

# I. Introduction and Chapter 1

## A. Introduction

### 1. Must read it thematically-as a whole

- a) Easy to misuse this book if you do not read it as a whole
- b) Calvin used it to teach his view of predestination
  - (1) We are predestinated - Ephesians 1:5.
  - (2) But Calvin taught that God arbitrarily chose who would be saved and who would be lost- "For all are not created in equal condition; rather eternal life is foreordained for some, eternal damnation for others." (Calvin's Institutes p. 114)
- c) Martin Luther, reacting to the Catholic emphasis of works for salvation, added the word "only" to Romans 3:28-Therefore we conclude that a man is justified by faith [only] without the deeds of the law.
- d) Romans 1-11 is one big argument
  - (1) Must understand the Jews-mindset, people, culture
  - (2) 2 Peter 3:16 Peter said Paul wrote some things hard to be understood (hard but not impossible).

### 2. Background

- a) Writer-The Holy Spirit through Paul (1:1).
- b) To all that be in Rome called to be saints (1:7).
  - (1) There were strangers of Rome in Jerusalem at the Pentecost following the resurrection (Acts 2:10). These may have started the congregation at Rome.
- c) From Corinth
  - (1) Evidently, Paul wrote this on his third missionary journey while he stayed in Corinth for three months (Acts 20:3).
  - (2) 16:23 Erastus, treasurer of Corinth, sends his greetings.

## B. Chapter 1: The Righteousness of God Revealed in the Gospel; The Wrath of God Against Unrighteousness and Gentile Corruption

### 1. Greeting Romans 1:1-7

- (1) called is not a verb-literally a called apostle (*to be* is added by the translators)
  - (a) separated-set apart-more than just being saved or sanctified, but set apart to this work
  - (b) Gospel-important word
- (2) Which refers to the Gospel
  - (a) Moses prophesied of Jesus; In Psalms there are prophecies; Isaiah, Jeremiah, Daniel and other prophets talk about the Gospel.
- (3) The Gospel concerns His son Jesus
  - (a) seed-descendency-lineage-Matthew 1:1-17
- (4) spirit-πνεῦμα-pneuma-whether capital or lower case is used a lot of different ways. Sometimes Holy Spirit, sometimes, our spirit, or attitude.

- (a) Here it is probably the Holy Spirit since it is tied to the miraculous demonstration of the resurrection of the dead-1 Peter 3:18
- (b) The resurrection of the dead declared Jesus was the son of God
  - i) note the two-fold nature of Christ-he was the son of David according to the flesh-v. 3 He is declared to be the Son of God with power by the resurrection-v.4.
- (5) By whom-By Jesus-His grace and working we have received grace and apostleship
  - (a) The reason for this is the obedience to the faith
  - (b) Notice that from the outset there is obedience of faith
- (6) You are the called ones Matthew 20:16; 22:14
  - (a) 2 Thessalonians 2:14 called by the Gospel
- (7) To all (all the Christians)
  - (a) called saints-saints that are called
  - (b) A usual greeting for Paul cf. 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; Titus 1:4; Philem. 3-all of his epistles where he names himself

## 2. Plans to Visit Rome 1:8-15

- (8) He was thankful that people talked about their faith all over the world. People were travelling in and out of Rome all the time and the word is spreading
- (9) He specifically mentions them in his prayers
  - (a) He takes God as his witness-this is a serious claim Paul is making
  - (b) He served God with his spirit
- (10) He asks God if could come see them
  - (a) He asks God for blessings on his journey
  - (b) He acknowledges that it must be by the will of God
- (11) Apparently the spiritual gifts could not be imparted from afar 2 Timothy 1:6; Acts 8:18; 19:6
  - (a) We have no indication if this was a specific spiritual gift, or if it was which gift it would be
  - (b) It seems they did have some spiritual gifts already 12:6
- (12) When the Christian must war against the evils and falsehood of the world, it is a comfort to be with others who have the same faith.
- (13) He did not want them to be in the dark about his plans
  - (a) Let-prevent
- (14) Barbarian-did not care about Greek Culture
  - (a) Barbarians had beards-Greeks men shaved
  - (b) He is a debtor because of what God has given him
- (15) Preach the Gospel-to the Christians and Rome. So the preacher preaches the gospel to Christians as well.

## 3. The Gospel-Power of God to Salvation

- (16) Key Verse of the Book-Paul is introducing the theme of the letter
- (a) He is ready to go preach because he is not ashamed
    - i) What many in the world, especially the learned, think of the Gospel may cause some to be ashamed
    - ii) The persecution Paul endured for the Gospel would cause many to be ashamed of it. They would be afraid to proclaim it lest they be treated similarly.
  - (b) Reason he is not ashamed-it is *the power of God unto salvation*
    - i) if people are going to be saved it is through the Gospel, not some other means
    - ii) The idea of God appearing to people to save them or people praying for such is contrary to this verse-God has already provided the means of salvation
      - (1) “But many religious people do not believe that the gospel is God’s power for saving men. Their whole theory of conversion is built on a theory that man is so depraved by nature that he cannot so much as believe the gospel until he is first regenerated, or made alive, by a direct work of the Spirit.” (Whiteside, 16-17)
      - (2) Acts 2:40 “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” Peter knew that they could save themselves in the sense of their choosing to believe the Gospel. He did not hold to the idea that they needed a special working of the Holy Spirit to believe the Gospel; He calls on them to do it.
  - (c) “...to every one that believeth”- the salvation which the Gospel offers is only given to those who believe the Gospel
    - i) The Gospel is not: Everybody is saved But rather: God has given everybody a way to be saved from their sins-obedience to the Gospel
      - (1) Since no accountable person is saved by living a sinless life, the good news is that God has provided another way to be saved.
    - ii) Belief includes obedience of it 1:5-if you really believe the Gospel, then you will obey it
      - (1) Hebrews 11 - “by faith”; James 2:20 - Faith without works is dead
    - iii) “The gospel was designed to save a world already condemned. It is only in a relative sense that people are lost because they do not obey the gospel. Primarily people are lost because they are sinners” (Ibid., 23).
  - (d) “To the Jew first” Acts 3:26 Peter says to the Jews “And to you first...”
    - i) Paul and Barnabas said to the Jews in Acts 13:46 “It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

- (17) Righteousness of God-God's plan to make man righteous
- (a) Therein-in the Gospel is the righteousness of God revealed
  - (b) Righteousness of God-The Jews knew from the Old Testament that God was righteous, the coming of the Gospel was not the first time that attribute of God was made known.
  - (c) So what is it- It is God's plan to make man righteous
  - (d) In some contexts "righteousness" refers to justification-that is what it means here
  - (e) faith to faith
    - i) one person has faith, goes to another person, then he has faith
    - ii) "The gospel, then, is God's power for saving men, because in it is revealed God's plan of righteousness by faith. The gospel makes those who accept it righteous, and that great benefit to be found in the gospel induces men to believe it." (Ibid., 21)

#### 4. Gentile world was lost 1:18-32

- (18) Why is the righteousness of God revealed in the Gospel-because the wrath of God against unrighteousness is revealed from heaven.
- (a) Shows man's need for redemption-this showing of man's need continues through 3:19.
  - (b) present tense-the wrath of God is being revealed
  - (c) Many say wrath is revealed through the Gospel, some would say by conscience, some would say in the form of the judgment day, others say natural calamities
- (19) The things of God which can be known were made known among them and to them-both through miracles and faithful men throughout history and by nature as verse 20 illustrates.
- (20) from ἀπό apo from the time of, or it could also mean from the source
- (a) Invisible things clearly seen-invisible to naked eye, but seen with mind's eye - Hebrews 11:1, 27
  - (b) You can know the great power from nature-eternal power
  - (c) Aristotle, Socrates, and Plato-there must be a first source
  - (d) Godhead does not mean the Trinity
  - (e) There is never an excuse for a man not to believe in God Psalm 19:1-4; Acts 14:17; 17:25-28
- (21) Why are they without excuse, because that when they knew God they
- (a) They did not glorify God-When man does not recognize God for who He is there is a downward fall.
  - (b) Human philosophy-vain in their imagination-they had no reference point in God
    - i) Paul is writing from Corinth to Rome-both cities very given to human philosophy
    - ii) These philosophers claimed to know everything, but they were

immoral. Highly educated, very intelligent people were leaving God and engaging in immorality.

- iii) When you leave God in your mind, then you leave the standard for living. Then, there are no rules to live by.
  - (1) There is no surprise that crime has increased when we have taken God out of the minds of young people.
  - (2) It is amazing how much atheists write about ethics when they really have no objective standard-their talk is subjective and vain.
  - (3) People in the news and on talk shows always give what they think, but nothing is established because they acknowledge no standard.

(22) Claim to be wise- “the world by wisdom, knew not God” 1 Corinthians 1:21

- (a) Many “intellectuals” deny the existence of God-they are fools Psalm 14:1; 53:1
- (b) This is the height of self-deception
- (c) Having God in our mind, and comparing His wisdom to ours makes us humble. If we cast God out then we become proud. 1 Corinthians 1:17-3:20; Colossians 2:8.

(23) They fell into idolatry-something to try to fill the void

(24) God gave them up, or over (also verses 26 and 28) from παραδίδομι paradidomi-to give over, deliver to someone or something

- (a) Providence-Balaam’s donkey; Ex. 13:17-18 Israelites told to go another way-not the way of the Philistines for there would be war but through the wilderness of the Red sea. Lead us not into temptation, but deliver us from evil. God will not suffer you

(25) Some would rather have a lie than the truth Prov. 23:23; 2 Thess. 2:10-12

(26) Homosexuality

- (a) Against nature-even without special revelation-when you look at the animal kingdom. It goes against the purpose of the creator. There are some things you can know are either right or wrong without the Bible.

(27) There is a natural desire and use of the woman

- (a) Certainly punishment was due for this gross immorality both in this and in the life to come. Certain sexually transmitted diseases come to mind.
- (b) Notice the 3 points of departure that are described in this chapter have occurred in our own society-1. A breakdown of the difference between God and man v. 23, 2. A breakdown of the difference between man and animal v. 23, 3. A breakdown of the difference between male and female vv. 26-27

(28) They did not want God in their lives, before that they did not want God in their minds

- (a) reprobate mind-failed the test-they tested God and He was not what they

- wanted-they have turned to a mindset that has been rejected by God
- (b) play on words-they rejected Him, so he has rejected them
- (29) If one dishonors his own body, why would he treat others right
- (a) filled with all unrighteousness-injustice
  - (b) fornication-any over sexual act not authorized by God; sexual immorality; harlotry
  - (c) wickedness-to injure, to act out ill will, to act out maliciousness
  - (d) covetousness-greed and desire for the things others possess in the sense that one would do anything to take it from them.
  - (e) maliciousness-ill will and viciousness- see wickedness
  - (f) full of envy-wants all the glory, hates to see others succeed, is the beginning of all sorts of evil-James 3:16
  - (g) murder-killing that does not show regard for human life
  - (h) debate-not a discussion about what is true, but a personal quarrel or fight
  - (i) deceit-trickery, trying to take advantage of another and concealing your intentions
  - (j) malignity-always thinking the worst of others
  - (k) whisperers-talk about others behind their backs and stir up strife
- (30)
- (l) backbiters-like whisperers they try to destroy others through slander, they are perhaps more open and bold
  - (m) haters of God-who could be worse and more depraved than he who hates God?
  - (n) spiteful-insolence; one who is disrespectful of others and displays feeling of superiority
  - (o) proud-the feeling of superiority and self sufficiency, perhaps at the root of all sins
  - (p) boasters-talks about himself in order to appear superior
  - (q) inventors of evil things-those who seek out new sinful thrills, new ways to enjoy their lust
  - (r) disobedient to parents-we learn respect for authority at home-if a child does not learn to obey his parents, what hope is there for him learning to obey any other authority?
- (31)
- (s) without understanding-these people have the capacity to understand, but refuse to
  - (t) covenant breakers-a man who doesn't keep his word, breaks promises
  - (u) without natural affection-they don't even possess the affection for their flesh and blood. Even animals have natural affection.
    - i) astorgos storge-stork-baby love for family a-negates that
  - (v) implacable- "trucebreakers" 2 Timothy 3:3 -from a word that meant a drink offering that accompanied treaties-these people are without that;

- they cannot be persuaded to enter into a covenant
- (w) unmerciful-no compassion or sympathy for fellow man
- (32) God's judgment-they are worthy of death
  - (a) There are some things that are deserving of death
  - (b) Not only do these people engage in such things but they have pleasure in them (are glad about those) who do them

## II. Chapter 2: The Jews Are Guilty As Well

Paul is writing in regard to the Jewish mindset throughout the first 11 chapters, in order to get the Jews and the Gentiles to realize that they were on equal ground; they both needed the Gospel for their salvation.

Here he is particularly addressing the Jews-v. 17 (2:1-3:19 to the Jews)

### A. God's Righteous Wrath Extends to the Jew As Well 2:1-16

1. It was easy for the Jews to recognize the sinfulness of the Gentiles, but Paul turns the attention to them and shows that they have broken the law as well.
  - a) "Doest the same things"-The Jews, though idolatrous, were not as idolatrous as the Gentiles, but they did the same things in the sense that both were breaking God's laws.
  - b) They looked down at the Gentiles and boasted of their superiority because of the law, but they would break the law.
  - c) Their view of the law was selective-picking and choosing what they would obey.
2. God will judge all those who commit sin, regardless of nationality.
3. He asks, "Do you think that you are immune to God's judgment just because you are a Jew?- No!"
4. God had been patient and good to the Jews. He had given them time as space to repent. They had all the opportunities to turn to him, but they still disobeyed.
5. In accordance with their hard heart, they were heaping up wrath from God. A hard heart is not touched by God's goodness, but continues in the downward slope of sin.
6. God renders to all according to their deeds. Our works do have a part to play in our salvation.
  - a) By the nature of your doings you show whether you love God or not.
  - b) This is qualified by the fact that God gives eternal life to some not because they deserve it, but by their deeds they show that they love Him and accept the gift.
7. Eternal life rendered-not just eternal existence, but the well-being of heaven-v. 10
8. Indignation and wrath rendered to those who do not obey-the role of our obedience in salvation
9. Jew first and then the Gentile- Romans 1:16
  - a) Acts 10:34-35 The beginning of the Gospel being offered to the Gentiles.
  - b) Just as the Gospel went to the Jew first, then the Gentile, so the wrath of God goes
10. A commentary on verse 7 that eternal life is characterized by glory, honor and peace
  - a) this is not earthly glory
  - b) Again the order of Jew first and also the Greek-this drives the point home that the Jews and the Gentiles are in the same boat so to speak.

11. No respect of persons-Acts 10:34; Eph. 6:9; Col. 3:25; 1 Pet. 1:17
12. Context is the law of Moses-sinned without the law of Moses
  - a) Not without any law whatsoever, for that it would be impossible (see comments on 14 a)
  - b) Only Jews would be judged by the law of Moses because only the Jews were under it.
13. You must not only hear it, but do it
  - a) The Jews prided themselves on hearing the law and teaching the law, but they did not have the same emphasis on doing the law
  - b) None of them could say they had done the law always or perfectly
14. Gentiles which do not have the law of Moses, by nature they do the things contained in the law
  - a) Not saying they had no law whatsoever. They were under a law, for if they were under no law, then they could not have sinned (4:15; 5:13; 1 John 3:4)
  - b) They did the things contained in the law- Not the entirety of the law, not the feasts, sacrifices and intricate ceremonies of the law, but the basic moral principles of the law of Moses.
  - c) These they did not by special revelation but by nature.
  - d) “a law unto themselves”-does not mean that they could do anything-it means that that particular way of doing things (the laws which nature discloses) was given to them.
15. Work of the law written in the hearts
  - a) Some people say that those things are innate, that everyone is born with them or written in the heart by creation.
  - b) Conscience was their system of write and wrong. Their conscience bore witness of the standard. Not saying the standard was subjective, but simply it was not written down.
  - c) Verses 14-15 are talking about the Gentiles before the full transition to the Gospel was realized.
16. Talking about judgment Rom. 1; 2:14-15 there are some things you can know from nature that are right and wrong
  - a) Verses 13-15 are a parenthetical thought

## **B. The Jewish Mindset 2:17-20**

17. Jews were proud-made their boast in the law. This is the thing Paul is writing against. God’s blessings made them proud.
18. Emphasized their knowledge of the law
19. Regarded themselves as enlightened
20. The Gentiles were considered fools in the dark
  - a) Do we as possessors of the truth today act condescendingly as the Jews did?
  - b) The church has worked to show people our responsibility to God, but perhaps we need to grasp more readily the concept of God’s grace coming in when we try as we might but fail to keep God’s commands perfectly.

