

Romans Review

- **Author [1:1]**
Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,
- **The Gospel Concerning the Son [1:2-6]**
which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who became a descendant of David according to the flesh, who was powerfully declared the Son of God as a result of the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the people for His name's sake, among whom you also are the called of Jesus Christ;

Principles of Romans 1:2-6

- The good news message of the Savior from God was promised in the O.T. Scriptures...
 - Seed of the woman [Gen 3:15].
 - In the line of Shem [Gen 9:26].
 - A descendant of Abraham [Gen 12:3; 22:18].
 - Through Isaac and Jacob [Gen 21:12; 35:10-12].
 - From the tribe of Judah [Gen 49:10].
 - In the line of David [2 Sam 7:12-16].
 - Born of a virgin [Isa 7:14].
 - Born in Bethlehem Ephrathah [Micah 5:2].
- Jesus, eternally God, became human so that he might be our Kinsman-Redeemer [Col 1:15].
- Jesus came down out of heaven to dwell in the flesh as a descendant of David [John 6:41-42].
- At the end of His earthly ministry, Jesus began to tell people about His resurrection [Matt 16:21].
- His disciples remembered this prophecy and it increased their faith in Him and all the things he had spoken to them [John 2:18-22].

- The raising of Jesus from the dead powerfully declared that Jesus was, in fact, who He had said He was all along – the Son of God [John 3:16-18].
 - The Holy Spirit was involved in raising Jesus from the dead [Rom 8:11].
 - The Spirit delivers the message of the resurrection to us through the Scriptures [2 Pet 1:20-21].
 - Because He is the only Savior [1 Tim 4:10], it is through Jesus Christ that we receive the grace in which we now stand [Rom 5:1-2; 1 Cor 15:1].
 - It is also Jesus who opens the door for us to serve in various ministries and offices [1 Cor 12:5].
 - Paul was called as an apostle by Jesus to proclaim the gospel to all people [Acts 26:12-18; Rom 1:16].
 - Paul’s ministry was to bring about the obedience of the faith among all the people – obedience and faith being linked together in Scripture [John 3:16 cf. 3:36; Acts 6:7; Rom 16:25-26].
 - When a person seeks God and hears the gospel message, he is given an invitation to receive eternal life through faith in Jesus Christ.
 - Unfortunately, not everyone who is given this invitation will accept the free gift of salvation offered by God [Rom 6:23].
 - Paul is writing this letter primarily to those who have responded positively to this invitation (believers) in Rome, but knows full well that unbelievers will be reading this letter as well.
- **Audience [1:7]**
to all who are beloved of God in Rome, called *as* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
 - **In Thanksgiving [1:8]**
To begin with, I give thanks to my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

Principles of Romans 1:8

- Paul began the main content of this letter by mentioning how he expressed thanks to God for the believers to whom he was writing.

- He was thankful because, though he had not been to Rome, the gospel had reached the city and was believed and because the news of the faith of these believers had been spread far and wide.
 - Paul specifically mentioned that he offered his thanks to God through Jesus Christ.
 - Some say that this was Paul once again asserting his authority as an apostle [see vv. 1 & 5].
 - Paul was actually teaching a lesson to the Roman believers that all access we have to God is through Jesus Christ our Lord [Heb 4:14-16; Eph 2:17-18].
 - Paul wanted all of the believers in Rome – those who were born Jews and those who were born Gentiles – to know that he was thankful for them.
 - Paul addressed issues with these two groups in this letter [Rom 3:29; 9:24], but he made it clear to his letter to the Galatians that, in Christ, we are all one and the same [Gal 3:28-29].
- **In Prayer [1:9-10]**

For God, whom I serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly I make mention of you, always in my prayers pleading with God, if perhaps now, by the will of God, I will finally succeed in coming to you.

Principles of Romans 1:9-10

- Our worship of God is accomplished through our service to Him.
- This comes about as our human spirit functions in conjunction with the power of the Holy Spirit.
- This is only possible for a born-again believer because our human spirit is made alive at the moment of salvation [Eph 2:4-5; Col 2:13-14].
- Carnal believers cannot worship God through service because their minds are set on the things of the flesh [Rom 8:6-8].
- As we walk by the Spirit He will bring people to mind that we should live in prayer.
- In our prayers for these individuals we should boldly plead with God on their behalf.

- As believers we should be forward thinking and make plans, but always with the mindset of yielding to God's will [1 Cor 4:19; Jas 4:13-15].
- If we devise plans that are not in line with God's will, we should expect those plans to be thwarted as His plans will stand [Isa 8:10; Psalm 33:10-11].

- **Longing for Encouragement [1:11-12]**

For I yearn to visit you so that I may share a certain spiritual gift with you, to the end that you may be established; that is, that I may be encouraged together with you *while* among you, through each other's faith, both yours and mine.

Principles of Romans 1:11-12

- The church in Rome had been formed apart from apostolic authority.
- During the early church when there was no completed canon of Scripture, it was critical to be established under apostolic authority to ensure the validity of the doctrines being taught.
- A good example of this was when a new church formed at Antioch [Acts 11:19-26].
- Paul told the Roman believers that he was looking forward to sharing his gift of apostleship with them in order to establish their church.
- Paul stated this knowing full well that it is God who establishes believers in their faith [Rom 16:25].
- This strengthening of our faith will be evident in our works and our words [2 Thess 2:17].
- Our strength of faith also provides protection from the schemes of the evil one [2 Thess 3:3].
- In establishing the Roman church, Paul would likely appoint elders [Acts 14:21-23; Titus 1:4-5].
- As an established church, the Roman believers would be thoroughly engaged in edifying one another [Rom 14:19; 15:2; cf. 1 Thess 5:11].
- There is a true fellowship of faith [Phlm 6] in a body of believers that are growing in Christ.
- This fellowship is a source of encouragement for one another within the body [Col 2:1-3].

- **Obstacles and Obligations [1:13-14]**

I do not want you to be unaware, brethren, that often I have intended to come to you, (but have been hindered until now) so that I may obtain some fruit among you also, even as among the rest of the people. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

Principles of Romans 1:13-14

- Though Paul had long intended to go to Rome, he had been hindered from doing so for a long time.
- Paul was willing to wait for God's timing to visit the church in Rome.
- His desire was to bear spiritual fruit among the believers in Rome and maximum fruit bearing would occur under God's sovereign timing.
- Paul knew that much fruit would be borne when he preached the gospel to the believers in Rome.
- He had seen the power of God's word at work in all sorts of people during his many travels [2 Cor 2:14; 1 Thess 1:9-10; 2:13].
- Paul was under obligation to preach the gospel to all people, even the "undesirables" [Col 3:11].
- He knew that the gospel would have an impact on those who are educated and those who were not.
- Paul knew that he himself had been a fool (although wise in his own eyes) who had been saved by the grace of God [Titus 3:3-7].
- He did not know the people at the church in Rome, but they would hear the gospel [1 Cor 9:16].

- **Eager to Preach the Gospel [1:15]**

So, as far as it depends on me, I am eager to preach the gospel to you also who are in Rome.

Principles of Romans 1:15

- Paul was under obligation, even compelled, to preach the gospel to all sorts of people.
- Even given that, he was ready, willing and eager to preach the gospel to the church in Rome also.

- As ambassadors for Christ we ourselves are under obligation to spread the gospel, but should be eager to do so [Isa 6:8; 1 Cor 9:17; John 4:34-36].
- In fact, we should be ready and willing to do whatever the Lord asks us to do, even if it results in physical death [Acts 21:13].
- Our desire to see the gospel spread to those who are lost should motivate us to pray for God to send evangelists to reap the harvest [Matt 9:36-38].

- **The Power of God for Salvation [1:16]**

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

Principles of Romans 1:16

- We all have sins from our past that we are, quite appropriately, ashamed of [Ezek 16:60-63].
- However, we should never be ashamed of the gospel message [Psalm 119:46].
- The world tries to make us accept the sins of the flesh and be ashamed of the gospel message.
- The gospel is a message from God and carries with it the very power of God [1 Cor 1:18].
- The gospel is a particular message from God directed at unbelievers and has the power to bring about the salvation of anyone who believes in Jesus Christ [John 3:16; 6:40; Acts 16:31].
- The gospel is a message from God intended for everyone regardless of race, ethnicity, skin color, country of birth, gender, etc.
- For the Jewish people, the idea of God being the God of the Gentiles was an unfamiliar concept [Rom 3:28-30].

- **Faith and the Righteousness of God [1:17]**

For in the gospel the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”

Principles of Romans 1:17

- God is infinitely righteous and He cannot violate His perfect righteousness in dealing with creatures.

- When Adam ate of the fruit in the garden, God rightly judged the entire human race to be condemned under sin [1 Cor 15:22; Gal 3:22].
- It would be unjust for God to simply set aside that righteous judgment in order to save mankind.
- The message of the gospel reveals how God is able to save sinful mankind from condemnation without compromising His own righteousness in the process.
- By offering Himself as a sacrifice for sin [Heb 7:26-27], Jesus Christ took upon Himself the judgment all of us rightly deserved.
- Jesus suffered the just (righteous) penalty for sin so that unrighteous mankind can now be made righteous by God through nothing more than faith in Jesus [Rom 3:21-26; 2 Cor 5:21].
- This imputation of God's righteousness to all who believe in Jesus is an essential (necessary) component of our salvation.
- Because the just penalty for sin was placed upon Jesus as our substitute, God can now forgive the sins of the one who believes in Jesus without becoming an unrighteous judge in the process.
- However, the sacrifice of Jesus also allows the one who continues in faith to walk in righteousness [Heb 9:13-14; Titus 2:11-14; 1 John 1:7].
- We "live by faith" when we are made alive together with Christ at the moment we place our faith in Jesus [Eph 2:4-9; Col 2:13-14].
- We also "live by faith" when, as already born-again believers, we continue our walk in faith [Col 2:6; Heb 10:36-39].
- Notice that in this critical passage regarding the gospel, there is no mention of works or baptism or anything else other than faith alone.
- The message of the gospel is that Jesus Christ has already done all of the work on the cross [John 19:30] and salvation is offered to mankind on the basis of faith alone in Christ alone [John 6:28-29].

- **Immoral Depravity [1:18-32]**

- 1:18-20

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth by means of their unrighteousness, because what can be known about God is evident among them; for God made it evident to them. For since the creation of the world His

invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Principles of Romans 1:18-20

- The gospel reveals the righteousness of God thru faith in salvation and faith in the lives of believers.
- When the truth is suppressed in unrighteousness, God's wrath is revealed [Eph 5:6; 1 Th 2:14-16].
- As believers, we should avoid being partakers with people who engage in ungodliness [Eph 5:7-10].
- The present wrath of God being revealed against such individuals is not the same as the wrath of God to be revealed in the Tribulation [1 Th 1:9-10].
- This present wrath being revealed against ungodly people is not a fire and brimstone type of wrath, but is a progressive giving over [Rom 1:24, 26, 28].
- The reason God pours out this wrath is that He has made Himself evident to everyone (including those who reject Him) by clearly revealing His invisible attributes in the creation all around us.
- The evidence of God is so overwhelming that all of the creation knows Him and that He is the creator of the universe [Job 12:7-10; Psalm 19:1-4].
- Because God has made Himself so clearly evident to everyone, those who choose to reject Him have no excuse for their unbelief.
- At the Great White Throne, any attempt by unbelievers to make excuses that they never had the opportunity to know God will be rejected and they will be sent to the Lake of Fire [Rev 20:11-15].

1:21-23

For even though they knew God, they did not honor Him as God or give thanks to Him, but they were given over to futility in their thinking, and their foolish hearts were darkened. Arrogantly claiming to be wise, they were made to be fools, and exchanged the glory of the incorruptible God for an image in the likeness of corruptible man and of birds and four-footed animals and crawling creatures.

Principles of Romans 1:21-23

- In their heart of hearts, unbelievers know that God exists and yet foolishly deny Him which leads to corruption within their souls [Psalm 14:1-3].
- These foolish people walk in futility [Eph 4:17-19] and their hearts become darkened such that only the Light of Christ can pierce through [2 Cor 4:6], although some will still reject Him [John 3:19].
- Though their thinking is irrational and futile, these unbelievers arrogantly claim to be wise, making them the worst kind of fools [Pr 26:12; Rom 12:16].
- The wisdom of God exposes the so-called wisdom of this world for what it really is – utter foolishness [1 Cor 1:19-21; 3:18-20; Jas 3:13-17].
- These unbelievers are so foolish in their thinking that they have exchanged the incorruptible (God) for an image of the corruptible (man).
- The irony of this is that, in God’s perfect plan, the believer will one day exchange the corruptible for the incorruptible [1 Cor 15:52-55].
- O.T. Scriptures teach us that we act corruptly and in blind futility when we make a graven image of a man or an animal [Deut 4:16-18; Isa 44:9-20].
- As believers, we ought to understand that God’s nature and His glory are not like any image that can be formed by man [Acts 17:29].

1:24-25

Therefore God gave them over in the lusts of their hearts to sexual impurity, so that their bodies would be degraded among them. For they exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is praised throughout the ages. Amen.

Principles of Romans 1:24-25

- Rejecting God and worshiping the creation rather than the Creator results in being given over to even deeper depravity.
- This includes self-indulgence – becoming slaves to one’s own lusts [Rom 16:18; Isa 56:11-12].
- As the conscience is defiled [1 Cor 8:7] the lusts of the heart result in overt bodily sins [Rom 6:12-13].
- The body is supposed to be reserved for the Lord, not sexual immorality [1 Cor 6:13, 20; 1 Thess 4:4].

- Indulging the lusts of the flesh by engaging in sexual immorality is a sin that actually degrades the body itself [1 Cor 6:13].
- Sex within marriage is a gift from God intended for our blessing and one aspect of worshipping God.
- The simple truth is that, as creatures of God, we can find true fulfillment only in worshipping and serving God the Creator.
- Satan's big lie is that we do not need the Creator at all and can exist independently of Him [John 8:44; Isa 14:13-14], worshipping what God has created rather than God Himself.
- Buying into Satan's lie results in distorted views including self-worship, earth worship, pornography (worshipping the human form), etc.
- When this focus on the creation is coupled with a vilification of humanity, you see animals or the environment being given priority over humans.

1:26-27

For this reason God gave them over to degrading sinful passions; for their women exchanged the natural sexual function for that which is opposed to nature, and in the same way also the men gave up on the natural sexual function of the woman and were intensely aroused in their lust toward one another, men with men committing disgraceful acts and receiving within themselves the recompense due because of their perversion.

Principles of Romans 1:26-27

- After being given over to the futility of their minds and subsequently in the lusts of their hearts to sexual impurity, unbelievers who continue in their rebellion are given over to degrading passions.
- This progressive giving over is the outworking of God's wrath against ungodliness and the unrighteousness of men.
- The degrading passions of these unbelievers results in sexual perversion which is manifest in homosexual acts [1 Tim 1:8-11].
- God's design for sexual relations is that it be between one man and one woman within the context of marriage [Gen 2:21-24; Matt 19:4-6].
- Such sexual activity is intended to be a blessing.

- Any form of sexual activity which is contrary to God's design is a perversion of God's intended blessing and is a sinful pursuit of the passing pleasures of the flesh [Eph 2:1-3].
- In addition to this, homosexual behavior violates the very basic order of nature itself and is a disgraceful abomination [Lev 18:22].
- Contemporary liberal theologians have tried to put forth various arguments to attempt to claim that homosexual behavior is legitimate (and not sinful), but these arguments are weak and are completely negated by a proper exegesis of this passage.
- Individuals who choose to engage in homosexual relations will receive from God the due penalty of their sexual perversion [Isa 59:18; Ezek 11:21].

1:28-32

And just as they did not think it worthwhile to acknowledge God any longer, God gave them over to a degenerate mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, decadence; full of envy, murder, strife, deceit, malice; *they are* incessant gossips, slanderers, haters of God, violent aggressors, arrogant, boastful, inventors of evil, disobedient to parents, foolishly ignorant, untrustworthy, hardhearted, unmerciful; and having known full well the requirement of God, that those who take part in such things are deserving of eternal death, they not only do the same, but also join in approval with those who take part in them.

Principles of Romans 1:28-32

- The final giving over of God's wrath comes about when unbelievers decide to completely reject God by no longer even acknowledging His existence.
- These unbelievers are given over to a degenerate mind such that they become engaged in all sorts of behavior that is not proper [2 Tim 3:1-8].
- Instead of being filled with wonderful things God has in store for believers [Acts 13:52; Eph 3:14-19; Phil 1:9-11; Col 1:9], these unbelievers are filled with all sorts of unrighteousness.
- This includes greed, envy, murder, strife, deceit, malice, gossip, slander, hate, violent aggression and, at the root of it all, arrogance.
- The depravity of their degenerate minds is such that they seek out new ways to participate in acts of evil [Ecc 7:29].

- They are foolish in their ignorance, hardened in their hearts such that they have no mercy at all [Matt 5:7; Jas 2:13].
- The children become insolent and stubbornly rebel against their parents [Deut 21:18-21 cf. Deut 5:16; Prov 1:8; Eph 6:1-3].
- Deep down in their souls these individuals know that their actions are sinful and that they are deserving of eternal separation from God.
- In spite of knowing this, they not only take part in their shameful deeds, they also join together with others in approving of these acts [Acts 22:20].
- The goal of their approval is to make what is evil be accepted as good and what is good be accepted as evil [Isa 5:20; Pr 17:15].
- This passage describes unbelievers, but believers who, in their carnal rebellion, return to their vomit [2 Pet 2:22] can display the same type of behavior and give approval to unrighteous deeds.
- These believers, if they do not repent, will be on the path toward the sin unto death [1 John 5:16].

- **Moral Depravity [2:1-16]**

2:1-3

Therefore you are without excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge take part in the exact same things. And we know that the judgment of God against those who take part in such things is based upon absolute truth. But are you of the opinion, O man, when you pass judgment on those who take part in such things and do the exact same things yourself, that you will escape the judgment of God?

Principles of Romans 2:1-3

- Another category of depravity is comprised of those who pass judgment on (rather than giving hearty approval to) people who take part in sinful activities.
- In Paul's time these individuals might have been either pagans with high ethical standards or Jews who were eager to condemn the Gentiles.
- Both groups probably thought that God's condemnation did not apply to them because they were morally superior to the ones they judged.

- Paul made it clear that they stood condemned because they were doing the exact same things as the people whom they were judging.
- Human viewpoint judgment of others is always subjective and is rooted in pride [Job 35:2].
- As we shall see in this section of Romans, God's judgment is objective [Psalm 9:7-8] because it is based upon truth, impartiality, and the person and character of Jesus Christ Himself.
- In order to stay humble, it is important for us to remember that all of us have sinned and fall short of the glory of God [Rom 3:23].
- We also must remember that no one will escape the righteous judgment of God [Rom 14:10; 2 Cor 5:10; Rev 20:11-15].
- Knowing these things, we should resolve not to judge others anymore [Rom 14:11-13].
- We can do this with great confidence knowing that God is the Lawgiver and Judge [Jas 4:10-12].

2:4-8

Or do you consider the riches of His kindness and tolerance and patience to be worthless, unaware that the kindness of God leads you to repentance? But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the Day of Wrath when the righteous judgment of God is revealed, who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: eternal life to those who in the continuance of a good work are looking for glory and honor and immortality; but wrath and indignation to those who are consumed by selfish interests and disobey the truth, but follow after unrighteousness.

Principles of Romans 2:4-8

- When Adam and Eve took and ate of the fruit in the Garden, God executed His perfect judgment upon mankind when they suffered spiritual death.
- God would have been justified in taking their physical lives as well, but in His kindness and tolerance and patience He allowed them to live on so that one day they could repent and believe.
- Throughout the Scriptures we find examples of God's kindness and tolerance and patience (lovingkindness) [Isa 54:8-10; 63:7-14].

