousy."
 - Romans 10:19b – Deuteronomy 32:21; Galatians 6:7
- **If the Jew's stumbling provide salvation to all mankind, what happens if Jews accept? Romans 11:12-15**
 - Stated three ways of implying Israel's departure from the faith
 - **Romans 11:12a** - "Now if the fall of them"
 - **Romans 11:12b** - "and the diminishing of them"
 - **Romans 11:15a** - "For if the casting away of them"
 - "If": Implies the possibility, but not the confirmation of these facts.
 - Result of Israel's departure of the faith
 - **Romans 11:12a** - "be the riches of the world"
 - **Romans 11:12b** - "the riches of the Gentiles"
 - **Romans 11:15a** - "the reconciling of the world"
 - Question of Israel's returning to the faith
 - **Romans 11:15c** - "how much more their fulness?"
 - **Romans 11:15b** - "what shall the receiving of them be ...?"
 - Answer: "life from the dead"
 - Much as everyone else, we are all through Adam dead to God, however through Christ we are made alive. - I Corinthians 15:20-22
 - **Romans 11:13-14**
 - **Paul magnifies his office, as an apostle to the Gentiles: Romans 11:13** - For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
 - **Reason for magnifying his office: Romans 11:14** - If by any means I may provoke to emulation them which are my flesh, and might save some of them.
 - "emulation" – Jealousy
 - "might save some of them" - Romans 10:1; 9:2-3
- **Illustration of the Grafted Branches (the Church) with the Natural Branches (Israel): Romans 11:16-19**
 - **The root is holy then the whole is holy: Romans 11:16** - For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. - Matthew 7:15-20; John 15:5-6
 - **The process of grafting: Romans 11:17-19**
 - **Why were the Jews broken off: Romans 11:17a** – "And if some of the branches be broken off,"
 - **Romans 11:20a** – John 1:11; 19:15
 - Romans 10:16; 9:32; 11:7
 - **Gentiles being grafted in: Romans 17b** – "and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;"
 - Remember the two prophecies of the Old Testament: Romans 10:19-20
 - **Warning against boasting against Israel: Romans 11:18-19** - James 4:6; Luke 18:9-14
 - **Exhortation: Romans 11:18a** – "Boast not against the branches."
 - **Romans 11:18b** – "But if thou boast, thou bearest not the root, but the root thee."
 - "thou bearest not the root, but the root thee": God does the work, not we ourselves. - Matthew 7:21-23

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- **Arrogant Attitude: Romans 11:19** - Thou wilt say then, The branches were broken off, that I might be grafted in.
- **Warning to Gentiles concerning Unbelief: Romans 11:20-24**
 - Reason for Breaking off and Grafting in:
 - **Faith: Romans 11:20a** – “Well; because of unbelief they were broken off,”
 - **Goodness and Severity of God: Romans 11:22** - Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
 - **Caution for Judgment Against Unbelieving Gentiles: Romans 11:20b-21** – “and thou standest by faith. Be not highminded, but fear: (21) For if God spared not the natural branches, take heed lest he also spare not thee.”
 - Exhortation: "Be not highminded" - I Peter 5:5b
 - Exhortation: “but fear” - **Why Fear God: Romans 11:21** - Hebrews 4:1; II Corinthians 7:1; Ephesians 5:21; Philippians 2:12b; Hebrews 12:28
 - **Romans 11:21**
 - Professor, not possessors
 - Become apostate - Matthew 7:21-23; II Timothy 4:10a; I John 2:19
 - **Promise of the restoration of the Nation of Israel: Romans 11:23-24**
 - **Romans 11:23a** - “And they also, if they abide not still in unbelief,” – they believed
 - **Result: Romans 11:23b** – “shall be grafted in: for God is able to graft them in again.”
 - How? By repenting of their unbelief.
 - **It is easier for God to graft repentant unbelieving Jews than Gentiles: Romans 11:24** - For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?
 - Though the emphasis is correct, is the process of salvation different from the Jews to the Gentiles.
- **Ultimate Fulfillment Concerning Israel: Romans 1:25-27**
 - **Romans 11:25a** - “For I would not, brethren, that ye should be ignorant of this mystery”
 - **Definition of the word, mystery(s)**: hidden thing, secret, not obvious to the understanding, a hidden purpose or counsel, secret will, the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly
 - **My definition**: That which God purposely hid, His ultimate plan for mankind in the Old Testament, so that it might be rejected by the Israel and accepted by the Church, revealed through the finished work of Jesus Christ our Lord.
 - **Why are there mysteries?** Because revelation is progressive.
 - Romans 16:25-26; I Corinthians 2:7-8; Colossians 2:2-3
 - Mysteries found in the Word
 - Some things are still a mystery until the seventh Trumpet is sounded: Revelation 10:4-7 - Totally revealed at the end of the Tribulation Period
 - Mystery of Christ: Colossians 4:3 - The whole concept of Christ and His two advents
 - Mystery of the gospel - Ephesians 6:19; I Timothy 3:16
 - Mystery that Gentiles should be fellowheirs: Ephesians 3:3-6

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- Mystery of faith: I Timothy 3:8-9 - As revealed in Romans 4, how simple faith of belief in the truth explained in the Word of God brings salvation to anyone who chooses.
- Mystery of Christ in you: Colossians 1:25-27
- Mystery of the church, the body and bride of Christ: Ephesians 5:32
- Mystery of the Rapture: I Corinthians 15:51
- Mystery of the Anti-Christ: II Thessalonians 2:7-8 - Revealed during the Tribulation Period
- Mysteries of the Kingdom of God: Luke 8:10 –Cross References: Matthew 13:11; Mark 4:11 - Revealed ultimately during the Millennium Reign of Jesus Christ
- Mystery that God will gather all things together in Christ: Ephesians 1:9-10 - Revealed ultimately at the Eternal State when all creation will be made new.
- Why does not Paul wish the church to “be ignorant of this mystery”
 - **Romans 11:25c** - “that blindness in part is happened to Israel” - Romans 11:7-8
 - **Romans 11:25b** - “lest ye should be wise in your own conceit” - Romans 11:18-22
- **Romans 11:25d - “until the fullness of the Gentiles be come in** - Full Picture of the Times of the Gentiles: Daniel 2:27-28, 31-45
 - Times of Gentile Began: Babylon under King Nebuchadnezzar - Daniel 2:37-38; II Kings 25:1-4, 9-10
 - Times of Gentile End - Daniel 2:42-44; Luke 21:20-28; Revelation 11:1-2; 19:11-20:6
 - **End Result of the Times of the Gentiles being Fulfilled: Romans 11:26-27**
 - **All Israel will be saved: Romans 11:26a** – “And so all Israel shall be saved”
 - **Why? For God to fulfill His covenant: Romans 26b-27** – “as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: (27) For this is my covenant unto them.” - Isaiah 59:20
 - Who is this Redeemer/Deliverer? Jesus Christ, our Lord
 - **Romans 11:27b** - “shall turn away ungodliness from Jacob” - Why Jacob? Genesis 32:27-28
 - What were Israel’s sins?
 - Violations of the Law, starting with worshipping other god and making graven images of them and Him.
 - Deuteronomy 32:21a
 - “They have moved me to jealousy with that which is not God”
 - Idolatry
 - “they have provoked me to anger with their vanities”
 - Proclaiming that they are the children of Abraham when they did not believe or walk as God wanted –
 - Matthew 3:7-10
 - **Conclusion concerning the Rejection of Israel: Romans 11:28-32**
 - **God’s Sovereign Choice toward Jews and Gentiles: Romans 11:28**
 - **Romans 11:28a** - “As concerning the gospel, they are enemies for your sakes”
 - **“As concerning the gospel”** - The message of the death, burial and resurrection of Christ allowing all peoples of all nationalities to be saved by faith in the finished work of Christ.
 - **“they”** – Israel