### C. Their Hypocrisy 2:21-24

21. These questions expose their hypocrisy; They seemed to not even attempt to practice what they preached.
22. Sacrilege-literally rob temples. They would take trinkets from heathen temples. It is hard to say what would dishonor God more. Participate in idolatry or despise what He has deemed sacred.
23. You break the very foundation of your boasting.
  - a) Jesus said of the the Jewish religious leaders, the scribes and Pharisees, “All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.”
24. Isaiah 52:5; Ezekiel 36:20 To blaspheme means to speak against. The Jews’ hypocrisy did not make proselytes of the Gentiles, but caused them to speak against God’s teachings. No doubt many today are turned away from God because of the hypocrisy of those who claim to be Christians.

### D. Circumcision 2:25-29

25. Circumcision-seal or sign of what? God’s covenant with His people. Genesis 17:11. Circumcision, then is a synecdoche, a part that stands for the whole-keeping the whole law perfectly was Jews part of the covenant.
  - a) But if the Jews did not keep the law perfectly, then circumcision was of no profit to them for the covenant was broken.
  - b) The Gentiles were never required to be circumcised, the broke no law in being uncircumcised.
26. Good commentary on verse 14. Here is a Gentile that is doing God’s will the best he can by what light he has from nature.
  - a) So if the Jews broke the covenant of circumcision so that it is not profit to them, then how could Gentiles, which broke no law by being uncircumcised but kept the righteousness of the law, be said to be worse off than the Jew in God’s sight.
  - b) When Paul writes of the Gentile that keeps the righteousness of the law, he is not saying that lived a sinless life. The context and overall point that this is working towards is that all have sinned (3:23).
  - c) Some try to draw a parallel to baptism to argue that if the unbaptized one lives right, then he will be counted as baptized and saved in God’s sight
    - (1) There is a parallel that the Bible gives to circumcision and baptism: Col. 2:11-12 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.
    - (2) But their conclusion won’t work because:
      - a) The Gentiles were never commanded to be circumcised, but all men in this dispensation are commanded to be baptized; thus, those today who

are not baptized are breaking God's command whereas the Gentile was not breaking a command in refusing circumcision.

- (b) Those who were commanded to be circumcised, the Jews, were cut off if they did not obey (Gen. 17:14); thus, those who are not baptized today are cut off.

- 27. This chapter starts off with the Jews condemning the Gentiles, but here Paul shows if a Gentile keeps God's commands and you (the Jew) don't then the Gentiles will judge you.
  - a) The Gentiles judged the Jews by their lives. Cf. Mt. 12:41; 1 Cor. 6:3; Heb. 11:7
- 28. A true Jew-Gentiles could be true Jews, inwardly one of God's people
  - a) Gal. 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
  - b) Gal. 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- 29. Circumcision of the heart
  - a) One who cuts away the foreskin of the heart-that is one, regardless of fleshly nationality, who is sensitive to God's commands and obeys them.
  - b) The letter refers to the law of Moses-which was the written law.
  - c) He is not telling the Jews to not be circumcised, but rather telling them to have heart keep God's commands and their outward circumcision symbolized. This is the true circumcision and true Jew.

### III. Chapter 3: All Are Unrighteous and the Gospel is God's Solution to Make Men Righteous.

1. Paul anticipates an objection:
  - a) What advantage does the Jew have?
    - (1) Seeing Paul had just said there is no difference, and that one is a Jew inwardly, then what advantage is there in being a Jew outwardly?
  - b) What profit is there in circumcision?
    - (1) He just said that mere outward circumcision is not what makes one right in God's sight.
    - (2) The Jews would be tempted to ask these questions if Paul has proved that the Gentile stood on the same level before God as the Jew.
2. Paul answers: There are many advantages. In effect he says "Don't get me wrong here, the Jews did have advantages being God's people."
  - a) Main advantage-the oracles of God
    - (1) Stephen in Acts 7:38 says that God gave the Jews lively oracles-the context identifies that this was the law given at Sinai. Cf. 1 Peter 4:11; Hebrew 5:12
  - b) There were advantages in their history, but the main one was scripture. It gave the man's origin, details and specific insights about the true God and His nature, it foreshadowed the coming of Christ, it gave them moral and economic advantages and much more.
  - c) The word of God was committed to them. They were entrusted with it. They were custodians of it.
    - (1) In one sense that guarded the law well in that they preserved it and gave lip-service to it.
    - (2) But they did not reverence it when they broke it (Acts 7:53).
3. What if some did not believe? Chapter 2 showed that many of them do not keep the law. Does that do away with the whole system?
  - a) Some of God's promises are conditional. If the Jews disobeyed, they would not enjoy the blessings of the land of Canaan.
  - b) But will the disobedience of the Jews thwart God's bringing of Christ into the world to bless all nations? Will their faithlessness nullify God's faithfulness?
4. God forbid-by no means. God will bless the world through the Gospel of Christ even though the Jews did not keep the law.
  - a) God will keep His promise to bless regardless of the Jews' disobedience.
  - b) Hence, let God be true. He is faithful to keep his promise and right regardless of what man says.
  - c) God is faithful and true even if it makes every man on earth a liar. Men are unfaithful and lie, but God is faithful and does not lie; thus, nothing would stop Him from fulfilling His promise of bringing the Gospel.
  - d) As it is written...Psa. 51:5 David is praying to God after his sin with Bathsheba. He is affirming that God is right 100% and is clear when he speaks, but man is

not. This illustrates that man has no right to hold God into question because man is the unfaithful one.

- e) God promised Abraham and through his seed all nations would be blessed Gen. 12:3. The Jews were that descendency and seed Matt. 1:1; Rom. 9:5. The fact that not just Israel, but all nations would be blessed through him had been reiterated Psa. 117:1; Isa. 11:10 Matt. 12:21 and Rom. 15:10-12 quote these Old Testament prophecies of Christ blessing the Gentiles.
  - f) Premillennialism teaches that God sent His Son to set up an earthly kingdom, but since the Jews rejected Christ, God had to set up the Church as a backup plan. How does that idea square with this verse? Man cannot thwart the faithfulness of God.
5. Another objection and line of argumentation Paul anticipates is “Because we did not keep the law, God made the Gospel available to the Gentiles. Why should God punish us if we do that which brings about His righteousness?”
    - a) I speak as a man-Paul is speaking as if he were someone who did not know better. He is making a charge that is foolish.
  6. God forbid-by no means. If your argument is true, then God could not judge the Gentiles either. For if God shows his righteousness by punishing their wrongdoing then they could say the same thing.
  7. A continuation of refuting the sophistry.
    - a) He is most likely making the argument from how the unbelieving Jews viewed him. He is saying that he could say that same thing about preaching Christ if it was false. If this line of reasoning held up, then it would be good to preach a lie because it would occasion good, God would show His righteousness by punishing it. Why then could God judge him if he did that would result in God’s justice being shown.
    - b) Paul could be speaking in general here of the false line of reasoning and not particularly talking about himself. He could be using “my lie” accomodatively to refer to sinful life of the one who would raise such and objection. In this sense he would using the personal pronouns for illustrative purposes.
  8. And if this is true, we might as well say “Let us do evil, that good may come”.
    - a) Paul asks why not? if this is true
    - b) Some had affirmed that Paul, the apostles, and their company were saying that.
      - (1) Misrepresentation probably came from the apostolic teaching of God’s grace abounding more where transgression abounded (5:20).
      - (2) Christians will be misrepresented-Jesus was, the apostles were, why should we be surprised when we are?
    - c) Damnation is just for those that gave this false report of what the apostles taught.
  9. Paul continues to ask questions from a Jewish stand point.
    - a) Are the Jews better than the Gentiles? No. Yes, they had advantages, but they had not used these advantages; the broke the law.

- b) Very important. Since God is faithful in punishing the Jews, then we cannot say that the Jews are better than the Gentiles. All are under sin (2:12).
- 10. Psalms 14 and 53. Paul quotes from the Old Testament in order to show how the prophets attested to the sinfulness of the Jews.
- 11. The Jews understood things about the law, but by being only hearers of it and not doers, they showed that they did not understand and were not seeking to be pleasing in God's sight.
- 12. They were not born sinners, but had turned out of the way that was right and had become unprofitable to God.
- 13. Psa. 5:9; 140:3 Verses 13 and 14 describe sins committed with the tongue. The words that came from their throat were to God like a stench of an open grave. 1:29 charged the Gentiles with deceit; the Jews were guilty of the same sin.
- 14. Psa. 10:7 These sins that are committed through speech should not be taken lightly. Remember: "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34)
- 15. Verses 15-17 are from Isa. 57:7-8
- 16. Wickedness causes destruction and misery in this life and the life to come.
- 17. God's ways are a way of peace with God, oneself, and one's fellow man.
- 18. Psa. 36:1 There is no telling what wickedness one may do if they have no fear of God. Today's generation is accurately described by this verse.
- 19. Paul had proved conclusively from the highest authority, the law, that the Jews were sinners.
  - a) In 1:18-32 he demonstrated that the Gentiles were guilty, now he has proved that the Jews were guilty.
  - b) The law speaks to the Jews-this message is to them, they were the one amenable to the law of Moses.
  - c) Here, the entire Old Testament is called the law. The Jews often referred to it as such.
  - d) Nobody may talk back because they are guilty before God.
- 20. The conclusion is that the law did not save the Jews. He has just proved that they were all guilty.
  - a) No flesh justified by the law
    - (1) Gal. 2:16 "Knowing that a man is not justified by the works of the law..."
    - (2) Gal. 3:11 says that this is evident
    - (3) If man could have been justified by the law, then God sending his son and revealing the way of justification through the Gospel would be pointless: Gal. 2:21 "if righteousness *come* by the law, then Christ is dead in vain."
    - (4) All men needed to understand that they could not be saved under their prior systems
  - b) By the law came the knowledge of sin (not just intellectual knowledge but to know it by being a practitioner of sin).
  - c) The Gentiles knew that some things were sinful without the law, but by the law

was the understanding and awareness of sin made greater. God gave the law to make man aware of his sin. Though sin existed before the law of Moses, the law was added because of transgressions Gal. 3:19. It prepared them for the coming of the Gospel.

- (1) Peter described the law as a yoke that they could not bear: Acts 15:10
  - d) Romans, Galatians, and Hebrews are complimentary Heb. 10:1-10
21. God's plan to make righteous men out of sinners is revealed Romans 1:16-17
- a) Now-there is true justification whereas there was none before.
  - b) This justification is manifested-God had concealed it until now. Ephesians 3 speaks of a similar disclosure.
  - c) Without the law-apart from the law-To be justified by a pure law system, one would have to keep the law perfectly. This no one could do.
    - (1) The New Testament is based on God's mercy.
    - (2) This does not mean that under the New Covenant that there is no law whatsoever. Rom. 8:2 speaks of the Gospel as the "law of the Spirit of life in Christ Jesus". Without law there would be no rule. There would be no course of action, no requirements. We are required to keep Christ's commandments, John 14:15. We must do what he says if we call him Lord, Luke 6:46. And who will deny all the verse in the New Testament that speak of the judgment as being according to our deeds? (Mt. 25; Jn. 12:48; 2 Cor. 5:10; Rev. 20:12; etc.)
  - d) Witnessed by the law and the prophets 1:2 said the Gospel was promised by God's prophets. How many times do the Gospel accounts say "that it might be fulfilled" or something equivalent? Cf. Acts 3:24; 13:27; 15:15; 1 Pet. 1:10-12
22. Just as Romans 1:16-17 says that this justification is "from faith" that it is to "everyone that believeth". So this verse identifies this plan of making man righteous is "by faith" and "unto all and upon all them that believe".
- a) This faith is, of course, living faith, which obeys.
  - b) Verses 21-22 are not a description of the difference between faith only and obedience of faith, but rather a description of the difference between the difference of the works of the law and faith. Once someone sinned under law, there is no amount of good that could be done to erase that sin. But by faith, God has mercy and washes away sin.
  - c) There is no difference between Jew and Gentile in that they both need the Gospel.
23. The reason verse 22 said that this righteousness of God comes upon all is because all needed it. Paul sums up why both Jew and Gentile needed it-all have sinned.
24. The message of verses 24-26 encompasses the whole scope of the scheme of redemption and of the Bible. It would be hard to say too much about it.
- a) Being justified-made righteous
  - b) Freely-not with merit-it is offer as a free gift (6:23)
  - c) By His-grace-since it is not by merit, it is through God favor Eph. 2:8-9

- d) Through redemption that is in Christ Jesus-to redeem something is the idea of regaining possession. Christ regained the ransomed as His possessions, by atoning for past wrongs.
25. His blood was shed for the remission of those sins
    - a) He was the propitiation-he satisfied or appeased God's legal wrath for the sinner.
    - b) This he did by shedding his blood and paying the ransom so that man could be redeemed.
    - c) The remission of sins that are past refers to the fact that the blood of Christ covers sins from the cross back to creation. Hebrews 9:15 speaks of this redemption reaching back to the first testament.
    - d) God's forbearance is shown in that he winked at the sins done in ignorance beforehand (Acts 17:30) and allowed nations to walk in their own ways (Acts 14:16).
  26. This passing over of sin is just because of Christ. How can God be just in justifying sinners? Because Christ paid the ransom. In this way God shows His justice and His love.
  27. 2:17-20 shows the Jewish attitude. They made their boast in the law, but boasting is excluded.
    - a) Not through a perfect keeping of the law, for then one could boast.
    - b) But by the law of faith-recognizing that all men are guilty before God and cannot save themselves, an acceptance of God's mercy through obedience of faith (1:5), obedience to the Gospel excludes all human boasting.
  28. "Without the deeds of the law" means "not the perfect keeping of the law"
    - a) This is where Luther added "only" to his German translation.
    - b) He also considered James to not be God's word because it contradicted his spin on the scriptures.
  29. God is not limited to one nation. He is over all men, and has provided salvation for all men.
    - a) This is the same plan of salvation for both Jew and Gentiles. 1:16 says, "to the Jew first, and also to the Greek."
  30. Galatians 5:6; Ephesians 2:14-16
  31. The Jews had the idea the the law was permanent and by it man was justified. In order to reiterate what he has said, Paul asks this question. Justification by faith does not remove the purpose of the law, for the law was not meant to justify but to show man's need for justification. The patriarchal law, under which the Gentiles lived up to the law of Christ, showed this need as well. This was God's purpose all the time.

## IV. Chapter 4: Abraham's Justification By Faith

Background: Paul spends much time in the New Testament proving that the law of Christ is not a supplement to the law of Moses, but completely separate from it. He sets forth clearly that if one is going to be saved, it is through the Gospel and one cannot continue to cling to the law of Moses. This he does because of the Judaizing teachers who required keeping of the law of Moses and circumcision for anyone to be saved. In Acts 15, we learn that one of the reasons why these Jewish Christians were demanding this was to keep the Gentiles under their control. In this epistle so far, he has shown that the Gospel is God's power to salvation for in it is revealed the plan to make make righteous; the Gentiles are under sin,; the Jews are under sin; neither group can be saved by their previous systems for all of have transgressed the law; the Gospel, then, is the solution to the problem by making a way for all men to be saved. Now, Paul sets out to show that it is obedience to the faith apart from the law and circumcision that renders one righteous before God. Read Galatians 3 when you read Romans 4.

