



A commentary on Romans

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INTRODUCTION – Trust and Obey

Trust and Obey

When we walk with the Lord in the light of His Word,
What a glory He sheds on our way!
While we do His good will, He abides with us still,
And with all who will trust and obey.
(Chorus) Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.

Theme

The major theme of the book of Romans is taught in this song. I have chosen the title of the song as the title for this commentary. The book begins with this theme. In the very beginning of the book the author states, “Through Him we have received grace and apostleship for **obedience to the faith** among all nations for His name.” (1:5) He closes the book with a similar phrase. “But now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for **obedience to the faith**.” (16:26)

This principle is also taught in the book of Acts. Luke states that “many priests were obedient to the faith.” (Acts 6:7)

Some scholars in the Greek language have said that the phrases in Romans 1:5 and 16:26 could be translated “obedience which is faith.” This is exactly the point that is made in the book of Romans.

The name of the book – Romans.

The book is clearly addressed to the Christians at Rome. “To all who are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.” (1:7)

Author

With very little dispute, even among the most liberal of scholars, the apostle Paul is the author of this book. He identifies himself in the very beginning. “Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God.” (1:1)

God is, of course, the mind, the inspiration, the source for the book of Romans. Paul is the human agent which God used to convey His message to the church at Rome.

There are two others that are mentioned in connection with the epistle.

1. Tertius is named as the scribe. “I, Tertius, who wrote *this* epistle, greet you in the Lord.” (16:22) Because of the expense of papyrus or other writing materials at this time, it

was wise to use a professional scribe with excellent writing skills to actually write the words on the material. It was hoped that there would be fewer mistakes and need to re-write some pages of the manuscript. Tertius is the scribe. Paul is the author.

2. Phebe is also mentioned as the woman who would travel with the letter and deliver it to the church at Rome.

Date

There is always some discussion about the exact date of the writing. With some books in the New Testament there are several evidences that help establish a date.

Here are the facts that can be established to help learn the date of this book.

1. Emperor Claudius issued a decree which banned all Jews from Rome in 52 or 54.
2. Aquila and Priscilla had to leave Rome and went to Corinth. (Acts 18:2-3)
3. They traveled with Paul to Ephesus and remained there. (Acts 18:18-19)
4. Paul remained in Ephesus for 2 years. (Acts 19:8-10)
5. While at Ephesus Paul wrote the first letter to the church at Corinth.
6. Aquila and Priscilla were still in Ephesus at that time and sent greetings. (1 Corinthians 16:19)
7. Paul sends greetings to Aquila and Priscilla in Rome. (16:3)

The letter had to be written after the expulsion in 54, after some time at Corinth, after about 2 years in Ephesus, AND after Aquila and Priscilla were able to return to Rome. Therefore, it is generally thought that the book was written about 58.

Place of writing

The place of writing is also easy to establish. Paul was taking contributions to the needy saints in Judea. He was at Corinth when this letter was written. When the letter was written it was given to Phoebe, the carrier of the letter. She is from Cenchrrea. Cenchrrea is the section of the city where the port of Corinth was located.

Main outline

Several of the epistles of Paul follow a similar format. First there is a section that discusses the spiritual and doctrinal issues. Toward the end of the book is a practical section. Romans follows this same pattern.

1. Doctrinal section – chapters 1-11
2. Practical section – chapters 12-16

Key Verses

There are two verses which are key to stating the theme of the book. Paul sets forth in the doctrinal section the need for salvation based on ones faith which leads to obedience. The ultimate goal is to find righteousness.

1. The letter begins with – For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (1:16)
2. The second key verse is - Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, (5:1)

Origin of church at Rome

Many have questioned how the church at Rome began since no apostle had been there and the journeys of Paul have not extended that far. There are several facts that must be considered here.

1. On the day of Pentecost, the day the church began in Jerusalem, there were Jews from every nation under heaven. (Acts 2:5)
2. Luke gave a list of many of these nations. Among those listed were “strangers of Rome.” (Acts 2:10)
3. Aquila and Priscilla were at Ephesus and Paul lived with them for some time. (Acts 18)
4. They were able to return to Rome some time later and Paul greeted them and the church that meets in their house. (16:3 and 5)

We do not know if some returned to Rome from Pentecost and started teaching and preaching. We do know that Aquila and Priscilla were taught, converted, helped Paul in his work at Corinth and Ephesus before the returned to Rome. Now, as Paul writes this letter, there is a church which meets in their home.

Was Peter the “pope” in Rome?

In conjunction with the question of the origin and founding of the church in Rome, there is the question about Peter. Some want to teach that Peter was the first “pope” (bishop of the church in Rome). There are some clues which point out that Peter was not in Rome at the writing of this letter.

1. With all the people named and greeted in chapter 16, Peter is not named.
2. Paul had a desire to travel to Rome. One of his goals was to impart to them some spiritual gifts (which only an apostle had the power to do). (1:10-11)
3. If Peter were there, he would have imparted to them the spiritual gifts.
4. If Peter was in Rome at this writing, surely Peter would have been greeted.

OUTLINE

INTRODUCTION (1:1-17)

1. Salutation 1-7
2. Paul's attitude toward those addressed 8-15
3. The theme 16-17

DISCUSSION

1. The doctrinal part of the book (1:18 – 11:36)
 1. The Gospel of Christ
 1. The NEED for it 1:18 – 3:20
 2. The FACT of it 3:21 – 31
 3. The NATURE of it chapter 4
 4. The BLESSINGS of it chapter 5
 5. The OBLIGATION of it chapter 6
 6. The GOVERNING FACTOR of it chapters 7, 8
 1. Not the Mosaic law – chapter 7
 2. But the law of the Spirit of Christ chapter 8
 7. The CONDITION of fleshly Israel in REJECTION of it chapters 9, 10, 11
 2. The practical part of the book (12:1 – 15:13)
 1. The Gospel of Christ, its APPLICATION
 1. In basic attitudes 12:1-3
 2. In personal functions 12:3-8
 3. In everyday personal living 12:9-21
 4. In relationship to civil authorities 13:1-7
 5. In matters of indifference 14:1 – 15:3
 6. In consideration of Christ 15:3-12
 7. In providing hope 15:13

CONCLUSION (15:14 – 16:27)

1. Persuasion 15:14
2. Remembrance 15:15-16
3. Ministering to the saints 15:25-27
4. Personal plans and hopes 15:28-29
5. Request for prayers 15:30-33
6. Commendation of Phoebe 16:1-2
7. Salutations 16:3-16
8. Warning 16:17-20
9. Greetings 16:21-24
10. Doxology 16:25-27

CHAPTER ONE – Gentiles are without excuse

1 Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God

1. Paul identifies himself, first as a bondservant of Christ, then as an apostle, and finally as one separated for a special mission effort.
 1. **Paul** – His original name in Hebrew was Saul. As he began to travel into gentile areas of the world, he became known by his Greek name, Paul.
 2. **Bondservant** – This word is often used by Paul. He refers to himself this way in Galatians 1:10, Philippians 1:1 and Titus 1:1.
 3. **Apostle** – Some questioned his apostleship because he was not a follower of Christ during His earthly ministry. Paul often needed to defend his apostleship.
 4. **Separated** – Paul says that God separated him from birth in Galatians 1:15. In Acts 9:15 he is told that he is a chosen vessel to the gentiles.

2 which He promised before through His prophets in the Holy Scriptures,

1. Paul's knowledge of the Old Testament Scriptures is clear.
2. It is also clear that he considers the Old Testament inspired Scripture.
3. The gospel of Christ was taught by the prophets in the Old Testament.

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

1. The prophets often talked about the coming of Christ as the Messiah.
2. Jesus was born of the fleshly seed of David. The genealogy on Matthew places Him in the line of David.

4 *and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

1. Jesus is declared (proven) to be the Son of God. This is not just an idle claim. There is substantial proof that the claim is true.
2. The final and best proof of this claim is the resurrection from the dead. One of the most often taught and repeated statements of Christ concerned his death and being raised on the third day.
3. The resurrection of Christ is the proof of His claims that He is the Son of God.

5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

1. Grace and the apostleship of Paul are available only through Christ.
2. But the access to that grace is open to those who are obedient to the faith. This phrase becomes the anchor of the book. It occurs here as the beginning and also in the closing comments of the book. (16:26)
3. Paul adds that this obedient faith is for all nations (Jew and Gentiles).

6 among whom you also are the called of Jesus Christ;

1. Those in the church at Rome are recognized as part of the grace.

2. They were obedient to the faith and are now part of the “called” in Jesus.

7 To all who are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1. Now Paul identifies those to whom this letter is addressed.
 1. **To all who are in Rome** – The next phrases limit this letter to less than all people who live in Rome.
 2. **Beloved of God** – Literally “whom God loves.” God loves those who are obedient to the faith.
 3. **Called saints** – Strong defines this word as “*sacred (physically pure, morally blameless or religious, ceremonially consecrated).*”
2. Paul now adds the typical greeting. This greeting was more typical among Jews than in the gentile world. Grace and peace are not to be given any special doctrinal meaning here. It is the common greeting.
In Russia the common greeting translates “Be in health.” It is used in every situation – church, on the street, in a store, anytime one speaks to another. The same is true among the Jews of Paul's day.

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

1. Not only does Paul greet them. He adds some words of commendation.
 1. **Thankful** – Paul is grateful to learn of the church in Rome. He is happy to hear of their strength and depth of faith.
 2. **Known** – The faith of these brethren is known, spread, talked about all over the world. Remember, they are in the very capital of a wicked regime. They are existing in the very heart of a pagan government.

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,

10 making request if, by some means, now at last I may find a way in the will of God to come to you.

1. Paul also tells them that they are remembered in prayer. Those prayers are without ceasing.
2. When Paul prays, these Christians are mentioned.
3. They are not mentioned in passing. They are named with a special request.
4. Paul wants to make the trip to Rome. He wants to encourage them in person. He wants to make that trip for their benefit.
This desire is not a pleasure trip so Paul can see the sights of Rome. Paul desires to see the saints and encourage the church there.

11 For I long to see you, that I may impart to you some spiritual gift, so that you may be established--

1. Paul longs to see them, face to face, in person.
2. He wants to impart to them some of the spiritual gifts.
 1. These gifts are listed and discussed in 1 Corinthians 12.
 2. They are distributed to Christians by the laying on of an apostle's hands.
 3. This indicates that no apostle is in Rome. This is discussed in the introduction.

Peter was not in Rome serving as the first “pope” of the universal church.

12 that is, that I may be encouraged together with you by the mutual faith both of you and me.

1. In addition to giving them spiritual gifts, Paul wants to be encouraged by their faith.
2. It is this mutual faith, shared by both of them.
3. There is a common connection which we have with all who share in our faith.

13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

1. Paul has not made to Rome yet. This is not because of a lack of desire or interest.
2. On several occasions Paul would make plans to go to Rome, but there were other events that hindered his trip.
3. We are told in Acts 19:21 of his plan to travel to Rome.
4. NOTE: In the KJV is the phrase “but was let hitherto.” At the time of the translation of the KJV the word “let” meant to hinder, to prevent. It is still used in tennis. When the ball is served, touches the net and continues into the proper service court, it called a “let serve.” This means the ball was hindered by touching the top of the net.

14 I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

1. The first of three “I am” statements expresses his debt. Paul not only desired to go to Rome, he also felt an obligation to go there.
2. He uses four terms that need to be understood.
 1. **Greeks** – Of this term Albert Barnes says, “This term properly denotes “those who dwelt in Greece.” But as the Greeks were the most polished people of antiquity, the term came to be synonymous with the polished, the refined, the wise, as opposed to barbarians.”
 2. **Barbarians** – In his Greek word studies, Vincent comments - “Gentiles without distinction. Paul takes the conventional Greek division of all mankind into Greeks and non-Greeks.” The origin of this term is from those who could not speak Greek. They would talk in grunts and single syllable words. The uneducated might say, “Bar Bar.” Thus the term “barbarian.”
 3. **Wise** – In the world at the time of Paul, the Greeks were not only more highly educated, but the boasted of their wisdom. This word is often used as synonymous with Greeks.
 4. **Unwise** – This term is synonymous with the barbarians. Parts of the world were considered ignorant, uneducated, not raised with culture or manners. Paul would preach to anyone – educated or uneducated; wise or unwise.

15 So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

1. The second “I am” states that Paul is ready and prepared to preach in Rome. He is read to preach to the Greek and the barbarian. He is willing to teach the wise and unwise.
2. He is also ready to preach to whoever he finds willing to listen in Rome.

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

1. The third "I am" expresses that he is not ashamed of the gospel.
2. One of the problems with many today is they are ashamed (embarrassed, fearful, hesitant) to teach, speak of or preach the gospel.
3. John Gill comments of this passage - "This supposes that some were, though the apostle was not, ashamed of the Gospel; as all such are who hide and conceal it, who have abilities to preach it, and do not: or who preach, but not the Gospel; or who preach the Gospel only in part, who own that in private, they will not preach in public, and use ambiguous words, of doubtful signification, to cover themselves; who blend the Gospel with their own inventions, seek to please men, and live upon popular applause, regard their own interest, and not Christ's, and cannot bear the reproach of his Gospel."
4. **Gospel of Christ** – The over-simplified definition of the gospel is mentioned in 1 Corinthians 15:1-4. The gospel certainly includes the death, burial and resurrection of Christ. But the gospel is more than that. This word is used by the angels announcing the birth of Christ. His birth, his teaching, his miracles, his sinless life, his example, and his death and resurrection are all included in the gospel.
5. **Power of God** – Thayer discusses this word making the several points. The Greek word is dunamis (from which we get the words dynamo and dynamite). Thayer says the definition of this word is "strength, power, ability." It is used of "inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; power for performing miracles; moral power and excellence of soul; the power and influence which belong to riches and wealth; power and resources arising from numbers; and power consisting in or resting upon armies, force, hosts."
6. **Salvation for everyone** – We all sin. (Romans 3:23) The wages of sin is death. (6:23) Christ paid the debt we owe for our sins. We need salvation.
7. **Jew first, then Greek** – While Paul's primary mission was to reach the gentile world with the message of the gospel, he also cared very deeply that his fellow Jews would hear the message. Paul was willing to be lost if that is what it took to save his fellow Jews. (9:1-3) When Paul entered a city he often went to the Jewish synagogue first. When he was rejected there, he began teaching others who were willing to hear.

17 For in it the righteousness of God is revealed from faith to faith; as it is written, "*The just shall live by faith.*"

1. It is only in the gospel that we can find the righteousness of God.
2. Even the Old Testament prophets taught the importance of faith. Habakkuk is quoted here. (Habakkuk 2:4)
3. **From faith to faith** – How is faith spread? From one who has faith to others who don't. Timothy learned and developed faith from his mother and grandmother. Faith comes by hearing the Word. (10:17) When one person (with faith) teaches another, faith will begin to grow in the hearer.
4. Paul requested Timothy to take what he learned from Paul and share it with others who will, in turn, teach others also. (2 Timothy 2:2) This is how the faith is spread.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

1. Just as there is salvation in our obedient faith, there is a danger of the wrath of God against those who live in ungodliness and unrighteousness, and in those who suppress the truth.
2. The preaching of the gospel to all men is important because, without that message, men will be under the wrath of God.
3. There are two Greek words for anger or wrath.
 1. **Orge** – The word used here means a slow rising anger at injustice. This wrath is patient but that patience is not eternal. It will eventually come to the surface and all will see the cause of the anger.
 2. **Thumos** – This word describes the hot, quick temper. It rises quickly, often in harsh words or violent actions. It is explosive like a match around a can of gasoline.
4. God's wrath is the “orge” type. It is not quick and explosive. It is long suffering and patient. But there will be a point where that wrath reaches a point where it will end.
5. I call this the Popeye Syndrome. In the Popeye cartoons, Brutus would attack Popeye, punch him, throw him down, and kick him. It would reach a point where Popeye would say, “That's all I can stand and I can't stand no more.” He would then pull out his can of spinach and proceed to deal with Brutus. Everyone has a “Popeye Syndrome” where we can not endure the wrong and must take action.
6. One of the qualifications of an elder is that he must not be quick to anger. He must not have the “thumos” type of anger.

19 because what may be known of God is manifest in them, for God has shown *it* to them.

1. Here Paul gives the reason that justifies the wrath of God.
2. They knew God. They should have known that God should not be treated with contempt and rebellion.
3. God is not in hiding. He is able to be known by all men.

20 For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

1. The creation is one of the ways to know that God exists. Psalm 19:1-2 says that the heavens declare the glory of God. All that we see around it announce His glory.
2. God is clearly seen. Not hidden. Not in a mist or fog. Seen with clarity.
3. We can see His power and Godhead. The word translated godhead is also translated deity, divinity, divine nature. This is the very essence and character of deity.
4. **Without excuse** – On this phrase Albert Barnes writes, “God has given them so clear evidence of his existence and claims, that they have no excuse for their idolatry, and for hindering the truth by their iniquity. It is implied here that in order that people should be responsible, they should have the means of knowledge; and that he does not judge them when their ignorance is involuntary, and the means of knowing the truth have not been communicated. But where people have these means within their reach, and will not avail themselves of them, all excuse is taken away. This was the case with the Gentile world. They had the means of knowing so much of God, as to show the folly of worshiping dumb idols.” He then mentions Isaiah 44:8-10.

21 because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

22 Professing to be wise, they became fools,

23 and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things.

1. Even though they are without excuse many will not seek, believe or follow Him.
2. Paul now begins a list of seven steps to apostasy and departing from God.
3. Even though they knew (past tense) God:
 1. **They did not glorify His as God** – The first step away from God is a failure to worship Him and give God the praise and glory that is due Him.
 2. **They were were not thankful** – When we fail to give God the praise that is due our Creator, we will not be grateful for any of the blessings that come from God.
 3. **Futile in their thoughts** – Man begins to think and dream all kinds of foolish thoughts. But these thoughts are vain, empty, futile.
 4. **Their heart was darkened** – The departure from God becomes worse. Their heart becomes filled, not with light and hope, but with darkness. Their heart is so dark that the light of truth does not seem to penetrate and dispel the darkness.
 5. **They claimed to be wise** – Both the Greek and Roman philosophers claimed a special wisdom. In the early church there were Gnostics (the knowing ones) who claimed to have special information from God.
 6. **They became fools** – B. W. Johnson's Notes says, "The Greeks and Roman heathen boasted of their wisdom and held the rest of the world in contempt, but at the same time their idolatry showed their utter folly."
 7. **Changed the glory of God into images** – Trying to create an image or statue of a god or pagan deity showed the utter foolishness of it. John Gill says that they tried to make God into:
 1. **"Into an image made like to corruptible man**; which was worshiped in different forms by the several nations of the world:
 2. **and to birds**; as the dove by the Samaritans, the hawk, the ibis, and others by the Egyptians:
 3. **and four-footed beasts**; as the ox, and other creatures:
 4. **and creeping things**; such as beetles, serpents, and others, by the same."

24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

1. The result of this departure from God and refusal to acknowledge Him as God, God gave them up (turned them over) to all the filth and sin in their heart.
2. A similar phrase is found three times in this section (1:24, 26, 28) When man has a heart that is set on doing evil and refuses to listen to God, then God will "turn them loose" to reap the results of their foolishness.
3. **Uncleanness** – This word is used of being physically dirty, not washed or clean. More often in the New Testament it refers to the spiritual dirt of sin, the impurity of life, and of moral impurity.
4. **Lusts in their hearts** – Lust is close to desire. The difference is that lust includes the

elements of: a) inordinate desire, craving or longing and b) desire for that which is forbidden.

5. **Dishonor their bodies** – This is the contemplated result of their destructive sins. Often what people think will be fun, exciting and wonderful, ends up in pain, destruction, misery and death. Think about those who get into some drugs to find pleasure and excitement. They end up in pain and potential death.

25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

1. They made a trade. They traded in the truth about God. In exchange they got a lie.
2. They began to worship and serve the lower and weaker, rather than the great and powerful God.
3. Every pagan culture followed this format. They abandoned God and began to worship and serve the creature rather than the one who created them.

26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

1. **God gave them up** – Since they were set in their way of evil, God let go and allowed them to reach the ultimate end of their own destruction.
2. **Vile passions** – This word is different than lusts. (v. 24) It is a narrow and more intense word. The Greek word here means “evil longings, ungovernable affections” Vincent's Word Studies says, “Thus it appears that the divine punishment was the more severe, in that they were given over to a condition, and not merely and evil desire.”
3. The long list of sins included in this apostasy from God begins in verse 26.
 1. **Homosexuality / Lesbianism** – Women were trading in the natural use of their body for that which is against nature. The word “nature” is defined by Thayer's Greek Lexicon. The Greek word “phusis” is translated nature. Thayer says that it means “a) the nature of things, the force, laws, order of nature; b) as opposed to what is monstrous, abnormal, perverse.”
 2. **Homosexuality / Sodomy** – Next Paul lists the sin of Sodomy. When men leave the natural use of the woman and have a burning lust for other men, they are doing what is shameful. They will eventually receive the punishment for their sin.
4. **God gave them over** – Since they did not have a desire to honor, praise, or obey God, God turned them loose to reap the results of their sin. God is not turning them loose because He is approving their activity. He turns them over to do things that are not proper. The Greek word here means “fit, proper, convenient.”