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- **“are enemies”**
 - **Why? “for your sakes”** - For the Gentile’s salvation sake - Romans 11:30,11,15a
- **Romans 11:28b** - “but as touching the election, they are beloved for the fathers’ sakes”
 - **“but as touching the election”** - My review of Chapters 9-11 reveals that the election spoken of deals with God’s sovereign chose to put Israel into a slumber as a nation until the time of Gentiles is completed.
 - **“they”** – Israel
 - **“are beloved”**
 - **Why? “for the fathers’ sakes”** - Because of the promises made to their fathers: Abraham, Isaac, Jacob, Moses and David - Romans 10:21; 11:1a, 14, 31
 - **What are the promises made to the fathers?** - Titus 1:2; I Thessalonians 5:24; Promise to Abraham: Genesis 12:1-3; Promise to Isaac: Genesis 17:19; Promise to Jacob: Genesis 28:11-16; Promise to Israel through Moses: Exodus 19:5-6; Promise to David: II Samuel 7:12-17
- **God’s Sovereign Choice is not based upon the Gentiles or Israel’s Repentance: Romans 11:29** - For the gifts and calling of God are without repentance. - Romans 9:16
 - **Whom does God want to show mercy to? Romans 11:32b**
- **How God’s Sovereign Plan works: Romans 11:30-32**
 - **Gentiles’ Salvation: Romans 11:30**
 - **Romans 11:30a** – “For as ye in times past have not believed God”
 - **Why?** Because God called Himself a peculiar through the promises He made with Israel’s fathers.
 - **Romans 11:30b** – “yet have now obtained mercy through their unbelief”
 - Gentiles have obtained mercy through salvation as they individually believed.
 - What was their unbelief?
 - The Nation of Israel rejected their promised Messiah: John 1:11
 - At the Cross, the Jews preferred Caesar over Jesus: John 19:15
 - **Israel’s Salvation: Romans 11:31**
 - **Romans 11:31a** – “Even so have these also now not believed”
 - **Who are “these”?** - Israel
 - **Romans 11:31b** – “that through your mercy they also may obtain mercy”
 - When will this occur? After the end of the time of the Gentiles.
 - End Result of the Times of the Gentiles being Fulfilled: Romans 11:26-27
 - A fulfillment of Daniel’s Seventy Weeks: Daniel 9:24
 - It begins here! Revelation 7:1-4
 - **The Heart of God: Romans 11:32**
 - **Romans 11:32a** – “For God hath concluded them all in unbelief” - Romans 3:9-18
 - **Romans 11:32b** – “that he might have mercy upon all” - Romans 9:15
 - Upon who? All - II Peter 3:9; I Timothy 2:4
 - **Paul Glorifies God: Romans 11:33-36**
 - **Three statements of worship: Romans 11:33**

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- **Romans 11:33a** - “O the depth of the riches both the wisdom and knowledge of God” - Job 36:5; Psalms 104:24; Proverbs 3:19; I Corinthians 1:25; II Corinthians 2:7
- **Romans 11:33b** - “how unsearchable are his judgments” - Job 37:23; Psalms 19:9; 119:137
- **Romans 11:33c** - “his ways past finding out” - Isaiah 55:8-9; Psalms 10:5
- **Romans 11:34-35** - Three rhetorical questions concerning God;
 - **Romans 11:34a** – “For who hath known the mind of the Lord?” - Answer: NO ONE!
 - **Romans 11:34b** – “or who hath been his counsellor?” - Answer: NO ONE!
 - **Romans 11:35** - Or who hath first given to him, and it shall be recompensed unto him again? - Answer: NO ONE!
 - **Why no one, because God is God: Romans 11:36** - For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

6. **Practical Christian Living** - Romans 12:1-15:12

- **Exhortation toward Sanctification: Romans 12:1-3**
 - God's transforming work for each believer
 - Begins with Salvation
 - Progresses by Sanctification
 - Concludes with Glorification
 - **Paul's exhortation based upon the mercies of God: Romans 12:1a** – “I beseech you therefore, brethren, by the mercies of God,”
 - “I beseech” – Urgently asking; pleading.
 - What mercies? Romans 11:32
 - **Romans 12:1b-3 - Four exhortations:**
 - **First Exhortation: Romans 1:1b** – “present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”
 - **“present”** – It is not working, but an availing or a yielding or a submitting of oneself. - Isaiah 6:8
 - **“your bodies”** - Romans 6:12-13
 - Three Step yielding process
 - Step One: Romans 6:13a – “Neither yield ye your members as instruments of unrighteousness unto sin”
 - Step Two: Romans 6:13b – “but yield yourselves unto God, as those that are alive from the dead”
 - Step Three: Romans 6:13c – <but yield> “your members as instruments of righteousness unto God”
 - Romans 6:11; James 4:7
 - **“a living sacrifice”**
 - Example provided by Abraham: Hebrews 11:17-19
 - Example provided by our Lord: Isaiah 53:7
 - **“holy, acceptable unto God”** – Who define this? God Himself! - Genesis 6:6-8
 - **“which is your reasonable service”**
 - Reasonable service does not imply our best that we can do.
 - Doing only our duty: Luke 17:7-10
 - No more servants, but beloved friends: John 15:12-17
 - **Second Exhortation: Romans 12:2a** - "be not conformed to this world"