- When we arrogantly place ourselves in the position of judging others, we totally neglect the value and importance of God's lovingkindness which leads people to repentance [2 Pet 3:9].
- When believers fall into this error, they will find themselves under the hand of God's discipline [Heb 12:7-11; 1 Thess 5:4-10].
- When unbelievers fall into this error, they store up for themselves wrath which will be revealed in the day of judgment [Job 21:30; 2 Pet 2:4-9].
- Everyone, believers and unbelievers alike, will one day face judgment – one that will be rendered according to our deeds [1 Cor 4:5; Rev 22:12].
- Sin will not be in view at the time of judgment because Jesus already paid the penalty of death for our sins [1 Pet 2:21-24; 1 Cor 15:3-5].
- Eternal life is a grace gift from God to all who believe in Jesus Christ as their Savior [John 3:16; 6:40; 11:25-26; Eph 2:8-9].
- God has done a good work in saving believers and, in the continuance of that good work, believers should have their eyes focused on eternal things [2 Cor 4:17-18; 2 Pet 3:13].
- All believers have glory and honor and immortality awaiting them [1 Pet 1:3-9].
- It is through the calling of the gospel that believers have gained, by grace through faith, the glory and honor which has been bestowed upon the Lord Jesus Christ [2 Thess 2:14; Heb 2:7-9].
- Unbelievers, who have disobeyed the truth (rejected the gospel) and have taken pleasure in wickedness instead, have wrath and indignation awaiting them [John 3:36; 2 Th 1:6-10; 2:11-12].
- They face eternal condemnation which is not a result of their deeds, but a result of their rejection of the Savior [Mark 16:16; John 3:18; 5:24].

2:9-11

There will be affliction and distress for the soul of every man who does evil, of the Jew first and also of the Gentile, but glory and honor and peace to everyone who does good, to the Jew first and also to the Gentile. For there is no partiality with God.

Principles of Romans 2:9-11

- Those who participate in wickedness may give the outward appearance of being happy, but in their souls is affliction and distress [Pr 1:27-31].
- Believers who walk in righteousness will share in the glory and honor of Christ and will experience peace in their souls [Phil 4:6-7; Isa 26:3].
- This contrast is true regardless of ancestry, place of birth, financial status, skin color, gender, etc.
- God deals with the entire human race with perfect fairness – He does not even give special consideration to the Jewish people, although they do have a future stewardship in His α to Ω plan.
- With God, there simply is no partiality [Deut 10:17; Acts 10:34-35; Gal 2:6; Eph 6:9; Col 3:25].
- In a similar way, believers who are walking in the Light and expressing $\alpha\gamma\acute{\alpha}\pi\eta$ love should treat others without any personal favoritism [1 Tim 5:21; James 2:1-9].

2:12-16

For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; for *it is* not the hearers of the Law *who* are righteous in the sight of God, but instead the doers of the Law will be justified. For when Gentiles who do not have the Law do intuitively the things required by the Law, these people, not having the Law, are a law to themselves, in that they demonstrate the work required by the Law written within their hearts, their conscience testifying together with their thoughts one or the other accusing or else defending them, on the day when, according to my gospel, God will judge the hidden things of men through Christ Jesus.

Principles of Romans 2:12-16

- The Law was given to the people of Israel through Moses [John 1:17; 7:19].
- The Mosaic Law codified God's righteous standard for Israel, but sin (violating His standard) existed before the Law was ever given [Rom 5:12-14].
- Those who lived under the Law were responsible for following the Law [Deut 30:15-20; 31:24-26].

- Simply hearing the Law was not enough – it was necessary to obey the commandments of the Law [Deut 4:5-6; Luke 11:28].
- Everyone who has lived (and will live) apart from the Law is not responsible for following the requirements of the Law.
- However, people who have never been under the Law may intuitively do the things of the Law because God has given each of us a conscience.
- If the conscience remains undefiled, all of us instinctively have an understanding of what is right and wrong according to God’s holy standard.
- The undefiled conscience will bring accusation against us when we do what is evil and defend us when we do what is good.
- As believers mature, they gain an even greater discernment in this area [Heb 5:14].
- In the end, everyone will sit before God for judgment [Heb 9:27].
- Whether or not we lived under the Law, we will all give an account before God [Rom 14:12] and be judged according to our deeds [Rom 2:6].
- In that day, God will bring every act to judgment, even the things which appear to remain hidden [Ecc 12:14; 1 Cor 4:5].

- **Religious Depravity [2:17-3:20]**

2:17-24

But if you bear the name “Jew” and find security in the Law and boast in God, and know *His* will and approve the things that are of value, being instructed out of the Law, and are certain that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of the immature having in the Law the full articulation of knowledge and of the truth, you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the Law, you dishonor God through your transgressing of the Law. For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written.

Principles of Romans 2:17-24

- Moral depravity encompasses all people who pass judgment on people who are sinning, yet commit the same sins themselves.

- Religious depravity specifically addresses people who find their moral “high ground” in religion.
- In this section of Romans, Paul specifically addresses the Jews of his time.
- These people proudly bear the name “Jew”, but wearing such a label means nothing [Isa 48:1-2; John 8:33-39].
- These Jews had been instructed regarding the Law and knew the will of God (which is a good thing [Eph 5:17]), but doing the will of God is the key [Jas 1:22; 4:17; Rom 12:1-2; Phil 1:9-11].
- These Jews were certain that they were teaching others, having gleaned knowledge and truth from the Law, but knowledge must be married with love or it is worthless [1 Cor 8:1-2].
- Anyone who is in the position of teaching the word of God will be held doubly accountable [Jas 3:1; Heb 13:17; Luke 12:48b].
- These Jews were religious hypocrites because they proclaimed the Law to others, yet did not adhere to the Law themselves [Matt 23:2-4].
- They also failed to understand that religious observance is no better than pagan morality in terms of meeting the righteous standard of God [Col 2:20-23].
- By preaching strict observance of the Law and yet transgressing the Law themselves, they dishonored God [Mal 1:6-14].
- Many legalistic religions today fall into a similar category, using their clipboards to enforce strict observance of their man-made rules [Matt 15:7-9] while failing to meet God’s standards.
- We must be careful to avoid falling into this trap, always recognizing that we are sinners saved by grace who must humbly rely upon God’s grace continually [Rom 12:3; 1 Cor 4:7; 15:10].
- Being caught in the snare of hypocrisy [Matt 23:23-28] is a sure way to destroy our witness before the world [1 Pet 2:12; 3:14-17].

2:25-29

For indeed circumcision has a benefit if you do the things required by the Law; but if you are a transgressor of the Law, your circumcision has *effectively* become uncircumcision. So if the uncircumcised man obeys the righteous requirements of the Law, will not his uncircumcision be thought of as circumcision? And he who is physically uncircumcised and fulfills *the*

requirements of the Law, will he not judge you who, despite having the written code of the Law and circumcision, are a transgressor of the Law? For he is not a genuine Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But instead he is a genuine Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the written code; and his approval does not come from men, but rather from God.

Principles of Romans 2:25-29

- The Jewish people take great pride in their position of being God's chosen people.
- This positional truth for Israel under the Abrahamic Covenant is signified by physical circumcision [Gen 17:10-14].
- Physical circumcision has no value unless it is accompanied by a devoted heart [1 Kgs 8:54-61].
- A heart truly devoted to the Lord is possible only when one has been made new by the circumcision of the heart [Gal 6:15; Col 2:11].
- This circumcision of the heart applies to everyone – Jews and Gentiles [Eph 2:11-16; Col 2:13-14].
- Those who are of the true Israel have had this circumcision through faith in Christ [Rom 9:6-8].
- External observances may result in praise from other people, but God evaluates us by looking at our hearts [1 Sam 16:7; 1 Cor 4:5 cp. 1 Cor 2:11].
- We should seek for the approval of God rather than the approval of men [John 5:44; 12:42-43].
- If we are approved by God, we will sometimes also be approved by men [Pr 3:3-4; Rom 14:18].

3:1-4

Then what is the superiority of the Jew? Or what is the benefit of physical circumcision? Significant in every respect. First of all, that they were entrusted with the oracles of God. What then? Although some did not believe, their unbelief will not nullify the faithfulness of God, will it? Absolutely not! Rather, let God be shown to be true and every man be shown to be a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED."

Principles of Romans 3:1-4

- The Jewish people have enjoyed great blessings as a people compared to Gentile nations [De 4:7-8; Neh 9:13-15; 2 Sam 7:23-24].
- Of most importance is the fact that God delivered His word through Jewish prophets [Ps 147:19-20].
- The Church has been entrusted with the same blessing [2 Cor 5:19; 2 Tim 1:12-14; 2:2].
- The corporate blessings given to the nation of Israel do not override the necessity of faith for the individual Jewish person.
- Personal faith has always been necessary for salvation [Acts 4:12; 10:43].
- The fact that some people will reject the Savior does not in any way nullify the faithfulness of God.
- God will always be shown to be true [John 3:33; 1 John 5:20] although those who reject Christ treat God as though He were a liar [1 John 5:10].
- In contrast, fallen humanity will be shown to be liars [Ps 116:11; Pr 30:6; 1 John 2:4, 22; 4:20].
- Acknowledging that God is true and just is an implicit part of confession [Ps 51:4].

3:5-8

But since our unrighteousness demonstrates the righteousness of God, what shall we say? God who imposes wrath is not unrighteous, is He? (I say this according to human viewpoint.) Absolutely not! For otherwise, how will God judge the world with fairness? But since through my lie the truth of God is shown to abound to His glory, why am I also still being judged as a sinner? And why not say (as we are maligned and as some falsely assert that we say), “Let us do evil in order that good may result”? Their condemnation is deserved.

Principles of Romans 3:5-8

- We know that all of us are sinners and fall short of the glory of God [Rom 3:23].
- Even the “good” things we try to do apart from God fall short of His righteousness [Isa 64:6].
- Calling on the name of God apart from truth does not constitute righteousness [Isa 48:1].

- Any type of unrighteousness serves to highlight the absolute righteousness of God.
- This positive consequence does not negate the judgment due such unrighteousness [Isa 5:16; Ezek 28:22-23].
- Human viewpoint might deem this unfair, but God is holy and must deal justly [Gen 18:25].
- Today we are seeing human viewpoint reasoning move closer and closer to the extreme position that no one should ever be punished for anything.
- This kind of upside down thinking is a perfect example of Isa 5:20-21.
- This highlights the difference between the world's "wisdom" and God's wisdom [1 Cor 3:18-20].

3:9-18

What then? Are we better than they? By no means; for we have already charged that both Jews and Gentiles are all under sin; as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME WORTHLESS; THERE IS NONE WHO DOES GOOD TO OTHERS, THERE IS NOT EVEN ONE." "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY DEAL TREACHEROUSLY," "THE POISON OF ASPS IS UNDER THEIR LIPS"; "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; "THEIR FEET ARE SWIFT TO SHED BLOOD, DESTRUCTION AND MISERY ARE IN THEIR PATHS, AND THE PATH OF PEACE THEY HAVE NOT KNOWN." "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

Principles of Romans 3:9-18

- Jews have been given many advantages over the Gentiles, but God does not give them preferential treatment because of this.
- Everyone is born under sin which sets us all on equal footing [Gal 3:22] and allows God to show mercy to us all [Rom 11:32].
- Whatever category an unbeliever might fit into – immoral, moral or religious – the positional truth is that they are all under sin and totally deprave.
- Unbelievers are not capable of understanding God [1 Cor 2:11-14].

- Only those who have received Christ (and are in Christ) are given understanding [1 John 5:20].
- Believers must remember that we were once of the stray sheep [Isa 53:6] and are not righteous in our walk all of the time [Ecc 7:20].
- Unbelievers tend to be deceitful because they follow after the god of this age [2 Cor 4:4] who is the father of lies [John 8:44].
- Cursing and bitterness come from the mouths of unbelievers as a reflection of the condition of their hearts [Matt 12:34].
- Believers must be mindful that the untamed tongue is poisonous and spews forth cursing and blessing [Jas 3:8-11].
- Unbelievers tend not to hold to the sanctity of life because they follow after the god of this age who was a murderer from the beginning [John 8:44].
- Unbelievers follow destructive paths that do not lead to peace because the only way to find peace is to be at peace with God through Christ [Rom 5:1 cf. Isa 57:21].
- Fearing (respecting/revering) God is fundamental to the one who is walking with the Lord [Job 28:28; Pr 1:7; 9:10; Ecc 12:13-14].
- Unbelievers have no fear of God which is utter foolishness [Pr 19:3].
- Many verses in the O.T. make it clear that we are all sinners who fall short of God's glory [Rom 3:23].

3:19-20

Now we know that everything the Law says, it speaks to those who are subject to the Law, so that every mouth may be silenced and all the world may become accountable to God; because no flesh will be justified in His sight as a result of the works of the Law; for through the Law *comes* the full knowledge of sin.

Principles of Romans 3:19-20

- The Mosaic Law was given to Israel and was not the governing authority over any Gentile nation [Deut 4:8; Psalm 147:19-20].
- However, the righteous standard of the Law closes up every mouth (Jew and Gentile) in accountability to God with the result that every mouth may be opened in judgment [Isa 45:23; Rom 14:11].
- The Mosaic Law was a tutor showing that any works based attempt to be justified before God could never succeed [Gal 2:15-16; 3:24-25].

- The Mosaic Law also provided mankind with a clear understanding of the utter sinfulness of sin and the depravity of man [Rom 7:7-13].
- Because of our depravity we know that apart from the forgiveness of sin we receive by grace through faith in Christ, none of us could stand righteous before God [Job 4:17; 25:4; Ps 130:3].
- Therefore, our salvation is possible only according to God's mercy and grace, not any deeds we may have to offer [Titus 3:5-7; Eph 2:8-9].

Summary of Romans 1:18-3:20

- In Romans 1:18-3:20 Paul discussed the depravity of man in detail.
- He began by describing immoral depravity [1:18-32], then moral depravity [2:1-16] and finally, as a subset of moral depravity, religious depravity [2:17-3:20].
- The depravity of man came about as a result of the fall [Gen 3:6-8].
- After the fall, Adam and Eve were still able to hear the voice of God [Gen 3:9-13].
- In this state of depravity, people are still able to perceive God through natural revelation (the creation) [Rom 1:20].
- Although, in general, depraved mankind does not seek God [Rom 3:11], there will always be those who have positive volition at God consciousness and seek Him [Deut 4:27-29].
- Those who seek God and believe in Him will be rewarded [Heb 11:6] and will rejoice in their salvation [Ps 70:4].
- Because of the fall, we are all born into this world under condemnation [Ps 51:5; Jn 3:18].
- Any unbeliever who hears the gospel message and believes passes out of death into life and no longer faces condemnation [John 5:24; Rom 8:1].
- Nowhere in the Bible does it say that the depravity of man renders us incapable of believing the gospel.
- In fact, verses like John 3:16, 11:25-27; Acts 16:29-31, etc. make no sense whatsoever if unbelievers are incapable of making the volitional choice to believe in Jesus.
- Some make the false claim that for man to believe he has to be given faith by God.

- Eph 2:8-9 is used as a proof text, but proper analysis of that passage makes it clear that the gift in verse 8 refers to salvation, not faith.
- We will now examine the Greek of Eph 2:8 to see this truth for ourselves.
- In addition to having the ability to believe, unbelievers can hear and understand the gospel and yet still reject it [Mark 16:16; Luke 10:16; John 12:48; Acts 14:2; 1 Pet 2:4-7].
- The truth of the Bible is that the depravity of man renders us unable to save ourselves with our works [Isa 64:6; 2 Tim 1:8-9; Titus 3:4-7].
- Conclusions...
 - Mankind was created righteous in the garden and became deprave as a result of the fall.
 - Being deprave means that mankind is condemned and unable to achieve salvation through works.
 - Being deprave does not mean that mankind is unable to think and make choices, including the choice to believe in Jesus Christ as Savior.

- **The Righteousness of God Through Faith [3:21-26]**

3:21-24

But now independent of the Law *the* righteousness of God has been manifested, *this* being attested to by the Law and the Prophets, even *the* righteousness of God through faith in Jesus Christ to all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by means of His grace through the redemption which is in Christ Jesus;

Principles of Romans 3:21-24

- After closing his dissertation on the depravity of man by stating that the Law brings knowledge of sin, not justification, Paul began his explanation of exactly how we *do* become justified in God's sight.
- He started by pointing out that the righteousness of God has been manifested independent of the Law and the works associated with it.
- This truth is attested to by the Old Testament Scriptures [Acts 10:43; Gal 3:8-9].
- Our justification comes about not through works, but through faith in Christ as the righteousness of God is manifest to all who believe [Rom 4:5; 10:4].

- This is true for Jew and Gentile alike – there is no distinction [Rom 10:12-13; Gal 3:28].
- All of us – regardless of our lineage, background, financial means, etc. – are sinners who fall short of the glory of God [1 Kgs 8:46; Pr 20:9; 1 John 1:8].
- It was the work of Jesus Christ on the cross that made it possible for sinners like us to have God’s righteousness manifest to us by grace through faith [2 Cor 5:21; Eph 2:8-9].
- This salvation (justification, eternal life) is offered to *whoever* believes in Jesus [John 3:14-16; 6:40; 11:25-26; 1 John 5:1, 11-13].
- When we believe in Jesus we are justified as a gift (without any cost to us), but Jesus Christ paid the highest cost of all [Isa 53:11; 1 Pet 1:18-19] for our redemption to be possible [Eph 1:7; Col 1:13-14].

3:25-26

whom God made available to everyone as a propitiation by His death through His faith. *This was to result in the demonstration of His* righteousness, because in the forbearance of God He passed over the sins previously committed; looking toward the demonstration of His righteousness in the present age, to the end that He would be just and the justifier of the one who has faith in Jesus.

Principles of Romans 3:25-26

- The crucifixion of Jesus was a public event for anyone and everyone to witness [Gal 3:1].
- Likewise, the benefits which God made available through His death (the Salvation Grace Package) are available to anyone and everyone [John 3:16].
- Jesus was offered up by the Father as a means of propitiation for our sins [1 John 2:2; 4:10].
- Propitiation is that which satisfies – in this case Jesus satisfied the righteous demand of His Father for the just punishment due for our sins.
- The penalty due for sin is spiritual death [Gen 2:15-17; Rom 6:23], so Jesus had to die spiritually on the cross for our sins [Luke 23:44-46; Jn 19:30; Isa 53:11-12] to satisfy that righteous demand.
- The Father’s satisfaction with the work of Christ on the cross is eternal because the blood (death) of Christ, offered in faith, fulfills the Father’s eternal plan and purpose [Acts 2:22-23; Eph 3:8-11].

- Prior to Jesus paying the penalty due for our sins on the cross, God covered over (atoned) the sins of believers in His gracious forbearance.
 - This covering over of sins was possible only because God is omniscient and knew that the Christ would one day bear our sins on the cross [Heb 10:28; 1 Pet 2:24].
 - Because their sins were merely covered over, these saints went to Abraham's Bosom, not heaven, when they died [Luke 16:22].
 - Once Jesus had completed His substitutionary work on the cross, their sins could be taken away [John 1:29; 1 John 3:5] and Jesus could usher them into heaven [Eph 4:8-10].
 - Today we no longer have to go to Abraham's Bosom when we die, but instead go directly to heaven to be face-to-face with Christ [2 Cor 5:6-8].
 - God, being absolutely and infinitely holy, could not cover over sins (past) or take away sins (present) by simple fiat because that would be unjust [Gen 18:25; Deut 32:4; Job 8:3; 34:12].
 - The substitutionary sacrifice of Christ on the cross was necessary in order to allow God to be just in forgiving our sins.
 - Since the penalty for sins has already been paid by the death of Jesus Christ on the cross, God is now free to demonstrate His righteousness in this present age in being the justifier of all those who believe in Him [Rom 4:5; 8:33-34; Gal 3:8].
- **Faith Apart from Works [3:27-31]**
 Where then is bragging? There is no place for that. Through what kind of law? Of works? No, but through a law of faith. For we maintain that a man is justified by means of faith independent of the works of the Law. Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the Jews as a result of faith and the Gentiles through faith is one. Do we then nullify the Law through faith? Absolutely not! On the contrary, we reinforce the validity of the Law.

Principles of Romans 3:27-31

- Since salvation comes about by grace through faith, there is no place for bragging [Eph 2:8-9].