29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,

30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,
31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

HERE IS THE LIST OF OTHER SINS THAT ARE A RESULT OF APOSTASY FROM GOD

NOTE: The following list has the word or term used by the NKJV. If the KJV uses a different word or phrase it is given after a “/”

1. **Unrighteousness** – This word is a general term for that which is unjust. The word means inequity, when one has been done a injustice.
2. **Sexual immorality / Fornication** – This term includes all forms of sexual activity outside the marriage vow. Any illicit sexual activity is included in this umbrella word.
3. **Wickedness** – This word is best defined as “planning and dreaming to do evil. The word used here denotes a desire to injure others. It is malice. It is that depravity of mind which strives to cause injury to others.
4. **Covetousness** – A greedy desire to have what belongs to others. It is greed gone to seed. This can apply to nations, cities, as well as individuals.
5. **Maliciousness** – Albert Barnes says, “This word denotes evil in general; rather the act of doing wrong than the desire which was expressed before by the word “wickedness.”
6. **Envy / Full of Envy** – Envy is the pain felt at the sight of excellence or happiness in another. Envy occurs when someone else gets the promotion, the raise, the new car, or wins the lottery.
NOTE: Jealousy is often confused here. Jealousy is the fear of losing what you have. Envy is the pain because another got what you desired. Envy is you wanting the joy or blessing another has received. Jealousy is the fear of losing what you have because another wants it.
7. **Murder** – Murder is the deliberate taking away of the life of another. It would include moral hatred. It starts with hatred and anger.
8. **Strife / Debate** – Instead of peace and kindness, this word describes angry disputes, contention, and discord.
9. **Deceit** – Fraud, falsehood, lying are all included here.
10. **Evil mindedness / malignity** – Many put everything they hear or see in the worst possible light. We misinterpret the words or actions of another and put the worst construction on them.
11. **Whisperers** – This word describes those who cause trouble by privately suggestion, or secretly insinuating things to cause prejudice of another.
12. **Backbiters** – Those who publicly defame the life or reputation of others.
13. **Haters of God** – In the Old Testament the Hebrew word “rebellion” means to shake the fist at God. It is an open defiance of God. I believe this word describes most atheists. If one chooses to not believe in God, they have that choice. Why do they debate, write books, etc. trying to prove therer is no God? The only reason is that they not only do not believe in God, but the hate God. I do not believe in the tooth fairy but I do not debate and argue with those who might believe in the tooth fairy.
14. **Violent / Despiteful** – They treat with unkindness others in their presence. This word shows one who is disrespectful to the face of others.
15. **Proud**- Pride is inordinate self esteem. It is good to like ourselves. We must love our neighbor as we love ourselves. But when our view of our importance is out of touch

with reality, the we are filled with pride. Solomon has much to say about pride in the book of Proverbs.

16. **Boasters** – Many “toot their own horn.” Boasters are proud of themselves, sometimes stretching the truth into falsehoods about their accomplishments.
17. **Inventors of evil things** – Some people spend their time seeking new ways to do the wrong thing. Think about Lance Armstrong and others who take special drugs to enhance their performance. People are looking for new ways to do evil.
18. **Disobedient to parents** – Children of all ages who show disrespect and disregard for their parents. Honor father and mother is not limited to minor children.
19. **Undiscerning / Without understanding** – A total failure to learn from the past. Many are without any understanding of God, of His nature, of how to worship Him, of things divine, of things moral. These people are given over to a reprobate mind.
20. **Untrustworthy / Covenant breakers** – Paul includes those who will not keep their word. They do not honor the contracts they sign. They break promises, thus, they are not to be trusted.
21. **Unloving / Without natural affection** – Some in our society are anti-social. They are unsociable and unloving. God built into us a social side, caring what happens to others – a house on fire, an auto accident, some other disaster. We care about them even though we do not know them. The fact that a person is injured is a natural concern for us. Paul is describing those who see such events and have no feeling or concern.
22. **Unforgiving / Implacable** – John Gill says, “when once offended there was no reconciling of them.” They hold a grudge and can't let go.
23. **Unmerciful** – They have no feelings for others. Albert Barnes wrote, “Destitute of compassion. As a proof of this, we may remark that no provisions for the poor or the infirm were made among the pagan. The sick and the infirm were cast out, and doomed to depend on the stinted charity of individuals. Pure religion, only, opens the heart to the appeals of want; and nothing but Christianity has yet expanded the hearts of people to make public provisions for the poor, the ignorant, and the afflicted.”

32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

1. In conclusion of this long list Paul notes that they not only know God, are without excuse, but they know the righteous judgment of God. They sin in the face of judgment to come.
2. The penalty of sin is death. When one does any of the above listed sins, they are deserving of death. There is no other lesser punishment. The wages of sin is death. (6:23)
3. Then Paul expands this to those who approve, enjoy, support and encourage such sinful behavior. Homosexuality is a sin. But the judgment of God will also come on those who seek to justify and approve of same sex marriage. Even if one does not engage in the sin, if they support and endorse sin they will also suffer in the day of judgment.

CHAPTER TWO – Jews are also sinners

1 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

1. Here is the summary of the first three chapters:
 1. Chapter One – The Gentiles are sinners and without excuse.
 2. Chapter Two – The Jews are sinners and without excuse.
 3. Chapter Three – All have sinned and are without excuse.
2. The Jew was judging and condemning the Gentiles for their sins and failure to believe.
3. But in judging others, they also condemned themselves.
4. The Jews were doing the same things that the Gentiles were doing. Go back and study the list of sins in chapter one. The Jews were guilty of these same sins.

2 But we know that the judgment of God is according to truth against those who practice such things.

1. God is just. All who do the same sin – receive the same condemnation.
2. All of these sins are judged by God in keeping with the truth He revealed.
3. All (Jew and Gentile) who practice these sins will be judged with the same condemnation.

3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

1. How can it be otherwise? If God condemns one for practicing a sin, God must pronounce the same condemnation on all who do the same sins.
2. How can the Jew escape God's condemnation? He can't.

4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

1. In doing the things that the Jew condemned others of doing, they were despising God.
2. They were rejecting the goodness and patience of God.
3. The Jew was refusing to repent of the same sins of which they demanded that Gentiles must repent.

5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

1. Refusing to repent of these sins results in:
 1. **Hardness of heart** – The heart of man can become calloused and hard. It no longer responds to the tug of a guilty conscience.
 2. **Impenitent heart** – Once the heart is hardened and no longer feels the pain of guilt, they are unwilling to repent.
 3. **Treasure up wrath** – All they are doing is piling up the wrath of God against themselves.
 4. **Judgment of God** – Judgment day is coming. If the Jew does not repent of these sins they will face the same punishment as the unrepentant Gentile.

6 who *"will render to each one according to his deeds"*:

1. God will be fair and just in His judgment.
2. He will give each individual according to the life they lived, the sins they practiced, the evil for which they repented or refused to repent.

7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

1. Jew and Gentile will be given eternal life for the good life they lived in keeping the will of God.
2. Eternal life is why Jesus came. See John 10:10.
3. God will bless the faithful – Jew or Gentile. They will receive:
 1. **Glory** – Gratitude, praise and thanksgiving are included in this word.
 2. **Honor** – The Greek word literally means “the price paid.” It is the reverence we offer to one who holds a place of power or rank.
 3. **Immortality** – We will have an unending existence. We will not die again.

8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness--indignation and wrath,

9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

1. The righteous will receive eternal life, but the sinner who does not repent will see the wrath of God.
2. These are described as:
 1. **Self-seeking** – They are contentious and strife causing.
 2. **Not obey the truth** – God has revealed the truth. They decided not to obey His will.
 3. **Obey unrighteousness** – They violated the law of God and did what was unjust.
3. The end result is that they receive:
 1. **Indignation** – A boiling up of hot anger.
 2. **Wrath** – The slow building anger that finally builds up to a pressure point.
 3. **Tribulation** – Oppression, affliction, distress.
 4. **Anguish** – Dire calamity, extreme affliction
4. The same results will come to Jews and to Greeks (Gentiles).

10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

1. Those who obey the truth and live a righteous life will receive a very different reward.
 1. **Glory** – Praise and honor are due them because of their faithfulness.
 2. **Honor** – Pay respect and reverence to those who are held in high esteem.
 3. **Peace** – Security, safety, harmony
2. God will give praise, respect and security to all Jews and Gentiles who do what is good.

11 For there is no partiality with God.

1. Bottom line – God is impartial.
2. Jew or Gentile, black or white, Israelite or Arab – God will treat all men of all races, colors, nationalities and languages are judged by the same standard.

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

1. Here is a principle of God's justice. All will be judged by the law under which they lived.
2. If one lived under the Law of Moses, they would be judged by how they kept or failed to keep that law.
3. If one lived under the Patriarchal Law, they will be judged by how they lived and obeyed that set of laws.
4. If one lives under the Law of Christ, they will be judged by how they kept and obeyed the laws of the New Testament.
5. Christians will not be judged because we failed to keep the Passover.
6. Those who lived under the Law of Moses will not be held guilty of failing to remember the death of Christ in the communion.

13 (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;

1. Paul now adds a second point – It is not those who heard the law that are held as righteous.
2. It is those who are doers of the law that are found to be just.

14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

1. There were many Gentiles, who sought to follow God and obey Him.
2. They were doing by natural instinct things that pleased God.
3. But the Jews, who had the law, read the law, knew the law, made a conscious choice to make up their own laws.

15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

1. The Jews knew the law. The law was written in their hearts. They heard it from childhood and had it read to them every day.
2. The law was deeply engrained in their conscience.
3. But while they often accused the Gentiles, they excused themselves for the same sinful acts.

16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

1. As the song says, "There's a great day coming."
2. Judgment day will come to all men. Paul makes two points about this judgment.
 1. **Secrets exposed** – Some sins are not known or exposed while we are on earth. But God knows – and remembers. All the secrets will be out on judgment day.
 2. **According to the gospel** – We will be judged by the gospel of Christ (the New Testament).

17 Indeed you are called a Jew, and rest on the law, and make your boast in God,

1. Paul specifically addresses the Jew.
2. They are called Jews – From Judah and includes all who kept their bloodline pure in their family.

3. They boast of God – They believe in God. They seek to obey the law of God. They believed that God was “on their side” and would protect them.
4. The Jew believed that they were God's special people and would be treated differently from others.

18 and know *His* will, and approve the things that are excellent, being instructed out of the law,

1. The Jew knew the will of God. They were taught daily in their homes.
2. In their school, they were instructed in the details of the law.

19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

1. The Jew is assured that he is doing the will of God.
2. Jews believed that they are the shining light to the Gentiles in darkness.

20 an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

1. The Jew saw himself as the instructor and trainer of the foolish Gentiles.
2. They believed they were the teacher of the young (in years and in faith).
3. They believed that they had a corner on the truth and an understanding of the law.

21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

1. Paul begins to ask some rhetorical questions.
2. Teacher, while teaching others, have you learned anything?
3. Preacher on morals, have you lived by that moral standard?
4. If you teach that one should not steal, that law applies to the teacher also.

22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?

1. The same is true of the law of God about adultery.
2. The same is true of the law of God about the worship of idols.

23 You who make your boast in the law, do you dishonor God through breaking the law?

1. This goes beyond the Jew. What about us today?
2. Do we believe that we have the will of God and understand what God wants us to do? They why do we rebel against God and violate the law we seek to impose on others?

24 For *"the name of God is blasphemed among the Gentiles because of you,"* as it is written.

1. Even the heathen Gentile can see the hypocrisy of this.
2. The reputation of God is spoken against because of their lives.
3. When our life does not match our claim – we are hypocrites.
4. Hypocrite = an actor, one who pretends to be something he is not.
5. The biggest single factor that hinders many from the gospel of Christ – hypocrites.

25 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

1. Circumcision was the sign of the covenant and a relationship with God.

2. But circumcision is only of value if one keeps the law and lives the life that the Law of Moses commanded.
3. Their circumcision had become useless. It was as if they were never circumcised.
4. For Christians, baptism is the mark of being in the New Covenant. But baptism is of little value if we are living the life of God's people.
5. If we do not live the life of God's children, then our baptism loses its value. It is as if we were never baptized.

26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

1. How do you feel about a person who has not been baptized, but acts, lives and conducts his life as if he were a faithful Christian?
2. How will God judge that person? That is God's task. Whatever He does, it will be just and right.

27 And will not the physically uncircumcised, if he fulfills the law, judge you who, *even with your* written *code* and circumcision, *are* a transgressor of the law?

1. In fact, the tables might turn around. It may be that the unbaptized, who lived as God commanded, will sit in judgment on us who were baptized but did not live as we were commanded.
2. They might find us as the transgressor of the God's law.

28 For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh; **29** but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

1. **Outward Jew** – Paul makes a distinction between the outward and inward Jew. The outward Jew is one who is a Jew in the flesh. They have the DNA. They have the bloodline and heritage. The outward Jew seeks the praise of men.
2. **Inward Jew** – The inward Jew is a Jew (child of God) in heart and Spirit. The inward Jew receives praise from God.

CHAPTER THREE – All have sinned

1 What advantage then has the Jew, or what *is* the profit of circumcision?

1. The Gentile world is lost in sin and needs salvation.
2. Does the Jew have an advantage? Is there some value to being under the covenant of the Law of Moses?

2 Much in every way! Chiefly because to them were committed the oracles of God.

1. The answer: Yes, there are advantages to being a Jew in covenant with God.
2. There is an established connection. They know God. They know that God has laws which must be obeyed. They know that the Scriptures are from God. They are inspired of God.

3 For what if some did not believe? Will their unbelief make the faithfulness of God without effect?

1. Are there Jews that do not believe in God? Yes. Are there Jews that do not obey the commands in the Law of Moses? Yes.
2. Are there Christians that are not living by the commandments of the New Testament?
3. Because some do not live right or do not believe – that does not nullify the faith that many have. The failure to obey by some does not cause the obedience of others to useless.

4 Certainly not! Indeed, let God be true but every man a liar. As it is written: *"That You may be justified in Your words, And may overcome when You are judged."*

1. Because we are judged as individuals, my failure to obey does not hinder anyone else from eternal life.
2. God, His will recorded in the Bible, is true. John 17:17 is where Jesus expresses this important point. Jesus said, "Thy Word is truth."
3. Start here:
 1. **God is true.** Whatever God says must be believed, accepted, relied upon as the truth that will save us. We can know the truth. (John 8:32)
 2. **Man is the liar.** I know that is strong language. Every teaching, every doctrine, every moral value, every law – must have God as the source. Any other source is false and not to be trusted.
4. The quotation is from Psalm 51:4 and is part of the confession and repentance of David after the sin with Bathsheba.
5. John Gill comments, "This is a proof that God is true, and stands to his word, though men are fallacious, inconstant, and wicked. God made a promise to David, that of the fruit of his body he would set upon his throne; that the Messiah should spring from him; that he would of his seed raise up unto Israel a Savior."

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? *Is* God unjust who inflicts wrath? (I speak as a man.)

1. B. W. Johnson observes here "Paul has just shown that God's righteousness is shown

forth in condemning the Jews for their unbelief. "But," says the Jew, "if our unrighteousness demonstrates God's faithfulness, when he condemns us for unbelief, is it right that we should be punished? Our sin gives occasion for God's holiness to be shown forth. Why, then, should we be punished for furnishing such an occasion? Speaking after the manner of men, is not God unrighteous, when he sends wrath on our nation for its unbelief?"

2. This is part of the argument that will arise later. Our sin allows God to forgive us, so the more we sin, the more God is shown to be loving and forgiving.

6 Certainly not! For then how will God judge the world?

1. Clearly there is something really wrong with this argument.
2. If sin makes God look better because He is forgiving, then what about all the sin in the Gentile world? How can God allow sin among the Jews and condemn the same sin among the Gentiles?

7 For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?

1. The next point Paul makes is – If my sin makes God look more forgiving, then why am I called a sinner? Why do I need to repent?
2. We are called sinners when we violate the will of God – Jew or Gentile.
3. We must repent and seek forgiveness when we sin – Jew or Gentile.

8 And *why* not say, "Let us do evil that good may come"?--as we are slanderously reported and as some affirm that we say. Their condemnation is just.

1. Again, if our sin allows people to see the forgiveness of God, then we ought to sin more.
2. Some were even twisting Paul's teaching to say this was his message.
3. "The apostle replies to this argument with a *reductio ad absurdum*. This amounts to saying, "Do evil that good may come," an abominable doctrine, slanderously charged upon Paul by enemies, would justify every iniquity. (B. W. Johnson)

9 What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

1. Are the Jews better than the Gentiles? No.
2. Both Jews and Gentiles are under sin.
3. It is easy to look at others in their sin and wag our heads in disgust.
4. But ALL are sinners. This is the point of chapter three.

10 As it is written: "*There is none righteous, no, not one;*

1. In several places we told that all have sinned. See Psalm 14:1 and Psalm 53:3.
2. None can claim righteousness on their own.
3. None can declare themselves to be righteous.

11 *There is none who understands; There is none who seeks after God.*

1. Psalm 14:2 teaches that we don't have the understanding that we might claim.

2. Seeking God is not done by sinners. They are living in sin and find the pleasure of sin to more enjoyable than seeking God.

12 *They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."*

1. In Psalm 14:3 David makes the sweeping statement that all have turned away from God.
2. We are all unprofitable. Of this word, Albert Barnes writes, "This word in Hebrew means to become "putrid" and "offensive," like fruit that is spoiled. In Arabic, it is applied to "milk" that becomes sour. Applied to moral subjects, it means to become corrupt and useless. They are of no value in regard to works of righteousness."
3. There is no one who lives a life of doing only good. There is non who does good and nothing but good. This passages is not teaching the we can't do good like Calvin taught in his doctrine of total depravity.

13 *"Their throat is an open tomb; With their tongues they have practiced deceit"; "The poison of asps is under their lips";*

14 *"Whose mouth is full of cursing and bitterness."*

15 *"Their feet are swift to shed blood;*

16 *Destruction and misery are in their ways;*

17 *And the way of peace they have not known."*

18 *"There is no fear of God before their eyes."*

1. In verses 13 through 18 there are several reinforcing statements. They are all quotes from passages in
2. Verse 13 is from Psalm 5:9.
3. Verse 14 is from Psalm 10:7.
4. Verse 15 and 16 are from Isaiah 59:7.
5. Verse 17 is taken from Isaiah 59:8.
6. Verse 18 is from Psalm 36:1.

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

1. With all of these passages before us – it is not difficult to reach the correct conclusion.
2. The law speaks to those for whom it was written. The Law of Moses was addressed to the Jewish people. The Patriarchal Law was given to all men before the cross of Christ.
3. All have violated the law to which they are subject.
4. All have become guilty before God.

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

1. This is an important statement of the theme of this book.
2. By the deeds of the flesh – all the good deeds we do, all the good things we might accomplish, will not gain us eternal life.
3. We are not justified before God because of the good deeds we have done.

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

1. These verses are explained by B. W. Johnson. "A righteousness that does not spring from perfect obedience to law (without law), is predicted both by the law of Moses and the prophets of Israel. The Gospel, wherein we are "justified by faith, and have peace with God through Jesus Christ." All were guilty under the law, but the law and prophets pointed to forgiveness in Christ."
2. The theme of this letter shows that we are justified by faith, and not by the good that we can try to do on our own.
3. Salvation is by faith and obedience to the gospel.
4. This salvation is available to all men, Jew and Gentile.

23 for all have sinned and fall short of the glory of God,

1. This verse is often quoted. Sometimes it is used to justify our sin. "Oh well. We all sin so I guess that makes me human."
2. All under the condemnation of our sin.
3. We all fall short of what God demands of us. This word is used of one who falls behind in a race. It is used of one who does not measure up to the standard. It describes one who fails to reach the goal.

24 being justified freely by His grace through the redemption that is in Christ Jesus,

1. **Being justified** – Thayer's Lexicon says this word means "to declare, pronounce, one to be just, righteous, or such as he ought to be."
2. **Freely** – Without earning it, undeservedly
3. **By is grace** – The merciful kindness of God is seen in this word. Grace means a gift given without deserving of it. We often say "unmerited favor."
4. **Redemption** – This word means to be released by the paying of a ransom. Jesus paid the debt and were are able to be released from the bondage of sin.

25 whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

1. **Propitiation** – Here is a word that many don't know what it means, or even how it is pronounced. This word was written across a bill when it was finally and completely paid. In our language, we would say, "Paid in full." This word means the full appeasing of the wrong or the full payment of the debt.
2. **Blood** – The blood that saves is not ours, but the blood of Christ.
3. **Through faith** – God paid the debt for our sins. The price was the blood of Christ. Now there must be an acceptance. We must accept through faith.

26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

1. **Righteousness** – The state of being what we ought to be, acceptable to God. It is

through our faith that we can be declared what we ought to be and be acceptable to God.

2. Christ, who is just, is also the one who justifies us.
3. But we are only justified through the faith we have in Jesus.

27 Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

1. How can anyone boast about their salvation? They can't.
2. God's plan totally eliminates any bragging on our part. God sent His Son. Jesus died and His blood paid the price for our salvation. All we did was believe what Jesus did.
3. We did not earn, merit, deserve forgiveness and being made righteous.

28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

1. Therefore – Here is the conclusion of this chapter – We are justified by faith.
2. We are not justified by doing all the works of the law.