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- The love of the Father does not allow for us to love this world: I John 2:15-16
- Satan's plan is to conform us to this world: II Corinthians 4:4
- Satan's plan deal with our thinking: Colossians 2:8
- God's attitude toward Satan's Plan: James 4:4
- Result of not being conformed to this world: John 15:19
- **Third Exhortation: Romans 12:2b** - "be ye transformed by the renewing of your mind"
- Romans 7:25; Ephesians 4:23
 - Point of focus: "Mind" – how you think - Psalms 23:7a; Colossians 1:21; Psalms 19:7-11; Romans 8:4-7; Philippians 4:8
 - **Reason for last two exhortations: Romans 12:2c** – "that ye may prove what is that good, and acceptable, and perfect, will of God."
 - You can only prove it by not being confirmed to this world and by the transformation of soul by the renewing of your mind.
 - It is every believer's purpose of living here on the earth
 - What kind of will of God? – Good; Acceptable; Perfect
- **Fourth Exhortation: Romans 12:3**
 - **Romans 12:3a** - "For I say, through the grace given unto me, to every man that is among you," - Who does Paul address this statement to?
 - How does Paul make this statement? "through the grace given unto me"
 - Exhortations connected to those who have been transformed by the renewing of their minds: "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith"
 - **Romans 12:3b** - "not to think of himself more highly than he ought to think"
 - James 4:6; I Peter 5:5; Proverb 6:5,16-19; 21:4; Romans 1:28-31 – Character of those given over to a reprobate mind, Vs 30 – "Proud"; II Timothy 3:1-2
 - **Romans 12:3c** - "but to think soberly, according as God hath dealt to every man the measure of faith"
 - Definition: "soberly" - AV-be in right mind; be sober minded; to be of sound mind; to exercise self control; to put a moderate estimate upon one's self; to curb one's passions
 - Romans 12:6
- **The Body of Christ and the Gifts of the Holy Spirit: Romans 12:4-8**
 - **Unity of the Body of Christ: Romans 12:4a** – "For as we have many members in one body" - Romans 12:5a; Ephesians 4:4-6; Colossians 3:15; I Corinthians 12:12-14
 - **Diversity of members in the same body: Romans 12:4b** – "all members have not the same office"
 - Different members based upon measure of faith: Romans 12:3c – "according as God hath dealt to every man the measure of faith"
 - **Different member based upon the grace given: Romans 12:6a** - " Having then gifts differing according to the grace that is given to us" - Ephesians 4:7; I Corinthians 12:4-6,11-14;
 - One part of the body is not no more important than the other parts of the body: I Corinthians 12:15-27
 - **28 - We, as members, are different based upon the gifts given by the Holy Spirit: Romans 12:6a** – "Having then gifts differing according to the grace that is given to us,"
 - 7 - Gifts listed in Romans 12:6b-8
 - 17 - Gifts listed in I Corinthians 12:8-10, 28

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- 4 - Gifts listed in Ephesians 4:11
- Elaboration concerning the gifts listed in Romans 12
 - **Romans 12:6b** – “whether prophecy, let us prophesy according to the proportion of faith;”
 - **Romans 12:7a** – “Or ministry, let us wait on our ministering:”
 - **Romans 12:7b** – “or he that teacheth, on teaching;”
 - **Romans 12:8a** – “Or he that exhorteth, on exhortation:”
 - **Romans 12:8b** – “he that giveth, let him do it with simplicity;”
 - **Romans 12:8c** – “he that ruleth, with diligence;”
 - **Romans 12:8d** – “he that sheweth mercy, with cheerfulness.”
- **General truths concerning the Gifts**
 - **Romans 12**
 - **Vs 6a - “differing according to the grace that is given to us”** by God through the Holy Spirit
 - Ephesians 4:10a – “For to one is given by the Spirit”
 - I Corinthians 12:8-9 - "by the Spirit" - 4Xs
 - **Vs 6b - “according to the proportion of faith”** given to us by God - Romans 12:3c; Ephesians 2:8
 - **Vs 7a - “let us wait”** so that it is according to God’s leading, not man - Psalms 27:14
 - **Vs 8b - “do it with simplicity”** so that man cannot get the glory - Matthew 6:1-4
 - **Vs 8c - “with diligence”** so that the need of the body is met - I Corinthians 4:1-2
 - **Vs 8d - “with cheerfulness”** so that we have the right heart concerning our service - II Corinthians 9:7
 - **I Corinthians 12**
 - **Vs 22 - “...members of the body, which seem to be feeble, are necessary”** so every part of the body is essential
 - **Vs 26a – “whether one member suffer, all the members suffer with it”** we are only strong as we are together
 - **Vs 26b – “one member be honored, all the members rejoice with it”** because God and Christ is glorified, not the individual. We do nothing in our own power.
 - **Vs 31 – “covet earnestly the best gifts”** to better sever the body and God
 - **What is the best gift? I Corinthians 13** – Love
 - **Romans 12:9a** – “Let love be without dissimulation.”
 - **Ephesians 4:12-13**
 - **Vs 12a – “For the perfecting of the saints** - Hebrews 13:20-21; I Peter 5:10; I John 4:12
 - **Vs 12b – “for the work of the ministry”** - Great Commission: Matthew 28: 18-20
 - **Vs 12c – “for the edifying of the body of Christ”**
 - Definition of “edifying” - (the act of) building, building up; the act of one who promotes another’s growth in Christian wisdom, piety, happiness, holiness
 - Romans 14:19; I Corinthian 14:12,26; Ephesians 4:16,29; I Thessalonians 5:11

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- How long will the gifts last? “Till we all come”
 - **Vs 13a – “in the unity of the faith”**
 - **Vs 13b – “and of the knowledge of the Son of God”**
 - **Vs 13c – “unto a perfect man”**
 - **Vs 13d – “unto the measure of the stature of the fulness of Christ”**
 - When is this accomplished? Glorification: Rapture - I Corinthians 15:51-54; I John 3:2
- **Exhortations toward a Godly Walk: Romans 12:9-21**
 - Listing of 24 Exhortations
 - How to apply the listings? - II Corinthian 8:8a,12; 9:7; Galatians 6:7-8; James 4:17
 - **Romans 12:9a** – “Let love be without dissimulation.”
 - Dissimulation: without hypocrisy, sincere
 - I John 3:18; Matthew 22:36-40; Romans 5:5; Galatians 5:22; Matthew 5:43-44; Luke 6:32
 - **Romans 12:9b** – “Abhor that which is evil;”
 - Abhor: to dislike, have a horror of
 - Psalms 34:14a; 37:27a; Psalms 97:10a; Proverbs 8:13; Amos 5:14-15
 - **Romans 12:9c** – “cleave to that which is good.”
 - Cleave: fasten firmly together
 - I Thessalonians 5:21; Matthew 19:16-17; 5:16; I Thessalonians 5:15; Galatians 6:10
 - **Romans 12:10a** – “Be kindly affectioned one to another with brotherly love;”
 - I Thessalonians 4:9; Hebrews 13:1; I Peter 1:5-7; 2:17; I John 2:10; 3:10; John 13:35
 - **Romans 12:10b** – “in honour preferring one another;” - I Timothy 5:21; Philippians 2:3-4
 - **Romans 12:11a** – “Not slothful in business;”
 - Slothful: sluggish, not diligent
 - Colossians 3:23; Proverbs 10:4; 12:27; 18:9; 19:15; 21:24-25; 22:13; 26:13-15
 - **Romans 12:11b** – “fervent in spirit;”
 - Fervent: metaphor for to boil with heat, be hot;
 - Apollos as an example: Acts 18:24-25
 - Fervent in mind: II Corinthians 7:6-7
 - Fervent in prayer: James 5:16
 - Fervent in charity: II Peter 3:7-8
 - Zealous - Titus 2:12-14; Galatians 4:18
 - **Romans 12:11c** – “serving the Lord;”
 - Deuteronomy 10:12; Joshua 24:14; I Samuel 12:24; I Chronicles 28:9; Psalm 2:11; 100:2; Matthew 4:10; Luke 4:8; Colossians 3:22-24
 - **Romans 12:12a** – “Rejoicing in hope;”
 - Romans 8:24-25; Psalms 16:8-9; Acts 2:25-26; Romans 5: 1-2; Hebrews 3:6
 - **Romans 12:12b** – “patient in tribulation;”
 - Romans 5:3; James 1:2-4
 - **Romans 12:12c** – “continuing instant in prayer;”
 - Continuing instant: to be steadfastly attentive unto,
 - Paul’s testimony #1: Romans 1:9
 - Paul’s testimony #2: I Timothy 1:3
 - Paul’s exhortation: I Thessalonians 5:17
 - **Romans 12:13a** – “Distributing to the necessity of saints;” - Proverbs 11:24-26; 22:9; 28:27; Acts 4:32-35; II Corinthians 9:7