### A. 1-8 God Reckoned Abraham Righteous Through Faith Not By Meritorious Works

1. In Matt. 3 we find that they claimed to be the descendants of Abraham. Also, John 8:31ff records a discussion Jesus had with the Jews about being descendants of Abraham. They thought they were saved because of their connection to Abraham.
2. Discussion of Abraham and perfect, meritorious works.
  - a) Paul goes right to the source of their boasting Abraham. In Hebrews, Paul shows that there was one greater than Abraham: Melchizedek. It was inconceivable to the Jew that anyone could be greater than Abraham.
  - b) These Judaizers who taught that one needed the law of Moses needed to understand that Abraham, in which they gloried, was not justified by such. Abraham came out of a heathen background and thus had not physical lineage to be by which to be justified. He also was justified by faith before he was given the seal of circumcision. Thus, the two things to which these Jewish Christians clung tenaciously, lineage and circumcision, are proven not to be the way that Abraham, the father of the faithful, was justified before God.
3. Quoting from Gen. 15:6, Abraham believed that God would make a great nation out of his seed, when at the time he and Sarah were very old, childless, and Sarah was barren.
  - a) Some try to apply this to how an alien sinner becomes saved, but Abraham

- was saved before Gen. 15:6. We can go all the way back to Gen. 12 to see his obedience to God. He had been obedient for nearly thirty years.
- b) James 2:21-23 shows us when Abraham's faith was perfected and Gen. 15:6 was fulfilled-when he had offered Isaac upon the altar, Gen. 22. Thus, works were the fulfillment and perfecting of his righteousness by faith. It is not fair to the text for someone to claim that Abraham was saved from his alien sins the moment he believed and before he ever did anything. Such a conclusion disregards the history of Abraham's life prior to Gen. 15:6 and does not take into consideration the amount of time it would take for an opportunity for Abraham to act on his belief.
  - c) We must keep in mind that Paul is confronting the Judaizing teacher who admitted that the Gentiles had been saved from their alien sins by obeying the Gospel, but held the false view that they needed to abide by the law of Moses to live faithfully and be saved finally. Thus, the emphasis here is not so much what puts one into Christ, but an God's overall look at one's life as a servant to him in considering one righteous. The Bible uses the word "faith" this way as a term inclusive of man's adherence to God.
4. In verses 4 and 5, the word "worketh" is an idiom that means a perfect working.
    - a) One can be saved one of two ways. Either he can never sin and God would owe him salvation, which is impossible, or one's sins can be forgiven by God.
    - b) If you worked perfectly-God would be indebted to you not saying that works have nothing to do with salvation-this is talking about another situation were God was indebted to man.
  5. If a man does not work, that is keep the law perfectly, which is true of all of us, but believes on God, He counts his faith for or unto righteousness.
    - a) "worketh" must mean the same thing as verses 4 and 5. Paul does not shift the meaning of the word from perfect working to any works whatsoever.
    - b) Paul addressing the Jewish conception of righteousness. Protestants look at this passage against the background of Roman Catholicism.
  6. Quotes David, Psalm 32:1-2 to illustrate God's forgiveness of sin and counting man righteous.
    - a) When we consider "without works" we must again think of perfect works. If we interpret this to mean without any human effort or obedience we go against the context (v.4) and make the Bible contradict itself.
  7. Once one sins, there is no number of good deeds that may be done to make up for it. The only way to take care of sin is for God to forgive it.
    - a) Those who try to cover their sin themselves cannot conceal it from God, God is the one who truly covers sins Prov. 28:13; 1 John 1:9.
  8. God does not impute sin when it is forgiven. One of the promises God made of the New Testament was that He would remember sins no more (Jer. 31:34; Heb.

10:17).

## B. 9-12 The Blessing On the Circumcised and Uncircumcised

9. This blessedness is the forgiveness of sins and faith being counted for righteousness.
  - a) Is this limited to the circumcised or are the uncircumcised receivers of this blessing as well?
  - b) He points out Abraham again as the example.
10. Abraham was given the covenant of circumcision in Gen. 17:10-11. The righteousness of faith was declared in Gen. 15:6; so, Abraham was declared righteous while he was uncircumcised.
11. To Abraham circumcision is not what made him righteous, but it was a token, or stamp of God's approval, of the righteousness that he already had.
  - a) The covenant of circumcision was for the Jews, Abraham's physical descendants. Gen. 17:14 shows that if a Abraham's descendants were not circumcised, then they were cut off and had broken his covenant. To them it was a sign of their covenant, but to Abraham it was more. It was a seal of the righteousness he already had.
  - b) Thus Abraham is a type of those who under the New Testament would become righteous regardless of circumcision. He is speaking particularly of Gentile Christians.
12. Abraham is also the father of circumcision to the Jewish Christians-ones who are not only physically circumcised but also spiritually walk by faith.
  - a) He uses father in a spiritual sense, the same way verse 11 uses it.
  - b) Walking in steps here conveys the idea of human effort, of obedience of faith (1:5). God is the one who has expressed it as such and we should not interpret the Bible to mean that man has nothing to do to be saved.

## C. 13-17 The Promise to Abraham Concerning Christ Through the Righteousness of Faith, Not Law

13. God was not going to fulfill his promise to make Abraham heir of the world through law but through righteousness obtained by faith.
  - a) There is no place where God explicitly says that Abraham and his seed would be the heir of the world.
    - (1) The Bible does say that in Abraham all nations would be blessed (Gen. 12:3), and that God had made him the father, spiritually, of many nations (Gen. 17:4-5).
    - (2) This is fulfilled in Christ who is the seed of Abraham. Gal. 3:16 "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."
    - (3) Christ is the heir of all things Heb. 1:2 The children of Abraham from many different nations, Jew and Gentile, would be Christ's.
  - b) Galatians 3:8 "And the scripture, foreseeing that God would justify the

heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.” This is a pivotal passage for it tells us what Gen. 12:1-3 means. It means the Gentiles will be saved.

- c) This promise was not brought about by law, not the law of Moses or any law.
14. If perfectly keeping the law was the way of salvation, then one would either live the law perfectly or perish. Faith would be made void because perfect law keeping would be the way God had chosen for it to be fulfilled and the alternative of righteousness obtained by faith would not be uses-made void. And the promise would not be fulfilled because nobody would keep the law perfectly; and thus nobody would be faithful.
  15. The law brings about wrath in the sense, that it causes the wrath of God to come upon man because man cannot keep the law perfectly. This explains why the promise of God would be made of none effect.
    - a) Hypothetically, if there was no law, then there would be no sin for sin is transgression of the law 1 John 3:4. It has never actually been the case that there was no law because all have sinned Rom. 3:23.
  16. For this reason God chose to fulfill the promise through faith. That is to not by man’s merit but by His grace. This ensures that the promise of many nations will be children of Abraham. Both Jews and Gentiles.
  17. This parenthetical note quotes Genesis 17:5 when Abraham was 99 years old and Isaac, the son of promise, was yet to be born.
    - a) If you recognize the parenthetical break, verses 16 and 17 join in saying Abraham is the father of us all before God.
    - b) God quickens the dead-makes living that which is not living
    - c) God changed his name from Abram (exalted father) to Abraham (father of a multitude). He called him this while Abraham still had not had Isaac. God called Abraham as if he were already a father of a multitude.

#### D. 18-25 Abraham’s Faith and Our Imitation

18. Abraham had hope when there was not earthly reason to hope. He had begotten Ishmael by Hagar, but now he was 99 and as good as dead. Furthermore, Sarah was old and barren.
  - a) “So shall thy seed be” comes from Gen. 15:5 where God compares Abraham’s seed to the innumerable stars.
19. Abraham did not allow evidence of the natural impossibility of procreation to cause him to disbelieve God’s promise.
20. Abraham’s faith stood the test and remained strong.
21. That is faith the way the Bible identifies it. Taking God at His word and being fully persuaded that he will perform His promises.
22. We do know that because of his faith God counted it to him for righteousness, but we are not told at what point Abraham became righteous.
23. All things in the Bible were written not just for the people to whom they were

first given, but for us also. However, when we look at the next verse we see what Paul is saying here is that God is not simply writing this to declare Abraham's righteousness but our righteousness as well

24. Just as Abraham did not allow natural impossibility of fathering a multitude to cause him to disbelieve, we should not allow the natural impossibility of resurrection from the dead to cause us to disbelieve God.
  - a) Christ's resurrection gives us a lively hope: 1 Pet. 1:3.
  - b) 1 Thess. 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."
25. In order for this justification to take place it was necessary for God to do his part (Luke 24:46 "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:") and man to do his part: faith.

## V. Chapter 5

### A. 5:1-11 The Blessings of Those Who Have Been Justified.

1. The Consequence of Justification
  - a) Being justified by faith
    - (1) Faith should not be misunderstood to mean “faith only”. Remember throughout this book attempts that people have made to make Paul say “faith only saves” have been shown to be false again and again.
      - (a) 1:5 spoke of obedience to the faith
      - (b) We can act “by faith” Hebrews 11
    - (2) Chapters 1-4 showed how we are justified by faith: Rom. 1:16-17 The Gospel is God’s power to salvation and in it is revealed God’s plan to justify man. 1:18-32 The Gentiles were sinful and needed justification. Chapter 2 The Jews were sinful and needed justification. Chapter 3 All need justification and the Gospel is means by which God justifies those who have faith. Chapter 4 Justification by faith illustrated in Abraham. Since we have justification, what is the conclusion?
  - b) We have peace with God through our Lord Jesus Christ
    - (1) It was sin that separated us from God Isa. 59:1-2.
    - (2) Through Christ’s sacrifice the payment has been made, our sins are taken away, and we have been reconciled with God: we have peace with Him.
2. By Christ we have access into grace and we rejoice
  - a) This access was only made possible by what Christ did for us.
    - (1) Grace is how we are saved Eph. 2:8-9.
    - (2) If it weren’t for grace we would not be saved, but we would be guilty before God and unable to stand before Him.
  - b) We rejoice in hope of the glory of God
    - (1) Christians have so many reasons to rejoice.
3. We glory in tribulations knowing that they will work patience
  - a) When we go through hardship, we trust more in God and are able to be more faithful and endure hardness
  - b) James 1:2-3 gives the same message
4. Patience works experience and experience works hope
  - a) experience is the idea of having a tried character, one that has stood the test and remained faithful to God.
  - b) James 1:12 speaks of one tried as one who has passed the test.
  - c) When one goes through hardships and remains faithful to God, his expectation and hope of heaven becomes greater. This can be seen of Paul’s life (2 Tim. 4:6-8).
5. Hope will not disappoint us. Romans 8:24-25 say we are saved by hope.

- a) We will not be disappointed because God will do what He has promised in one day saving us in heaven. This will make all of our sacrifices and tribulations more than worth it.
  - b) God's love for us is what causes us to hope and not be ashamed
  - c) We know of God's love for us by the Holy Spirit that is given to us. The Holy Spirit has shed it abroad, made it known, in our hearts
    - (1) Rom. 8:9 says that the Holy Spirit abides in us.
    - (2) The Holy Spirit through the word made known God love for us (John 3:16; 1 John 3:1; 4:7-11).
6. "Without strength" means that we were unable by our own merits and deeds to be reconciled with God. If it weren't for Christ we couldn't have done it.
7. Few will die for righteous and good men
- a) A righteous man is one that always gives what is due
    - (1) He will not cheat you. He will give you your fair share, but nothing more. You will scarcely find one to die for a man like this even though he has done no one wrong.
  - b) A good man is one that helps out and gives more than what is due.
    - (1) But even though he goes the extra mile, some would even dare to die for him.
8. This illustrates how great it was that Christ died for us.
- a) God showed His love in Christ's sacrifice.
  - b) We were not righteous or good, yet He died for us.
  - c) God loved us when we were seemingly unlovable.
9. If he did this for us when we were sinners, then certainly we will be saved.
- a) We are justified by His blood. Without the shedding of blood there is no remission Heb. 9:22.
10. This explains verse 9
- a) God loved us and made the means of salvation possible to us while we were sinners.
  - b) If He did this while we were sinners, now that we are reconciled, friends with God, certainly He will deliver us from His wrath in the world to come.
  - c) If His horrible death at Calvary reconciled us, the His resurrection is a testament to our eternal salvation.
11. Atonement
- a) "Not only so. but we also joy..." continues the thought of the things we rejoice in (vv. 2-3).
  - b) The word here mean reconciliation. To reconcile is to make friends again. God and man were friends before sin entered the world. Sin separated man from God. Christ died so that man's sins would be taken away. Once a man responds in Gospel obedience his sins are washed away and he is friends with God again.

## B. 5:12-21 Death and condemnation from Adam is surpassed by the grace of justification of life by Jesus Christ.

12. One man, Adam, sinned and sin entered the world. Death came by sin.
  - a) “Wherefore” connects to the first 11 verses. He is expounding on the blessings the justified have.
  - b) It is said that Adam introduced sin into the world. Adam and Eve were told not to eat of the tree of the knowledge of good and evil (Gen. 2:17). They disobeyed God and sin entered into the world.
  - c) “Death” Death is a separation. There are two kinds of death. Physical death-separation of the spirit from the body (James 2:26) and spiritual death (separation of man from God). The death Paul speak of here must be determined by the context.
    - (1) It is the case the physical death resulted because of Adam’s sin. He and Eve were cast out of the garden and no longer able to partake of the tree of life (Gen. 3:22).
    - (2) Spiritual death was also introduced into the world because of Adam’s sin. Adam died spiritually the moment he sinned.
  - d) The context points the spiritual death being the meaning here because the cause is all have sinned. The death that is a penalty of sin is spiritual death. Adam died spiritually the day he sinned (Gen. 3:5). He died physically hundreds of years later because he was not among the tree of life (Gen. 3:22; 5:5).
  - e) “for all have sinned” This indicates that all men do not become guilty of sin just because Adam sinned, but because they follow in the footsteps of Adam by sinning themselves. The phrase “for all have sinned” explains the way this passed, not the result of inherited sin, a false idea (Ezek. 18:20).
13. Verses 13-17 are a parenthetical thought. We should read it as such.
  - a) Sin was in the world because man was under patriarchal law. Moral sins were committed before the law of Moses was ever given.
  - b) If there had been no law before the law of Moses, then there would be no sin before that time 1 John 3:4.
14. Moses was the law giver, so we are speaking of the time before the law of Moses was given
  - a) He does not say that they did not sin. He says that they did not sin after the similitude of Adam’s transgression. Therefore, they must have sinned in a different way. It seems that the difference lies in the fact that Adam transgressed a positive command of God while others transgressed a moral command of God.
    - (1) A positive command is something that God gives for a time and place and is not a moral, eternal law. Positive commands would include worship practices and other specific commands God has

given: such as some dietary laws, baptism, the Lord's Supper etc..

- (2) Perhaps the transgression of the positive command has a different reflection on Adam than one who had sinned in a moral way in that a positive command shows one's attitude toward God. Many may live moral lives for their own well-being without a care for God. Abstaining from murder, adultery, and stealing may all be done because one does not want to be in harm's way. But a positive command such as the prohibition of Adam to eat of the tree of the knowledge of Good and Evil, or something like the command of baptism today shows the faith of the one to whom it is commanded because if they abide by such a law they are doing it because God said so.
  - (3) Adam's sin is also different in that it introduced sin to the world. When we sin we do not introduced sin, we simply perpetuate it.
- b) Adam is a figure of he who was to come.
    - (1) The word her for "figure" means type. Adam prefigured Christ. Most types and antitypes in the Bible share similarity, but this type and antitype are related in the way they differ as shown in the next verses.
15. This highlights the difference between death caused by Adam and life caused by Christ.
    - a) The offence here must refer to the first sin, Adam's sin.
    - b) Through this offence many are dead. As a consequence of Adam's sin we die physically. In following in Adam's footsteps by sinning ourselves we die spiritually. God's gift, made possible through Christ at Calvary, far overcomes the damage resulting from Adam's sin. In Rev. 22 we see the tree of live again in the presence of those who are in heaven. Our spiritual death is remedied by have spiritual life in Christ.
  16. The condemnation of Adam came because of one transgression, but Jesus came to save us from our many trespasses. Christ's sacrifice covers more than just the damage done by Adam's sin.
  17. The contrast here is between death and the gift of righteousness; therefore, the spiritual death is what must be under consideration.
    - a) Adam caused spiritual death to enter the world. Christ caused spiritual life to enter the world.
    - b) This must be passed conditionally. Just because Christ's died doesn't mean all are unconditionally saved. Likewise, just because Adam sinned, it doesn't mean all are unconditionally spiritually dead.
  18. Remember this connects back to verse 12.
    - a) Verse 12 explains how this judgment came on all men- "for all have sinned".
    - b) Because of Christ, righteousness comes on all men if they will obey

(Heb. 5:9).

19. This is not speaking of a transferring of obedience or disobedience, but the results of Adam's disobedience and Christ's obedience.

a) Notice the contrast in the following chart:

Adam	Christ
One Person	One Person
Sin	Grace
Death	Life
Disobedience-many made sinners	Obedience-many made righteous

20. God does not tempt man to sin (James 1:13), but He gave the law of Moses that gave more laws and more detailed laws for the Jews to follow. Since there were more laws, there was more sin, but more sin resulted in more grace.

21. Sin and grace are said to reign. This points towards the next chapter where it is pointed out that we are either servants of sin unto death or obedience unto righteousness (6:18).

