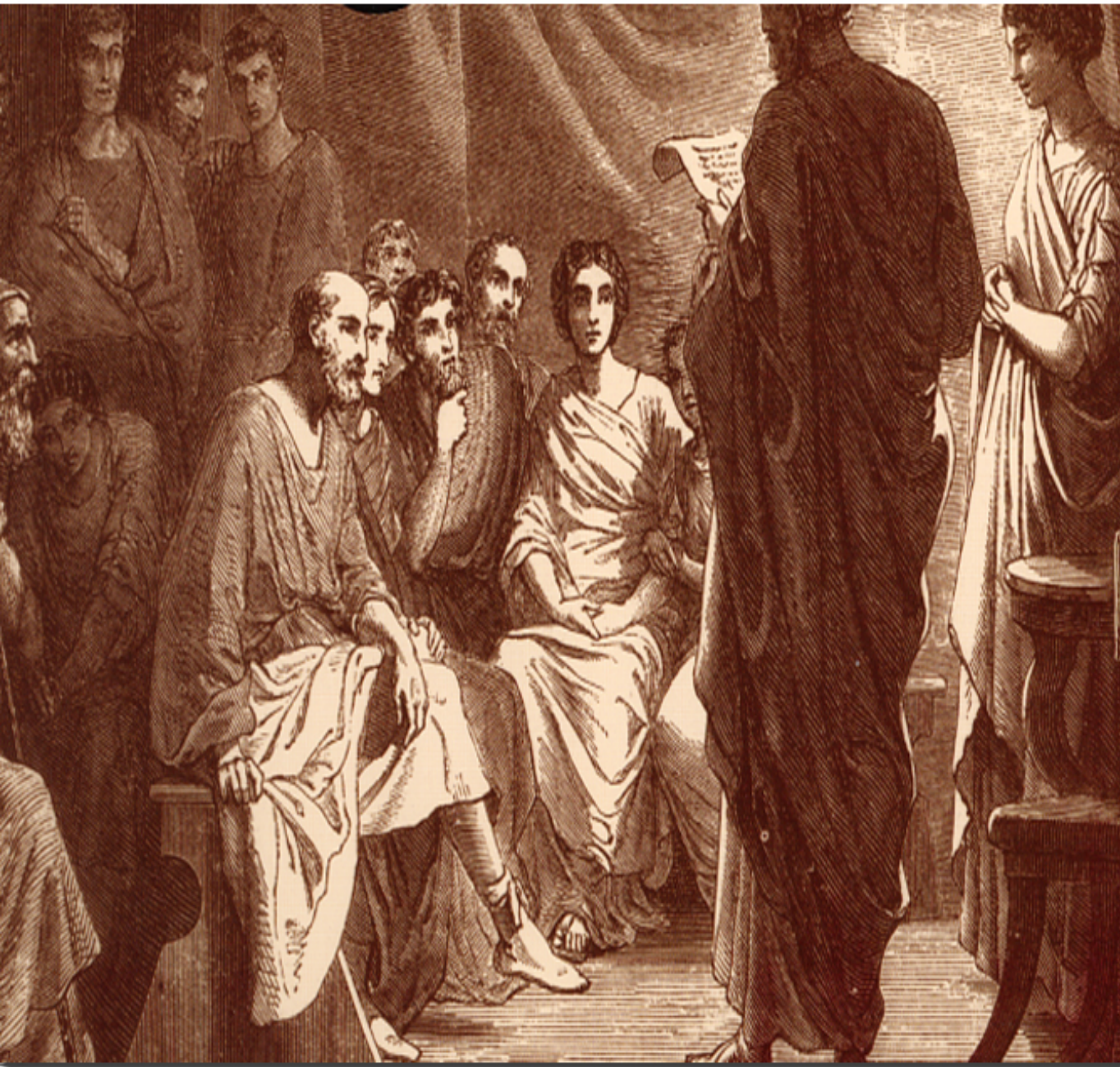


# *The Book of*



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## **Sermon Notes**

**DAVID HOCKING**

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# **“THE SERVANT OF THE LORD”**

*Message No. 1 - Romans 1:1*

*Message No. 1*

## **“THE SERVANT OF THE LORD”**

***Romans 1:1***

Introduction:

Romans was written from Corinth (**Rom. 16:21-23**) - cf. **16:1-2** - Phoebe; **16:23** - Gaius (**1 Cor. 1:14**) – Erastus - **16:23** - name in Latin letters on slab by old amphitheater in ruins of ancient Corinth.

Interesting fact - Romans 16 lists 27 people, but not a word about Peter - strange if Peter founded the church in Rome. Luke, the historian, never mentions it either.

It was probably written around 57-59 a.d. - cf. **Acts 20:1-3; Rom. 15:22-33**

Aquila and Priscilla back in Rome according to **16:3** (cf. **Acts 18:2** - banished under Claudius and allowed to return under Nero (who ruled from 54-68 a.d.)

Theme of the book - **“righteousness by faith” - 1:16-17**

The Greek words that translate **“righteous”** or **“righteousness”** or **“just”** or **“justification”** are used 65 times in the book.

The Greek words that translate into the English words **“faith”** or **“belief”** or **“believe”** or **“believing”** are used 61 times in Romans. At least 57 OT passages are quoted.

Outline of the book

Introduction - **1:1-17**

1A. THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - 1:18-8:39

1B. **CONDEMNATION** - 1:18-3:20

2B. **JUSTIFICATION** - 3:21-5:21

3B. **SANCTIFICATION** - 6:1-7:25

4B. **SECURITY** - 8:1-39

2A. THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - 9:1-11:36

1B. THE **REJECTION** OF ISRAEL - 9:1-33

# **“THE SERVANT OF THE LORD”**

*Message No. 1 - Romans 1:1*

2B. THE RECEPTION OF THE GENTILES - 10:1-21

3B. THE RESTORATION OF ISRAEL - 11:1-36

3A. THE PRACTICES OF THE RIGHTEOUSNESS OF GOD - 12:1-15:33

1B. AS TO LIVING FOR CHRIST - 12:1-8

2B. AS TO THE LOVE OF CHRIST - 12:9-21

3B. AS TO THE LAW - 13:1-14

4B. AS TO LIBERTY IN CHRIST - 14:1-23

5B. AS TO LIKEMINDEDNESS - 15:1-33

Conclusion - *16:1-27*

The “**INTRODUCTION**” to the book in *verses 1-17* centers on the “*gospel of God*” and introduces us to its powerful theme - “*righteousness by faith.*”

The first seven verses contain 126 words in the Greek text and formulate just one sentence. This sentence deals with the MAN who preaches the gospel; the MESSAGE that it contains; and, the MISSION it will accomplish.

*1:1-7* - speaks of the CHARACTER of the gospel

*1:8-15* - speaks of the CONCERN for the gospel

*1:16-17* - speaks of the CONTENT of the gospel

Verse 1 mentions three things about the MAN who preaches the gospel:

His ATTITUDE - “*a servant of Jesus Christ*”

His AUTHORITY - “*called to be an apostle*”

His APPOINTMENT - “*separated unto the gospel of God*”

The word “*servant*” is the Greek word *doulos* which is used 130 times in the NT as a noun; two verb forms are used an additional 33 times.

In the Old Testament the word is used in the Greek LXX for the following:

1. The “*house of bondage*” - *Exodus 13:3, 14; 20:2*

2. When Jacob “*served*” Laban to get Rachel - *Genesis 29:18*

2. When David was called Saul’s “*servant*” - *1 Samuel 19:4* - (cf. *18:5*)

4. How Abigail referred to herself as a “*servant*” to wash the feet of David’s servants – *1 Sam. 25:41*

## **“THE SERVANT OF THE LORD”**

*Message No. 1 - Romans 1:1*

5. Israel “*served*” foreign kings - ***Judges 3:8, 14***
6. Israel “*served*” other gods - ***Judges 10:13***
7. Israel “*served*” the Lord - ***Judges 10:16***

In the New Testament, the word *doulos* is used in reference to the following people:

1. Moses - ***Rev. 15:3***
2. Prophets - ***Rev. 10:7; 11:18***
3. John - ***Rev. 1:1***
4. Jude - ***Jude 1***
5. Peter - ***II Peter 1:1***
6. James - ***James 1:1***
7. Epaphras - ***Col. 4:12***
8. All believers - ***Rev. 22:3***
9. Paul - ***Romans 1:1***
10. JESUS - ***Phil. 2:7*** - “*took upon Him the form of a servant*”

Jewish Rabbis said of this word *doulos* that it was one of the worst insults one man can hurl at another! The Greeks who were proud of their freedom said that the word *doulos* was the opposite of being *free*.

Plato and Aristotle said that it was a derogatory term. In Kittell’s Theological Dictionary of the NT we read “*In the NT, the doulos is the classical picture of bondage and limitation.*”

Notice the following SEVEN CHARACTERISTICS of the SERVANT OF THE LORD:

### 1A. HE OBEYS HIS MASTER WITHOUT QUESTION

One who is under the authority of his master, who must obey, without question, the master’s commands - cf. ***Matt. 8:9; 10:24; Luke 14:22; John 13:16; 15:20***

### 2A. HE BELONGS TO HIS MASTER

One who was bought with a price (***I Cor. 6:19-20***), owned by the master ***I Cor. 7:22-23*** (the *doulos* could not own property - even his family did not belong to him, and no genealogies were kept).

### 3A. HE HONORS HIS MASTER

One who is required to honor his master at all times – ***1 Tim. 6:1; Rev. 19:5***

### 4A. HE NEVER ARGUES WITH HIS MASTER

## **“THE SERVANT OF THE LORD”**

*Message No. 1 - Romans 1:1*

One who never strives or disagrees with his master or questions his instructions  
**2 Tim. 2:24; Titus 2:9**

- 5A. HE DOES WHAT HE IS COMMANDED TO DO REGARDLESS OF ANY APPRECIATION HE MIGHT WANT TO RECEIVE - LUKE 17:5-10
- 6A. HE ACCEPTS FULL RESPONSIBILITY FOR WHAT THE MASTER HAS ENTRUSTED TO HIM - MATTHEW 25:14, 21, 23
- 7A. HE DESIRES TO PLEASE HIS MASTER ALONE  
**Galatians 1:10; Ephesians 6:5-8; Colossians 3:22-25**

Conclusion: Paul’s testimony - **1 Corinthians 9:19-22**

# THE BOOK OF ROMANS

Message No. 2

“THE PROMISE OF THE GOSPEL”

Romans 1:1b-7

1A. THE CHARACTER OF THE GOSPEL - 1-7

1B. The MAN who preaches it - 1

1C. His Attitude

“*servant of Jesus Christ*” Greek: *doulos*

2C. His Authority

“*called to be an apostle*” used about 70 times in NT

cf. *Matt. 10:1-5a; Eph. 2:19-20; 3:4-8; Hebrew 2:1-4*

cf. *I Cor. 9:1* - “*Am I not an apostle?*”

cf. *John 20:21-23*

1D. It is God’s decision

“*called*” cf. *Acts 9:15-16; 22:14-15; 26:16-18*

cf. *Gal. 1:1* - “*Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead*”

2D. It is God’s direction

“*apostle*” - “*one who is sent*” - cf. *Heb. 3:1*

3C. His Appointment

“*separated unto the gospel of God*” - cf. *Gal. 1:15-16*

Greek: *aphorizo* - used in Greek OT in *Exodus 13:12; Lev. 20:26;*

*Num. 8:11-14* cf. *Acts 13:1-4* cf. *I Timothy 1:11-17*

He was separated from the womb, from the world, and for the work!

2B. The MESSAGE it contains - 2-4

1C. As to its Promise - 2

“*which He had promised afore by His prophets in the holy scriptures*”

cf. *Luke 24:44; Acts 10:43*

cf. *II Tim. 3:15-17; Hebrews 1:1-2*

(61 quotations in Romans from OT)

## **“THE PROMISE OF THE GOSPEL”**

*Message No. 2 - Romans 1:1b-7*

- 2C. As to the **Person** of Jesus Christ - 3-4  
The “*gospel of God*” concerns “*His Son*” Words “*Jesus Christ our Lord*” not in any Greek text in *v. 3*, but found at the end of - *v. 4*
- 1D. His **relationship** to king David  
“*made of the seed of David according to the flesh*”  
  
NIV - “*who as to his human nature was a descendant of David*”
- 1E. His **preexistence** is implied in the word “*made*” - Greek:  
*ginomai*  
  
- “*to become*” - in *John 1:14*  
(aorist tense - “*the One who became*” - indicates a change of condition)
- 2E. His **position** as the Messiah of Israel is proclaimed  
“*out of seed of David*” - cf. *Luke 1:31-33; Psa. 132:11*  
cf. *Rev. 22:16*
- 3E. His **presence** was fully human  
“*according to flesh*” - *Lk. 24:39* - cf. *Gal. 4:4*
- 2D. His **resurrection** from the dead - 4  
“*declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead*” –  
  
Greek: *horisthentos* – horizon or “*marked out*” - the resurrection clearly revealed who He is - the Son of God!  
“*spirit of holiness*” - cf. *Rom. 8:11*

### **HOW DID THE RESURRECTION PROVE HE IS THE SON OF GOD?**

- (1)** He rose by His own power - *John 10:18*
- (2)** It confirmed all that He had claimed - *Matt. 16:21b; 20:19* cf. *John 2:19-22*
- (3)** It results in our own salvation and resurrection - “*with power*” - cf. *Romans 4:24-25; 10:6-10*

# **“THE PROMISE OF THE GOSPEL”**

*Message No. 2 - Romans 1:1b-7*

3B. The **MISSION** it requires - 5-7

1C. Its **Reception** - 5a

*“By Whom we have received grace and apostleship, for obedience to the faith among all nations” cf. Titus 2:11*

2C. Its **Reason** - 5b - *“for His name”*

Greek: *huper* - *“in the behalf of”*

3C. Its **Response** - 6-7

1D. Seen in their **position**

*“the called of Jesus Christ....called to be saints”*

2D. Seen in their **place** in the heart of God Himself

*“beloved of God”*

# THE BOOK OF ROMANS

Message No. 3

“I AM DEBTOR AND READY!”

*Romans 1:8-15*

1A. THE CHARACTER OF THE GOSPEL - 1-7

2A. THE CONCERN FOR THE GOSPEL - 8-15

1B. Seen in the PRAYERS of Paul - 8-12

v. 9 - “*my prayers*”

1C. His Rejoicing – 8

“*I thank my God through Jesus Christ for you all*”

*1 Thess. 2:13* - “*For this cause thank we God without ceasing...*”

1D. Controlled by his personal relationship to God

“*my God*” - cf. *Phil. 4:19*

2D. Came from the access which He had to God

“*through Jesus Christ*”

*Rom. 5:1-2; Heb. 4:14-16; 10:19ff*

3D. Centered in his intercession for them

“*for you all*” - cf. *Phil. 1:3-4*

2C. His Requests - 9-10

(Based on four things)

1D. Based on his sincerity

“*For God is my witness*” - cf. *Rom. 9:1*

2D. Based on his service

“*whom I serve with my spirit in the gospel of His Son*”

Greek: *latreuo* - religious service – an act of worship!

1E. It was internal, not external

“*the inward man*”

*Eph. 6:6* - “*doing the will of God from the heart*”

2E. It was spiritual, not carnal – cf. *John 4:24*

*Gal. 5:13* - “*use not liberty for an occasion to the flesh, but by love serve one another*”

## **“I AM DEBTOR AND READY”**

Message No. 3 - Romans 1:8-15

3E. It was salvational, not social!  
*“in the gospel of His Son”*

*Col. 3:24 - “for ye serve the Lord Christ” - cf. I Cor. 2:2*

3D. Based on his continual **supplications** in their behalf  
*“without ceasing I make mention of you always in my prayers”*

*Col. 1:3 - “praying always for you” - I Thess. 1:2 - “making mention of you in my prayers”*

4D. Based on his **submission** to the will of God  
*“Making request...by the will of God to come unto you”*

*“a prosperous journey” - Greek: euodotesomai  
Cf. I Cor. 16:2 - “as God hath prospered”*

3C. His **Reasons** - 11-12

1D. To **exercise** a spiritual gift  
*“that I may impart unto you some spiritual gift”*

2D. To **establish** the believers  
*“to the end ye may be established” - Greek: sterixthenai*

3D. To **encourage** them  
*“may be comforted together with you”* (evidence of Paul’s humility)

2B. Seen in the **PURPOSES** of Paul - 13-15  
*v. 13 - “I purposed to come unto you”*

1C. The **Resistance** to his coming  
*“but was let hitherto”*

1D. His **desire** was strong, but unfulfilled  
*v. 11 - “For I long to see you”*

2D. His **decision** was made on many occasions, but not yet possible  
*“oftentimes I purposed to come”*

## **“I AM DEBTOR AND READY”**

*Message No. 3 - Romans 1:8-15*

- 3D. His **determination** was hindered  
*“but was let hitherto”*
- 1E. Hindered by his **service** in the work of the gospel  
*Rom. 15:20-22*
- 2E. Hindered by **sickness**  
*2 Cor. 1:8-10; 12:7-10; Philippians 2:25-30*
- 3E. Hindered by **Satan** - *1 Th. 2:18*
- 4E. Hindered by the **Spirit** - *Acts 16:6-7*
- 2C. His **Reason** for coming to them - 13  
*“fruit” - John 15:16*
- 1D. The “fruit” of the **Person** of the Holy Spirit controlling our attitudes  
*Galatians 5:22-23*
- 2D. The “fruit” of the **practices** of holiness controlling our depravity  
*Romans 6:22*
- 3D. The “fruit” of the **people** who come to believe the gospel controlling our priorities - *Rom. 16:5; 1 Cor. 16:15*
- 3C. His **Responsibility** to all men - 14  
*“I am debtor” - cf. 1 Cor. 9:19-22*
- 1D. In terms of **ethnicity**  
*“both to the Greeks, and to the Barbarians”*
- 2D. In terms of **education**  
*“both to the wise, and to the unwise”*
- 4C. His **Readiness** to preach - 16  
*“I am ready to preach the gospel”*  
*Acts 20:22-24; 21:13-14; 23:11; 27:22-25; 28:30-31*

# THE BOOK OF ROMANS

Message No. 4

## “**RIGHTEOUSNESS BY FAITH**”

*Romans 1:16-17*

- 1A. THE **CHARACTER** OF THE GOSPEL - ROMANS 1:1-7
- 2A. THE **CONCERN** FOR THE GOSPEL - ROMANS 1:8-15
  
- 3A. THE **CONTENT** OF THE GOSPEL ROMANS 1: 16-17  
The theme verses of the book!

The word “*righteousness*” appears 306 times in the Bible, 99 of which are in the NT, and 39 in Romans - in its various forms, it is found 52 times in the book of Romans.

The word “*faith*” appears 247 times in the Bible, of which 245 are in the NT, and 38 in Romans; in its various forms, it appears 63 times in Romans.

The Greek word *dikaioisune* appears 36 times in Romans, and related words another 27 times; the Greek word *pistis* appears 244 times in the NT, of which 39 are in Romans; the word *pisteuo* appears 250 times in the NT, with 21 in Romans.

“*I am not ashamed*” - cf. *Luke 9:23-26; Rom. 9:33; 10:11-13; Phil. 1:20-21; 11 Tim. 1:8, 12; 2:15*

- 1B. It is **CALLED** by the **PERSON** of the Messiah  
“*the gospel of Christ*”

1:1 - “*the gospel of God*” 1:9 - “*the gospel of His Son*” 1:16 - “*the gospel of Christ*” - used 11 times in the NT

*Rom. 1:16; 15:19, 29; 1 Cor. 9:12,18; 11 Cor. 4:4; 9:13; 10:14; Gal. 1:7; Phil. 1:27; 1 Th. 3:2*

- 2B. It is **CHARACTERIZED** as the **POWER** of God  
“*for it is the power of God unto salvation*”

- 1C. It is **Supernatural** power - “*power of God*”  
used 14 times in NT

cf. *1 Cor. 1:18, 24; 2:5; Heb. 1:3; 1 Peter 1:5*

cf. *2 Samuel 22:31-33; Psalm 62:11; Jeremiah 10:12; 27:5; 32:17*

## **“RIGHTEOUSNESS BY FAITH”**

*Message No. 4 - Romans 1:16-17*

- 2C. It is **Saving** power - “*unto salvation*”  
The word “*salvation*” is used 164 times in the Bible, of which 45 are in the NT, and 4 in Romans (*1:16; 10:10; 11:11; 13:11*)
- The word “*saved*” appears 57 times in the NT and 8 in Romans (*5:9, 10; 8:24; 9:27; 10:1, 9, 13; 11:26* - the word “*save*” once in *Romans 11:14*)  
cf. *Matt. 9:1-6; John 1:12*
- 3B. It is **COMMITTED** to all **PEOPLE** of the world  
“*to every one that believeth; to the Jew first, and also to the Greek*”
- 1C. The **Prerequisite** demands faith  
“*to every one that believeth*” - cf. *Rom. 3:22-23*
- 2C. The **Priority** involves reaching Jews  
“*to the Jew first*” - cf. *John 4:22*
- 3C. The **Plan** reaches to all pagans in this world  
“*and also to the Greek*” (Hellenist) – Cf. *Matt. 28:19-20*
- 4B. It is **CONTROLLED** by the **PRINCIPLE** of the righteousness of God  
“*For therein is the righteousness of God revealed from faith to faith.*”
- 1C. Because God is righteous  
“*the righteousness of God*” - *I John 2:29*
- 2C. Because Jesus Christ is our righteousness  
cf. *I Cor. 1:30; 11 Cor. 5:21*
- 3C. Because it is received by faith alone  
*Rom. 10:4; Gal. 2:16; Phil. 3:8-9*  
“*from faith* (Greek: *ek*) to (Greek: *eis*) *faith*”
- 5B. It is **CONFIRMED** in biblical **PROPHECY**  
“*as it is written, The just shall live by faith*” - cf. *Habakkuk 2:4*
- 1C. It **Eliminates** being justified by the law – cf. *Galatians 3:11*

## **“RIGHTEOUSNESS BY FAITH”**

*Message No. 4 - Romans 1:16-17*

- 2C. It **Encourages** patience as we wait for the fulfillment and complete realization of God's promises - cf. ***Heb. 10:35-39***

# THE BOOK OF ROMANS

Message No. 05

“WITHOUT EXCUSE!”

Romans 1:18-23

INTRODUCTION - *Romans 1:1-17*

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - *Romans 1:18-8:39*

Principle #1 - CONDEMNATION - *1:18-3:20*

1A. **CONDEMNATION** OF THOSE WHO REJECT THE REVELATION OF GOD -  
ROMANS 1:18-32

1B. Their **ACKNOWLEDGEMENT** of God in creation condemns them - 18-23  
The “*wrath of God is being revealed*” – the passage begins with the **reasons**,  
and ends with the **results** or proof of this opening statement.

The Greek word, *orge*, is used 36 times in the NT of which 11 are in Romans.  
The term “*wrath of God*” is found in *John 3:36; Eph. 5:6; and Col. 3:6*.