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- **Romans 12:13b** – “given to hospitality.” - I Peter 4:9; Hebrews 13:1-2; Matthew 25:32-40
- **Romans 12:14** - Bless them which persecute you: bless, and curse not. - Matthew 5:11-12,44; Why are we persecuted? John 15:18-20
- **Romans 12:15** - I Corinthians 12:26
 - **Romans 12:15a** – “Rejoice with them that do rejoice” - Philippians 4:4; I Thessalonians 5:16
 - **Romans 12:15b** – “weep with them that weep” - John 11:35; Romans 15:1; Galatians 6:2; I Thessalonians 5:14
- **Romans 12:16a** – “Be of the same mind one toward another.” I Corinthian 1:10; I Peter 3:8; Philippians 2:2-3;
 - Why not of the same mind? I Corinthians 3:3
 - Same mind based upon what? Truth found in God’s Word
 - Not ecumenical! Minimizing truth for harmony
- **Romans 12:16b** – “Mind not high things, but condescend to men of low estate.” - Luke 14:7-11
- **Romans 12:16c** – “Be not wise in your own conceits.” - Proverbs 26:5,12; Romans 12:3; Proverbs 11:2
- **Romans 12:17a** – “Recompense to no man evil for evil.” - I Thessalonians 5:15,22; I Peter 3:8-9,11-12
- **Romans 12:17b** – “Provide things honest in the sight of all men.” II Corinthians 8:21; I Thessalonians 4:12; I Peter 2:12
- **Romans 12:18** - If it be possible, as much as lieth in you, live peaceably with all men.
 - Matthew 5:9; Hebrews 12:14; I Peter 3:11; I Timothy 2:1-2
- **Romans 12:19**
 - **Romans 12:19a** – “Dearly beloved, avenge not yourselves” - Matthew 5:39
 - **Romans 12:19b** – “but rather give place unto wrath” - Proverbs 27:4; Psalm 37:8a; Proverbs 14:29a; 19:19; Ephesians 4:26,31; Colossians 3:8; James 1:19-20
 - **Romans 12:19c** – “for it is written, Vengeance is mine; I will repay, saith the Lord.”
 - Quoted from Deuteronomy 32:35a – “To me belongeth vengeance, and recompence”
 - Proverbs 24:17-18
- **Romans 12:20** - Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. - Galatians 6:10; Matthew 5:43-44; Luke 6:27-35
- **Romans 12:21** - Be not overcome of evil, but overcome evil with good. - Matthew 6:13; I Corinthians 10:13; James 1:12
- **Submit to World Governments: Romans 13:1-5**
 - **Exhortation: Romans 13:1** - Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
 - Reason for “subjection unto the higher powers”
 - “For there is no power but to God”
 - “the powers that be are ordained of God”
 - History of World Governments
 - Babel: the first government - Genesis 10:8-10; 11:1-9
 - How did God use this world government? To spread out mankind and develop nations – Genesis 9:1-7
 - Egypt, the second government:
 - With Joseph:
 - Joseph’s two dreams: Genesis 37:5-10
 - Joseph’s interpretation of Pharaoh’s two dreams: Genesis 41:14-46

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- Results: God fulfils Joseph's dreams by his new position as second under Pharaoh.
 - How did God use this world government? Genesis 50:20
- With Moses: Exodus 7:1-5
 - How did God use this world government? To show the Egyptians that God is the Lord and that He is God of Israel.
- Moses' and Joshua's conquest of the Promised Land: Joshua 11-13
 - How did God use this world government? To show that God gives territory as He wills
- Cycle of Persecution during the time of the Judges: Judges 2:9-23
 - How did God use this world government? To chastise Israel for their disobedience
- The request for a king for Israel: I Samuel 7:1-8
 - How did God use this world government? To establish the reign of the Messiah at the Millennium reign.
- The united and divided kingdom of Israel: I Kings 11:29-36
 - How did God use this world government? To chastise His people and to keep the promise to His servant David
- God's use of the Assyrians to destroy the Northern Kingdom of Israel: Isaiah 9:1-6
 - How did God use this world government? To chastise His people
- God's use of the Babylonians to destroy the Southern Kingdom of Israel: Jeremiah 19:1-9
 - How did God use this world government? To chastise His people
- God reveals the time of the Gentiles from the Babylonian destruction of Jerusalem until the Second Coming of the Lord in a dream: Daniel 2
 - The kingdoms revealed:
 - Head of Gold – Babylonian Empire
 - Breast and Arms of Silver – Medo-Persian Empire
 - Thighs of Brass – Greek Empire
 - Legs of Iron – Roman Empire
 - Feet of Part Iron and Clay – Broken nations from the fall of the Roman Empire to the Anti-Christ kingdom during the Tribulation Period
 - The Stone from Heaven – The Millennium Reign of the Messiah
- How did God use this world government? To allow Satan to reign until His Son conquers and reigns. - Matthew 4:8-9
- Esther during the Persian Empire
 - How did God use this world government? To protect Israel from annulations
- God used Germany, Nazism and Adolf Hitler
 - How did God use this world government? To bring sympathy upon the Jews by the massacre of six million so that the world would allow them to become a nation in 1948
- God used the Moslem countries of the Middle East
- How did God use these world governments? To have Israel to suffer until they repent for rejecting their Messiah; to allow Jerusalem to return to the Nation of Israel in 1967

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- **Exhortation repeated: Romans 13:1** - Matthew 28:18; Proverbs 24:21-22; Titus 3:1; I Peter 2:12-17
- **Resisting higher powers: Romans 13:2** - Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
 - Did Jesus resist higher power: John 19:6-11
 - What was Jesus' attitude toward higher power of the Roman Empire? So not to sin, his attitude must have been supportive.
 - Result of resisting higher powers – “and they that resist shall receive to themselves damnation”
 - Not damnation of their soul, but of their bodies: being put to death
 - I Peter 3:17; Romans 3:4; Psalms 119:160
- **God's purpose for higher powers: Romans 13:3-4** - For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
 - Is this always true? “terror” ... “to the evil”
 - Yes it is true! Unfortunately, they sometimes define what is evil.
- **Not just external submission: Romans 13:5** - Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
 - What wrath? Romans 13:3-4
 - “but also for conscience sake” - Colossians 3:23
- **Requirement to give honor and pay taxes: Romans 13:6-7**
 - **Pay Taxes: Romans 13:6-7a** - “For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. (7) Render therefore to all their dues:”
 - Why pay tribute/taxes based upon Romans 13:1-5: “For this cause”
 - We are told to be subject: Romans 13:1 - I Corinthians 14:40
 - **The higher powers are terror to those who do evil: Romans 13:3a** - “For rulers are not a terror to good works, but to the evil.”
 - **The higher powers are ministers to the people for good: Romans 13:4a** - For he is the minister of God to thee for good.
 - For not only wrath sake, but for conscience sake Romans 13:5
 - Money belongs to the higher powers: Matthew 22:16-21 (Luke 20:21-25)
 - We pay taxes not to offend: Matthew 17:24-27 - Romans 14:16; I Thessalonians 5:22
 - **Pay custom, fear, honor: Romans 13:7b** – “custom to whom custom; fear to whom fear; honour to whom honour”
 - “custom to whom custom” is due
 - Definition – toll, indirect tax on goods
 - Illustration – Going through airport customs; Why did we fight the Revolutionary War? Taxation without representation. Boston Tea Party: Customs on Tea
 - “fear to whom fear” is due
 - Definition – “phobos” - fear, dread, terror, that which strikes terror
 - Why fear? Romans 13:3-4 - Proverbs 20:2; Matthew 10:28
 - “honour unto whom honour” in due
 - Definition - of the honour which one has by reason of rank and state of office which he holds; deference, reverence
 - I Peter 2:17
- **Owing and loving one another: Romans 13:8-10**