- In terms of our eternal salvation, we are justified independent of any type of works [Rom 3:20-24].
 - In terms of the justification of the daily walk of a born-again believer, faith and works are both involved [Jas 2:20-26].
 - Salvation has always been by grace through faith alone, not only for the Church Age [Rom 4:1-3].
 - Because no Jew was ever saved through the Law, no Gentile was ever excluded from salvation by virtue of not being under the Law [Acts 13:38-39].
 - The message of salvation was always intended for all people [Psalm 67:1-2; Isa 45:22; 49:6; 52:10].
 - There is one God and one mediator between God and men (Jews and Gentiles) who provided one way of salvation when He gave Himself up as a ransom for all [1 Tim 2:5-6].
 - This truth of the universal provision of salvation is the central theme of the eternal hymn of praise to Jesus Christ [Rev 5:9-10].
 - Jesus did not come to abolish the Law, but to fulfill the Law [Matt 5:17].
 - Faith does not nullify the Law just as the Law did not nullify the Promise [Gal 3:17-18].
 - In our walk of faith [2 Cor 5:7] we do not nullify the Law but reinforce the validity of the Law [Rom 8:4].
- **Faith Credited as Righteousness [4:1-5]**

What then shall we say that Abraham, our physical ancestor, has discovered? For if *we assume that* Abraham was justified as a result of works, he has a reason for bragging, but *he cannot brag to* God. For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” Now to the one who works, his compensation is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

Principles of Romans 4:1-5

- There are those who believe that we are saved through our works.
- Some even argue that we are saved by grace through faith today, but the people in the O.T. times had to earn their salvation through works.

- Paul debunks that argument by showing that Abraham himself was saved based on his faith.
 - Abraham was not saved through his works, but instead believed God and his faith was credited to his "account" as righteousness [Gal 3:5-6].
 - His faith did not produce this righteousness: God credited righteousness to him based on his faith.
 - Any system of works is, by definition, incompatible with grace [Rom 11:6].
 - Working results in a recompense of payment due the worker [Lev 19:13; Deut 24:15; Jas 5:4].
 - Grace involves giving without obligation and apart from any merit on the part of the recipient.
 - Believing in Jesus Christ is explicitly described as not being an activity of works [Eph 2:8-9].
 - Thus, believing in Jesus Christ is non-meritorious which means righteousness is neither earned nor deserved, but is credited to the one who believes.
 - Upon receiving this free gift of righteousness, a believer is justified in God's sight [Rom 3:26].
 - Righteousness and justification are essential components of God's salvation grace blessings.
- **David's Assertion [4:6-8]**
just as David also speaks of the proclamation of blessing on the man to whom God credits righteousness independent of works: "BLESSED ARE THOSE WHOSE TRANSGRESSIONS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED." "BLESSED IS THE MAN WHOSE SIN THE LORD WILL ABSOLUTELY NOT TAKE INTO ACCOUNT."

Principles of Romans 4:6-8

- The testimony of the O.T. from Abraham to David illustrate that salvation is by grace through faith.
- God has designed blessings (a joyful state of mind) for those who believe [Matt 5:3-12].
- Believers can have this joyful state of mind in any circumstance [Ps 1:1; 32:1-2; 34:8; 40:4; 41:1; 84:4-5; 94:12; 106:3; 112:1; 119:1-2; 128:1-2].

- Because our sins have been reckoned to the Lord Jesus Christ's account and eternally judged in Him [Isa 53:4-6] they are no longer reckoned against our account [2 Cor 5:18-19].
 - This opens the door for God to reckon His righteousness to our account the moment we place our faith in His Son [Rom 3:21-22; 4:5].
 - These two truths are intertwined and inseparable because both are necessary for our salvation.
 - Merely not having sins be reckoned to our account is not enough - we need the righteousness of God credited to our account to be capable of being in His presence in heaven.
- **Faith, not Circumcision [4:9-12]**

Is this proclamation of blessing then on the circumcised, or on the uncircumcised also? For we say: Faith was credited to Abraham as righteousness. How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; and he received the sign of circumcision, an attestation of the righteousness credited on the basis of the faith which he had while uncircumcised, to the end that he might be the father of all who believe without being circumcised, to the end that righteousness might be credited to them also, and the father of the circumcised to those who not only are of the circumcision, but who also follow in the footsteps of the faith of our father Abraham which he had while uncircumcised.

Principles of Romans 4:9-12

- Circumcision is one of the two signs that the people of Israel received to indicate their position under the Abrahamic Covenant [Ex 31:13-17].
- Circumcision is not required for a person to be saved [Acts 15:1-11; Eph 2:8-9].
- Abraham himself was uncircumcised when he believed and was justified [Gen 15:6 cf. 17:23].
- Because of his faith, Abraham is considered the spiritual father of all those who believe – Jews and Gentiles alike [Rom 4:16; Gal 3:7].
- Abraham is the natural father to all Jews, but the spiritual father to the Jews who follow his footsteps and believe in God's promises – in particular, the promised Messiah, Jesus of Nazareth.

- **Faith in God's Promise [4:13-22]**

4:13-16

For the promise to Abraham or to his descendants that he would be heir of the world was not *fulfilled* through the Law, but, on the contrary, it is fulfilled through the righteousness credited on the basis of faith. For if we assume that those who are of the Law are heirs, faith has been made worthless and the promise has been nullified; for the Law brings about wrath, but where there is no law, there also is no violation. For this reason it is fulfilled as a result of faith, in order that it may be fulfilled in accordance with grace, to the end that the promise will be guaranteed to all the descendants, not limited to those who are of the Law, but, on the contrary, the promise is indeed guaranteed to those who have the faith of Abraham, who is the father of all of us who believe,

Principles of Romans 4:13-16

- Circumcision is the sign of the covenant and the Law provided Israel the operating standard to follow for sanctification, but neither one of these nullified (or even modified) the promises of God.
- Faith is voided when we reject God's word regarding any aspect of application [Rom 10:17].
- This principle is true with respect to salvation as well as our daily Christian walk [Col 2:6].
- God's promises given in His word are eternally true because He is eternally trustworthy [2 Tim 2:13].
- The Law condemned regarding sin and pointed to something far superior [Rom 3:20; Gal 3:23-25; Heb 7:18-19].
- Although the Church is not under the Mosaic Law and cannot violate it, we are under the law of Christ [Rom 8:1-4; 1 Cor 9:21; Gal 6:2; Jas 2:8].
- Faith is a critical element of God's perfect plan which allows for His promises to be accepted on a purely grace basis [Titus 3:5-7].
- This leaves no room for boasting [1 Cor 4:7].
- Because God's promise of salvation is on a purely grace basis and is accepted through the meritless mechanism of faith, there are no prerequisites or qualifications to the "whosoever" promises [John 1:12; 3:14-16; 6:40, 47; 11:25-26; 20:31; 1 John 5:1, 11-13].
- Abraham is the father of all who have this faith.

- If we are sons of Abraham through faith, then we are heirs according to the promise [Gal 3:29].
- This does not nullify the promise made to Abraham regarding his physical descendants (who are also regenerate) inheriting the land [Gen 15:18-21].
- This promise will be fulfilled in the future during the Millennial Kingdom of Christ [Jer 16:14-15; 23:7-8].

4:17-22

(as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”), *He is our father* in the sight of Him whom he believed: God, who gives life to the dead and calls into existence things which do not exist. Against *all* hope, in hope he believed, to the end that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” Without lacking in faith he contemplated his own body, by this time as good as dead given that he was roughly a hundred years old, and the deadness of Sarah’s womb; yet, with respect to the promise of God, he did not doubt in unbelief but became strong in faith, giving glory to God, and being fully confident that what God had promised, He was able also to accomplish. For this reason IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.

Principles of Romans 4:17-22

- God promised that Abraham would be the father of many nations [Gen 17:5].
- As we have seen, Abraham is the father of many spiritual descendants [Rom 4:16].
- But the spiritual fulfillment of this promise does not negate the fulfillment through Abraham’s physical descendants [Gen 17:20; 25:23; 46:2-3].
- The guarantee of the fulfillment of God’s promises comes in the reality of always being in His sight [Gen 17:7-8; Heb 4:12-13; 1 Thess 1:2-3].
- Abraham knew God and understood that He would fulfill the promises made to him.
- Abraham initially thought the promises would be fulfilled through Ishmael [Gen 17:17-18].

- God corrected Abraham telling him that, although Ishmael would be blessed, he and Sarah would have their very own child a year later who would be the child of the covenant [Gen 17:19-21].
 - When there was no worldly reason to have hope in God's promise because of his (and Sarah's) age, Abraham believed God [Gen 17:22-23].
 - Faith offers us substance when worldly hope has nothing to give [Ezek 37:11-14; Rom 5:1-5; Heb 6:17-20; 11:1].
 - Such faith must always be based upon the Word of God [Rom 10:17; 1 Cor 2:3-5; 1 Thess 2:13].
 - Believers will waver in their faith [Matt 6:28-30; 8:24-27; 9:17-24; John 20:27-29; 1 Cor 16:13].
 - Such wavering subsides as we grow spiritually and our faith is strengthened through an understanding of God's essence, character and nature [1 Cor 1:9; 2 Thess 3:3; Heb 10:23; 11:11-12].
 - When we come to know God we should understand that He will accomplish all that He has promised [Isa 46:10-11; Heb 11:17-19].
- **Faith Credited Today [4:23-25]**
 Now not for his benefit only was it written IT WAS CREDITED TO HIM, but, on the contrary, for our benefit also, to whom it will certainly be credited, as those who believe upon Him who raised Jesus our Lord from the dead, *Jesus*, who was delivered over because our transgressions were counted against us, and was raised because our justification had been accomplished.

Principles of Romans 4:23-25

- Righteousness being imputed to Abraham on the basis of faith is recorded in Genesis so that we can know that the same will be true for us today.
- All Scripture is spiritually profitable for Christians today [2 Tim 3:16; 1 Cor 10:1-6].
- Our faith in Jesus Christ is essentially faith in God the Father who raised Jesus [1 Pet 1:20-21].
- Because our sins were counted against us, Jesus was delivered over by God the Father so that, through His death on the cross, our sins would no longer be counted against us [2 Cor 5:18-21].

- Jesus Christ's spiritual death on the cross accomplished everything necessary for our justification [John 19:30].
 - However, as Paul makes very clear in this chapter of Romans, we become beneficiaries of His work on the cross by grace through faith [Rom 4:16].
 - Given that the work on the cross was complete and God the Father was pleased with what His Son had accomplished, there was no reason to hold Jesus under the bonds of physical death.
 - Jesus was resurrected as proof that He was who He said He was [Luke 9:22; Rom 1:4] and conclusive evidence of the Father's satisfaction with His work on the cross.
 - Given that God the Father resurrected Jesus, we can know that He will certainly resurrect us as well [John 6:39-40; 1 Cor 6:14; 15:20-23].
- **Justification Results in Hope [5:1-5]**

Therefore, having been justified as a result of faith, we have peace with God through our Lord Jesus Christ, through whom we have also obtained access to this grace in which we stand; and we rejoice in hope of the glory of God. And not only this, but we also rejoice in our tribulations, knowing well that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because God's love has been poured out generously within our hearts through the Holy Spirit who was given to us.

Principles of Romans 5:1-5

- Our salvation marks the beginning of a new life in Christ [John 5:24; 1 Jn 3:14; 2 Cor 5:17; Phil 1:6].
- This new life of the justified is a life characterized by peace with God [Rom 14:17].
- This was known prior to the Law [Job 22:21-23].
- This is celebrated in the Psalms [Psalm 85:8-10].
- This was granted to us by Christ [John 14:27].
- As believers our standing is in grace [1 Cor 15:1-2; 1 Pet 5:12].
- As we stand in His grace we will boast (rejoice) in the things of the Lord [Jer 9:23-24; 1 Cor 1:30-31; 2 Cor 10:17-18].

- Our rejoicing will be in the hope of eternal glory [Rom 8:17-18; 2 Cor 4:17; Col 3:4; 1 Thess 2:12].
 - Our rejoicing will also be in our present tribulations [Rom 8:35-37; Matt 5:10-12; 1 Pet 3:14; 4:14-16; Jas 1:2-3, 12].
 - As we endure the tribulations of this life through the application of the word of God, we develop perseverance [Rom 15:4; Heb 10:36; Jas 5:11].
 - Character is developed and proven in those who endure their testing [Phil 2:22], but not in those who flee from tribulation [John 10:12-13].
 - The hope that develops as we mature in the faith (persevering through trials) is hope in that which is not seen [Rom 8:24-25; 2 Cor 5:7; Heb 11:1].
 - This maturation process is possible in the life of the believer only when he walks in fellowship and partakes of the fruit of the Spirit [Gal 5:22-23].
 - The love of God has been poured out in the hearts of believers who are to abide in it so that His love might be perfected in them [1 John 4:16-18].
- **Christ Died for the Ungodly [5:6-8]**

For while in the position of being powerless, at the perfect time Christ died in place of the ungodly. For one will hardly ever die for a righteous man; though perhaps in place of the good man someone would dare even to die. But God demonstrates His own love toward us, in that while in the position of being sinners, Christ died in our place.

Principles of Romans 5:6-8

- Unbelievers are powerless to save themselves from their spiritually dead position [Eph 2:1-9].
- In God's α to Ω plan for the ages God the Son came to this earth at the perfect time and went to the cross to redeem us [Gal 4:4-5].
- Jesus died for the ungodly so that they might be saved and live a godly life [Eph 2:10; Tit 2:11-14].
- If placed in a position of trading one's own life for the life of a righteous person, some people would have the courage to make that sacrifice.
- If placed in a position of trading one's own life for the life of an unrighteous person, almost no one would be willing to make that sacrifice.
- God did what man would not do (and could not do), sending His own Son to die in our place while we were unrighteous, ungodly sinners [Rom 8:32].

- This stands as a demonstration of God's ἀγάπη love and serves to illustrate how God's plan is beyond explanation according to human wisdom [Isa 55:8-9; 1 Cor 2:3-9].
- When Christ gave Himself up for us by dying in our place and on our behalf, He endured our iniquity (a detestable thing to God [Isa 1:13]) so that we might become the righteousness of God through faith in Him [2 Cor 5:21].

- **Justified and Reconciled [5:9-11]**

Much more then, having now been justified by means of His blood, we shall be saved from the wrath *of God* through Him. For since while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by means of His life. And not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Principles of Romans 5:9-11

- When an unbeliever places his faith in Jesus as his Savior, he is immediately justified in God's sight by means of the substitutionary, sacrificial death of Christ on the cross [Rom 3:25; 5:1].
- Having done what was necessary to accomplish our justification, God is able to save us from the consequences of His wrath.
- This includes present wrath on this earth [Rom 1:18], Tribulational wrath [1 Thess 1:10] and the wrath of the day of judgment [Rom 2:5].
- As unbelievers we were enemies of God, but as believers we have been reconciled through the death of His Son [Col 1:21-22].
- Having done what was necessary to accomplish our reconciliation, God is able to give us a new life in Christ [Rom 6:4, 11-14].
- It is because of this new life in Christ that we are able to live in a way that is pleasing to God [Eph 5:10; Col 1:9-10].
- As believers we have the capability to please God, but we must choose to live in a way that is good and acceptable and perfect [Rom 12:2].
- In order to live that life that pleases God we must first desire to please Him [2 Cor 5:9] and then receive instruction as to how to walk [1 Thess 4:1].
- As believers who have been reconciled to God, we have been given the ministry of reconciliation as ambassadors of Christ [2 Cor 5:17-21].

- We also have the blessing of being able to rejoice in God and praise Him because of His glory and grace [Eph 1:5-14].

- **In Adam vs. In Christ [5:12-19]**

- 5:12-14

Therefore, just as through one man sin entered into the world, and death through sin, and in this manner death encompassed all of mankind, because all sinned — for before the Law came sin was in the world, but *personal* sin is not taken into account when there is no law. Nevertheless death reigned from *the time when* Adam *fell* until Moses *delivered the Law to Israel*, even over those who had not sinned in the same way Adam transgressed, who is a type of Him who was to come.

- Principles of Romans 5:12-14

- Adam's original sin introduced the sphere/estate of human sin and spiritual death [Gen 2:16-17].
- Every descendant of Adam experienced this spiritual death because every descendant of Adam committed this sin while in Adam [1 Cor 15:21-22].
- Physical death was not caused by Adams original sin [Gen 3:4-7].
- Physical death came about as a consequence of being separated from the Tree of Life [Gen 3:21-24; 5:3-5].
- Before the Law humanity was under condemnation for their position in Adam and received God's temporal wrath by the standard of conscience [Jude 14-16; Job 40:2; cf. Rom 2:15; 4:15].
- The universal condemnation of spiritual death produces a universal reign of operational death over the human race [Rom 6:11-14].
- Operational death is the realm in which people – believers and unbelievers – operate according to the sin nature for the commission of their personal sins [Rom 8:6-13; 1 Tim 5:6; Jas 1:15].
- Adam is a type of Christ...
 - Adam is the corporate head of the human race.
 - Christ is the corporate head of the Church [Eph 5:23; Col 1:18].
- Other Bible typologies [John 3:14; 1 Cor 5:7]
 - Exodus 12:46 cf. Psalm 34:20; John 19:31-36
 - 1 Cor 10:1-11

5:15-17

But the free gift is not like the transgression. For since by means of the transgression of the one *man* many *people* died, much more did the grace of God and the free gift by means of the grace of the one Man, Jesus Christ, overflow to many *people*. The free gift is not like *what came* through the one who sinned; for on the one hand judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. For since by means of the transgression of the one *man*, death reigned through the one *man*, much more those who receive the abundance of grace and of the free gift of righteousness will reign in life through the One *Man*, Jesus Christ.

Principles of Romans 5:15-17

- Although Adam was a type of Christ, the contrast between Adam's transgression and Christ's free gift cannot be overemphasized.
- Even though Adam's original sin put the entire human race under condemnation, the grace of God trumps Adam's failure by releasing all who believe from that sentence [John 3:18; Rom 8:1].
- Adam's original sin brought the estate of spiritual death and its reign over the entire human race.
- Unbelievers are under this ruthless ruler that reigns over them in operational death.
- Jesus Christ's sacrificial death on the cross for everyone's sins brings the estate of spiritual life to all who believe in Him [John 3:16; 2 Cor 5:21].
- Those who receive the free gift of eternal life through Christ are able to reign in that life.
- Our reign in life through Christ is in accordance with our submission to our Lord Jesus Christ.
- However, believers are also able to voluntarily submit to their old ruler and walk in operational death just like an unbeliever [2 Pet 2:20-22].

5:18-19

So then as through one transgression there resulted condemnation to all people, even so through one act of righteousness there resulted justification of life to all people. For as through the one man's disobedience many people were rendered sinners, even so through the obedience of the One many people will be rendered righteous.

Principles of Romans 5:18-19

- Adam's original sin of disobedience put the entire human race under condemnation.
 - Adam's original sin also put the entire human race under spiritual death.
 - Spiritual death reigns over the entire human race in operational death – we are all sinners.
 - These things were true for all of us because we were all identified with Adam at physical birth.
 - Christ's obedient act of righteousness brings the possibility of salvation – positional righteousness, resultant justification and eternal life – to everyone.
 - Christ's righteous act also brings the possibility of experiential righteousness to everyone.
 - These things are true for everyone who is identified with Christ at spiritual birth.
 - Disobedience to the Gospel associates a person with the disobedience of the first Adam [Jn 3:36].
 - Obedience to the Gospel associates a person with the obedience of the last Adam [Heb 5:9].
- **Grace Overcomes Sin [5:20-21]**

The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Principles of Romans 5:20-21

- The Law came in, not as a solution to sin, but to highlight sin and its utter sinfulness [Rom 3:20; 4:15; 5:13; 7:7, 13].

- The Law was powerless to overcome the reign of sin through operational death [Rom 8:3; Col 2:23].
 - But where transgression and sin increased, God's grace was super abundant [1 Tim 1:12-14].
 - Sin may have its grip on the human race through its reign of operational death, but God's grace has a superior reign through righteousness and life.
 - This grace victory over the rule of sin can only come through Jesus Christ [John 1:17; Rom 6:23].
 - The once-and-for-all grace victory achieved at our salvation should be manifest in us day-by-day.
 - It is incumbent upon those who have received the victory over the reign of sin to walk by means of the Spirit [Gal 5:16], put on the armor of God [Eph 6:10-17], walk in the Light of Christ [1 John 1:7], take every thought captive [2 Cor 10:5] and walk in a worthy manner [Eph 4:1; Col 1:10; 1 Thess 2:12].
 - All these are made possible through God's grace.
- **Dead to Sin, Alive to God [6:1-11]**

6:1-4

What shall we say then? Are we to continue in sin so that grace may increase? **Absolutely not!** In what way should we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Accordingly, we have been buried together with Him through baptism into His death, so that, as Christ was raised from the dead through the glory of the Father, so we too would have the potential to walk in newness of life.

Principles of Romans 6:1-4

- Those who do not understand the grace of God attempt to distort what it means.
- God does indeed triumph over sin with His matchless grace, but in no way does it follow that we should sin even more to make grace abound.
- Paul had been accused of saying such things, but he never did [Rom 3:8].
- As unbelievers, we were hopelessly dead in our trespasses and sins [Eph 2:1-3].
- As believers, we have died to sin through the Baptism of the Holy Spirit.