# VI. Death To Sin and Freedom From It

## Chapter 6

1. Given the fact that where sin abounded grace did much more abound (5:20), then shouldn't we sin to occasion more of God's grace?
  - a) Perhaps some were truly trying to figure this out, and weighing the implications of what Paul was saying.
  - b) Perhaps others were just trying to find an excuse to indulge in sin.
2. By no means. We are dead to sin; therefore, we should no longer live in it.
  - a) When you die physically, you no longer live the physical life you once did.
  - b) When you died to sin, it should be the same way. You no longer live the life you once did (Gal. 2:20).
  - c) We noticed earlier how death is a separation. Death to sin is a separation from it
3. Paul illustrates here how we are dead to sin. We were baptized into Christ's death
  - a) Christ shed His blood in His death, so baptism is where we contact the blood (Acts 22:16; Rev. 1:5).
  - b) Notice that these Christians at Rome had been baptized. Paul takes it for granted that they have been baptized. He does not consider it a possibility for them to have not been baptized yet, if they are members of the Church, if they are children of God. This highlights how those in the New Testament considered baptism. This falls right in line with the plain statements that Christ and the apostles made about baptism Cf. Mt. 28:18-20; Mk. 16:16; Acts 2:38; Acts 22:16; Col. 2:12; 1 Pt. 3:21.
  - c) Notice that these were baptized into Christ. Baptism puts us into Christ. Gal. 3:27 affirms this.
  - d) "into" is an interesting term for it denotes that baptism is the act of transition from being outside of Christ to being in Christ, that is in his body (1 Cor. 12:13) where all spiritual blessings are found (Eph. 1:3).
4. Baptism is a Burial
  - a) Col. 2:12 "Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead"
  - b) A burial would eliminate sprinkling and pouring as valid forms of baptism. The Ethiopian Eunuch and Philip "went down both into the water" and "came up out of the water" Acts 8:38-39.
  - c) This shows the significance of baptism in its imitation of Christ's death burial and resurrection.

5. Baptism unites one with Christ
  - a) Christ was raised from the dead and lived a new life. His life after His resurrection was no longer plagued by the pains of sin that He had to resist and go through before His resurrection.
  - b) When we are raised from the waters of baptism, we are raised from spiritual death to live a new life to God.
6. The old man of sin is put to death and buried in baptism.
  - a) This verse clearly shows that one serves sin until baptism. Baptism is the point at which the old man is put to death and the new man begins his life.
  - b) Some try to stretch the figure here too far and say that Christ died first then was buried. They say you bury a dead man not a live one. They do this in order to try to show that we die to sin before we are baptized, and attempt to show that baptism is not essential.
    - (1) This argument ignores the plain statements of the text. Notice first, Verse 3 says we are baptized in Christ's death. That is the point one comes in contact with death. If they want to stretch the figure that far, then they should recognize that the old man has a death by burial not before burial.
    - (2) Secondly, those who make this argument have no way of showing that one is spiritually alive before baptism. Verse 4 reiterates that the death occurs in baptism and it shows that Christ being raised from the dead is what we should do in walking in newness of life. What else would this have reference to than the raising of one from the waters of baptism where the old man is buried?
  - c) Baptism is the point at which we no longer serve sin. Verses 16-18 are a good commentary on this verse.
  - d) There are so many parallels that can be drawn between the deliverance of the Israelites from Egyptians bondage to the deliverance from sin that people are given today.
    - (1) The bondage of sin is like the bondage of Egypt
    - (2) Christ showed miracles to prove he was from God and He delivers people from the bondage of sin just as Moses shows miracles to the people to prove he is from God and then delivers the people from bondage.
    - (3) Baptism releases people today from the bondage of sin just as Moses and the people were baptized in the cloud and the Red Sea to be released from Egyptian bondage (1 Cor. 10:2).
    - (4) On and on the parallels could go concerning the wilderness wanderings and the promised land of Canaan.
7. Death equals freedom from sin
  - a) Though one stops sinning in repentance, he does not become freed from

his past sins until he is baptized into Christ's death.

- b) This points again to the fact that Christ was freed from sin after His resurrection. The purpose of His living in this sin filled earth, having to resist temptation, and suffering for the sins of the world was accomplished in his death. From that point on sin no longer plagued Him. Likewise, when we die to sin, sin should no longer plague us.
  - c) To say that a Christian is dead to sin and free from it is not the same as saying that a Christians never sins. 1 John 1:8, 10 both show this not to be true. A Christian is dead to sin in that he no longer makes a practice or habit of it and that it no longer rules his life. 1 John 1:8-10 also shows us that a Christian walking in the light does occasionally sin, but the but of Christ continually cleanses him during his walk.
8. We died with Christ in baptism (v.3-5). Since we have imitated His death and burial in baptism, we should imitate a life free from sin and its effects as His was after the resurrection. Though there are passages in the Bible which speak of Christ's resurrection giving hope to our final resurrection in heaven, the emphasis here is on the new life we live after baptism. Notice verse 10.
  9. Christ was free from sin before his resurrection in the sense that He never committed a sin, but He was not free from its effects and His duty to deal with the sin of the world.
  10. Christ only died once. Heb. 10:10 and a host of other verses in that book affirm Christ need to only die once.
    - a) Other people had been raised from the dead before Christ. In fact, Christ raised other people from the dead such as Jairus' daughter and Lazarus. However, Christ was the first one to be raised from the dead never to die again. He was free. He was not subject to another earthly death like these others were.
    - b) The point for us is that we should no longer be subject to sin.
  11. This gives the application of the preceding verses. To reckon yourselves dead to sin is to be separated from it. One is dead to his old master of sin and alive to his new master, God.
  12. If one is separated from sin. If he is truly dead to that old master, then he should not let that old master reign over him. He does not obey his lusts but obeys God. Romans 8
  13. The members that are mentioned here are the parts of one's physical body. The actions our physical body performs are results of the heart's instructions. This why the heart needs to be kept with all diligence Prov. 4:23. This refutes the idea that one sins with his body, but not with is spirit. Some go to 7:15 to say this, but 6:13 clearly shows that our physical body should follow what is in our heart and it is the devil's lie to say that we can separate one from another.

14. Through the grace of God one is released from the dominion of sin. This what Paul discussed in chapter 3. If one was under a law system that he could not keep perfectly, then sin had dominion over him. He could not escape it by any amount of good living. Thankfully, Christ provided a way of escape and now we are under grace. However, to be under grace does not mean that there are no obligations or that we can sin as much as we want. Paul answers these false assumptions in the next verse.
15. This question hits a similar thread as the first verse of the chapter. Some had gotten the conclusion that grace gave license to sin. Some had falsely charged Paul of preaching such. Rom. 3:8.
  - a) He says here that they were not under law. This cannot mean that they were under no law whatsoever. In this very epistle he writes of the law of “the law of the Spirit of life in Christ Jesus” (8:2). Paul referred to the “law of Christ” in Gal. 6:2. He said he was “under the law to Christ” in 1 Cor. 9:21.
  - b) Not being under the law but under grace meant that they were not under the burden of keeping the law perfectly as the Old Testament law had required (Gal. 3:10). Grace covered their shortcomings, but certainly did not sanction sin.
16. There are two masters. You will either obey one or the other (Mt. 6:24).
  - a) If you continue the live of sin, then you undermine the statement of baptism and reckon yourselves a servant of your old master. You become dead spiritually and you are headed for a eternal death in the hereafter.
  - b) If you obey God as your master, then you are made righteous.
  - c) Grace does not give one a license to sin, rather it changes the situation from one being under the obligation to keep the law perfectly to the situation where one shows his allegiance by his obedience and sin and shortcoming are removed.
17. At one point they had been servants of sin. Thankfully, they obeyed that form of doctrine.
  - a) The word “form” here indicates a pattern. The pattern has been shown in this chapter: the death burial and resurrection of Christ. These were the three fundamental facts of the Gospel and they had imitated them in being baptized into Christ. Yes, we do follow the pattern of God’s word today, regardless of what man’s so-called “new” theories about the Bible say.
18. Then-At the point they obeyed that form of doctrine, being baptized, they were made free from sin. How could it be any more clear that man must obey to be saved.
19. The manner of men was the worlds way of doing things. The Roman world was full of slavery and the illustration was right in front of them. They had

an old master, sin. When they served sin they heaped up iniquity upon iniquity. They have died to that master and have been freed from him. Now they serve a new master, and they should serve him in righteousness to holiness. The beginning of chapter 7 gives a similar idea only with the illustration of one being married to a husband.

20. When they were servants of sin, they were not from righteousness not in the sense that they were not obligated to live righteous lives, but in the sense that they did not serve or practice righteousness. They were servants of sin, not obedience. They were rendering their service at that time to their past master they were rendering no service to their future master.
21. The fruit is the result and dues of such living. Gal. 6:7-8 gives the plain axiom of reaping what one sows. The fruit of this living as a servant of sin was not good, it would only result in damnation. What fruit? No good fruit that would bring lasting contentment.
22. However the fruit once has when obeying God is very good. It will result in everlasting life and contentment.
23. One earns wages and receives them at the end of the work day. When one lives life's day as a servant of sin, one receives the wages that are due him: death. Not just physical death, but eternal death, everlasting punishment. However, eternal life is not spoken of as wages because it is not earned, rather it is a gift that one must choose to receive from God. This gift is eternal life, eternal blessedness. This highlights the fruit of both kinds of life described in verses 21-22.

## VII. Chapter 7

### A. 7:1-6 Free From the Law

1. "Know ye not" similar style to 6:3
  - a) Continues the discussion from 6:14
  - b) Paul is speaking to those who know the law-the Judaizing teachers were Jews who clung to the old law and viewed the New Testament as an addendum to it. (Acts 15:1)
  - c) Law is imposed on living men, not dead men. A dead man is not subject to the law. Paul is speaking specifically of the law of Moses.
2. Woman married to husband Gal. 2:9
  - a) We must remember that it is not Paul's point to make a treatise on marriage here; thus, if one tries to make Paul repeal the exception giving in Mt. 19:9 they have ignored the context and point of the passage.
3. You cannot have both husbands at once, just as you cannot have both laws as once.
4. Spiritual adultery if one tried to keep the old law while living under the new law Gal. 5:4
  - a) It was nailed to the cross Col. 2:14. The law died so to speak. This death had been by the "body of Christ". This is a reference to Christ's death.
  - b) Their relationship to the law died as well. Apparently, they did not realize this.
  - c) Eph. 2:14-16 Says the law was a middle wall of partition that had been taken down. It should be noted that this verse affirms as well that this was done at the cross.
5. "In the flesh" means in the fleshly Old Testament covenant, not a reference to physical existence.
  - a) Motions of sins are sinful passions
  - b) These were by the law in the sense that the law defined them and made them clear. The law did not produce them. Sinful passions existed before the law was given.
  - c) These passions brought forth fruit unto death (James 1:14-15)
6. This is not discussing how we approach New Testament law, but discussing our shift from the Old Testament to the New Testament.
  - a) 2 Corinthians 3:6
  - b) Synonymous with "Newness of life" in 6:4

### B. 7:7-13 The Law Magnified Sin

7. The law's purpose was not to produce sin, but to make it reprehensible in man's eyes.
  - a) This is speaking specifically about the law of Moses-10th commandment-"Thou shalt not covet..." Ex. 20:17
  - b) This contradicts Seventh Day Adventist teaching, which affirms that only the ceremonial part of the law, which they call the law of Moses, was done away not the moral law, which they call the law of God.

- c) The law is not sin, it does not equal sin
  - d) There was covetousness before the law of Moses came. The law pointed it out and defined it.
8. We see the personification of sin here, as if sin is a person who sees an opportunity and takes it.
- a) A good example of sin taking the law as an opportunity to cause man to sin is the temptation of Eve in Genesis 3.
  - b) Sin is dead to someone that is not accountable to God. If one is not accountable they cannot break any law; thus, they cannot sin because sin is a transgression of the law 1 Jn. 3:4.
9. Paul speaks of the time before he had reached the age of accountability
- a) verse 9 explains verse 8 - “without law sin was dead”
  - b) “I was alive once”-when he was a child-Paul never lived before the law of Moses, but he did live in innocence before it condemned him.
10. The law would have produced life if kept perfectly. That was the intent of giving the laws, so man would keep them and live 10:5.
- a) It caused death because it was not kept perfectly. Keep it and live, break it and die.
11. Reminiscent of verse 8, Satan uses the commandment of God as an opportunity to lead men to sin and die spiritually.
12. The law was good. Psalm 19:7-10 “The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.”
- a) It was not the law that was evil or caused men to sin
13. The very thought that the law of God would be evil or a temptation is out of the question.
- a) Sin is again personified.
  - b) Sin was highlighted by the law.
  - c) Sin was exceedingly sinful because not only does it cause spiritual death to men, but it takes the good law of God as an opportunity to do so.

### C. 7:14-25 The Law Cannot Deliver One From Death

14. The law is spiritual-it appealed to the heart of man.
- a) “I am carnal, sold under sin”. Paul is not referring to his present state, for he was now a Christian. Chapter 6 made it abundantly clear that when one becomes a Christian he no longer serves sin. How then could he be sold under sin? This passage, which extends through the rest of the chapter, should not be looked at as the state of a Christian but of one struggling under the Old Testament before they came to Christ.

15. The sinner, the one struggling under the law without Christ, does not grasp the weight of what he is doing when he sins. If he did he would not approve of it. The sinner at times wishes for a better life above what he practices; thus, he is aware that what he does is not the best.
16. Since, the law requires a better life, one that the sinner in some sense wishes for, it is good. God's law shows the sinner how a better life is to be conducted.
17. This should not be interpreted to mean that one does not sin, or that the sinner is free from sin. This is an ellipsis which places the emphasis one by negating the other. Some examples: John 12:44, "He that believeth on me, believeth not on me, but on him that sent me." and 1 Cor. 1:17, "For Christ sent me not to baptize, but to preach the gospel". So, Paul is saying it is not only the sinner but the fleshly pull that dwells in a sinner and leads him to do that which he knows to be wrong.
  - a) The flesh, the physical body, is not intrinsically evil, but fulfilling its desires in an unlawful way is.
18. The one under the law had a desire to do what was good, but because they were under the law and not grace brought by Christ, they could not throw off sin. The fleshly desires and passions got the best of them and they sinned.
19. Look at verse 15. This sinner acknowledges that he does not live up to what he thinks is best.
20. Look at verse 17. The sinner might want to do good, but without the Gospel of Christ, he is sold under sin and in a hopeless state. The sinful passions that are in him rule.
21. ASV has in the margin "in regard to the law". In regard to the law of Moses, the sinner desired to do good, but evil passions were with him and he gave into them. Without the gospel there was no solution for the sinner's problem because as soon as one sinned, there was nothing but punishment.
22. There is an inward man that is the heart or mind of an individual. In one's mind there was a desire to live the good clean life that the law demanded.
23. The other law that was in his members was in his flesh and fought against the law of the mind; thus man has two pulls on him and a war going on inside of him. Fleshly lusts war against the soul (1 Pet. 2:11).
24. This body that pulls on one and leads to sin brings death. "Who will deliver me from this death?", Paul asks. Under Judaism there is no deliver. The law of Moses had no solution for this problem
25. But thankfully, Christ is the solution to this problem. This is the answer for which v. 24 was asking.
  - a) The mind dominates the flesh in a Christian. The flesh dominates the mind in a sinner.
  - b) Paul is not saying that one serves God with his mind and sins with his body at the same time.

## VIII. Chapter 8

1. “Now” means in the gospel dispensation
  - a) Under the law it was different, all were under condemnation, but now, under the gospel, there is no condemnation.
  - b) This does not address whether one may come under condemnation in the future. That is still a possibility, for “no condemnation” is for those “who walk not after the flesh, but after the Spirit”.
2. We are made free in Christ Jesus
  - a) This explains why there is no condemnation in Christ. In Christ, we are free from the law of sin and death, which causes condemnation.
  - b) What is the law of sin and death?
    - (1) If it were the law of Moses, then verse 3 would say that the law of Moses could not deliver us from the law of Moses. That does not make sense.
    - (2) The law of sin and death is that which is mentioned in 7:23, the law in the members that wars against the law of the mind.
  - c) The law of the Spirit of life is the gospel
    - (1) This is what Paul set out to show in the first place (1:16).
    - (2) It would not make sense for him to set out to show how the gospel is God’s power for saving man and then for him to wind up concluding that something else delivers man.
3. The law of Moses could not free from the law of sin and death
  - a) But God saved us from the law of sin and death by sending His Son.
  - b) There is nothing intrinsically sinful about being in the flesh. If it was sinful to be in the flesh, then Christ would have sinned by being in the flesh.
  - c) Because fleshly desires so often lead to sin, the flesh is described by the Bible as sinful.
  - d) The law is weak through the flesh.
    - (1) Col. 2:14 says it was “against us” and “contrary to us”.
    - (2) Hebrews 8:7 shows that there was a fault with it. It was intended to be replaced.
    - (3) Acts 15:10 says we were not able to bear it.
  - e) Jesus came in the likeness of sinful flesh-Heb. 2:14. He took part in flesh and blood. He did not sin though (Heb. 4:15).
4. The righteousness of the law is fulfilled. We are made righteous as if we had never sinned.
  - a) The required righteousness of the law could not be produced by us, but because of what Christ did we are forgiven and we meet the required righteousness.
  - b) “walk” is a word that the Bible uses to describe how one conducts one’s life.
5. To mind the things of the flesh is to seek what the flesh desires. To mind things of the spirit is to seek what the spirit needs first.
  - a) This is a general struggle that all have.