Cf. *Rom. 1:17 & 3:21* where the “*righteousness of God...is revealed*”  
The “*wrath of God*” is directed toward “*all ungodliness and unrighteousness*”

Notice three things:

1C. The **Suppression** of the truth - 18-19  
“*who hold* (hold down; suppress - in NIV and NAS) *the truth in unrighteousness*” - cf. *II Peter 3:5-7*

1D. The **problem** behind the deliberate suppression of the truth  
“*unrighteousness*” - *Jude 16, 18-19*

2D. The **proof** is rather obvious - 19  
*Psalm 19:1-6; Isaiah 40:26; Jeremiah 10:10-13;*  
*Acts 14:11-18; 17:23-30.*

2C. The **Seriousness** of their rejection – 20  
“*without excuse*”

1D. The **power** of God is “*clearly seen*”  
“*things that are made*” - Greek: *poiema* - cf. *Eph. 2:10*  
*John 1:3; Col. 1:16.*

## **“WITHOUT EXCUSE”**

Message No. 05 - Romans 1:18-23

- 2D. The **presence** of God before the creation is “*understood*”  
He would have to be “*eternal.*” - cf. *Col. 1:17* - “*before all things*”
- 3C. The **Steps** leading to their rejection - 21-23  
*vv. 19 & 21* - begin with *dioti* - “*because*”
- 1D. They **refused** to glorify God  
“*they glorified Him not as God*”  
Cf. *Romans 3:23; I Cor. 10:31; Psalm 29:1-2; Rev. 4:11.*
- 2D. They **rebelled** against giving thanks to God  
“*neither were thankful*” - cf. *Luke 17:11-19; Psa. 100:4*  
*II Tim. 3:1-5* - “*unthankful*”
- 3D. They **reasoned** in their own minds as to what might have brought  
the universe into existed  
  
“*became vain in their imaginations*” - NASB - “*speculations*”  
*Eph. 4:17-19* - Greek: *dialogismois* - used 14 times as a noun, 16  
times as a verb.
- 4D. They **regarded** themselves as intellectually capable  
“*professing themselves to be wise*” - cf. *I Cor. 1:19-21*
- 5D. They **reduced** the Creator to that which has been created - 23  
“*changed*” NIV/NASB - “*exchanged*” - cf. *Psalm 106:19-22*

## CONCLUSION

- (1) Mental and spiritual darkness is the result of leaving God out of your thinking and  
your behavior! *v. 21* - “*their foolish heart was darkened*”
- (2) Religious paganism is the result of our failure to worship the God of all creation!  
*v. 22* - “*they became fools*” - *Isaiah 44:9-20; Jeremiah 2:11-13.*

# THE BOOK OF ROMANS

Message No. 6

“WHEN GOD GIVES YOU UP”

Romans 1:24-32

INTRODUCTION - *Romans 1:1-17*

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - *Romans 1:18-8:39*

Principle #1 - CONDEMNATION - *1:18-3:20*

1A. **CONDEMNATION** OF THOSE WHO REJECT THE REVELATION OF GOD -  
ROMANS - 1:18-32

1B. Their **ACKNOWLEDGEMENT** of God in creation condemns them - 18-23

2B. Their **ACTIONS** prove that they deserve condemnation - 24-27  
Three times it says “*God gave them up...or over*” - vv. 24, 26, & 28  
(three paragraphs - same exact words in the Greek)

v. 24 - “*Wherefore*” - Greek: *dio*

v. 26 - “*For this cause*” - Greek: *dia touto*

v. 28 - “*And even as*” - Greek: *kai kathos*

1C. They are **Controlled** by physical desires - 24  
“*uncleanness*” - associated with sexual sin & demonism  
(“*unclean spirit*”)

1D. The **desire** comes from within  
“*the lusts of their own hearts*” - cf. *Mark 7:21-23*

2D. The **dishonor** involves their physical bodies  
“*to dishonour their own bodies between themselves*”  
cf. *1 Cor. 6:18; Eph. 4:18-19*

2C. They are **Concerned** for the creature rather than the Creator - 25  
cf. v. 23 - cf. *Deut. 4:15-19, 21-29, 35, 39* “*Who is blessed for ever*”

3C. They are **Corrupted** by unnatural passions - 26-27  
“*For this cause*” - refers to issue of v. 25, which simply strengthens the  
argument of *verses 21-23* - the steps that lead to God’s judgment.

“*vile affections*” - NASB - “*degrading passions*” - NIV - “*shameful  
lusts*”

## **“WHEN GOD GIVES YOU UP”**

*Message No. 6 - Romans 1:24-32*

- 1D. A sexual **principle** is violated  
v. 26 - “*change the natural use*”  
v. 27 - “*leaving the natural use*”

The word “*use*” is commonly used for sexual intercourse - that which is “*natural*” refers to what God intended.

- 2D. A sexual **plan** of God is ignored  
v. 27 - “*working that which is unseemly*” - that which is without shape, plan, or design - cf. *Leviticus 18:22; 20:13*

- 3D. A sexual **penalty** is experienced - 27  
“*receiving in themselves that recompense of their error which was meet*”

Instead of being rewarded with sexual satisfaction, a sexual obsession is created that brings dissatisfaction - it is a “*penalty*” not a reward!

It is also possible that sexual disease is intended in addition to the problems of sexual satisfaction or sexual vitality being reduced.

In the days of the Roman Empire, homosexuality was glorified and made more desirable than heterosexuality. 14 of the first 15 emperors were homosexuals.

Nero married two men in succession and at the time of Paul’s writings, he was about to marry a boy named Sporus (recorded in Seutonius, Lives of the Caesars)

Plato spoke highly of homosexual love in his work entitled, The Symposium.

The Jewish historian, Josephus, clearly identifies the sin of Sodom with homosexual practices.

In the work called “Apostolic Constitution” we read this statement: “*Thou shalt not corrupt boys - for this wickedness is contrary to nature and arose from Sodom.*”

## **“WHEN GOD GIVES YOU UP”**

*Message No. 6 - Romans 1:24-32*

In the 4<sup>th</sup> century a.d., John Chrysostom wrote about homosexuality in the city of Antioch and said “***There is absolutely nothing more demented or noxious than this wickedness.***”

Augustine confessed to having contaminated the spring of male friendship with the dirt of lust, and later stigmatized homosexual behavior as against nature and contrary to human custom.

Thomas Aquinas declared homosexual acts as “***vices against nature.***”

- 3B. Their **ATTITUDES** reveal that they deserve the condemnation of God - 28-32  
“***a reprobate mind***” - v. 28 - moral deviation leads to mental depravity!

There are 23 characteristics of “***a reprobate mind***” - placed in the Greek text into four groupings:

- 1C. “**Being filled with**” - 5 things  
“***all unrighteousness, fornication, wickedness, covetousness, maliciousness***”
  - 2C. “**Full of**” - 5 things  
“***envy, murder, debate, deceit, malignity*** (evil ethics)
  - 3C. “**they are**” - 8 things  
“***whisperers, backbiters*** (to talk against), ***haters of God, spiteful*** (insults), ***proud*** (to appear above others - arrogant), ***boasters, inventors of evil things, disobedient to parents***”
  - 4C. “**without**” - 5 things  
“***without understanding, covenantbreakers, without natural affection*** (no family love - ***storge***), ***implacable*** (truce breaker), ***unmerciful***”
- 1D. Their **Practices** continue even in light what God says about it - 32a
- 2D. Their **Pleasure** in doing these things is greater when others join them  
32b

IS THERE ANY HOPE? Absolutely! ***I Cor. 6:9-11***

# THE BOOK OF ROMANS

Message No. 7

“DON’T JUDGE OTHERS!”

Romans 2:1-3

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - *Romans 1:18-8:39*

Principle #1 - CONDEMNATION - 1:18-3:20

- 1A. **CONDEMNATION** OF THOSE WHO **REJECT** THE REVELATION OF GOD - ROMANS 1:18-32
- 2A. **CONDEMNATION** OF THOSE WHO **REBUKE** OTHERS WHILE IGNORING THEIR OWN DEEDS - ROMANS 2:1-16
- 3A. CONDEMNATION OF THOSE WHO **RELY** UPON THEIR OWN STANDARDS OF RIGHTEOUSNESS - ROMANS 2:17-3:8
- 1B. Makes them **INEXCUSABLE** before a just God - 1-3  
Same word as 1:20 – “*without excuse*”

The English words for “*judge*” (8 different forms of the word) appear 758 times in the Bible, of which 201 times are found in the N.T. The word “*discern*” or “*discernment*” is found in its forms 25 times, of which 9 times are found in the NT.

There are two primary Greek words used:

*krino* - in its various forms appears 167 times in NT

*diakrino* - in its forms appears 25 times in NT

The noun form *krisis* is used 48 times in the NT, and refers to the decision or the verdict that is rendered.

The Lord is called “*the righteous judge*” in *II Tim. 4:8* and *Hebrews 12:23* speaks of God as “*the Judge of all.*”

Jesus is called (*Acts 10:42*) “*the Judge of quick and dead,*” and *John 5:22* says “*For the Father judgeth no man, but hath committed all judgment unto the Son.*”

In *verse 27* we read, “*And hath given Him authority to execute judgment also, because He is the Son of man.*”

## **“DON’T JUDGE OTHERS”**

Message No. 7 - Romans 2:1-3

**Romans 14:10** and **II Cor. 5:10** speak of the “*judgment seat of Christ.*”  
**Psalm 50:6** says “*for God is Judge Himself.*”

We are also told that the Word of God is a “*discerner of the thoughts and intents of the heart* (Greek: *kritikos* – “critic”).”

**Matthew 7:1-5** tells us not to “*judge*” lest we be judged.  
The reason given is that it makes us blind to our own faults.

**John 7:24** warns us “*Judge not according to the appearance, but judge righteous judgment.*” Obviously, we are wrong when we draw conclusions based on outward appearance. An example is in **James 2:1-4**.

The warning about judging others is powerfully given to us in this same book of Romans in chapter 14.

**Verse 10** says, “*But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.*”

**Verse 4** says “*Who art thou that judgest another man’s servant?*” Paul writes in **Romans 14:13** this summary:

“*Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.*”

In **Colossians 2:16-17** we are told “*Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ.*”

**James 4:12** asks the question “*Who art thou that judgest another?*”

1C. Their **Practices** condemn them - 1  
“*does the same things*” The word “*condemnest*” is a compound verb “*to judge down*” - *katakrineis* -

**Romans 8:1** uses the same word and says that there is no condemnation to those who are believers in Jesus Christ. -cf. **John 3:16-18**  
Classic illustrations - **II Sam. 12:1-7a**; **John 8:1-11**

## **“DON’T JUDGE OTHERS”**

*Message No. 7 - Romans 2:1-3*

- 2C. The **Principle** of God’s judgment will condemn them - 2  
“*according to truth*” - cf. *Hebrews 3:12-13*

“*we are sure*” - Greek: *oidamen* - “know” *Psalms 9:4* speaks of God sitting in His throne and “*judging right.*” *Verses 7-8* declare that “*he shall judge the world in Righteousness.*”

*Psalms 96:13* says “*he shall judge the world with righteousness, and the people with His truth* (cf. *Psa. 98:9*).” *Revelation 19:2* says “*For true and righteous are His judgments.*”

- 3C. The **Possibility** of escaping God’s judgment is a fallacy of their own thinking – 3

“*thinkest thou this...*” Cf. *Psalms 50:20-21* - cf. *Hebrews 2:1-4; 12:25-29*

- 2B. Makes them **INSENSITIVE** to their own need - 4
- 3B. Makes them **INATTENTIVE** to the basis of God’s judgment - 5-11
- 4B. Makes them **IGNORANT** of the judgment of God - 12-16

# THE BOOK OF ROMANS

Message No. 8

“HOW GOD JUDGES”

Romans 2:4-16

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD – ROMANS 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

1A. CONDEMNATION OF THOSE WHO REJECT HE REVELATION OF GOD  
ROMANS 1:18-32

2A. CONDEMNATION OF THOSE WHO REBUKE OTHERS WHILE IGNORING  
THEIR OWN DEEDS - ROMANS 2:1-16

1B. Makes them INEXCUSABLE before a just God - 2:1-3  
cf. *1:20* – “*without excuse*”

2B. Makes them INSENSITIVE to their own need - 2:4

1C. They are Indifferent to God’s character  
“*despises thou the riches of His goodness and forbearance and  
longsuffering*”

The word “*despises*” means to “*think down*” - *Greek: kataphroneis*  
Used of children in *Matt. 18:10* and of youth in *I Tim. 4:12*

1D. His GOODNESS  
*Greek: chrestotes* - used 14 times, with companion word *chrestos*  
used 7 times, and translated “*gracious*” in *I Pet. 2:3* and “*kind*” in  
*Eph. 4:32* - cf. *Rom. 3:12; 11:22*.

Called “*fruit of the Spirit*” in *Gal. 5:22* - cf. *Eph. 2:7; Titus 3:4*

2D. His FORBEARANCE  
*Greek: anoche* - used twice - *Rom. 3:25*

3D. His LONGSUFFERING  
*Greek: makrothumias* - noun used 14 times; verb, 14 times  
“*fruit of the Spirit*” *Gal. 5:22* - cf. *Eph. 4:2; Col. 3:12* God’s love

*I Cor. 13:4* - crucial to our salvation - *2 Peter 3:9*

## **“HOW GOD JUDGES”**

Message No. 8 - Romans 2:4-16

- 2C. They are **Ignorant** of how God’s character changes our lives  
“*not knowing that the goodness (Greek: chreston) of God leadeth thee to repentance*”
  
- 3B. Makes them **INATTENTIVE** to the basis of God’s judgment - 2:5-11
  - 1C. As to **Repentance** - 5
    - 1D. The **condition** of our hearts  
“*thy hardness and impenitent heart*”
    - 2D. The **consequences** we will face  
“*Treasurest up unto thy self wrath against the day of wrath and revelation of the righteous judgment of God*”
  - 2C. As to **Reward** - 6-10
    - 1D. As to what we **desire** - 7-8
      - 1E. If we seek for glory & honor, & immortality  
the reward will be “*eternal life*”
      - 2E. If we refuse to obey the truth, the reward will be  
“*indignation and wrath*”
    - 2D. As to what we **do** - 9-10
      - 1E. If we do the evil, the reward is  
“*tribulation and anguish*”
      - 2E. If we do the good, the reward is “*glory, honor, and peace*”
  
- 3C. As to **Respect** of persons - 11  
cf. *Deut. 10:17; 2 Chron. 19:7; Acts 10:34; Gal. 2:6; Eph. 6:9*
  
- 4B. Makes them **IGNORANT** of the judgment of God - 2:12-16
  - 1C. As to the **Practice** of the law - 12-13
    - 1D. The issue of **accountability** - 12 - cf. Rom. 3:19

## **“HOW GOD JUDGES”**

*Message No. 8 - Romans 2:4-16*

2D. The issue of **acceptability** before God - 13  
cf. *Rom. 3:20, 28; Gal. 2:16*

2C. As to the **Presence** of conscience - 14-15

1D. The **evidence**  
*“which shew the work of the law written in their hearts*  
cf. *Ecc. 7:22*

2D. The **effect**  
*“their thoughts - accusing or else excusing one another”*

In Romans 1, we are accountable to God for creation;  
In Romans 2, we are accountable for conscience!

3C. As to the **Purpose** of God - 16  
cf. *Ecc. 3:17; 11:9; 12:14*

1D. The **motives** of all humanity are known to God and will be judged by  
God – *“secrets of men”*

cf. *Psalm 139:1-6; Jeremiah 17:9-10*

2D. The **message** by which all will be judged is *“according to my gospel”*

GOD’S JUDGMENT IS....

*Rom. 2:2 - **Infallible***

*Rom. 2:3 - **Inevitable***

*Rom. 2:11 - **Impartial***

*Rom. 2:16 - **Infinite***

# THE BOOK OF ROMANS

Message No. 9  
“WHO IS A JEW?”  
*Romans 2:17-29*

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - *Romans 1:18-8:39*

Principle #1 - CONDEMNATION - 1:18-3:20

- 1A. CONDEMNATION OF THOSE WHO **REJECT** THE REVELATION OF GOD - ROMANS 1:18-32
- 2A. CONDEMNATION OF THOSE WHO **REBUKE** OTHERS WHILE IGNORING THEIR OWN DEEDS - ROMANS 2:1-16
- 3A. CONDEMNATION OF THOSE WHO **RELY** UPON THEIR OWN STANDARDS OF RIGHTEOUSNESS - ROMANS 2:17-3:8

The word “*Jew*” comes from the word “*Judah*” one of the twelve tribes, and seems to have been used after the Assyrian captivity of the ten northern tribes. It is used 32 times in the Bible, 10 of which are in the OT, and 8 of those in the book of Esther.

The plural word “*Jews*” is used 257 times in the Bible, of which 175 usages are in the NT - 139 of those in the gospel of John and the book of Acts.

The word “*Hebrew*” or “*Hebrews*” is used 47 times, while the word “*Israelites*” appears 19 times. The number one description of these chosen people is the “*children of Israel*” - used 644 times in the Bible.

The term “*the Jews*” is used often to refer to the religious leaders - especially in the gospel of John.

The issue in this section deals with the importance of inward commitment over mere outward performance. This is illustrated in two areas: Jewish claims and Jewish circumcision - cf. *John 8:31-59*

- 1B. Personal **CLAIMS** to be righteous are hypocritical when they are not backed up by a godly lifestyle - 17-24
- 1C. The **Pride** of such claims does not fool God - 17-20  
cf. *Obadiah 3-4*

## **“WHO IS A JEW?”**

*Message No. 9 - Romans 2:17-29*

- 1D. In terms of your **acknowledgment** of God and His Word - 17-18
  - 1E. Their **relationship** to God as His chosen people – 17  
cf. *Psa. 135:4*
  - 2E. Their **regard** for God’s will and commands - 18  
“*being instructed*” – catechism - cf. *Rom. 9:4-5; Phil. 3:3-9*  
cf. *Psalm 119:98-100*
  
- 2D. In terms of your **attitudes** toward other people - 19-20  
cf. *Prov. 26:12; Isa. 5:21*
  - 1E. A guide to the blind  
*Matt. 23:16-22; John 9:40-41*
  - 2E. A light to those in darkness - cf. *Isa. 49:6b*
  - 3E. An instructor of the foolish - cf. *John 7:47-49; 1 Cor. 3:18*
  - 4E. A teacher of babes - *John 9:34* - cf. *Matt. 11:25*
  
- 2C. The **Problem** of such claims is seen when a person’s conduct does not match what he or she claims - 21-24
  - 1D. The **reasons** behind this problem - 21-23
    - 1E. They **disregard** their own need for instruction - 21a  
“*thou therefore which teachest another, teachest thou not thyself?*” - *Psa. 50:16-23*
    - 2E. They **disobey** what God forbids - 21-22
      - 1F. In the case of stealing  
cf. *Isa. 56:11; Ezek. 22:12* - cf. *Amos 8:4-7; Micah 3:11*
      - 2F. In the case of adultery  
*Jer. 9:2-3; Ezek. 22:8-12*
      - 3F. In the case of sacrilege  
“*rob temples*” - *Jer. 7:8-11*

## **“WHO IS A JEW?”**

Message No. 9 - Romans 2:17-29

- 3E. They **dishonor** God - 23  
cf. *Jer. 8:8-9*
- 2D. The **result** of this problem - 24  
cf. *Isaiah 52:5; Lam. 2:15-16* “*the name of God is blasphemed among the Gentiles through you*”  
  
cf. *Ezek. 36:20-23; II Sam. 12:14*
- 2B. Physical **CIRCUMCISION** does not guarantee one’s position before God - 2:25-29

Jewish Rabbis have taught: “*no circumcised man will be lost*” and “*Abraham stands at the gates of hell, seeing that no circumcised man is cast into it.*”

- 1C. The **Profit** of circumcision - 25a  
cf. *Gen. 17:9-14; Joshua 5:2-5, 7-9*  
  
cf. *Gal. 5:1-3; 6:13, 15*
- 2C. The **Power** of circumcision alone to make one righteous - 25b-27  
cf. *Jer. 9:25-26; Acts 10:34-35*
- 3C. The **Purpose** of circumcision  
*Acts 15:5-11*
- 1D. Sign of **faith**  
(on the part of parents who believe God’s promise to Abraham)
- 2D. Sign of **separation** - from sin and the world
- 4C. The **Place** where circumcision takes place – 29  
“*of the heart, in the spirit, and not in the letter*”  
  
cf. *Deut. 10:16; 30:6; Acts 7:51; Phil. 3:3*

# **THE BOOK OF ROMANS**

*Message No. 10*

**“JEWS AND THE ORACLES OF GOD”**

***Romans 3:1-8***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

- 1A. CONDEMNATION OF THOSE WHO **REJECT** THE REVELATION OF GOD - ROMANS 1:18-32
- 2A. CONDEMNATION OF THOSE WHO **REBUKE** OTHERS WHILE IGNORING THEIR OWN DEEDS - ROMANS 2:1-16
- 3A. CONDEMNATION OF THOSE WHO **RELY** UPON THEIR OWN STANDARDS OF RIGHTEOUSNESS - ROMANS 2:17-3:8
  - 1B. Personal **CLAIMS** are hypocritical when they are not backed up by a godly lifestyle - 2:17-24
  - 2B. Physical **CIRCUMCISION** is insufficient to make a person righteous before God - 2:25-29
  - 3B. Personal **CONDUCT** does not affect the nature and character of God and His judgment - 3:1-8

Notice **3:1** - “*What advantage then...*”  
and **3:9** - “*What then....*”

Jews felt advantaged for three reasons:

1. As a son of Abraham - cf. ***John 6:33, 39-40***
2. As one who possessed God’s law - cf. ***John 5:39; 9:26-29***
3. As one who was circumcised - ***Acts 15:1, 5***

The question deals with the credibility of God - if there is no advantage in being Jewish, and if circumcision has no value, then why did God choose the Jews out of all nations to be His special people, and why did He give them circumcision as the sign of the Abrahamic covenant? - Cf. ***Deut. 7:6-9; 26:18-19; Psa. 135:4; Isa. 41:8-10; Zech. 2:8***

## **“JEWS AND THE ORACLES OF GOD”**

*Message No. 10 - Romans 3:1-8*

- 1C. The great **Privilege** in being Jewish and circumcised - 3:1-2
- 1D. The immediate **response** from Paul  
“*Much every way*” - in every respect  
Greek: *tropos* - 13 times
- 2D. The primary **reason** - “*chiefly*”  
“*oracles of God*” - Greek: *logia* – used 4 times - *Acts 7:38*;  
  
*Heb. 5:12; I Peter 4:11* and here
- Two things are involved:
- 1E. The **protection** of the written Scriptures  
*Ex. 25:16, 21; Num. 4:5-6; Deut. 10:5; 31:24-26;*  
*1 Kings 8:21*
- 2E. The **publishing** of those Scriptures to the world  
cf. *Deut. 4:6-8; Psalms 147:19-20; Isaiah 45:18-25*

THE FUTURE - *Gen. 12:3; Isa. 2:2-3; 52:7, 10; 66:18-19; Micah 4:1-2*  
The salvation of the Gentiles - argued in the council of Jerusalem in *Acts 15:15-18*, quoting from *Amos 9:11* and *Isaiah 45:22-25*

*Psalm 18:49* - “*Therefore will I give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy name.*” - cf. *Romans 15:8-12*  
(also in *II Sam. 22:50*)

- 2C. The difficult **Problems** that are created by this advantage - 3:3-8  
(three “*if*” clauses - vv. 3, 5, 7)
- 1D. As to the **FAITHFULNESS** of God - 3-4  
Question: How does the unbelief of some Jews affect the faithfulness of God? (“*what if*” - *ei* with indicative - “*if and it is so*”)
- Answer: It does not affect it one bit! A strong contrast here between God and humanity - in terms of reliability.