- At the moment of our salvation we were baptized into Christ and into His death.
- Our identification with His death on the cross also identifies us with His burial in the tomb.
- Our identification does not stop there – we have been raised and seated with Him [Eph 2:4-6].
- Just as Christ died, was buried and then raised from the dead, our life of sin has died, been buried, and we have been raised to a newness of life.
- Since we have died to sin it makes no sense for us to continue to live in sin [1 Pet 2:24].
- God has provided us with everything we need to live a life of godliness [2 Pet 1:3-10].
- We are new creatures [2 Cor 5:17] who should put on the new self [Eph 4:22-24] and be renewed to the full knowledge of Christ [Col 3:10; Rom 12:2].

6:5-7

For since we have become identified with the likeness of His death, certainly we shall also be identified with the likeness of His resurrection, knowing this, that our old self was crucified together with *Him*, in order that our body of sin might be rendered powerless, so that we would no longer be slaves to sin; given that he who has died has been set free from sin.

Principles of Romans 6:5-7

- At the moment of our salvation we were identified with Jesus Christ and with His death through the baptism of the Spirit.
- We were also identified with the likeness of His death in that we died to sin.
- Jesus Christ died *for* our sins according to the Scriptures, once for all [1 Cor 15:3; 1 Pet 3:18].
- Jesus was without sin [Heb 4:15; 1 John 3:5], so He was never in the position to need to die *to* sin.
- Rom 6:10 seems to say that He died to sin, but we shall see when we get there that is not the case.
- Rather, He Himself bore our sins in His body so that *we* might die to sin [1 Pet 2:24].

- Having been identified with the likeness of His death, we have also been identified with the likeness of His resurrection.
- At the Rapture we will receive a resurrection body that is like His [1 John 3:2; 1 Cor 15:20-23].
- Our new body will be a spiritual body, immortal and imperishable [1 Cor 15:35-54].
- Our old sin nature was crucified together with Christ on the cross [Gal 2:20].
- God accomplished this so that the lusts of the flesh would no longer have power over us as they did when we were unbelievers [Eph 2:3].
- But the lusts of the flesh remain with us and wage war against the soul [1 Pet 2:11].
- As born-again believers we are no longer constrained to be slaves to sin.
- We have died to sin and through that death have been set free from the bondage of sin.
- Having been set free from sin we ought to be slaves of righteousness [Rom 6:18], but we can submit to our old master, the old sin nature.
- This is why it is so important for believers to understand that through the crucifixion (disempowering) of the old sin nature and the empowerment we have through the Holy Spirit, we can have victory over the flesh [Gal 5:16-17].
- Ultimate and complete freedom from sin will come when we depart from this body of sin.

6:8-11

Now since we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer has mastery over Him. For the death that He died, He died for sin once for all time; but the life that He lives, He lives for God. And, as follows, consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Principles of Romans 6:8-11

- Given that, as believers, we have died together with Christ through our identification with His death, we can take it as a matter of our faith that we will also live with Him [1 Thess 5:9-10].

- This promise is not limited to the future when we will be with Christ in heaven, but also to the present life we live with Him now [v. 4].
- Before the cross, Jesus (the humanity of Christ) was subject to death, both physical and spiritual [Heb 2:18; 4:15].
- Now that He has suffered death on the cross and has been raised from the dead, death no longer has any power over Him [Acts 2:24; Rev 1:17-18].
- On the cross Jesus died both spiritually and physically.
- It was His spiritual death on the cross that paid the penalty for our sins [John 19:30].
- That death was a once-and-for-all-time sacrifice that never needs to be repeated [Heb 7:26-27].
- Jesus was physically raised from the dead and is very much alive and well at the right hand of the Father in heaven [John 2:19-22; Mark 16:19].
- As He did while on this earth, Jesus lives His life for His Father and to His glory.
- We have been identified with the likeness of Christ's death on the cross [v. 5].
- We will never die *for* sin as Jesus did, but we can and should consider ourselves to be dead *to* sin.
- Our positional reality is that we are already seated with Christ in heaven [Eph 2:4-7], but experientially we remain on this earth.
- Likewise, our positional reality is that we have died to sin, but we can still live in it [vv. 1-2].
- Even though we remain on this earth, we can choose to live by setting our minds on heavenly things [Col 3:1-3].
- Likewise, though we are certainly capable of living in sin, we can choose to think of ourselves as dead to sin and alive to God.
- Living our lives for God is our calling and purpose as believers [Rom 14:7-9; 2 Cor 5:14-15].
- This entails living a life that is dead to sin and alive to righteousness [1 Pet 2:24].
- As we shall see, we must choose whether we will present our bodily members to unrighteousness or righteousness [vv. 12-13].

- **Present Yourselves to God [6:12-13]**

Therefore do not let sin reign in your mortal body to the end that you obey its lusts, and do not go on presenting the members of your body to sin as weapons of unrighteousness; but present yourselves to God as those who are alive from the dead, and the members of your body to God as weapons of righteousness.

Principles of Romans 6:12-13

- Our volition has been granted to us by God as part of His delegated permissive will.
- It is God's permissive will that allows/disallows Satanic activity [Job 1:12; 2:6; 1 Kgs 22:20-23; Luke 22:31-32].
- Our delegated permissive will allows/disallows fleshly activity [Psalm 19:13-14; 119:133].
- These mortal, fleshly bodies in which we dwell are active agents with carnal desires that cry out for our obedience [Gal 5:16-17].
- When we indulge the flesh, we become a weapon of unrighteousness fighting against God [Jas 4:4].
- We have daily opportunities to present ourselves to God in a righteous way [Rom 6:19; 12:1].
- These opportunities prepare us for our ultimate presentation before God [Rom 14:10].
- If we are properly oriented to our ultimate presentation before God at the Bema Seat, it will help us when we face temptation [Col 3:1-5].
- We should make no provision for sin [Rom 13:14], but every provision for righteousness [2 Tim 2:15].

- **Under Grace, Not Law [6:14-15]**

For sin shall not have mastery over you, for you are not under Law but under grace. What then? Should we sin because we are not under Law but under grace? Absolutely not!

Principles of Romans 6:14-15

- As believers we are to have One Lord [1 Cor 8:6], so there should be no place for sin to have mastery over us.

- Likewise, the overseer of a local church should not try to exert mastery over the flock [1 Pet 5:1-3].
- The reign of Law was powerless to overcome the reign of sin [Rom 8:3; Col 3:20-23].
- We have been set free from the Law so that grace may reign in righteousness [Rom 8:2; 5:20-21].
- We are not given a license to sin just because we are no longer under the Law [Rom 6:1].
- Paul repeats this principle here because repetition drives home the point, edifies the saints, and provides a safeguard [Phil 3:1; 2 Pet 1:12-15].

- **Become Slaves of Righteousness [6:16-20]**

Do you not know that when you present yourselves to something as slaves for obedience, you are slaves of the thing which you obey, either slaves of sin resulting in death, or slaves of obedience to God resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of sound teaching to which you were entrusted, and having been set free from sin, you became enslaved to righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented the members of your body as slaves to immorality and to lawlessness, leading to more lawlessness, so now present the members of your body as slaves to righteousness, leading to sanctification. For when you were slaves of sin, you were not bound by righteousness.

Principles of Romans 6:16-20

- The O.T. differentiates between voluntary and involuntary slavery [Exod 21:1-6; Deut 15:12-17].
- As unbelievers we were involuntary slaves of sin [v. 17].
- As believers we have died to sin [v. 2] and have been set free from our bondage to sin [v. 18].
- However, believers can still present themselves as voluntary slaves to sin for obedience which results in operational death [v. 16].
- This is totally contrary to God's plan for believers who are supposed to walk in the Light [1 John 1:7].

- Obedience to sin as our master causes us to do what we do not want to do [Rom 7:14-25].
 - When we do walk in the Light, the victory comes from God through Jesus Christ [1 Cor 15:56-57].
 - The word of God can be taught in many ways, but in order for any form of teaching to help believers live free from sin requires obedience from the heart [Isa 29:13; Ezek 33:30-32; Eph 6:5-6].
 - Believers who are taught the word of God have been entrusted with a precious treasure which must be guarded [1 Tim 6:20; 2 Tim 1:14] and contended for [Jude 3].
 - If you are a disciple of Christ, abiding in Him and in His word, you will voluntarily become a slave of righteousness [John 8:31-36].
 - When a person places his faith in Christ, God makes him alive together with Christ and not only frees him from bondage to sin but also provides him with a new way to walk [Eph 2:1-10].
 - Faith in Christ saves him forever from the penalty of sin, but the word of God in his soul saves him daily from the power of sin [Jas 1:21-22].
 - Carnality leads to further carnality [v. 19 cf. 2 Tim 2:16] and continued carnality leads to diminished spiritual understanding [1 Cor 3:1-3].
 - To break free from such a cycle of sin, a believer must have a change of mind (repentance) about his walk of carnality and confess his sins before God [1 John 1:9; Ps 32:5; 51:1-10; Prov 28:13].
 - As unbelievers we were under bondage to sin as our master for obedience but were under no obligation in regard to righteous behavior.
 - As believers we are under a new Master, the Lord Jesus Christ [1 Cor 1:2].
 - However, we must choose to recognize Him as our Lord [1 Pet 3:15] and obey Him [1 Pet 1:2, 14-16].
- **Death Versus Eternal Life [6:21-23]**

Therefore what fruit were you then producing from the things of which you are now ashamed? For the end result of those things is death. But now having been set free from sin and enslaved to God, you produce your fruit, leading to sanctification, and the end result, eternal life. For the recompense of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Principles of Romans 6:21-23

- Sinful behavior should be a source of shame for believers [1 Cor 15:34].
 - However, if someone indulges the lusts of the flesh for a long enough period of time, they will become callous toward sin [Eph 4:17-19; 1 Tim 4:1-5].
 - It is important for believers to recognize the utter sinfulness of sin [Rom 7:13].
 - The end result of sin is death...
 - Adam's original sin resulted in spiritual death and resultant condemnation for all of mankind [Gen 2:16-17; Rom 5:12-18; 1 Cor 15:22].
 - The believer's sin results in operational death...
 - loss of fellowship [1 John 1:5-9]
 - loss of spiritual productivity [John 15:4-5]
 - As believers we have been set free from sin, but we should not use our freedom as a covering for evil, but as bondservants of God [1 Pet 2:16].
 - Submitting to God and walking by means of the Spirit (abstaining from impurity) leads to our sanctification [Gal 5:16-17; 1 Thess 4:3-7].
 - We should remember that we always bear fruit of some kind – either fruit to God in our sanctification or fruit to death in our carnality [Rom 7:4-5].
 - We receive the free gift of eternal life the moment we place our faith in Jesus Christ [John 3:16; 5:24; v. 23; Eph 2:8-9].
 - Born-again believers then live according to the eternal life they already possess when they sow to the Spirit rather than to the flesh [v 22; Gal 6:7-8].
 - In other words, a believer's commitment to the teaching of God's word and obedience from the heart allows his positional reality to become experiential realization [John 17:13-19].
-
- **Not Bound to the Law [7:1-6]**

Or do you not know, brethren (for I am speaking to those who know the Law), that the Law has jurisdiction over a person as long as he lives? For the married woman is bound by Law to her husband who is living; but if her husband dies, she is released from the Law regarding the husband. As a result then, if while her husband is alive she is joined to another man, she would be identified as an adulteress; but if her husband dies, she is set free from the Law, so that she is

not an adulteress though she is joined to another man. So then, my brethren, you also were made to die to the Law through the body of Christ, to the end that you would be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were working in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were confined, so that we serve the Lord in newness of the Spirit and not in obsolescence of the letter.

Principles of Romans 7:1-6

- Understanding the jurisdiction of the Law as it is specified in the Bible is critical to rightly dividing the Word of Truth [Rom 6:14; 7:6; 2 Tim 2:15].
- To communicate the idea of being bound, Paul uses the imagery of marriage [1 Cor 7:4].
- A woman who has a living husband is bound to him until he dies [1 Cor 7:39].
- If a woman has a living husband and decides to remarry, she will be viewed as an adulteress.
- All sex outside of marriage (fornication) is a sin that includes bodily consequences [1 Cor 6:15-20].
- Adultery compounds the sin of fornication because it is a direct attack on God's divine institution of marriage [Heb 13:4].
- A widow is perfectly free to remarry as she desires [1 Cor 7:8-9; 1 Tim 5:11-14].
- As believers today we have died to the Law which sets us free to "remarry" by being joined to the Lord Jesus Christ [1 Cor 6:17].
- This imagery can be found in the O.T. as well [Dt 10:20; 11:22; 2 Kgs 18:6; Isa 56:3; Jer 13:11].
- During His life on this Earth Jesus fulfilled the Law [Matt 5:17] and through His death on the cross He enabled the Law to be fulfilled in us [Rom 8:3-4].
- As members of the Church, Christ's death has released us from the Law so that we can now serve in the newness of the Spirit [Rom 8:14; Gal 5:18; 2 Cor 3:2-3, 7-8].
- As we walk in the Light, having the Law fulfilled in us by God, we bear fruit for God.

- When we stray, the Law energizes the sinful passions at work in the members of our bodies.
- When we volitionally succumb to the sinful passions, they “give birth” to sin which results in operational death [Jas 1:14-15].
- Christ’s death will also bring future blessings for Israel’s renewed stewardship once the Church has been called together to Christ at the Rapture.
- Israel, who formerly lived under the Mosaic Law, is promised a future Kingdom on Earth where they will live under Kingdom Law written on their hearts [Jer 31:31-33; Ezek 36:25-27].

- **The Law and Sin [7:7-13]**

What shall we say then? Is the Law sin? Absolutely not! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.” But sin, taking opportunity through the commandment, produced in me all sorts of coveting; for apart from the Law sin has less power. I was once living carefree apart from the Law; but after the commandment came to my attention, sin became empowered and I no longer lived carefree; and this commandment, which was given to teach about life, proved to teach about death for me; for sin, taking an opportunity through the commandment, deceived me and through it effected my death. So then, the Law is holy, and the commandment is holy and just and good. Therefore did that which is good lead to death for me? Absolutely not! On the contrary it was sin, in order that it might be revealed as sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful to me.

Principles of Romans 7:7-13

- The Law was given to God’s chosen people Israel as a standard of righteousness [Deut 4:8].
- The Law spelled out the possibility of blessing or cursing for the people of Israel depending upon their obedience to its commandments [Josh 8:34].
- The Law may arouse the sinful passions [v. 5], but the Law itself is holy, righteous, and good.

- The Law does not cause anyone to sin, but rather demonstrates to us the very nature of sin.
 - Sin is opportunistic in nature as was taught to mankind in the 2nd generation [Gen 4:7].
 - The nature of sin mirrors that of the Adversary whose M.O. is one of opportunism, death, and deceit [Luke 4:13; John 8:44].
 - The Law reveals the utter sinfulness of sin and through the knowledge of sin we gain knowledge of God's character [Phil 1:9-11].
 - This knowledge of sin should lead unbelievers to understand the need for a Savior [Gal 3:24] and motivate believers to give no opportunity to sin [Gal 5:13, 16; Rom 13:14].
 - Our childhood is a time of simple conscience and ought to be redeemed for the Lord [1 Sam 2:18-19, 26; Luke 2:40, 52; 2 Tim 3:15].
 - Saturating a child in God's word will be of great benefit when the sinful passions become aroused [Deut 6:6-7; Ps 71:5-6, 17-18; Pr 22:6; Eph 6:4].
- **Conflict of the Two Natures [7:14-25]**
 For we know that the Law is spiritual, but I myself am of flesh, sold into bondage to sin. For what I am accomplishing, I do not comprehend; for I am not practicing what I like, but I am doing what I hate. But since I do what I do not like, I agree with the Law, attesting that the Law is good. So now, I am not the one accomplishing it, but sin which dwells in me. For I know very well that something not good dwells in me, that is, in my flesh; for the desire is present in me, but the accomplishing of the good is not. For the good that I like, I do not do, but I practice the evil that I do not like. But since I myself am doing the thing I do not like, I am not the one accomplishing it, but sin which dwells in me. I discover then the law that evil is present in me, the one who desires to do good. For I delight in the law of God in my inner self, but I observe a different law in the members of my body, waging war against the law of my mind and making me a captive within the law of sin which is in the members of my body. Wretched man that I am! Who will set me free from this body of death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other hand, my flesh is serving the law of sin.

Principles of Romans 7:14-25

- The Law is spiritual and has a purpose in revealing unrighteousness to those who are lawless and rebellious [1 Tim 1:8-11].
- However, the Law is impotent when it comes to dealing with the sins of the flesh [Col 2:23].
- The battle between the spirit and the flesh should be a matter of constant prayer [Mark 14:38].
- Even though the sin nature has been crucified [Rom 6:6] and sin has been condemned in the flesh [Rom 8:23], we can still volitionally allow sin to reign in our bodies [Rom 6:11-14].
- A believer's positive volition to abhor evil and cling to what is good [Rom 12:9] is subject to the flesh which exerts its will [Gal 5:17].
- When we submit to the flesh, we act contrary to the will of God [1 Thess 4:3-5].
- When we submit to the will of God, we act contrary to the flesh [Matt 26:39-42].
- When we act contrary to our new nature (created in righteousness), we become an example of why the Law is good [Rom 3:5-6].
- Our old self is born of Adam and does not practice righteousness [Rom 3:10-12].
- Our new self is born of God and does not practice unrighteousness (sin) [1 John 3:9; 5:18].
- It is incumbent upon us to make the moment-by-moment choices to lay aside the old self and put on the new self [Eph 4:22-24].
- There is something no good (the sin nature) that dwells in the flesh [Rom 7:18].
- However, as believers we have the Holy Spirit dwelling in our bodies [1 Cor 3:16; 6:19].
- The human body itself is not evil, but there is something no good dwelling in our flesh that induces us to commit sin and engage in evil.
- Satan does not need to take us captive [2 Tim 2:24-26] when we enslave ourselves [John 8:34].
- Human willpower (the energy of the flesh) is not sufficient to win the battle against the sin nature [Rom 7:19].

- We need the power of the Holy Spirit to put to death the deeds of the body (flesh) [Rom 8:13].
 - The sin nature in our flesh forms a “law” of personal evil [Rom 7:21-23].
 - The God-given conscience forms a “law” of righteousness within our inner self [Rom 2:14-15].
 - The Holy Spirit, working together with the word of God, goes beyond the conscience to transform us by renewing our mind (inner self) [Rom 12:2].
 - Through the blood of Christ, we can have freedom from sin [John 8:36] both in time and for all of eternity [Rom 8:23; Phil 3:20-21].
 - As we have victory over sin it should be a cause for thanksgiving and praise [1 Cor 15:56-57].
 - This ongoing struggle with sin is part of fighting the good fight of the faith [1 Tim 1:18; 6:12; 2 Tim 4:7].
- **The Law Fulfilled in Us [8:1-4]**
In no way, then, is there condemnation now for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law was powerless to do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk in accordance with the flesh but in accordance with the Spirit.

Principles of Romans 8:1-4

- Born again believers are in Christ (identified with Him through the baptism of the Spirit) and no longer face condemnation [Rom 5:16; John 5:24].
- Unbelievers remain under condemnation because of their unbelief [John 3:18].
- Believers have two conflicting laws working within them [Rom 7:22-23].
- The law of the Spirit of life in Christ Jesus will win out over the law of sin and death every time [Gal 5:16-18] unless quenched [1 Thess 5:19].
- Freedom from the Law is one aspect of our abundant life in Christ [John 10:10].
- No fallen human could keep the Law in its entirety [Job 15:14-16; Ecc 7:20; Jas 2:10].

- The Law could not free us from sin, but Christ, who came in the likeness of sinful flesh, defeated sin once and for all [Rom 6:10-11; 1 Pet 2:21-25].
- Believers in the Church are not under the Law [Rom 7:4-6; Gal 3:24-25] but the requirements of the Law are fulfilled in them [Mt 5:17; Gal 2:1-21] when they walk by means of the Spirit [Gal 5:16].
- **The Mind Set on the Spirit [8:5-8]**

For those who are living in accordance with the flesh are focusing on the things of the flesh, but those who are living in accordance with the Spirit, are focusing on the things of the Spirit. For the mind focusing on the flesh is death, but the mind focusing on the Spirit is life and peace, because the mind focusing on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, and those who are in the flesh cannot please God.