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- **Romans 13:8a**: “Owe no man anything” - Deuteronomy 23:19-20; Proverbs 22:7
- **Romans 13:8b**: “but love one another”;
 - **Romans 13:10a**: “worketh no ill to his neighbor” - I Corinthians 13:4-8a
 - Debts forgiven associated with Love: Luke 7:36-47
- **Romans 13:8b**: “for he that loveth another hath fulfilled the law”;
 - **Romans 13:10b**: “therefore love is the fulfilling of the law” - Galatians 5:14; James 2:8; II John 1:6
- **If you do these deeds against your neighbor are you showing love: Romans 13:9** - For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. - I Corinthians 13:4-7
- **Romans 13:11-14**
 - **Time is now to prepare for the Coming of the Lord: Romans 13:11-12a**
 - **Time to quit sleeping**:
 - **Romans 13:11a** – “And that, knowing the time, that now it is high time to awake out of sleep.”
 - **Romans 13:12a** – “The night is far spent”
 - Parable of the Ten Virgins: Matthew 25:1-13 - Matthew 25:5,13
 - Mark 13:32-37; I Thessalonians 5:4-8
 - **It is time - Romans 13:11b** – “for now is our salvation nearer than when we believed”
 - **“nearer than when we believed”** – Clearly shows that the text is not talking about salvation, but pending judgment at the Second Coming of the Lord
 - This context is not about being saved: II Corinthians 6:2
 - **Romans 13:12a** – “the day is at hand.” - Jeremiah 23:23; Isaiah 13:6-11; Joel 1:15; 2:1,10-11; Zephaniah 2:14-15; Second Coming of the Lord: Luke 21:29-31; II Thessalonians 2:1-2; Revelation 22:10
 - **Three Exhortations because the time is short: Romans 13:12b-14** - Philippians 4:5; I Peter 4:7-8
 - **1st Exhortation: Romans 12b** – “let us therefore cast off the works of darkness, and let us put on the armour of light.” - Ephesians 5:11-14; I Thessalonians 5:4-8; Ephesians 6:10-18
 - **2nd Exhortation: Romans 13:13**
 - **Romans 13:13a** - “Let us walk honestly, as in the day” - I Thessalonians 4:11-12; Psalms 84:11; Colossians 1:10
 - **Romans 13:13b** - <Let us walk> “not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying”:
 - “walk not as other Gentiles”: Ephesians 4:17
 - “walk”, not disorderly: II Thessalonians 3:11
 - “walk”, not after the flesh: II Peter 2:10
 - “walk”, not after their ungodly lusts: Jude 1:18
 - **3rd Exhortation: Romans 13:14**
 - **Romans 13:14a** - “But <let us> put ye on the Lord Jesus Christ” - Galatians 3:26-27; II Corinthians 5:17; Ephesians 4:23-24; Colossians 3:10
 - **Romans 13:14b** - “<let us> make not provision for the flesh, to fulfil the lusts thereof” - Romans 7:18a; Galatians 5:16-17,24-25; Romans 8:13; II Peter 2:10; I John 2:16; Romans 6:11; Matthew 16:24
 - Reasons for unbelief: Mark 4:18-19

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- Ultimate sleeping is rejection of the Second Coming: II Peter 3:3-4
- Benefit on watching for the Second Coming: I John 3:1-3
- **Rebuke for Judging Others with Different Convictions: Romans 14:1-12**
 - **Exhortation: Romans 14:1** - Him that is weak in the faith receive ye, but not to doubtful disputations.
 - Paul's Exhortation to the Elders of Ephesus: Acts 20:35
 - Romans 15:1; I Thessalonians 5:14
 - **Who are the weak? The more restrictive mind: Romans 14:2** - For one believeth that he may eat all things: another, who is weak, eateth herbs.
 - Those who have the tendency to restrict liberty by making non-Biblical rules.
 - "not to doubtful disputations" - Philippians 2:14-15; I Corinthians 11:16; Proverbs 13:10; Titus 3:9; Proverbs 26:21
 - **Two disputations:**
 - **Eating: Romans 14:2-3** - For one believeth that he may eat all things: another, who is weak, eateth herbs. (3) Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. - I Corinthians 8:7-13
 - **Honoring Days of Worship: Romans 14:5a** - One man esteemeth one day above another: another esteemeth every day alike.
 - Some Days that can be in question: Sabbath? Easter? Christmas? Sundays?
 - Psalms 145:1-2; Acts 2:46-47; 5:42; 16:4-5; 17:10-11; Hebrews 3:13
 - **Principles to be learned**
 - **We are received of the Lord: Romans 14:3b** - "for God hath received him" - Ephesians 1:6; Hebrews 12:6
 - **Be Persuaded: Romans 14:5b** - "Let every man be fully persuaded in his own mind." - Titus 1:7-11; II Timothy 1:12-13; I Thessalonians 5:21; Hebrews 4:14; 10:22-23
 - **Do as unto the Lord: Romans 14:6** - He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. - Colossians 3:17; I Corinthians 10:31
 - **We are the Lord's: Romans 14:7-9** - For none of us liveth to himself, and no man dieth to himself. (8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. (9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. - I Corinthians 6:20; Revelation 5:8-9; Roman 14:9
 - **Not to judge or to judge righteously - Romans 14:3a,4,10b,13a** - Matthew 7:1-2; Luke 6:37; In contrast - John 7:24; Beware: Romans 2:1; I Corinthians 2:14-15; Judge One Another: I Corinthians 6:1-5; Judging Ourselves: I Corinthians 11:31-32; Be not too quick to judge: I Corinthians 4:3-5
 - **Judgment Seat of Christ: Romans 14:10** - But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
 - **First thing we will do - Praise the Lord: Romans 14:11** - For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. - Philippians 2:9-11
 - **Second thing we will do Romans 14:12** - So then every one of us shall give account of himself to God. - Hebrews 9:27; II Timothy 4:1; II Corinthians 5:10; I Peter 1:17; I Corinthians 3:12-15