## **“JEWS AND THE ORACLES OF GOD”**

*Message No. 10 - Romans 3:1-8*

Quote is from *Psalm 51:4* - cf. *Leviticus 26:40-45; Psa. 89:30-37; Jeremiah 31:35-37*

2D. As to the **RIGHTEOUSNESS** of God - 5-6

Question: Is God unrighteous by bringing judgment on those whose unrighteousness commends His righteousness?

Answer: Of course not - how then could God judge the world?

The last part of verse 4 is a quote from *Psalm 51:4* concerning David's sin - was he saying that David's sin was committed in order that God might be recognized as being "just"?

Or, is he saying that the unbelief of some Jews actually reinforces the faithfulness of God or makes it more obvious?

But, if God is not the just Judge of the whole world, then He is not God at all! If He is unjust in any way, how can He judge the world? cf. *Gen. 18:25; Deut. 32:4; Job 8:3; 34:10, 12*

3D. As to the **JUSTICE** of God - 7-8

Question: How can God judge me as a sinner if my sin brings Him glory?

The reasoning here goes something like this:

What advantage is it to have the oracles of God entrusted to you, and your unfaithfulness to those oracles brings glory to God's faithful-ness, and then God judges you as a sinner?

Answer: Those who would argue such a point prove they deserve the judgment of God!

God's character needs nothing from us, least of all our sin to make them stand out in contrast. God rightly judges the sinner, and especially those to whom His Word was given.

SO, WHAT ADVANTAGE IS IT TO BE ENTRUSTED WITH THE ORACLES OF GOD?

## **“JEWS AND THE ORACLES OF GOD”**

*Message No. 10 - Romans 3:1-8*

- (1)** If your obedience or disobedience to what it says does not affect what God has promised in it? - 3-4
  
- (2)** If God will judge you even though your unrighteousness demonstrates His righteousness? - 5-6
  
- (3)** If God regards you as a sinner even though your sin brings Him glory? - 7-8

Not all questions deserve an answer! They need to be condemned at the point that they insinuate something is wrong with the character of God. Who are we to question the God Who made us?

SO, WHAT IS THE ADVANTAGE?

The great advantage of having the law of God is that it brings the knowledge of sin and shows us our need of a Savior! cf. *Galatians 3:24*

## **“WHO IS RIGHTEOUS?”**

Message No. 11 - Romans 3:9-20

Message No. 11

## **“WHO IS RIGHTEOUS?”**

**Romans 3:9-20**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

- 1A. CONDEMNATION OF THOSE WHO **REJECT** THE REVELATION OF GOD - ROMANS 1:18-32
- 2A. CONDEMNATION OF THOSE WHO **REBUKE** OTHERS WHILE IGNORING THEIR OWN DEEDS - ROMANS 2:1-16
- 3A. CONDEMNATION OF THOSE WHO **RELY** UPON THEIR OWN STANDARDS OF RIGHTEOUSNESS - ROMANS 2:17-3:8
- 4A. CONDEMNATION OF ALL WHO **REFUSE** TO FOLLOW THE WAY OF THE LORD - ROMANS 3:9-20

*“What then?” - 3:1, 9*

- 1B. The **PRINCIPLE** of condemnation is pronounced - 9  
*“they are all under sin”*

cf. *Gal. 3:10* - “under the curse”

cf. *Gal. 3:22* - “all under sin”

cf. *Gal. 3:23* - “under the law” - cf. *Gal. 4:4-5*

*“Are we any better than they?” - vv. 1-8* have shown that there is a Jewish advantage, but it does not mean that the Jews are better in terms of being justified before God.

- 2B. The **PROOF** of Scripture is presented - 10-18  
*“as it is written”* - only used with canonical Scriptures in the Dead Sea Scrolls

The question *“Who is righteous?”* is answered four times by the word *“none”* and two times by the words *“no, not one.”*

- 1C. Our **Character** does not reflect the righteousness of God - 10  
cf. *Isa. 64:6; Romans 10:3*

## **“WHO IS RIGHTEOUS?”**

*Message No. 11 - Romans 3:9-20*

2C. Our **Conformity** to God’s will and Word is lacking - 11-12a  
*I Cor. 2:14*

cf. *Psalm 14:1-3; Rom. 10:18-21*

cf. *Eph. 4:18*

cf. *John 6:37, 44* and *Luke 19:10*

3C. Our **Capacity** for good is non-existent -v. 12a  
cf. *Psalm 14:1 & 53:3*

4C. Our **Conversation** is uncontrolled - 13-14  
cf. *Psalm 5:9; 10:7; 140:3; Matt. 12:34-35; James 3:6-12*

5C. Our **Conduct** is destructive - 15-16  
cf. *Isa. 59:1-7*

6C. Our **Contentment** is totally lacking - 17  
cf. *Isa. 59:8; Jer. 6:14; 8:11*

7C. Our **Commitment** to God is missing - 18  
*Psalm 36:1-4; Prov. 9:10; 16:6*

3B. The **PURPOSE** of the law is proclaimed - 19-20

1C. It **Declares** the guilt of every person - 19

2C. It **Demonstrates** the impossibility of salvation by works - 20a  
cf. *Rom. 3:28; Gal. 2:16; 3:11*

3C. It **Describes** the nature of sin - 20b  
cf. *I John 3:4*

A quick review of the principle of CONDEMNATION in *Romans 1:18-3:20* clearly shows that no one escapes it regardless of their background, knowledge, culture, or advantages.

1:18-32 - the light of **creation**

2:1-16 - the light of **conscience**

2:17-3:8 - the light of **commandments**

**“WHO IS RIGHTEOUS?”**

*Message No. 11 - Romans 3:9-20*

3:9-20 - the light of conduct

# **“THE RIGHTEOUSNESS OF GOD”**

Message No. 12 - Romans 3:21-31

Message No. 12

## **“THE RIGHTEOUSNESS OF GOD”**

### **Romans 3:21-31**

#### THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - *Romans 1:18-8:39*

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

1A. **DEPENDENT** UPON THE WORK OF JESUS CHRIST - 3:21-31

2A. **DESCRIBED** IN THE LIFE OF ABRAHAM - 4:1-25

3A. **DECLARED** IN THE REWARDS OF OUR SALVATION - 5:1-11

3A. **DEMONSTRATED** IN THE RESULTS OF THE FALL - 5:12-21

1A. **DEPENDENT** UPON THE WORK OF JESUS CHRIST - 3:21-31

v. 21 - “*But now...*” - great contrast - since the death of Jesus Christ, everything has been changed!

1B. The **NEED** for the righteousness of God - 21-23

He just finished the argument on Condemnation by saying that “*by the law is the knowledge of sin*” - now he says that God’s righteousness has been manifested “*without the law*” or “*apart from the law*”

The “*righteousness of God*” means three things:

- (1) God is righteous
- (2) God demands righteousness
- (3) God provides righteousness

1C. It is **Revealed** by the law and prophets – 21

How by the law? - through its sacrificial system! Prophets - *Isa. 53*.

It is continually being witnessed to by the law and prophets (present tense), but it has been manifested through what the law and prophets revealed.

2C. It is **Received** by all who believe - 22

MSS differences - many leave out the words “*upon all*” - the words “*unto all*” deal with the extent of it, and the words “*upon all*” deals with the effect of it.

## **“THE RIGHTEOUSNESS OF GOD”**

Message No. 12 - Romans 3:21-31

“*no difference*” - there is no distinction made in the family of God - all are equal in God’s eyes - based on faith in the Lord!

3C. It is **Required** because all have sinned – 23

There is also no distinction among those who have sinned - “*all have sinned*”. We have missed the mark of the “*glory of God*”.

We do not become sinners through sinning; we sin because we already are sinners - born in sin - cf. *Psa. 51:5*.

2B. The **NECESSITY** of the righteousness of God -24-26

1C. It requires a **Purchase** - 24

“*freely*” - Greek: *dorean* - used 9 times - cf. *John 15:25* - “*without a cause*” - cf. *II Thess. 3:8* “*redemption*”

Greek: *apolutrosis* - used 10 times - cf. *Eph. 1:7; Col. 1:14; Heb. 9:15*.

2C. It requires a **Propitiation** - 25ab

Greek: *hilasteerion* - “*mercy seat*” – twice cf. *I John 2:2; 4:9-10* - *hilasmos* – twice “*forbearance*” - Greek: *anochē* - “*holding up*”

*Rom. 2:4* (NASB translates “*as a propitiation in His blood through faith*” - but the text reads - “*faith in His blood*” - it is His blood, not our faith that provides propitiation!)

3C. It requires **Patience** - 25c-26

“*through the forbearance of God*” - cf. *Rom. 2:4*

KJV text “*remission*” does not reflect the precise meaning of the Greek term *paresin*. It means “*passed over*” or “*overlooked*” - cf. *Acts 17:30-31*

3B. The **NATURE** of the righteousness of God - 27-31

1C. **Excludes** boasting - 27 - cf. *I Cor. 1:26ff*

2C. **Eliminates** righteousness by law - 28

“*conclude*” - Greek: *logizomai* - used 42 times in NT, 19 in Romans, 11 in ch. 4

3C. **Enables** God to be God of both Jews and Gentiles - 29-30

## **“THE RIGHTEOUSNESS OF GOD”**

*Message No. 12 - Romans 3:21-31*

cf. *Eph. 2:11-18*

4C. **Establishes** the law – 31

How does it do that?

1D. By paying the penalty – death

2D. By leading us to the Messiah - cf. *Gal. 3:24*

3D. By making it possible for believers to fulfill the law - *Rom. 8:3-4*

# **“THE FATHER OF ALL WHO BELIEVE”**

*Message No. 13 - Romans 4:1-12*

*Message No. 13*

## **“THE FATHER OF ALL WHO BELIEVE”**

***Romans 4:1-16***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - ***Romans 1:18-8:39***

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

How can a sinful person be righteous before a holy God?

1A. **DEPENDENT** UPON THE WORK OF JESUS CHRIST - 3:21-31

2A. **DESCRIBED** IN THE LIFE OF ABRAHAM - 4:1-15

***4:1*** – “*What shall we say then*” - cf. ***6:1; 7:7; 9:14, 30*** (***3:5*** - “*what shall we say?*”) “*I say then*” - ***11:1, 11*** “*But I say*” - ***10:18-19*** “*then*” - used 42 times “*therefore*” - 27 times.

In the Textus Receptus this chapter is one long paragraph. The most natural break is at verse 16 with the word “*Therefore*”.

The key word is “*counted*” or “*reckoned*” or “*imputed*” or as the NIV uses it “*credited*.” The Greek word, *logizomai*, appears 42 times in the NT, 19 of them in Romans, and 11 of those in chapter 4.

The word means “*to count*” or “*to calculate*” - a mathematical term - God has calculated the number of our sins versus the finished work of Jesus Christ, and has decided that His death equals our sins as an adequate and sufficient payment.

In the beautiful song “*It Is Well With My Soul*,” we read these words, “*My sin, O the bliss of this glorious thought; My sin, not in part, but the whole - is nailed to the cross, and I bear it no more - Praise the Lord, praise the Lord, O my soul!*”

1B. **REWARDED** without works - 4:1-8

1C. The **Problem** of works - cf. ***James 2:21-24***

“*pertaining to the flesh*” - is it referring to Abraham as our physical ancestor, or is it speaking about his works?

Parallel statement in v. 2 - “*justified by works*”

## **“THE FATHER OF ALL WHO BELIEVE”**

Message No. 13 - Romans 4:1-12

v. 1 - “*hath found*” v. 2 - “*were justified*”  
v. 1 - “*pertaining to the flesh*” cf. v. 2 - “*by works*”

2C. The **Proof** of Scripture – 3  
Cf. *Gen. 15:6; Gal. 3:6-9*

3C. The **Principle** involved - 4-5

Note: In the footnotes of the Confraternity edition of the New Testament by the Roman Catholic Church, we read this remarkable statement:

*“We should distinguish between justification and salvation. We cannot be saved without good works, and accordingly, St. Paul repeatedly insists on the necessity of avoiding sin and doing good. But justification, that is the infusion of sanctifying grace, cannot be merited by us; it is an entirely gratuitous gift of God. The justification of which St. Paul here speaks is the infusion of sanctifying grace which alone renders a person supernaturally pleasing in the sight of God. This cannot be obtained either by the observance of the law or by any other work of unregenerate man.”*

Cardinal Eugene Tisserant, President of the Pontifical Biblical Commission, congratulated the American Committee for their splendid translation!

4C. The **Promise** of God’s blessing - 6-8  
“*even as*” - Greek: *kathaper* – stronger than *kathos* - “*exactly as*” - in total agreement! cf. *Psalm 32:1-2*

1D. As to **righteousness** - 6  
“*blessedness of the man*”

2D. As to **removal** - 7  
“*Blessed are they....*”

3D. As to **remembrance** - 8  
“*Blessed is the man...*” cf. *Jeremiah 50:20*

2B. **RECEIVED** without circumcision - 4:9-12  
“*this blessedness*” - 6-8

## **“THE FATHER OF ALL WHO BELIEVE”**

*Message No. 13 - Romans 4:1-12*

### 1C. The example of Abraham

He was not circumcised when he “*believed God*”

*Gen. 12:4* - 75 years old when he left Haran to go to Canaan

*Gen. 15:6* - Abraham believed God

*Gen. 17:26* - He was circumcised along with his son Ishmael at age 99 yrs. *Gen. 21:5* - He was 100 years old when Isaac was born - a year after his circumcision.

### 2C. The Evidence of circumcision - 11a

“*the sign - a seal of the righteousness of faith*” - circumcision is the result not the cause

### 3C. The Explanation of these circumstances - 11b

“*that he might be the father of all them that believe*”

The Talmud says: “*Ye shall not eat of the Passover unless the seal of Abraham be in your flesh.*”

Circumcision was considered so powerful that if an Israelite who practiced idolatry was going to hell (Gehenna), his circumcision had to be removed first!

### 3B. REALIZED without the law - 4:13-15

#### 1C. Because the Promise came previously – 13 cf. *Galatians 3:16-18*

What is Abraham’s *SEED*?

1. Primarily - *Isaac* - *Gen. 17:18-21*
2. Racially - *Jews* - *Rom. 2:29*
3. Preeminently - *Messiah* - *Gal. 3:16*
4. Ultimately - *All Believers* - *Gal. 3:29*

#### 2C. Because of the Problems that would be created - 14-15

1D. Faith would be worthless - no value - 14a

2D. Promise would be ineffective - 14b

# **“THE FATHER OF ALL WHO BELIEVE”**

*Message No. 13 - Romans 4:1-12*

3D. Law would not achieve its purpose - 15

## **“STRONG IN FAITH”**

*Message No. 14 - Romans 4:16-25*

*Message No. 14*

### **“STRONG IN FAITH”**

***Romans 4:16-25***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

(How can a sinful person be righteous before a holy God?)

1A. **DEPENDENT** UPON THE WORK OF JESUS CHRIST - 3:21-31

2A. **DESCRIBED** IN THE LIFE OF ABRAHAM - 4:1-15

1B. **REWARDED** without works - 4:1-8

2B. **RECEIVED** without circumcision - 4:9-12

3B. **REALIZED** without the law - 4:13-15

4B. **RESULTED** through faith - 4:16-25

*“Therefore it is of faith”* - on account of this - cf. *1:17* - *“from faith”*

Greek: *ek* - NIV - adds the words *“the promise”*

1C. The **Reason** - 16-18

*“to the end the promise might be sure to all the seed”*

*“sure”* - Greek: *bebaian* –

If it was based on man’s works, then the promise would not be sure!

NIV - *“guaranteed to all”*

1D. Based on God’s **provision** - 16

*“by grace”* - Grace guarantees what works can never do!

cf. *Eph. 2:7* - His supply never runs out!

2D. Based on God’s **power** - 17

cf. *Gen. 17:4-5* - *“a father of many nations”*

## **“STRONG IN FAITH”**

Message No. 14 - Romans 4:16-25

1E. Seen in resurrection  
“*even God, Who quickeneth the dead*”

cf. *Gen. 17:1* - he was 99 yrs old!

2E. Seen in creation  
“and calleth *those things which be not as though they were*”

3D. Based on God’s promise - 18  
“*who against hope believed in hope*”

cf. *Heb. 6:13-20* - Promises depend on the character and reliability of the One Who made them - it demands only faith as a response!

“*according to that which was spoken*”  
God’s Word is the issue!

cf. *Hebrews 11:11-12* - “*she judged Him faithful Who had promised*”

2C. The Response of Abraham to the obstacles he faced - 19-21

1D. The condition of his body and his wife’s womb – 19  
“*being not weak in faith*” cf. *Gen. 17:15-21; 18:11-14*

2D. His confidence in God’s promise never wavered - 20-21

1E. Seen in his acceptance of what God said  
“*staggered not at the promise of God through unbelief*”

cf. *Acts 27:21-25*

2E. Seen in his attitude  
“*giving glory to God*” - cf. *Daniel 3:16-18*

3E. Seen in his assurance  
“*being fully persuaded*”

## **“STRONG IN FAITH”**

*Message No. 14 - Romans 4:16-25*

### 3C. The **Results** - 22-25

#### 1D. For Abraham - 22

Faith does not merit salvation, but simply accepts it from God’s gracious hand!

#### 2D. For all who believe - 23-25

cf. **Rom. 15:4** - The reason we can be declared righteous as Abraham was:

1E. Jesus Christ was “delivered for our offences”

2E. Jesus Christ was “raised again for our justification”

## **“WHAT WE HAVE BY FAITH”**

*Message No. 15 - Romans 5:1-5*

*Message No. 15*

### **“WHAT WE HAVE BY FAITH”**

***Romans 5:1-5***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

1A. **DEPENDENT** UPON THE WORK OF JESUS CHRIST - 3:21-31

2A. **DESCRIBED** IN THE LIFE OF ABRAHAM - 4:1-15

3A. **DECLARED** IN THE REWARDS OF OUR SALVATION - 5:1-11

1B. A right **RELATIONSHIP** with God - 5:1-5

*“peace with God” - Greek: **pros ton theon** - “toward **THE God**”*

*“Therefore” - assumes the point has been established by the discussion about Abraham in chapter 4 - two things being said in these verses about justification:*

1. It is by faith - *v. 1*

2. It is by His blood - *v. 9*

Notice four simple truths in these verses:

1C. The **Ground** upon which our relationship with God is based - 1a

*“being justified by (Greek: **out of** - cf. **1:17; 4:16**) **faith**”*

*“being justified” - aorist passive – refers to the moment of salvation*

Note: A simple outline on justification

(1) The source is God, not man - ***Rom. 8:33***

(2) The reason is God’s grace, not our merit or worthiness - ***Rom. 3:24***

(3) The means is faith, not our works - ***Rom. 3:28***

(4) The price is the blood of Jesus Christ, not our performance - ***Rom. 5:9***

(5) The results are *“peace with God” (Rom. 5:1)* and *“saved from wrath” (Rom. 5:9)*

*“we have...” - present tense - a constant and continuous possession.*

## **“WHAT WE HAVE BY FAITH”**

Message No. 15 - Romans 5:1-5

Robert Burns wrote in his *Epistle to Davie*:

*“If happiness have not her seat and center in the breast - we may be wise, or rich, or great, but never can be blest.”*

*“peace with God”* - assumes that we are at war with God - *enemies* - cf. *Rom. 8:7-8*

2C. The **Guarantee** of our position in Jesus Christ - 2a

*“By Whom also we have access by faith into this grace wherein we stand”* - we are not saved by God’s grace, and then preserved by human effort!

*“stand”* - cf. *I Cor. 15:1* - cf. *Rev. 6:17* - *“who shall be able to stand?”*

Greek word *prosagogen* is used in *Eph. 2:18* and *3:12* - leads to prayer - *Eph. 3:14-21* - cf. *Heb. 4:16; 10:19-22*. The noun appears 3 times, the verb 4 times - including *I Peter 3:18* - *“bring us to God”*

Access to God was an awesome thing in the OT under the law  
cf. *Exodus 19:12-13, 16-25; 20:18-21; 24:1-2; 34:1-3; 40:34-35*  
cf. Nadab and Abihu - *Lev. 10:1-3*

3C. The **Giving** of hope for the future

*“and rejoice in hope of the glory of God”* - cf. *Col. 1:27*

Greek: *“let us rejoice upon hope of the glory of the God”*

*“hope of the glory”* - cf. *Rom. 8:18, 23-25; 9:23; I Cor. 15:42-43;*  
*II Cor. 4:16-18; Eph. 1:18; Col. 3:4; Titus 2:13; I Pet. 1:3-13; 4:12-13;*  
*5:10; I John 3:1-3; Revelation 21:10-11a, 23*

Song by Charles H. Gabriel:

*“When all my labors and trials are o’er, and I am safe on that beautiful shore; Just to be near the dear Lord I adore, will thro’ the ages be glory for me*

*O that will be glory for me, glory for me, glory for me; when by His grace I shall look on His face; That will be glory, be glory for me”*

## **“WHAT WE HAVE BY FAITH”**

Message No. 15 - Romans 5:1-5

*When by the gift of His infinite grace, I am accorded in heaven a place - just to be there and to look on His face - will thro' the ages be glory for me!*

- 4C. The **Glor**y of our present trials - 3-5  
“tribulations” - Greek: *thlipsis* - used 45 times - it refers to the pressure we are under - used of squeezing olives and grapes -

cf. *John 16:33; Acts 14:22; II Cor. 4:17-18*

- 1D. Seen in the **pati**ence that results from the pressure we are under  
Greek: *hupomonen* - *James 1:2-4*

The promise - *James 1:12* - cf. *Matt. 5:10-12*

- 2D. Seen in the **proo**f of our character before God that comes from the trials we endure

Greek: *dokimen* - the result of something being tested and then proven to be valuable! - cf. *I Peter 1:6-7*

- 3D. Seen in the **promi**ses which God gives to those who suffer  
“*hope*” - and this “*maketh not ashamed*” or gives you no reason to be embarrassed or to shrink back - *Rom. 8:18-39*

- 4D. Seen in the **pre**sence of God’s Holy Spirit  
“*because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*” - Greek - “*poured out*”

cf. *John 7:37-39; Eph. 3:16*

# **“JUSTIFIED BY HIS BLOOD”**

*Message No. 16 - Romans 5:6-11*

*Message No. 16*

## **“JUSTIFIED BY HIS BLOOD”**

*Romans 5:6-11*

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

1A. DEPENDENT UPON THE WORK OF JESUS CHRIST - 3:21-31

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Note: A simple outline on justification

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(5) The results are “*peace with God*” (*Rom. 5:1*) and “*saved from wrath*” (*Rom. 5:9*)

1B. A RIGHT RELATIONSHIP WITH GOD - 1-5  
“*peace with God*”

2B. A WONDERFUL REDEMPTION - 6-11  
“*saved from wrath*”

1C. The Realization of our spiritual condition  
“*without strength*” - Greek: *asthenon* - noun used 21 times;  
verb used 42 times – *astheneo* - NIV - “*powerless*” NASB - “*helpless*”

Cf. *Matthew 26:41* - cf. *John 11* - Lazarus; *Acts 9:37*  
Dorcas - cf. *Romans 4:19; 8:3* and *James 5:14*

2C. The Recognition of God’s timing  
“*in due time*” - NIV - “*at just the right time*”

## **“JUSTIFIED BY HIS BLOOD”**

Message No. 16 - Romans 5:6-11

Also NASB - cf. **Galatians 4:4** Greek: *kata kairon* “**died for** (Greek: *huper*) **the ungodly**” - cf. **Matt. 20:28** and **I Tim. 2:6** - “**a ransom for (anti) the many**” and “**a ransom for (huper) all**”

- 3C. The **Reason** for His death - 7-8  
“**His love toward us**” - **John 3:16; I John 4:9-10**  
“**commendeth**” - demonstrates (Greek: - *sunistesi* - “to stand with” - present tense - continues doing so
- 4C. The **Result** of His blood - 9a  
“**Much more then, being justified by His blood**”  
“**having been justified**” “**by**” - Greek: *en* - by means of
- 5C. The **Rescue** from wrath - 9b  
“**we shall be saved from** (Greek: *the*) **wrath**” - cf. **I Thess. 1:10; 5:9**  
cf. **John 3:36** “**saved**” - forms of word used 356 times; 127 times in NT  
  
**Mark 16:16; Luke 18:24-27; John 3:17; 10:9; Acts 2:21; 4:12; 16:31; Rom. 8:24; 9:27; 10:1,9,13; 11:26; I Cor. 1:18; Eph. 2:5, 8; Titus 3:5**
- 6C. Our **Reconciliation** to God - 10
- 1D. Our **problem** - “we were enemies”  
v. 6 - “**without strength**”  
v. 8 - “**sinners**”  
cf. **Colossians 1:20-22**
- 2D. His **part** - “by the death of His Son”  
Cf. **II Cor. 5:18-20; Eph. 2:14-16**
- 3D. His **promise** - “we shall be saved”
- 4D. His **provision** - “**by His life**”  
Greek: *en* - by means of
- 7C. Our **Rejoicing** in God - 11  
“**and not only so, BUT...**” Greek: *alla*
- 1D. The **person** Who makes it possible

## **“JUSTIFIED BY HIS BLOOD”**

*Message No. 16 - Romans 5:6-11*

*“through our Lord Jesus Christ”*

- 2D. The present **possession** that fills us with joy  
“*by (Greek: **dia**) Whom we have NOW received the atonement*”  
Greek: *ten katallagen* - reconciliation

# **“GRACE GREATER THAN OUR SIN”**

*Message No. 17 - Romans 5:12-21*

*Message No. 17*

## **“GRACE GREATER THAN OUR SIN”**

*Romans 5:12-21*

### THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - *Romans 1:18-8:39*

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

1A. **DEPENDENT** UPON THE WORK OF JESUS CHRIST - 3:21-31

2A. **DESCRIBED** IN THE LIFE OF ABRAHAM - 4:1-15

3A. **DECLARED** IN THE REWARDS OF OUR SALVATION - 5:1-11

4A. **DEMONSTRATED** IN THE RESULTS OF THE FALL - 5:12-21

The two great principles of righteousness we have studied so far are contrasted and compared – both CONDEMNATION and JUSTIFICATION.