29 Or *is He* the God of the Jews only? *Is He* not also the God of the Gentiles? Yes, of the Gentiles also,

1. Is salvation only for the Jews? No.
2. God offers salvation to all men, Jew and Gentile. Gentiles have the same offer, on the same terms and conditions, as the Jews.
3. All are saved by the same process.

30 since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith.

1. There is one God. He has one plan for our salvation.
2. The Jew (circumcised) will be saved by faith. “By” (ek in Greek) notes the origin of our faith.
3. The Gentile (uncircumcised) will be saved through faith. “Through” (dia in Greek) shows the channel of an act.

31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

1. Paul makes a final point. If we are saved by faith, can we dispose of all law?
2. The answer is clearly no. There are some today who are trying to make this same argument. They argue, “Since we are saved by faith and grace – we don't have to obey any of the “laws” of the New Testament.”
3. Paul's answer remains valid now. Our obedience establishes that we are obeying the law of Christ.

CHAPTER FOUR – Abraham was saved by faith

As we enter this chapter there are some things that need to be understood.

1. What does “impute” mean? It is a term of book keeping. When one pays on their credit card bill the amount is imputed, credited to the account.
2. This chapter declares that Abraham was saved by his obedient faith.
3. There are some views that we must oppose and guard against.
 1. Some believe that we are saved by works which merit or earn our place in heaven. We can not earn salvation by the things that we do. There are some Christians that believe God will count them as righteous by the things that they do.
 2. There are others we take the opposite view. These people teach that we are saved without any act of obedience. They teach that God considers us righteous without the need to obey the commands in the gospel.
 3. Another view to reject is the idea of universal salvation. This view teaches that all men are saved. They believe that God gives righteousness to all men without regard to their faith or obedience. Thus, they believe that all men are justified.
 4. There is also a danger in the Calvinist doctrine called “Total depravity.” This doctrine says that the sin of Adam is imputed to all men at birth. This doctrine is also called original sin.
 5. Another part of the teaching of Calvinism is called perseverance of the saints. The more common name is “Once saved, always saved.” It is believed that once a person is saved their personal righteousness keeps them from sinning, or it keeps any sin they commit from being put on their record.

1 What then shall we say that Abraham our father has found according to the flesh?

1. In chapter four there is a specific example of how we are justified by faith and obedience.
2. The example of Abraham, who is called the father of the faithful, is important.

2 For if Abraham was justified by works, he has *something* to boast about, but not before God.

1. The idea of salvation by works and the ability to boast is now applied to Abraham.
2. Was Abraham justified by the work that he did? If he was saved by these acts of obedience, then he could boast about his accomplishments.

3 For what does the Scripture say? "*Abraham believed God, and it was accounted to him for righteousness.*"

1. Paul answers these questions by turning to the Bible in Genesis 15:6.
 1. **Believed** – Abraham had trust, confidence and conviction that God was to be obeyed and trusted.
 2. **Accounted** – The Greek word here is translated “impute” in verse 8. This word is an accounting term. It means to place on the account. When we use a credit card to make a purchase – it is imputed to us, put on our account and it will show up in the next bill from the credit card. When we pay the credit card bill they will take off the

amount we paid. They credit our account – this is the meaning of “impute.”

2. Abraham placed his trust and confidence in God (believed) and this faith was credited to his account.

4 Now to him who works, the wages are not counted as grace but as debt.

1. If one is seeking to be saved by the works they do, they believe that their salvation is a debt that they are owed. God has to let me into heaven because I _____. (Fill in the blank with any work that you might have done.)
2. With this view grace has no place in our salvation.

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

1. The other side of the coin is one who believes and obeys. His faith is imputed (put on his account) as righteous.
2. The choice is a clear one. We are saved by the work we do and earn eternal life; OR we are saved by our faithful obedience and God accounts us as righteous.

6 just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

7 *"Blessed are those whose lawless deeds are forgiven, And whose sins are covered;*

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

1. David, in Psalm 32:1-2, shows this same message.
2. God counts him as righteous, even though he is not. God writes down, “Paid in full.”
3. Sin is forgiven. Our sins are covered. God does not put that on our record.

9 *Does* this blessedness then *come* upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

1. This forgiveness is not limited to the Jews. Salvation is for all men, Jew and Gentile.
2. Abraham had faith. It was his faith that was written as righteousness on his account.

10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

1. At what point was Abraham credited (imputed) with righteousness?
2. It was not at the point of circumcision.
3. It was before he was circumcised.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

1. He was still uncircumcised when he received the seal of approval from God.
2. So he became the father of those who believe. Circumcised or not is not at issue. Jew or Gentile – All can believe and it will be imputed to their account.

12 and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.

1. Abraham is the father of all believers.
2. He is the father of all who walk in the steps of faith.
3. This was a faith that Abraham had before circumcision.
4. What kind of faith did Abraham have before circumcision? Read Hebrews 11:8. He was called to go out to a place to be named later. Abraham went out, not knowing where he was going. He just trusted God. THAT IS FAITH!

13 For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

1. God made Abraham a promise.
 1. He would become a great nation.
 2. He would be the heir of the world.
 3. His seed would bless all nations.
2. The promise was not made through the law of Moses.
3. The promise was made through the righteousness of his faith.

14 For if those who are of the law *are* heirs, faith is made void and the promise made of no effect,

1. If salvation is available through the law – then:
 1. Faith is made void. See verse 3.
 2. The promises of God are not effective. See verse 4.
2. It is not the “works” that is made void. It is the faith that is made void. Works of merit do not require faith. We are saved by works (James 2:24) but not by works of merit.
3. The promise of God is made of none effect because we would be saved out of debt rather than grace. There is a difference between a gift and a paycheck. The paycheck is a debt owed. The gift of salvation is through grace and love.

15 because the law brings about wrath; for where there is no law *there is* no transgression.

1. The law brings out our wrath because it points out our sin.
2. If there was no law – we would have no transgression.
3. Conclusion: We are not saved by law. We are saved from law by the grace of God.

16 Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

1. Salvation is:
 1. Of faith
 2. By grace
 3. Assurance of the promises
 4. To all (Jew and Gentile)
 5. Of faith (Abraham's kind of faith)

17 (as it is written, *"I have made you a father of many nations"*) in the presence of Him whom he believed--God, who gives life to the dead and calls those things which do not exist as though they did;

1. The promise that Abraham would be the father of many nations was given because he believed God.
2. It was too late to have children, but he believed anyway.
3. He called things as fact that did not yet exist.
4. Faith is not just believing what we can see, touch and experience.
5. Abraham's faith was in the unseen and what seemed impossible.

18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, *"So shall your descendants be."*

1. Abraham believed:
 1. Against hope
 2. That he would be a father, while knowing it was impossible
 3. What God promised, He would keep.
 4. That he would have a family and become a great nation.

19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

1. The faith of Abraham was not weak. It did not matter that:
 1. His body was now dead
 2. He was 100 years old
 3. His wife was 90 years old
 4. Sarah was not able to have children
2. Faith comes in all sizes and strengths. The New Testament speaks of dead faith and weak faith. We are also told about living faith and obedient faith.
3. Abraham's faith was not dead or weak. It was a living and obedient faith. It was a faith that would send a 100 year old man shopping for a crib and diapers.
4. The theme of Romans is obedient faith. See Romans 1:5; 16:26. See also Acts 6:7. Abraham had that kind of faith.

20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

1. Against the odds, Abraham believed.
2. He did not stumble or stagger at the promise.
3. His faith was strong and he gave God the glory.

21 and being fully convinced that what He had promised He was also able to perform.

1. Here is the test of faith – Are you fully convinced that God will do what He says?
2. Abraham was fully convinced. No reservations. No doubts. No hesitation.
3. If God can promise – He can perform it.

22 And therefore *"it was accounted to him for righteousness."*

1. Anyone with that kind of faith will have their righteousness imputed to their account.
2. God wrote this faith to the account of Abraham.

3. God will also account to us the righteousness of God – IF – we have a faith like Abraham had.

23 Now it was not written for his sake alone that it was imputed to him,

1. This is recorded in Genesis. It is not just a history lesson to learn.
2. It is for us. We must see that God will do for us what He did for Abraham.

24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

1. We must learn the lessons from Abraham.
2. God will do the same for us. He will impute faith to our account.
3. Do we believe like Abraham believed?
4. Do we have that kind of faith in the resurrected Jesus?

25 who was delivered up because of our offenses, and was raised because of our justification.

1. Do we believe that Jesus paid the debt for our sins?
2. Do we believe that Jesus was raised from the dead?
3. Do we believe that the resurrection was for our ability to be justified before God?

CHAPTER FIVE – What saves us?

In this chapter Paul mentions several things that are involved in our salvation.

Verse in Romans 5	What saves?	Other things	Scripture
1	Faith	Repentance	Acts 17:30
2	Grace of God	Confession	Romans 10:9-10
5	Love of God	Baptism	1 Peter 3:21
6	Christ's death	Works	James 2:24
9	Blood of Christ	Bible	James 1:21
10	Life of Christ	Mercy	Titus 3:5

The second half of this chapter (12-21) contrasts the two Adams.

First Adam	Second Adam
Sin entered – 12	Salvation – 15
Death to all men – 12	Free gift – 15
Many died – 15	Grace for many – 15
Condemnation – 16	Justification – 16
Judgment – 19	Life – 18
Disobedience – 19	Obedience – 19
Law – 20	Grace – 20
Sin / death – 21	Righteousness / eternal life – 21
IS ADAM (MAN)	IS CHRIST

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

1. Since we are justified by faith there are some natural results that follow.
2. We have peace with God. Sin puts us at enmity with God. Forgiveness removes that enmity and puts us at peace with God.

2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

1. Through Christ we have an entrance into the grace that allows us to stand with God.
2. Knowing that we have salvation in Christ, we have hope.

3. Hope is desire AND expectation. Desire without expectation is a wish or a dream. Expectation without desire is dread and fear. Hope is the combination of the desire for eternal life AND the expectation of being granted eternal life at the judgment.

3 And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance;

1. One who has this hope is less bothered by the trials and disappointments of life. Every life has those things that cause us pain. We have tribulation in this life.
2. The things that we suffer, the things that cause us pain, the tribulations we go through are the means of gaining patience.
3. Many people pray for patience. We get patience by learning to wait and endure.

4 and perseverance, character; and character, hope.

1. When we have learned to endure with patience, we will have the character strength to hold on. The Greek word here means a proving or trial which molds our character.
2. As our character is molded and shaped we see clearly the hope of eternal life.

5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

1. True hope does not fade away. It does not shift with the changing winds.
2. We will not be disappointed if our hope is placed in God.
3. In a world of material things, many place their hope in a bigger house, a new car, or winning a million dollars in the lottery. If our hope is in these things, we will be disappointed.

6 For when we were still without strength, in due time Christ died for the ungodly.

1. We were lost. We were in sin. We were without the ability to overcome sin and get out of the deep hole our lives were in.
2. Christ came to earth and died for the ungodly. Christ died for me and for all the sinners who had lived and all who would ever live on this earth.

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

1. Who would you die for? Perhaps your spouse and children. Maybe for children in your care as a teacher at school might seek to protect the children from an intruder.
2. Outside of our immediate family and perhaps some job situations, there are few that we would die for.
 1. **Righteous man** – One who is innocent of wrong, a holy person, a virtuous person who is keeping the will of God
 2. **Good man** – Thayer defines this Greek word as, “good, pleasant, agreeable, joyful, happy.” The good man is a little lower in character and standing than the righteous person.
3. There are few righteous men, and even fewer good men, that we would be willing to give our life for them.

- 8** But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
1. Contrast the previous verse with this one. We would not die for many good or righteous men. But God loved us enough that Christ died for us.
 2. Christ did not die for us because we were good, upstanding, righteous people. Christ died for us while we were sinning against Him.
- 9** Much more then, having now been justified by His blood, we shall be saved from wrath through Him.
1. Throughout the New Testament, the blood of Christ is important. I believe this ties in with the blood of animals sacrificed during the Patriarchal Age and under the Law of Moses.
 2. We are washed from our sins in the blood of Christ.
 3. Justified by His blood results in the removal of the wrath of God that was over us.
- 10** For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
1. We were the enemies of God, but He still loved us. While we were enemies God sent His Son.
 2. While we were enemies of God, the door was opened for our reconciliation.
 3. The life of Christ is part of our salvation. (See chart a first of this chapter.)
- 11** And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
1. We have been forgiven. We are saved. We have been redeemed. We are now justified. We are now reconciled to God.
 2. That is reason to rejoice. Some have been Christians so long they have forgotten the joy of their salvation.
 3. Every song of praise we sing should remind us of the state we were in before our faith led to obedience. "I once was lost in sin, but Jesus took me in." Don't forget.
- 12** Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned--
1. With verse 12 we begin the second part of this chapter. Paul draws a number of contrasts between the first Adam (man) and the Second Adam (Christ).
 2. One can read the account in Genesis 3 of how sin entered the world. Eve was tempted and sinned. She convinced her husband, Adam, to sin.
 3. In a technical sense, man (the male) was not the first to sin. But Paul is using "man" in the sense of mankind, humanity.
 4. Sin did not enter the world through birds, fish or animals. Sin entered the world through man.
 5. The consequence of sin is death. When sin entered the world, death also entered the world that God created.
 6. Death spread to all men, not because we inherit the guilt of Adam's sin, but because we sin. We sin and death is the result. All men have sinned. (3:23)

13 (For until the law sin was in the world, but sin is not imputed when there is no law.

1. Sin is the result of breaking a law. Sin is the transgression of the law.
2. If there was no law, there would be no sin.
3. In the case of Adam and Eve, there was a law. God commanded them not to eat of the tree of the knowledge of good and evil. God told them that if they ate of that tree, they will die. They ate of that tree. That was a sin, a transgression of God's law.

14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

1. Death continued to end life on earth after Adam. This is not because we inherit the guilt of his sin. But we do receive the same consequence of sin.
2. Our sin may be different than the sin of Adam. We may sin by lying, murder, stealing, or any number of other violations of God's law.
3. Adam was a "type" of Christ. The word "type" is defined by Thayer's Greek Lexicon as "1) the mark of a stroke or blow, print; 2) a figure formed by a blow or impression."
4. For those who remember the typewriter, back in BC (Before Computers). The key would strike a blow to make an imprint. This is the meaning of the word.
5. This word is used in the New Testament in a figurative sense. A type would be of a person or thing prefiguring a future person or thing. Adam was a person who, in some ways, prefigured Christ.

15 But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

1. In the sin of Adam, sin entered the world and death came as the result. Because of sin, many have died.
2. Contrast this with the salvation that came through Jesus Christ. In the first Adam, all men face death. In the second Adam, Christ, the gift of grace is offered freely to all men.

16 And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification.

1. In Adam, the sin brought judgment and condemnation.
2. In Christ is the gift of God which allows us to stand justified before God.

17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

1. Death took charge because of the sin of Adam.
2. In Christ there is an offer of free grace, a gift from God.
3. Instead of living to die; we can die to have eternal life.

18 Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

1. In Adam judgment came to everyone. The judgment was condemnation.
2. In Christ we have the free gift of salvation. Salvation brings justification and eternal life

with God in heaven.

19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

1. Through Adam mankind was made sinners.
2. Through Christ mankind can be made righteous.

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

1. The law, and our violation of them, let sin abound in the world.
2. Wherever sin was present, the grace of God was present in abundance. There was more grace available than there were sins to be forgiven.

21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

1. Sin results in death. In a life of sin, death is always in charge.
2. Righteousness results in eternal life. Eternal life is in charge when we live in righteousness.

CHAPTER SIX – Spiritual Death

1. When asked about the content of this chapter, many respond with “Baptism.” The real topic of this chapter is spritzer death. Baptism is mentioned 3 times. {twice in verse 3 and once in verse 4}.
2. Some form of the word “**death**” is found 18 times in this chapter. {2, 3, 4 (2 times), 5, 6, 7, 8, 9, (3 times), 10 (2 times), 11, 13, 16, 21, and 23}
3. Another word used 3 times in this chapter is “grace.” {1, 14, 15}
4. The word “**living**” is mentioned 9 times. {2, 4, 8, 10 (2 times), 11, 13, 22, 23}
5. This chapter looks at the role of death in our salvation.

1 What shall we say then? Shall we continue in sin that grace may abound?

1. In 5:20 Paul states that the greater the sin, the more grace will abound.
2. Now he supposes the next question. Why not continue in sin so grace will be present in greater abundance?

2 Certainly not! How shall we who died to sin live any longer in it?

1. The answer is a clear and resounding – No.
2. If we died (spiritual death) to sin, how can we continue to live in that sin?
3. If we repent and turn away from a sin, we should not continue to practice that sin.

3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

1. Paul reminds them of the purpose and symbolism involved in baptism.
2. Do you remember when you were baptized (immersed) into Christ?
3. Just as Jesus died on the cross, in baptism we symbolize our death to a life of sin.

4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

1. Baptism is a burial. See also Colossians 2:12.
2. In the physical world when a person dies, they are buried.
3. When we die spiritually, we should be buried in the water grave of baptism.
4. Just as Christ was raised from the dead, so we are raised out of the grave of water to a new life in Christ.
5. Christ died – We died to sin. Christ was buried – We are buried. Christ was raised from the dead – We are raised to walk a new life.

5 For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of His resurrection,

1. There is a striking parallel with the death of Christ and our obedience to the faith in baptism.
2. We are, in our baptism, united with Christ. We are reenacting the death, burial and resurrection of Christ in our death to sin, burial in water of baptism, and resurrection to a life in Christ.

6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

1. The old man of sin is now declared dead. He was crucified with Christ.
2. That old person living in sin has died and been buried.
3. The person raised in a new creation. See 2 Corinthians 5:17.
4. We have been freed from the slavery of sin.
5. Baptism is our emancipation proclamation.

7 For he who has died has been freed from sin.

1. The death of a spouse frees the mate from the bonds of marriage (see chapter 7).
2. Our death to sin frees us from the slavery and bondage that sin has imposed on us.

8 Now if we died with Christ, we believe that we shall also live with Him,

1. Baptism is the part between the death to sin and the resurrection to a new life.
2. Just a Christ died and lived again – So when we die to sin we live again.

9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

1. Resurrection ends the threat of death.
2. Christ died once. Period. He does not need to die again.
3. Once we die to sin, we do not need to die to sin over and over.
4. Death to sin is liberating. Death is no longer a thing to dread and fear.
5. Death can scare me. I have already been there and come back. Death no longer holds and power over my life.

10 For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

1. Christ died one time. That one death was for all men. But He did not need to die over and over for each person. See Hebrews 9:26-28.
2. Now He is able to live for God, with God, for eternity.

11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

1. The parallel is clear. We died to sin once. Dead to sin, but alive to God.
2. We have been raised from that grave of water in baptism. We are now resurrected.

12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

1. We died to sin. Sin is not in charge of my life. Sin has no power over me.
2. We now have the power to overcome temptation. We can resist Satan. We do not have to obey the urges, temptations and lusts that present themselves.

13 And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

1. We died to sin. Stop living like you did in the old man of sin.
2. We are not the instruments of Satan.

3. We are now the instrument of God, to serve Him.

14 For sin shall not have dominion over you, for you are not under law but under grace.

1. Sin is not in charge. The temptation to sin may be present, but we have the power to overcome and resist.
2. We are under the grace of God.
3. **NOTE:** Many abuse and misuse the subject of grace.
 1. **Automatic Grace** – Some believe that grace is automatic. We sin, God's grace covers it automatically. We don't have to repent. We don't have to seek forgiveness. We don't have to change our behavior.
 2. **No Grace / All Works** – Others believe (or demonstrate in practice) the view that grace has no place in our salvation. Some religious people – repeat prayers, light candles, etc. as a means of seeking forgiveness.
 3. **All Grace / No Works** – Some teach that it is all grace. There is no act of obedience (repent, confess, be baptized, etc.) that needs to be obeyed to have salvation.
 4. **Grace is an excuse to sin** – See the first two verses of this chapter.

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

1. Paul returns to the issue in the first verses of this chapter.
2. Today, like in Paul's day, many think that since the Law of Moses was nailed to the cross, we have no law over us now.
3. We are not under the law of the Patriarchs. We are not under the Law of Moses. But we are under the law of God, the law of Christ.

16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

1. Man is free to make choices. We are free moral beings.
2. In the beginning, man had a choice to eat of the forbidden tree or obey God and not eat of that tree. We are given the same choice. We can do what is forbidden or resist the temptation.
3. Either choice we make include consequences.
 1. Choosing to be a slave to sin - leads to eternal death.
 2. Choosing to be a slave to God – leads to righteousness.

17 But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

1. We were, before our obedience to the gospel, slaves of sin.
2. Thanks should be given to God every day. We got out of that slavery to sin.
3. We have obeyed a form of the doctrine of Christ.
 1. The gospel, according to 1 Corinthians 15, includes the death, burial and resurrection of Christ.
 2. We have obeyed a form of the gospel in our death to sin, burial in baptism, and raised to walk in a new life in Christ.

18 And having been set free from sin, you became slaves of righteousness.

1. As of a result of our obedience, two things happened.
 1. **Free from sin** – Sin is not in charge any more. Sin is not on the throne.
 2. **Slaves of righteousness** – We choose to be a slave to what is right.
2. We were given the choice. Who do we want as our master – God or Satan?

19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members *as* slaves of righteousness for holiness.