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- **Not Making a Stumbling Block to Other Believers: Romans 14:13-23**
 - **Romans 14:13**
 - **Romans 14:13a** – “Let us not therefore judge one another any more:”
 - The focus is not judging others, but ourselves.
 - We are received of the Lord: Romans 14:3b
 - We are to be persuaded: Romans 14:5b
 - We are to do all things as unto the Lord: Romans 14:6
 - We are the Lord’s: Romans 14:7-9
 - We are not to judge: Romans 14:3a, 4 10b, 13a
 - We, believers will all appear before the Judgment Seat of Christ: Romans 14:10b
 - **Romans 14:13b** – “but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” - I Corinthians 8:9-13
 - **Romans 14:14** - I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
 - Who gave Paul this truth? “the Lord Jesus”
 - How definite was Paul on this truth? “I know, and am persuaded”
 - What is the truth? “that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean”
 - Context is eating meat that was sacrificed to idols
 - Point #1: “that there is nothing unclean of itself” - Romans 14:20a; Matthew 15:11, 17-19
 - Point #2: “to him that esteemeth anything to be unclean, to him it is unclean” - Romans 14:20b; I Corinthians 8:7; Romans 14:23; Romans 2:14-15
 - Romans 14:5b – “Let every man be fully persuaded in his own mind.”
 - Being persuaded does make you right, you must always continue to study the Word so that you can examine yourselves to align yourself to His truth.
 - **Our motivation should be to walk in love: Romans 14:15, 21** - But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. (21) It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
 - “now walkest thou not charitably” - Hebrews 13:; I Peter 2:17b; I Peter 3:8; I John 3:11; Romans 13:10a; I Corinthians 8:4-13; 10:23-31; 12:25-26
 - This is until the weaker brother can come to the understanding of the truth.
 - **Romans 14:16** - Let not then your good be evil spoken of: - Matthew 5:14-16
 - **Romans 14:17-19**
 - **Reasoning: Romans 14:17** - For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. - Matthew 23:23-24
 - **Our sacrifice being not to exercise our liberty: Romans 14:18** - For he that in these things serveth Christ is acceptable to God, and approved of men. - Romans 12:1; Philippians 4:18
 - **Exhortation: Romans 14:19** - Let us therefore follow after the things which make for peace, and things wherewith one may edify another. - Romans 15:2; I Corinthians 8:1; Ephesians 4:12
 - **Romans 14:22-23**
 - **Rhetorical question: Romans 14:22a** - “Hast thou faith?” Obvious answer: YES!
 - **The focus of faith should be toward oneself: Romans 14:22b** “have it to thyself before God” - II Corinthians 13:5; Galatians 6:4a; Our prayer should be: Psalms 139:23-24
 - **Romans 14:22c** - “Happy is he that condemneth not himself in that thing which he alloweth.”

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- **Reworded:** We can rejoice if we as use our liberty we do not violate this truth and be judge by God for disobedience. In other words, if we stand on our rights based upon truth and offend a weaker believer our deeds will be condemned by God. - Romans 14:4; I Corinthians 4:3-5
- **Romans 14:23** - And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.
 - Walk with convictions: Romans 14:5b
 - In contrast: Ephesians 4:14; James 1:6-7
 - **Reality: Romans 14:23c** – “whatsoever is not of faith is sin” - Hebrews 11:6a
- **Help Others, Not Please Ourselves: Romans 15:1-6**
 - **Exhortation: Romans 15:1** - We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. - Galatians 6:1-2; I Thessalonians 5:14; Who is weak in context - Romans 14:1-2; How not to please ourselves: I Corinthians 8:9-13; Paul to the Elders from Ephesus: Acts 20:35
 - **Reason: Romans 15:2** - Let every one of us please his neighbour for his good to edification. - Context: Romans 14:19; I Corinthians 8:1; 10:23; Ephesians 4:29; I Thessalonians 5:11
 - **Christ as the Example: Romans 15:3** - For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. - Quoted from Psalms 69:9; II Corinthians 8:9; Psalms 22:6; II Corinthians 5:21; Luke 22:42
 - **Why the Word was Written: Romans 15:4** - For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. - I Corinthians 10:6; 10:11; II Timothy 3:16-17
 - **Paul’s Prayer for Being Likeminded and Reason: Romans 15:5-6** - Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: (6) That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. - Philippians 2:2; 3:16; Romans 12:16; I Corinthians 1:10
- **The Work of Christ Unites Gentile Believers with Jewish Believers: Romans 15:7-13**
 - **Exhortation to Receive One Another: Romans 15:7** - Wherefore receive ye one another, as Christ also received us to the glory of God. - Romans 14:1
 - **Reason for Jesus’ Ministry to the Jews: Romans 15:8**
 - **Romans 15:8a** – “Now I say that Jesus Christ was a minister of the circumcision for the truth of God” - John 1:11; Matthew 15:21-28
 - **Romans 15:8b** – “to confirm the promises made unto the fathers”
 - There are 134 promises made unto the fathers (in the Old Testament) fulfilled by Jesus Christ.
 - 6 promises concerning the pre-incarnated Messiah
 - 12 promises concerning the genealogy of the Messiah
 - 9 promises concerning the early life of the Messiah
 - 35 promises concerning the ministry of the Messiah
 - 41 promises concerning the Passion Week of the Messiah
 - 3 promises concerning the resurrection and ascension of the Messiah
 - 9 promises concerning the outcome working of the Messiah
 - 18 promises concerning the eternal state of Messiah
 - **Outcome of Jesus’ Ministry for the Gentiles: Romans 15:9-12**
 - **1st Old Testament Quote: Romans 15:9** - And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. - II Samuel 22:1,50; Psalms 18:49

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- **2nd Old Testament Quote: Romans 15:10** - And again he saith, Rejoice, ye Gentiles, with his people. - Deuteronomy 31:14,19,22,30; 32:43
- **3rd Old Testament Quote: Romans 15:11** - And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. - Shortest chapter in the Bible: Psalms 117:1-2
- **4th Old Testament Quote: Romans 15:12** - And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. - Messianic Prophecy concerning the Millennium Reign of the Messiah: Isaiah 11:1-10

7. Closure – Romans 15:13-16:27

- **Paul’s Prayer for God’s Filling: Romans 15:13**
 - **Romans 15:13a** - " Now the God of hope fill you with all joy and peace in believing"
 - What is the bases of being filled with all joy and peace? "in believing"
 - Hebrews 12:6
 - **Why did Paul pray this? Romans 15:13b** - " that ye may abound in hope, through the power of the Holy Ghost"
- **Paul’s Witness concerning the Church at Rome: Romans 15:14** - And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
 - Definition of “Persuaded”: Being confident about
 - Three things that Paul was confident about the Church at Rome
 - “that ye also are full of goodness”
 - Who is the source of the Roman Church’s goodness - Psalms 33:5; Matthew 19:16-17
 - Man is not good of his own - Psalms 53:3; Jeremiah 4:22; Micah 7:2
 - Define “Goodness”: uprightness of heart and life, goodness, kindness
 - Ephesians 2:8-10; Job 1:8; David praised God by saying: I Chronicles 29:17; To Solomon: I Kings 9:4; Psalms 11:7; Why have good works? Matthew 5:16; Titus 2:6-7; 3:8, 14; Hebrews 10:24; I Peter 2:12
 - “filled with all knowledge”
 - Source of Knowledge: John 16:13
 - How is Knowledge to be acquired? 5 Ways
 - Hearing: Approximately 60 times it stated, “hear the word of the Lord” - Romans 10:13-14; Ephesians 4:11-12
 - Reading - Deuteronomy 31:11; King Josiah approximately 36 years before the destruction of Jerusalem: II Kings 22:1-5, 8-11; II King 23:1-2; After the captivity: Nehemiah 8:1-3; Ephesians 3:1-4; I Thessalonians 5:27
 - Studying: II Timothy 2:15
 - Memorizing: Colossians 3:16
 - Meditating - Psalms 1:1-2; 37:31; 40:8; 119:11,97; Jeremiah 15:16
 - “able also to admonish one another” – Colossians 3:16; I Thessalonians 5:11-12; II Thessalonians 3:14-15; What is the goal of admonishment? - Romans 8:29; 12:2; Philippians 3:10; Romans 6:6; Hebrews 10:24-25; Proverbs 27:17; I Corinthians 14:3
- **Paul Defends His Ministry to the Gentiles: Romans 15:15-21**
 - **Romans 15:15-16** - Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, (16) That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
 - “Nevertheless, brethren, I have written the more boldly unto you in some sort”