The **CONTRAST** between Adam and Christ - *15-17*

The **COMPARISON** between Adam and Christ - *18-21*

This passage begins with Adam (*v. 12*), and ends with Christ (*v. 21*).

1B. The **CONSEQUENCE** which one man’s sin brought upon the whole world - 12-14

“*Wherefore*” - Greek: *dia touto* - “because of this” or “on account of this” - referring to what we were told in *verses 1-11* - that we been reconciled to God by the death of His Son

1C. The **Entrance** of sin - 12a

It came through one man - namely, Adam - cf. *I Tim. 2:13-14*

It is described as “*the sin*”

Note: Sin did not originate with Adam; it merely entered the world through him. Sin originated with Satan - *I John 3:8*

2C. The **Effect** of that one sin

“*and death by sin*” - Greek: “*and through the sin, the death*” - the singular usage of the word “*sin*” points to the depravity which resulted, not simply the acts of sinning.

## **“GRACE GREATER THAN OUR SIN”**

*Message No. 17 - Romans 5:12-21*

Note: Adam’s sin was a deliberate decision to disobey the known revealed will of God - **Gen. 2:17** - his wife was deceived, but Adam was not - he disobeyed with the full knowledge that what he was doing was in violation of God’s will. Our depravity is not the result of sin, but the cause of it.

- 3C. The **Experience** of all men  
“*and so the death passed upon all men*” - **I Cor. 15:22**  
NASB - “*spread to all men*” - NIV - “*came to all men*”

Note: Adam did not die physically the day he disobeyed God; but he did die spiritually (cf. **Gen. 2:7** - “*the breath of lives*”) and was separated from fellowship with God. - cf. **Eph. 2:1-3**

- 4C. The **Execution** of the law  
“*until the law sin was in the world: but sin is not imputed when there is no law*” - it is clear that it is not our sinful acts in breaking God’s law that brings the consequence of death, but rather it is our sinful nature.

- 5C. The **Explanation** for the reality of death –14  
From “*Adam to Moses*” people still experienced physical death even when they did not sin in the same way as did Adam - the reason therefore, did not lie in the knowledge of the law and therefore the breaking of it, nor did it lie in the similarity of people sinning like Adam did; the reason was that Adam was a “*type*” of the one who was coming!  
NIV - “*pattern*”

- 2B. The **CONTRAST** between Adam and Christ –15-17

- 1C. A contrast between one man’s offense and one man’s free gift - 15

The Greek word *paraptoma* refers to a fall - NIV translates “*trespass*” and NASB uses the word “*transgression*”

“*if*” - Greek: *ei* with indicative - “*if and it is so*” or “*since*”

## **“GRACE GREATER THAN OUR SIN”**

Message No. 17 - Romans 5:12-21

The “*free gift*” is the Greek *charisma* - emphasizing God’s grace that is behind it all - the second word “*gift*” is the Greek *dorea* and is used in reference to righteousness (cf. *v. 17*)

“*much more*” - *vv. 15, 17, 20*    The difference is GRACE!

In terms of Adam’s sin - many died;

In terms of Christ’s gift - many have received grace! What a contrast!

2C. A contrast between condemnation and justification - 16

Greek: *men...de* construction - “*on the one hand...but on the other hand*”

On the one hand...it was “*out of*” one act of disobedience that condemnation came - but on the other hand...it was “*out of*” many offences that justification came! It was a “*free gift*” - Greek: *charisma* - a gift of God’s grace made this possible!

3C. A contrast between death and life - 17

“*if*” - Greek: *ei* - “*if and it is so*” “*the death*” reigned over all men through one man’s disobedience; but those who receive God’s grace and the gift of the righteousness, shall all reign “*in life*” by one Person - Jesus Christ!

Once again, it is God’s grace that makes it possible!

3B. The COMPARISON between Adam and Christ – 18-21

1C. In both cases, it was one person and one act that brought the results -18

The connecting phrases include “*of one*” and “*upon all men*”

2C. In both cases, many people were affected by one act - 19

Connecting thought - “*the many*”

3C. In both cases, the consequences abound - 20-21

When the law came, sin increased - cf. *Rom. 7:7-11*

When Jesus came, grace superabounded!

# **“GRACE GREATER THAN OUR SIN”**

*Message No. 17 - Romans 5:12-21*

Greek: *hyperperisseuo* - “to abound above whatever sin did”

Notice again the contrasts:

Adam vs. Christ

Condemnation vs. Justification

Disobedience vs. Obedience

Law vs. Grace

Sin vs. Righteousness

Death vs. Life

Notice “four kings” who reign:

1. Death - *v. 14*
2. They who receive abundance of grace - *v. 17*
3. Sin - *v. 21*
4. Grace - *v. 21*

## **“ARE YOU BAPTIZED?”**

Message No. 18 - Romans 6:1-5

Message No. 18

### **“ARE YOU BAPTIZED?”**

**Romans 6:1-5**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

The word “*sin*” appears 17 times in ch. 6; the word “*law*” is used 19 times in ch. 7; In ch. 6, forms of the first person singular “*I*” appear just once, but in ch. 7, they appear 47 times! (The key word of ch. 8 is “*Spirit*” - used 21 times)

1A. OUR REALIZATION OF CERTAIN FACTS - 6-10

1B. The PROBLEMS that develop - 1-2

“*What shall we say then?*” - cf. **6:15; 7:7; 8:31**

1C. As to God’s Purposes - 1- cf. 5:20

Note: God’s grace does not abound because we sin; it abounds in spite of our sin and even if we don’t sin!

Justification and Sanctification are inseparable - both are rooted in the finished work of Jesus Christ on the cross. When we become Christians, we are separated immediately for the control and consequences of sin.

Hebrews 12:14 makes it clear that without holiness, no one will see the Lord. (**Rom. 6:19, 22** - the word “*holiness*” is our word “*sanctification*.”) According to **I Cor. 6:9-11**, all true believers are already “*sanctified*.”

**Hebrews 10:10** says that we have been “*sanctified through the offering of the body of Jesus Christ once for all*.” Heb. 10:14 adds that “*by one offering He hath perfected for ever them that are sanctified*.”

In **John 17:17**, Jesus said, “*Sanctify them through Thy truth; Thy word is truth*.” The word “*sanctify*” is an aorist tense in Greek. The same is true of **Ephesians 5:26** - “*that He might sanctify and cleanse it with the washing of water by the Word*.”

## **“ARE YOU BAPTIZED?”**

Message No. 18 - Romans 6:1-5

### 2C. As to our **Practice** - 2

Sin did not die; we died to its control over us! “*God forbid*” - May it never be! – used 14 times in Paul’s letters, 9 of which are in *Romans* - **3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11**

1D. It is clear that we still have a sin nature (depravity) - cf. *I John 1:8*

2D. It is clear that we still do sin - (individual acts) - cf. *I John 1:10*

3D. It is also quite clear that genuine believers do not make a practice of sinning - cf. *I John 3:9; 5:18*

### 2B. The **PRINCIPLES** that deliver - 3-10

#### 1C. The principle of **Baptism** - 3-5

The word “*baptism*” in its various forms is used 126 times in the NT; there are 21 usages in the Greek LXX.

A related word “*to wash*” (Greek: *louo*) is used 10 times in the NT and 46 times in the Greek OT. *Louo* describes the effect of washing = cleansing  
*Baptizo* describes the method of washing = dipping.

#### 1D. The **reality** of the symbol - 3

cf. *I Peter 3:20-21* - “*as many as were baptized into Jesus Christ - were baptized into His death*”

Note: There are five kinds of “*baptism*” in the Bible:

- (1) Figurative - *I Cor. 10:2*
- (2) Suffering - *Matt. 20:22-23*
- (3) Fire - *Matt. 3:11-12*
- (4) Spirit - *Acts 1:5*
- (5) Water - *Acts 8:36-38*

Note: Why should true believers be baptized in water?

- (1) Because it is a Divine command - *Matt. 28:19*
- (2) Because it is a public confession - *Acts 8:35-38; cf. I Peter 3:21*

## **“ARE YOU BAPTIZED?”**

Message No. 18 - Romans 6:1-5

**(3)** Because it is a symbolic cleansing - *Acts 2:38; 22:16*

**(4)** Because it is a spiritual celebration - *Rom. 6:3-5*

(You have died, been buried, and have been resurrected to a new life in Jesus Christ!)

2D. The **reason** for this truth - 4

*“even so we also should walk in newness of life”*

cf. *Col. 2:9-15; Eph. 4:17-24*

1E. A new heart - *Ezek. 36:26*

2E. A new spirit - *Ezek. 18:31*

3E. A new name - *Rev. 2:17*

4E. A new creature - *II Cor. 5:17*

5E. A new man - *Eph. 4:24; Col. 3:10*

6E. A new song - *Psalms 40:3*

7E. A new commandment - *John 13-34-35*

Even - *“a new Jerusalem”*

3D. The **reassurance** of new life - 5

*“For if...”* (Greek: *ei* w/indicative) It's a fact - *“Since we have been...”* *“planted together”* - not the word *“to plant”* but rather *“to grow together”* - also means *“to unite”*

## **“DEAD OR ALIVE”**

*Message No. 19 - Romans 6:6-11*

*Message No. 19*

**“DEAD OR ALIVE?”**

***Romans 6:6-11***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

The word “*sin*” appears 17 times in ch. 6; the word “*law*” is used 19 times in ch. 7.

In ch. 6, forms of the first person singular “*I*” appear just once, but in ch. 7, they appear 47 times! (The key word of ch. 8 is “*Spirit*” - used 21 times)

1A. OUR REALIZATION OF CERTAIN FACTS - ***ROMANS 6:1-10***

1B. The PROBLEMS that DEVELOP - 1-2

2B. The PRINCIPLES that DELIVER - 3-10

1C. The principle of Baptism - 3-5

2C. The principle of Crucifixion - 6-8  
“*knowing*” - vv. 3, 6, 9

1D. The place of the cross in our deliverance  
“*our old man is crucified with Him*” - *Gal. 6:14*  
“*old man*” - cf. *Eph. 4:22; Col. 3:9*  
“*crucified with Him*” - *Gal. 2:20-21*

2D. The power of sin has been defeated at the cross  
“*that the body of sin*”

“*might be destroyed*” - Greek: *katargeo* - used 44 times in NT  
cf. *Rom. 3:3, 31; 4:14; 7:2, 6*

3D. The purpose is to deliver us from slavery to sin  
“*that henceforth we should not serve sin*”

4D. The position we now have before God

## **“DEAD OR ALIVE”**

Message No. 19 - Romans 6:6-11

**“For he that is dead is freed from sin”**

**“freed”** - Greek: **“has been justified”** (perfect passive)

5D. The **promise** we can now count on

**“Now if we be dead with Christ, we believe that we shall also live with Him”** - cf. **Col. 3:1-4** - **“if...and it is so”** (Greek: *ei* with indicative)

3C. The principle of **Resurrection** - 9-10

1D. The **fact** of His victory - 9

**“no longer shall die”** - death is **no longer** ruling (**“to lord over”**) over! - cf. **Heb. 2:14-18**

3D. The **finality** of His victory - 10a

**“died unto sin once”** - NIV/NASB - **“once for all”**  
cf. **Heb. 9:23-28; 10:10-14**

3D. The **future** of His victory - 10b

**“but in that He liveth, He liveth unto God”**  
He continues to live!

2A. OUR **RESPONSIBILITY** TO THESE FACTS - ROMANS 6:11-23

**“Likewise”** - in the same way

1B. The **COUNTING** we must do

**logizomai** - used 42 times in NT; 19 in Romans!

1C. We are **Believing** the facts

cf. **Col. 2:6-7**

2C. We are **Basing** it upon the Person and work of Jesus Christ

**“through Jesus Christ our Lord”**

# **“YIELD TO GOD”**

Message No. 20 - Romans 6:12-16

Message No. 20

## **“YIELD TO GOD!”**

**Romans 6:12-16**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

1A. OUR **REALIZATION** OF CERTAIN FACTS - ROMANS 6:1-10

2A. OUR **RESPONSIBILITY** TO THESE FACTS - ROMANS 6:11-23

1B. The **COUNTING** we must do - 11

*logizomai* - used 42 times in NT; 19 in Romans!

Why do we find it so hard to believe this?

1C. Because of the presence and practice of sin in the life of the believer

2C. Because it does not require any effort on our part to make it true

3C. Because it is not visible or physical, but rather spiritual

4C. Because of the power of temptation upon our minds and hearts.  
cf. *1 Cor. 10:13*

2B. The **CONTROL** we must have - 12

1C. It is our **Responsibility**

we cannot blame it on others or circumstances

*“Let not sin therefore reign in your mortal body”*

How does sin “*reign*” in your body?

1D. By **refusing** to glorify God

cf. *Rom. 1:21-23; 3:23*

2D. By **rebelling** against the known will of God

## **“YIELD TO GOD”**

Message No. 20 - Romans 6:12-16

cf. *I Samuel 15:22-23*

cf. *I Thess. 4:3, 7-8; I John 3:4*

3D. By **resisting** the opportunity to do good - *James 4:17*

4D. By **reacting** with anger instead of kindness - *Eph. 4:26-27, 30-32*

5D. By **responding** to its desires and enticements - *Eph. 2:1-3; I John 2:15-17*

2C. It is our **Response** to temptation that is the problem  
“*that ye should obey it in the lusts therefore*” - NIV - “*evil desires*”  
cf. *James 1:13-15; I Peter 2:11-12*

3B. The **COMMITMENT** we must make - 13-16  
the key words here are “*yield*” and “*obey*” - previous key words were “*know*”  
and “*count*”

1C. Our **Responsibility** is to yield to God, not to sin - 13  
cf. *Rom. 12:1* -Greek: *paristemi* - 46 times - “*to stand alongside of*”

2C. Our **Recognition** of the importance of the body in expressing our  
commitment - *I Cor. 6:18-20*

Illustration: *James 2:2-10* (tongue)  
*v. 6* - “*the tongue among our members*”

3C. Our **Realization** of what it means to be “*under grace*” - 14-15

1D. It means that sin has lost its ability to dominate our lives - 14a

2D. It means that we are not “*under the law*”

3D. It means that we are not free to sin! - cf. *I Cor. 9:19-22*

4C. The **Results** we experience are based solely on what we choose to obey -  
16

Greek: *hupakouo* - 21 times - *Col. 3:20, 22* - *hupakoe* - 15 times  
cf. *Rom. 1:5; 5:19; 16:16; I Pet. 1:2, 14, 22*

**“YIELD TO GOD”**

*Message No. 20 - Romans 6:12-16*

4B. The CONSEQUENCES we must face - 17-23

## **“SERVANTS TO GOD”**

*Message No. 21 - Romans 6:17-21*

*Message No. 21*

### **“SERVANTS TO GOD!”**

***Romans 6:17-23***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

1A. OUR **REALIZATION** OF CERTAIN FACTS -ROMANS 6:1-10

2A. OUR **RESPONSIBILITY** TO THESE FACTS - ROMANS 6:11-23

1B. The **COUNTING** we must do - 11

2B. The **CONTROL** we must have - 12

3B. The **COMMITMENT** we must make - 13-16

4B. The **CONSEQUENCES** we must face - 17-23

1C. A **Reason** to be thankful – 17  
*“that ye were the servants of sin”*

*I Thess. 5:18 - “In every thing give thanks for this is the will of God in Christ Jesus concerning you”*

1D. The **source** is God  
*“But God be thanked” - Eph. 2:4ff*

2D. The **sincerity** of your heart was and is crucial  
*“ye have obeyed from the heart” - cf. I Peter 1:22-25*

3D. The **Scriptures** were obeyed  
*“that form of doctrine which was delivered you” - cf. I Cor. 15:1-4*

2C. A **Reality** that now exists in every true believer – 18  
*“Being then made free from sin, ye became the servants of righteousness”*

## **“SERVANTS TO GOD”**

Message No. 21 - Romans 6:17-21

cf. *II Cor. 5:17; Eph. 4:17-24*

3C. A **Responsibility** that continues after we are saved - 19

1D. Our **depravity** is real  
*“because of the infirmity of your flesh”*

(Greek: *astheneian* - “without strength” - *Matt. 26:41*)

2D. Our **decisions** are critical  
*“as ye have yielded....even so now yield...”*

cf. *Rom. 6:13, 16; 12:1*

1E. The **standards** by which we make our decisions:

1F. Uncleaness & lawlessness

2F. Righteousness  
(Definite article “*the*” in front of each of the above words)

cf. *Eph. 5:3-7; Col. 3:5-8*

2E. The **slavery** that results from our decisions:

1F. Unto (Greek: *eis*) lawlessness

2F. Unto holiness

4C. A **Reminder** of the past - 20-21

1D. Concerning your **freedom**  
*“free from righteousness”*

2D. Concerning your **fruit**  
cf. *Eph. 5:8-14* - “*unfruitful works of darkness*”

3D. Concerning your **future**  
*“for the end of those things is death”*

## **“SERVANTS TO GOD”**

Message No. 21 - Romans 6:17-21

cf. *Prov. 14:12* - “*There is a way which seemeth right unto a man, but the end thereof are the ways of death*”

5C. A **Result** we can expect - 22-23

1D. The **priority** that is needed  
“*servants to God*”

2D. The **productivity** that will result  
“*fruit unto holiness*” - *Heb. 12:5-14*

3D. The **promise** we can experience  
“*the end everlasting life*”

4D. The **principle** which makes it all possible  
“*the gift of God...*”

# **“DELIVERED FROM THE LAW”**

Message No. 22 - Romans 7:1-6

Message No. 22

## **“DELIVERED FROM THE LAW”**

**Romans 7:1-6**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

1A. OUR **REALIZATION** OF CERTAIN FACTS - ROMANS 6:1-10

2A. OUR **RESPONSIBILITY** TO THESE FACTS - ROMANS 6:11-23

3A. OUR **RELATIONSHIP** TO THE LAW - ROMANS 7:1-25

**“Know ye not, brethren”** - same phrase as **6:3**

The recipients of his remarks are Messianic Jews -

**“brethren”** - used 231 times in NT, 109 by Paul, 14 In Romans;

the word **“brother”** - 36 times by Paul

**for I speak to them that know the law”** - Jews

**“law”** - 523 times; 223 in NT, 148 by Paul of which

78 are in Romans - 23 in chapter 7 alones!

1B. The **ILLUSTRATION** of marriage - 7:1-6

1C. The **Explanation** - 7:1-3

1D. As to the **duration** of the law

**“the law hath dominion over a man as long as he liveth”**

1E. The **principle** of marriage

**“till death do us part”**

**“bound by the law to her husband”** - cf. **I Cor. 7:27, 39a**

It is God’s law - **Matt. 19:4-6**

2E. The **permission** to remarry

**“she is loosed from the law of her husband”** - cf. **I Cor. 7:39b**

## **“DELIVERED FROM THE LAW”**

Message No. 22 - Romans 7:1-6

EXCEPTIONS: *Matthew 5:31-32; 19:9; I Cor. 7:15* - the exceptions are God’s law (*Deut. 24:1-4*) - they do not give us reasons outside of His law, such as “*irreconcilable differences*”

2D. As to the **deliverance** from the law  
“*if the husband be dead, she is loosed from the law of her husband*”

v. 3 - “*if her husband be dead, she is free from that law*”

3D. As to **disobedience** to the law - 3  
“*if, while her husband liveth, she be married to another man, she shall be called an adulteress*”

Adultery is more than having sex with a married person who is not your spouse! At its essential core, it is an act of unfaithfulness to God’s law - including the issue of divorce.

2C. The **Application** - 7:4-6  
“*Wherefore, my brethren....*”

1D. The **principle**  
“*ye also are become dead to the law by the body of Christ*”  
cf. *Col. 1:21-22*  
“*that ye should be married to another, even to Him Who is raised from the dead*” - cf. *Eph. 5:32*

Note: The law’s penalty for violating it is death - the death of the Messiah paid for that penalty, thus breaking the law’s power over us - we are now free! - cf. *Heb. 2:14-15; I John 3:8*

2D. The **purpose**  
“*that we should bring forth fruit unto God*”  
like having a child from your marriage union.

3D. The **past**  
“*For when we were in the flesh*”

1E. The **realization** of what was “*working in our members*” - 5a

## **“DELIVERED FROM THE LAW”**

*Message No. 22 - Romans 7:1-6*

“*the motions of sins*” - Greek: *pathemata* - used of the suffering of Christ - once in *Rom. 8:18* - cf. *Galatians 5:24*;  
*I Peter 5:9*

The word speaks of the damage which sin does.