1. This chapter has been discussing spiritual death and our choice to live for God.
2. While we have made the spiritual transition, we are still in a weak body of flesh.
 1. Our body is flesh. It is weak and failing.
 2. In the past, were we unclean, lawless, which leads to more disobedience.
 3. Now we are slaves to do what is right. We seek live a life of holiness.

20 For when you were slaves of sin, you were free in regard to righteousness.

1. The choice is to serve sin or serve righteousness.
2. The two choices are incompatible. See Matthew 6:24.

21 What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death.

1. Paul asks, What did you gain from your life of serving sin?
2. The only answer is we got spiritual and eternal death.

22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

1. As Christians:
 1. We are free from the slavery of sin.
 2. We have become slaves to God.
 3. We enjoy the fruits of holiness and eternal life.

23 For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

1. In summary of this point Paul simply expresses the choice and the consequence.
 1. The result of sin is death.
 2. The result of accepting God's gift of salvation is eternal life.

CHAPTER SEVEN – The Internal Struggle

1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

1. Law has power over us while we remain alive.
2. Law loses that power when we die.

2 For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband.

1. An illustration that we understand is used here.
2. The marriage bond remains in effect as long as both are alive.
3. If a spouse dies, the surviving widow or widower is released from that covenant. The marriage covenant ends with death.
4. When the husband dies, the widow is released from the marriage vow she made years before.
5. It was always God's intent that marriage be one man, one woman, for life.

3 So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

1. Adultery occurs if, while her husband remains alive, but she marries (or has sexual relations) with someone other than her husband.
2. Once the husband dies, she is free to marry another. This is not adultery.

4 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God.

1. The application to the Jew and their relationship to the law.
 1. The Jew was married to the Law of Moses.
 2. But that law died. It was nailed to the cross. It is dead.
 3. Therefore, the Jew is free from the marriage to the Law of Moses and is free to be married to another (Christ).

5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

1. While we remain here in the flesh, there will be temptations, passions and evil desires that arise in our minds and hearts.
2. All of those evil and sinful passions, if acted on, will result in death.

6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

1. But that law died. We are free from the law.
2. We have been delivered from that law. Thayer defines the Greek word translated "delivered" with this description - "to render idle, unemployed, inactivate, inoperative."

3. There is a contrast in the law of Moses and the law of Christ. The law of Moses is called – 1) old; 2) letter of the law. The law of Christ is called – 1) new; 2) Spirit.

7 What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "*You shall not covet.*"

1. Is the law to be despised or condemned as sin? Not at all.
2. Just the opposite is true. The law makes known what is good and bad, right and wrong.
3. The example cited shows that we would not have known about the sin of covetousness except we can read where the law said, "You shall not covet."
4. NOTE: For those who claim we should worship on the 7th day and keep the Law of Moses or that the 10 Commandments are binding on us today – There is a clear message here.
 1. Verse 6 says that we have been delivered from the law.
 2. Verse 7 quotes one of the 10 commandments and calls it part of the law from which we have been delivered.
 3. The 10 Commandments were taken away at the same time as the rest of the law – at the death of Christ, the law was nailed to the cross.

8 But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead.

1. The law makes me aware of the sin in my life.
2. Sin leads to all kinds of evil thoughts, lusts and desires.
3. In his notes B. W. Johnson explains the last part of this verse. "Apart from law. There is no article before law. If there was no law to be broken, sin would be quiescent, and would be lifeless. The restraint of law makes it spring into vigorous life. Our carnal nature rebels whenever it is restrained."

9 I was alive once without the law, but when the commandment came, sin revived and I died.

1. If there were not law, we would live without guilt feelings no matter what we did.
2. But when God gives a command, we now know what the law is and we feel guilt when we violate that law.

10 And the commandment, which *was* to *bring* life, I found to *bring* death.

1. When sin comes, death follows.
2. God gave us a law to know what is right or wrong.
3. Now when we violate those commands, we are aware of our sin.

11 For sin, taking occasion by the commandment, deceived me, and by it killed *me*.

1. This verse is a re-statement of verse 8.

12 Therefore the law *is* holy, and the commandment holy and just and good.

1. The law is not to blame for my sin. The law made me aware of my sins.
2. The law is holy. The commandments of God are pure and innocent.

13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

1. “He has just shown that the law, even though it occasions sin, is just and good. He also showed that through it sin slew him. Is the law death? Nay, far from it. **It is sin, not the law, that is the source of death.** Sin is so exceedingly sinful, that it seizes upon the law, that which is holy, and just, and good, to work death. It stirs up the carnal nature to rebel against the law, to break it, and hence, to pass under the condemnation of death. Thus the **commandment** shows forth sin as **exceeding sinful.**” (B. W. Johnson)
2. Our knowledge of the law makes the sin worse.

14 For we know that the law is spiritual, but I am carnal, sold under sin.

1. There is an internal struggle that all of us face. Here is a chart of the contrasts in this struggle within.

Verse	The good side	The bad side
13	Good	Death
14	Spiritual	Carnal
15	Will	Action
16	Consent	Practice
17	Me	Sin in me
18	Will	Performance
19	Good	Evil
21	Do good	Evil present
22	Inner	Outer
23	Mind	Members
24	Delivered	Wretched
25	Mind	Flesh

15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

16 If, then, I do what I will not to do, I agree with the law that *it is* good.

17 But now, *it is* no longer I who do it, but sin that dwells in me.

18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

19 For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice.

20 Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.

1. In this section Paul lays bare the struggle within each of us.

2. There are things we know are wrong and sinful, but we do them anyway.
3. There are things that are good and should be done, but we don't do them.
4. We do all the wrong things and fail to do the things we know we should.
5. There is a struggle between the flesh that wants to do evil, and the spirit that wants to live the life of a Christian and please God.

21 I find then a law, that evil is present with me, the one who wills to do good.

1. Paul really wants to do good.
2. But evil is present with him.

22 For I delight in the law of God according to the inward man.

1. He finds great joy in the law of God.
2. Inside, in his heart, soul and mind – he wants to do these things.

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.

1. However, there is another law at work inside us. This is the fleshly side.
2. Our conscience is often pictured in the cartoons as the little angel and devil each whispering in the ear of the tempted.
3. We often face this dilemma. I want to do right, but the temptation is strong.

24 O wretched man that I am! Who will deliver me from this body of death?

1. Paul laments the struggle and conflict that tears him apart.
2. How can we be delivered from this constant conflict?

25 I thank God--through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

1. Paul ends this section with a positive note.
2. Thank God. Jesus Christ is our Lord.
3. I continue to struggle in the flesh.
4. But in my mind and heart, we can serve the will of God.
5. **NOTE:** The war is not over when we are baptized. The real war is just beginning. We must win this war. Sin may win a battle at times. But the good, the justice of God, the love and sacrifice of Jesus Christ, will win this war.

CHAPTER EIGHT – Life in the Spirit

Man is a “triune” being. He is composed of three parts (1 Thessalonians 5:23). Man is a spirit, body and soul. Romans 8 discusses these three and their relationship to the Holy Spirit.

NOTE: “Spirit” (with a capital S) refers to the Holy Spirit, and “spirit” with a small s) refers to the human spirit. The Greek text does not tell us which is to be used. It requires some study and understanding of the passage to determine if the “spirit” here is the human spirit or the Holy Spirit. Sometimes the translators decide to use Spirit when it should have been spirit.

In this chapter we have the word “Spirit” (v. 26) when it has reference to the human spirit. On the other hand some translations (CEV, MKJV, RV, NCT, among others) use “spirit” (v. 4) when the Holy Spirit should be used.

There are several words which we must understand in this chapter. As you study chapter 8 pay attention to how these words are used.

1. **Spirit** – the Holy Spirit, the third person of the Godhead
2. **Flesh** – physical body, carnal, sinful, lustful
3. **Carnal** – fleshly, lustful, sinful
4. **spirit** – emotions, mind, human feelings, spiritual
5. **Law** – rules, regulations, principles of conduct or operation

1 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

1. Now, in the present tense, there is no condemnation. But there are conditions that must be met to keep that state.
 1. **One must be in Christ Jesus.** The New Testament is clear that the way to enter Christ is through faithful obedience. It is in baptism that we gain entrance to Christ.
 2. **One must not walk according to the flesh.** We must not follow the ways of the world. We must not love the world. (1 John 2:15-17)
 3. **One must walk according to the Spirit.** The Holy Spirit has revealed the will of God to us. We must live by the teaching of the inspired revelation from God.
2. Before one can know they stand before God with no condemnation, they must meet the requirements.

2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

1. We have a choice as to which law we will follow in our life.
 1. The law of the Spirit. That which the Spirit revealed in the Bible.
 2. The law of sin and death. Some think this refers to the Law of Moses. I believe this is the law of the flesh mentioned in verse 1.
2. When we choose to follow the law of the Spirit, we are freed, released from the bondage of sin and the threat of eternal condemnation.

3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

1. The law of sin and death is weak. It is fleshly. There is little that it can do.

2. God sent His Son to become flesh. Living a life of sinless perfection, He became the sacrifice for our sins.
3. God condemned the life of sin in the fleshly world.

4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

1. The law of the Spirit is righteous.
2. When we follow this law:
 1. We reject the law of the flesh
 2. We live according to the Spirit.

5 For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.

1. The fleshly – spend their energy and focus on the things of the world, things of the flesh, things that satisfy the lust of the sinful world.
2. The spiritual – spend their energy and focus on the things of the Spirit, the eternal, the things of God.

6 For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.

1. The carnal mind – those living in under the fleshly law of the world – leads to death.
2. The spiritual mind – those living in the law of the Spirit – results in a life of peace.

7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

1. The carnal – fleshly – worldly mind is:
 1. Enmity is from a Greek word that means “*hostility*; by implication a reason for *opposition*: - enmity, hatred.” (Strong's Concordance)
 2. Not obedient to God – Those who live in the flesh do not want to be obedient to God. They want to live by the lusts and desires of the flesh.
 3. Refuses to be subject – They are not obedient. They don't want to be obedient.

8 So then, those who are in the flesh cannot please God.

1. **RESULT:** If they are living by the law of the flesh, they are in opposition to God. They are not obedient to God. They don't have any desire to obey God.
2. People like that are not willing to please God. They have no interest in spiritual matters. They do not want to read the Bible and learn the will of God.

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

1. Paul is writing to Christians. He is anticipating that they are not worldly, fleshly, sinful, or materialistic.
2. Christians have the Holy Spirit dwelling in them. This is a promise of God. Act 2:38 commands us to repent and be baptized. When we obey these commands God will grant us the remission of sins and the gift of the Holy Spirit.
3. Today there is much confusion about the Holy Spirit. How does He dwell in us? What

does He do in us and for us? How does He operate? What power do we have because of the indwelling Spirit?

4. Some of these questions will be answered in this chapter of Romans.
5. If you do not have the Holy Spirit dwelling in you, you are not a Christian.

10 And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

1. Christ is in you. Not only does the Holy Spirit dwell in us, so does Christ.
2. Since we have deity dwelling in us, the flesh, the body, the sin of the world, the lust of fleshly man, has died. Remember 6:3-4.
3. When the body, the fleshly man, dies to sin, then we are able to live the life of righteousness.

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

1. The same Spirit, the same power, that raised Jesus from the dead, will also raise us from the dead.
2. Our faith and hope of resurrection is based in the indwelling Spirit.
3. Our body is mortal, fleshly, human. This body will die.
4. But with the Spirit living in us, we have the same power to be raised from the dead that raised Jesus from the grave.

12 Therefore, brethren, we are debtors--not to the flesh, to live according to the flesh.

1. To whom do you owe your life?
2. Not to the flesh. All that can result from living in the flesh – is death.

13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

1. Think the “What if” line of logic.
2. What if you live according to the flesh? You will die.
3. What if you live according to the Spirit? You will have power to put to death the sins of the body. We will live.
4. The indwelling Spirit gives us the power to overcome the temptations. We can overcome sin. It is a struggle. It is a battle. But we can win.
5. We can kill (put to death) the deeds of the body.

14 For as many as are led by the Spirit of God, these are sons of God.

1. It is common to hear someone pray for God to “guard, guide and direct us.” How does God respond to that prayer?
2. The indwelling Spirit give us the guidance we need. He gives us direction.
3. The indwelling Spirit is the assurance that we are sons of God.

15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

1. God did not give us a spirit of slavery. He did not give us a spirit of fear.

2. God gave us the Spirit of adoption. The indwelling Spirit is our assurance that we are in the family of God. We have been adopted.
3. Jesus is the only begotten (born) Son of God. We are also sons of God by adoption.

16 The Spirit Himself bears witness with our spirit that we are children of God,

1. In this verse both the human spirit and the Holy Spirit are discussed.
2. The Holy Spirit bears witness.
3. A witness can be one of three: 1) eye witness; 2) expert; 3) has personal knowledge. We are witnesses – not an eye witness, not an expert, but we have personal knowledge about our obedience or failure to obey.
4. Our spirit must bear the same testimony.
5. When our spirit and the Spirit agree WITH each other – we are children of God.

The Holy Spirit says:	Our spirit says:
You must believe in Jesus.	I believe in Jesus.
You must repent of sins.	I repent of my sins.
You must confess Christ.	I confess my faith in Christ.
You must be baptized into Christ.	I was baptized into Christ.

17 and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

1. If you are a child of God, you have all the rights of being in the family.
2. We are heirs of all that God has.
3. We become joint heirs with Christ.
4. As we live for Christ and suffer reproach, we will enjoy the glory of eternal life.

18 For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

1. Whatever we suffer in this life – persecution, hardship, threats, pain, suffering – is miniscule compared to eternal life.
2. It is difficult for us to remember, in the middle of our suffering, that heaven will be worth it all.

19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

1. We ought to have an “earnest expectation” - a strong and real desire – to be with God for eternity.
2. Charles Wesley wrote about this phrase, “The word denotes a lively hope of something drawing near, and a vehement longing after it.”
3. In the day of judgment, God will declare that I am His son and invite me to live with Him for all eternity.

20 For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope;

1. All of the created world has its share of futility, living in sin.

2. We did not choose to be part of a weak and sinful world. We were born part of this world. This is not total depravity. This is just a fact of the world in which we grew up.
3. God is not cruel. He did not want the world to be a fleshly, carnal, sinful place.
4. Since we are in this world, we have a choice about what we can and should do.
 1. It is because we live in, and are a witness to, the sin and degradation of this world that we desire a better place, heaven. (Philippians 1:23)
 2. In this world of suffering and pain, we realize how much we need to help each other.
 3. Living in this world of sin, will help us appreciate our salvation in Christ.
 4. Being part of this wicked world urges us to lead others out of sin and into the forgiveness of God.
 5. Finally, it is in time of suffering that we strengthen our hope for eternal life.

21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

1. We are hoping to escape the sinful world. We want to be free from the slavery of sin.
2. We seek the freedom found in being a child of God.

22 For we know that the whole creation groans and labors with birth pangs together until now.

1. As long as we live in this wicked world, there will suffering and pain. There will be cancer and heart attacks. There will be natural disasters and man-made disasters. There will disappointments.
2. Since the sin of Adam and Eve in the Garden of Eden, this world has been a place of sorrow. The world groans every day. Paul describes it similar to the pains of childbirth.

23 Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

1. This suffering is not limited to the sinful, wicked people in the world.
2. We, who have the Spirit dwelling in us, also groan in pain.
3. The difference is, we have a way of escape. We have hope of a better life for eternity.
4. The resurrection we are promised is a bodily resurrection. We will raised to have an new, eternal, immortal body.

24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

1. What separates us from the rest of the world? Not the pain and sufferings of this life.
2. What separates us is we have hope.
3. The sinful world is looking for what they can see. If we can see it, touch it, then we no longer hope for it.
4. Hope ends in realization. A child may hope for a new bike for their birthday. When the bike arrives, hope vanishes.

25 But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

1. We hang on to the hope of eternal life.
2. We are willing to endure suffering. We are prepared to wait. We can be patient.

3. There are two requirements:
 1. Hope for what we have not seen.
 2. Wait patiently for it.

26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

27 Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of God*.

1. These two verses are often misunderstood. This is an example where the translators choose to use the capital S, indicating the Holy Spirit. The passage demands that we understand the human spirit (lower case s) is being discussed.
2. In our time of suffering, our spirit, the human spirit, is helpful for us. When we are suffering extreme pain, we can not think straight. We want to pray, but we don't know what do say, how to say it. We don't know how to put into words the pain we are feeling. We don't know what we want God to do about it.
3. I have been near the casket as family members would simply say, "God help me. Lord I don't know what to do." They were in pain and had not words to express their pain. They were praying but did not know what to say.
4. Christ knows our heart and mind. (1 Corinthians 2:11) Our body can only utter groans and sighs. But our spirit, our mind, our heart is being poured out to God.
5. Christ knows our heart and makes intercession for us.
6. God is able to hear, not just the oral groans of our pain, but He is also able to hear the spirit within us. Through Christ our pain is heard by God even though we lack the ability to put it into words.
7. **FOR THOSE WHO BELIEVE THIS SPIRIT IS THE HOLY SPIRIT:**
 1. There are some questions to ask.
 1. Who is groaning?
 2. Who is interceding?
 3. Why can't the Holy Spirit express Himself?
 2. Why I believe this is not the Holy Spirit:
 1. This spirit cannot express itself in words.
 2. But the Holy Spirit can speak clearly. (2 Timothy 4:1)
 3. There is ONE intercessor, Christ. (1 Timothy 2:5; Hebrews 7:25)

ADDITIONAL SUPPORT FOR MY VIEW ON THIS PASSAGE:

"The context of the two verses indicates clearly that the groaning is done by the spirit of the one who is praying. The word 'groanings' indicates 'yearning' -- our own spirit groans with yearning which we cannot utter, which we cannot make vocal, or put into words: "For we know not what we should pray for as we ought," but Christ our intercessor who searches the heart and knows the mind of the spirit (the spirit of the one who is praying) "maketh intercession for the saints according to the will of God." To make the spirit here mean the Holy Spirit would have the Holy spirit searching his own mind; and to make it mean that God knows the mind of the Holy Spirit could have no point, for the Holy Spirit is equivalent to the Spirit of God. It would amount to saying that God knows his own mind."

"The entire context is based on the initial statement: "For we know not what we should pray for as we ought." The "infirmity" mentioned is the inability of the mind to put into words our yearnings and our own spirit 'helpeth our infirmities' by making intercession through the groanings, and Christ who searches the heart and knows the mind of the one who is praying -- who knows the yearnings and the desires which the spirit of the supplicant is unable to express -- he (Christ, our mediator) bears the intercession of our own spirit to God "because he maketh intercession for the caints according to the will of God." There is but one divine Intercessor, one Mediator -- Jesus Christ, not the Holy Spirit."

From A Review of the New Versions, Foy E. Wallace, Jr., pages 416-417

"Now if we exercise this patience in our corporeal sufferings, the spirit helps us sustain these bodily infirmities; for we do not know when oppressed with bodily pains and infirmities, what we should pray for as suitable to our condition. I, Paul, when groaning under these infirmities, have repeatedly prayed to be delivered from some trials, but the Lord did not deliver me as I expected, or as I prayed, but in a way which I did not expect. I say, then, the spirit itself speaks for us to God; it intercedes for our deliverance by groans which cannot be expressed in words. For although our spirit groans under these bodily afflictions and infirmities, and cannot give utterance to its own desires; yet when patiently bearing these trials, its groans have a meaning which is understood."

From Alexander Campbell, "Millennial Harbinger", Vol. 1, page 111.

28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

1. Not only can God hear our groans and understand our cries of pain, He can assure us that things will work out OK.
2. **We know** – We can know. This is not a guess. Many suggest that nothing is sure. They say that we can not know anything for sure. Nothing is right or wrong, black or white. Everything is some shade of gray and subjective.
3. **All things** – All the pain and suffering we endure can result in good. This verse does not say everything will be good. But out of the suffering, good can result.
4. **Work together** – All the bad things that occur in our life can co-operate to result in a good end.
5. **Good** – This is difficult for many to understand. What is good? Is a heart attack good? Is having cancer good? Is being persecuted good? Is it good to have a nice house, good paying job, large fishing boat and a new car in the garage? Because of the materialistic mindset of our world, we often think that good is what brings us pleasure, enjoyment and joy. If the nice house and high paying job cause us to drift away from worship and service to God – then those things are not good. If one gets his priorities straight while in ICU following a heart attack – then the heart attack was a good thing. Good must be defined by how it helps us be closer to God or farther away from God. Does it make our faith stronger or weaker?

6. **Love God** – I believe this helps with the definition of what is good. It is good if our love for God is stronger. Anything that leads us away from God, harms our love for God, or causes us to be weaker in our faith is not good.
7. **Called** – We have been invited to enjoy the feast. The word called means to be invited to a banquet or selected for some task or office.
8. **Purpose** – God has a plan. No hardship will thwart the plan of God. Albert Barnes makes this comment, “It implies that God had a plan, purpose, or intention, in regard to all who became Christians. They are not saved by chance or hap-hazard. What he does, he always meant to do. What it is right for him to do, it was right always to intend to do. What God always meant to do, is his purpose or plan.”
9. Learn the message of this verse: Pleasure and ease can be bad for us. Pain and suffering can be good for us. It will not be enjoyable to endure the hardship, but from it we will be better, stronger, more faithful.