- b) People are in one of these two mindsets.
- 6. A mind devoted to the flesh is death. Not only does it lead to death, but it is to be dead spiritually, dead to God.
  - a) Minding the things of the spirit is to have spiritual life and peace with God.
- 7. A carnal mind is a fleshly mind. It is against God.
  - a) This is not saying that the carnal mind is not amenable to God.
  - b) Nor is it saying that it is impossible for one who is carnally minded to change and become subject to God's law.
- 8. It is saying if one lives for this physical life and seeks the flesh, one cannot at the same time be pleasing to God.
- 9. The Holy Spirit dwells in those that are Christ's
  - a) They were not in the flesh in the sense that they were not dominated by the fleshly desires. They did not seek them first.
  - b) The Holy Spirit is called by different titles in scripture: Comforter, Spirit of Truth, Spirit of Holiness, Spirit of Christ.
  - c) The Bible clearly shows that the Holy Spirit dwells in Christians. Galatians 4:6. The Bible does not give a lot of attention to how this indwelling takes place.
- 10. "Body is dead" Gal. 5:24- "crucified the flesh". The rule of the fleshly appetites is put to death.
  - a) Dead because of sin. The body is dead because it leads to sin.
  - b) The spirit is life because of the righteousness in Christ.
- 11. The Holy Spirit makes alive our mortal bodies
  - a) Two views
    - (1) Resurrection day. Our bodies will be quickened. 1 Cor. 15:51-55 This mortal must put on immortality.
    - (2) Making alive is an ongoing happening. Our mortal bodies are made alive to doing God's service. Just as the Holy Spirit raised up Christ he will give you spiritual life. 2 Cor. 4:11
  - b) The hopelessness of being without Christ was seen in chapter 7. The victory through Christ is seen in this chapter.
- 12. We are under no obligation to live according to the flesh. It leads to death.
- 13. Living according to the flesh = spiritual death. Putting to death the flesh = spiritual life.
- 14. This is a continuous leading of the Holy Spirit. It is not here stated how the Spirit leads, but it leads us through the words of the Bible. John 16:13; 1 Cor. 2:13.
- 15. The word "again" is important to notice
  - a) This shows that the Jews lived in the spirit of bondage and fear. They had the fear of a slave.
  - b) Trying to be justified by the law of Moses when there were so many specific commands and without the grace that came by Christ caused anxiety and fear in the heart. One was always worried that he fell short and missed fulfilling

- the law somewhere.
- c) Under the new law one does not need to have that fear and anxiety. We are loved as sons. This does not mean that we are not servants. Paul started this letter by calling himself a servant. However, we do not serve in the fear and anxiety of a slave.
  - d) The word “Abba” is an Aramaic word for Father. It emphasizes the dear relationship between father and son.
16. The Holy Spirit bears witness with our spirit
- a) Notice this does not say to our spirit. There are two witnesses here: the Holy Spirit, and our spirit.
  - b) To say that the Holy Spirit gives me some feeling to indicate I am a child of God is to say that the Holy Spirit is the one witness and my spirit is the judge. This is not what this verse teaches.
  - c) The Holy Spirit has set forth in God’s word what man must do to be saved and what character and lifestyle a child of God has. If my spirit or disposition lines up with what has been set forth, then I know I am a child of God. 1John 2:3 “And hereby we do know that we know him, if we keep his commandments.”
17. We are born again into God’s family. We are heirs of God. Christ is the heir of all things (Heb. 1:2). Christ will be glorified at the right hand of God one day. We are heirs as well with Christ and we will be glorified with him, just not in the same way or extent.
- a) Notice the condition on being glorified with him: “if we suffer”.
18. The suffering that Christians go through has a purpose of fitting us for future glory. These sufferings pale in comparison with that future glory (2 Cor. 4:17).
19. There are two views to verses 19-23.
- a) First view-this is speaking of physical creation. The whole world is full of pain. This is personification. Sometimes physical things are spoken of as if they are human. This is talking about the creation, it will be delivered some day.
  - b) Second view-God’s spiritual creation, the church. The church is called his creation several times-christians are called new creatures 2Cor. 5.17; Eph. 2.15 The bondage of the suffering of this present lifetime. This seems to fit the context better.
20. “Creature” in KJV means “creation”
- a) According to the first view, creation here is physical creation.
  - b) According to the second view, the creature here is the Christian.
- 21.
- a) The first view points out the decay and physical death of things in the world-people, animals, plants, etc.. This would say that unbelievers long for freedom from death.
  - b) The second view holds that this is speaking of the Christian being delivered from sin and death into freedom in Christ

22. The whole creation has a groaning and a desire to be released.
  - a) First view-all of physical creation.
  - b) Second view-the whole creation is the church, christians collectively.
23. Firstfruits of the spirit
  - a) First view would say this is Christians.
  - b) Second view would say this is the apostles.
  - c) We look forward to the time when redemption is being experienced.
24. All that one does in obedience to God is done through hope of that final reward.
  - a) The word "see" means to experience something. Simon did not see death, that is die, before he saw the Christ (Luke 2:26). We see good and bad days.
  - b) If we were already experiencing what we hoped for, then we would not hope for it.
25. Since we have yet to experience redemption in actuality, since we are not presently in heaven, we hope for it and wait patiently for it.
26. The Christian has needs and petitions that are so deep that they cannot be expressed in words to God. The Holy Spirit conveys these petitions to the Father.
27. God is the great searcher of hearts and he knows the disposition, mood, aspirations, feelings, desires and needs that the Holy Spirit stirs up in man.
  - a) This shows that prayers are a pouring out of our hearts to God. There is not some special word or formula that unlocks the door to God. It is simply the outpouring of the heart.
28. All things that God does for us are for our good. Things will work out in the end for the Christian. Christians are the called (2 Tim. 1:9).
29. This shows that it was God's plan all along. This looks at the whole scheme of redemption.
  - a) This predestination is not Calvinistic but is based on gospel obedience and living in the likeness of Christ.
30. The predetermined that certain ones would be saved. He called them by the gospel. He justified them when that responded to the call. And He will glorify them in heaven one day.
31. If God is on our side in all of this, then it does not matter who is against us and what we must go through.
32. The gift of His Son speaks of His love and how far he is willing to go for us.
33. Man's condemnation means nothing in the end. God has justified and acquitted us.
34. Christ is the one who will be our judge (Acts 17:31) and he was the one who died for us and intercedes for us.
35. No outward force can stop Christ's love for us or our love for him. The Christian's love for God is not stopped by persecution.
36. Psalm 44:22 is quoted. Even when Christians are considered as animals ready for slaughter their firm faith and love for God should not wane.
37. No we are not just animals for slaughter. We have not lost. We are victorious

through Christ.

38. Again no outward force can separate us. God's love will not be affected by an outward force and our love for Him should not be affected by an outward force either. This does not say that we cannot separate ourselves by our choice.
  - a) Even the high spiritual wickedness that we battle cannot cause separation.
  - b) There is nothing now, nor will there ever be in the future anything that can cause separation.
39. This relationship is sustained in Christ-where there is justification, redemption, and all spiritual blessings (Eph. 1:3).

Paul reaches a great climax in his expression of what God has done for us and the assurance it should give us.

# IX. Chapter 9 Fleshly Israel Rejected; Gentiles Accepted

Paul has set forth and developed the thesis (1:16-17). He shifts focus here to questions concerning the Jews. Though Paul does not come outright and say that the Jews are lost, when one couples the lamentation expressed in verse 1-5 of chapter 9 with 10:1, the conclusion is they are lost. What Paul had proven as far as all men having to obey the gospel for salvation and the law having no power to save had some serious implications for fleshly Israel, because in general they did not accept the Gospel, but clung tenaciously to the law. He deals with those implications in chapters 9-11.

## A. Lamentation Over Fleshly Israel 9:1-5

1. Paul is affirming his sincerity.
2. He is sorrowing over fleshly Israel, identified in the next verse.
3. It would not do any good for the Jews for Paul to be accursed from Christ, but if it did them good he could wish that he could be accursed for their sakes.
4. A list of the blessings and privileges of Israel
  - a) Israelites-they were descendant of Jacob whose name was changed to Israel (Genesis 32:28).
  - b) They were adopted. They had a special connection to God. Deuteronomy 7:6-8
  - c) The glory may refer to all the manifestations of God to Israel or more specifically to the shekinah, a luminous cloud in the Most Holy Place that served as a sign of God's presence.
  - d) God made covenants or promises to the nation of Israel. These were rooted in Abraham. He would make them a nation (Genesis 12:1-3), give them a land (Leviticus 14:34; Joshua 21:14) and bring the Messiah to them (Daniel 9:25-26; Zechariah 6:12).
  - e) The law of Moses was given to Israel not to other nations (Deuteronomy 5:3).
  - f) Exclusive to the Jews was the wonderful privilege of worshipping the God of heaven by the tabernacle and later the temple.
  - g) God's promises to Israel had to do with the covenants (mentioned above), or agreements, made between Him and Israel.
5. The blessings and privileges continued
  - a) The fathers refer to those great patriarchs: Abraham, Isaac, and Jacob to whom the promises were made.
  - b) Matthew 1 and Luke 3 attest to the fact that Christ came through Israelite genealogy, fulfilling the prophecy that through Abraham's seed all nations would be blessed (Genesis 12:3).
  - c) Christ is on the right hand of God and is over all (Acts 2:33). He has all authority (Matthew 28:18). All things have been put under him (Ephesians 1:22-23). He is heir of all things (Hebrew 1:2). He is reigning now, unlike what the Premillennialists aver.

## B. God Is Not Unjust In Rejecting Israel 9:6-18

6. Paul shows the history and purpose of the Jews.
  - a) The “word of God” specifically refers to God’s promise to Abraham. This is seen by looking at the next three verse, especially verse 9.
  - b) For fleshly Israel to be separated from God did not prove that God’s promise to Abraham was of none effect.
  - c) “They are not all Israel, which are of Israel”-Paul discussed earlier what a true Jew was (Romans 2:25-29).
7. Physical Israel did not have the right to criticize God even if He did reject them for other people because God had rejected other sons of Abraham from being the promised seed.
  - a) The quotation from Genesis 21:12 is proof that Isaac was the promised son. Verse 8 affirms this.
8. Just because one was a fleshly child of Abraham, e.g. Ishmael or the six sons of Keturah (Genesis 25:1; 1 Chronicles 1:32), did not constitute one having part in God’s promise to Abraham. Only the son of promise, Isaac, had the promise that God would make of him a great nation.
  - a) Christians are children of God by promise. Galatians 4:28.
  - b) There is an interesting comparison, called an “allegory” in Galatians 4 concerning the children of the flesh verses the children of promise.
9. This quotation from Genesis 18:10 pronounced by the Lord is evidently the word of God of which verses 6-8 are speaking.
10. One may be able to say that the reason Isaac was picked instead of Ishmael or Keturah’s sons was that he was the only child of Abraham’s wife Sarah, but this could not be said of Jacob and Esau for they were twins of Isaac and Rebekah. However, it is evident that Jacob, the younger was the one through whom God’s nation would arise.
11. Reference is made to the prophecy issued in Genesis 25:23. The declaration that the elder would serve the younger was made before the twins were born. Thus, it was not based on anything Jacob or Esau had yet done.
12. This statement concerning Jacob and Esau is evidence to the fact that Romans 9 is focusing on the execution of God’s plans, instead of arbitrary selection of who will be saved as Calvinism suggests.
  - a) Whiteside makes a good point: “In choosing Jacob, God chose his descendants; and every Jew gloried in that choice. But the selection of Jacob and the rejection of Esau had nothing to do with their salvation. If it had pertained to their salvation, there would have been no point in mentioning the fact that they younger was selected instead of the older; for even the most dogmatic predestinarian would not say that the oldest son is the natural heir of salvation and all the other sons reprobates.”
  - b) The firstborn was the one that received the blessing and the birthright. The physical blessings that came from being the firstborn are what Jacob received

instead of Esau. The gift of salvation is *not* what the prophecy of Genesis 25:23 is talking about.

- c) This prophecy was evidently speaking of the people that would come from Jacob and Esau for as individuals Esau never served Jacob.
  - d) 1 Chronicles 18:13 - And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.
13. Many would expect that this statement was made when Jacob and Esau were living, but in fact it was made hundreds of years later in Malachi 1:1-4, and it is speaking of the nations of Israel and Edom.
- a) The term "hated" means to love less.
    - (1) Genesis 29:30-31 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.
    - (2) Luke 14:26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
14. If the Jews boasted in the fact that God chose Isaac and Jacob to be the ones through whom his nation would come because their were better fitted for His purpose, then God would not be inconsistent to chose Gentiles that believed in Him and reject Jews that disbelieved. Furthermore, the Jews had the chance before the Gentiles did to become children of God by accepting Christ whereas Ishmael and Esau were not selected because of their birth.
15. In the context of Exodus 33:19, mercy is not used in the sense of forgiving sins. Moses was getting discouraged and God, before He shows Moses His glory, pronounces that He will have mercy on whom He will have mercy.
- a) This verse is not teaching that God arbitrarily selects who will be saved.
  - b) If this verse were teaching that man had nothing to do with whether God showed mercy to him, then Israel would be rejected not because of their unbelief, but simply because God decreed it; likewise, the Gentiles would be accepted not because of their faith, but because God decreed it.
  - c) The Bible shows who will receive God's mercy: Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.
  - d) Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.
16. This verse is usually used to be a proof that man has nothing to do with his salvation, but the focus in this chapter is God's execution of His plans.
- a) This verse emphasizes the fact that no matter how much the Jews tried to fight against it, God's plan was to extend mercy to the Gentiles. The willing and the

running here refer to the man's attempt to thwart God's plan.

- b) Even if we do apply this as the man that "willeth" and "runneth" is one that does so to be saved, we must interpret it as an emphasis on God's works without an absolute negation that man must obey. For if we interpret it to mean man has nothing to do with his salvation, then we cause the scripture to contradict itself (Matthew 25:34-35; Acts 2:40 and God to be a respecter of persons (Acts 10:34; Romans 2:11; 1 Timothy 2:4; 2 Peter 3:9).
17. Exodus 9:16 is quoted here to show that God worked His purpose even in hardening Pharaoh's heart. This was said after the sixth plague. God was going to show mercy on Israel by freeing them from bondage. If Pharaoh had let the people go initially, then he would be credited with being kind to Israel. However, God commanded that Pharaoh let Israel go. This command of God stirred up a rage in Pharaoh because he thought God had no right to tell him what to do. Because Pharaoh's heart was hardened, he entered into a competition with God, and, by the time it was all over, it was shown that Israel left because of God's power not because of Pharaoh's kindness.
18. The hearts of men are different. God's commandments and patience with man causes some hearts to be softened and obey and other hearts to be hardened just as the sun at the same time melts butter and hardens clay.
- a) It is important to remember that though the Bible says that God hardened Pharaoh's heart it is not that Pharaoh had no choice in the matter. Pharaoh also hardened his own heart: Exodus 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.
  - b) The reason that Pharaoh's heart was hardened was because he was stubborn.

### C. One Has No Right to Question God 9:19-29

19. These questions, like those in Romans 3:3 and 5, are not necessarily legitimate or logical from what Paul has said, but they are the questions that would arise in the mind of the Jews.
- a) If it is God's plan to show mercy and no man can thwart that plan, or if God hardens some people, then why does he find fault with us?
  - b) 2 Chronicles 20:6 "And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand is *there not* power and might so that none is able to withstand thee?
20. Paul addresses their question in this verse. Remember that Paul is not admitting that man has no choice in the matter. He is simply saying even if man did not have a choice in the matter, he would still not have the right to question God.
- a) John Calvin used this against anybody that disagreed with his doctrine. If someone said that God deciding who would be saved and who would be lost regardless of what man does is unfair, then Calvin would say, "You have no right to question God." However, what Calvin taught is not what God says (1 Timothy 2:4; 2 Peter 3:9). If Calvin taught what God did, then certainly no one

would have the right to question it, but since Calvin contradicts what God says one does have a right to question it.