- 2E. The results that are produced  
“*to bring forth fruit unto death*” - cf. *James 1:14-16*
- 4C. The Present  
“*But now*” - used 26 times by Paul - cf. *I Cor. 15:19-20*
- Eph. 2:13; 5:8; Heb. 8:6; 9:26*
- In *Romans* - *3:21; 6:22; 7:6; 16:26*
- 1D. The spiritual reality we must understand and believe  
“*we are delivered from the law, that being dead wherein we were held*”
- 2D. The spiritual reason this has occurred  
“*that we should serve in newness of spirit, and not in the oldness of the letter*”
- (new & old - “*fresh*” & “*worn*” - not chronological time)  
cf. *II Cor. 3:6-18; 4:1, 16-18*

## **“WHY THE LAW?”**

*Message No. 23 - Romans 7:7-14*

*Message No. 23*

### **“WHY THE LAW?”**

***Romans 7:7-14***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

1A. OUR **REALIZATION** OF CERTAIN FACTS -ROMANS 6:1-10

2A. OUR **RESPONSIBILITY** TO THESE FACTS - ROMANS 6:11-23

3A. OUR **RELATIONSHIP** TO THE LAW - ROMANS 7:1-25

“*law*” - 523 times; 223 in NT, 148 by Paul of which 78 are in Romans - 23 in chapter 7 alone!

1B. The **ILLUSTRATION** of marriage - 7:1-6

2B. The **INSTRUCTION** of the law - 7:7-14

“*What shall we say then?*”

**6:1** - the issue of grace (cf. **5:20**)

**6:15** - the issue of freedom (cf. *v. 14*)

**7:7** - the issue of sin

If the inclination to sin comes through the law as implied in 7:5, then isn't the law something sinful? A second question will arise when we come to v. 13 - the point being, if the law is as he says in v. 12, then why can't the law make us holy?

1C. The law **Removes** our ignorance of sin – 7

cf. *Rom. 3:19-20; I John 3:4*. The problem of “*lust*” or “*coveting*”

Greek: *epithumia* - noun appears 38 times and the verb another 16 times.

Consider the following usages:

*Matthew 5:27-28*

*John 8:44; Romans 1:24; 6:12; 13:14*

*I Cor. 10:6; Gal. 5:16-17; Col. 3:5;*

*I Thess. 4:5; II Tim. 2:22; James 1:13-15; I Pet. 2:11; I John 2:15-17*

## **“WHY THE LAW?”**

Message No. 23 - Romans 7:7-14

- 2C. The law **Resurrects** our sinful desires - 8-9, 11
- 1D. Sin stirs the evil desires, NOT the law - 8a
- 2D. Sin stays hidden and unknown without the teaching of God’s law -8b  
*“without the law, sin was dead”*
- 3D. Sin slays us by using the law - 11  
**8, 11** - *“taking occasion”*  
NIV - *“seizing the opportunity”*  
NAS - *“taking the opportunity”*
- Greek: *aphormen* - 7 times - cf. *Gal. 5:13* or *I Tim. 5:14*  
*“deceived me”* - cf. *I Cor. 10:12; II Cor. 11:3*
- 3C. The law **Requires** the penalty of death – 10  
cf. *Lev. 18:5* and *Ecc. 7:20* *“shall surely be put to death”* - 28 times!
- Heb. 10:28* - *“He that despised Moses’ law died without mercy under two or three witnesses”*
- 4C. The law **Reflects** the character of God Himself - 12  
Paul calls it *“the law of God”* - *Rom. 7:22, 25; 8:7*  
Jesus referred to it as *“the commandment of God”* (*Matt. 15:3, 6*)
- 1D. It is not sinful at all - *“holy”*
- 2D. It is fair in what it demands - *“just”*
- 3D. It is beneficial to us - *“good”*  
It protects our lives, property, and families
- 5C. The law **Reminds** us of how terrible sin is - 13
- 6C. The law **Reveals** our carnality - 14  
*“the law is spiritual, but I am carnal, sold under sin”*

## **“WHY THE LAW?”**

*Message No. 23 - Romans 7:7-14*

- 7C. The law **Reinforces** our need of a Savior  
Justification and sanctification are by faith in the finished work of the  
Messiah! - cf. *Galatians 2:19-21; 3:19-25*

# **“THE PROBLEM OF SIN”**

Message No. 24 - Romans 7:15-25

Message No. 24

## **“THE PROBLEM OF SIN”**

**Romans 7:15-25**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

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2A. OUR **RESPONSIBILITY** TO THESE FACTS - ROMANS 6:11-23

3A. OUR **RELATIONSHIP** TO THE LAW - ROMANS 7:1-25

“**law**” - 523 times; 223 in NT, 148 by Paul of which 78 are in Romans - 23 in ch. 7.

1B. The **ILLUSTRATION** of marriage - 7:1-6

2B. The **INSTRUCTION** of the law - 7:7-14

“*What shall we say then?*”

1C. The law **Removes** our ignorance of sin – 7-8

2C. The law **Resurrects** our sinful desires - 9

3C. The law **Requires** the penalty of death – 10-11

4C. The law **Reflects** the character of God Himself - 12

5C. The law **Reminds** us of how terrible sin is - 13

6C. The law **Reveals** our carnality - 14

7C. The law **Reinforces** our need of a Savior

3B. The **IMPOSSIBILITY** of keeping the law - 7:15-25

1C. The **Difficulty** we have - 15, 18b-19

1D. Our **practice** does not reveal our values - 15

## **“THE PROBLEM OF SIN”**

Message No. 24 - Romans 7:15-25

*“what I hate, that do I” - v. 19 - “For the good that I would I do not; but the evil which I would not, that I do”*

2D. Our **performance** does not reveal our desires - 18  
*“for to will is present with me; but how to perform that which is good, I find not”*

2C. The **Decision** we face - 16-18a

1D. The **principle** of the law is validated - 16  
*“it is good”* cf. *Ecc. 7:20*

2D. The **presence** of sin is real - v. 17  
*“sin that dwelleth in me”* - cf. *Psalm 51:5; Isaiah 64:6*

3D. The **power** of the flesh is helpless - 18a  
*“in me (that is, in my flesh) dwelleth no good thing”*  
cf. *Job 14:4; 15:14-16; 25:4-6* - cf. *Rom. 2:10-12*

3C. The **Discovery** we make - 20-23

(There are four laws operating in every believer’s life)

1D. The law of the **FLESH** (members)

1E. It **battles** my mind - 23a  
*“warring against the law of my mind”*  
cf. *Gal. 5:17; I Pet. 2:11*

2E. It **brings** me into bondage to sin - 23b  
*“bringing me into captivity to the law of sin which is in my members”* - cf. *II Tim. 2:25-26*

2D. The law of the **MIND**

1E. It **desires** to do good - 18  
*“for to will is present with me”*

*19a - “for the good that I would”*

## **“THE PROBLEM OF SIN”**

*Message No. 24 - Romans 7:15-25*

- 2E. It **delights** in the law of God – 22  
cf. *Psalm 1:1-2; 19:8-10; 40:8; 119:16, 24, 35, 47, 97, 174*
  
- 3D. The law of **GOD**
  - 1E. It is **perfect** - Rom. 7:12, 14  
cf. *Psalm 19:7-10; 119:137-138, 140*
  - 2E. It is **purposeful** - *Psalm 19:11; 119:104, 105, 130*
  - 3E. It is **powerful** - *Psalm 119:9-11, 50, 92*
  
- 4D. The law of **SIN**
  - 1E. It **dwells** in the believer - 17, 20, 21, 23
  - 2E. It **dominates** the believer – 23  
*“bringing me into captivity”* - cf. *6:12; 7:11*
  
- 4C. The **Deliverance** we need - 7:24-25
  - 1D. **Realize** your sinful condition  
*“O wretched man that I am!”* - cf. *Psalm 32:3-5; 38:3-10*
  - 2D. **Respond** to our only Savior from sin  
*“I thank God through Jesus Christ our Lord!”*  
*Psalm 107:15-16; 116:16-17; 130:1-8*
  - 3D. **Recognize** the facts that reveal your need for the Holy Spirit’s power and control!  
  
*“So then with the mind I myself serve the law of God: but with the flesh the law of sin”*

# **“THE RIGHTEOUSNESS OF THE LAW”**

*Message No. 25 - Romans 8:1-4*

*Message No. 25*

## **“THE RIGHTEOUSNESS OF THE LAW”**

***Romans 8:1-4***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

Review of the end of chapter 7:

1A. THE LAW OF THE **FLESH** (MEMBERS)

1B. It **BATTLES** my mind

2B. It **BRINGS** me into bondage to sin

2A. THE LAW OF THE **MIND**

1B. It **DESIRES** to do good

2B. It **DELIGHTS** in the law of God

3A. THE LAW OF **GOD**

1B. It is **PERFECT**

2B. It is **PURPOSEFUL**

3B. It is **POWERFUL**

4A. THE LAW OF **SIN**

1B. It **DWELLS** in the believer

2B. It **DOMINATES** the believer

## **“THE RIGHTEOUSNESS OF THE LAW”**

Message No. 25 - Romans 8:1-4

5A. THREE THINGS WERE SEEN CONCERNING OUR DELIVERANCE - 7:24-25

- 1B. **REALIZE** our sinful condition
- 2B. **RESPOND** to our only Savior from sin
- 3B. **RECOGNIZE** the facts that reveal our need for the Holy Spirit’s power and control

OUR SECURITY IS...

- 1A. **GIVEN** BY THE PRESENCE OF THE HOLY SPIRIT - ROMANS 8:1-17
- 2A. **GROUNDED** IN OUR HOPE - ROMANS 8:18-25
- 3A. **GUARANTEED** BY FOUR FACTS - ROMANS 8:26-39

SECURITY - Romans 8

1A. **GIVEN** BY THE PRESENCE OF THE HOLY SPIRIT - ROMANS 8:1-17

- 1B. As to the **RIGHTEOUSNESS** of the law - 8:1-4
- 2B. As to the **REALITY** of the flesh - 8:5-13
- 3B. As to our **RELATIONSHIP** to God - 8:14-17

1B. As to the **RIGHTEOUSNESS** of the law - 8:1-4

Note: The key word of ch. 6 was “*sin*” - the key word of ch. 7 was “*law*” - now, the key word of ch. 8 is “*Spirit*” - 22 times in its various forms, 19 times as “*the Spirit of God*”

“*There is therefore now...*” Greek: *ara nun* - the word “*therefore*” probably takes in the whole first seven chapters - because we have been justified by faith....

1C. The wonderful **Results** of our position in Christ Jesus - 1-2  
“*in Christ Jesus*” - cf. *Rom. 6:3-5; Gal. 2:20*

## **“THE RIGHTEOUSNESS OF THE LAW”**

Message No. 25 - Romans 8:1-4

The phrase “*in Christ*” is found 77 times in the NT, and in 40 of those places it says “*in Christ Jesus*” - cf. *I Cor. 15:22* - “*in Christ shall all be made alive*”

- 1D. No **condemnation!** - 1  
cf. *John 3:16-18*

The Greek adverb is what we call an “emphatic negative” and is a word of time.

- 2D. No **carnality** dominating our lifestyle  
“*who walk not after the flesh, but after the Spirit.*”

Note: In MacArthur’s commentary on Romans, Vol. I, page 403 - “*The phrase “who walk not after the flesh, but after the Spirit” appears at the end of verse 1 in the King James, but it is not found in the earliest manuscripts of Romans, or in most modern translations. It is probable that a copyist inadvertently picked up the phrase from verse 4. Because the identical wording appears there, the meaning of the passage is not affected.*”

However, the truth is that the only manuscripts that leave the phrase out are Codex Sinaiticus and Codex Vaticanus. The majority of manuscripts contain the reading, and it is quoted by early church leaders and writings. The phrase is repeated because it is teaching a very important truth about a true, genuine believer, in contrast with an unbeliever who merely professes to belong to the Lord! That is clear from the discussion that follows.

- 3D. No **control** by sin and death - 2  
cf. *John 8:32-36*

- 2C. The marvelous **Reason** why these results were made possible - 3

- 1D. The **inability** of the law  
“*for what the law could not do (no power!), in that it was weak (Greek: *asthenos*) through the flesh*”

- 2D. The **initiative** of God  
“*God sending His own Son*” - On ten occasions it is recorded that Jesus referred to His Father as the One Who “*hath sent Me*”

## **“THE RIGHTEOUSNESS OF THE LAW”**

*Message No. 25 - Romans 8:1-4*

*Cf. John 3:17; 8:42; Gal. 4:4; I John 4:9-10, 14*

- 3D. The **incarnation** of Jesus Christ  
*“in the likeness of sinful flesh”* - He did NOT have *“sinful flesh”* -  
it was only a *“likeness”* - cf. *II Cor. 5:21; Heb. 4:15*  
*Cf. Heb. 2:14-15*
  
- 4D. The **impact** of His coming  
*“and for sin, condemned sin in the flesh”*  
NIV says *“to be a sin offering”* - *Heb. 10:10-14*
  
- 3C. The amazing **Reality** in the life of every true believer - 4
  - 1D. The **ability** to do what God wants you to do is made possible by the  
presence and power of the Holy Spirit  
  
*“might be fulfilled in us”*
  
  - 2D. The **assurance** that we are *“in Christ Jesus”* is based on a lifestyle  
that follows the Holy Spirit, not the flesh!

## **“CARNAL MINDS”**

Message No. 26 - Romans 8:5-8

Message No. 26

### **“CARNAL MINDS”**

**Romans 8:5-8**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. GIVEN BY THE **PRESENCE** OF THE HOLY SPIRIT - ROMANS 8:1-17

1B. As to the **RIGHTEOUSNESS** of the law - 1-4

2B. As to the **REALITY** of the flesh - 5-13

Key phrase from vv. 1 & 4 “*who walk not after the flesh, but after the Spirit*”

The word “*walk*” is used in its various forms in English 93 times; the Greek word *peripateo* is found 98 times, of which 34 are used by Paul. Paul uses it in ***Rom. 4:12; 6:4; 8:1,4; 13:13; 14:15***, also notice ***Gal. 2:14; Eph. 2:2; Col. 3:7***

JOHN - ***John 8:12; 12:35; I John 1:6-7; 2:6***

LUKE - ***Acts 14:16***

PETER - ***I Peter 4:3; II Peter 2:10***

JUDE - ***Jude 18***

1C. The **Characteristics** of those who walk after the flesh - 5-8

1D. They **fill** their minds with carnal thoughts - 5  
cf. ***2 Cor. 10:1-5; Phil. 2:5; Col. 3:1-4***

2D. They **face** the future without hope – 6  
“*to be carnally minded is death; but to be spiritually minded is life and peace*”

3D. They **fight** against God and His law –7  
“*the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be*” - cf. ***James 4:1-10***

## **“CARNAL MINDS”**

*Message No. 26 - Romans 8:5-8*

4D. They **fail** to please God in whatever they think, say, and do - 8  
*“So then they that are in the flesh cannot please God”*

### **WHAT PLEASES GOD?**

- (1)** Proclaiming the true gospel - *I Cor. 1:21*
- (2)** Believing that God will reward those who seek Him - *Hebrews 11:6*
- (3)** Obeying whatever God says - *I John 3:22; Col. 3:20*
- (4)** Staying away from sexual sin - *I Thess. 4:1-3*
- (5)** Refusing to please men - *Galatians 1:10*
- (6)** Giving to others in time of need - *Philippians 4:18*
- (7)** Praising and giving thanks to God - *Psalms 69:30-31*
- (8)** Keeping your priorities straight - *II Timothy 2:3-4*
- (9)** Bearing the infirmities of the weak - *Romans 15:1-3*

## **“THE SPIRIT IS LIFE”**

*Message No. 27 - Romans 8:9-11*

*Message No. 27*

**“THE SPIRIT IS LIFE!”**

***Romans 8:9-11***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. GIVEN BY THE **PRESENCE** OF THE HOLY SPIRIT - ROMANS 8:1-17

The word “*Spirit*” appears 505 times in the Bible, of which 261 times are in the NT. The term “*Holy Spirit*” is found 3 times in the OT, but 94 times in the NT.

The phrase “*Spirit of God*” appears 26 times in the Bible, of which 12 times are in the NT.

When the definite article appears in front of the word - “*the Spirit*” it usually refers to the Holy Spirit - used 275 times in the Bible, and 163 times in the NT.

1B. As to the **RIGHTEOUSNESS** of the law - 8:1-4

2B. As to the **REALITY** of the flesh - 8:5-13

1C. The **Characteristics** of those who walk after the flesh - 5-8

2C. The **Confidence** for those who walk in the Spirit - 9-11  
The word “*Spirit*” appears 21 times in ch. 8

Our confidence is based on the following three things:

1D. The **presence** of the Holy Spirit in the life of the believer is crucial to our “confidence” - 9  
“*if so be*” - if and it is so!

1E. The **contrast** is powerful  
“*But*” - Greek *alla*

## **“THE SPIRIT IS LIFE”**

*Message No. 27 - Romans 8:9-11*

- 2E. The **connection** to Jesus Christ is essential  
*“the Spirit of Christ”*
  
- 2D. The **principle** of righteousness is essential as well - 10
  - 1E. Sin brings death  
*“the body is dead because of sin”*
  
  - 2E. Righteousness brings life  
*“the Spirit is life because of righteousness”*  
cf. *John 6:63; II Cor. 3:6*
  
- 3D. The **power** of the Spirit brings us great confidence concerning the future - 11
  - cf. *Eph. 1:19-20* - the Father
  - cf. *John 10:18* - the Son
  - cf. *Rom. 8:11* - the Spirit

NOTE:

### 1A. THE **IDENTITY** OF THE HOLY SPIRIT IS CRUCIAL TO OUR UNDERSTANDING OF THE HOLY SPIRIT

He is not a “force” or an “it” - two things are clear:

- 1B. He is **GOD** - *Acts 5:3-4* - cf. *Gen. 1:2; 2:7; Job 26:13; 33:4; 34:14-15*
  - 1C. He is the “*eternal*” Spirit - *Heb. 9:14*
  - 2C. He knows what God alone knows - *I Cor. 2:10-11*
  - 3C. We cannot escape His presence - *Psa. 139:7-10*
  - 4C. He is included in the “*NAME*” of the Lord - *Matt. 28:19*
  
- 2B. He is a **PERSON** - *John 14:16-17, 26; 15:26; 16:7-14*
  - 1C. He has a mind - *Rom. 8:27*

## **“THE SPIRIT IS LIFE”**

Message No. 27 - Romans 8:9-11

2C. He has emotions - *Eph. 4:30*

3C. He has a will - *I Cor. 12:11*

2A. HIS **INFLUENCE** UPON THE UNBELIEVER IS CLEAR

1B. He convicts them - *John 16:8-11*

2B. Unbelievers can “*resist*” the Holy Spirit - *Acts 7:51*

3B. Unbelievers can “*insult*” the Holy Spirit - *Heb. 10:26-29*

3A. HIS **INDWELLING** OF THE BELIEVER IS ESSENTIAL

*John 14:17; Romans 8:9; I Cor. 6:19-20*

1B. We are “*regenerated*” or “*born again*” by the Holy Spirit  
*John 3:5-8; Titus 3:5*

2B. We are “*sealed*” by the Holy Spirit - *II Cor. 1:20-22; Eph. 1:13-14*

3B. We are “*baptized*” by the Holy Spirit into the body of Jesus Christ  
*I Cor. 12:13*

4A. HIS **IMPACT** UPON THE BELIEVER IS GREATLY NEEDED

1B. For wisdom and understanding - *Ex. 28:3; 31:3;*  
*Isaiah 11:2; Acts 6:3; I Cor. 2:10-16*

2B. For comfort and encouragement - *John 14:16;*  
*Romans 8:16, 26*

3B. For the use of spiritual gifts - *I Cor. 12:4-11*  
For spiritual power and witness - *Acts 1:8; 4:31-33; Eph. 3:14-16, 20*

4B. For spiritual responses - *Eph. 5:18-21*

5B. For control of sinful desires - *Gal. 5:16*

# **“THE SPIRIT OF ADOPTION”**

Message No. 28 - Romans 8:12—17

Message No. 28

## **“THE SPIRIT OF ADOPTION”**

**Romans 8:12-17**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. GIVEN BY THE **PRESENCE** OF THE HOLY SPIRIT - ROMANS 8:1-17

1B. As to the **RIGHTEOUSNESS** of the law - 8:1-4

2B. As to the **REALITY** of the flesh - 8:5-13

1C. The **Characteristics** of those who walk after the flesh - 5-8

2C. The **Confidence** for those who walk in the Spirit - 9-11  
The word “*Spirit*” appears 21 times in ch. 8

3C. The **Conclusions** we draw - 12-13  
“*therefore*” - Greek: *ara oun* - cf. 7:25; 8:1

1D. The **reason** we are “debtors” is the presence and power of the Holy Spirit - 12

We are “debtors” (cf. 1:14) to use His power rightly - We now belong to God - temples of the Holy Spirit – we are not to defile the temple - ***I Cor. 6:18-20***

SONG: Joys are flowing like a river, since the Comforter has come; He abides with us forever, makes the doubting heart His home! Blessed quietness, holy quietness, what assurance in my soul! On the stormy sea, He speaks peace to me, how the billows cease to roll!

2D. The **results** we can expect - 13

1E. If we live after the flesh - **death!**  
“*if*” - if and it is so “*shall*” - Greek: *mellete* – about to die

## **“THE SPIRIT OF ADOPTION”**

Message No. 28 - Romans 8:12—17

2E. If we mortify the deeds of the body - **life!**

NOTE: The word for “*spirit*” in *verse 13* - Is it the Holy Spirit or our spirit?

(1) No definite article - cf. *v. 16*

(2) No qualifying adjective - “holy”

(3) No qualifying noun - “of God” - *v. 14* - “of adoption”

However, the teaching of *verses 9-11* refers to the Holy Spirit, and without His help and power, how could we “mortify the deeds of the body”?

The meaning of “*mortify*” – put to death - the argument Paul laid out from chapter 6 on! cf. *6:6* - Paul uses this thought 11 times! cf. *Col. 3:5, 9; Gal. 5:24; 6:14* and *I Cor. 9:27*

3B. As to our **RELATIONSHIP** with God -8:14-17  
“*sons of God*” - in the OT, it refers to angels  
cf. *Gen. 6:2, 4; Job 1:6; 2:1; 38:7*

The NT uses three different words: the word *nepios*, *teknon*, and *huios* - they are often used interchangeably in the same passage.

In ch. 8 *verse 14* it is the word *huios* but in *verse 16* it is the word *tekna*. In *verse 19* it is *huios* again but in *verse 21* it is *tekna*.

*Gal. 3:26* uses the word *huios*, but *John 1:12* uses the word *tekna*. The word *tekna* refers to birth, but the word *huios* refers to adoption.

Notice three things about the work of the Holy Spirit in our personal relationship to God and the security we have because of it:

1C. The Holy Spirit **Guides** us - 14  
“*are led by the Spirit of God*”  
No “*if*” here - but “*as many as*”

1D. To **peace** - *Psa. 23:2*

## **“THE SPIRIT OF ADOPTION”**

Message No. 28 - Romans 8:12—17

*Isa. 55:12 - “ye shall go out with joy, and be led forth with peace”*

2D. To **righteousness** - *Psa. 23:3*

*Isa. 48:17 - “which leadeth thee by the way that thou shouldest go”*

*Psalm 107:6-7 - “Then they cried unto the Lord in their trouble, and He delivered them out of their distresses, and He led them forth by the right way”*

3D. To **freedom** - *Gal. 5:18* - cf. *5:1*

4D. To **repentance** - *Rom. 2:4*

*“the goodness of God leadeth thee to repentance”*

5D. To **safety** - *Psalm 106:8-10*

*Deut. 8:2, 15; 29:2; John 10:1-4, 9*

6D. To **truth** - *John 16:13*

7D. To the **will of God** - *Acts 16:6-10; 21:10-14*

SONG: He leadeth me! O blessed thought! O words with heavenly comfort fraught!  
Whate'er I do, where'er I be, still 'tis God's hand that leadeth me. He leadeth me, He  
leadeth me! By His own hand He leadeth me. His faithful follower I will be, for by  
His hand He leadeth me. (Also - “Where He leads me, I will follow - I'll go with Him  
- all the way!”)