29 For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

1. **Foreknew** – To have knowledge beforehand, to know in advance. While this is an ability of God, in a lesser sense we have that ability. We can see two cars speeding toward each other. We can tell that they will arrive at the intersection at the same time and they will collide. We know they will crash before it actually happens. Here Paul is discussing the ability of God to know what is good, what is according to His purpose.
2. **Predestined** – To determine in advance is the meaning of this word. It does not mean to cause it to happen. In the illustration above we see the cars heading at a high speed toward the intersection. In our mind we think they will collide. We have predetermined what will happen. We do not cause it. We have a vantage point where we can know and determine in advance. God has this ability to see and determine what we happen.
 1. What did God predestine? That we should follow the example of His Son. God had already known that we would need Christ to save us from sin. God predetermined to send Jesus to die for our sins. God already decided that all who believe and follow in the steps of Jesus would be saved.
 2. God determined that all who follow and obey Jesus would be adopted into His family. The purpose of God is that many in the human family would be saved.

30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

1. **Called** – This word means to call out loud, to call by name. God called us by the gospel of Jesus Christ. When we heard that call, we obeyed.
2. **Justified** – Thayer gives the following for this word - “1) to render righteous or such he ought to be; 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered; 3) to declare, pronounce, one to be just, righteous, or such as he ought to be.” God had already decided that those who responded to the call of the gospel would be declared to be just and righteous.
3. **Glorified** – This probably refers to heaven. God determined that all who obey the call of the gospel will be declared righteous and will live with Him in heaven for eternity.
4. The doctrine of Predestination as taught by John Calvin is one of individual

predestination. That is, God decided the eternal fate of each individual. If I am chosen to be among the elect I will be saved. If I am not among the elect, I will be lost. It is all up to God.

5. The Biblical view of predestination is not individual, but group or class. God decided that all who obey the gospel, heed the call, believe and follow the Son, will be declared righteous and will be with God in heaven. God does not select individuals who will be saved and others who will be lost. God predetermined the plan for how man can be justified and saved eternally.

31 What then shall we say to these things? If God *is* for us, who *can be* against us?

1. God has a plan to save us. He gives His Spirit to dwell in us. He gives us power to overcome temptation. He will hear our prayers, even if all we can do is groan.
2. With all that going for us – what or who can be against us? I believe there is a parallel with Mathew 10:28. All that man can do to us is kill this body. It is going to die anyway. There is not a gun fast enough or a knife sharp enough to harm the soul. What do I have to fear from a robber or a murderer? What do I have to fear from flying in an airplane? If it crashes, by the time it explodes, I will be with Jesus.

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

1. God had a plan before the creation of the world. He carried out that plan. He loved us enough to send His Son to die for us.
2. With God doing all that for us, will He not also give us everything we need?

33 Who shall bring a charge against God's elect? *It is* God who justifies.

1. Who will stand at the court of God and accuse His children of a crime?
2. God is in charge. God will pardon. God will declare as righteous those who have complied with His plan.

34 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

1. Ultimately, who will pass the final sentence? Who will condemn to eternal damnation those who did not follow His plan?
2. Christ died and was raised from the dead. Christ is at the right hand of God. Christ makes intercession for us. (See comments on vs. 26-27.)

35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

1. There are two views among denominations on this section. "Separate us from the love of Christ." What does this phrase mean?
 1. Nothing will cause us to stop loving Christ. Verse 35 looks as the reasons we may stop loving Christ.
 2. Nothing will cause Christ to stop loving us. Christ loved us while we were sinners. Christ will love us when we are faithful and when we fall away from Him. Verse 38 and 39 look at how nothing will cause Christ to stop loving us.

2. Albert Barnes wrote, "This expression is ambiguous; and may mean either our love to Christ or his love to us."
3. We know from our own knowledge and experience that man who began to follow Christ, but later fell away, lost their love for Christ. Jesus addressed the church at Ephesus in Revelation 2, and told them they had left their love for Christ.
4. It is clear that nothing will cause Christ to cease loving us.
5. Here is a list of reasons one might stop loving God.
 1. **Tribulation** – pressure, a pressing, anything that burdens the spirit
 2. **Distress** – a necessity imposed by external circumstances, lack of material things
 3. **Persecution** – put to flight, drive away, to be pursued
 4. **Famine** – hunger, a lack of food supply
 5. **Nakedness** – lack of sufficient clothing
 6. **Peril** – a risk, a danger, jeopardy
 7. **Sword** – a short sword, dagger, violence (Greek – machaira = machete)

36 As it is written: *"For Your sake we are killed all day long; We are accounted as sheep for the slaughter."*

1. Christians man be in danger from persecution. They might be killed.
2. This quote is from Psalm 44:22.

37 Yet in all these things we are more than conquerors through Him who loved us.

1. Even if we are killed in some severe persecution, we win.
2. We can conquer. This is a war that Christians win.
3. We are conquerors because Christ loves us.

38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,

39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

1. What can happen to me that would cause God to stop loving me? What could I endure that would cause Christ to cease loving me?
2. The answer is: NOTHING!

What does the Spirit do – in us, to us, for us?

Here is a summary of the points made in this chapter. There are many others passages in the New Testament about the indwelling Spirit of God.

Verse	What Spirit does
11	Will raise us from the dead
13	Put to death the deeds of the flesh
14	Led by the Spirit
15	Adopted into the family of God
16	Bears witness with our spirit

CHAPTER NINE – Jews Rejection of Christ

In chapter nine Paul discusses the condition of his people, the Jews. Most Jews were guilty of the rejection of Christ as the Messiah and their refusal to obey the gospel. He emphasizes that their condition does not mean that:

1. Their salvation is impossible. It is not too late to repent and be converted.
2. They have ample time and opportunity to obey. They do not have lots of time.

1 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,
2 that I have great sorrow and continual grief in my heart.

1. Paul affirms that he is going to speak the truth of that which has disturbed him for some time. When Paul entered a new city or territory on his missionary trips, he went first to the Jews. He taught and spoke in the local synagogues. Only when he was rejected by the Jews, did he turn to teach the Gentiles who would listen.
2. Paul has a heavy heart for his fellow Jews. While he was called to be an apostle to the Gentiles, he never abandoned the hope of reaching and converting Jews.

3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

1. If it were possible Paul was willing to be lost if they could be saved.
2. He feels a strong connection because: 1) He is a Jew by birth; 2) He is a student of the law and Old Testament Scriptures; 3) He wants all (Jew and Gentile) to trust in God and obey the gospel of Christ.

4 who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises;

1. There are three terms that, in the New Testament, are often used interchangeably.
 1. **Hebrew** – Generally, the term Hebrew refers to all who are descendants of Abraham.
 2. **Israelite** – Of course Israel is the new name for Jacob. All coming from Jacob would be an Israelite.
 3. **Jew** – A form of the name for the tribe of Judah. After the 10 northern tribes (Israel) went into captivity, the remaining nation of Judah (comprised of Judah, Benjamin, and a small remnant from some of the other tribes) became known as Jews.
 4. NOTE: Paul was a Hebrew (descendant of Abraham). He was an Israelite from the tribe of Benjamin. He was a Jew. All three terms applied to Paul.
2. Here he uses the term Israelite. God gave them the Law of Moses. God blessed and protected them. God gave to Israel the promises given to Abraham. God gave them the Scriptures, including the prophecies about the coming Messiah, the Christ.
3. The special blessings of the Jews included:
 1. They were adopted as God's special people.
 2. They were given a special law.
 3. They were under a special covenant with God.
 4. They had special promises of salvation and protection.

5 of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

1. Christ came from this same bloodline. As a human in the flesh, Christ was a descendant of Abraham, an Israelite, and a Jew of the tribe of Judah.
2. But Christ is more than a human being and fellow Jew.
3. He is over all. This term shows His power and His authority. He is Lord of all.
4. More than that – He is God. He is the eternal one, the creative power of deity.

6 But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

1. Has the word of God lost its power? Are the Old Testament Scriptures without value?
2. The problem is not that the Bible has lost its power or value. There is another issue that is keeping many from obeying the gospel.
3. Here Paul affirms that not all who are born a Jew by their bloodline and genealogy are the people God accepts.
 1. Some born with Jewish bloodline are not faithful to God.
 2. Faith, not birth, is the key to being accepted by God.
4. The same principle applies to the church.
 1. Not all on a church role or in a church directory are Christians.
 2. There is more to being a Christian than being immersed in water.
 3. We may fail to fellowship some who might be right with God.
 4. We may fellowship some who are not right with God.

7 nor *are they* all children because they are the seed of Abraham; but, "*In Isaac your seed shall be called.*"

1. Jews were not children of God because they have a connection with the bloodline of Abraham. Abraham had several children – Ishmael by Hagar, and several children by his second wife, Keturah. Ishmaelites were Hebrews in the lineage of Abraham but they were not Israelites. One of the sons by Keturah was Midian (Midianites) who were Hebrews but not Israelites. The Ishmaelites and Midianites were tribes they were a constant trouble for Israel. They were of the seed of Abraham, but God narrowed it down.
2. In Isaac, the promised son of Abraham, rests the promise of God's special people. See Genesis 21:12.

8 That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed.

1. Not all children of the flesh of Abraham are the children of God.
2. God had a narrow group in mind. The children of Jacob were the chosen group.

9 For this *is* the word of promise: "*At this time I will come and Sarah shall have a son.*"

1. Paul quotes Genesis 18:10.
2. God is telling Abraham to be patient. The time will come. Sarah will have a son. This son will be the son of promise.

10 And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac

11 (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

1. Go even further. Isaac, the son of Abraham that was the son of promise had twin boys, Jacob and Esau. While Esau was a descendant of Abraham and a child of Isaac, the son of promise, he was not the lineage of promise.
2. Esau became leader of a tribe called the Edomites. Again they were a constant thorn in the side of Israel.
3. In the foreknowledge of God:
 1. Before they were born.
 2. Before they had done any good or evil.
 3. Before they had done anything.
4. God choose, elected, according to His purpose.
5. **NOTE:** This choice has nothing to do with their salvation. Esau could obey the law of God as did his father, Isaac, and his grandfather, Abraham. He could live according to the law of the patriarchs and be pleasing to God. God's choice did not determine the faithfulness or salvation of either Jacob or Esau.

12 it was said to her, "*The older shall serve the younger.*"

1. The older, Esau, shall serve the younger, Jacob.
2. This was the prophecy of God.

13 As it is written, "*Jacob I have loved, but Esau I have hated.*"

1. God loved Jacob. God choose to bless, protect and care for the family of Jacob.
2. God "hated" Esau.
 1. Again, this has nothing to do with their eternal salvation.
 2. Hate here is in the sense of a lesser concern or oversight.
 3. Vine's Word Studies, says, "Relative preference for one thing over another." See Matthew 6:24; Luke 14:26." (page 538)

14 What shall we say then? *Is there* unrighteousness with God? Certainly not!

1. Was God unfair? Is God unrighteous? Of course not.
2. God is not unfair or playing favorites.
3. All of us make choices in life. We choose to marry one person. This does not mean that we were unfair or unjust. When we choose to go to Florida for vacation, this does not mean the we despise other places that we could have gone.

15 For He says to Moses, "*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*"

1. God makes choices. God can extend mercy to whom He desires. He can show compassion on those he want to.
2. Keep in mind, that God has the ability to see the future. He is able to have foreknowledge of how these men will behave.
3. God choose Jeremiah before he was born. (Jeremiah 1:5) Paul was chosen as a special apostle to the Gentiles before his birth. (Galatians 1:15)

16 So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

1. God is all knowing. He is all powerful. He can, in His infinite wisdom and knowledge, choose to show mercy on whom He decides.
2. God is fair. God is just. God can even use evil men to accomplish His purpose.

17 For the Scripture says to Pharaoh, "*For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.*"

1. God raised up Pharaoh. Not because Pharaoh was a wonderful and obedient follower of God. But, he fit in the plan of God.
2. It was in the rebellion and resistance of Pharaoh that God's power was demonstrated to Egypt and the rest of the world. Years later Rahab says that Jericho knew what had taken place with the plagues in Egypt and they were living in fear as Israel approached their city.
3. God was known. God was feared. God was respected because of what Pharaoh did.

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

1. Now comes a difficult issue. Does God actually harden hearts? If He hardens a person's heart, how can that person be condemned for failure to believe and obey?
2. In his notes on this passage, B. W. Johnson says, "What must not be forgotten, and what appears distinctly, from the whole narrative in Exodus, is that Pharaoh's hardening was at first *his own act*. Five times it is said of him that he himself hardened, or made heavy his heart (Exo_7:13; Exo_7:22; Exo_8:15; Exo_8:32; Exo_9:7), before the time when it is at last said that God hardened him (Exo_9:12), and even after that it is said that he hardened himself (Exo_9:34). Thus he at first closed his own heart to God's appeals; grew harder by stubborn resistance under God's judgments, until at last God, as a punishment for his obstinate rejection of right, gave him over to his mad folly and took away his judgment."
3. Who, or what, hardened the heart of Pharaoh? 1) The plagues; 2) Pharaoh himself; 3) God; 4) The Egyptians; 5) Moses and Aaron; 6) Israel.

19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

1. Paul can hear their objections to these comments. He does not respond or answer their objections.
2. "Paul does not stop to show that this objection is far-fetched, and illogical, but in substance says: "Let that be granted. Then what right has the Jewish nation to object? It is nothing but a lump of clay in the hands of the potter." (B. W. Johnson)

20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"

1. Who is in charge?
2. Who do we think we are to question or accuse God?
3. Does not the potter have power over the clay? Can't the potter make out of that lump of clay whatever he chooses? Does he have to get permission from the clay?
4. Who are we to stand up and challenge the decisions that God makes?

5. As a child, I sometimes questioned the commands or choices of my parents. At times they would try to explain their reasons. On other occasions my father would just say, "Because I told you do it."

21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

1. Several examples would fit here. Paul uses the potter and the clay. He could make a fancy and beautiful vase for a king's palace, or he could make a plain simple soup bowl.
2. Who is in charge of the pottery shop? The clay or the potter?

22 *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

24 *even* us whom He called, not of the Jews only, but also of the Gentiles?

1. What if - - -
 1. God wants to show His wrath, anger and displeasure?
 2. God wants to demonstrate His power?
 3. God wants to be patient and long suffering with wickedness?
 4. God wants to show His riches and His glory?
 5. God wants to let people see His kindness and mercy?
 6. God wants to call us? Bless us? Save us?
 7. God wants to be patient with us?
 8. God wants to save Gentiles (blacks, poor, slaves, heathans)?

25 As He says also in Hosea: *"I will call them My people, who were not My people, And her beloved, who was not beloved."*

1. Paul cites a passage in Hosea 2:23.
2. God can adopt anyone He wants to adopt.
3. People who were not the people of God (Gentiles) can be made the people of God.
4. People who were His chosen, can become cast away.

26 *"And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."*

1. The prophecy of Hosea 1:10 will be fulfilled.
2. God can save and adopt into His family anyone He chooses.
3. This is not selective salvation of only the elect. God choose the criteria for salvation. God decided that faith was required. If the Gentiles have faith and the Jews do not have faith, God will save whom He has chosen, those with faith.

27 Isaiah also cries out concerning Israel: *"Though the number of the children of Israel be as the sand of the sea, The remnant will be saved."*

1. Isaiah 1:10 is also quoted here.
2. God promised Abraham, Isaac, and Jacob that Israel would be like the sand on the

beach, beyond number.

3. But, a remnant will be saved. A small number in comparison to the vast population of the Jewish people.

28 *For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth."*

1. God is patient. But that patience is not eternal.
2. God can end things when He chooses. This world could end today.
3. The Lord can stop the work, cut it short, when He sees that it is best.
4. God can end this world anytime He is ready.

29 And as Isaiah said before: *"Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."*

1. Sabaoth – Many read this as “sabbath.” The sabbath is the 7th day of the week, Saturday. It is the day designated for worship in the Law of Moses. This word – Sabaoth (is pronounced sa bay’ oth) – is a Hebrew word meaning hosts or armies. Most of the time this word is translated and declares that God is “Lord of Hosts.”
2. Sabaoth is a title for God, just like Almighty. Lord of Sabaoth says the God is the Lord of Hosts. He is the general of His army.
3. When God chooses to end this world, it will be like what happened to Sodom and Gomorrah. God was patient for them to repent and change. When God saw that they were not willing to change, but were getting worse, God decided it was time to destroy these wicked cities.

30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

1. The Gentiles did not always live as God wanted them to do. They did not follow the right way.
2. But they have been offered the righteousness that can be found in faith. They were not chosen because they were better, less sinful or more Godlike. God allowed them to attain righteousness because of their faith.

31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

1. But this is not the case with Israel. While God chose them, protected them, and gave them a special law, they did not obey in faith.
2. They did not receive the righteousness of God because they did not act in faith.

32 Why? Because *they did* not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

1. It was possible for a Jew to do all the things the law required and not have any faith. They could offer the right sacrifice, on the right day, follow all the rituals to the letter, but have no faith in God.
2. It was not by faith that they obeyed. They were just doing what the law demanded.
3. Their obedience to the law should have brought them closer to God and full of joy that they were among God's family. There were three errors here:

1. They did not seek to believe. Faith was not at the top of their list.
2. They tried to obtain their salvation by the “works of the law.” Just going through the motions was not what God was seeking from Israel. Study Isaiah 1:11-18. God became weary of their vain (empty, hollow) sacrifices without any faith.
3. Their works became their stumbling stone. It was their attempt to work their way to heaven that became the very thing that tripped them up.

33 As it is written: *"Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."*

1. Isaiah 8:14 is quoted here. The law that was designed to bring them to God, became the stone over which they tripped.
2. **Stumbling stone** – is similar to our word in English. It means to trip, to stub your toe and cause you to stagger or fall. It is not the major obstacle in our way, but the small stone in the path, that causes us to fall.
3. **Rock of offense** – While this phrase sounds like a repetition, it is another idea. The Greek word for offense means the plate on a jaw trap on which the bait is placed. Not only do we trip and stumble, but it becomes the trap we step on and are caught. This word occurs 17 times in the New Testament.
4. Some use the word “offense” as if they had become offended at something the church or the elders decide. This word describes how we are step on a trap and die. We must not offend – that is we must not bait the trap by which a weak Christian dies. See more about this in Romans 14:13.
5. **Whoever believes** – This is the criteria established by God. Jew or Gentile can be saved. There are different plans for different groups of people. All must follow the same plan. Whoever believes can be saved. The unbeliever will not be saved.

CHAPTER TEN – Preach the Gospel

1 Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

1. Paul has a heavy heart because his attempts to teach Jews has met with rejection and hostility.
2. He wants them to come to a knowledge of the truth and be saved.

2 For I bear them witness that they have a zeal for God, but not according to knowledge.

1. **Zeal** – Thayer describes this word as “excitement of mind, ardour, fervour of spirit.” Paul recognizes that the Jews have the drive, the excitement to serve God. It is not a lack of fervor.
2. Zeal is a wonderful thing – IF it is aimed in the right direction. Misplaced zeal or zeal heading in the wrong direction is not good.
3. Our zeal needs to be directed by our knowledge of God's will. I am reminded of the airline pilot who announced to the passengers, “We have lost our radio and all of our instruments. We are not sure of our altitude or direction. But we are making excellent time.” Our zeal must be properly directed.

3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

1. Adam Clarke makes the following comments. “Not knowing God's method of saving sinners, which is the only proper and efficient method: and going about to establish their own righteousness - seeking to procure their salvation by means of their own contriving; they have not submitted - they have not bowed to the determinations of the Most High, relative to his mode of saving mankind, viz. through faith in Jesus Christ, as the only available sacrifice for sin - the end to which the law pointed.”
2. There are many today that seek to make it to heaven by their own methods and means. Man tries to out think and out smart God. Man tries to establish their own way to heaven.
3. The Jews were not obeying the commands of God. There is only one way to God. (John 14:6) They were trying to find a way to God on their own.

4 For Christ *is* the end of the law for righteousness to everyone who believes.

1. The theme of the book arises again. Righteousness is for everyone who believes.
2. Those who believe in Jesus will have eternal life. That is the only way.
3. Christ is the end, the termination point, the destination for righteousness.

5 For Moses writes about the righteousness which is of the law, *"The man who does those things shall live by them."*

1. God expects us to obey His plan, not create our own.
2. Leviticus 18:5 is quoted to make this point. Obey the law of God. Live by what God requires of us. That is how we achieve the righteousness of God.

6 But the righteousness of faith speaks in this way, *"Do not say in your heart, 'Who will ascend into heaven?' "* (that is, to bring Christ down *from above*)

7 or, *"Who will descend into the abyss?" "* (that is, to bring Christ up from the dead).

8 But what does it say? *"The word is near you, in your mouth and in your heart"* (that is, the word of faith which we preach):

1. If salvation is granted to anyone, it is by faith.
2. Deuteronomy 30:11-14 are quoted here.
3. Contrast the righteousness of faith:
 1. Justification is spoken of as a person. Personification is a figure of speech quite common with Paul.
 2. Here is the meaning: Who will go to heaven and bring Christ back? - Do you need Christ present to believe in Him? Are you demanding what is an impossible condition for your faith?
 3. They are saying, "Go up to heaven, if Christ is there and bring him back and we will believe on Him."
 4. Who will do down into the deep and return Christ from the dead? - They are saying, "If you will go in the realm of Hades and bring Christ back from the dead, we will believe."
4. Neither of the about demands are proper or correct. What is correct?
 1. The word is near you. It is not far away, unreachable. It is available to all men.
 2. It is the word of faith. Faith comes by hearing the word of God. (v. 17) This is the gospel which Paul is preaching and teaching in this letter.