21. The picture is given of God fashioning man as a potter fashions the clay.
  - a) God knows the hearts of men and what circumstances will bring out how they stand with him. This life has a way of bringing out what type of heart we have.
  - b) This passage is dealing with God's right to fashion men and nations into either a "vessel unto honour" or "unto dishonour". This passage does not address how He does such.
  - c) The Bible teaches that we decide what type of vessel we will be (Jeremiah 18:1-10; 2 Timothy 2:19-21).
22. This is another reply to the questions of verse 19.
  - a) If it is the will of God to show His wrath against sin, who has the right to object?
  - b) God endures with much longsuffering in order to occasion repentance-2 Peter 3:9.
  - c) Sadly, some take the God's longsuffering as an opportunity to engage in more sin-Romans 2:4-5
    - (1) 2 Peter 3:15-16 speak of these things Paul mentioned. "And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.
  - d) The vessels of wrath refers to Old Testament Israel, those of fleshly Israel that rejected Christ.
  - e) The destruction to which these vessels are fitted could have reference to the destruction of Jerusalem for it was a declaration that the Jewish system was over.
23. The vessels of mercy are identified in the next verse.
  - a) The reason that God endured with much longsuffering the vessels of wrath, that is Old Testament Israel, was so the Gospel could be preached to both Jew and Gentile and the church could be established. If Jerusalem had been destroyed before the church was spread, it would have been very detrimental.
24. The vessels of mercy are those who have responded to the Gospel, both Jew and Gentile.
  - a) We are called by the Gospel - 2 Thessalonians 2:14.
25. Not only were Jews who rejected Christ appalled by the idea that the Gentiles would be accepted, but many of the Jews in the church had the same feeling or at least were averring that the Gentiles must be circumcised and keep the law to be saved. Paul quotes from the prophets of the Old Testament for the Jews accepted them as speaking the words of God and being authoritative.
  - a) Hosea 2:23 is quoted to show the Gentiles would be accepted by God.

26. Hosea 1:10 The Gentiles were not God's chosen people, but by the Gospel they would become sons of God.
27. Israel was not completely rejected. Just as Isaiah 10:22 declared, there would be a remnant, a small portion, that would be saved. The Jews boasted of their connection to Abraham and thought that they would be saved because of it (Matthew 3:9; John 8:39), but God said only a small portion, the faithful, would be saved. It was never the case that God gave eternal salvation unconditionally to all the seed of Abraham.
28. This is a quotation of the next verse (Isaiah 10:23). It seems to have reference to the how quickly the destruction of Jerusalem would occur, especially considering how long Israel was deserving of it.
29. An earlier portion of Isaiah is quoted (1:9). Sodom and Gomorrah are famous for the destruction they received from God. Genesis 18 records Abraham pleading with God to save Sodom for only a few righteous. However, there were not enough righteous to warrant salvation. If it were not for those faithful few, the remnant, Israel would have been the same.

#### D. Conclusion 9:30-33

30. What is the conclusion of all of this?
  - a) The Gentiles did not follow after the righteousness of the law of Moses. It was not given to them, they did not possess it or seek to be saved by it. However, they did attain to righteousness, not of the law, but by faith in Christ, by the Gospel (Romans 1:16-17).
31. Israel did follow after the law of Moses and sought to be justified by it, but they did not attain to righteousness.
32. Why is it that the Jews did not attain to righteousness? Because they sought to be justified by the law, but they could not be because they broke the law. Additionally, they clung to the law instead of having faith in Christ, so they could not be saved by the Gospel.
  - a) Christ is pictured as a stumblingstone (1 Corinthians 1:23).
  - b) Christ came in order to save men (Luke 19:10), but because the majority of the Jews rejected him he became a stone of stumbling that caused them to fall from God's grace.
  - c) This idea of Christ being a stumblingstone is a perfect illustration of the mix between God's plan and man's reaction that causes a man to be either saved or lost. Romans 9 is used extensively by Calvinists, but is it not easy to see that Christ was a stumblingstone to those who chose to reject him (Matthew 21:42)?
33. The New Testament often quotes the statements from Isaiah (8:14; 28:16) that describe Christ as a cornerstone and a stone of stumbling.

# X. Chapter 10: Israel Has Chosen To Be Cast Off

## A. Israel Has the Opportunity to Be Saved 10:1-15

1. Continuing the thought of chapter 9 where the conclusion was that the Jews had not attained to righteousness because they trusted in the law that could not save them and rejected the Christ that could, Paul expresses his desire that they might be saved. In their present condition they are lost.
2. They are fervent in their religion. Paul's life before his conversion was a good example of this.
  - a) We need not just to be zealous, but to be zealous in the right way.
  - b) The fervor of Israel, with exception of the remnant, was directed toward clinging to the law and seeking to be justified by it. They did not grasp the purpose of the law or the fact that it was not intended to be permanent (Matthew 5:17-18; Acts 13:27).
  - c) The Jews had some knowledge about what God wanted, but they had not learned that God wanted them to obey the Gospel, follow Christ, and be of one body with the Gentiles. In this way their zeal was not according to knowledge.
3. The Jews were not ignorant of the fact that God was a righteous being, but of His plan for making man righteous. God has planned for man to be made righteous through the Gospel, but the Jews did not get it. Instead, they chose to become righteous by the law. Since, they have established their own way of being righteous they will not submit themselves to God's way.
  - a) This statement is true of many religious folks today. They have their own way of being righteous that is different from the Gospel. Since the Gospel is God's power of salvation, then another plan to make man righteous will not work. Many folks cling to their own way and are convinced that they are saved by it, but they are not truly saved. Since they think that are all right, they choose to remain ignorant of God's way of being righteous. A man must recognize he is lost before he will obey the Gospel to be saved.
4. The "end" of the law
  - a) Christ fulfilled the law and nailed it to the cross (Colossians 2:14) The law ended at the cross, but the meaning of "end" here is not referring to putting and end to the law, for that occurred whether one believed or not.
  - b) This "end" is the aim, goal or purpose of the law. The law was given for man to live righteously. Nobody kept the law perfectly, so the law condemned them, but the righteousness of the law is fulfilled in those who obey the Gospel of Christ (Romans 8:4) for they are forgiven of their sins and stand righteous in God's sight.
  - c) "End" is used in the same way in 1 Peter 1:9.

5. This is the “works” that have been discussed so often in this epistle up to this point, perfect and meritorious works. The only way to live by the law of Moses is a perfect adherence to it.
  - a) The Lord told Moses in Leviticus 18:5, “Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD”. This would imply that if one did not do them, then one would not live.
  - b) Galatians 3:10 “For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.”
  - c) We are required to live according to the dictates of the New Testament, but the difference between the old and new law is that the law of Moses provided no means of justifying the transgressor whereas the law of Christ does.
6. Having demonstrated the impossibility of one to be righteous under the law, Paul shows the contrast with the new law that makes righteousness possible.
  - a) Deuteronomy 30:12-14 talks about the law being brought to the Jews. It was not in heaven that they needed to go up and get it. It was not far from them, but it was near to them, brought to them, and accommodated to them.
  - b) Something that was impossible was described as being far off. Something that was not difficult was said to be near. The law was not unattainable to the Jews, but righteousness by the law was unattainable to them. This passage is quoted to show that Christ has made righteousness attainable.
7. Christ does not need to be personally present for one to believe on Him to be saved. One does not have to bring him down from heaven or bring him up from Hades, as if he were there, for obedience to the Gospel and attaining of righteousness to take place. No it is not that difficult.
8. Paul is saying we have come and preached this to you. You did not have to go to the ends of the earth to find it, or have Christ personally present to obey it. It has been brought to you by the apostles.
9. Obedience to the Gospel is not some difficult, extraordinary, unfeasible event. It is simple. Believe on Christ as the Son of God based on the evidence and confess that belief.
  - a) Repentance and baptism are also part of the plan. Romans 10:9 is not an exhaustive list of what one needed to do to be saved, but these are the important things that the Jews needed to realize. Fleshly Israel would not believe on Christ, nor would they confess Him (John 12:42).
  - b) They would not have power to become the sons of God until they believed on him (John 1:12). “Belief” and “Faith” are used in the Bible as terms inclusive of obedience (James 2:14-26).
  - c) No one verse tells every detail of the plan of salvation. People are told what they needed. In Acts 2:37-38, those asking what they needed to do

already believed, so belief is not mentioned.

10. Verse 9 touched on what God requires. This verse gives a reason or proof that God requires such for salvation. This is indicated by the word “For”.
11. Isaiah 28:16 is quoted to prove verse 10.
  - a) Since a passage mentioning only belief can be used as proof for belief and confession, then “believeth” must be a term that includes obedience.
  - b) Otherwise, one could use verse 11 to say confession is not needed just as people try to use verse 10 to say that baptism is not needed.
12. Under the law of Moses God made a difference between Jew and Gentile in order to bring about His plans, but now that the Gospel has come there is no difference in the blessings Jew and Gentile receive from God (Acts 15:9; Romans 3:22; Ephesians 2:14).
  - a) God is rich to us in the blessings he gives us (1 Timothy 6:17; Hebrews 11:26). Ephesians 3:8 speaks of “the unsearchable riches of Christ”.
  - b) These riches come upon those who call upon the Lord, Jew or Gentile. The proof for this is found in the next verse.
13. Joel 2:32 foretold of the time when the Gospel would be preached and the Spirit would be poured out. In Acts 2:15, Peter quotes from this passage in Joel to show that it was being fulfilled on that Pentecost day.
  - a) There were some that called on the Lord that day. About three thousand of them repented and were baptized. They responded properly to the Gospel.
  - b) “Calling on the name of the Lord” is a phrase that describes man’s response to God by obeying the Gospel; it is not a reference to a sinner’s prayer.
    - (1) From verse 14 we learn that “calling on the name of the Lord” is something that is done after one believes and before one is saved.
    - (2) This is used as a proof for verse 10 which mentions belief and confession. In Acts 2, when Joel 2:32 was applied for the first time in the New Testament, the Jews were told to “repent and be baptized”. In Acts 22:16 Paul was told “arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Thus, “calling on the name of the Lord” is a reference to the response to the Gospel of repentance, confession and baptism.
14. How will they make this response if the word is never preached to them?
  - a) These are rhetorical questions that highlight what must precede calling on the name of the Lord.
  - b) One would never call upon the Lord if he did not believe in the Lord and His power to save him. Furthermore, one would not believe on something of which one had never heard, one cannot hear unless someone tells him.
  - c) Every conversion in the book of Acts includes a preacher. Not one instance is found where God saves an individual without the individual hearing the Gospel from a preacher and obeying it.
15. This is a reference to the original proclamation of the Gospel when Jesus by

His authority sent His disciples into all the world to preach the Gospel (Matthew 28:18-20; Mark 16:15-16; Luke 24:47).

- a) Those men who first carried the Gospel into the world, that had the baptism and miraculous signs of the Holy Ghosts, were apostles. All today who preach the Gospel preach what the apostles in the first century proclaimed for it was confirmed to be God's word
- b) The word "apostle" literally means one sent, and if the apostles had not been sent, then the world would not have heard and then believed.
- c) It is a misuse of this verse to say that a preacher must be sent by a church or a person or have a miraculous call. If one preaches the Gospel today, they are following the Great Commission (Matthew 28:18-20; Mark 16:15-16) and in a sense are sent by Christ.
- d) Isaiah 52:7 is quoted to show the thankfulness we ought to have that God has made the way of salvation known.

## **B. Israel Is Cast Off Because They Have Chosen Not To Obey The Gospel 10:16-21**

16. Some of the Jews did not believe the Gospel. This was the reason for Paul's mourning over his "kinsman according to the flesh". They did not believe just as they did not believe God's words back in Isaiah's day (Isaiah 53:1). It was not as if Israel showed great faith in what God said through all the ages and then suddenly disbelieved when Christ came. No, they had shown disbelief for centuries.
17. So the way to have faith, which is the way one is made righteous (1:16-17), is by hearing the word of God. Schemes of men which substitute a mystical experience for hearing, believing, and obeying the word of God not only do not save, but cause religious confusion.
18. Israel is not lost because they did not hear. No, they heard, but they chose not to obey. The message was sounded loud and clear. It should have been no surprise that the Gospel would be preached to the Gentile for Psalm 19:4 showed God's message is declared to all the earth.
19. Israel should have known. Long ago Moses declared that God would make Israel jealous by a foolish nation (Deuteronomy 32:21. The grace and riches bestowed on Gentiles who obeyed the Gospel would cause the Jews to be jealous. If they would start to consider the reality that they were lost without Christ, it would provoke them to emulate those who had accepted Christ (11:11).
20. Isaiah also told Israel this was going to happen (Isaiah 65:1). The Gentiles, who, because of their ignorance, asked not after God and did not seek him, found God and He was manifested to them.
21. The Jews, who knew to being seeking after God, to whom He had uniquely manifested Himself, were disobedient. God called them with His arms outstretched and they would not come (Isaiah 65:2).

# XI. The Jews Can Still Be Saved Individually

## Chapter 11

### A. Israel's Fall Does Not Mean That Every Jew Is Cast Off 11:1-15

1. In the previous chapter Paul emphasized the disobedience and hard-heartedness of the fleshly Israel that has caused them to be lost. Here, he clarifies what he is saying so that he is not misrepresented or misunderstood to say that it is impossible for a Jew to be saved.
  - a) It is common for people to misrepresent those who speak the truth. Jesus was misrepresented, Paul was misrepresented, and the church, throughout the ages, has been misrepresented.
  - b) Paul gives himself as an example that a Jew can be saved if they are obedient. Paul was a fleshly descendant of Abraham. He was a Jewish as one could be (Philippians 3:4-6), yet he was saved through obedience to the Gospel.
2. The fall of the Jewish system, including the termination of the law, did not mean that every Jew was banned from salvation. All have the opportunity to be saved by the Gospel. The rejection of the Jewish system did not mean a rejection of the obedient Jewish individual.
  - a) Paul gives Elijah's complaint against God as an example of a minority of the Jews being saved.
3. A quotation from 1 Kings 19:10. After Elijah had the contest with the prophets of Baal on Mt. Carmel and had them killed, Jezebel was angry and sought to kill Elijah. He had to flee from here and while he was on the run he became very discouraged and complained to God that he was the only one left.
4. God answered in 1 Kings 19:18 by telling Elijah that there were 7,000 men that were still faithful to Him. Elijah was not the only faithful one.
5. The application of this teaching is that though the majority of Israel was disobedient to God there was a small portion, a remnant, that was faithful. Just as it had been back then, so it is now in regard to obedience to the Gospel. Only a remnant of Israel would obey and be saved.
  - a) This salvation would come by the Gospel, not by the perfect keeping of the law.
  - b) Any plan of salvation for man had to be based on grace, that is forgiveness. Man did not live perfectly to merit salvation (3:23), so man had to be forgiven by God.
  - c) The elect are those who obey the Gospel.
6. If our salvation is by God's forgiveness, then it is not of works.
  - a) This verse is used by some to say that man does not have to do anything to be saved, for if he did he would have received salvation by works.
  - b) "Works", as it is throughout Romans, refers to perfect law keeping. If a man was saved by works he would deserve salvation.

- c) It is not hard to see that salvation is by grace can have conditions attached to it. The giving of Jericho to the children of Israel, the healing of Naaman's leprosy, and the blind man who was told to wash in the pool of Siloam are all examples of God giving something unmerited with conditions attached.
7. Israel was seeking for salvation, but they did not obtain it because they rejected Christ. However, the election, Jews and Gentiles who obeyed the Gospel, did receive salvation.
  8. Isaiah 29:10; 6:9-10; Deuteronomy 29:4
  9. Psalm 69:22 Their religious food of sticking to the law would become a trap to them and cause them to be lost.
  10. They blinded their eyes to the Gospel. Acts 15:10 refers to the law as a yoke. It would cause their back to bow down
  11. Israel certainly stumbled, but their intent was not to fall away. They were seeking to be righteous before God, but they failed because they did not accept Christ.
    - a) As a result of their fall, salvation was brought to the Gentiles sooner. Paul has already cited and will later cite many passages in the Old Testament that pointed to the Gentiles reception of the Gospel. The Gentiles were to receive these blessings regardless of what Israel did. However, because Israel rejected the Gospel, the Gentiles received the opportunity sooner. Acts 13:46 is a good example, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles".
    - b) Jealousy-some think for the gospel, some think for Judaism. Either Paul is saying that the blessings bestowed on those obey the Gospel will cause the Jews to stop and think and obey the Gospel, or he is saying that when the Jews see that the Gentiles are obeying the Gospel, the Jews will be even more bent on clinging to the law and persecuting the Gentiles. The latter certainly is in line with what happened in the first century.
  12. If Israel falling and losing God's favor by rejecting Christ resulted in Gentiles obeying and receiving the riches of Christ then when their fall comes to its fullness certainly more Gentiles will obey.
    - a) Fulness must mean their fall, verse 15 casting away This verse is talking about their fall, the fulness of their fall. It may point to the destruction of Jerusalem that would cause the Gospel to have free course.
    - b) Some regard the "fulness" here to be a full return of fleshly Israel back to God. While we hope and pray for this to happen by their obedience to the Gospel, and we would certainly rejoice to see such, there is little in scripture that would cause us to expect such a return.
  13. Paul is called apostle of the Gentiles. Ananias was told by the Lord that he was "a chosen vessel...to bear my name before the Gentiles (Acts 9:15; 22:15; 26:16-18)
    - a) He now turns attention to them and in his discussion of the olive shows that the

Gentiles should be careful not to be lifted up with pride for it is possible for the Jews to be saved. The Gentiles need to make it easier for this obedience of the Jews to occur by having the right attitude.