2C. The Holy Spirit **Guarantees** our access to the Father - 15

1D. He **eliminates** fear - 15a

cf. *I John 4:18; II Tim. 1:7*

*“ye have not received the spirit of bondage again to fear”*

cf. *Heb. 2:14-18*

2D. He **encourages** prayer - 15b

*“we cry”* - used of a boy in distress - Literally, we continue to cry out  
- (like yelling) - used in the Psalms over 40 times - urgent prayer!

## **“THE SPIRIT OF ADOPTION”**

*Message No. 28 - Romans 8:12—17*

cf. *Galatians 4:1-7*

3C. The Holy **Gives** assurance to us that we belong to God - 16-17

1D. He **confirms** the truthfulness of God’s Word - *I John 5:6-13;*  
*John 19:34-37*

2D. He **convinces** us that we have a real inheritance coming because of our faith in Jesus Christ - 17a

3D. He **comforts** us in our trials, knowing that one day it will be worth it all - 17b

“*if so be*” - if indeed - or seeing that - we can endure our trials and sufferings now, knowing of the glory we shall soon have!

cf. *II Cor. 4:16-18*

SONG: When all my labors and trials are o’er; And I am safe on that beautiful shore;  
Just to be near the dear Lord I adore, will through the ages be glory for me!

*O that will be glory for me; glory for me, glory for me! When by His grace I shall look on His face - That will be glory, be glory for me!*

# **“THE FIRSTFRUITS OF THE SPIRIT”**

*Message No. 29 - Romans 8:18-25*

*Message No. 29*

## **“THE FIRSTFRUITS OF THE SPIRIT”**

***Romans 8:18-25***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. **GIVEN** BY THE PRESENCE OF THE HOLY SPIRIT - ROMANS 8:1-17

2A. **GROUNDED** IN OUR HOPE - ROMANS 8:18-25

1B. The **REVELATION** of future glory - 8:18

It is obviously greater than any of our sufferings.

“*worthy*” - Greek: *axios* (balance) - cf. *I Peter 4:12-13*

“When we are going through difficult times, we often give them too much consideration, fail to look at the coming glory, and lose our balance, and sense of proportion.” (quote from Lenski)

Types of suffering include physical aches and pains, illness, mental anguish and stress, loneliness and isolation, misunderstandings and strained relationships, loss of loved ones, concern for the spiritual condition of others, especially family, guilt feelings and bad self-image, physical deprivation and hunger, etc.

v. 18 - “*I reckon*” - Greek: *logizomai* - to reason, to calculate - use logic

2B. The **REALIZATION** of future deliverance - 8:19-23  
cf. *Titus 2:13*

Consider the following five things”

1C. The **Return** of Jesus Christ - 18

“*the glory which shall be revealed*” - *Col. 3:4*

## **“THE FIRSTFRUITS OF THE SPIRIT”**

Message No. 29 - Romans 8:18-25

cf. *John 14:1-3; Acts 1:9-11; I Th. 1:10*

- 2C. The **Revealing** of the sons of God - 19  
“*earnest expectation*” to watch with the head stretched from the body!

An intense watching and waiting - cf. *Matt. 24:42, 44; 25:13; I Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28*

- 3C. The **Release** of all creation from bondage - 20-22  
“*the creature was made subject to vanity*” NKJV - “*futility*”

NIV - “*frustration*” - failed to achieve purpose - cf. *Isaiah 65:17*

*Rev. 21:1* speaks of “*new heavens*” and a “*new earth*”

Greek word for “*new*” is not “new in time, but new in contrast to what is old (*kainos*)” - cf. *II Peter 3:6-13*

- 4C. The **Reunion** of all believers - *I Th. 4:13-18*

- 5C. The **Redemption** of our bodies - 23  
cf. *Phil. 3:20-21; I John 3:1-3*

Thomas A Kempis to his body said:

*“O how glorious and resplendent, fragile body, thou shalt be, when endued with so much beauty, full of health, and strong and free, full of vigor, full of pleasure, thou shalt last eternally!”*

- 3B. The **REALITY** of our present hope - 8:24-25

- 1C. It brings us to **Salvation** - 24  
“*we are saved by hope*” - cf. *Hebrews 6:17-19*

- 2C. It helps us in our present **Suffering** - 25  
“*with patience* (endurance) *wait for it*”

# **“THE INTERCESSION OF THE SPIRIT”**

*Message No. 30 - Romans 8:26-27*

*Message No. 30*

## **“THE INTERCESSION OF THE SPIRIT”**

***Romans 8:26-27***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. **GIVEN** BY THE PRESENCE OF THE HOLY SPIRIT - ROMANS 8:1-17

2A. **GROUND**ED IN OUR HOPE - ROMANS 8:18-25

3A. **GUARANTEED** BY THE FACTS - ROM. 8:26-39

1B. The **PRAYER** of the Spirit - 26-27

1C. The **Context** of this prayer - “*likewise*”

1D. It refers to the trials and sufferings, the Spirit helping us like hope does.

(not the best view, but the common one most believe)

2D. It refers to the work of the Holy Spirit to which he has been referring throughout the chapter (best view)

Note: He was talking about the “Spirit of adoption” when he brought up the issue of suffering at the end of *verse 17* - *vv. 18-25* were a slight digression - now in *verse 26*, he returns to the main arguments of our security that deal with the presence and power of the Holy Spirit in our lives - the real issue of the chapter is security or the assurance of our salvation.

The phrase “*the Spirit also...*” – in addition to the other things about the Spirit that he has mentioned. The immediate connection is with the words “*the Spirit beareth witness...*” and “*the Spirit also helpeth...*”

## **“THE INTERCESSION OF THE SPIRIT”**

Message No. 30 - Romans 8:26-27

- 2C. The **Condition** which necessitates this prayer - “*infirmities*”  
Several MSS contain the singular “*infirmity*” including one of the earliest papyrus manuscripts.

The Greek word *astheneia* refers to “no strength” - the way it is phrased in this verse is not referring to the sufferings of the previous context but rather the common condition of us all - “weak”

We are “weak” - utterly helpless without the Lord’s strength and help.  
cf. *Matt. 26:41; Rom. 3:10-12; Heb. 5:2*

Our infirmities may lead us to sin, but our infirmities in and of themselves are not sinful - cf. *Rom. 8:3*

- 3C. The **Cause** which makes the prayer of the Spirit so essential  
“*for we know not what we should pray for as we ought*”

Greek: “*the what*” - it is not that we don’t know how to pray (although that is a problem - cf. *Luke 11:1* - “*Lord, teach us to pray*”) - the problem is that we don’t know WHAT to pray when we are going through trials and great difficulties.

Note: The primary effect of our “weakness” is that we don’t know what to pray in a difficult situation. The possibilities are much broader than we are willing to admit - and it is the sovereignty of God that will bring the final answer!

- (1) “Lord, please take this away from me!” - cf. *II Cor. 12:7-10*
- (2) “Lord, please give me what I want!” - cf. *Deut. 3:23-28*
- (3) “Lord, why are you doing this to me?” - cf. *Job 1:20-22; 2:9-10*

- 4C. The **Consequence** of our lack of knowledge about the what and why of our trials

“*groanings which cannot be uttered*”

These are not the “groanings” of the Holy Spirit - He is God! They belong to us. “*cannot be uttered*” - not referring to heavenly language

## **“THE INTERCESSION OF THE SPIRIT”**

*Message No. 30 - Romans 8:26-27*

or speaking in tongues; it simply means “wordless” - we have nothing to say because we don’t know why these things are happening to us.

cf. *Acts 7:34* and *Exodus 2:23-25* These “groanings” within us are the proof that we belong to the Lord, and that the Spirit is working in us.

### 5C. The **Character** of the Spirit’s work in us - 26 *“helpeth” & “maketh intercession”*

The word “*helpeth*” combines three words in Greek: *sunantilambanomai* - the word “*together*” + “*in the stead of*” + “*to receive or take*” - the idea is that of one person helping another -

cf. *Luke 10:38-42* and *Matt. 11:28-30* The Spirit “*helps*” but does not do all the work - interesting! cf. *Gal. 4:6* with *Rom. 8:15* - The Spirit leads us to cry “*Abba, Father*” but the cry is uttered by us, not Him, for He is not the Son of the Father!

The Spirit “*maketh intercession*” - as a lawyer would do, but a slight difference when comparing the intercessory work of Jesus Christ - both are “advocates” or “comforters” - called alongside of to help.

When a lawyer addresses the court in behalf of his client, he illustrates the work of our Lord Jesus Christ - *Rom. 8:34; Heb. 7:25; I John 2:1-2*  
When the lawyer instructs the client as to what to say, he illustrates the work of the Holy Spirit.

### 6C. The **Confidence** that we have *“he that searcheth the hearts knoweth what is the mind of the Spirit”* *Acts 1:24; Jeremiah 17:9-10; Heb. 4:12-13*

We cannot read another’s heart or even our own! God not only hears our groans, He understands them when we do not! He knows why it is all happening to us.

### 7C. The **Conclusion** we can draw *“He maketh intercession for the saints according to the will of God”*

cf. *Phil. 2:12-13*

## **“THE INTERCESSION OF THE SPIRIT”**

*Message No. 30 - Romans 8:26-27*

Prayer is the training camp that prepares us to face all of life with total confidence in the sovereignty and purposes of our blessed Lord - to Him be all the glory!

**“THE PURPOSE OF GOD”**  
*Message No. 31 - Romans 8:28-30*

*Message No. 31*  
**“THE PURPOSE OF GOD”**  
***Romans 8:28-30***

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. **GIVEN** BY THE PRESENCE OF THE HOLY SPIRIT - ROMANS 8:1-17

2A. **GROUNDED** IN OUR HOPE - ROMANS 8:18-25

3A. **GUARANTEED** BY THE FACTS - ROMANS 8:26-39

1B. The **PRAYER** of the Spirit - 26-27

2B. The **PURPOSE** of God - 28-30

1C. Our **Confidence** is based on it – “we know”

2C. Our **Circumstances** are controlled by it  
“all things work together for good”

NIV – “in all things God works for the good of...”

NASB – “God causes all things to work...” But, in the Greek text, the word “God” is in the accusative, not the nominative.

KJV has it correct, although the other translation is certainly the point.

1D. Everything is **included**  
“all things” - cf. *Romans .11:36; Eph. 1:11*

2D. Everything is **intended** to result in “good”  
cf. *I Cor. 1:21-23; 2 Cor. 4:15* - that “good” is the “glory of God”  
cf. *Deut. 8:15-16* – “to do thee good at thy latter end”  
cf. *Gen. 50:20; Psalm 119:68* - “Thou art good, and doest good”

## **“THE PURPOSE OF GOD”**

*Message No. 31 - Romans 8:28-30*

3C. Our **Calling** is at the heart of it  
“who are the called according to His purpose”

4C. Our **Conformity** to His Son is behind it  
“to be conformed to the image of His Son”

NIV - “likeness” - but although every “image” is a “likeness”,  
not every “likeness” is an “Image.” - cf. *Colossians 1:15a; Hebrews 1:3*

1D. It is a **plan** based on God’s foreknowledge  
“whom He did foreknow, He also did predestinate” - cf. *Acts 2:23;*  
*1 Peter 1:2*

2D. It is a **purpose** that centers in the exaltation of His Son  
“that He might be the firstborn among many brethren” - *Col. 1:15b;*  
*Heb. 1:6* - Greek: prototokos - *Phil. 2:9-11*

3D. It is a **principle** that affects us both physically and spiritually

1E. **Physically** - we will one day be “conformed” - *Phil. 3:20-21*

2E. **Spiritually** – we are continually being “conformed” by the  
work of the Holy Spirit within us – cf. *2 Cor. 3:18*

5C. Our **Certainty** of our salvation is totally dependent upon it - 30

1D. It is **rooted** in His predestination  
“whom He did predestinate” (to mark out an horizon ahead of time) -  
cf. *Acts 4:27-28* - cf. *Eph. 1:4-11*

2D. It is **received** in His calling  
“them He also called” - cf. *2 Thess. 2:13-14* - cf. *Rom. 11:29*

3D. It is **related** to our justification  
“them He also justified” - cf. *Rom. 3:24*

4D. It is **revealed** in our glorification  
“them He also glorified”

cf. *Rom. 8:18; 2 Cor. 4:16-18*

**“THE PURPOSE OF GOD”**

*Message No. 31 - Romans 8:28-30*

# **“THE GREAT QUESTIONS”**

Message No. 32 - Romans 8:31-39

Message No. 32

## **“THE GREAT QUESTIONS”**

**Romans 8:31-39**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

Principle #3 - SANCTIFICATION - 6:1-7:25

Principle #4 - SECURITY - 8:1-39

1A. **GIVEN** BY THE PRESENCE OF THE HOLY SPIRIT - ROMANS 8:1-17

2A. **GROUNDED** IN OUR HOPE - ROMANS 8:18-25

3A. **GUARANTEED** BY THE FACTS - ROM 8:26-39

1B. The **PRAYER** of the Spirit – 26-27

2B. The **PURPOSE** of God - 28-30

3B. The **PROMISE** of God - 31-34

*“What shall we then say to these things?”*

cf. *Rom. 3:5; 4:1; 6:1; 7:7; 8:3 1; 9:14, 30*

The immediate context of “*these things*” deals with the facts about our assurance, such as the Person and work of the Holy Spirit, the of God in “*all things*” etc.

1C. As to His **Protection** - 31

QUESTION #1 - “*If God be for us, who can be against us?*”

The PREMISE: “*If God be for us*”

“if”- and it is true! (*ei* with indicative)

cf. *Psalm 27:1-3; 46:1-3, 7, 11; 56:4, 11; 62:1-2, 5-6; 1 Cor. 16:9;*

## **“THE GREAT QUESTIONS”**

Message No. 32 - Romans 8:31-39

*1 John 4:4; 5:18 - cf. Joshua 1:5, 9; 10:42; 1 Sam. 14:6; 17:45-47*

2C. As to His **Provision** – 32

QUESTION #2 – *“How shall He not with Him also freely give us all things?”*

The PREMISE: *“He that spared not His own Son, but delivered Him up for us all”*

*“freely give” - Greek: charisetai - cf. Psa. 84:11; Eph. 1:3 – “blessed”*

3C. As to His **Pardon** - 33

QUESTION #3 – *“Who shall lay any thing to the charge of God’s elect?”*

The PREMISE: *“It is God that justifieth”*

*Cf. Isa. 54:17; 61:1-3; 64:6-8;  
Rom. 3:21-28; Titus 3:5; Rev. 12:10-11 3*

4C. As to His **Prayer** - 34

QUESTION #4 – *“Who is he that condemneth?”*

The PREMISE: *“It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us”*

*cf. Heb. 7:25; 9:24; 1 John 2:1-2 (advocate)  
cf. Psa. 109:30-31; John 3:16-18; 8:3-11*

*“the right hand”*

*Mark 16:19; Acts 7:56; Col. 3:1; Heb. 1:3; 8:1; 1 Pet. 3:22*

4B. The **POWER** of love - 35-39

QUESTION #5 – *“Who shall separate us from the love of Christ?”  
(also - “What”)*

## **“THE GREAT QUESTIONS”**

*Message No. 32 - Romans 8:31-39*

The PREMISE: “*we are more than conquerors through Him who loved us*”  
(*Gr: hupernikao*)

(1) We become stronger through trials - cf. *2 Cor. 12:9-10; 1 Pet. 5:8-10*

(2) We have a future reward - *2 Cor. 4:17-18. v. 36* - quote from *Psa. 44:20-26* speaks of Israel’s suffering - being cast off by God and scattered among the nations - cf. *Rom. 11:1-2 cf. Heb. 11:36-38* - cf. *John 6:37-39; 10:28-30*

NOTE: Through the songs of Lina Sandell Berg, who lived from 1832 to 1903, a revival occurred in Sweden through the free church movement within the Lutheran church. She wrote over 650 hymns. At 12 yrs old she was healed of a paralysis; at 16 yrs, she published her first book of meditations and poems; at 26 yrs, on board a ship, her father fell overboard and drowned in front of her eyes - from that moment on, songs began to flow out of her broken heart; at 35 yrs, she married, but lost her first son at birth; at 71 yrs, she died, and at the funeral, the choir and congregation sang the words of her most well-known and beloved hymn. In 1953, 10,000 people gathered to dedicate a bronze statute in her memory.

The song – “**More Secure is No One Ever**” - based on the words of *Romans 8:38-39*

*More secure is no one ever than the loved ones of the Savior;  
Not yon star on high abiding, nor the bird in home nest hiding.*

*God His own doth tend and nourish - in His holy courts they flourish;  
like a Father kind He spares them, in His loving arms He bears them*

*Neither life nor death can ever, from the Lord His children sever;  
for His love and deep compassion, comforts them in tribulation.*

*Little flock, to joy then yield thee; Jacob’s God will ever shield thee;  
Rest secure with this Defender, at His will all foes surrender.*

*What He takes or what He gives us - shows the Father’s love so precious;  
We may trust His purpose wholly, ‘tis His children’s welfare solely!*

## **“A BURDEN FOR ISRAEL”**

*Message No. 33 - Romans 9:1-5*

*Message No. 33*

### **“A BURDEN FOR ISRAEL”**

*Romans 9:1-5*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE **REJECTION** OF ISRAEL - 9:1-33

#2 - THE **RECEPTION** OF THE GENTILES - 10:1-21

#3 - THE **RESTORATION** OF ISRAEL - 11:1-36

Three main questions - all answered with “God forbid!” - Romans 9:14; 11:1, 11

#1 - THE **REJECTION** OF ISRAEL - Romans 9:1-33

1A. SEEN IN THE **SORROW** OF PAUL - 9:1-5

1B. As he **REVEALED** his personal feelings - 9:1-3

1C. **Controlled** by the truth - 1a

*“I say the truth in Christ, I lie not”*

2C. **Caused** by the Holy Spirit - 1b

*“my conscience also bearing me witness in the Holy Ghost”*

cf. *Rom. 2:15*

The Bible teaches that we are “*convicted*” by our conscience (John 8:9), and that the conscience can be “*seared*” (*I Tim. 4:2*), and “*defiled*” (*I Cor. 8:7; Tit. 1:15*), and be “*weak*” (*I Cor. 8:10, 12*) and “*evil*” (*Heb. 10:22*).

Paul speaks of a “*good*” conscience (*Heb. 13:18*) that desires to live honestly.

He also speaks of a “*pure*” conscience (*I Tim. 2:9*), and the need to “*purge*” our conscience (*Heb. 9:14; 10:2*)

## **“A BURDEN FOR ISRAEL”**

Message No. 33 - Romans 9:1-5

In *Acts 23:1* Paul said “*I have lived in all good conscience before God until this day*” - cf. *II Cor. 1:12; 4:2*

3C. **Characterized** by sorrow & grief - 2  
cf. *Psa. 126:5-6; Matt. 9:36; Luke 19:41*  
“*great heaviness*” (Greek: *lupe* - 16 times)

cf. *John 16:6, 20-22; II Cor. 2:1, 3, 7; Phil. 2:27; Heb. 12:11*

“*sorrow*” - (Greek: *odune* - 2 times - cf. *I Tim. 6:10*)

4C. **Centered** in his desire for their salvation – 3  
cf. Moses - *Ex. 32:32* - “*my brethren...my kinsmen according to the flesh*”

2B. As he **REALIZED** the blessings of Israel - 9:4-5

1C. God’s **People** - “*Israelites*” - cf. 11:1  
“*For I also am an Israelite...*”

2C. God’s **Purpose**  
“*adoption*” - cf. *Ex. 5:22; Hosea 11:1*

3C. God’s **Presence**  
“*the glory*” - cf. *Ex. 40:34*

4C. God’s **Promises**  
“*the covenants*”

1D. To Abraham - *Gen. 12:1-3; 17:2-8*

2D. To Moses - *Exodus 31:16-17*

3D. To David - *Psalms 89:3, 34-36; 132:11*

5C. God’s **Principles**  
“*the giving of the law*” - cf. *Rom. 1:17; 3:1-2*

6C. God’s **Place**

## **“A BURDEN FOR ISRAEL”**

Message No. 33 - Romans 9:1-5

*“the service of God”*

Greek noun: *latreia* - used 6 times; the verb, *latreuo* - used 22 times  
cf. *Rom. 12:1; Heb. 9:1, 6, 9, 14; 12:28; 13:10; Rev. 22:3*

7C. God’s **Prophecies**

*“the promises”* - Greek: *epaggelia* - 53 times

cf. *Rom. 4:13, 14, 16, 20; 15:8; II Cor. 1:20; Gal. 3:16; Eph. 2:12*

8C. God’s **Patriarchs** - *“the fathers”*- cf. *Heb. 1:1-2*

9C. God’s **PERSON** - *“Messiah”*

1D. His **incarnation**

*“as concerning the flesh Christ came”- John 1:1, 14; I Tim. 3:16*

2D. His **influence**

*“Who is over all”*

3D. His true **identity**

*“God blessed forever” - I John 5:20*

THE NEEDED RESPONSE AT THIS POINT.....AMEN!!!!!!

# **“CHILDREN OF PROMISE”**

Message No. 34 - Romans 9:6-13

Message No. 34

## **“CHILDREN OF PROMISE”**

**Romans 9:6-13**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE **REJECTION** OF ISRAEL - 9:1-33

#2 - THE **RECEPTION** OF THE GENTILES - 10:1-21

#3 - THE **RESTORATION** OF ISRAEL - 11:1-36

#1 - THE **REJECTION** OF ISRAEL - Romans 9:1-33

1A. SEEN IN THE **SORROW** OF PAUL - 9:1-5

2A. SEEN IN THE **SELECTION** OF THE SEED - 9:6-13

1B. The case of **ISAAC** & **ISHMAEL** - 6-9

cf. *Gen. 17:18-21; 21:10-12* - cf. *Heb. 11:17-19*

1C. The **Plan** of God does not include all - 6-7

*“they are not all Israel, which are of Israel”* - cf. *Rom. 11:26*

1D. God’s **Word** has not failed

*“not as though the word of God hath taken none effect”*

NIV - *“not as though God’s word had failed”*

The argument of *Rom. 9:4-5* and God’s choice of Israel

*Deut. 7:6-9*

2D. God’s **will** was clearly revealed

*“in Isaac shall thy seed be called”*

2C. The **Promise** of God made it clear - 8-9

1D. Physical **connection** is not enough

*“the children of the flesh - these are not the children of God”*

cf. *John 1:12-13* and *8:31-36*

2D. Spiritual **commitment** is absolutely necessary

## **“CHILDREN OF PROMISE”**

Message No. 34 - Romans 9:6-13

*“children of the promise are counted for the seed”* - we must believe God’s Word!