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

1. Confess – Do you believe in Jesus as Lord? Do you believe that He was raised from the dead? Do you believe that through faithful obedience you can be saved?
2. Then say that. To confess means to say the same thing. God has already declared Jesus to be Lord, resurrected, and savior. When you say that you are saying the same thing that God has already declared.
3. Confession needs to be demonstrated with a change in our life and actions. But it also needs to be done with our mouth. Say what you believe.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

1. Faith is in our heart. Our faith will lead to righteousness.
2. Confession is with out mouth. Our confession will lead to salvation.

11 For the Scripture says, *"Whoever believes on Him will not be put to shame."*

1. If you really believe that Jesus is the resurrected Lord and savior, you will not hesitate to express that faith.
2. Shame - "To blush with shame" (Thayer) We should not blush to state our faith.

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

1. There is no distinction – The same rules, the same plan of salvation, the same Jesus will save all who come to Him.
2. Jew or Greek – The word for Greek here is simply the word for all. In the Jewish mind

there were Jews, God's chosen people – and there was everyone else. The word often used – Gentile – simply means nations in the plural – all the other nations. Here the word Greek from a word meaning all or everyone is used.

3. The same Lord Jesus that will save the Jew, will also save all who believe on Him.

13 For *"whoever calls on the name of the LORD shall be saved."*

1. Call on the name of the Lord – What does this phrase mean in the New Testament?
 1. Just say the name of Jesus?
 2. Just say a short prayer to Jesus?
 3. Accept the offer of salvation that Jesus offers.
2. Study Matthew 7:21. Not all who say the name will be saved. We must do what He commands of us.
3. Study Acts 22:16. Paul was told that in being baptized, he would be calling on the name of the Lord.
4. Conclusion: We must accept the terms and conditions offered for our salvation.

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? As it is written: *"How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"*

1. Follow the chain of logic here.
2. You must call (obey) the Lord to be saved.
3. You can't call on Him until you believe in Him.
4. You can't believe in Him until you have heard about Jesus.
5. You can't hear about Jesus unless some preacher / teacher tells you.
6. The preacher can't preach to you unless he is sent, supported, encouraged to go.

16 But they have not all obeyed the gospel. For Isaiah says, *"Lord, who has believed our report?"*

1. Will everyone who hears the message of the gospel obey it? Will all who hear, obey?
2. Think about the term - "Obeyed the Gospel" - What does the mean? What is included in obeying the gospel?
3. The quotation from Isaiah 53:1 is important. Paul uses the words "obeyed" and "believed" interchangeably. Not everyone obeys the gospel. Here is the proof: Who has believed our report?

17 So then faith *comes* by hearing, and hearing by the word of God.

1. **Faith comes by hearing** – The hearing in this passage is more than having a sound reach our ears. It includes a reception of the truth. We must understand and accept the message. Just being in the room when a preacher teaches about Jesus is not enough. There must be a willingness to accept and believe the message.
2. **Hearing comes by the word of God** – In the religious world today, especially those preachers on television, there is little from the Word of God. A wonderful personality, a big toothy smile, and some cute or funny stories, do not teach the Word of God.
3. Let's get into the book. I have heard sermons where the Bible is almost never mentioned. The preacher might make a passing reference to some passage but no

study of the text and how it will change our lives.

18 But I say, have they not heard? Yes indeed: *"Their sound has gone out to all the earth, And their words to the ends of the world."*

1. Paul is not a public speaker trying to attract a crowd with humorous stories and feel good messages. Have they heard the word of God? Do they know what God requires them to do?
2. Psalm 19:4 is quoted here. The word is out. The message has gone to the ends of the earth. Paul said in Colossians 1:23 that the gospel had gone to every creature under heaven.
3. The message is out. Jesus is alive. He is our Lord and savior.

19 But I say, did Israel not know? First Moses says: *"I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation."*

1. If the message has gone to every creature and to the ends of the earth, certainly the nation of Israel knew.
2. Deuteronomy 32:21 is cited. Moses states:
 1. God brought in the Gentiles to make the Jews jealous and angry.
 2. The Jews had become smug, self-righteous, nose in the air, feeling that they are special, and thus not subject to the laws that apply to others.
 3. God is trying to make them aware they must follow the same rules as the Gentiles and they will receive the same reward.

20 But Isaiah is very bold and says: *"I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."*

21 But to Israel he says: *"All day long I have stretched out My hands To a disobedient and contrary people."*

1. Isaiah 65:1-2 is quoted to complete the message of this chapter.
 1. Verse 1 is about Gentiles – God had vanished from the minds of the Gentiles. They were not seeking or looking for God. But they heard. They developed faith and obeyed the gospel.
 2. Verse 2 is addressed to the Jews – Contrast that with the Jews to whom God stretched out His hands over and over and over again. Yet they remained disobedient. They remained stubborn and resisted all that God did for them.
2. There is an important lesson for us to learn. Which verse describes us? Are we the Gentiles who learned of God and obeyed? Or, are the Jews who knew God, had the Scriptures, but we disobedient?

CHAPTER ELEVEN – Pruning and Grafting

1 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of the tribe of Benjamin.*

1. Israel was disobedient. See 10:21.
2. Has God thrown them away? The answer is a clear – NO!
3. God still accepts Jews who obey. Jews can still be saved.
4. Paul is an example of that.
 1. Paul is an Israelite.
 2. He is in the bloodline of Abraham.
 3. He traces his roots through the lineage of the tribe of Benjamin.

2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

1. God does not cast away people.
2. We might choose to leave God, but God does not throw us away.

3 *"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"?*

1. Israel has done many wrongs.
 1. They killed many of the prophets that God sent.
 2. They rejected the worship of God.
2. Elijah felt like it was him against the world. He felt all alone.
3. And they were seeking to kill him.

4 But what does the divine response say to him? *"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*

1. God's response: You are not all alone. There are many others who have remained faithful to God.
2. God mentions 7,000 who have not abandoned God and begun to worship and serve Baal.

5 Even so then, at this present time there is a remnant according to the election of grace.

1. **Remnant** – Several of the Old Testament prophets mention the remnant.
 1. In a cloth shop there will be a counter of "remnants". The remnant is the remainder at the end of a bolt of cloth.
 2. When the 10 tribes were taken into captivity in Assyria, most intermarried and lost the purity of their bloodline.
 3. But there were a few who remained pure. There were some who came back to worship God according to the Law of Moses. These few that remained after most were gone, were called the remnant.
2. **Election** – God decided to save those that remain faithful to Him. Those few who remain after most have gone the way of the world are the remnant.

3. **Grace** – God could have judged on the basis of the majority. But He chose to show grace to Israel.

6 And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

1. The salvation by grace (New Testament) is contrasted with works (Law of Moses).
2. If we are saved by grace:
 1. Then it is not of works
 2. If grace – then it can't be by works
 3. Grace is grace – not works
3. If we are saved by works:
 1. Then it is not of grace
 2. If works – then it can't be by grace
 3. Works is works – not grace

7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

1. Israel did not obtain what it was seeking – salvation.
2. Only the remnant obtained it.
3. Why did most fail to obtain the salvation they wanted? They were blinded.

8 Just as it is written: *"God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day."*

1. How were they blinded so they did not reach the goal of salvation?
2. Deuteronomy 29:4 helps to explain why they did not obtain the salvation they desired.
3. **A spirit of stupor** - "Slumber" (KJV) – They fell asleep at the wheel. They were in the drivers seat and fell asleep.
4. **Eyes** – They had the ability to see, but they did not see.
5. **Ears** – They were not deaf. They could hear, but they did not listen.
6. Many Jews are still not seeing or hearing the Messiah. They wanted Him to come. Many Jews are still hoping He will come. But they were not aware when He was in their midst.

9 And David says: *"Let their table become a snare and a trap, A stumbling block and a recompense to them."*

10 *Let their eyes be darkened, so that they do not see, And bow down their back always."*

1. In Psalm 69:22-23 David says that their table, meaning food and thus strength, had become a trap.
 1. Snare = a jaw trap
 2. Stumbling block = the plate that holds the trap open and holds the bait
 3. Recompense = the pain inflicted when they stepped on the trap
 4. Eyes = the ability to see and understand was darkened
 5. Bowed backs = shows they were under a heavy load and not doing well

11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

1. Even though they are in a trap, their back is bowed, their eyes don't see, their ears don't hear and they have rebelled against God – All is not lost.
2. As the Jew fell, the opportunity for the Gentile to come in was opened.
3. Perhaps seeing the Gentiles in the church, would make the Jews jealous.

12 Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

1. If there is any value or blessing in the failing of the Jews – there is greater value in having them return to God.
2. The door is still open. God still wants them to return.
3. If there is a blessing in their fall – Just imagine what would happen if they would repent and return to God.

13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

1. Paul is the special apostle to the Gentiles.
2. While he cares about the Jew, because he is one, his focus must remain on the Gentiles.
3. Paul remains true to his calling. He is seeking to fulfill the ministry given to him by God when he was on the road to Damascus.

14 if by any means I may provoke to jealousy *those who are* my flesh and save some of them.

1. Being an apostle to the Gentiles does not mean that Paul has abandoned all hope of reaching his fellow Jews.
2. He still wants them to be saved.

15 For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

1. The departure of the Jews opened the door of opportunity for the Gentiles.
2. If the Jews would come back, believe in Jesus, obey the gospel – It would be like a resurrection from the dead.
3. It would be similar to the return of the prodigal son. He was dead. Now he is alive.

16 For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

1. If the first fruit you pick is good, the rest of the fruit on the tree will be good.
2. If the tree has a good healthy root system, it will be a strong tree and the branches will also be strong and healthy.

17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

1. Some branches were broken off. The Jews were broken off.
2. God then grafted in some wild branches – Gentiles.

3. Among them – The Gentiles were grafted in among the Jews that were good, strong and healthy branches.
4. Not all the Jewish branches were cut off.
5. Jewish and Gentile branches grew together and were productive.

18 do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

1. Don't get the "big head" because you are producing olives.
2. The branches don't feed the roots. The roots send food to the branches.
3. No branch (Jew or Gentile) can brag about what they are producing.

19 You will say then, "Branches were broken off that I might be grafted in."

1. Gentiles don't have room to brag either.
2. There might be a temptation to say to the Jews, "You are gone, history. We are now the special people of God. God grafted me in because I am better than you are."
3. This was the mind set and attitude of many Jews. It was wrong for the Jews to think this way. It is also wrong for Gentiles to think like this.

20 Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

1. The Gentiles were correct in their statement about the Jew being cut off and the Gentiles being grafted in.
2. But there is no room to boast or brag.
3. Instead of being filled with pride, the Gentiles should be filled with fear.

21 For if God did not spare the natural branches, He may not spare you either.

1. God cut off the Jews, His special people, and grafted the Gentiles in their place.
2. Don't think that it can't happen in reverse.
3. God did not spare the Jews that sinned. What makes you think that you can sin and we spared?

22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.

1. There are two sides to God. We see both sides in the Bible.
2. **God is good.** There is love, mercy, forgiveness, tenderness, compassion, and many other aspects of God's nature.
 1. These are often taught and emphasized.
 2. However, we must continue to show these traits in our lives.
3. **God is severe.** There is also anger, wrath, justice, holiness and many other aspects of God's nature.
 1. These are not often taught.
 2. In fact they are often discounted and even ridiculed.
 3. If you ignore or scoff at these attributes of God, you can be cut off.

23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

1. What about the Jews? Is there any hope for them? Yes.
2. If they cease their unbelief, they can be grafted in.
3. God could cut them off. God can graft them in again.

24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

1. All of this illustration is contrary to what we do in nature.
2. In the plant kingdom, we take a wild root system and graft in a hybrid tea rose. The wild supports the tame.
3. In this illustration, the tame root (Jews) supports the wild branches (Gentiles).
4. Also – these wild branches produce good olives.
5. If God can graft in the wild olive branch, contrary to nature, He can graft the Jews back in again, according to nature.

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

1. We may not understand this because it is contrary to nature and our understanding and knowledge.
2. Don't get too smug.
3. It was the blindness of Israel that allowed the Gentiles to be grafted in.

26 And so all Israel will be saved, as it is written: *"The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;*

1. This is an important and often misunderstood verse. Some have tried to make this verse say that all Jews will be saved – no matter what and will be in heaven.
2. **So** – is an adverb. It is an adverb of manner. "So" means in this way, after this manner.
3. **All Israel** – includes all the Jews (Judah and Benjamin, plus the remnant of the other tribes that returned after captivity). All descendants of Abraham, Isaac and Jacob are included here.
 1. **Shall be saved** – is not a promise that all Jews will go to heaven. If any Jew is saved, they will be saved in the same manner as any Gentile.
 2. God has one plan of salvation for all men, Jew and Gentile.
 3. The same commands for the Jew in Acts 2:38 apply to the Gentiles.
 4. The same commands given to Cornelius, a Gentile, apply to the Jews.
4. **Luscombe's translation:** It is in this manner that all (Jew or Gentile) will be saved. God has one plan to save mankind. It is the same for the Jew and the Gentile.

27 For this is My covenant with them, When I take away their sins."

1. God made a covenant, a contract, with Israel. God promised Abraham, Isaac, and Jacob that God would take away their sins.
2. This agreement between these patriarchs and God is still being kept.

28 Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.

1. The gospel can become our enemy.
2. The good news about Jesus and the Jews had become enemies.
3. God choose them, elected them, to bring Christ into the world.
4. In many ways the Gentiles and Jews were enemies. But when either believes and obeys the gospel, they are friends and have much in common.
5. They have the same God, the same plan of salvation, the same baptism, the same confession, the same church, the same worship, etc.

29 For the gifts and the calling of God *are* irrevocable.

1. All the gifts from God are from His love and concern.
2. God gives without being sorry and without needing to repent.
3. We use the term "indian giver" to someone who gives a gift, then takes it back. God does not take back the gift of salvation.

30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

1. Gentiles were, at one time, living in disobedience to God.
2. Now they have mercy, forgiveness and salvation, just like the Jews.

31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

1. Now the Jews, who do not believe are in need of forgiveness, salvation and mercy, just like the Gentiles needed them.
2. The Jew can obtain mercy in the same way that Gentiles can obtain mercy.

32 For God has committed them all to disobedience, that He might have mercy on all.

1. God has reached a conclusion: All are disobedient.
2. All have sinned. (3:23)
3. All need forgiveness and salvation.
4. God will have mercy on all, because all need His mercy.

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

1. Many do not study the book of Romans because it is "too deep."
2. God's riches, wisdom and knowledge and deep. They are unsearchable.
3. Even Google can't search and understand all that God has in His plan.
4. God's ways are beyond our ability to comprehend.

34 "*For who has known the mind of the LORD? Or who has become His counselor?*"

1. Who claims to have all the understanding of God's mind?
2. Of course, all that we know of the mind of God is what He revealed to us. See 1 Corinthians 2:10.

35 "*Or who has first given to Him And it shall be repaid to him?*"

1. Who can pretend to have claims against God?
2. Do either Jews or Gentiles have a claim that God owes them mercy and forgiveness?
3. B. W. Johnson writes concerning these closing verses - "In this wonderful plan for the salvation of Jew and Gentile there is an unfathomable depth of riches, and wisdom, and knowledge. The depth of the *knowledge* is shown in the latter part of Rom_11:33. The *wisdom* is described in Rom_11:34, and the *riches* in Rom_11:35."

36 For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

1. Of Him – He is the source, the point of origin.
2. Through Him – He is the power and designer. He is the one with wisdom and knowledge.
3. To Him – God created all things. They belong to Him. All things belong to God because:
 1. He designed, built and created them.
 2. He preexisted all things.
 3. He has the claim of imminent domain, the power of His office.
 4. He bought our salvation. He has the bill of sale.
4. Therefore: **TO GOD BELONGS THE GLORY FOR EVER. AMEN.**

CHAPTER TWELVE – The Little Bible

With chapter 12 Paul moves from the theme and doctrinal section into the practical matters. This chapter has been called “The Little Bible” because it is packed with many short but powerful statements. Many sermons have been preached from these 21 verses.

1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

1. We are to present our bodies as a sacrifice.
2. Under the Law of Moses there are many animal sacrifices. Jesus took the place of all those animal sacrifices.
3. **Present** – means to offer, to place near or beside, to provide.
4. **Body** – is the body of flesh and bones in which we currently live.
5. **Living Sacrifice** – as opposed to those sacrifices under the law which required their death and the shedding of their blood.
6. **Holy** – To be the sacrifice that God seeks, we must be holy.
7. **Acceptable** – Our sacrifice must please God, otherwise it will not be accepted.
8. **Reasonable** – This is the common sense, logical kind of sacrifice.
9. **Service** – The Greek word means “to render sacred service to God.”
 1. Some translations use the word “worship” here.
 2. Some have tried to make all of life, everything we do, a worship. The logic of this is, “I can worship while playing golf or fishing just as well as in a church building.”
 3. This verse is not discussing where or when we worship. It is requiring us to become the sacrifice to God in all we do.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

1. Conformed means to fit the shape or mold. We must not allow the world to carve out a mold and push us to the shape of the world around us.
2. J. B. Phillips translation (paraphrase) of the New Testament says, “Do not let the world squeeze you into its mold.”
3. **Transformed** – The Greek word here is “*metamorphoō*” from which we get the English word metamorphosis. This is the change that makes a caterpillar into a butterfly. Thayer adds that this word describes how Christ's “appearance was changed and was resplendent with divine brightness on the mount of transfiguration.” How has Christ changed your life? Have you been gone through a metamorphosis since your baptism?
4. **Renew** – We must go through a complete renovation, not just a slight remodel. We must completely renovate our mind, our thinking.
5. **Prove** – B. W. Johnson says, “Demonstrate, show forth. The saint, transformed, renewed, will show forth in his life “the will of God.”
6. **Perfect** – means finished, completed, not lacking anything to be complete.
7. **Will of God** – Burton Coffman wrote, “God's way is the good way; his will is the perfect way for people; and the soul that tries it shall know it is true. His own experience will demonstrate it.”

3 For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

1. The Bible has much to say about how we think about and treat others. A phrase in both Old and New Testament is “Love your neighbor as yourself.”
2. We should have a positive attitude and a bright outlook.
3. But, we must not be conceited. We must not place ourselves on a pedestal as if we are something special and better than others.
4. Don't get the “big head” and think you are more important than others.
5. We must think soberly. We often use this word to describe one who has not had any alcohol to drink. The word means to exercise self control, to be of a sound mind. We must be able to control our thinking. We must be able to think in times of stress and under pressure.
6. The measure for this is the measure of faith. How much faith do you have? That is how much we must be in control and think with a healthy (sound) mind.

4 For as we have many members in one body, but all the members do not have the same function,

1. The church is one body. See Ephesians 4:4 and Ephesians 1:22-23.
2. But the body has many parts (members). There are many different parts that comprise this body – organs, nerves, vessels, muscle, bone.
3. But we are still only one body, not many bodies.
4. **Function** – Office (KJV) – Each part has a job to do. Each has a different function and purpose. Together we the body can work as it should.

5 so we, *being* many, are one body in Christ, and individually members of one another.

1. We (the members) are many.
2. But we are one body (the church).
3. There is a sense we are all together in the fellowship of the church.
 1. There is a sense of belonging. This is vital to our spiritual health.
 2. We belong to each other. There is no place for selfishness.
 3. We are interdependent. We need each other to survive.
4. But we are also individuals.

6 Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith;

1. In 1 Corinthians 12, the gifts are the spiritual gifts which gave power to perform miracles.
2. Here the gifts are more common, ordinary, not miraculous.
 1. **Prophecy** – We often think of prophecy as:
 1. God telling a man what to say.
 2. Making statements about future events.
 3. A prophet is one who preaches, proclaims, and expounds.
 4. The ability is in proportion to the strength of our faith.

7 or ministry, *let us use it in our ministering*; he who teaches, in teaching;

1. **Ministry** – is what all Christians are to be doing. Ministry means service. We are to serve – each other, the lost, the needy, the hurting, the grieving.
2. **Teach** – Some are asked to instruct, explain and teach what the Bible asks of us. We do this in class settings like Sunday Bible classes. We do this in private Bible studies with others.

8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1. **Exhort** – Thayer says, “to console, to encourage and strengthen by consolation, to comfort; to receive consolation, be comforted; to encourage, strengthen.” Some people have a special gift of saying the right thing to lighten ones load or encourage one who is burdened. Barnabas was known as an man of encouragement.
2. **Give** – We are commanded to give on the first day of the week in 1 Corinthians 16:1-2. But this giving has more to do with being willing to share. See Acts 2:44-46. Our giving is to be done freely, with no strings attached.
3. **Lead** – One who is set over, to protect, to be a guardian, to give aid. In our world we think of a leader as someone rich and powerful. That is not the case here. We are to be full of compassion, show concern, give aid, offer to help.
4. **Show mercy** – Strong's defines this word as “*compassionate* (by word or deed, specifically by divine grace): - have compassion (pity on), have (obtain, receive, shew) mercy (on).” We must be people who care. We must show concern, compassion, and we must act on that compassion. Be helpful with a smile on your face.