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- Where written? Prior portion of the Roman Epistle
- How written? “more boldly”
 - How different than the church of Corinth: I Corinthians 3:1-3
 - Why? Because they able to handle it.
- Why did Paul write: “as putting you in mind”
 - They needed to know
 - What did they need to know? The doctrine and exhortation contained in the Epistle written to the Church at Rome
 - Likewise, we need to know and that is why we are teaching it.
- What was Paul’s motivation? “because of the grace that is given to me of God”
 - Grace – What is grace? God unmerited favor
 - What was the grace that was given to him “That I should be the minister of Jesus Christ to the Gentiles”
 - Paul perceived his ministry as a work of grace from God. He did not deserve it no more than he deserved salvation
 - All servants of the Lord should have this heart their ministry - Luke 12:48b
- What was Paul ministering? “ministering the gospel of God” - I Corinthians 2:2
 - Too many Christian teachers/preachers get distracted on this
 - Right - Only the Gospel of Christ is profitable to the unbelievers
 - Wrong - The unbelievers do not need moral Biblical truths for reformation
 - Right – Believers need not just the Gospel of Christ, but all Scripture: II Timothy 3:16-17
 - Wrong – Believers do not need world philosophy: Colossians 2:8
- “that the offering up of the Gentiles might be acceptable”
 - Offerings are what that is sacrificed - Psalms 4:5; 27:6; 51:17; 116:17; Hebrews 13:15; Romans 12:1; The giving of the Philippians: Philippians 4:18
 - Only by the Gospel can anyone be found acceptable
 - What was the fruit of Paul’s work? Gentile being saved and sanctified. - I Peter 2:5
- “being sanctified by the Holy Ghost” - I Corinthians 6:11; II Thessalonians 2:13-14; I Peter 1:2
- **Romans 15:17-19**
 - **Romans 15:17** - I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. - I Corinthians 1:29-31; II Corinthians 10:17-18
 - **Why could Paul glory? Romans 15:18-19**
 - **Paul’s commitment to preach only what Christ delivered to him: Romans 15:18a** – “For I will not dare to speak of any of those things which Christ hath not wrought by me”
 - When was Paul’s Message delivered to him?
 - Paul’s telling his story to Festus and King Agrippa: Acts 26:13-20
 - Galatians 1:15-19
 - What was Paul’s message? - Acts 26:18; I Corinthians 2:2; II Peter 3:15-16; Romans 15:20a
 - **End result of Paul’s ministry: Romans 15:18b** – “to make the Gentiles obedient, by word and deed” - Romans 1:5; 16:26
 - **How did Paul validate his ministry: Romans 15:19a** – “Through mighty signs and wonders, by the power of the Spirit of God” - II Corinthians 12:12; Hebrew 2:3-4

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- **How vast was Paul's ministry: Romans 15:19b** – “so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ”
- **Romans 15:20-21**
 - **Romans 15:20** - Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: - II Corinthians 10:16; In contrast: I Corinthians 3:5-10
 - **Romans 15:21** - But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. - Isaiah 52:15; Matthew 28:18-20; Acts 1:8
- **Romans 15:22-29**
 - **Paul explains why he had not visit Rome: Romans 15:22-23** - For which cause also I have been much hindered from coming to you. (23) But now having no more place in these parts, and having a great desire these many years to come unto you;
 - **Paul's future plans to go to Rome on his way to Spain: Romans 15:24,28-29** - Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. (28) When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. (29) And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
 - **Paul's purpose to go to Jerusalem: Romans 15:25-27** - But now I go unto Jerusalem to minister unto the saints. (26) For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. (27) It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
- **Exhortation to Pray for Paul as He Goes to Jerusalem: Romans 15:30-32** - Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; (31) That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; (32) That I may come unto you with joy by the will of God, and may with you be refreshed.
- **Beginning of the Closing of the Epistle to the Romans: Romans 15:33** - Now the God of peace be with you all. Amen.
- **Paul Commends the Church of Rome to Salute those Who Brought this Letter to Them: Romans 16:1-16**
 1. **Phebe: Romans 16:1-2** - I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: (2) That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
 - Called “our sister”; Probably sister in the Lord.
 - She served in the church at Cenchrea: “which is a servant of the church which is at Cenchrea”
 - Definition of “succourer”: A female guardian or care giver. A mother figure
 - The Epistle to the Romans was carried to Rome by her.
 - Not mention in any other New Testament writings
 - Paul exhortation to the Roman Church concerning Phebe: Romans 2a
 - It appears that Phebe is the business woman who is financing this trip for her business reasons. At minimum 32 people are with the group going with her to take this letter.
 2. **Priscilla and Aquila: Romans 16:3-5a** - Greet Priscilla and Aquila my helpers in Christ Jesus: (4) Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. (5a) Likewise greet the church that is in their house.
 - Called “my helpers in Christ Jesus”

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- They compromised their safety for Paul: “Who have for my life laid down their own necks”
 - They are well known in all the Gentile churches: “unto whom not only I give thanks, but also all the churches of the Gentiles”
 - They had a home church: “greet the church that is in their house”
 - Other references
 - Paul meets Priscilla and Aquila: Acts 18:1-3
 - After over one and a half years Priscilla and Aquila leave from Achaia to Syria: Acts 18:18
 - While at Ephesus Priscilla and Aquila meet and disciple Apollos: Acts 18:24-26
 - Priscilla and Aquila was with Paul at Philippi when he wrote the Church of Corinth: I Corinthians 16:19
3. **Epaenetus: Romans 16:5b** – “Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.”
 - Not mention in any other New Testament writings
 - He was an early believer of Paul in Greece - “firstfruits of Achaia” - a Roman province embracing all Greece except Thessaly
 4. **Mary: Romans 16:6** - Greet Mary, who bestowed much labour on us.
 - Too many other Marys spoken only in the Gospels and Acts.
 - She was a labourer.
 5. **Andronicus and Junia: Romans 16:7** - Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
 - Not mention in any other New Testament writings
 - Probably husband of wife
 - Jewish believers – “my kinsmen”
 - Names sound Greek or Roman
 - Imprisoned in the past with Paul – “fellowprisoners”
 - Possibly saved either during Jesus’ ministry or in Jerusalem during the early start of the Church, maybe during Pentacost.
 6. **Amplias: Romans 16:8** - Greet Amplias my beloved in the Lord.
 - Not mention in any other New Testament writings
 - “my beloved in the Lord” - suggest endearment
 7. **Urbane: Romans 16:9a** – “Salute Urbane, our helper in Christ,”
 - Not mention in any other New Testament writings
 - “Urbane” - derivative of latin word
 - “helper in Christ”
 8. **Stachys: Romans 16:9b** – “and Stachys my beloved.”
 - Not mention in any other New Testament writings
 - “Stachys” – derivative of greek word
 - “my beloved”
 9. **Apelles: Romans 16:10a** – “Salute Apelles approved in Christ.”
 - Not mention in any other New Testament writings
 - “Apelles” - derivative of latin word
 - “approved in Christ”
 10. **Aristobulus’ household: Romans 16:10b** – “Salute them which are of Aristobulus’ household.”
 - Aristobulus - Not mention in any other New Testament writings
 - “them which are of ... household” – those under the control of a person, family or servants
 11. **Herodion: Romans 16:11a** – “Salute Herodion my kinsman.”