2B. The case of **JACOB** & **ESAU** - 10-13

*“and not only this; but...”*

1C. The **Cause** behind it - 10-11

*“the purpose of God”*

1D. The **point** at which the decision was made

*“being not yet born”* - we are chosen before we come into existence!  
cf. *Eph. 1:4*

2D. The **presence** of good or evil was not a factor or influence on God’s choice!

*“neither having done any good or evil”*

3D. The **performance** of good deeds was not a factor either!

*“not of works”* - cf. *Eph. 2:8-9; Gal. 2:16*

2C. The **Call** of God is what fulfilled the promise of God

*“but of Him that calleth”* - cf. *Rom. 8:28-30; I Cor. 1:9; II Tim. 1:9*

3C. The **Choice** was God’s alone - 12-13

*v. 11- “that the purpose of God according to election might stand”*

1D. His **decision** was not what was expected

*“the elder shall serve the younger”* - *Gen. 25:23*

1E. The case of Judah - he was not the oldest son of Leah (Reuben)  
cf. *Gen. 49:3-4, 8-10*

2E. The case of David - he was not the oldest son of Jesse (Eliab)  
cf. *I Samuel 16:6-7, 9-13*

2D. The **deeds** of the two sons revealed God’s choice

*“Jacob have I loved, but Esau have I hated”* - said after they were born, lived, and died - cf. *Malachi 1:2-5* and *Obadiah 1:3-4*

## **“CHILDREN OF PROMISE”**

*Message No. 34 - Romans 9:6-13*

ILLUS: Student said to Dr. Griffith Thomas: *“I’m having trouble understanding why God hated Esau.”* Dr. Thomas replied: *“I’m having trouble understanding why God loved Jacob*

.

## **“GOD’S WILL”**

Message No. 35 - Romans 9:14-24

Message No. 35

## **“GOD’S WILL”**

### **Romans 9:14-24**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE PROBLEMS OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE REJECTION OF ISRAEL - 9:1-33

#2 - THE RECEPTION OF THE GENTILES - 10:1-21

#3 - THE RESTORATION OF ISRAEL - 11:1-36

#1 - THE REJECTION OF ISRAEL - Romans 9:1-33

1A. SEEN IN THE SORROW OF PAUL - 9:1-5

2A. SEEN IN THE SELECTION OF THE SEED - 9:6-13

3A. SEEN IN THE SOVEREIGNTY OF GOD - 9:14-24

1st of three main questions - all answered with the words “*God forbid*” - **9:14; 11:1, 11** - which means that the thing is unthinkable! (two questions in this context) “*Is there unrighteousness with God?*” & “*Why doth He yet find fault? For who hath resisted His will?*” (verses 14 & 19)

1B. The REVELATION of His mercy - 14-18

cf. *Prov. 28:13-14; Luke 18:9-14*

1C. The case of Moses - 15-16

cf. *Exodus 32:30-35; 33:12-19*

“*For HE saith to Moses...*” - *Ex. 33:19*

NOTE: In Dr. Martyn Lloyd-Jones’s excellent commentary on Romans, Volume 9, page 149, he writes:

“We must not only believe the Scriptures when we happen to agree with them, we must believe them when we do not; we must believe them when we do not understand; and if at a point they seem to us to be saying something that implies that there is unrighteousness in God, we say at once - That is impossible; there is something wrong with me!”

## **“GOD’S WILL”**

*Message No. 35 - Romans 9:14-24*

This is not a discussion of whether people are believers or not, whether they are saved or not; it is concerned with their assurance of salvation; one can be saved without having assurance of it.

Two reasons for accusing God of being unrighteous:

- (1) It seems to us to be unrighteous on God’s part to give mercy to some and not to others.
- (2) It also seems to be unrighteous on the part of God to hate and to condemn some before they are born - *v. 13*

The issue here in *vv. 15-16* is not of righteousness or justice; it deals with compassion and mercy. If God dealt with any of us in justice and righteousness, we would all be in Hell, because that is what we deserve!

***“There is none righteous; no, not one!” - Rom. 3:10***

- 1D. God is not merciful to all - 15  
That is the false teaching of so many - universalism (taught by William Barclay and C. H. Dodd)
- 2D. God does not show mercy to any one on the basis of human worth or performance - 16
  - 1E. Not by human **desire** - *“not of him that willeth”*
  - 2E. Not by human **deeds** - *“nor of him that runneth”*

NOTE: If God rewarded “*mercy*” to those who wanted it or earned it, then no one would accuse Him of being unrighteous or unjust; The charge arises because God chooses one and not the other when neither of them has done anything at all; he has not desired, he has not willed, he has not done anything at all. God chooses before they are born!

The real mystery is not that everybody is not saved, but that anybody is saved at all! God owes nothing to anybody! - cf. *Isaiah 55:8-9*

- 2C. The case of **Pharaoh** - 17-18

## **“GOD’S WILL”**

Message No. 35 - Romans 9:14-24

cf. *Exodus 4:21; 7:3-5, 13-14, 22; 8:15, 19, 32; 9:12-17, 27, 34-35; 10:1, 20, 27; 11:10; 14:4, 17-18*

Again - “*For the scripture saith...*” - cf. *Gen. 50:20; Psa. 105:23-25; Acts 2:23; 4:27-28; I Peter 2:8; Jude 4* - cf. *Hebrews 3:12-13*

1D. His **design** was twofold:

1E. To **demonstrate** His power  
“*that I might show my power in thee*”

2E. To **declare** His name  
“*that My name might be declared throughout all the earth*”

2D. His **decision** is therefore sovereign!

“*Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth*”

2B. His **RIGHT** to do what He wants - 19-24

1C. The **Problem** - 19

This objection proves the point of the passage that God alone determines the salvation of every man.

v. 20 - “*replieth against*” - a spirit of contention - cf. *Ecc. 5:2; Isa. 45:9*

2C. The **Answer** - 20-24

1D. As to our **sinful position** - 20

“*clay*” - cf. *II Cor. 4:3-7* - cf. *Psalm 8* - “*What is man...*”

“*the thing formed*” - Greek: *plasma* - our word “*plastic*” comes from it!

2D. As to His **sovereign power** to choose – 21

“*the Potter*” - *Isa. 29:15-16* - Greek: *exousian* - “*authority*”

NOTE: God did not create anything unto “*dishonor*” - the “*clay*” refers to fallen humanity - because of our sin, no one deserves mercy, not one! We not only do not deserve mercy, we have no claim upon God to give us mercy!

## **“GOD’S WILL”**

*Message No. 35 - Romans 9:14-24*

3D. As to His **specific plan** - 22-23

1E. Toward the vessels of **wrath** – 22  
*to make His power known* - Greek: *dunaton*

1F. It reveals His **power**

2F. It reveals His **patience** - *II Pet. 3:9*  
*“fitted to destruction”*

Greek: *katertismena* – what they did to themselves!

2E. Toward the vessels of **mercy** - 23-24  
*to make the riches of His glory known* - cf. *Eph. 2:7*

1F. It reveals His **glory**

2F. It reveals the **ground** upon which that glory is seen  
*“which he had afore prepared unto glory”*

4D. As to His **saved people** - 24  
*“whom He hath called”* - cf. *8:28-30*

## **“ROCK OF OFFENSE”**

Message No. 36 - Romans 9:25-33

Message No. 36

### **“ROCK OF OFFENSE”**

**Romans 9:25-33**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE **REJECTION** OF ISRAEL - 9:1-33

#2 - THE **RECEPTION** OF THE GENTILES - 10:1-21

#3 - THE **RESTORATION** OF ISRAEL - 11:1-36

#1 - THE **REJECTION** OF ISRAEL - Romans 9:1-33

1A. SEEN IN THE **SORROW** OF PAUL - 9:1-5

2A. SEEN IN THE **SELECTION** OF THE SEED - 9:6-13

3A. SEEN IN THE **SOVEREIGNTY** OF GOD - 9:14-24

4A. SEEN IN THE **SCRIPTURES** THAT PROPHESED IT - 9:25-29

5A. SEEN IN THE **STUMBLING** OF ISRAEL - 9:30-33

4A. SEEN IN THE **SCRIPTURES** THAT PROPHESED IT - ROMANS 9:25-29

1B. God's **PEOPLE** - 25-26

***Hosea 1:10; 2:23*** - context deals with the northern kingdom of Israel - Hosea takes an adulterous wife named Gomer from whom he has two children: a son named Jezreel, which speaks of God's judgment upon Israel (***1:4***); and a daughter, Loruhamah which means “no mercy” - the daughter has a son who is called Loammi, meaning “*no people*”

But, the Lord will again refer to them as “*my people*” and “*the children of the living God.*” God's purposes are rooted in His character, and He will never cast away His people, even though He has and will judge them for their sin and idolatry. ***Hosea 2:19-20*** says three times “*I will betroth thee*” - and presents three issues:

1C. The issue of eternity - *for ever*”

2C. The issue of God's character - “*in righteousness, judgment, lovingkindness, & mercies*”

## **“ROCK OF OFFENSE”**

Message No. 36 - Romans 9:25-33

3C. The issue of God’s faithfulness - “*in faithfulness*” - *Isa. 11:5*

2B. God’s **PROMISE** - 27

*Isaiah 10:20-22; 11:11-12* - “*a remnant shall be saved*” - *Zech. 13:8-9*

3B. God’s **PLANS** - 28

The word “*work*” is the Greek word *logos* for “*word*” or God’s revelation. He will finish His word - a short word indicates that it will come suddenly and rapidly. Paul is no doubt thinking of the original context of Hosea, and that God’s judgment would come exactly as He had prophesied and it will come quickly.

This verse is a loose translation of the end of *Isaiah 10:22 & 23*. It is much like *Isa. 46:11* “*I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*”

4B. God’s **PROTECTION** - 29

cf. *Isaiah 1:9* - cf. *Gen. 19:24-25* - total destruction, but God spared Lot, his wife, and two daughter-in-laws - cf. *II Peter 2:6-9* - cf. *Psalms 89:30-37*

5A. SEEN IN THE **STUMBLING** OF ISRAEL - ROMANS 9:30-33

“*What shall we say then?*” - cf. *Rom. 8:31; 9:14*

No definite article “*the*” in front of “*Gentiles*” - the subject was brought up in verse 24 as it relates to God’s sovereignty in showing mercy.

1B. Over the **WAY** of God’s righteousness - 30-31

1C. The **Principle** is clear

“*even the righteousness which is of faith*”

all of Romans establishes this fact of the gospel!

2C The **Pursuit** of righteousness does not guarantee God’s righteousness

“*followed after*” - Gentiles did not pursue it at all!

3C. The **Problem** with Israel’s zeal is that it was rooted in human

performance and religious tradition, NOT in the teaching of the Bible and the example of our father Abraham!

2B. Over the **WORKS** of the law - 32

## **“ROCK OF OFFENSE”**

Message No. 36 - Romans 9:25-33

- 1C. Human **Performance** was the way they sought to be right with God  
“*as it were by the works of the law*” - cf. *Gal. 3:10-14*
  
- 2C. God’s **Plan** became a “stumblingstone”  
cf. *I Cor. 1:23; Gal. 3:21-29*
  
- 3B. Over the **WORD** of salvation - 33  
cf. *Isaiah 8:13-15; 28:16; Psalm 118:22; I Peter 2:6-8*  
  
cf. *Matthew 21:42-44; Daniel 2:34-35, 44-45*
  
- 1C. The STONE was **Established** by God  
“*Behold, I lay in Zion a stumblingstone and rock of offense*”  
the sovereignty of God declared once more!
  
- 2C. The STONE was **Eliminated** by the religious leaders - Psalm 118:22  
cf. *Peter 2:6-8* and *I Cor. 1:23*
  
- 3C. The STONE was **Exalted** by God  
“*chief cornerstone*” and “*head of the corner*”
  
- 4C. The STONE was **Explained** to be a Person - the Messiah of Israel  
“*whosoever believeth on Him shall not be ashamed*”
  
- 5C. The STONE will **Exist** as a kingdom forever - *Dan. 2:44*

## **“PRAY FOR ISRAEL”**

*Message No. 37 - Romans 10:1-4*

*Message No. 37*

### **“PRAY FOR ISRAEL”**

*Romans 10:1-4*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE **REJECTION** OF ISRAEL - 9:1-33

#2 - THE **RECEPTION** OF THE GENTILES - 10:1-21

#3 - THE **RESTORATION** OF ISRAEL - 11:1-36

#1 - THE **RECEPTION** OF THE GENTILES - Romans 10:1-21

1A. THE **NATURE** OF GOD’S RIGHTEOUSNESS - ROMANS 10:1-13

2A. THE **NECESSITY** OF HEARING THE MESSAGE - ROMANS 10:14-21

1A. THE **NATURE** OF GOD’S RIGHTEOUSNESS - ROMANS 10:1-13

1B. The **PRAAYER** of Paul - 10:1  
“*for ISRAEL*” - cf. *Psalm 122:6*

Moses prayed for them - *Num. 21:7*

Samuel prayed - *I Sam. 7:3-5; 12:22-23*

David prayed - *I Chron. 21:17*

Solomon prayed - *I Kings 8:38-39, 49-52*

Nehemiah prayed - *Nehemiah 1:5-6, 10*

1C. It was an inward **Desire**  
“*my heart’s desire*” - Greek: *eudokia* - used 12 times, usually refers to  
God’s will - *Eph. 1:5,9; Phil. 2:13*

2C. It was a strong **Dependency** upon God  
“*and prayer to God*” - Greek: *deesis* – used 19 times  
Cf. *Eph. 6:18; Phil. 4:6 Heb. 5:7; James 5:16; I Peter 3:12*

## **“PRAY FOR ISRAEL”**

Message No. 37 - Romans 10:1-4

- 3C. It was their spiritual **Destiny** for which he prayed  
“*that they might be saved*” - cf. *Rom. 1:16; 9:1-3*
- 2B. The **PROBLEM** of Israel - 10:2-3  
“*I bear them record*” - Paul was an eyewitness to it and experienced it himself  
cf. *Phil. 3:4-6; Gal. 1:13-14*
- 1C. Their **Dedication** to God was not controlled by biblical revelation  
“*a zeal of God, but not according to knowledge*”  
  
*Acts 22:3-5* - Paul was “*zealous toward God*”
- 2C. Their **Deficiency** in knowing God’s righteousness was based on their own  
human efforts and traditions - 3a  
  
“*being ignorant of God’s righteousness, and going about to establish  
their own righteousness*” - *Matt. 15:3-9; Mark 7:6-13*
- 3C. Their **Disobedience** to God’s righteousness was rooted in a lack of  
submission - 3b  
  
“*have not submitted themselves unto the righteousness of God*”
- 3B. The **PURPOSE** of Jesus Christ - 10:4  
cf. *Romans 3:21-31* - The law demands obedience in what you do; Christ  
demands faith in what He did!

LEGALISM is the belief that keeping the law and its requirements is essential  
for salvation and spiritual growth (cf. *Gal. 3:1-3*)

### THE PROBLEM WITH THE LAW:

- (1) It cannot give life - *II Cor. 3:6; Gal. 3:21*
- (2) It cannot make us righteous before God - *Rom. 3:20, 28; Gal. 2:16*
- (3) It cannot take away our sin - *Heb. 10:1-4*
- (4) It cannot cancel God’s promise to Abraham - *Gal. 3:16-17*
- (5) It cannot last forever - *Heb. 8:6-13*

**“PRAY FOR ISRAEL”**  
*Message No. 37 - Romans 10:1-4*

**THE PURPOSE OF THE LAW:**

**(1)** It RELATES primarily to Israel, not Gentiles

*Rom. 2:14; 9:4 cf. Deut. 4:1, 8, 44-45; 5:1-3; 6:1-4*

**(2)** It REMOVES our ignorance of sin

*Rom. 3:20; 7:7; I John 3:4*

**(3)** It REFLECTS the character of God Himself

*Rom. 7:12 - Paul calls it “the law of God” in Rom. 7:22, 25; 8:7*

**(4)** It REGULATES society - made for unbelievers

*I Timothy 1:9-10*

**(5)** It REVEALS our carnality

*Rom. 7:14 - cf. I Cor. 3:1,3,4*

**(6)** It REINFORCES our need of a Savior and that justification is by faith alone!

*Gal. 2:19-21; 3:19-25*

**“WORD OF FAITH”**

Message No. 38 - Romans 10:5-13

Message No. 38

**“WORD OF FAITH”**

**Romans 10:5-13**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

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1A. THE **NATURE** OF GOD’S RIGHTEOUSNESS -ROMANS 10:1-13

2A. THE **NECESSITY** OF HEARING THE MESSAGE - ROMANS 10:14-21

1A. THE **NATURE** OF GOD’S RIGHTEOUSNESS - ROMANS 10:1-13

1B. The **PRAYER** of Paul - 10:1

2B. The **PROBLEM** of Israel - 10:2

3B. The **PURPOSE** of Jesus Christ - 10:4

4B. The **PRINCIPLE** of faith - 10:5-11

5B. The **PROMISE** of salvation - 10:12-13

4B. THE **PRINCIPLE** OF FAITH - Romans 10:5-11

1C. What Moses **Describes** - 5

cf. *Lev. 18:5; Ezek. 20:11, 13, 21*

Greek: *graphei* - “writes”

2C. What righteousness **Declares** - 6-10

cf. *Deut. 30:11-14 - v. 8* –

"word" - Greek: *rhema* “the word of the faith”

## **“WORD OF FAITH”**

*Message No. 38 - Romans 10:5-13*

- 1D. It **refuses** to accept any act of human effort or performance or personal worth - 6

*“Say NOT in thine heart...”*

*“the deep” - Greek: abussos - used 9 times -translated “the bottomless pit” - the place of Satan and demons, and where the Antichrist comes from – “the beast” and where Satan will be bound for 1000 years - Rev. 20:1, 3.*

*Eph. 4:8-10 - speaks of Christ descending into the “lower parts of the earth” - I Pet. 3:19 tells of Christ going to preach to the “spirits in prison” which according to v. 20 were those who died in the flood of Noah’s day.*

- 2D. It **reinforces** the necessity of personal faith in the word of God - 8  
cf. *I Cor. 1:18, 21*

The point of this passage is that faith does not cause His incarnation or His resurrection! Faith is resting in the proclamation of what has already occurred - He came into this world and died for our sins, and He arose from the dead and is now ascended to the right hand of the throne of God. Our responsibility is to put our faith in what has already occurred, not in our ability to believe, but in what He alone did for us!

- 3D. It **requires** our response to the Word - 9-10

1E. Outward **confession**  
cf. *Matt. 10:32-33; Luke 9:26; 1 John 1:9; 2:22-23*

2E. Inward **conviction**

The resurrection is true whether we believe it or not, which only goes to prove beyond doubt that salvation is by faith alone - faith that rests solely upon the word of God!

- 3C. What the Scripture **Demands** - 11

## **“WORD OF FAITH”**

Message No. 38 - Romans 10:5-13

cf. *Mark 8:38; Romans 1:16; 5:5; 6:21; 9:33; 2 Timothy 1:7-8, 12; 1 John 2:28*

5B. THE **PROMISE** OF SALVATION - Romans 10:12-13

1C. The **Relationship** of Jew and Gentile - 12a  
*“there is no difference”*

2C. The **Riches** that will come from the Lord - 12b  
*“the same Lord over all is rich unto all that call upon Him”*

3C. The **Response** that is needed - 13  
*“whosoever shall call upon the name of the Lord shall be saved”*

1D. It is **available** to anyone – “whosoever”  
cf. *Rev. 22:17*

2D. It is **accepted** when we call upon the name of the Lord

3D. It is **absolute** in its promise  
*“shall be saved”*

## **“BEAUTIFUL FEET”**

*Message No. 39 - Romans 10:14-21*

*Message No. 39*

### **“BEAUTIFUL FEET”**

***Romans 10:14-21***

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#1 - THE RECEPTION OF THE GENTILES - Romans 10:1-21

1A. THE NATURE OF GOD’S RIGHTEOUSNESS - ROMANS 10:1-13

2A. THE NECESSITY OF HEARING THE MESSAGE - ROMANS 10:14-21

Three facts presented in ch. 10:

1. the gospel is within reach of all (v. 8)
2. offered to all (vv. 11, 13)
3. but not obeyed by all (v. 16)

1B. The OPPORTUNITY must be given - 14-15

- 1C. It requires a Preacher to be sent - 14-15a - cf. Nahum 1:15a  
The Greek word “*preacher*” is literally “*one preaching*” - the emphasis is not on the man, but on the message!

cf. *Isaiah 52:4-10* - the captives see the beautiful feet coming to announce that they are now free! - cf. *Ephesians 6:15*

cf. *John 20:21* - “*so send I you*” - cf. *I Cor. 9:9-14*

- 2C. It requires a Message to be preached - 15b  
“*the gospel of peace...glad tidings of good things*”

cf. *Isaiah 61:1ff; Luke 2:10; 8:1; Acts 13:32-33; I Cor. 1:17-21; 2:1-5*

The Greek has the same word in both places - *euangelizo* appears 90 times; *euangelion* appears 77 times, and *euangelistes* 3 times.

## **“BEAUTIFUL FEET”**

Message No. 39 - Romans 10:14-21

The word *gospel* is found 101 times - cf. *I Cor. 15:1ff.*

The phrase *gospel of peace* appears only here and in *Eph. 6:15.*

- 3C. It requires a **Response** to be given - 14  
“*call*” cf. v. 13 and “*believe*”

Fascinating look at the issues of believing the gospel. We learn the following:

1D. The issue is Jesus Christ and what we believe about Him

2D. The issue of “*believing*” seems to precede that of “*calling*”  
to “*call upon the LORD*” requires a reason - knowing Who Jesus is  
and believing in Him and what He has done for us.

- 2B. Our **OBEDIENCE** is essential - 16-17  
“*But*” - Greek: *alla* - great contrast NIV reads “*not all the Israelites accepted the good news*” - strange to insert the word “*Israelites*” since that argument from verse 12 and 13 applies to “*all that call upon Him.*”

1C. The **Proof** from the Bible - Isa. 53:1  
“*Who hath believed our report?*”  
cf. *John 12:37-43* - the root reason for their failure to believe?  
v. 43 - “*they loved the praise of men more than the praise of God*”

2C. The **Principle** being taught - 17  
“*Therefore* (Greek: *ara*) *the faith* (is) *out of* (Greek: *ek*) *hearing, but the hearing through* (Greek: *dia*) *word* (Greek: *rhematos*) *of God.*” Some Greek texts read “*Christ*” at the end. We learn the following from this verse:

1D. The **source** from which saving faith comes is hearing the message.

2D. The **substance** of that which is heard is the word of God - *Heb. 11:3*

- 3B. The **OBJECTIONS** are not valid - 18-21  
Two basic objections or questions:

- (1) *Have they not heard?* - v. 18
- (2) *Did not Israel know?* - v. 19

## **“BEAUTIFUL FEET”**

*Message No. 39 - Romans 10:14-21*

- 1C. The **Proclaiming** of God’s message was accomplished - 18  
cf. *Psalm 19:1-4a; Isaiah 6:9-10 cf. Acts 28:25-28* - cf. *Romans 1:20*
  
- 2C. The **Purpose** of God for the Gentiles was achieved - vv. 19-20
  - 1D. Moses - *Deut. 32:15-21*
  
  - 2D. Isaiah - *Isaiah 65:1*
  
- 3C. The **Problem** of Israel was not the lack of opportunity - 21  
cf. *Isa. 65:2-3 “gainsaying”* - NIV/NASB - “*obstinate*”  
  
cf. *Acts 7:51-53*  
  
cf. *Hebrews 3:7-13; 10:26-31*

**“CHOSEN BY GRACE”**  
Message No. 40 - Romans 11:1-6

Message No. 40  
**“CHOSEN BY GRACE”**  
*Romans 11:1-6*

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

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#3 - THE RESTORATION OF ISRAEL - Romans 11:1-36

1A. THE REMNANT IS PROOF - 11:1-6

2A. THE REJECTION WAS PROPHESED - 11:7-10

3A. THE RESULT OF THEIR FALL - 11:11-12

4A. THE RESPONSE THEY WILL HAVE - 11:13-16

5A. THE REACTION THE GENTILES SHOULD HAVE - 11:17-24

6A. THE REVELATION OF A MYSTERY - 11:25-32

7A. THE REALIZATION OF GOD’S PLAN - 11:33-36

1A. THE REMNANT IS PROOF - 11:1-6

The great question: “*Hath God cast away His people?*” - it is unthinkable  
God forbid! NASB - May it never be! NIV - By no means!