9 *Let love be without hypocrisy. Abhor what is evil. Cling to what is good.*

1. **Hypocrisy** – We must live and love without pretense. Hypocrisy is the greatest single obstacle to many obeying the gospel.
2. **Abhor** – We must, also, utterly detest sin in every form. Today, many excuse sin. We justify evil. We seek to compromise with the wickedness in our world.
3. **Cling** – (Cleave – KJV) – Means to be glued. We must attach ourselves to what is good. Flee from what wrong and hang on with all your might to what is right, decent and good.

10 *Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;*

1. **Kindly affectionate** – The root word in the Greek means family love. We are fond of our natural relatives. We love aunt Mary and Uncle John – just because they are family. We love our grandparents, cousins, and others in the family because they are kin.
NOTE: In the family of God, the church, we are kin. We are brothers and sisters in Christ. We love each other because we are family.
2. **Honor** – Hold in high value, esteem. We must learn to honor each other. We should show preference for each other.

11 *not lagging in diligence, fervent in spirit, serving the Lord;*

1. **Diligence** – (Not slothful in business – KJV) – The Greek word means earnestness, haste. In all that we do we must be eager, ready and earnest in the task.

2. **Fervent** – We must be at the boiling point in our zeal for God. Our spirit must be allowed to grow cold.
3. **Serve** – Literally, be a slave for God. We have a choice whose slave we will be. See Romans 6:16-17.

12 rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

1. **Rejoice** – If we have hope of eternal life with God and Jesus in heaven, how can we do anything else but rejoice. Christians are to be full of joy and happiness.
2. **Patient** – We must learn to wait. We must be patient with our children. We must also learn to be patient with each other. In times of stress, hardship, health issues, any tribulation – patience is very important.
3. **Steadfast** – We must persevere, remain in place, be courageous. Keep on keeping on. Don't quit. Never give up. Pray without ceasing. When our world seems to collapse around us – pray. When there are setbacks and adversities – pray.

13 distributing to the needs of the saints, given to hospitality.

1. **Distribute** – This is the word for communicate, and communion. We must be willing to share what we have with those in need.
2. **Hospitality** – It is required of elders. It is also required of all Christians. Today, we use the word to mean having visitors in our home, feed them a meal and enjoy their company. The word “hospitality” come from the root word “hospital.” We must treat with kindness those who are hurting and those who are sick (physically and spiritually).

14 Bless those who persecute you; bless and do not curse.

1. In Matthew 5:10-12, at the end of the beatitudes in the sermon on the mount, Jesus told us to bless, not curse, those who seek to do us harm.
2. We are tempted to curse them. But Jesus said to bless them.

15 Rejoice with those who rejoice, and weep with those who weep.

1. We are family. We hurt when others hurt. We rejoice with those who are happy.
2. I have been asked where the Bible teaches that announcements should be part of the worship service. Here is the answer. When we announce that a member is having surgery, or lost a loved one, we can show our support for them. When a family has a new baby born, we rejoice with them.

16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

1. Christians are not clones. We do not all think exactly alike on every little matter. But as Christians, we care about the same things. We seek the same goals. Salvation of souls, eternal life, heaven, forgiveness – in these things we are of the same mind.
2. Colossians 3:2 teaches this same lesson. We are not too good to visit the poor, discouraged, weak, sick, or dying.
3. We must not insist on our opinion. It is possible for others, with differing opinions from ours to have sound reasoning and valid arguments.

17 Repay no one evil for evil. Have regard for good things in the sight of all men.

1. The world thinks – eye for eye, evil for evil. The Law of Moses allowed for some retribution of wrongs. But Jesus revoked those laws in the New Testament.
 1. When we repay evil with evil – it makes us as low and mean as those who wronged us.
 2. Vengeance is not your job. Just do your job. Let God do His.
 3. We do not know all the facts, the motives, the intent of their heart.
2. Focus on the good things. Plan and provide things that are honest. We need more people of integrity, truthful, and honest.
3. Not just at church. Not just among your friends. Not just at work. Not just around people you like. All men includes those you don't like, disagree with, even some who might be your enemies.

18 If it is possible, as much as depends on you, live peaceably with all men.

1. Live in peace – with a couple of things understood.
 1. If possible – some situations don't allow us to have peace.
 2. As it depends on you – You should do what is needed to bring peace. There are some who seek to stir up trouble, and will not allow others to live in peace.
 3. **Peace** – Try to live a life that produces harmony and results in a tranquil, quiet enjoyment. There are three types of peace in the New Testament.
 1. **Peace with God** – We must obey the gospel and are in a proper relationship with God.
 2. **Peace with others** – This is what verse 18 is talking about.
 3. **Peace within ourselves** – There is an inner peace and satisfaction that we must find within our own heart and life.

19 Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, "*Vengeance is Mine, I will repay,*" says the Lord.

1. **Vengeance** – Retribution is not our job. We must not try to be judge and jury against those who may have wronged us.
2. God will take care of them. God remembers. God knows. He will not forget the evil they did and they will receive their reward.

20 Therefore "*If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.*"

1. I believe Burton Coffman has the right understanding of this verse. He wrote, "This is an amazing scripture. The writer once heard of a woman involved in bitter quarrels with her husband. Seeking counsel, she was asked, "Have you tried heaping coals of fire on his head?" She replied, "No, but I tried a skillet of hot grease!" She, like many others, failed to realize that Paul here used a figure of speech, a style of rhetoric often found in the sacred scriptures. As Batey noted: The original meaning of this figure of speech has been lost, but Paul suggests that the enemy will burn with shame for his abuse of one who loves him."
2. If our enemy treats us with harm and we treat them with kindness, they will see the difference and it will bring them to a burning sense of shame.

- 21** Do not be overcome by evil, but overcome evil with good.
1. Do not allow the bad things in life to overwhelm you.
 2. **Overcome** – We must not allow the bad that happens to us to prevail or over power us.
 3. Just the opposite – We can win. We can conquer. We can prevail. How can we win while the enemy is harming us?
 4. By heaping coals of fire on their head, they will see clearly the difference and will realize their guilt.
 5. You can be the victor. You can win, even when you lose. You will lose some battles in this life. But the war isn't over yet.

CHAPTER THIRTEEN – Obey Civil Law

The first section of chapter 13 is connected with the last part of chapter 12. In chapter 12 we are told not to take vengeance for ourselves. Vengeance belongs to God, not to individual Christians. In chapter 13 we are told how God seeks justice against those who do wrong. God uses the civil government and their power to try, convict and punish those who wrong us.

A friend of mine wrote the following that should set this chapter into perspective.

It would benefit all Christians to have a history lesson. The New Testament was written during the days of the Roman Empire. Most of it was written during the reign of a guy named Nero. Some things you might not remember about him:

3. He was an open homosexual, going so far as to marrying a young boy.
4. He had Christians in Rome arrested and then covered them in rags and tar, set them up on poles and set them on fire—burning them alive—so that his garden could be lighted at night.
5. He had other Christians arrested and thrown into the arenas to be ripped apart by starving lions.
6. He instituted an official, bloody, empire-wide persecution of Christians that lasted 3 ½ years, and religious people (the Jews) helped him enforce it.
7. And there's really a lot more...

And we complain about the itty-bitty persecution we're getting here in America? Really?

It was during the reign of Nero that Peter wrote the words "honor the king" (I Peter 2:17). It was during the reign of Nero that Paul said these words: Let every soul be subject to the higher authorities, for there is no authority except from God. The powers that exist are ordained by God. Therefore, whoever resists the authority resists the ordinance of God, and those who resist will themselves receive damnation. (Romans 13:1-2)

It was during the reign of Nero that Paul said: Therefore, I exhort that—first of all—supplications, prayers, intercessions, and giving of thanks be made for all people, for kings, and for all those in authority (I Timothy 2:1-2). - Brad Cobb

1 Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

1. **Every soul** – Ever human being, Christian or not, Roman citizen or not, Jew or Gentile – All are under this command.
2. **Subject** – We are to be under the authority and power of the civil government. We may disagree with a law, but we are to obey anyway.
3. **Governing authorities** – At all levels from the federal level, down to state, county, city or any other governing power.
4. Any power that any level of any governing body might have is from God. This is difficult for us to understand. How could God allow that mean dictator to be in power? We must remember that in the Old Testament there are several examples of God setting an evil man in power. Pharaoh in Egypt, the king of Assyria, the king of Babylon, and several others were placed in power to work the plan of God.

2 Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

1. Do not resist the civil authorities. We are not to seek the overthrow, participate in the rebellion against a leader.
2. When we resist the civil powers – we are resisting God.
3. This verse ends with a strict warning. Resist and you will face the judgment of God against yourself.

3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.

1. Rulers, generally, are not seeking to punish the good we do. They want to punish the evil and seek the peace and safety of the good people.
2. When we live right, keep the law, obey the civil powers, we have nothing to fear.

4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.

1. Those in some position of civil power and authority are serving as God's minister. Even when we disagree with their decisions, political views, laws or policy.
2. We must not seek vengeance on our own. Vengeance belongs to God. And God has chosen to use the civil authorities as His agent to carry out the punishment needed.
3. The king, president, governor, mayor, sheriff, school board, county road commissioner, and all other positions of government at all levels – They are God's minister. Not a minister in the sense of one preaching the saving gospel of Jesus Christ. They are ministers (servants) doing what God wants done.
4. When the civil authorities – prosecutor and judge – sentence someone to time in jail, they are doing God's work.
5. **NOTE:** Included in the vengeance of God is the “sword.” This would imply that the government has the authority to carry out capital punishment as well as other lesser forms of punishment (jail, probation, fine, etc.).

5 Therefore *you* must be subject, not only because of wrath but also for conscience' sake.

1. The conclusion is – We must place ourselves under the authority of the civil powers.
 1. We are subject to their wrath (punishment) if we disobey. Violate the speed limit and you will get a ticket and have to pay a fine.
 2. Also, we must obey them to have a clear conscience. The speed limit is still the law, even if you don't get caught. God wants us to have a clear conscience. When you see the blue lights flashing, you can just pull over and let the police car pass you because you are obeying the law.

6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.

1. Part of obeying the law is paying taxes. Like many laws, we don't like paying taxes. We object every time our taxes are raised – property taxes, income taxes, sales taxes, and all other forms of taxation.
2. Just as they serve as God's ministers for vengeance, they are God's ministers in this

area also.

7 Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.

1. Pay what you owe.
 1. **Taxes** – Tribute – KJV – This includes the annual taxes on property.
 2. **Custom** – The Greek word here means the fees associated with the probate and transfer of property upon the death of the owner. Inheritance tax and all the fees associated with the process of a will and the distribution of the property.
 3. **Fear** – This word includes the dread and terror kind of fear, and the reverence, respect and awe kind of fear. We must fear God – not out of terror, but out of respect and reverence.
 4. **Honor** – Thayer says this word includes, “of the honour which one has by reason of rank and state of office which he holds.” We say, “Your Honor” to a judge.

8 Owe no one anything except to love one another, for he who loves another has fulfilled the law.

1. This verse is not a prohibition against borrowing money from the bank to buy a house or car. When you borrow the money you promise to pay the bank a certain amount each month. Pay that amount and you do not owe them.
2. But this verse is less about monetary debt as it is the showing of respect, reverence, and honor.
3. The one debt we can never fully pay is the debt of love we owe each other.
4. Both Old and New Testaments teach that loving our neighbor is a part of the principles of law on which all other commands rest.

9 For the commandments, "*You shall not commit adultery,*" "*You shall not murder,*" "*You shall not steal,*" "*You shall not bear false witness,*" "*You shall not covet,*" and if *there is* any other commandment, are *all* summed up in this saying, namely, "*You shall love your neighbor as yourself.*"

1. The summary of the Law of Moses is to love one another. Think about the commands:
 1. Adultery
 2. Murder
 3. Steal
 4. Bear false witness (lie)
 5. Covet
2. All are summarized in one command - “Live your neighbor as yourself.”
3. The bigger problem for many today is the failure to love themselves. I am to love my neighbor as I love myself. If I do not love myself, who I am, what I am doing, then my neighbor is in serious trouble.

10 Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

1. When we love others, we will not seek to harm them.
2. All of the law of God is based on love.
 1. We must love God.
 2. We must love our neighbor.
 3. We must love ourselves.

11 And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed.

1. Wake up and smell the coffee.
2. When should I start loving all men? NOW!
3. It is time for many to wake up, become alert, to their life, their disobedience to God and man, and their failure to love one another.
4. Our ultimate salvation (eternal life in heaven) is nearer every day.
5. Do you remember when you believed and obeyed the gospel in baptism? You had salvation as a promise. The reality of that salvation is closer every day. We are nearer to heaven than every before.
6. The husband woke up and hear the clock strike 13 times. He woke up his wife and said, "It is later that it has ever been."
7. We are closer to judgment, eternity and heaven than when we first believed and were baptized.

12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

1. Night represents a time of pain, despair and gloom. During the night, the hurts in life seem to be our focus.
2. Day reminds us of a time for opportunity and freedom.
3. With each passing day, our night of pain and suffering is soon over. Our chance to show love to others is upon us now.
4. **Cast off** – We must shed the garments of sin. Take them off, don't just loosen the collar. Sin can not be taken off a little at a time. Sin must be shed, cast away, thrown down.
5. **Put on** – As day approaches we must be ready, dressed, with full armor to deal with whatever the day may bring.

13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

1. How should we behave?
 1. **Walk properly** – Honestly – KJV – The Greek word means to behave in a seemly manner with decency.
 2. **Not revelry** – Rioting – KJV – The Greek word is not about a riot. It is a form of being drunk, carousing, loud music, dancing, drinking. Today the word that describes this is – clubbing. When people go to a club it is for the wild dancing, music, and drinking. This would include what we often call the "party drunk." He is not drunk – passing out, staggering, or falling down. He is the happy, life of the party drunk.
 3. **Drunkenness** – This is the advanced stages of drinking when one is intoxicated.
 4. **Lewdness** – Chambering – KJV – This word is a polite word for fornication.
 5. **Lust** – Wantonness – KJV – Lust is a strong desire that has gone wild. Unbridled desire.
 6. **Strife** – Some are picking a fight. Contention and seeking to stir up trouble or

picking a fight is included here.

7. **Envy** – The Greek word here has a good use and more often used in a bad sense. The good sense is zeal, excitement, fervor. But this word most often is used in a sinful way to include contentious rivalry, jealousy.
8. Burton Coffman wrote here, “Strife and jealousy ... refer to the animosities of men inflamed with liquor, sated with vice, and living the lives of debauchees. To say that such conduct does not become Christians must have been intended by the apostle as a meiosis, an understatement for the sake of emphasis.
9. All of these sins are mentioned here as they relate to alcohol. - Revelry, drunk, lewd, lust, strife, and envy are all various stages of being drunk.

14 But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

1. As Christians, we are to put off all the sins mentioned above. In their place, we are to put on the garment of Christ.
2. Live for Christ, not the desires of the carnal flesh.

CHAPTER FOURTEEN – Christian Liberty

The New Testament has many commands for us to obey. There are details that we must follow as God directed. However, there are many things that are not directed by God. We have personal choices. This chapter is about our personal, individual liberty to choose or act. “The concept of “right doctrine” has been at the center of our own religious tradition in the American Restoration movement. We have taken pride in our Bible-centered faith. However, this emphasis on proper doctrinal positions has at times produced an attitude that does not lend itself well to matters of individual freedom and conscience. Thus strong personal opinion tends to be confused with a certain doctrinal position which allows no latitude of belief.” (“Romans 14 and Christian Liberty.” Firm Foundation, May 16, 1978, Royce Money)
 Before we can study and understand this chapter as it relates to the “weak brother” and “strong brother,” there are some issues that must be studied.

1. The proper regard by the Strong and the Weak (1-12)
 1. Receive one who is weak in faith as to things one may eat (1)
 1. We can eat all things – 1 Timothy 4:3-4
 2. Another eats vegetables only (2)
 3. God accepts both (4)
 2. Neither should judge the other (4)
 3. Neither should have contempt for the other (10)
2. Who is “weak” and who is “strong”?
 1. Not about moral weakness
 2. Not about spiritual weakness
 3. Not about doctrinal weakness
3. Weak are:
 1. Weak in faith – These people were very sensitive to sin. They were so sensitive that they picked out things that were indifferent, neither moral nor immoral, and labeled them as sinful.
 2. They judged by appearances.
 3. They failed to distinguish between outward acts and inward attitudes and motives.
 4. The broad context shows that those who are weak in faith are Christians who have not yet discovered the meaning of freedom in Christ.
 1. They are afraid that the church can not survive unless we maintain the status quo.
 2. New ideas threaten their security – Filmstrips, projectors, videos, literature, separate classes for children by age / grade, etc.
 5. They are legalists at heart. Christianity is reduced to rules and regulations to be observed.
4. Strong are:
 1. Those who understand the message of the gospel of salvation by grace through faith.
 2. They know that justification is apart from meritorious works.
 3. They understand that Christ has set us free from legalistic and ceremonial observance of a law.

4. They live as free people.
5. They do not use their freedom as a pretext for evil.
6. They understand that freedom is enjoyed but not abused.
5. The necessity of proper regard of "one another" (13-23)
 1. Because of brotherly love determine:
 1. Not to sit as another's judge (13)
 2. Not to put obstacles in a brother's way (13)
 2. Because of brotherly love strive for: (16-17)
 1. Righteousness
 2. Peace
 3. Joy in the Holy Spirit (17)
 4. Serving Christ
 5. Being acceptable to God (18)
 6. Awareness that the kingdom is not eating and drinking (17)
 7. Avoid having occasion that what we view as good is spoken of as evil (16)
 3. Because of brotherly love let us pursue things which make for peace and the building up of one another (19-21)
 4. Because of brotherly love do not force your opinion (in matter of indifference) upon another (22)
 5. To properly regard one another one must preserve inviolate his own conscience (23)

1 Receive one who is weak in the faith, *but* not to disputes over doubtful things.

1. We must accept people as they are.
2. Accept the weak brother.
3. But don't allow his petty disputes to rule the church.

2 For one believes he may eat all things, but he who is weak eats *only* vegetables.

1. The strong are those who have a faith that allows greater liberty in matters of indifference. This is not talking about matters where God has commanded – baptism, worship, etc.
2. The weak are those who lack the ability to allow others to do things differently or have a different opinion on matters of indifference.
3. The particular example is eating meat or being a vegetarian.

3 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

1. The strong (meat eater) must not despise the one who is weak (vegetarian).
2. The weak must not judge the strong.
3. God accepts both of them. You can eat meat and go to heaven. You can be a vegetarian and go to heaven.

4 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

1. Each worker is subject to his own boss.
2. Each Christian is subject to his own Lord Jesus Christ.
3. I will stand or fail according to Christ, not what others think.

5 One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind.

1. The second example is about how to observe a day.
2. Many Jewish Christians still observed some Jewish holidays. But they objected to Gentiles observing their traditional holidays.
3. To Christians in America this might apply to Christmas, Halloween or Thanksgiving.
4. Are there days that you treat as special? Are there days that you observe in some special ways?
5. We must be fully convinced that it is OK. Our conscience is our guide here. See 1 John 3:20.
 1. Thinking it is right does not make it right.
 2. Thinking it is wrong does make it wrong.

6 He who observes the day, observes *it* to the Lord; and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

1. If our motive is to serve the Lord; observe the day, don't observe the day; eat meat, don't eat meat.
2. As long as God is praised by your actions it is approved.
3. It is your choice. Just be sure that you can give God thanks for your choice.

7 For none of us lives to himself, and no one dies to himself.

1. Cain asked God if he was his brother's keeper. (Genesis 4:9) The answer is YES.
2. The primary thought here is our relationship with God. Whatever I choose to do, it must be pleasing to Jesus. My choices are connected to my relationship with Christ.

8 For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

1. See Romans 8:38. In life or death, we are the Lord's.
2. Never forget – We belong to the Lord.

9 For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

1. Christ is Lord of the living. While we live, Christ is our Lord. Be sure that every choice you make is pleasing to your Lord.
2. Christ is also Lord of the dead. When we die we return to the care and watch of the Lord.

10 But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

1. This question points to unreasonable conceit – judging others.
2. We will all be equal before Christ at the judgment.
3. I will not be your judge. You will not be my judge. We will both stand before the righteous judge, Jesus Christ.
4. Do you judge your brother? Do you show contempt for them? Remember, you will stand before Christ and He will judge you.

11 For it is written: "*As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God.*"

1. Paul quotes Isaiah 45:23. This statement also is quoted in Philippians 2:10-12.
2. All will be in front of Christ. All will confess that Jesus is Lord. The atheist, the doubter, the unfaithful Christian, the unbeliever, the faithful believer. We will ALL stand before Christ on the day of judgment.

12 So then each of us shall give account of himself to God.

1. The judgment of Christ is be individual. I will have to be accountable for my choices. You will have to be accountable for your choices.
2. If we condemn a brother for how he eats or observes a day, we will learn that his life was OK with Christ.

13 Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way.

1. Stop judging others in matters of opinion and individual liberty.
2. Do not place a stumbling block or death trap in a brother's way.
3. This is not a trivial matter. It is serious.
4. We can cause a brother to fall away, perish, be lost and separated from God. This should make us stop and think before we say something that causes them to leave.