Principles of Romans 8:5-8

- Believers can walk in carnality or spirituality – focused on the flesh or the Spirit.
- A consistent walk in either state becomes the characteristic of the believer’s life.
- As believers in the Church, we are accountable for the things we think (focus on) [Rom 12:3, 16; 15:5; 1 Cor 13:11; Phil 2:1-5; 3:15; Col 3:2].
- Although a believer is no longer a child of wrath by nature, operational death mimics the mindset of an unbeliever [Eph 2:1-3].
- Operational life is a mindset of life and peace that is fully aware of positional reconciliation [Rom 5:1].
- A fleshly (worldly) focus reverts to the hostility with God we had as unbelievers [Jas 4:4].
- Such hostility is not reflective of the position a believer holds in Christ [Eph 2:15-16].
- The carnal mind is not able to submit to God’s righteous and holy standards including the commandments given in His word.
- The carnal mind is also unable to learn the “meat” of God’s word [1 Cor 3:1-3a].
- The convicting ministry of God the Holy Spirit is the agent which takes the believer’s mind off of fleshly things and recenters the focus on God.

- Unbelievers cannot please God and carnal believers act just like unbelievers [1 Cor 3:3b].
- Our primary purpose as believers is to please God [Col 1:9-11; 1 Thess 4:1; Heb 11:5-6; 13:20-21].

- **Living by the Indwelling Spirit [8:9-14]**

However, you are not in the flesh but in the Spirit, since indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. Since Christ is in you, though on the one hand the body is dead because of sin, on the other hand the spirit is alive because of righteousness. But since the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you. So then, brethren, we are under obligation, not to the flesh, to live in accordance with the flesh — for if you are living in accordance with the flesh, you will subsequently die; but if by means of the Spirit you are causing the deeds of the body to cease, you will live. For all who are being led by the Spirit of God, these are sons of God.

Principles of Romans 8:9-14

- The Spirit of Christ is a name for the Holy Spirit in His ministry of spotlighting the Son [1 Pet 1:10-11].
- All born-again believers have the indwelling of the Holy Spirit [1 Cor 3:16; 6:19].
- The receiving of the Holy Spirit occurs at the moment of salvation.
- As a result, born-again believers are positionally in the Spirit and no longer in the flesh.
- Another positional truth for believers is “Christ in you” [Eph 3:14-19; Col 1:25-27].
- The Father also indwells all Church-age believers [1 John 4:15-16].
- Though their bodies are dying, believers have a human spirit made alive by the Spirit [Titus 3:5-7].
- Through the Spirit, the Father works in believers even while living in these mortal bodies [Phil 1:6; 2:13; 1 Cor 12:6].
- Believers are under obligation as a response to the grace that saved them [1 John 2:6; 3:16; 4:11].

- Believers ought to walk in a worthy manner [Eph 4:1-3; Col 1:9-11; 1 Thess 2:10-12].
 - This involves putting to death the deeds of the body [1 Cor 9:26-27; Col 3:5] which is the temporal reality of what Christ has already done on the cross [Rom 6:5-7].
 - This is accomplished through the ministry of the Holy Spirit who leads all believers.
 - For carnal believers, the Holy Spirit leads by convicting us of sin.
 - For spiritual believers, the Holy Spirit leads by granting us understanding of God’s word, guiding us in the will of God, giving us words to say, etc.
 - There is a sense in which unbelievers are “children of God” because God is the creator of the entire race [Ezek 18:4], but believers are the true children of God [John 1:12; Gal 3:26; 1 John 3:1].
 - This very important distinction comes about because God adopts every believer into His Royal Family [Gal 4:4-6].
- **Living as Children of God [8:15-17]**

For you have not received a spirit of slavery leading to more fear, instead you have received a Spirit of adoption as sons by whom we call out, “Abba! Father!” The Spirit Himself testifies together with our spirit that we are children of God, and since we are children, we are heirs also – on the one hand heirs of God and on the other hand co-heirs with Christ, since indeed we suffer together with *Him* so that we may also be glorified together with *Him*.

Principles of Romans 8:15-17

- God gave us the Holy Spirit not to produce in us any sort of timidity or fear, but power and love and discipline [2 Tim 1:7].
- As adopted sons of God, by means of the Spirit we cry out to Him, “Abba, Father!” [Gal 4:6], which is the same way Jesus Christ addressed His Father in Gethsemane [Mk 14:36].
- The Holy Spirit has an internal witness with every believer’s human spirit that is a powerful ministry of reassurance [Acts 5:32; 1 John 5:10-11].
- As believers we have been made co-heirs with Christ [Eph 1:11-14; 1 Pet 1:3-5] who the Father appointed as heir of all things [Heb 1:2].

- Believers should expect suffering in this life [John 15:20; 2 Tim 3:12; 2 Cor 1:5-7].
- Suffering in this life will be celebrated in glory in eternity [1 Pet 1:6-8].
- Suffering in this life ought to be celebrated here and now as well [Acts 5:41; Phil 2:17; Col 1:24; 1 Pet 4:12-16].
- **Waiting for Glorification [8:18-25]**

For I consider that the sufferings of this present age are not worthy to be compared with the glory that is about to be revealed to us. For the creation eagerly and expectantly waits for the revealing of the sons of God. For the creation was subjected to futility – not voluntarily, but because of Him who subjected it – in expectation that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that, as one, the whole creation groans and suffers agony up until this day. And not only this, but also we ourselves, already having the first fruits of the Spirit, we also groan within ourselves, waiting eagerly for the fullness of our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for something he already sees? But since we hope for something we do not see, with steadfastness we wait eagerly for it.

Principles of Romans 8:18-25

- God’s plan for His children includes both suffering and glory [Luke 24:26; Heb 2:10].
- The suffering we face in time is not even comparable to the glory to come [2 Cor 4:17-18].
- All of creation was corrupted in the fall of man [Gen 3:17-18; Isa 24:5-6] and eagerly awaits its redemption [2 Pet 3:7, 10-13; Rev 21:1].
- The creation currently groans as it wears out like a garment [Psalm 102:25-26] just as we groan as this body wears out like a garment [2 Cor 5:2].
- Every aspect of redemption comes through Jesus Christ who became a curse as the cure for the curse of the Law [Gal 3:13], the Noahic curse [Isa 65:20-25] and the curse of creation [Rev 22:3].

- In anticipation of its own redemption, the creation expectantly awaits (as we do) the Rapture in which Church Age believers will experience their bodily redemption [1 Cor 1:4-8; 15:42-44; Phil 3:20].
 - That redemption represents the ultimate fulfillment of the promise of God that believers will be made righteous sons through faith in Christ [Gal 5:5].
 - As believers we are already beneficiaries of every spiritual blessing in the heavenly places in Christ Jesus [Eph 1:3].
 - We should remain steadfast in our confident expectation that God will fulfill all of His promises to us including the eventual redemption of our bodies at the Rapture [1 Co 15:51-53; 1 Pet 1:3-5].
- **Intercession of the Spirit [8:26-27]**
Likewise also, the Spirit works with our *spiritual* weakness; for, you see, we do not know how to pray properly, but, instead, the Spirit Himself intercedes on our behalf with groanings too deep for words; and He who searches the hearts knows what the Spirit is thinking, because He pleads for the saints according to *the will of God the Father*.

Principles of Romans 8:26-27

- No matter how mature we become in the faith and in our ability to express ourselves prayers, we will never offer prayers with complete properness.
- Nonetheless, we approach the Throne of Grace with confidence [Heb 4:16] knowing that the Holy Spirit intercedes on our behalf and completes our prayers, making them proper before the Father.
- The Holy Spirit does not take over our prayers, but when we are in fellowship, He works together with our spirit to make our prayers effective [Eph 6:18; 1 Cor 14:15; Jas 5:16].
- This process of “Spirit working together with spirit” should be standard operational procedure for the born-again believer [1 Cor 2:10-13].
- In His omniscience, God the Father knows our every thought [1 Sam 16:7; 1 Kgs 8:39; Jer 17:10] and all our needs even before we ask [Matt 6:8].
- Even if we do not know how to express our thoughts in words, the Holy Spirit can effectively communicate the essence of our prayers to the Father [Psalm 77:1-4].

- **Certainty of Glorification [8:28-39]**

8:28-30

And we know that all things work together to produce good for those who love God, for those who are called according to *His* purpose. For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, to the end that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Principles of Romans 8:28-30

- As children of God we should not expect to be excluded from bad things in this life [Job 2:10].
- When we suffer for righteousness we are blessed [1 Pet 3:14] because, when God tests us with fiery ordeals, our faith is proven [1 Pet 1:6-7] and we share in the sufferings of Christ [1 Pet 4:12-13].
- As we mature in the faith, we come to know God and to love Him which equates to being known by Him [Gal 4:9; 1 Cor 8:2-3].
- As believers we have been called according to God's purpose [1 Cor 1:9; 1 Pet 3:8-9].
- It is implicit in this calling of God that we will one day be glorified with Christ [2 Th 2:14; 1 Co 15:49].
- It is also God's purpose in calling us that, during our time on this earth, we would walk in a worthy manner [Eph 4:1-3] and be ever-increasingly conformed to the image of His Son [2 Cor 3:18].
- In eternity past, God knew all about us in every detail, including the fact that we would believe in His Son Jesus Christ.
- In eternity past, God the Father predetermined that everyone whom He foreknew to believe in His Son would be conformed to His image.
- In doing this, God the Father ensured that His Beloved Son Jesus Christ would not be alone in His resurrection, but the firstborn [Col 1:18] among many brethren.
- In eternity past, God also predetermined that those whom He foreknew to believe in His Son would be adopted as sons [Eph 1:5-6] and be washed, sanctified and justified [1 Cor 6:9-11].

- It is important to note that God's predetermination is based upon His foreknowledge which means that foreknowledge ≠ predetermination.

8:31-34

What then shall we say to these things? Since God is for us, who can be against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also together with Him graciously give us all things? Who will make an accusation against God's chosen ones? God is the one who justifies; who is the one who will condemn? Christ Jesus: and it is He who died, yes, rather who was raised, who is also at the right hand of God, who also pleads on our behalf.

Principles of Romans 8:31-34

- As believers, we should maintain an attitude of amazement and appreciation for God's grace eternal plan of salvation [Eph 2:8-9; 2 Tim 1:9].
- When we recognize the sinners we were and realize all that God has already done for us in saving us, we should be thankful [1 Cor 6:9-11].
- Understanding all that we now have in Christ which God purposed in eternity past should spur us on to a life of godliness [1 Tim 6:10-12].
- It should humble us and calm our fears when we realize that Almighty God Himself is working on our behalf [Psalm 56:9-11; 118:6-9].
- In the courtroom of heaven Satan rightly accuses us of being sinners daily [Rev 12:10], but we have an Advocate in Christ [1 John 2:1-2].
- Christ Himself has cleared us of all charges against us [Zech 3:1-4] having cast all our sins into the depth of the sea [Mic 7:18-19].
- As believers we have been justified (declared innocent) as a gift by His grace [Rom 3:24] as a result of faith in Jesus Christ [Rom 5:1].
- Jesus Christ is our Savior and High Priest and He ever lives to intercede for all of us who have drawn near to Him through faith [Heb 7:25].
- Because of what God the Father did to His Son for us on the cross, working together with His Son He is now able to freely give us all things.
- This is yet another example of the *a fortiori* principle that Paul has applied often in this letter to the Romans [Rom 5:8-11].

8:35-39

Who *or what* will separate us from the love of Christ? Will tribulation, or distress, or persecution, or hunger, or exposure, or peril, or *death by* sword? Just as it is written, “FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.” But instead in all these things we overwhelmingly conquer through Him who loved us. For I have become convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Principles of Romans 8:35-39

- Romans chapter 8 begins with no condemnation for believers and ends with no separation.
- This chapter begins with assurance of salvation for believers and end with security of salvation.
- The blessings of positional truth (regeneration, justification, adoption, glorification, etc.) are worthless if they are not everlasting.
- Just as Israel was promised that they would defeat enemies stronger than they were [Deut 7:1-2] we also are given the promise that we are able to overwhelmingly conquer the enemies we face.
- Paul understood very well the enemies that believers can face in this life and how to be victorious against them [2 Cor 6:1-10].
- When we are victorious, it is because God the Father leads us in triumph in Christ [2 Cor 2:14].
- Not only can we have victory in this life, but we can be completely assured that we will have victory over death [John 11:25-26; 2 Tim 1:12].
- No created thing can separate us from God – not angels, not human powers, not even you.
- We can also be certain that God Himself will not cast us out [John 6:27-40].
- This is not because of any merit of our own, but because of our position in Christ [2 Tim 1:8-9].
- God does not want us to doubt the security of our salvation – He wants us to know that we have eternal life [1 John 5:11-13].

- **Sorrow for Israel [9:1-5]**

I am telling the truth in Christ, I am not lying, my conscience testifies together with me in the Holy Spirit, that my sorrow is great and the grief in my heart is unceasing. For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, who is God, who is blessed forever. Amen.

Principles of Romans 9:1-5

- Paul concludes chapter eight by expressing his joy regarding the Church's eternal state and begins chapter nine by expressing his sorrow regarding Israel's present state.
- Israel's present state begs the question, did God reject Israel when He called the Church?
- God did not abandon His chosen people Israel.
- Paul loved his Jewish brethren so much that he was willing to give up his own eternal salvation so that they might be saved.
 - Moses expressed a similar sentiment regarding the people of Israel [Ex 32:32].
 - Paul's use of the word "accursed" here is particularly meaningful [Gal 1:8-9].
- Paul highlighted seven spiritual privileges which belonged to Israel...
 - Adoption as sons.
 - The presence of the Shekinah Glory.
 - The covenants.
 - The receiving of the Law.
 - The temple service to worship God.
 - The promises.
 - The patriarchs.
- Israel's national adoption provided them with a unique place before God and corresponding responsibilities [Deut 10:12-16].
- The patriarchs and their calling by God is unique in human history.
 - He is the God of Abraham, Isaac and Jacob [Ex 3:6, 16; 4:5].

- He is the God of Israel [Ex 5:1].
- Israel is the earthly nation that God chose to produce the Kinsman-Redeemer [Rom 1:3].
- The Gentiles have their Christ because Israel has its Messiah.
- Paul highlighted three aspects of Christ's greatness...
 - He has authority over all things [Eph 1:17-23].
 - He is God [John 1:1].
 - He is blessed forever [2 Cor 11:31].
- **Israel: Children of the Promise [9:6-13]**

But *it is* not as though the word of God has failed. For not all who are *descended* from Israel are *truly* Israel; nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. For this is the word of promise: "AT THE APPROPRIATE TIME I WILL RETURN, AND SARAH SHALL HAVE A SON." And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls, it was said to her, "THE OLDER WILL SERVE THE YOUNGER." Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

Principles of Romans 9:6-13

- God's word never fails [Isa 55:11; John 10:35].
- The word of God is very much alive and active today, discerning and judging our innermost thoughts and intentions [Heb 4:12].
- Man may fail to believe in the promises of God [Heb 4:2], but that does not invalidate the faithfulness of God and His promises [Rom 3:3].
- When Abraham heard God's promise regarding Sarah having a son, he laughed in belief [Gen 15:2-6; 17:15-19].
- When Sarah heard God's promise regarding having a son, she laughed in unbelief and received a rebuke [Gen 18:10-15], but eventually she believed [Gen 21:1-7; Heb 11:11].

- The progression of revelation over time has given us greater clarity without invalidating any of the promises of God [Gal 3:15-17; Rom 4:13-14].
- The promise to Abraham and Sarah regarding Isaac was clarified, not invalidated, by God's choice of Jacob [Gen 35:9-12].
- Isaac and Ishmael were both Abraham's sons, but born of different mothers, so it may seem that was the reason for God's choice of Isaac.
- Jacob and Esau were both Isaac's sons, but born of the same mother (twins), and yet God chose Jacob showing that the line of Israel was God's sovereign choice [Gen 25:23].
- God's choices are based upon His sovereign purpose which has been established from eternity past [Matt 25:34; 1 Pet 1:20; Eph 1:4; Rev 13:8].
- Man's choices (good and bad) are made within the circumstances and parameters which God has allowed [Matt 11:20-24].
- Man's choices are not causative for God's choices because His choices are the result of His nature (JERILOOOVS).
- God's choice of Jacob was corporate, not personal, as He was establishing the line of Israel.
- God's choice of the Church is corporate, not personal, as He is establishing the body of Christ.

- **God is Just in Choosing Israel [9:14-21]**

What shall we say then? There is no injustice with God, is there? Absolutely not! For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I HAVE MERCY," "AND I WILL HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION." So then it *does not depend* on human will or human effort, but on God who shows mercy. For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP," "TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH." So then He has mercy on whom He wills, and He hardens whom He wills. You will say to me then, "Why does He still find fault? For who has resisted His will?" On the contrary, who are you, O man, who talks back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have authority over the clay, to make from the same lump one vessel for honorable use and another for common use?

Principles of Romans 9:14-21

- No element of God's essence can be denied, including that He is perfectly just [Rom 3:5-6 cp. Gen 18:23-25].
- God's choices regarding mercy and compassion are not made arbitrarily nor are they unfair.
- God exercises His perfect justice in everything He does, including the choices He makes [2 Tim 2:13].
- God chooses to show mercy and compassion for His sake, not for man's sake [Ps 23:3; 25:11; 31:3; 79:9; 143:11; Isa 48:9; Jer 14:7; Ezek 36:21-28].
- God's choices are made in accordance with His eternal purpose, to the praise of His glory [Rom 9:11; Eph 1:5-6, 11-14].
- Man's choices will result in the praise and glory of God, even though they might be negative choices [Ps 76:10; Phil 2:9-11].
- God exalts those who are humble at the proper time [1 Pet 5:6], but He will also allow the wicked to prosper when it serves His purpose [Jer 12:1-2].
- God chose to harden Pharaoh's heart in order to display His power in Egypt [Ex 7:3], but Pharaoh also chose to harden his own heart [Ex 8:15, 32; 9:34; 1 Sam 6:6].
- God made His choice in accordance with His purpose and good pleasure [Isa 46:10; Phil 2:13], but Pharaoh's was according to his sin nature.
- God desires that none should perish [2 Pet 3:9] and that all men be saved and come to a knowledge of the truth [1 Tim 2:3-4].
- However, these desires cannot be realized in an unjust manner since God must remain faithful to His character [Rom 2:4; Rev 2:21].
- Man will find fault with God for allowing some to reject Him and go to the Lake of Fire [Job 40:2].
- However, God is absolutely righteous in all His judgments [Ps 7:11].
- Those who resist God's directive will [Acts 7:51] or arrogantly assert their personal will [Isa 14:13-14; 65:2] do so within the realm of His permissive will.
- All of God's creatures operate within the scope of His eternal purpose [Eph 3:11] in creating us with the ability to choose [Deut 30:19-20; Josh 24:15].
- We must never lose sight of the Creator/creature distinction [Isa 55:8-9; Job 38:1-11; 40:6-14].

- We are the work of God's hands [Job 34:18-19] and tools in His hands [Isa 10:15].

- **True Sons: The Remnant [9:22-29]**

What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath made ready for devastation? In order that He might also make known the abundance of His glory upon vessels of mercy, which He made ready beforehand for glory, *even* us, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'" "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD." Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY." And just as Isaiah foretold, "UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."

Principles of Romans 9:22-29

- God takes no pleasure in the death of the wicked [Ezek 18:23; 33:11].
- He patiently endures because He does take pleasure in repentance [Rom 2:4; 2 Pet 3:8-9].
- God's lovingkindness and longsuffering are highlighted in many O.T. verses [Ex 34:6-7; Num 14:18; Neh 9:17; Ps 86:15; Joel 9:13; Jon 4:2, ...].
- Both vessels of wrath and vessels of mercy are called, but only the vessels of mercy are chosen because of their faith response [Matt 22:14].
- The Church is called in a similar, yet distinct way from O.T callings [2 Cor 5:17].
- The Church and Israel are different in many ways and should not be viewed as one and the same.

- Israel is an earthly nation with its own eternal promises [Deut 4:5-8; 2 Sam 7:18-29].
- Therefore, the promises Paul quotes from Hosea and Isaiah apply to Israel, not the Church.
- However, Paul cites these O.T. passages in a Church context for the purpose of illustration [see also 1 Pet 2:10].