14. Some Jews would obey. Paul was preaching to the Gentiles in order to make this possible. This certainly fits in with the idea of verse 11 that the Jews would become jealous in such a way as to obey the Gospel.
15. The fall of the Jews, the casting of away of them, resulted in the world being saved. Not the entire world, but the Gentiles of the nations of the world that obeyed the Gospel. This is the same as verse 12.
  - a) If the Jews obey the Gospel and are received by God then it will be life from the dead. Ephesians 2:1, 5 speak of being “dead in sins”. When one obeys the Gospel they are no longer dead in sins, but are made alive. They are “born again” (John 3:3) in baptism and raised to walk in “newness of life” (Romans 6:4).

## **B. The Parable of the Olive Trees 11:16-24**

16. This begins the discussion of the olive trees which illustrates the relationship of the Jews and the Gentiles.
  - a) Under the law of Moses the firstfruits were dedicated to the Lord and considered holy. Because the firstfruits were brought to the Lord, the entire harvest was considered holy. The firstfruits were dedicated to the Lord, the remainder was dedicated to the people for their use. Exodus 23:19; Leviticus 23:9-14; Numbers 15:19).
  - b) A similar image is given of branches to the root. Because the branches spring from the root, if the root is holy to the Lord, then they branches are because of their connection to the root.
  - c) This is used as a basis for proving that Israel is not entirely cast off, but individual Jews can still obey. The firstfruits of Israel were faithful to the Lord. Many from Abraham to Moses were faithful. Many from Moses to Christ were faithful. And Jews were the first converts to the Gospel.
  - d) This shows that since Jews have been faithful to God and have been saved by the Gospel, that it is a possibility for the rest of the Jews to do the same.
  - e) Paul is not saying that the all of Israel is saved solely on their fleshly connection and regardless of their behavior for that is contradictory to what he has already proved.
17. The branches that are broken off refer to the Jews who did not obey the Gospel.
  - a) The Gentiles who were added to the kingdom by obedience to the Gospel are referred to as a wild olive tree. They had a different root.
  - b) Grafting is a process where a branch is inserted into an opening in the tree and held there till it fuses with the tree and can receive nutrients and moisture from the root.
  - c) This illustrates how Gentiles were able to partake of the salvation and God’s favor that came by way of the Jews.

18. The Gentiles should not glory in the fall of the Jews for it was the Jewish nation through which God brought the savior of all men into the world.
19. The Gentile might say that the purpose for the Jews, except for the remnant, being cut off was for the Gentiles to be brought into God's fold.
20. Paul puts the focus on the real reason why Israel with the exception of the remnant was cast off: unbelief. Israel had the choice to remain or be cast off. The Gentiles would have still had the opportunity to obey the Gospel at some point regardless of how the Jews acted. This shows again that God did not arbitrary cut off Israel and accept the Gentiles. It was based on their reaction.
21. This warning shows the possibility of apostasy. If God rejected some Jews because they would not submit to the Gospel, then it is possible for the Gentiles to be rejected if they become arrogant and refuse to heed God's warnings.
22. God is balanced. He delivers both blessings and punishments. Too many have a one-sided view of God.
  - a) The severity that was shown to Israel was because they rejected the Gospel.
  - b) The Gentiles should take heed to what God says, lest they experience God's severity.
23. This is Paul's main point; it is possible for Jews individually to be saved by obeying the Gospel and God will certainly graft them into His favor again.
24. Usually when grafting takes place, the shoot that has been cared for and cultivated is placed into the wild root. With God's olive tree it was the opposite. The wild shoot was grafted into the domesticated root. If it was possible for God to do this, then certainly it would be no problem at all for God to graft in domesticated branches into their original root.
  - a) This wonderfully illustrates how a Jew, who had so much history with God, could come, perhaps more easily than a Gentile who had never before been acquainted with God, into the true religion of Christianity if they obeyed the Gospel.

### C. The Mystery 11:25-32

25. History shows that the majority of Jews rejected the Gospel, and Christians were primarily Gentile.
  - a) This blindness was in part. There were Jews, like Paul who had obeyed the Gospel.
26. So is an adverb show how the Israel would be saved. Paul is not using "so" as a conclusion that all of fleshly Israel would be saved. He is saying the Jews will have to be saved by the circumstances of obeying the Gospel and being grafted in again.
  - a) He quotes Isaiah 59:20 to show that Christ is the way that the Jews, descendants of Jacob, will be saved.
27. Isaiah 59:21 The new covenant includes no remembrance of sins (Jeremiah 31:34; Hebrews 8:12; 10:17). This is made possible by Christ.
28. The Jews created most of the persecution against Christians and the Gospel. They

- were not saved because they rejected the Gospel. However God still loved the physical descendants of Abraham, Isaac, and Jacob and wanted them to be saved.
29. Even though God loves Jews, He has set the Gospel as the way of salvation. God means what He says and does not go back on what He has set forth. God will not save Israel by some other means than the Gospel.
  30. Paul seems to be speaking particularly to the Gentiles who did not know God and were in spiritual darkness before the Gospel came to them. The Gospel that brought light to them came more quickly because of Jewish disbelief.
  31. The Gentiles had been on the other side of the situation when they had disbelieved and the Jews were God's chosen people. Paul want to make these believing Gentiles understand that the way they behave toward the Jews could help the Jews to obey.
  32. God counted all men, both Jews and Gentiles, in unbelief because they had all sinned against Him (Romans 3:23). This caused all men to be on the same level and salvation a manner of God's grace (11:6).

#### D. Conclusion 11:33-36

33. Paul steps back and looks at the whole scheme of redemption and of all that has been discussed in this epistle thus far and he marvels at how God worked through individual and nations from the beginning of time to make this Gospel available the way it is. No man could have guessed this.
34. He quotes Isaiah 40:13 and Jeremiah 23:18 to show the inability of man to guess God's plans.
35. Job 41:11 is quoted as further proof of God's plans being unknown until God reveals them. God is the source and man is a borrower of God not vice versa.
36. At Taylor so aptly says, "'For of him' is a regal recognition that He is the source of all. 'Through him' recognizes that He is agent of all. 'To him' recognizes that He is the goal of all."<sup>1</sup>

<sup>1</sup> Robert R. Taylor, Jr., *Studies in Romans*. (Abilene TX: Quality Publications, 1996) p. 210.

## XII. Christian Duty In A Nutshell Chapter 12

## A. The Living Sacrifice of Service 12:1-9

1. As in his other letters, Paul shifts from theoretical considerations and teaching to practical application.
  - a) Paul beseeches them. He is begging them to act in this way.
  - b) “Therefore”-Paul uses this word because the request he is making of them grows out of what he has just explained about the Gospel. God’s mercy in the Gospel invokes a response of service on the part of man.
  - c) He begs them to present their bodies as a living sacrifice. The sacrifices of the Old Testament were involved the act of killing animals, but under the New Testament God requires man to live devoted lives to Him as sacrifices. Romans 6:13, 19 show that after baptism Christians servant to righteousness and use their bodies no longer to sin but as instruments of God.
  - d) “Holy”-something that is holy is consecrated and devoted to God. Christians are sanctified and set apart for this living sacrifice.
  - e) “Acceptable to God”-the sacrifices of the Old Testament were unacceptable to God if they were not the best. God demanded the “firstfruits”. This entire chapter touches on giving our best to God.
  - f) “Reasonable service”-it is reasonable for man to give his life as a sacrifice to God when what God has done through the Gospel is considered.
2. Paul is begging them to not be conformed but to be transformed.
  - a) God’s people have always had the problem of becoming worldly. It is essential that they not conform to the world. 2 Corinthians 4:14-17.
  - b) The transformation of the mind is something that Paul begs Christians to make sure gets done. God does not transform someone’s mind by illuminating them as some teach. Man must go to God’s word and renew his mind day by day in order for it to become more like God’s mind.
3. The Christian must have the proper estimation of himself. He should not be proud and think of himself too highly so that he cannot receive instruction or follow God, but he should not think of himself so low that he is convinced he cannot render any service to God.
  - a) measure of faith-
    - (1) Some would say that the faith, the Gospel, is spoken of here as being a sort of measuring stick by which we determine the proper view of ourselves.
    - (2) Sometimes “faith” in the Bible can refer to what God gives us (verse 6). Not our personal faith in God, but a gift bestowed upon someone. This would lead into what is about to be said about the different functions in the body of Christ.
4. The word “office” does not refer to an official position but rather one’s function. Different parts of the body of Christ have different functions.
5. Paul describes the different parts of the body of Christ working together in 1 Corinthians 12:12-27. The point is made that the members of the body are codependent, and realization of that fact would keep one from boasting or thinking

too highly of oneself.

6. Paul mentions prophecy by which he has reference to a gifts of the Holy Spirit. Prophecy is one of the nine gifts mentioned in 1 Corinthians 12:8-10. It refers not only to the foretelling of future events, but to the revealing of God's will in general.
7. Miraculous gifts like ministering and teaching are mentioned in 1 Corinthians 12 as well "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:28). It seems "ministering" in Romans 12:7 would be the same as "helps" in 1 Corinthians 12:28.
8. There is a break in this verse between miraculous functions and non-miraculous functions. Some fail to see this break and have concluded that prophecy is still available today. Certainly by verse 9, Paul is speaking of non-miraculous functions and activities of the members of the body, for who would say that love in verse 9 is a miraculous love? Exhortation seems to be the last miraculous function Paul describes, for his phrasing changes and the next three items (giving, ruling, and showing mercy) have no evidence of being miraculous in nature.
  - a) Man must use his gifts and opportunities, whether miraculous or not to serve the body of Christ in the way God has directed.
  - b) The instruction is to not be half-hearted in one's service. The one who gives is to give with simplicity, that is with singleness of heart, with sincerity and bountifully. The one who rules is not to do a half-way job, he should show diligence. Furthermore, what good does showing mercy do if it is not done with cheerfulness? It does no good if it is done reluctantly.
9. Dissimulation is hypocrisy. Love is not to be pretended for it would be hypocritical. On the contrary, it is to be unfeigned (1 Peter 1:22).
  - a) One cannot ride the fence when it comes to good and evil. If you love God you will love the good and hate the evil (Psalm 37:27; 119:104; Amos 5:15)

## **B. Treatment of Others 12:10-21**

10. Christians should put others first. This teaching will be reiterated in Romans 15:1-3.
11. Christians should be hard-working. Proverbs has a lot to say about the slothful and sluggish (Proverbs 6:6, 9; 10:26; 13:4; 20:4; 26:16).
  - a) One who is fervent is zealous. Christians need to have life and zeal in what they do.
12. Hope is what helps one ender hard times. It causes one to rejoice because it points to the better home awaiting Christians. Patience in the Bible refers to endurance of hardships. Prayer is needed to keep a man's hopes high and serves as a reminder to him of his dependence on God.
13. The physical body makes sure the needs of the rest of the body are met. The spiritual body of Christ ought to be the same way.

- a) Many of the qualifications of elders are what should characterize faithful children of God in general. Being given to hospitality is one example (1 Timothy 3:2).
- 14. This is reminiscent of Jesus' words in Matthew 5:44. 2 Timothy 3:12 says that being a victim of persecution is a part of living a godly life. Returning good for evil sets the Christian apart from the world and causes men to glorify God.
- 15. The physical body suffers when one member suffers, the spiritual body is to do the same (1 Corinthians 12:26).
- 16. Humility is one of the most fundamental and emphasized virtues of the Bible, sadly few seem to truly possess it. The Christian does not look for ways to show himself superior to others.
- 17. How one reacts to persecution can have great consequences. Even those unfamiliar with the teachings of our Lord look down on the vengeful. When one takes vengeance into one's own hands one stoops to the level of the persecutor and loses any influence for good. One who does not seek vengeance maintains a good report even of worldly men.
- 18. Paul gives the conditional word "if", indicating that sometimes it is not possible to live peaceably with all men. One must contend for the faith and not give up the truth. Jesus stood for what was right and some were at odds with him because of it. We ought to seek for peace without sacrificing the truth, sometimes both cannot be done and peace will have to wait.
- 19. This references Deuteronomy 32:35. The business of revenge is the Lord's and we should leave it to him. If we take revenge ourselves, then we are deserving of God's vengeance.
  - a) God will take vengeance on either by the governments of this world or finally in the end. The use of government fits the context of this passage as it leads into the next chapter.
- 20. Either the man who has done you evil will be stopped by the guilt piled on his head by the good you return him or God will add coals to the fire of his punishment.
- 21. When evil is done to us, we have the choice to succumb to it or overcome it. We always have the choice to do right.

### XIII. Christians Must Obey Man's Laws and

# God's Laws Chapter 13

## A. Responsibilities to Civil Government 13:1-7

1. Within the discussion of not taking vengeance into one's own hands, Paul segues into one's responsibility to civil government. We are to be subject to the civil powers, because they are ordained of God. In thinking of the situation that was present when Paul was writing this letter, it is recognized that Paul is not saying that all the government does is approved of God. Rome was very corrupt and immoral at this time, but as a government they were ordained of God; they had a right to exercise rule over the people, punishing the evil and rewarding the good. Certainly, if government mandates something contrary to what God requires, then "we ought to obey God rather than men" (Acts 5:29).
2. There is a lot of discussion in the New Testament on submission to the government. The Jews certainly did not like the fact that they were subject to Rome. It was probably the case that new converts to Christianity questioned whether they should have to obey the government since Jesus was their Lord, but the apostles through the Holy Spirit reminded that the order that government provides is God's plan and to go against government is to go against God. Whiteside makes an very fitting comment, "One can scarcely imagine a government that would be worse than none"<sup>1</sup>
3. The basic function of government according to God's plan is to punish evildoers and reward those who do good (1 Peter 2:14).
4. The government "bearing the sword" has reference to none other than the death penalty. All the way back in Genesis 9:6, God instructed man to not take vengeance into his own hands, but for government to execute the punishment.
  - a) There ought to be a healthy fear of the government in order to maintain order. Certainly governments have become tyrannical and have terrorized people and that is not according to God's plan. However, one of the problems we face in this day and age is the lack of fear for breaking the law. Sever consequences of horrible crimes would help to deter people from committing such crimes. Ecclesiastes 8:11 says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."
5. Not only should the wrath afflicted upon evil doers cause us to be obedient to the government, but our conscience should smite us if we disobey the laws of the law. How can a man have respect for God if he can disobey the laws of the land without any remorse?
6. Taxes have always been something people have wanted to avoid, and the first century was no exception. Jesus was asked about paying taxes as part of a trap, but he made reference to Caesar's inscription on the money showing that collecting taxes was a God-given right of the government (Matthew 22:15-22).
7. A Christian should pay what he owes, whether it is money, respect, or

something else. To not pay brings reproach on the church.

## B. God's Law of Love 13:8-10

8. Though the Christian should make sure his dues are paid, there is one thing that is always due to others: love. Love is described as a fulfillment of the law. The explanation of this is found in the next two verses.
9. This shows that God's commands are simply specific instructions on how to love one's neighbor. If one loves one's neighbor than one will follow God's commands. "Love your neighbor" encompasses all God's commandments concerning how others should be treated. This is why it is second only to loving God (Matthew 22:36-39).
10. The commandments mentioned in verse 9 are negative, "Do not do thus". The positive command of loving one's neighbor includes not doing harm to others and is, thus, a fulfilling of the law.