14 I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean.

1. Paul knows that now, unlike the Law of Moses, nothing is unclean. You can eat pork and catfish.
2. But we must listen to our conscience. If we feel that it is wrong, then for us, it is wrong. This does not, however, make it wrong for all men.

15 Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.

1. We can do great harm to this brother if we encourage them to violate their conscience.
2. Paul says we can "destroy" them. We can cause them to perish, be lost and be eternally separated from God.
3. Remember, Christ died for that brother, like He died for you.

16 Therefore do not let your good be spoken of as evil;

1. Albert Barnes explains this verse - "That which you esteem to be right, and which may be right in itself. You are not bound by the ceremonial law. You are free from the yoke of bondage This freedom you esteem to be a good - a favor - a high privilege. And so it is; but you should not make such a use of it as to do injury to others."
2. Even if you think it is right and good, don't let your attitude cause it become evil.

17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

1. The church (kingdom) is not eating and drinking. The sad fact is that in many places today, the eating and drinking (fellowship meals) is the primary function of the congregation.
2. The church is:
 1. Righteousness
 2. Peace
 3. Joy in the Holy Spirit.
3. Are you in the kingdom of God?

18 For he who serves Christ in these things *is* acceptable to God and approved by men.

1. If you have the things mentioned in the previous verse you will be accepted by God. These are the things that God is looking for in our lives.
2. Also these are the things that men will see in our life and respect us.

19 Therefore let us pursue the things *which make* for peace and the things by which one may edify another.

1. We must always follow a peaceful course.
2. Look for things the help, build, strengthen, encourage, and support.
3. We are too often doing things that destroy and tear down.

20 Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense.

1. See comments on verses 14 and 15.
2. It may be pure and OK to eat some food, but if it offends the conscience of a brother, to that brother it will be wrong.

21 *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak.

1. Paul expands the two examples of this chapter.
 1. Eat meat or not
 2. Drink wine or not
 3. Or ANYTHING
2. If a brother is made weak or is made to fall away, then we must be cautious.

22 Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves.

1. Do you believe it is OK? Fine. Have your faith in that before God.
2. Don't violate your conscience and condemn yourself.
3. Do you believe that everyone should do like you do? Keep it to yourself.

23 But he who doubts is condemned if he eats, because *he does* not *eat* from faith; for whatever *is* not from faith is sin.

1. Every choice we make must be one of confidence. We must know that we are OK in making this choice.
2. **Doubt** – We are often at variance with ourselves. We are not sure. We vacillate back and forth. James calls us double minded.
3. Burton Coffman adds some excellent comments. “Whatsoever is not of faith is sin ...is enunciated here as a general principle, but only as a general principle covering this particular kind of case. Where the conscience is in doubt, the definition of proper conduct must be made on the basis of what the word of God says; and, lacking any clear knowledge of what the word says, or, if knowing it, lacking full confidence and faith in it, the person is bound by his scruple. This principle does not extend to situations where the conscience is not threatened.”

SUMMARY OF PRINCIPLES IN ROMANS 14

1. Judgment belongs to God, not man. (3, 4, 10-13)
2. We all don't have to see everything alike. (3-5, 14, 16)
3. All things are to be done to honor God. (6-9)
4. Each person has to account for himself to God. (4, 5, 12, 22, 23)
5. Pursue what makes for peace and mutual up building. (18-19)
6. Nothing is unclean of itself. (14-20)
7. A person's faith is something between himself and God. (4, 12, 22, 23)
8. Conscience should not be violated. (5, 13, 14, 20-23)
9. Our liberty must be limited by love. (15,18, 20, 21)
10. We are not to despise people who disagree with us. (1, 3, 13, 15, 21)
11. What we do as individuals affects others. (7, 13, 15, 16, 20, 21)
12. The kingdom of God is more that the discussion of difference. (15, 17,20, 21)
13. Welcome the weak brother, but not for the purpose of argument or injury. (1, 13-15, 20, 21)

SOME OBSERVATIONS

1. There is a balance that must be maintained for a correct view of this chapter.
2. Doctrinal correctness is not enough.
3. A strict position is not always more correct.
4. The voice of conscience must not be ignored.
5. We must not label as “essential” more matters than we should.
 1. Motto: “In essentials, unity; in non-essentials, liberty, in all things love.”
 2. PROBLEM: What is “essential” and what is “non-essential” in the New Testament?
6. Our liberty has limitations, namely, those demanded by Christian love.

CHAPTER FIFTEEN – General Admonitions

- 1 We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.
1. The strong can tell the difference in things that are essential and things that are not essential.
 2. The weak can not tell the difference.
 3. The strong should:
 1. Bear the infirmities of the week.
 2. Not please themselves.

- 2 Let each of us please *his* neighbor for *his* good, leading to edification.
1. Each please his neighbor is similar to love your neighbor.
 2. Loving your neighbor will result for them having a better life.
 3. This will lead to their being edified.

- 3 For even Christ did not please Himself; but as it is written, "*The reproaches of those who reproached You fell on Me.*"
1. You don't get everything your way. Even Christ did not get everything to go His way.
 2. When God was attacked, Christ suffered for it.
 3. The quote is from Psalm 69:9.

- 4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.
1. All the Scriptures (at this time – the Old Testament) were written for our learning.
 2. We must learn to wait for God to do His will. Patience is waiting.
 3. The Scriptures are a source of comfort. (1 Thessalonians 4:18)
 4. The Scriptures are the place to find hope.

- 5 Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,
1. Our God is patient. We are the ones who are impatient.
 2. Comfort – Consolation – KJV – This word could also be translated assurance.
 3. Are we seeking to be God like? Then we must learn patience and find the comfort and assurance that comes from the Word of God.

- 6 that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.
1. **One mind** – The mind is parallel with the heart, intellect and will of man.
 2. **One mouth** – Our speech and our actions should be united.

- 7 Therefore receive one another, just as Christ also received us, to the glory of God.
1. We must accept each other, as is. God does. He accepts me as I am.
 2. Weak and strong must learn to accept each other.
 3. Christ loved me and died for me while I was still a sinner.

4. Why can't we learn to love and accept each other?

8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises *made* to the fathers,

1. Jesus was a minister to the Jews.
2. He kept all the promises made to that nation.
3. God kept His word to the nation of Israel.

9 and that the Gentiles might glorify God for *His* mercy, as it is written: "*For this reason I will confess to You among the Gentiles, And sing to Your name.*"

1. And to the Gentiles – God also made them promises through Abraham and the prophets of the Old Testament.
2. Jesus ministered to Gentiles while he was on earth.
 1. Demon possessed man in the Gaderenes.
 2. Woman at the well in Samaria.
 3. One leper healed who came back to thank Jesus was a Samaritan.
 4. The parable of the Good Samaritan.
3. God has always been concerned with the Gentiles. They were not abandoned.
 1. Sodom, Ninevah, Egypt, Babylon, Assyria, and other nations
 2. Remember Cornelius, the first Gentile convert in Acts 10.

10 And again he says: "*Rejoice, O Gentiles, with His people!*"

1. Paul quotes from Deuteronomy 32:43.
2. Gentiles with His people (Jews) – United.
3. Jesus did not build two churches – Jew and Gentile.
4. All people can rejoice, sing, pray, worship and serve the same God in the same church.

11 And again: "*Praise the LORD, all you Gentiles! Laud Him, all you peoples!*"

1. Psalm 117:1 – the shortest psalm, and shortest chapter in the Bible, is quoted here.
2. Paul is showing that there are several passages in the Old Testament that bring hope and salvation to the Gentiles as well as the Jews.

12 And again, Isaiah says: "*There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope.*"

1. Another passage is quoted. Isaiah 11:1, 10 is quoted here.
2. The root of Jesse (David's father) thus the bloodline of the kings of Judah and the bloodline of Christ.
3. Christ will reign over the Gentiles. The Gentiles will have salvation and hope of eternal life, just as the Jews do.

13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

1. Paul's prayer for all, Jew and Gentile, is expressed here.

1. God is a God of hope.
2. We should be full of joy.
3. There is a peace that comes from believing.
4. Hope is our anchor to keep us faithful.
5. All of this is possible because of the power of the Holy Spirit.

14 Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

1. God has already blessed you.
 1. You are full of goodness.
 2. You are filled with knowledge.
2. You are able to admonish one another. We all need some encouragement. There are times when we need someone to correct us and keep us on course.

15 Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, because of the grace given to me by God,

1. Paul has written with boldness. He knew that some would not accept what he was writing.
 1. The Jews were reluctant to accept the Gentiles.
 2. The Gentiles had some resentment of the Jews.
2. Both Jews and Gentiles needed to be reminded of the message of the gospel.
3. Paul was given the gift of inspiration and revelation. He acknowledges that the message did not originate with him. It is a message from God.

16 that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

1. Paul was the chosen minister and apostle to the Gentiles.
2. In Acts 9:15 he is told that he is a "chosen vessel" to the Gentiles.
3. Paul prays that his work will result in Gentiles that are acceptable to God.

17 Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God.

1. There is a sense of pride in the accomplishment of Paul. He is not bragging. He is not boastful.
2. But he has a sense of having worked hard and being able to see results.

18 For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient--

1. Now he backs away. He does not want to appear to brag.
2. He knows what he has done. Christ knows what Paul and done.
3. The Gentiles know what Paul has done among many nations.
4. The bottom line – Gentiles were obedient. That is what matters most.

19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

1. Paul has preached in every territory from Jerusalem to Illyricum.

2. Illyricum is the farthest point in Greece. This was as far as Paul had traveled up to this point in his life.
3. Each place he went, he preached the gospel.

20 And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation,

1. Paul wanted to go where the gospel had not been.
2. He did not want to build on what another man had started.
3. He went where there were no Christians and taught the gospel to them.

21 but as it is written: *"To whom He was not announced, they shall see; And those who have not heard shall understand."*

1. Paul quotes Isaiah 52:15.
2. He went where Christ was not announced and preached to those who had not heard.
3. When they heard they were able to see and understand.

22 For this reason I also have been much hindered from coming to you.

1. Paul now explains that his attempt to go where the gospel had not been preached was an obstacle that kept him from coming to Rome.
2. There was already a church in Rome. There were Christians serving God faithfully.
3. This desire to go into uncharted territory was a hindrance from getting to Rome. It was down his list because the gospel was already there.

23 But now no longer having a place in these parts, and having a great desire these many years to come to you,

1. Paul is about to run out of territory. He covered all the ground from Jerusalem to the farthest part of Greece.
2. To go any farther to the east, he will be in Rome.
3. He has had a desire to get to Rome.

24 whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your *company* for a while.

1. Spain is new territory. He can go through Rome on his way to Spain.
2. He has hope the help the church in Rome. He also hopes that they can help him as he continues on toward Spain.

25 But now I am going to Jerusalem to minister to the saints.

1. There is one more urgent matter to take care of first.
2. There are needy saints in Jerusalem. There are collections being taken to send to help them. Paul will connect the contributions and take them to Jerusalem.

26 For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.

1. Throughout the area of Greece (Achaia) and the area of Macedonia churches are preparing to give Paul a gift to be delivered to Jerusalem.

27 It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

1. They are glad to be able to help. It was from the Christians in Jerusalem that preachers were sent to the Gentiles.
2. Now the Gentiles have an opportunity to return the favor.
3. The Gentiles received spiritual help. Now they can minister with some material needs.

28 Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

1. Paul has plans. Take this gift and deliver it to Jerusalem.
2. When he knows that they will be OK, he can get back to his primary work.
3. He plans to come to Rome, stay some time, and continue on to Spain.

29 But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

1. Paul looks forward to that day. It will be a time of joy when he arrives in Rome.
2. The gospel of Christ will be a blessing to them.

30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,

1. I am begging you:
 1. Pray through the Lord Jesus Christ.
 2. Pray through the Spirit.
 3. Pray that you can work with me.

31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,

1. Paul knew there would be opposition in Jerusalem. He knew that there might be some problems with the Jews who had rejected Christ.
2. He also requests prayers that the gift from the Gentile churches will be accepted by the Jewish brethren.

32 that I may come to you with joy by the will of God, and may be refreshed together with you.

1. Paul is ready to preach in Rome.
2. He will come with joy.
3. He is looking to be refreshed.

33 Now the God of peace *be* with you all. Amen.

1. Here is the common close to a letter.
2. It is a prayer that God would be with them.

CHAPTER SIXTEEN – Greetings and Closing

1 I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,

1. Phoebe is a sister in Christ, a member of the church at Corinth.
2. She is going to carry this letter to the church at Rome.
3. Some have attempted to make her an officer in the church, a deaconess.
 1. There are no qualifications given for this “office” in the church of the New Testament.
 2. The Greek word “diakonos” means a servant, one who serves. It was used of one who served the king. It was used of one who served food or drink.
 3. This word is used 30 times in the New Testament. 20 times it is translated minister; 3 times deacon; and 7 times as servant.
 4. Here she is serving Paul by being willing to take the letter and travel to Rome and deliver it to the church at Rome.
4. Cenchrea is the name of the section near Corinth at the seaport.

2 that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

1. Paul requests that she be accepted, welcomed for this special service she has provided.
2. She is a saint, that is a fellow Christian.
3. She has been a helper of Paul. Now he urges the church to give her whatever assistance she may need in Rome.

3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

1. Greetings are sent to a married couple who have been friends of Paul.
 1. They taught Apollos the truth on baptism. (Acts 18:24-28)
 2. They were made to leave Rome because of a persecution of Jews.
 3. They came to Corinth and worked as tent makers. Paul stayed with them and worked with them making tents to support himself.
2. They have now been able to return to Rome.
3. This letter was written from Corinth, so Priscilla and Aquila have many friends in the church at there.

4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

1. We have no record of this event. It would seem that while at Corinth they helped to protect Paul, even at risk of their own lives.
2. It would seem that the facts of their protection of Paul was known in a wide area of Gentile churches. Paul is grateful. All the area Gentile churches are grateful for their dedication to the cause of Christ.

5 Likewise *greet* the church that is in their house. Greet my beloved Epaphroditus, who is the firstfruits of Achaia to Christ.

1. Because of persecution, economic issues and other factors, the congregations did not own property and build buildings. The most common meeting place was in the home of a member of that congregation.
2. There were many “house churches” at this time. Mentioned in this chapter are:
 1. Aquilla and Priscilla – 5
 2. Aristobulus – 10
 3. Narcissus – 11
 4. Hermes – 14
 5. Olympas – 15
3. Other letters of Paul also mention house churches.

6 Greet Mary, who labored much for us.

7 Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

10 Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus.

11 Greet Herodion, my countryman. Greet those who are of the *household* of Narcissus who are in the Lord.

12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

13 Greet Rufus, chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

1. Paul sends greetings to many. There are 28 people greeted by name. Peter is not on the list. He mentions those of note among the apostles (7) and greets 5 house churches, but does not mention Peter.
2. Paul does mention Peter in other letters but not in the letter to Rome. See the discussion in chapter 1 about the reasons for Paul wanting to come to Rome and impart to them some spiritual gifts.
3. Most of the people who are greeted are unknown outside of their name mentioned in the close of this letter.
4. Some are known outside of Rome for their faith and work in the church.
5. Some appear to be personal friends of Paul.

16 Greet one another with a holy kiss. The churches of Christ greet you.

1. Paul urges that all be friendly. Greet each other. This word includes more than just “speaking to” them. It also implies that they accept and receive each other.
2. The kiss was not a lip to lip kiss but a touching of cheeks. It was, and still is, the common greeting in many parts of the middle east and Europe. There is a lot of kissing in Russia as Christians arrive for worship.
3. There has been much discussion about this being an general command to follow the

custom of greeting.

1. Some believe this is a direct command that must be obeyed.
2. I believe Paul is adhering to the custom of his day. In Japan they bow to each other. In other parts of the world the custom is to extend the right hand and shake hands.
3. The command is to greet each other. Exactly how that is to be carried out is a matter of the culture and the customs of each nation.
4. Paul has greeted by name many in the church at Rome. Now he sends greetings from many congregations who appreciate the work of the church in Rome under very difficult and harsh persecution.
5. **Churches of Christ** – This is certainly a term that could be used as a description of the church that Jesus purchased with His blood, of which He is the head, and which He promised to build. There are several different phrases used in the New Testament to describe the church Jesus built. I do not believe that any of these terms were intended to be the name of the church.
6. This letter is being written from Corinth. From Corinth he sends greetings from the churches of Christ in and around Corinth. But when Paul wrote to the church at Corinth, he addressed the letter to the “church of God.” (1 Corinthians 1:2)
7. Neither of these terms was meant to be the title, name, official designation of the church. They are descriptive terms. We must remember that there were not many different churches that needed to be distinguished from each other.
8. Today there are hundreds of organized denominational churches. There is now a growing movement of independent churches with strange names. Each must be able to separate themselves from all the others. Some of these denominations have taken one of the biblical phrases and adopted it as the name of congregations that are associated together in a denomination.
9. While it would be biblical to refer to the church Jesus built as the church of God, in the confusing religious world of today, that name would be misunderstood to represent a denomination that teaches doctrines contrary to the New Testament.
10. In the early days of the Restoration Movement there was much discussion about what name they should use. There were generally three options:
 1. Christians meet here
 2. Christian Church
 3. Churches of Christ.
 4. Most congregations in the north – that were established by the Campbells were Christian churches. Most congregations in the south – established by Barton W. Stone were called churches of Christ. Confusion came in the early 1900's when many of these congregations split over the issue of instrumental music.

17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

1. **Note** – Mark – KJV – Thayer explains this word - “2) to mark; 3) to fix one’s eyes upon, direct one’s attention to, any one; 4) to look to, take heed to thyself.”
2. There are at least two groups to be marked, and for whom we must be alert.
 1. **Those who cause division and offenses** – God hates those who sew discord among brethren. (Proverbs 6:19)

2. **Those who teach contrary to the doctrine** – False doctrine and false teachers are a common warning in many of the letters of Paul.
3. Not only are they to be marked, identified and placed on a “watch out” list, they are also to be avoided. This corresponds with the teaching in 2 John 9-11 and in 2 Thessalonians 3:6-12 and in 1 Corinthians 5. All of these passages are about how the church should deal with the brother who is in the wrong and refuses to repent.
 1. 1 Corinthians 5 – is a moral issue.
 2. 2 Thessalonians 3 – is a behavioral and conduct matter.
 3. Here it is both a conduct matter (cause division) and a doctrinal issue.

18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

1. Here is their true nature and motive.
 1. They are not seeking to serve Christ or His church.
 2. They are trying to satisfy their own personal desires and agenda.
 3. They are using slick approaches, smooth words, and flattery.
 4. They are exploiting the hearts of the innocent by using deception.

19 For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

1. The church at Rome was known because of the hardships there. The persecution they were under was known by all.
2. Paul was happy that, in spite of the difficulty, they were strong in their faith.
3. There is a thin line that they must walk.
 1. Be wise to what is good. Be alert to the opportunities to teach the gospel.
 2. Don't be suspicious concerning evil. Don't try to find evil lurking behind every bush.
4. Paul is saying, If you think every person who asks about Christ is a government spy, you will not grow. Be alert. Be cautious. But don't stop looking for open doors of opportunity to teach others.

20 And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

1. God will take care of Satan.
2. Some believe this is a statement that Nero will soon be gone and there will be a few years of peace for the Christians in Rome.
3. We sing the song, “God be with you till we meet again”. Paul is praying that Christ would watch over them and keep them safe so he can arrive and encourage them in person.

21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

1. Now Paul sends some greetings from the area around Corinth.
2. We are familiar with Timothy.
3. Lucius may be another spelling of Luke.
4. Jason is mentioned in Acts 17:7.
5. Sosipater is mentioned in Acts 20:4.

22 I, Tertius, who wrote *this* epistle, greet you in the Lord.

1. Some are confused about this verse. Who wrote the letter to the Romans?
 1. Paul, the apostle, with the inspiration of the Holy Spirit is the author.
 2. Tertius is the scribe. Because of the cost of parchment or papyrus, most important documents were penned by a scribe. They could not afford to have errors made and have to throw away the parchment and start over. Scribes were those with special skills in penmanship.

23 Gaius, my host and *the host* of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

1. Gaius is known from Acts 19:29.
2. Acts 19:22 introduces us to Erastus. He was the city treasurer, a position of trust and power.
3. Quartus is a brother. There is some disagreement about who he is and his relationship to Paul. It is difficult from the text to determine which of these is correct.
 1. He could be a brother in Christ.
 2. He could be a brother of Tertius.
 3. He could be a brother of Erastus.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

1. Again Paul gives a closing statement of his desire that the grace of Jesus be with them.

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith--

27 to God, alone wise, *be* glory through Jesus Christ forever. Amen.

1. The last three verses are Paul's prayer for the church at Rome.
2. God is power. God is able to give you stability and roots in Rome.
3. God will make known the mystery of the gospel.
4. God is already making it known by:
 1. The Scriptures
 2. The prophets
 3. The commandments
5. All of this leads to the "obedience of the faith."
 1. Paul ends the letter with the same way he began. (1:5)
 2. The theme of the entire letter has this phrase as the theme topic.
6. God is only wise. There is no part of God that is unwise. God is only wise.
7. See 1 Timothy 6:16. God only has immortality. This means that God is immortal. There is no part of God that is mortal. He is only immortal.

SUMMARY AND CLOSE

As we conclude our study of Romans, we must summarize the theme – there must be an “obedience of the faith.” We must have a depth of conviction that will

TRUST AND OBEY.