- **Israel Stumbled [9:30-10:4]**

What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, that is, the righteousness which is the result of faith; but Israel, pursuing a Law of righteousness, did not reach the standard of *the Law*. Why did they fall short? Because *the outcome was* not the result of faith, but *they pursued it* as if it were the result of works. They stumbled over the stumbling stone, just as it is written, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” Brethren, my heart’s desire and my prayer request to God for them is for *their* salvation. For I testify about them that they have a zeal for God, but not in accordance with true knowledge. For being ignorant of God’s righteousness and striving to establish their own, they did not humble themselves under subjection to the righteousness of God. For the end of the Law is Christ resulting in righteousness for everyone who believes.

Principles of Romans 9:30-10:4

- Whether Jew or Gentile, it is impossible to attain the righteousness of God through following the Law (or any other standard of conduct) [Gal 2:21].
- Even if it were possible, no one except Jesus could claim to have done so because He is the only person who has ever been able to completely fulfill the requirements of the Law [Matt 5:17].
- Instead, God causes the Law to be fulfilled in us when we walk by means of the Spirit [Rom 8:3-4].
- In the dispensation of the Church today, believing Jews and Gentiles live a life to which they were never called under O.T. stewardships.
- Israel will finally fulfill the life to which they were called in the O.T. during the Millennial Kingdom.

- Those who respond to God’s promises through the works of the Law will never “arrive” because there is always more work to do [Matt 19:16-21].
- Those who respond to God’s promises by grace through faith have “arrived” in that they have received the promises [Heb 6:15; 9:15].
- Jesus Christ is the Cornerstone [Psalm 118:22] and is either a stumbling block or the power and wisdom of God [1 Cor 1:23-24].
- As believers we should express our desires to God in prayer [2 Thess 1:11-12].
- As we mature spiritually, our desires line up with God’s desires [1 Tim 2:1-4; 1 John 5:14-15].
- As we mature spiritually, we should not lose our zeal for God [Ps 69:9; 119:139; John 2:13-17].
- However, zeal without knowledge is disastrous [John 16:2-3; Acts 22:3-5; 26:9-11; Gal 1:13-14].
- We need to learn what God’s will is and not simply do what we think is right [Deut 12:8; Prov 21:2; Matt 7:21-23].
- We receive the righteousness of God by grace through faith, but this is received in obedience through a volitional subjection [John 3:36].
- The Law is powerless to save us because it cannot make us righteous [Gal 3:21].
- This impotence of the Law was understood even prior to the coming of Christ [Ps 51:14-17].

- **Salvation for Israel [10:5-13]**

For Moses writes about the righteousness which is based on the Law that “THE MAN WHO PRACTICES THESE THINGS SHALL LIVE BY THEM.” But the righteousness based on faith speaks as follows: “DO NOT SAY IN YOUR HEART, ‘WHO WILL ASCEND INTO HEAVEN?’ (that is, to bring Christ down), or ‘WHO WILL DESCEND INTO THE ABYSS?’ (that is, to bring Christ up from the dead).” But what does it say? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART” (that is, the word of faith which we are proclaiming). Because if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses regarding that salvation. For the Scripture says,

“WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abundantly providing for all who call on Him; for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.”

Principles of Romans 10:5-13

- The Law is righteous and holy [Rom 7:12] and taught the people of Israel about righteousness.
- However, the Law has never been able to save anyone [Gal 3:21-25].
- Righteousness that saves has always been based upon faith in God’s Promised One [Rom 3:21-22].
- Jesus Christ is God’s Promised One and that was demonstrated when He was resurrected [Rom 1:4].
- He also ascended into heaven [Acts 1:9-11] to be seated at the right hand of the Father [Col 3:1].
- No one else has ascended into heaven as Christ has done [Acts 2:34; John 3:13], though Satan arrogantly wishes that he could [Isa 14:13-14].
- God is near to us and that is by design so that we might easily find Him [Jas 4:8; Psalm 145:18; Isa 55:6].
- Those who are positive toward God and seek Him will find Him [Acts 17:24-27].
- The Jewish people have a promised future of nearness to God [Jer 31:33-34; Joel 2:28-29].
- At that time, they will declare that Jesus is “The Lord our righteousness” [Jer 23:6].
- The Jewish people today need to make the same declaration that Jesus is Lord (Yahweh).
- This requires that they wake up and realize that Jesus is the Messiah (Christ) and that He alone can save them [John 20:31; Acts 9:22; 1 Jn 5:1].
- This public confession that Jesus is Lord is particular to the Jewish people, but their salvation is the same as ours – by grace alone through faith alone in Christ alone [Acts 15:8-11; Eph 2:8-9].
- Jesus Christ is Lord of all [Acts 2:22-36; 10:34-36].
- He provides abundantly for those who believe in Him and call on His name [John 10:7-10].

- **Israel Heard, But Did Not Believe [10:14-21]**

How then will they call on Him in whom they have not believed? How will they believe in Him about whom they have not heard? And how will they hear without someone evangelizing? How will they evangelize unless they are sent out? Just as it is written, “HOW WONDERFUL IS THE ARRIVAL OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!” However, they did not all respond to hearing the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?” So, then, faith *comes* from hearing, and hearing through the message spoken about Christ. But I say, Israel has certainly not heard *this message*, right? On the contrary, they have; “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD.” But I say, Israel certainly did not know, right? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU.” And Isaiah is very bold and says, “I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME.” But as for Israel Isaiah says, “ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE.”

Principles of Romans 10:14-21

- In order to call upon the Lord Jesus Christ, one must first believe in Him.
- In order to believe in Jesus, one must first hear about Him.
- In order to hear about Jesus, people must be sent out to share the gospel message.
- The Church delivers this good news today and that makes Israel jealous [Rom 10:19; 11:11-14].
- Once the Church is gone, Israel will once again be God’s stewards on the earth and will evangelize the Gentiles [Zech 8:20-23; Isa 52:7-10].
- As those who have believed in Jesus, we have been give access to call upon God [1 Pet 1:17-25].
- This wonderful truth for us today will become a reality for Israel after the Rapture of the Church [Matt 23:39; Ps 118:22-29].
- At the First Advent, only a small number of the Jewish people believed in Jesus [John 12:36-43].

- The Jews who believed Jesus were treated with disdain by the Jewish leaders [John 7:45-49].
- The gospel message tells us about Jesus Christ, but saving faith is in Him and Him alone [John 3:16; Acts 10:43].
- This saving faith involves trusting in Jesus as the only person (or thing) that can save us from eternal condemnation [John 3:18].
- The Jewish people were given both natural and special revelation so they would know about God [Psalm 19:1-6; Neh 8:1].
- In addition, they could not claim ignorance regarding the birth of the Messiah because Jesus was sent to them [Matt 15:24].
- Israel had all the knowledge they needed, but they refused to believe [John 1:11; Acts 3:11-26].
- God is patient and loving toward His people which is demonstrated by the future plans He has for the stubborn and obstinate people of Israel [Isa 65:17-25; Rom 11:1].

- **Israel Hardened, Not Rejected [11:1-10]**

I say then, God has not rejected His people, has He? Absolutely not! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with God against Israel? “LORD, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.” But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.” In the same way then, there has also come to be in the present age a remnant according to *God’s* gracious choice. But since it is by grace, it cannot be on the basis of works, otherwise grace ceases to be grace. What then? What Israel is eagerly seeking, it has not obtained, but those who believed and are among the chosen obtained it, and the others who rejected Christ were hardened; just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.” And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.” “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”

Principles of Romans 11:1-10

- Because He is omniscient, God has always known the successes and failures of the people of Israel.
- This was true when God made His unconditional promises to Abraham, Isaac and Jacob [Gen 12:3; 21:12; 35:10-12].
- God cannot break His unconditional promises, so we know He has not rejected His people, Israel.
- God has future plans for Israel that include a renewed stewardship during the Tribulation and Millennial Kingdom.
- This stewardship will be based upon the crucified and risen Christ, not a promised, coming Messiah.
- God also has current plans for the Jewish people during the stewardship of the Church.
- God's plan for the Church has always been to include both Jews and Gentiles [Acts 20:18-21].
- Paul, who was born an Israelite himself, is a prime example of how a Jew can believe in Jesus.
- Today, as in Paul's generation, there is a remnant of Jews who have believed in Jesus.
- Because of their faith in Jesus, these people of Jewish birth have been chosen by God to be identified with the body of Christ rather than with Israel [Gal 3:27-28].
- The other Jews who have rejected Christ have been hardened because of their unbelief.
- This partial hardening of individual Jews harkens back to how Israel was hardened because they merely gave lip service to God [Isa 29:9-14].
- As with Pharaoh, personal negative volition was already present when God hardened their hearts [Exod 8:15, 32; 9:7, 12, 34-35; 10:1].

● **Gentiles Grafted In [11:11-24]**

11:11-15

I say then, they did not stumble so as to fall beyond recovery, did they?

Absolutely not! On the contrary, by means of their failure to believe salvation *has come* to the Gentiles, in order to make them jealous. Now since their failure to believe is spiritual abundance for the people of the world and their loss is

spiritual gain for the Gentiles, how much more spiritual abundance will there be when they are fully restored! But I am speaking to you, the Gentiles. Given that I am indeed an apostle of Gentiles, I take my ministry very seriously, hopeful that I might move my kinsmen to jealousy and save some of them. For since their being set aside leads to the reconciliation of the people of the world, what will *their* acceptance be but life from the dead?

Principles of Romans 11:11-15

- Though Israel did indeed stumble over the stumbling stone when they rejected Jesus as the Christ, God still has plans for His chosen people.
- The failures of individuals or entire people groups will never thwart God's A to Ω plan [Job 23:13; 42:2; Isa 46:10].
- During the Church Age the stewardship has been extended to all Gentiles who believe in Jesus, and this makes the Jewish people jealous [Deut 32:21].
- This blessing for believing Gentiles today is an example of how God works all things (even Israel's failure) together for good [Rom 8:28].
- However, there will be even greater spiritual abundance for all when God's plans for Israel have been fulfilled [Micah 4:1-5; Jer 3:15-18].
- Paul's deep love for his kinsman [Rom 9:1-3] prompted him to reach out to the Jewish people before fulfilling his given ministry to the Gentiles [Acts 13:46-47 cf. 9:15].
- His ministry to the Gentiles did not constitute an abandonment of the Jewish people [1 Cor 9:19-23] because sharing the gospel with the Gentiles would ultimately bring some Jews to faith in Christ.
- The ministry of reconciliation has been granted to the Church today [2 Cor 5:16-21].
- In the future stewardship of Israel, the ministry of reconciliation will be granted to all Israel, including the resurrected O.T. saints [Matt 8:11; Dan 12:13; Ezek 37:25-28].

11:16-24

Since the first piece of dough is holy, the whole lump of dough is also; and since the root is holy, the branches are too. But since some of the branches were broken off, and you, being a wild olive branch, were grafted in among them and became partakers together with them of the rich root of the olive tree, stop

being arrogant toward the *natural* branches; and given that you are arrogant, you ought to recognize that it is not you who provides support for the root, but the root provides support for you. You will say then, “Branches were broken off so that I might be grafted in.” Rightly so, but they were broken off for their unbelief, and you have standing by means of your faith. Stop being conceited, but instead show proper respect; for since God did not spare the natural branches, He will not spare you, either. Notice then the kindness and judicial strictness of God; to those who fell, judicial strictness, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. For since you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

Principles of Romans 11:16-24

- Paul’s illustration using the first piece of dough was most likely based upon the first fruits offering of Israel [Num 15:17-21; Neh 10:37; Ezek 44:30].
- As members of the Church, we are to be a new lump [1 Cor 5:6-7] and ought to appreciate those who came before us and provide examples from which we can learn [1 Cor 10:1-12].
- Just as the first piece of dough and the lump make a good illustration of Israel’s spiritual heritage, so do the root and branches of a tree.
 - The branches of a tree owe their very existence to the root system.
 - Israel is the foundation of the spiritual heritage of the Church [Ro 9:4-5].
- In Paul’s illustration of the olive tree there are four types of branches...
 - Natural branches that were broken off represent unbelieving Jews (temporarily) removed from their stewardship function.
 - Natural branches that were not broken off represent Jews who have believed in Jesus and retain their stewardship function as part of the Church.
 - Wild branches that are grafted in represent Gentiles who have believed in Jesus and share in the stewardship function as part of the Church.
 - Natural branches that are grafted back in represent Israel in the fullness of their restored stewardship function during the Millennial Kingdom.

- Israel's unbelief should serve as a warning for us today [Heb 3:10-19].
 - When God chooses not to spare something, it is worthy of our attention...
 - His Son [Rom 8:32]
 - Jerusalem [Ezek 7:9; Jer 25:29]
 - Fallen angels and the pre-Flood world [2 Pet 2:4-5].
 - If Israel's stewardship was taken away for their unbelief, we should be aware that the present stewardship can also be taken away.
 - If we become arrogant toward Israel because of their failures, we should recognize that whatever we have is by the grace of God [1 Cor 4:7].
 - The Church is not under Law, but under grace [Rom 6:14], and that means we face an even greater accountability [Heb 10:28-29].
 - God is abundant in His lovingkindness toward us, but He is also omniscient [Heb 4:12-13] and will be strict in His administration of justice [Num 14:18; Heb 12:28-29].
 - If God will prune individual branches of the vine [John 15:1-6], He will also certainly remove the grafted in branches of the olive tree.
 - Recognizing these things, spiritual believers should conduct themselves with fear [1 Pet 1:17] and be concerned about the failures of other believers within the church [Gal 6:1; Jas 5:19-20].
 - The Rapture is indeed the blessed hope of the Church, but that event will also constitute the end of the present stewardship which (as all previous stewardships have done) ends in failure [1 Tim 4:1-3; 2 Tim 3:1-5; Rev 3:14-22].
- **All Israel Will Be Saved [11:25-32]**
11:25-27
 For I do not want you, brethren, to be uninformed of this mystery — so that you might not *continue to* be wise in your own estimation — that a partial hardening *of their hearts* has happened to Israel until the fullness of the Gentiles has come about; and, in the end, all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

Principles of Romans 11:25-27

- In the Pauline epistles, the word mystery refers to some aspect of the stewardship of the Church [Rom 11:25; 16:25; 1 Cor 2:7; 4:1; 13:2; 15:51; Eph 1:9; 3:3-4, 9; 5:32; 6:19; Col 1:26-27; 2:2; 4:3; 2 Thess 2:7; 1 Tim 3:9, 16].
- During the present dispensation of the Church, Israel is under a partial hardening of their hearts.
- This partial hardening was done in response to Israel's unbelief and rejection of the Messiah.
- Israel, as a nation, will not repent and accept Jesus as the Messiah until the Tribulation.
- However, because the hardening is only partial, individual Jews are capable of believing in Jesus throughout the stewardship of the Church.
- The Times of the Gentiles [Lk 21:24] corresponds to a dream interpretation given to Daniel by God [Dan 2:31-45].
 - This period of history is characterized by four great Gentile empires – Babylon, Persia, Greece, and Rome – having dominion over Israel.
 - The final phase (the feet of iron and clay) is the western world which would spring out of Rome.
 - After the Rapture, the feet of iron and clay will take the form of a revived Roman empire which rises out of the western world during the Tribulation.
 - The Times of the Gentiles will finally come to an end at the Second Advent of Christ.
- The Fullness of the Gentiles refers to blessings for Gentiles during the stewardship of the Church and is not the same thing as the Times of the Gentiles.
- The Dispensation of the Gentiles (Mankind) is the period from Adam to the call of Abraham and is not the same thing as the Times of the Gentiles or the Fullness of the Gentiles.
- In the end, all Israel will be saved as they enter the Millennial Kingdom under the New Covenant.
- This will take place after the Wilderness Judgment when Jesus Christ has purged Israel of all unbelievers [Ezek 20:34-38].

- This judgment comes at the end of the Tribulation which is a time of spiritual revival for Israel.
- The Mosaic Covenant could only cover Israel's sins as they looked forward to the coming Messiah who would be their Redeemer.
- The New Covenant that has been ratified by the Blood of Christ will remove Israel's sin and bless them forever [Isa 59:21; Jer 31:31-34; Luke 22:20; Heb 8:7-13; 10:1-4].

11:28-32

Regarding the gospel they are subjected to hostility for your sake, but regarding God's choice they are objects of His love for the sake of the patriarchs; for the things bestowed by grace and the calling of God are irrevocable. For just as you once were disobedient to God, but in the present time have been shown mercy by means of their disobedience, so they have been disobedient in the present time as well, in order that, by means of the mercy shown to you, they might be shown mercy as well. For God has locked up all in disobedience so that He might show mercy to all.

Principles of Romans 11:28-32

- Today we must view Israel from two perspectives.
 - Regarding the present stewardship of the Church, they are subjected to hostility from God as their hearts have been partially hardened.
 - Regarding the eternal plan of God, they are objects of God's love and an integral part of the future of His A to Ω plan for the sake of the patriarchs who received His immutable promises.
- The call of God and the things bestowed by Him in grace are irrevocable.
 - For Israel, this applies to all the benefits they enjoy as His chosen nation as well as future blessings.
 - For the Church, this applies to spiritual gifts [Rom 12:6] as well as our heavenly calling in Christ [1 Cor 1:26-31; 7:20-24; Eph 1:18-23; 4:1-6; Phil 3:13-14; 1 Th 2:10-13; 2 Th 1:11-12; 2 Tim 1:8-11; Heb 3:1].
- God's plan for Israel, including their future restored stewardship, is recorded in the O.T. Scriptures.
- God's plan for the Jewish people to be part of the Church today was never revealed in the O.T.

- However, God, who is the α and the ω , has always had a plan which included Israel and the Church [Isa 41:4; 43:8-13; 44:6-8; Rev 1:8, 17-18; 22:13].
 - Israel has been locked up in disobedience so that they might be shown mercy in the future Millennial Kingdom under the New Covenant.
 - This mercy will be received by believing Jews who live throughout the 1000-year kingdom age.
 - It is equally true that all people have been locked up in disobedience so that they might be shown mercy [Gal 3:22-26].
- **Glory Be to God [11:33-36]**
 Oh, the depth of the abundance both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Principles of Romans 11:33-36

- The fullness of God is indeed unsearchable and unfathomable [Job 11:7-9; 37:5; Isa 40:28; 55:8-9].
 - This does not negate the fact that we do search for God and find Him [Deut 4:29; Jer 29:13].
 - This does not change the fact that, with God's help, we can fathom many things about Him [Prov 2:4-6; 1 Cor 2:6-13; Eph 3:8-10].
- The from, through and to/for concept applies to God the Father [Heb 2:10].
- The from, through and to/for concept applies to Jesus Christ [Col 1:16].
- The from, through and to/for concept applies to God the Father and Jesus Christ [1 Cor 8:6].
- This makes complete sense because, as believers, we know that God the Father and God the Son are one [John 1:1-2; 10:30].
- This makes the oneness of the Church through our fellowship with one another and with God the Father and Jesus Christ even more amazing [John 17:11, 20-23; 1 John 1:1-3].

- **Living and Holy Sacrifices [12:1-2]**

Therefore, I strongly urge you, brethren, by the tender mercies of God, to present your bodies a living and holy sacrifice, acceptable to God *which is the logical way of serving as a function* of your spiritual worship. And stop being conformed to this age, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Principles of Romans 12:1-2

- Under the Mosaic Law, the people of Israel presented animal sacrifices and grain offerings as part of their service of worship.
- The animals that were offered were killed to illustrate the need for Christ's death on the Cross.
- Today, we present ourselves to God as a living sacrifice [Rom 6:13b].
- Just as the O.T. sacrifices were to be without blemish [Ezek 43:22-25], we must present ourselves to God as a holy sacrifice (without blemish).
- Given that we are sinners saved by grace, this is only possible through the grace and mercy of God as he cleanses us from all unrighteousness when we confess our sins [1 John 1:9].
- These daily offerings of ourselves, in any and all situations we might find ourselves in, make up the proper form of worship for the Church age believer.
- This type of worship makes perfect (and logical) sense given that we are not pointing to the sacrifice of the Christ to come, but are celebrating the risen and living Head of the Church.
- Our daily presentations to God now [Rom 6:13-19; 2 Tim 2:15] help to prepare us for our ultimate presentation at the Judgment Seat [Rom 14:10].
- The world around us tempts us to conform to its standards (or lack thereof), but conformity to the world tarnishes our holy offering [1 Pet 1:14-16].
- The transformation that takes place in us by the Word of God through the ministry of God the Holy Spirit enables us to be a living sacrifice which is good, acceptable, and perfect [Eph 4:22-24].
- Our sacrifice is indeed directed toward God but will serve to demonstrate His good, acceptable, and perfect will to the world around us.