## C. Be Spiritually Awake 13:11-14

11. They had been saved from their sins, but the final judgment and salvation in heaven was nearer each day they lived. So it is with all mankind; therefore, it becomes increasingly important to be spiritually awake and alert.
12. Time serving the devil and being servants of sin is a waste and any time we have spent in such service has been far too much. Now is always the right time to make sure we are serving God. "The armour of light" protects from the wounds the devil wishes to inflict. Ephesians 6:12-18 describes the armor of God.
  - a) There is a lot said in the Bible about being awake rather than asleep and being light instead of darkness. 1 Thessalonians 5:7-10 is a good comparison to these verses.
13. Three pairs of sins are mentioned in this verse. The latter of each pair leads to the former. Drunkenness leads to rioting; getting intoxicated leads one to let loose and start carousing. Wantonness leads to chambering; lascivious and lustful practices lead to what is done in the bed chamber (Gk. koite from which we get our word coitus-coming together) Envy leads to strife; a jealous heart comes before outward quarreling.
14. No one who is right in God's sight makes plans to sin.

1. Roberston L. Whiteside. *A New Commentary on Paul's Letter to the Saints at Rome* (Bowling Green, KY Guardian of Truth Foundation, Ninth Edition 2004), p. 258.

# XIV. Matters of Personal Liberty Chapter 14

Much of what has been said in this book thus far has dealt with the relationship of the

Jews and Gentiles. The topic discussed in this chapter involves this relationship as well. Many Jews refused to eat certain meats that were unlawful under the law of Moses, but were/are permissible under the New Testament (1 Timothy 4:4). Some Gentiles may have looked down on the Jews for such a refusal. 1 Corinthians 8 and 10 address the eating of meats offered to idols. Some Gentiles may have had conscientious objections to eating meats that were offered to idols for they had been converted out of that idolatry and by eating the meat they would feel that they were continuing their affinity to the idolatrous practices. Those who knew there was no power in the idol might look down at these new converts. These situations which existed in the church could be the cause of many problems.

1. The man who is weak in the faith is the one who may be persuaded to engage in an activity that his conscience deems wrong.
  - a) This one is to be received, but not for the purpose of judgment and condemnation by his brethren nor for continual argumentation and strife about these matters of opinion.
2. The weak brother is identified as one that would not eat meats. Some Gentiles would refrain from eating any meats lest they eat what had been sacrificed to an idol. Some Jews would refrain from eating meats because of the teaching of the law of Moses and their disdain for idols.
3. There are responsibilities on the part of both parties: the weak brother whose conscience objects and the strong brother who understands that eating meats is permissible. The strong brother who eats should not despise and look down on the one who refuses. He should not try to influence him to violate his conscience, but should be patient with him. The brother who objects should not judge the one who eats as lost, because the brother who eats is in fellowship with God.
  - a) There is a very important point that must be noted in the chapter lest a common misapplication be made. The matters to which the instruction of this chapter applies are matters which in and of themselves are permissible, but which someone's conscience may condemn; thus, it would be sin for that person to engage in the act and violate the conscience. This should not be applied to matters that God has deemed sinful and unauthorized. For example, to apply this to the use of instrumental music in worship is to assume that such is permissible. This has not been proven, and those who are sympathetic to the use of mechanical instruments of music in worship should refrain from regarding those who reject the instrument as weaker brethren until they have proof that instrumental music in worship to God is a matter of opinion. One certainly cannot apply this to sinful acts. To take this a step further for illustration, whether or not one should commit fornication is not an issue to which Romans 14 should be applied; it is not a matter to which every man may be fully persuaded in his own mind (verse 5).

4. There are things we are to judge (John 7:24; 1 Corinthians 5:11), but with matters of opinion we should not be of the disposition where we count someone reprobate if they differ with our opinion. Your brother in Christ is God's servant. He will not stand or fall based on your opinions but on God's commands.
5. There were certain days that men may personally have set aside for prayer or fasting, but others were under no obligation to do the same on that day. I may set Monday aside as a day of prayer and fasting, but I have no right to condemn my brother for working on that day.
  - a) Again, this would not apply to the Lord's day. The example is given of Christians coming together on the first day of the week (Acts 20:7; 1 Corinthians 11:17, 18, 20, 33; 14:23, 26) in order to follow the command of remembering the Lord's death (Luke 22:19; 1 Corinthians 11:24-26) and worshipping Him. The application is to things left in the realm of our discretion.
  - b) There were certain holy days that the Jews observed under the law of Moses that were mandatory. These were not part of the New Testament. Though some Jewish may have set aside the same days for God because they had done so their entire lives, Paul is not saying that it is permissible for them to engage in Old Testament worship practices. He got on the churches of Galatia for such (Galatians 4:10-11).
6. If some of the Jewish Christians devoted certain days to the Lord and refrain from certain meats because it was their custom, that was fine, but if they tried to bind it on others, then they overstepped their bounds (Colossians 2:16).
7. We do not live to or for ourselves. We live as God's servants. This continues the thought of verse 6 where one who eats or does not eat does so to the Lord. This lays the groundwork for the instruction of giving up some liberties for the weaker brother.
8. Even in death we die in service to God. We do not cease to serve God in death. Those in heaven serve God (Revelation 22:3).
9. Service to God was the reason Christ went through the death of the cross. Because of His love He gave Himself. Certainly we can love our brother enough to give up some of our liberties.
10. Each person must answer individually for themselves on the day of judgment.
11. This is a quotation from Isaiah 45:23 that is applied here to the recognition of God as Lord by all on the final day of judgment.
12. One will not answer for whether or not they obeyed the opinions of others, so we should not make opinions matters of fellowship.
13. Differences in personal opinions should not cause one to judge another as lost. What we should be careful to do is make sure we do not entice someone to do something that would violate their conscience.
14. As per Peter receiving the visions in Acts 10 and Paul writing to Timothy in 1

Timothy 4:4, all meats are clean under the New Testament dispensation. The dietary laws of the Old Testament are no longer binding. However, even though it is not wrong to eat all kinds of meats, if one believes it is wrong and does so anyway, then one sins and violates one's convictions. A man who goes against what he thinks is right injures his conscience.

15. If one is persuaded to do what one thinks is wrong, then one sins. If a man willfully does what he thinks is wrong, then what is to stop him from willfully doing what is wrong. The stronger brother leading the weaker to sin is not walking in love. The weaker brother who gets in the habit of willful sin ruins his soul.
16. Something may be good in and of itself, such as eating meat, but if this causes sin on another's part then evil can be spoken of it. Love will give up the liberty of doing that thing because it leads others to sin.
17. Importance should be placed on one doing their obligations as a Christian rather than asserting their rights.
18. He that puts personal rights second to God's commands and the spiritual welfare of others pleases God and those around him.
19. Giving up anything that cause others to sin even if it is not sinful produces peace in the church. The church is able to build itself up when there is peace. All through the book of Acts, it is seen that the church does not grow when their are internal problems. By avoiding these internal problems the church is able to grow.
20. The work of God is the weaker brother in Christ. His soul is destroyed if the stronger brother persuades him to do what he is convinced in wrong.
21. Whatever it may be that causes another to sin, should be given up for the spiritual welfare of others. Paul became all things to all men so they might be saved (1 Corinthians 9:22).
22. Faith here refers to the assurance one has that what is being done is right. Conscience does not determine whether something is right or wrong. Saul of Tarsus lived in all good conscience even when he was persecuting the church (Acts 23:1). However, going against the conscience is sin. If you are doing what is right and is assured that it is right that is good, but do not ruin others who do not have the same assurance.
23. Faith here is also the assurance of something being right. If one does not have the assurance that something is right, he must not do it. It is sin.

## XV. Chapter 15

### A. Putting Others First 15:1-13

1. The beginning of chapter 15 continues the consideration of chapter 14, by love giving up certain things for the good of others.
  2. Christians are to help edify others. How said it is when those who claim to be Christians tear others down.
  3. The perfect example of putting others before self is Christ (1 Peter 2:21). Psalm 69:9 is quoted as a commentary on the mission of Christ's life. He bore the punishment for our sins. Certainly, no conscientious person would insist on exercising his own rights regardless of others when he considers the Christ.
  4. As justification for using the Old Testament reference, Paul shows that it was giving not just for the people who lived under it, but for our learning. Though it is certainly not binding, there are valuable lessons to be learned from the law of Moses.
    - a) The scriptures give us comfort. All of the promises that God fulfilled to the faithful in former dispensations ought to give us comfort that He will continue to be faithful in this dispensation.
  5. We ought to have a similar attitude towards others as Christ did. Our attitude ought to be after the example of Christ attitude. Philippians 2 comes to mind.
  6. If one puts others first, then unity with follow and children of God will be able to come united before God's throne to worship Him.
  7. These were rejecting each other
  8. Jesus came from the circumcision through is birth and genealogy and preached primarily to the circumcision, physical Jews, but His death on the cross abolished the barrier between the Jew and the Gentiles (Ephesians 2:14-16). This was a fulfillment of the promises made to the patriarchs. Abraham was told "in thee shall all families of the earth be blessed" (Genesis 12:3). This was fulfilled in Abraham's seed: Christ who brought salvation to Jew and Gentile (Galatians 3:16).
  9. Paul gives scripture to confirm that Christ accepted the Gentiles. Psalm 18:49
  10. Deuteronomy 32:43
  11. Psalm 117:1
  12. Isaiah 11:1, 10
  13. When love is exhibited in the body of Christ joy, peace, and hope abound.
- B. Paul's Plans 15:14-33
14. Paul had confidence in the brethren that they were able to teach and remind each other what they should be doing.
  15. Because of Paul's position as an inspired apostle he has written unto them to put them in mind of how they ought to act and think.
  16. Paul called himself an apostle to the Gentiles. This entire epistle deals with Gentile acceptance and problems that Jews and Gentiles may run into.
  17. Paul would glory in what God had done through him. He recognizes God as the one working and himself as the instrument.
  18. Paul taught by word and by action, but he would not boast about things that

another man had done.

19. Because Paul was an apostle, he worked signs (2 Corinthians 12:12). He preached the Gospel to the Gentiles so that they might be saved. From Jerusalem to Illyricum, north of the Adriatic sea, was a long way and covered much of the then known world.
20. Paul preached places that had never heard the Gospel. Because he was the first to preach many places, he ran across trouble. He did not take up where someone else left off, but started work where nobody had preached before.
21. Isaiah 52:15 is quoted to show the purpose the characteristics of Paul's preaching. Paul went to those who had never heard the word.
22. Because of Paul's effort to preach the Gospel where it had not yet been preached, he was often pulled away from plans he had to visit congregations.
23. Paul wanted to come see the brethren at Rome (1:9-13). Though Paul's teaching was inspired, his plans were not. Many times he was forced to change his plans and sometimes it was the Holy Spirit that caused him to change his plans (Acts 16:6-7; 23:11)
24. Paul hoped that the church at Rome would assist him in his journey to Spain.
25. Paul intended to go to Jerusalem first
26. He had been encouraging congregations to make a contribution for the poor saints at Jerusalem 1 Corinthians 16:1-4; 2 Corinthians 8-9. He uses the churches of Macedonia as an example to the church at Corinth. Here he uses the churches of Macedonia and Achaia, which would include Corinth, as an example to those in Rome.
27. Judaea was home to mostly Jewish Christians. If they received help from Gentile Christians from abroad, then it would go a long way to helping relations between the Jews and the Gentiles in the church.
28. After his journey to Jerusalem, Paul intended to go to Rome. Evidently, he was unaware as of yet of the circumstances of his coming to Rome as a prisoner. It is not known whether Paul ever travelled to Spain.
29. Though Paul had to suffer to do God's will, he was sure that God's blessings would accompany him wherever he went.
30. Though the brethren at Rome are miles away, they can strive together with Paul and help him with their prayers.
31. There were many in Judaea that looked on Paul as a traitor because he had become a Christian. Paul also feared that the gift he brought would not be accepted by the saints at Judaea for their feelings toward the Gentiles.
32. He prayed that the gift would be received gratefully and that he would not have trouble in Jerusalem so that he would come to Rome in joy and have rest.
33. God is the only provider of true peace. Peace is needed among brethren.

## XVI. Salutations and Warnings Chapter 16

1. Cenchrea was a port city near Corinth, from where Paul was writing. Phebe

was a servant of the church there and was traveling to Rome. Perhaps she would bear this epistle to the church at Rome.

- a) Discussion is often had about whether or not Phebe was a deaconess. It is agreed that she was a servant in a general sense, but to say she had a technical office in the church is harder to tell. The qualifications for deacons included being the husbands of one wife (1 Tim. 3:12), so she certainly was not a deacon in that sense.
2. Regardless of whether she had an official office in the church or not, Phebe was a helper. Paul instructs that the saints at Rome help her in her business.
3. Paul sends greetings to several in this chapter. The first of whom are Prisca and Aquila. Priscilla and Aquilla come on the scene in Acts 18 as they came to Corinth from Rome due to Cladius' decree that all Jews should leave Rome. Paul stayed with them and they had the same occupation, tent-making. They instructed Apollos in the way of God more completely (Acts 18:18-26).
4. They had risked their lives for Paul and because of that he was able to continue his work among the Gentiles.
5. They had a church that met in their house at Corinth (1 Corinthians 16:8-9), but now they lived in Rome. Little is know about Epaenetus.
6. Mary is commended for her much work and labor.
7. Andronicus and Junia were Jews for Paul calls them his kinsmen. They apparently had been held captive for the cause of Christ. These were not apostles, but were respected by the apostles. They had been in Christ before Paul had been. Perhaps they were some of the strangers of Rome (Acts 2:10) that were converted on the day of Pentecost.
8. Amplias seems to be someone who was especially dear to Paul.
9. Urbane was a helper in Christ; this means he was a Christian. Stachys was another one for whom Paul had deep feelings.
10. Apelles stood approved. He passed the test. Some, but not the entire household, of Aristobulus were Christians. Some say Aristbulus was the great grandson of Herod the Great, based on Josephus' mention.
11. Herodion was a Jewish Christian. Again, some, but not all, in the the house of Narcissus were faithful in the Lord. Either some were too young to be Christians, or as Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." (Matthew 10:34-36).
12. These evidently were Christian women who were busy in the Lord's work.
13. Rufus and Paul were not physical brothers, but apparently Rufus' mother had been like a mother to Paul. The words of Jesus in Mark 10:29-30 come to mind, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and

the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

14. Perhaps these were notable name among some families that met together for worship.
15. Another list of notable names is found here. Mention of Nereus' sister is another of the many mentions of the work of women in the church. The saints that were among these could be family members who were Christians.
16. The kiss was a custom of greeting in those times (1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14). The churches of Christ are a biblical reference to the congregations of the Lord's body, the church. It would follow that one such congregation would be referred to as a church of Christ. This is only one of the names the Bible gives for the church.
17. The doctrine that these brethren had learned was the doctrine of Christ, which lead to peace and unity. There were some that would cause strife over items that were inconsequential. In the first century, these items were most likely those pushed by Judaizing teachers. Whereas "delivering one unto Satan" is something done in the local congregation (1 Corinthians 5). There seems to be a difference here. The marking and avoiding does not seem to be restricted only to those in the local congregation, but to any who cause division contrary to the doctrine of Christ.
18. False teachers are many times smooth talkers. One must take heed not to be deceived by them. It is sad but true that men use the church of our Lord for their own selfish purposes rather than service to God.
19. The church at Rome was an example to the world (1:8). It would be a tragedy for their good example of faith to be destroyed by unnecessary division and strife.
20. Satan was the real cause behind those that caused strife (2 Corinthians 11:14-15). But with God's help they would conquer Satan and not allow this strife to ruin them.
21. Paul now mentions some that were with him. The well-known Timothy is the first mentioned. Lucius, Jason, and Sosipater were Jewish kinsman of Paul. They are likely mentioned in Acts 13:1, Acts 17:5-7, and Acts 20:4 respectively.
22. As was customary with most of his epistles, Paul employed dictation. Tertius was the one who wrote the epistle down.
23. Paul was staying in the house of Gaius. Since the whole church is mentioned along with him, it may be the case that the church met in his house. Erastus, 2 Timothy 4:20, was a chamberlain or treasurer of the city of Corinth. He was evidently a man of great wealth and influence who was a member of the church. Archeologists have found mention of a commissioner named Erastus in the ruins of Corinth. Though Erastus was a fairly common name, this may

- likely be the same man mentioned here. There is no other mention of Quartus.
24. A common prayer for Paul to make.
  25. Paul leaves them in the care of God who is able to establish them by His teaching. Paul calls the Gospel his Gospel because it was the one he preached by apostolic authority. The theme of this letter shows how important the Gospel is, and how important it is to keep it pure from outside influences such as some of the observances the Jews tried to force.
    - a) The Gospel is referred to as a mystery kept secret since the world began. Ephesians 3 is a good commentary on this.
  26. Though the Gospel had been secret for so long, it was now being declared by the apostles to all nations so that all might obey and be saved.
  27. Seeing how God through his wisdom had worked out all the wonderful blessings of salvation to all men by Jesus Christ through the Gospel as discussed in this book, to whom else would we commend our souls and the souls of those we love?