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- Not mention in any other New Testament writings
 - A Jewish believers
12. **Household of Narcissus: Romans 16:11b** – “Greet them that be of the household of Narcissus, which are in the Lord.”
- Not mention in any other New Testament writings
 - “them that be of the household” – those under the control of a person, family or servants
13. **Tryphena and Tryphosa: Romans 16:12a** – “Salute Tryphena and Tryphosa, who labour in the Lord.”
- Not mention in any other New Testament writings
 - Two Christian ladies, maybe sisters
 - “labour in the Lord”
14. **Persis: Romans 16:12b** – “Salute the beloved Persis, which laboured much in the Lord.”
- Not mention in any other New Testament writings
 - A Persian female believer
 - “labourer much in the Lord”
15. **Rufus: Romans 16:13** – Salute Rufus chosen in the Lord, and his mother and mine.
- Could be the same person: Mark 15:21
 - Remember
 - “chosen in the Lord”
 - “and his mother and mine” – Could be literally be Paul’s brother or figuratively as close as a mother.
16. **Asyncritus, Phlegon, Hermas, Patrobas, Hermes: Romans 16:14** - Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- Asyncritus
 - Phlegon
 - Hermas
 - According to tradition, he was one of the seventy disciples, and afterwards bishop of Dalmatia. (A.D. 55)
 - Patrobas
 - Hermes
 - All not mention in any other New Testament writings
17. **Philologus, and Julia, Nereus, and his sister, and Olympas: Romans 16:15** - Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
- Philologus
 - Julia – female believer
 - Nereus, and his sister
 - Olympas
 - All not mention in any other New Testament writings
- **Romans 16:16** – Salute one another with an holy kiss. The churches of Christ salute you.
 - Four times "holy kiss" is mentioned to give one another believers. No specifications on what kind of kiss it was.
 - Definition: (Greek word, "philema", from the word, "phileo" meaning brotherly love) - the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith
 - **Mark Divisive Believers: Romans 16:17-18**
 - **Romans 16:17** - Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

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- Other similar exhortations - I Corinthians 1:10; II Thessalonians 3:6; Titus 3:10-11
- Reasons for divisions
 - Carnality produces divisions: I Corinthians 3:3
 - Heresies produces divisions: I Corinthians 11:18-19
 - Pride produces divisions" I Timothy 6:3-5
- "which cause divisions and offences contrary to the doctrine which ye have learned"
- Having divisions is opposite to having unity - Psalms 133:1; Ephesians 4:1-3
- "mark them" - Definition: to look at, observe, contemplate, consider, to fix one's eyes upon, direct one's attention to, any one, to look to, take heed to thyself
- "avoid them" - Proverbs 4:14-15
- **Romans 16:18** - For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. - Titus 1:10-11; I Peter 5:1-3
- **Testimony of the Roman Church: Romans 16:19-20**
 - **Their testimony of obedience: Romans 16:19a** – “For your obedience is come abroad unto all men. I am glad therefore on your behalf”
 - **Exhortation to be wise: Romans 16:19b** – “but yet I would have you wise unto that which is good, and simple concerning evil”
 - How wise?
 - "unto that which is good"
 - "simple concerning evil"
 - Ephesians 5:17; Matthew 10:16; Philippians 2:14-15; James 5:12; Romans 14:16
 - **Outcome: Romans 16:20a** – “And the God of peace shall bruise Satan under your feet shortly.” - Romans 8:36-37; I Corinthians 15:57; I John 5:4
- **Closing of the Letter: Romans 16:21-27**
 - **Eight Brothers salute the Roman Church who were with Paul: Romans 16:21-23** -
Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. (22) I Tertius, who wrote this epistle, salute you in the Lord. (23) Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
 - Timotheus my workfellow - Commonly called Timothy
 - Lucius - Acts 13:1
 - Jason - Acts 17:1-9
 - Sosipater, my kinsmen
 - Not mention in any other New Testament writings
 - a Jewish believer
 - Tertius, who wrote this epistle, salute you in the Lord.
 - Not mention in any other New Testament writings
 - "who wrote this epistle"
 - Gaius - mine host, and of the whole church, saluteth you. - Acts 19:29; 20:4; I Corinthians 1:14; III John 1:1
 - Erastus the chamberlain of the city saluteth you, and
 - " the chamberlain of the city"
 - Definition: "chamberlain" - the superintendent of the city's finances, the treasurer of a city (or of treasurers or quaestors of kings)
 - Acts 19:22; II Timothy 4:20
 - Quartus a brother.

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- **Romans 16:24** - The grace of our Lord Jesus Christ be with you all. Amen.
- **Romans 16:25-26** - Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (26) But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
 - **Definition of the word, mystery(s)**: hidden thing, secret, not obvious to the understanding, a hidden purpose or counsel, secret will, the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly
 - My definition: That which God purposely hid, His ultimate plan for mankind in the Old Testament, so that it might be rejected by the Israel and accepted by the Church, revealed through the finished work of Jesus Christ our Lord.
 - Why are there mysteries? Because revelation is progressive.
 - I Corinthians 2:7-8; Colossians 2:2-3
 - Mysteries of the Bible
 - Some things are still a mystery until the seventh Trumpet is sounded: Revelation 10:4-7 - Totally revealed at the end of the Tribulation Period
 - Mystery of Christ: Colossians 4:3 - The whole concept of Christ and His two advents
 - Mystery of the gospel - Ephesians 6:19; I Timothy 3:16
 - Mystery that Gentiles should be fellowheirs: Ephesians 3:3-6
 - Mystery of faith: I Timothy 3:8-9 - As revealed in Romans 4, how simple faith of belief in the truth explained in the Word of God brings salvation to anyone who chooses.
 - Mystery of Christ in you: Colossians 1:25-27
 - Mystery of the church, the body and bride of Christ: Ephesians 5:32
 - Mystery of the Rapture: I Corinthians 15:51
 - Mystery of the Anti-Christ: II Thessalonians 2:7-8 - Revealed during the Tribulation Period
 - Mysteries of the Kingdom of God: Luke 8:10 – Cross References: Matthew 13:11; Mark 4:11 - Revealed ultimately during the Millennium Reign of Jesus Christ
 - Mystery that God will gather all things together in Christ: Ephesians 1:9-10 - Revealed ultimately at the Eternal State when all creation will be made new.
- **Romans 16:27** - To God only wise, be glory through Jesus Christ for ever. Amen.