- While this will be a sweet-smelling aroma to other believers, the unbelievers of the world may find us to be quite foul-smelling [2 Cor 2:15-16].
- In either case, the life of a believer who is walking as a living and holy sacrifice will be a tremendous witness to believers and unbelievers alike.

- **Function of Members [12:3-8]**

For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to use sound judgment, as God has allotted to each *believer* a measure of faith. For just as we have many members in one body and all the members do not have the same active function, in the same way we, who are many, are one body in Christ, and individually members one of another. Since we have *spiritual* gifts that differ according to the grace given to us, *each gifted believer should actively function accordingly*: if one has the spiritual gift of prophecy, he should actively use that gift according to the proportion of his faith; if one has the spiritual gift of service, he should actively use that gift in serving *others*; if one is a gifted teacher, he should actively use his gift in teaching *others*; if one is a gifted exhorter, he should actively use his gift in exhorting *others*; if one is a gifted giver, he should actively use his gift in generosity toward *others*; if one is a gifted leader, he should actively use his gift with diligence; if one is a gifted shower of mercy, he should actively use his gift with a heart of gladness.

Principles of Romans 12:3-8

- Paul warns against the sin of arrogance multiple times in Romans [11:20; 12:3, 16].
- As our mind is being renewed, we develop the capacity to utilize sound judgment in evaluating ourselves and others.
- The resulting humility reflects grace orientation [1 Cor 4:6-7; 15:10] and imitates Christ [Phil 2:3-8].
- The human body is a great illustration of the way individual, unique believers are united in the body of Christ [Eph 4:16, 25; 5:30; Col 1:24; 2:19].
- It is the baptism of the Spirit which has united these many members (each one with a unique function) into one body [1 Cor 12:12-27].

- Spiritual gifts are given by the Holy Spirit, open doors for ministry come through Jesus Christ, and the effectiveness of ministry is provided by God the Father [1 Cor 12:4-7].
- Spiritual gifts have differing functions, yet the same design and purpose [1 Pet 4:10].
- The seven spiritual gifts listed here in Romans chapter 12 must be evaluated in the context of the greater development of spiritual gifts done by Paul in 1st Corinthians chapters 12-14.
- The Church Age spiritual gift of prophecy was one of the in-part gifts that were done away when the perfect (complete thing) came [1 Cor 13:8-10].
- However, the principle that the believer with the gift of prophecy must use that gift according to the proportion of his faith applies to all other gifts.
- No matter what spiritual gift or gifts one may have received, believers should seek to actively use their gifts in the associated ministry function.
- Peter outlined two main categories of spiritual gifts, speaking gifts and serving gifts [1 Pet 4:10-11].
- A believer with the spiritual gift of Service has the surpassing grace empowerment to serve in personal ministry to others and edify in the process.
- A believer with the spiritual gift of Teaching has the surpassing grace empowerment to communicate the word of God with power [1 Cor 2:13; 1 Th 1:5].
- A believer with the spiritual gift of Paraklēsis has the surpassing grace empowerment to come alongside others and build them up in their faith [Heb 10:23-25].
- A believer with the spiritual gift of Giving has the surpassing grace empowerment to give of themselves in abundance and with exceeding joy [2 Cor 8:1-5].
- A believer with the spiritual gift of Leadership has the surpassing grace empowerment to take charge and provide a clear path for others to follow.
- A believer with the spiritual gift of Showing Mercy has the surpassing grace empowerment to extend mercy to others with cheerfulness and keep them from losing heart [2 Cor 4:1].
- For our spiritual gifts to properly function in these various ministries, they must be exercised in love [1 Cor 8:1; 13:1-8a].

- **Overcome Evil with Good [12:9-21]**

Love *should be* without *any* hypocrisy. Abhor what is evil; cling *closely* to what is good. *Be* devoted to one another in brotherly love; *excel* in *showing* honor to one another; not *holding back* in *your* diligence, *enthusiastic* in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, *consistent in* prayer, contributing to the needs of the saints, *pursuing* hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but *instead* associate with the lowly. *Stop being* wise in your own estimation. Never pay back evil for evil to anyone. Respect what is right in the *judgment* of all *people*. If possible, so far as it depends on you, *live in* peace with all *people*. Never take *justice into* your own *hands*, beloved, but leave room for the wrath *of God*, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord. “BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK;” “FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.” *Stop being* overcome by evil, but *instead* overcome evil with *that which is* good.

Principles of Romans 12:9-21

- God’s standard for ἀγάπη love is that it should always be genuine (without hypocrisy) [2 Cor 6:6].
- This is also the divine standard for φιλαδελφία love [1 Pet 1:22] as well as wisdom [Jas 3:17] and faith [1 Tim 1:5; 2 Tim 1:5].
- As we develop divine viewpoint, we gain the ability to discern between good and evil [Heb 5:14].
- The mature believer has learned to hate what is evil and cling closely to that which is good.
 - Hatred is not the absence of love.
 - God is love [1 Jn 4:8] and abhors evil [Lev 20:23].
 - We must be careful what we cling closely to because we will become one with whatever (whomever) we are intimate with [1 Cor 6:15-17].
- If we have a loving devotion to our brothers and sisters in Christ, we will regard one another as more important than ourselves [Phil 2:3].
- With this attitude of humility [1 Pet 5:5-6], we will not seek our own honor [Luke 14:8-10].

- Instead, we will try to out-do one another in showing honor to others [Rom 13:7; 1 Pet 2:17].
- God supplies everything we need for our Christian walk, and, through the power supplied by the Holy Spirit, we are to be diligent [Eph 4:1-3; 2 Tim 2:15; Heb 4:11; 6:11-12; 2 Pet 3:11-14].
- We should be enthusiastic in serving the Lord, but our enthusiasm should always be in accordance with truth [Acts 18:24-26].
- If we truly understand the hope that we have in Christ, we will rejoice always, pray without ceasing, and be thankful for the perseverance that is derived from tribulation [Rom 5:1-5; 1 Th 5:16-18].
- As we mature in the faith, we should become more and more consistent in prayer [Acts 1:14; 2:42; 6:3-4; Col 4:2].
- Sharing with others is an outward activity of Christian fellowship [Gal 6:6; Phil 4:15].
- We should actively pursue hospitality toward others [1 Tim 3:2; Titus 1:8; 1 Pet 4:9] including strangers [1 Tim 5:9-10; Heb 13:2; 3 John 5].
- Regarding those who mistreat us, Jesus taught to speak well of them and pray for them [Lk 6:27-28].
- He also showed us how to do this by example [Isaiah 53:7; Luke 23:34; 1 Pet 2:20-23].
- Rejoicing with one another is one of the great blessings of being part of the Body of Christ [Phil 2:17-18].
- The fellowship of shared rejoicing also results in shared weeping [Job 2:11-13; John 11:33-36].
- As we have the mind of Christ [1 Cor 2:16], we should be harmonious with our fellow believers which is to the glory of God [Rom 15:5-7].
- Arrogance causes us to deem others as unworthy [Matt 9:10-13; 11:18-19].
- Wisdom in one's own eyes is of no value [Prov 3:7; 1 Cor 4:6-7] and is woeful [Isa 5:21].
- We are to respond in love to those who perpetrate evil against us [Matt 5:39; 1 Th 5:15; 1 Pet 3:8-9].
- This requires maintaining an attitude of peace toward others [Matt 5:9; Rom 14:19; Jas 3:18].
- If we walk in a manner worthy of the Lord, we will find favor in the sight of God and men [Prov 3:3-4; 2 Cor 4:1-2; 8:21].

- We should not seek our own justice but make room for God’s wrath.
 - We should recognize that only God will dispense righteous vengeance [Isa 59:17-18; Nah 1:2-3].
 - This does not mean that we are eager for others to suffer but have like-mindedness with God in His desire for repentance [Prov 24:17-18; Ezek 18:32].
 - In Christ, we are all overcomers [1 John 5:4-5; Rev 2:7, 11, 17, 26; 3:5, 12, 21].
 - Therefore, we should not be overcome (and enslaved) by anything [2 Pet 2:18-20], but instead we should be victorious over the things of the world through Christ [Rom 8:37; 1 Cor 15:56-58; 1 John 2:13-14; 4:4].
- **Respect Authority [13:1-7]**

Every person is to be in subjection to the governing authorities. For there is no authority except *that which is given by* God, and *the governing authorities* which exist have been established by God. So then, whoever rejects such authority has opposed the ordinance of God; and they who have opposed will receive governmental judgment upon themselves. For government officials are not a cause of intimidation for good behavior, but for evil. Do you think you should have no fear of authority? Do what is good and you will have approval from the same; for it is a servant of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword without a purpose; for it is a servant of God, an agent of punishment who brings retribution to the one who carries out evil. Therefore it is necessary to be in subjection to the governing authorities, not only because of retribution, but also for conscience’ sake. For because of this you also pay taxes, for *governing authorities* are servants of God, consistently doing this very thing. Fulfill your obligations to everyone: give tax to whom tax *is due*; give custom to whom custom *is due*; give fear to whom fear *is due*; give honor to whom honor *is due*.

Principles of Romans 13:1-7

- As believers, we are commanded to submit to the governing authorities [Titus 3:1; 1 Pet 2:13-14].
- These authorities are established by God who is sovereign over everything [Dan 2:20-23; 4:10-33; John 19:11].

- When we submit to such authorities, we submit to the authority which they have been given by God.
- We voluntarily submit to these authorities but do so within the context of our voluntary submission to God [Mt 22:21].
- This dual submission might require us to disobey the commands of men [Acts 4:18-20; 5:27-29].
- Such disobedience must be done while remaining in subjection to the authorities [Acts 4:19; 5:40-42].
- Rejecting the Divine Institutions – Individuality, Marriage, Family, Government – will result in consequences for opposing God’s design.
- When we reject the governing authorities, it can also result in judgment and punishment from those same authorities.
- As a general rule, law-abiding citizens need not fear the government [Deut 25:1; Prov 14:35].
- When this is not the case, there is legitimate cause for groaning [Prov 29:2; Ecc 10:4-7].
- God will deal with nations which are ruled by men that defile the people by promoting abominable things [Lev 18:24-28].
- As a general rule, criminals ought to fear the government because it punishes evildoers.
- God instituted human government to bear the sword of justice [Gen 9:5-6; Exod 21:23-25; Num 35:6-34; Deut 19:1-13].
- This justice should be fair and not perverted by partiality [Exod 23:2-3; Lev 19:15].
- While fear of punishment certainly motivates, a healthy conscience is the best motivation for submitting to the governing authorities [1 Sam 24:5-6; 2 Cor 1:12; 1 Pet 2:13-20].
- We are commanded to render unto others as a function of fulfilling our obligations – taxes, customs, fear and honor.
- All of these are given in accordance with the respect appropriate for the recipient.
- Paying taxes to support the government should be approached with the same mindset as making offerings to support the local church.
- Both of these institutions are instruments of God.

- **Love Fulfills the Law [13:8-10]**

Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the Law*. For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER,” “YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this phrase, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” Love does no evil to a neighbor; therefore love is the fulfillment of the Law.

Principles of Romans 13:8-10

- All people of the world (believers and unbelievers alike) share the social obligation of tax, custom, fear and honor [v. 7].
- Born-again believers are also under the obligation (debt) to love one another.
- This is a spiritual obligation [John 13:34; 15:12-17; 1 John 3:11, 23; 4:7-12] with social application.
- When we love in this way, we will walk according to the commandments given to us in God’s word, and it is not a burden [2 John 1-6; 1 John 5:3].
- When the Pharisees tested Jesus, He declared that the two commands to love God [Deut 6:5] and one another [Lev 19:18] form the basis for the entire O.T. [Matt 22:36-40].
- Jesus showed us how to love [John 13:1] and only He has fulfilled the Law [Matt 5:17], but because He did, we can as well [Luke 10:25-37; Jas 2:8].
- This type of love does no evil and does not take into account wrong suffered [1 Cor 13:4-7].
- This type of love ought to motivate us to use our freedom to serve one another [Gal 5:13-14].

- **The Day is Near [13:11-13]**

Do this, being aware of the present age, that it is already the time for you to awaken from spiritual slumber; for now our salvation is nearer than the moment when we first believed. The nighttime is coming to a close, and the daytime is drawing near. Therefore let us lay aside the deeds of darkness and put on the armor of light. Let us conduct ourselves properly as in the daytime, not in carousing and drunkenness, nor in sexual promiscuity and sensuality, nor in strife and jealousy.

Principles of Romans 13:11-13

- As believers, we should be aware of the times in which we live [Matt 16:1-3].
 - If we are aware of the times in which we live, we should recognize the need to be spiritually awake and disciplined [1 Thess 5:1-11].
 - Every day that passes brings us closer to salvation from the presence of sin [Rom 8:23; 1 Pet 1:3-5].
 - When that day comes, a greater awakening (and shout for joy) will take place [Ps 17:15; Isa 26:19].
 - Knowing that we will soon stand before the Judgment Seat of Christ should motivate godly behavior [Rom 14:10-12; 2 Cor 5:9-10].
 - To do this we must make choices every day about what we will lay aside and put on [Eph 4:20-24].
 - Laying aside the old self involves putting aside the unrighteous behavior that goes with it [Col 3:8-9].
 - Putting on the new self involves putting on the righteous behavior that goes with it [Col 3:10-14].
 - This is all part of the day-by-day battle taking place in our soul between the old self (flesh, sin nature) and the Holy Spirit [Gal 5:16-17; Rom 7:14-25].
- **Put on Christ [13:14]**
But instead put on the Lord Jesus Christ, and do not fantasize about the *sins of the flesh* so as to arouse lusts.

Principles of Romans 13:14

- In this one verse, Paul sums up many of the principles he has been teaching in this letter.
- The moment we first believed we were baptized into Christ [Rom 6:3].
- As a reflection of our position in Christ, we should clothe ourselves with Christ [Gal 3:27].
- The moment we first believed God's righteousness was imputed to us [Rom 3:21-24].
- To clothe ourselves with Christ is to walk in experiential sanctification [Rom 6:11-19].
- This is the will of God who called us for this very purpose [1 Thess 4:1-7].

- The moment we first believed we were made alive together with Christ (born again) [Eph 2:1-9].
 - The result of this is that we now have a living human spirit which is our new self [Titus 3:5-7].
 - This new self has been created in righteousness and holiness of the truth [Eph 4:24].
 - This new self is also being renewed according to the image of God [Col 3:8-17].
 - To clothe ourselves with Christ is to put on this new self and walk accordingly.
 - This involves volitional choices which include laying aside the old self [Eph 4:17-27].
 - While walking in this way, we will not carry out the desires of the flesh [Gal 5:16-17].
 - If, instead, we allow our minds to entertain the sins of the old self, we will arouse the lusts of the flesh which wage war against the soul [1 Pet 2:11].
 - If we succumb to those lusts, we will fall into sin which results in experiential death [Jas 1:14-15].
- **Let the Lord Judge [14:1-12]**

Now accept the one who is weak in faith, *but not for the purpose of getting into quarrels about differing viewpoints*. On the one hand, one person believes that he may eat all things, but on the other hand, he who is weak *in faith* eats vegetables *only*. The one who eats *meat* is not to regard with contempt the one who does not eat *meat*, and the one who does not eat *meat* is not to judge the one who eats *meat*, for God has accepted him. Who are you who judges the house-servant of another? To his own Lord he stands or falls; and he will stand, for the Lord is able to make him stand. On the one hand, one person considers one day above another, but on the other hand, another person considers every day *alike*. Each person must be fully confident in his own opinion. He who focuses on the day, does so for the Lord, and he who eats *meat*, does so for the Lord, for he gives thanks to God; and he who does not eat *meat*, he does so for the Lord, and gives thanks to God. For no one among us lives for himself, and no one among us dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; consequently, whether we live or die, we are the

Lord's. For Christ died and lived again for this purpose, that He might be Lord both of the dead and of the living. But you, why do you judge your brother? Or you also, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." So then each one of us will give a reckoning of himself to God.

Principles of Romans 14:1-12

- It is our blessing to accept others just as we have been accepted in Christ [Rom 15:7; Phlm 17].
- It is incumbent upon those who are stronger in the faith to build up those who are weaker in the faith [Rom 15:1-2; Eph 4:29].
- Matters of personal conviction are not the same as matters of absolute righteousness [Isa 5:20].
- One area of disagreement among believers has to do with dietary restrictions.
- The vegetarian position represents a weakness in faith-application, but is not wrong as a matter of absolute righteousness [1 Cor 8:8].
- Believers that have differing viewpoints should never judge or harbor disdain for one another.
- Contempt for others is completely inappropriate and is born out of arrogance [1 Cor 1:26-29].
- Judging is also out of line because of the double-standard inherent in that practice [Matt 7:1-2].
- Jesus Christ is the Lawgiver and Judge, so we have no role in judging others [Jas 4:12].
- Recognizing the imminence of the return of Christ the Judge, we should avoid complaining about one another [Jas 5:9].
- Another area of disagreement among believers has to do with distinguishing between days.
- We know from the Scriptures that every day is the same [Gal 4:9-11; Heb 3:12-4:9].
- However, we should not judge those who believe one day is more important than another [Col 2:16].

- In the process of maturing in the faith, we should come to know as much as we can from God's word and be assured in our convictions [Rom 4:19-21; 14:14; Phil 1:21-26; Col 4:12; 2 Tim 1:12; 3:14; Heb 6:9].
- We should always remain humble, recognizing that we still have a lot to learn, always willing to allow the Holy Spirit to increase our understanding of the word of God [John 14:26; 16:13; 1 John 2:27].
- For our walk to have eternal value, all things must be done in faith [Rom 14:23] as unto the Lord whom we serve [Col 4:23-24; Eph 5:22; 6:7-8].
- God knows our heart [Heb 4:12-13] and can easily discern when we are selfish [Zech 7:5-6].
- The reality of the life we now live is that Christ is living in us [Gal 2:20].
 - This inspires a heavenly focus [2 Cor 4:16-18].
 - This also motivates us to glorify God in all that we do [1 Cor 10:31; 1 Pet 4:11].
- God determines the length of our days [Job 14:5].
- For as long as the Lord allows us to live on this earth, we should endeavor to finish our course having served His purpose [Acts 13:36; 20:24].
- Whether we physically live or die, we will always be alive in Him [John 11:25-26] and we will always be His [John 10:27-29].
- Jesus Christ is our Kinsman Redeemer and experienced physical death on the Cross [Matt 27:50; Mark 15:37; Luke 23:46; John 19:30].
- He was also victorious over physical death when He was resurrected on the third day [1 Cor 15:3-4].
- His physical death/resurrection ensure us victory over physical death as well [1 Cor 15:51-57].
- Jesus Christ is the Head of the Church, most of whom have already experienced physical death.
- Their physical death did not change the fact the Jesus is their Head, Redeemer, Savior, Lord, etc.
- If fellow Christians are the Lord's whether they are alive or dead, then we are in no position to make ourselves lord over them [2 Cor 1:24; 1 Pet 5:1-3].
- All believers will stand before Christ to have their deeds evaluated [2 Cor 5:10].

- God will open up the books and review our lives [Job 34:11; Psalm 62:12; Prov 24:12; 1 Cor 3:13].
 - As believers, we have the blessing of knowing that our judgment before Christ is a judgment for approval [1 Cor 3:11-15; Col 1:21-22; Jude 24].
 - Unbelievers will also have to give an account when they face judgment [Acts 10:42; 2 Tim 4:1].
 - This judgment will take place at the Great White Throne [Rev 20:11-15].
 - Note that for believers and unbelievers alike, their deeds are evaluated at their judgments because Jesus has died for their sins [1 Tim 4:10; 1 Jn 2:2].
- **Do Not Cause Stumbling [14:13-23]**

Therefore let us not judge one another anymore, but rather determine this – not to put a cause for offense or a stumbling block in a brother’s way. I know and have become convinced by the Lord Jesus that nothing is unclean in itself; but to him who reckons anything to be unclean, to him it is unclean. For since because of food your brother is hurt, you are no longer walking according to love. Stop ruining *the walk of* him for whom Christ died with your food.

Therefore do not let what you reckon to be a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this *way* serves Christ is acceptable to God and approved by people. So then let us pursue the things which make for peace and the building up of one another. Stop tearing down the work of God for the sake of food. All things indeed are pure, but it is wrong for someone to be a cause for offense by what he eats. It is right not to eat meat or to drink wine, or to do anything *else* by which your brother stumbles. The faith which you have, have as your own conviction before God. Happy is he who does not pass judgment on himself in what he has evaluated and approved. But he who doubts is guilty of sin if he eats meat, because his eating of meat is not from faith; and whatever is not from faith is sin.

Principles of Romans 14:13-23

- As believers, we are warned against being a cause for offense or a stumbling block to others [Mt 18:7 || Luke 17:1; 1 John 2:10; Rev 2:14].
- In His teaching, Jesus declared all foods to be clean [Mark 7:14-19].
- Paul taught this principle here and in 1 Tim 4:4-5.

- However, not all believers understand this principle [1 Cor 8:4-7].
- If a believer deems some type of food to be unclean, then to him it is effectively unclean.
- If we eat this type of food and such a believer is aware of it, then we have become a stumbling block to that believer [1 Cor 8:9-10].
- In doing so, we have sinned against our brother and wounded his conscience which is sinning against Christ [1 Cor 8:11-12].
- We have the liberty to eat all foods, but eating food is not spiritually profitable [1 Cor 8:8] and we would be wise to not eat food that causes a brother to stumble [1 Cor 8:13].
- The brother who thinks food to be unclean has a knowledge deficiency, but the brother who causes him to stumble has a love deficiency [1 Cor 8:1].
- If we fail to walk according to love (and grace) in such a circumstance, we also risk dishonoring God and His name [1 Tim 6:1; Titus 2:3-5].
- If, instead, we serve our brothers in Christ by working to build them up, we will be serving our Lord Jesus Christ [Col 3:23-24].
- Such service constitutes spiritual sacrifices which are pleasing to God [Rom 12:1; 1 Pet 2:4-5].
- A by-product of being pleasing to God is favor in the eyes of some people [Prov 16:7; Luke 2:52].
- The word of God teaches us to pursue peace and edification [Psalm 34:14; 2 Cor 13:11; 2 Tim 2:22; Rom 15:2; 1 Cor 10:23-24; 1 Thess 5:11].
- We should keep in mind that we are all members of the body of Christ and if one member suffers, we all suffer [1 Cor 12:26-27].
- Tearing down what God is building up places us in an adversarial position against God [2 Chr 13:12; Acts 5:38-39].
- Concerning spiritual matters, we should be convinced of what we believe and hold those convictions before God [Acts 4:19-20].
- Such faith conviction gives us confidence before God [1 John 3:21-22].
- If we have such conviction of our faith, we will not suffer from doubt [Matt 21:21; Jas 1:5-8].
- In order to please God, everything we do as believers must be done in faith [Heb 11:6ff].
- If, instead, we act in doubt, we will be sinning.

- The one who eats meat should not eat meat if he has doubts about harming his brother by doing so.
- Likewise, the one who does not eat meat should not eat meat if he has doubts about whether or not he is defiling himself by doing so.

- **Accept One Another [15:1-12]**

15:1-7

Now we who are strong *in faith* ought to bear the weaknesses of those who are weak in faith and not *just* please ourselves. Each of us is to please his neighbor for his good, to his edification. For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.” For whatever was written in earlier times was written for our instruction, so that through steadfastness and the encouragement of the Scriptures we might have hope. Now may the God who gives steadfastness and encouragement grant you to be of the same mind with one another in accordance with Christ Jesus, so that with one purpose you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, just as Christ also accepted us to the glory of God.

Principles of Romans 15:1-7

- The bearing of one another’s burdens is known as the Law of Christ [Gal 6:2].
- Loving one another is known as the Royal Law [Jas 2:8] and represents the summing up of the commandments of the Mosaic Law [Rom 13:9-10].
- Seeking after our own self-interests is incompatible with *ἀγάπη* love [1 Cor 13:5].
- Instead, our goal should be to serve one another by building one another up which benefits the entire body of Christ [Rom 14:19; 1 Cor 12:25-26; Eph 4:11-16; 1 Thess 5:11].
- Our Lord and Savior Jesus Christ gave us the greatest example of how to be a humble servant [John 4:34; Phil 2:5-8].
- Paul and other believers of his time had the O.T. Scriptures for their instruction [1 Cor 10:1-11].

- Today, we have the entire Bible (O.T. & N.T.) for our instruction [2 Tim 3:16-17] which, along with the ministry of the Holy Spirit, gives us everything pertaining to life and godliness [2 Pet 1:3].
- The Scriptures, through the ministry of the Holy Spirit, teach us steadfastness in tribulation and provide encouragement which leads to an enduring hope [Rom 5:3-5 cf. 15:4-5].
- As believers, we should be of the same mind, but only in as much as we are in accordance with the mind of Christ [1 Cor 2:16; Col 2:8].
- Such like-mindedness allows for us to produce a unified testimony [Acts 4:32-33; Eph 4:4-6].
- This type of unity within the body of Christ (even at the local church level) glorifies God the Father and the Lord Jesus Christ [John 17:4-11].
- Given that we have been accepted in Christ, we ought to accept one another [Rom 12:10; 14:1-3].

15:8-12

For I state that Christ has become a minister to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and that the Gentiles might glorify God for His mercy; as it is written, “THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.” And again the Scripture says, “REJOICE, O GENTILES, WITH HIS PEOPLE.” And again the Scripture says, “PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM.” And again Isaiah says, “THERE SHALL COME THE ROOT OF JESSE,” “AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE.”

Principles of Romans 15:8-12

- During His 1st Advent, Jesus’ initial mission was directed toward the Jews [Matt 15:24].
- Even now after Christ has ascended and has been seated in heaven, He continues to serve the nation that rejected Him [Rom 15:8].
- This is at the root of their provocation to jealousy [Deut 32:21; Rom 10:19-21; 11:11, 14].

- In His present heavenly session, Jesus is actively uniting Jews and Gentiles [Eph 2:11-22].
 - During the Millennial Kingdom, Jesus will praise the Father among the Gentile nations (after He has conquered them) [Psalm 18:30-50].
 - The Law/Writings/Prophets tell of God's provision for Gentiles through the promises given to Israel.
 - The ultimate fulfillment of this is eschatological but is foreshadowed in the present blessings for both Jew and Gentile in the Body of Christ [Eph 2:14].
 - Therefore, believers today who were born Jewish should lovingly accept those who were born Gentile just as they have been accepted in Christ.
 - This acceptance should be reciprocal [Rom 15:7].
- **Abound in Hope and Goodness [15:13-14]**
 Now may the God who gives hope fill you with all joy and peace in believing, so that you will be enriched with hope by the power of the Holy Spirit. And concerning you, my brethren, I myself also have become convinced that you yourselves are full of goodness, having been filled with all knowledge and able also to admonish one another.

Principles of Romans 15:13-14

- We are saved by grace through faith, and we should walk by grace through faith [Eph 2:8-10; Col 2:6; 2 Cor 5:7].
- We are born again to a living hope [1 Pet 1:3] and can be made rich in hope through the Spirit [Rom 5:1-5] yielding joy in anticipation of the gracious fulfillment of our hope [Rom 8:24-25; 1 Pet 1:13].
- Although the believers in Rome needed to be established in their faith [Rom 1:8-12], they were full of hope, joy, peace and goodness, and they were able to admonish one another.
- The ability to minister to one another within a local assembly is important for the growth of the entire body [Eph 4:14-16; Col 2:18-19].
- Fulfilling the one another admonishments in the N.T. is indicative of a healthy local church assembly [Rom 12:10, 16; 13:8; 14:13, 19; 15:5, 7, 14; 16:16; 1 Cor 11:33; 12:25; 16:20; 2 Cor 13:12; Gal 5:13; 6:2; Eph 4:2, 32; 5:21; Phil 2:3; Col 3:9, 13; 1 Thess 3:12; 4:9, 18; 5:11, 15; 2 Thess 1:3;

Heb 10:24; Jas 4:11; 5:9, 16; 1 Pet 1:22; 4:9; 5:5, 14; 1 John 1:7; 3:11, 23; 4:7, 11, 12; 2 John 5].

- **Minister to the Gentiles [15:15-21]**

But I have written somewhat boldly to you on some points so as to remind you again, by virtue of the grace that was given me from God, to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem and round about as far as Illyricum I have fulfilled my ministry in preaching the gospel of Christ. And in this manner I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation; but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."

Principles of Romans 15:15-21

- The things Paul has taught in this letter to the Romans are given as a reminder for them.
 - We all need to be reminded of the things we have learned, and these reminders are always a blessing for us [Phil 3:1; 2 Pet 1:12-13].
 - This letter to the Roman church almost certainly adds more detail and depth to the teaching they previously had received.
- Paul loved to share the message of God's grace because he understood that His grace made Paul's ministry effective [1 Cor 15:10; 2 Cor 3:5].
- While Paul had a ministry to his Jewish brethren, his calling was primarily to service among the Gentiles [Acts 9:15-16; Gal 1:15-16; 2:7-9].
- As members of the Church, we are believer-priests functioning under the authority of Jesus, the High Priest of our confession [1 Pet 2:4-5; Heb 3:1].
- If we boast in ourselves, we are, in effect, denying the grace of God [1 Cor 4:7].

- If we boast in God, we are testifying to His grace [Jer 9:23-24; 1 Co 1:26-31; Gal 6:14].
 - Signs and wonders were the credentials for Apostolic ministry [2 Cor 12:12].
 - Today, pastor-teachers, evangelists, etc. are verified through evaluation against the completed canon of Scripture.
 - One of Paul's ministry goals was to be a trailblazer for the gospel [2 Cor 10:14-18].
 - Others were assigned to build upon Paul's ministry, and he was fine with that [1 Cor 3:6-11].
 - This is all in accordance with the foundational purpose of apostolic ministry [Eph 2:19-22].
 - Though Paul primarily preached to the Gentiles, he prayed that the Jewish people would recognize the message they had received [Isa 53:1; Rom 9:1-5].
- **Desire to Visit Rome [15:22-33]**

For this reason I have been hindered from coming to you many times; but now, with no further place for me in these regions, and since I have had for many years a longing to come to you when I am able to go to Spain — for I hope to visit you as I pass through, and that you might assist me on my journey there, after I have enjoyed your company for a while — but now, I am going to Jerusalem to serve the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were well pleased to do so, and they are under obligation to them. For since the Gentiles have received a share in their spiritual things, they are under obligation to minister to them also in material things. Therefore, after I have completed this journey, and have safely delivered this fruit to them, I will go on by way of you to Spain. I know that when I come to you, I will come in the fullness of the blessing of Christ. Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, praying that I may be rescued from those who are disobedient in Judea, and *that* my service for Jerusalem may prove well pleasing to the saints; so that I may come to you in joy by the will of God and find *refreshing* rest in your company. Now the God of peace be with you all. Amen.

Principles of Romans 15:22-33

- Regardless of our ministry, we will often encounter hinderances along the way [1 Thess 2:17-18].
- Sometimes it is God Himself who redirects our path [2 Chr 6:7-9; Acts 16:6-8].
- When a ministry is complete, Jesus Christ as Head of the Church, closes the door [Rev 3:7].
- There is nothing wrong with desiring ministry opportunities, but we must always rely upon the Lord's timing and provision [1 Thess 3:6-11].
- Making open-ended plans demonstrates humble reliance upon God's guidance in His will, not a lack of faith [1 Cor 16:5-7].
- Christians can be extremely generous when the Spirit moves in their hearts to graciously provide support for those in need [2 Cor 8:1-9:15].
- A grace-oriented believer will consider it a privilege to employ God's grace provision in participating in His work [Acts 16:14-15; 2 Cor 8:3-5].
- Believers can bear fruit on an individual level [John 15:1-5] and a corporate level [John 15:8, 16].
- The prayers of the saints are sought after and treasured by those who are engaged in ministry [2 Cor 1:8-11; Eph 6:18-20].
- When God puts a burden on our heart, we should pray for those involved [Col 4:12-13].
- Any time we are involved in evangelistic ministries, we will find opposition [1 Th 2:14-16; 2 Th 3:1-3].
- Indeed, every believer who desires to follow the will of God will face persecution [2 Tim 3:10-12].
- True happiness (joy) comes through the outworking of faith in the Christian walk [2 Cor 1:24; Phil 1:25; 1 Thess 5:16-18].
- The One we worship is all about peace, not confusion [1 Cor 14:33].
- The God of peace will equip us for every good work and manifest in us the things that are pleasing in His sight [Heb 13:20-21].
- As we practice the things we learn about the God of peace, He will be with us [Phil 4:9].

- **Phoebe the Deaconess [16:1-2]**

I commend to you our sister Phoebe, who is a deaconess of the church which is at Cenchrea; so that you welcome her in the Lord in a manner worthy of the saints, and that you provide her with whatever type of assistance she may need from you; for she herself has also been a supporter of many, and of myself as well.

Principles of Romans 16:1-2

- Paul thought highly of Phoebe who is a biblical example of a deaconess [1 Tim 3:11].
- She served in the local church at Cenchrea which was a port city closely associated with the city of Corinth, but this was a separate local church.
- However, this local church was more than likely founded by believers from the church in Corinth.
- We ought to welcome our brothers and sisters in Christ (including those from other local churches) with all joy [Phil 2:29].
- We fail to be Christ-like when we do not stand with our brothers and sisters [2 Tim 4:16-17].
- We should also willingly provide them with assistance according to their needs.
- This can be easy for us to do when we know that our brother or sister has a servant's heart.
- However, if we truly understand grace, then we should willingly provide assistance to a fellow believer even if we don't have such knowledge.
- Such assistance should be truly helpful as unto the Lord, not an enablement of bad behavior.

- **Greetings [16:3-16]**

Greet Prisca and Aquila, my fellow workers in Christ Jesus, who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; also *greet* the church that is in their house. Greet Epaenetus, my dear friend, who is the first convert to Christ from Asia. Greet Mary, who has worked hard for you. Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who had an outstanding reputation among the Apostles, who also were in Christ before me. Greet Ampliatus, my dear friend

in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys my dear friend. Greet Apelles, the approved in Christ. Greet those who are of the *household* of Aristobulus. Greet Herodion, my kinsman. Greet those of the *household* of Narcissus, who are in the Lord. Greet Tryphaena and Tryphosa, hard workers in the Lord. Greet Persis a dear friend to many, who has worked hard in the Lord. Greet Rufus, a choice man in the Lord, also his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Greet one another with a holy kiss. All the churches of Christ greet you.

Principles of Romans 16:3-16

- As this letter draws to a close, Paul sent greetings to quite a few people.
 - The only ones we know for sure are mentioned elsewhere in the Bible are Pricsa and Aquila.
 - Paul knew all of these people personally and wanted to extend them his warmest greetings.
 - Some people thought of Paul as being somewhat unfriendly because of his “unskilled” style of speaking [2 Cor 10:10; 11:6].
 - This section of greetings in Romans makes it very clear that Paul was very much a “people person”.
 - Like Paul, we should make every effort to stay in touch with fellow Christians.
 - In these greetings, Paul made mention of certain people as dear friends, approved, choice, etc.
 - Many of these people were slaves at the time, but Paul evaluated them on the basis of their spiritual walk, not their standing in society.
 - We should evaluate our brothers and sisters in Christ in a similar manner.
- **Warning [16:17-18]**

Now I urge you, brethren, watch out for those who cause dissensions and create obstacles contrary to the teaching which you learned, and stay away from them! For such people are servicing as slaves of their own *fleshly* appetites, not of our Lord Christ; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

Principles of Romans 16:17-18

- We should be on alert and watch out for people who might lead others astray and take action when we see it happening [2 Thess 3:14-15].
- We should reject those who cause divisions in the congregation [Titus 3:10-11].
- Observing good examples helps us identify people on the wrong track [Phil 3:17-19].
- We cannot recognize ideas which are contrary to sound teaching unless we have been under sound teaching [Gal 1:8-9; 1 Tim 6:3-4a].
- The standard for determining that teaching is sound is the God-breathed and inspired word of God [2 Pet 1:20-21; 2 Tim 3:16; Acts 17:11].
- Unfortunately, there are smooth talkers who set out to deceive [2 Tim 3:1-7; 2 Pet 2:1-3, 18-19].
- We must be careful to stay away from such people [Matt 7:15; 2 Thess 3:6; 2 John 10-11].

● **Encouragement [16:19-20]**

For the report of your obedience has reached to all; therefore I am rejoicing over you, but I *deeply desire for* you to be wise in what is good and innocent in what is evil. The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

Principles of Romans 16:19-20

- It is an incredible blessing when a congregation has a good reputation [Rom 1:8; 1 Thess 1:8-10].
- It is important for us to be wise when it comes to good and innocent when it comes to evil [Mt 10:16; 1 Cor 14:20 cp. Jer 4:22].
- In order to do this, we must be able to distinguish between the two [Heb 5:14].
- We know that Jesus Christ will one day crush Satan's head [Gen 3:15; Rev 20:1-10].
- This will happen "soon" when measured in eschatological terms [2 Pet 3:8-9].
- In the meantime, it is the grace of God which sustains us [1 Cor 15:10; 2 Cor 9:8; 12:7-10].

- **Further Greetings [16:21-24]**

Timothy my fellow worker greets you, and *so do* Lucius and Jason and Sosipater, my kinsmen. I, Tertius, who write this letter, greet you in the Lord. Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother. [The grace of our Lord Jesus Christ be with you all. Amen.]

Principles of Romans 16:21-24

- Earlier in the letter we learned about Paul's heart when he asked the believers in Rome to send his greetings to a number of people.
- Here, we have a number of Paul's companions sending their greetings to the believers in Rome.
- Among those was Paul's amanuensis for this letter who sent his greetings.
- Paul regularly used an amanuensis to record his letters, but they were typically not identified.
- Here, Tertius is not only identified, but he notably sent his greeting to the Roman church.
- This probably indicates that Tertius was well known by the believers in Rome.
- Verse 24 gives us an example of text that is added by the copyists during the copying process.
- This added text is repeated from verse 20b and shows up after verse 23 (as we see here) in some manuscripts and after verse 27 in others.
- Even more interesting is the makeup of the last 2 chapters of this letter and the close in vv. 25-27.

- **Doxology [16:25-27]**

Now to Him who is able to establish you in accordance with my gospel and the preaching of Jesus Christ, in accordance with the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been revealed to all the nations, *leading* to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.

Principles of Romans 16:25-27

- As Paul wrote the concluding verses of his letter to the church at Rome, he penned a powerful summation of the message contained therein.
- The greatness of God, the importance of the true gospel message, the relevance of the teaching of Christ, the criticality of the mystery doctrines, and the value of the O.T. Scriptures are emphasized.
- The greatness of God...
 - He is able to establish us [1 Thess 3:11-13].
 - He is able to build us up [Acts 20:32].
 - He is able to do far more abundantly than we ask or think [Eph 3:20].
 - He is able to keep us from stumbling [Jude 24].
- The importance of the true gospel message...
 - The true gospel brings a message of life and immortality to light [2 Tim 1:8-10].
 - The true gospel is the power of God for salvation to everyone who believes [Rom 1:16; John 3:16].
 - The true gospel is a divine message, and it must not be perverted [Gal 1:6-12].
- The relevance of the teaching of Christ...
 - While much of Jesus' earthly ministry was directed toward the Jewish people [Matt 10:5-6; 15:24], we can derive application from all of His teaching.
 - In particular, the message Jesus gave to His disciples in the Upper Room Discourse [John 13:31-16:33] has direct application to the Church.
- The criticality of the mystery doctrines...
 - The stewardship of the Church being comprised of Jews and Gentiles alike [Eph 3:1-10].
 - The Church as the Body of Christ [Col 1:18-27].
 - The Church as the Bride of Christ [Eph 5:28-32].
 - The Church coming to its conclusion at the Rapture event [1 Cor 15:51-58].
- The value of the O.T. Scriptures...
 - All Scripture (O.T./N.T.) is God-breathed and spiritually profitable [2 Tim 3:16-17].

- We need to understand the whole counsel of God (the entire Bible [Acts 20:27]) in order to know Him.
- The O.T. was recorded and preserved to provide examples for our instruction [1 Cor 10:1-11].
- God is worthy of all glory and honor and power [Rev 4:11].
- Jesus Christ is worthy of power and riches and wisdom and might and honor and glory and blessing [Rev 5:11-12].
- Therefore, everything we do should be done to the glory of God [1 Cor 10:31; 1 Pet 4:11].