Answer: “*God hath NOT cast away His people which He foreknew*”  
cf. *Rom. 8:29; I Peter 1:2* - cf. *Jeremiah 31:35-37*

1B. The EXAMPLES - 1-5

1C. Paul himself - 1

Cf. *I Cor. 15:10* - God’s grace chose Paul - *I Tim. 1:12-17*

2C. Elijah - 2b-4

Cf. *I Kings 19:10, 14-18*

1D. His appeal - 2b

“*maketh intercession to God against Israel*”

## **“CHOSEN BY GRACE”**

Message No. 40 - Romans 11:1-6

NIV: “*appealed*” NASB: “*pleads with*”. He believes that God has cast them away for what they have done.

### 2D. His attitude - 3

1E. He enumerates all that they have done

*“killed Thy prophets, and digged down Thine altars”*

2E. He emphasizes that he is the only one left

*“I am left alone”*

3E. He explains that his own life is in danger and then God will have no one to depend on!

### 3D. God’s answer - 4

*“I have reserved to Myself 7000 men, who have not bowed the knee to the image of Baal”.*

*“Baal”* - only usage in NT - used 62 times in OT.

### 3C. Present time - 5

*“a remnant according to the election of grace”* - NIV - *“chosen by grace”* - NASB - *“God’s gracious choice”*

The Greek word for “*election*” appears 7 times in the NT (Greek: *ekloge*)

The word *elektos* is used 23 times in the NT. - cf. *Acts 9:15; Rom. 9:11; 11:5, 7, 28; I Thess. 1:4; II Pet. 1:10*

*II Tim. 1:9* - *“not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.”*

### 2B. The EXPLANATION - 6

The word “*grace*” appears 131 times in NT; the “*grace of God*” is used 24 times.

*“and if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”*

**“CHOSEN BY GRACE”**  
*Message No. 40 - Romans 11:1-6*

**“Grace”** and **“works”** are mutually exclusive!

Consider the following teachings of the Bible about grace:

- 1C. Grace came by Jesus Christ - ***John 1:17***
- 2C. We are saved by grace - ***Eph. 2:8-9***
- 3C. We are justified by grace - ***Rom. 3:24***
- 4C. Our salvation is a gift of God’s grace - ***Romans 5:15***
- 5C. Grace is greater than our sin - ***Rom. 5:20***
- 6C. All believers are under grace, not law - ***Rom. 6:14***
- 7C. God is the “God of all grace” - ***I Pet. 5:10***
- 8C. God’s grace is sufficient and capable of sustaining us under trials and infirmities - ***II Cor. 12:9-10***
- 9C. God’s grace has appeared to all men - ***Titus 2:11***
- 10C. Grace characterizes God’s throne and grace will be given to help us  
***Heb. 4:16***
- 11C. Grace is needed to serve God - ***Heb. 12:28***
- 12C. Grace is given to the humble - ***James 4:6***
- 13C. Spiritual gifts come from the “***manifold grace of God***” - ***I Pet. 4:10***
- 14C. Believers are exhorted to “***grow in grace***” in ***II Pet. 3:18***
- 15C. Believers were chosen before the world was created so that we would be  
“***to the praise of the glory of His grace***” - ***Eph. 1:6***

## **“CHOSEN BY GRACE”**

*Message No. 40 - Romans 11:1-6*

16C. The Lord will continue to show us in the ages to come “*the exceeding riches of His grace*” - *Eph. 2:7*

**Rejection** of the “once-for-all” sacrifice of Jesus Christ is described as an insult to the “*Spirit of grace*” - *Heb. 10:29*

**Refusing** to repent is described as coming short of the “*grace of God*” - *Heb. 12:17-17*

**Resisting** God’s standards of sexual purity is called “*turning the grace of our God into lasciviousness*” - *Jude 4*

**Returning** to the law in order to be declared righteous is called frustrating the grace of God - *Gal. 2:21* - and “*fallen from grace*” - *Gal. 5:4*

# **“SALVATION FOR GENTILES**

*Message No. 41 - Romans 11:7-12*

*Message No. 41*

## **“SALVATION FOR GENTILES”**

*Romans 11:7-12*

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

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#3 - THE RESTORATION OF ISRAEL - Romans 11:1-36

1A. THE **REMNANT** IS PROOF - 11:1-6

2A. THE **REJECTION** WAS PROPHESED - 11:7-10

1B. The **SUMMARY** of Paul’s argument about the remnant - 7  
*“What then?”*

1C. Israel was **Blocked** from achieving what they wanted  
cf. *Rom. 9:31; 10:3*

2C. A few were **Blessed** with righteousness by faith, apart from the works of  
the law cf. *Rom. 10:4*

3C. Many were **Blinded** by the Lord - *Isa. 6:10*

2B. The **SCRIPTURES** that reveal Israel’s rejection - 8-10  
*“according as it is written”*

1C. Isaiah 29:10-19 - the reason was hypocrisy (v. 13)  
when they are restored it will be the *“meek”* and the *“poor”* who shall  
*“rejoice in the Holy One of Israel.”*

2C. Psalm 69:20-28 - the reason was rejection of the Messiah Himself

3A. THE **RESULT** OF THEIR FALL - 11:11-12  
*“I say then”*

## **“SALVATION FOR GENTILES**

*Message No. 41 - Romans 11:7-12*

1B. The **MOTIVE** behind Israel’s rejection - 11

1C. It was not to **Banish** them forever

*“Have they stumbled that they should fall? God forbid!”*

*cf. Hosea 1:6-10*

2C. It was to **Bring** salvation to the Gentiles -

*“but rather through their fall salvation is come unto the Gentiles”*

NOTE: The salvation of the Gentiles was always a part of God’s prophetic plan. Cf. *Genesis 12:3b; Isaiah 42:6; 49:1-6; 60:1-3; 66:23; Micah 4:1-3; Zech. 14:16-19; Romans 15:9-12*

2B. The **METHOD** that was used

*“for to provoke them to jealousy” - cf. Rom. 10:19*

3B. The **MESSAGE** we should learn from this - 12

1C. The **Failure** of Israel does not mean that God is finished with them

2C. The **Fall** of Israel has resulted in great blessings for the Gentiles

3C. The **Future** of the world will be greater in blessing when the day comes that Israel as a nation will be saved

*“how much more their fullness”*

# **“THE OLIVE TREE AND ITS BRANCHES”**

Message No. 42 - Romans 11:13-24

Message No. 42

## **“THE OLIVE TREE AND ITS BRANCHES”**

**Romans 11:13-24**

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3A. THE **RESULT** OF THEIR FALL - 11:11-12

4A. THE **RESPONSE** THEY WILL HAVE 11:13-16

*Deut. 8:8* calls Israel “*a land of oil olive*”

cf. *Jeremiah 11:1-2, 16-17* - the Lord called Israel

“*a green olive tree*” - *Hosea 14:5-6* speaks of Israel’s beauty “*as the olive tree.*”

The word “*Gethsemane*” means “*olive-oil press*”

1B. The **AUTHORITY** of the apostle Paul is crucial to the argument - 13  
“*the apostle of the Gentiles*”

2B. The **AIM** of the apostle was rooted in the salvation of His people, the Jews - 14  
cf. *Rom. 1:16; 9:1-3; 10:1; I Cor. 9:19-22*

3B. The future **ACCEPTANCE** of Israel by God will be an amazing miracle - 15  
“*what shall the receiving of them be, but life from the dead?*”

4B. Their **ATTACHMENT** to God’s promises and covenant is obvious - 16

1C. Illustrated by bread - “if the firstfruit be holy, the lump is also holy”  
cf. *Num. 15:17-21* - “*the heave offering*”

## **“THE OLIVE TREE AND ITS BRANCHES”**

Message No. 42 - Romans 11:13-24

2C. Illustrated by the olive tree - “and if the root be holy, so are the branches”  
The “*firstfruit*” and the “*root*” refers to the fathers, Abraham, Isaac, and Jacob, and specifically to God’s covenant with them (land, nation, and descendant Who will bless the world).

The “*lump*” and the “*branches*” refer to the nation of Israel.

### 5A. THE REACTION THE GENTILES SHOULD HAVE - 11:17-24

1B. There should be no PRIDE - 17-20

v. 18 - “*Boast not against the branches*”

v. 20 - “*Be not high-minded, but fear*”

1C. Because of the Root - 17-18

2C. Because of the Reason they were broken off - 19-20 (unbelief)

2B. There should be no PRESUMPTION - 21-24

cf. *Psalms 19:13* - “*Keep back Thy servant from presumptuous sins; let them not have dominion over me*”

1C. The Attitude that the opportunity for salvation will always be there is a very Dangerous belief - 21

2C. The Acceptance of His goodness does not mean that His severity is impossible - 22

3C. The Ability of God to restore Israel is not only possible, it is prophetic - 23

cf. *Jeremiah 23:3-8*

4C. The Accomplishment of God’s purposes toward Israel would be much easier than the salvation of the Gentiles - 24

**“WHEN ALL ISRAEL IS SAVED”**

*Message No. 43 - Romans 11:25-27*

*Message No. 43*

**“WHEN ALL ISRAEL IS SAVED”**

*Romans 11:25-27*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE **REJECTION** OF ISRAEL - 9:1-33

#2 - THE **RECEPTION** OF THE GENTILES - 10:1-21

#3 - THE **RESTORATION** OF ISRAEL - 11:1-36

#3 - THE **RESTORATION** OF ISRAEL - Romans 11:1-36

1A. THE **REMNANT** IS PROOF - 11:1-6

2A. THE **REJECTION** WAS PROPHESED - 11:7-10

3A. THE **RESULT** OF THEIR FALL - 11:11-12

4A. THE **RESPONSE** THEY WILL HAVE 11:13-16

5A. THE **REACTION** THE GENTILES SHOULD HAVE - 11:17-24

6A. THE **REVELATION** OF A MYSTERY - 11:25-32

“*mystery*” - used 22 times in English; *musterion* - used 27 times in Greek.

1B. The **CONCERN** of Paul about spiritual and prophetic ignorance

“*For I would not, brethren, that ye should be ignorant...*”

1C. Ignorant of Messianic prophecies - *Acts 3:17-18*

2C. Ignorant of God’s purpose in changing circumstances - *Romans 1:13*

3C. Ignorant about believers who have died - *I Thess. 4:13-18*

4C. Ignorant about the delay in the second coming of Jesus Christ - *II Peter 3:8-9*

5C. Ignorant about spiritual gifts - *I Cor. 12:1*

6C. Ignorant about sufferings in the life of the believer - *II Cor. 1:8-9*

## **“WHEN ALL ISRAEL IS SAVED”**

*Message No. 43 - Romans 11:25-27*

7C. Ignorant about God’s plan for Israel - *Rom. 11:25*

2B. The **CHARACTER** of a biblical mystery  
“*For I would not, brethren, that ye should be ignorant of this mystery....*”  
that which was not known in the past, but now being revealed.

I Cor. 2:7 says “*But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*”

Paul spoke in *I Cor. 4:1* about being “*stewards of the mysteries of God*”

1C. The mystery of the kingdom - Matt. 13:11  
*Mark 4:11-12 & Luke 8:10*

2C. The mystery of the rapture - I Cor. 15:51

3C. The mystery of His will - Eph. 1:9-10

4C. The mystery of Christ - Eph. 3:3-11; Col. 4:3

5C. The mystery of marriage - Eph. 5:32

6C. The mystery of the gospel - Eph. 6:19

7C. The mystery of Christ in you - Col. 1;26-27

8C. The mystery of God - Col. 2:2-3; Rev. 10:7

9C. The mystery of iniquity - II Thess. 2:7

10C. The mystery of the faith - I Tim. 3:9

11C. The mystery of godliness - I Tim. 3:16

12C. The mystery of the seven stars and the seven candlesticks - Rev. 1:20

## **“WHEN ALL ISRAEL IS SAVED”**

*Message No. 43 - Romans 11:25-27*

13C. The mystery of the harlot woman and the beast - Rev. 17:5, 7

3B. The **CONDITION** of Israel

*“that blindness in part is happened to Israel until the fulness of the Gentiles be come in.”*

1C. It is **Partial** - “*in part*” - cf. Rom. 11:1-6  
illustrated by Paul and Elijah

2C. It is **Present** until the fullness of the Gentiles  
cf. *Rom. 11:11-12; Rev. 7:9ff*

3C. It is **Prophetic** that it would occur  
*Isa. 6:9-10* - Gentiles are also “*blinded*” - *Eph. 4:17-19; II Cor. 4:3-4*

4B. The **COMING** of salvation

*“and so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer...”*

1C. The **Promise** - “*all Israel*” - cf. Zech. 13:8-9

2C. The **Person** - “the Deliverer”  
cf. *Isa. 59:20-21; Zech. 12:10*

3C. The **Purpose**  
*“and shall turn away ungodliness from Jacob”*

5B. The **COVENANT** of God

*“For this is My covenant unto them, when I shall take away their sins” -  
Jeremiah 31:33-34 - cf. Isa. 43:25; 44:21-22; 45:22*

# **“GOD’S UNSEARCHABLE WAYS”**

Message No. 44 - Romans 11:28-36

Message No. 44

## **“GOD’S UNSEARCHABLE WAYS”**

**Romans 11:28-36**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

#1 - THE **REJECTION** OF ISRAEL - 9:1-33

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1A. THE **REMNANT** IS PROOF - 11:1-6

2A. THE **REJECTION** WAS PROPHESED - 11:7-10

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5A. THE **REACTION** THE GENTILES SHOULD HAVE - 11:17-24

6A. THE **REVELATION** OF A MYSTERY - 11:25-32

1B. The **CONCERN** of Paul about spiritual and prophetic ignorance - 25A

2B. The **CHARACTER** of a mystery - 25b

3B. The **CONDITION** of Israel - 25c

4B. The **COMING** of salvation - 26

5B. The **COVENANT** of God - 27

6B. The **CHOICE** of God - 28

1C. They are the **Enemies** of the gospel - 28a  
“for your sakes”

2C. They are the **Election** of God - 29b  
“for the fathers’ sakes”

God’s promise to Abraham, Isaac, and Jacob - cf. **Rom. 9:5**

## **“GOD’S UNSEARCHABLE WAYS”**

*Message No. 44 - Romans 11:28-36*

7B. The **CALLING** of God - 29

1C. It is God’s **Decision**  
“*the gifts and calling of God*”

cf. *Rom. 1:7; 8:28, 30; 10:13; I Cor. 1:9; II Tim. 1:9*

2C. It is God’s **Determination** to keep His Word  
“*without repentance*” - not the word of *Rom. 2:5* - “*impenitent*”

Greek: *ametanoeton* - but, rather the Greek word, *ametameleta* - the root word refers to being sorry afterwards - God is not this way!

8B. The **CONCLUSION** to which we come - 30-32

1C. God’s mercy is **Accessible** to Gentiles through the unbelief of Israel - 30

2C. God’s mercy will now be **Accepted** by the Jews through the mercy of the Gentiles - 31

3C. God’s mercy is **Available** to all in spite of their unbelief - 32

7A. THE **REALIZATION** OF GOD’S PLAN - 11:33-36

1B. Our **COMPREHENSION** of it - 33-35

Five things said about God:

1C. His riches are **Unfathomable!**  
cf. *Eph. 2:7; Phil. 4:19* - “*wisdom and knowledge*” - *Col. 2:3*

Greek: *O bathos* - cf. *Rom. 8:39* - “*depth*”  
*II Cor. 8:2* - “*deep poverty*”

2C. His judgments are **Unsearchable!**  
A double compound in Greek – means it is totally impossible for us to discover!

## **“GOD’S UNSEARCHABLE WAYS”**

*Message No. 44 - Romans 11:28-36*

3C. His ways are **Unknowable!**

The words “*past finding out*” are from the Greek word, *anexichniastoi*, meaning “*to trace out by tracks*” - again, a double compound. It is totally impossible for us to discover!

*Eph. 3:8 - “the unsearchable riches of Christ”*

4C. His understanding is **Unobtainable** - 34

“*For who hath known the mind of the Lord? or who hath been His counselor?*” - quoted from *Isaiah 40:12-14*

5C. His needs are **Unmeetable!**

“*Or who hath first given to Him, and it shall be recompensed unto Him again?*” - cf. *Job 41:11; I Thess. 3:9; Rom. 12:19*

2B. His **CONTROL** of it - 36

1C. The **Origin** - “*of Him*” (Greek: *ek*)

2C. The **Operation** - “*through Him*” (Greek: *dia*)

3C. The **Object** - “*to Him*” (Greek: *eis*)

4C. The **Objective** - “*to Whom be glory for ever - AMEN!!!*”

## **“A LIVING SACRIFICE”**

Message No. 45 - Romans 12:1-2

Message No. 45

### **“A LIVING SACRIFICE”**

**Romans 12:1-2**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - ROMANS 12:1-8

“*therefore*” - in the light of all he has said so far!

1B. The **MOTIVATION** for it

“*by the mercies of God*” - Greek: *oiktirmos* - 5 times - *II Cor. 1:3*;

*Phil. 2:1*; *Col. 3:12*; *Heb. 10:28* - *oiktirmon* - used 3 times - cf. *James 5:11*

1C. It **Refers** only to believers

“*brethren*” - cf. *II Cor. 5:14*

2C. It **Results** in strong counsel - “*beseech*”

Greek: *parakaleo* - 107 times, 53 by Paul

cf. *Rom. 15:30*; *16:17-18*; *I Cor. 4:14-16*; *Eph. 4:1*; *I Thess. 4:1*

2B. The **MANNER** in which it begins

“*that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*”

1C. A personal **Response** that is given to God Himself

“*that ye present your bodies... unto God*”

“*present*” - Greek: *paristemi* - 46 times

cf. *Rom. 6:13, 16, 19*; *14:10*; *16:2*;

*Eph. 5:27*; *Col. 1:22, 28*; *II Tim. 2:15*

cf. *Luke 2:22* - dedicating your child to the Lord

2C. A clear **Recognition** that all you are and have belongs to God

“*a living sacrifice*” - “*sacrifice*” - not referring to the act of offering, but the sacrifice itself (animal)!

*Prov. 15:8* - “*the sacrifice of the wicked is an abomination to the Lord*”

## **“A LIVING SACRIFICE”**

Message No. 45 - Romans 12:1-2

cf. *Isaiah 1:11-15* - cf. *I Cor. 6:19-20* - we belong to God now!  
cf. *Hebrews 13:15-16*

3C. A strong **Realization** of what God now expects of you!  
“*holy, acceptable unto God, which is your reasonable service*”

1D. In terms of **morality** - “*holy*”  
cf. *I Pet. 1:14-17*

2D. In terms of **motivation** - “*acceptable unto God*” - well-pleasing  
Cf. *Col. 1:10; Heb. 13:20-21*

3D. In terms of **ministry** - “*your reasonable service*” –  
logical - Greek: *latreian* - the attitude in our hearts is more important  
to God than the sacrifice itself - cf. *Micah 6:6-8*

3B. The **MEANS** by which it is fulfilled in your life  
“*and be not conformed to this world, but be ye transformed by the renewing  
of your mind*”

1C. The **Problem** of conforming  
Greek: *suschematidzesthe* - only used in *I Pet. 1:14* besides here.  
cf. *Titus 2:11-14* and *I John 2:15-17*

1D. It assumes that this is our natural tendency (Stop doing it!)

2D. It implies that it is out of character for us  
*II Cor. 5:17 cf. I Pet. 1:14*

3D. It teaches us that the world has nothing worth imitating or desiring -  
cf. *I John 2:15-17*

4D. It reveals how destructive the world’s system can be to our Christian  
commitment and growth.

2C. The **Process** of transformation  
Greek: *metamorphousthe* - used 4 times  
*Matt. 17:2; Mark 9:2; II Cor. 3:18*

1D. It reveals the importance of the mind in all we say and do

## **“A LIVING SACRIFICE”**

Message No. 45 - Romans 12:1-2

cf. *Rom. 7:25; 14:5; Phil. 2:5*

- 2D. It teaches that the transformation is done to us, not by us!  
(a work of the Holy Spirit)
- 3D. It assumes we don't normally think the way God wants us to think  
cf. *Isa. 55:8-9*
- 4D. It proves that great changes would take place if our minds were  
controlled by what God says rather than by what the world says!

4B. The **MOTIVE** for doing it

*“that ye may prove what is that good, and acceptable, and perfect, will of God”*

*“prove”* - Greek: *dokimazo* - used 22 times – we continue to test out the will of God by renewal and transformation.

1C. To prove that it is good

2C. To prove that it pleases God

3C. To prove that it is perfect  
(complete in every way - just what we need!)  
cf. *John 4:31-34* - Jesus compared this to a meal.....

- (1)** good for you - healthy
- (2)** well-pleasing - tastes good
- (3)** perfect - completely satisfying

## **“SPIRITUAL GIFTS”**

*Message No. 46 - Romans 12:3-8*

*Message No. 46*

### **“SPIRITUAL GIFTS”**

*Romans 12:3-8*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - ROMANS 12:1-8

*“therefore”* - in the light of all he has said so far!

1B. The **MOTIVATION** - *“by the mercies of God”*

2B. The **MANNER** in which it begins

*“that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”*

3B. The **MEANS** by which it is fulfilled in your life

*“and be not conformed to this world, but be ye transformed by the renewing of your mind”*

4B. The **MOTIVE** for doing it

*“that ye may prove what is that good, and acceptable, and perfect, will of God”*

5B. The **MINDSET** that is needed

*“not to think of himself more highly than he ought to think; but to think soberly...”*

1C. **Negatively**

*“not to think of himself more highly than he ought to think”*

Greek: *hyperphronein* - to think above - used only here - cf. *Rom. 12:16*

2C. **Positively**

*“but (Greek: alla) to think soberly”* - NIV - *“sober judgment”* or NASB -

*“sound judgment”* Greek: *sophroneo* - used 6 times in NT – the root verb *phroneo* is used 30 times.

## **“SPIRITUAL GIFTS”**

Message No. 46 - Romans 12:3-8

AMPLIFIED BIBLE - “*not to estimate and think of himself more highly than he ought (not to have an exaggerated opinion of his own importance), but to rate his ability with sober judgment*”

Used in *Mark 5:15* of the man who was healed of demon possession and was now in his “*right mind*” - used in *II Cor. 5:13* of the opposite of being insane – connected with prayer and watching in *I Pet. 4:7*  
cf. *Phil. 2:5-8* - attitude of humility

- 6B. The **MEASURE** of faith we need  
“*according as God hath dealt to every man the measure of faith*” - “*dealt*” -  
Greek: *emerise* - to divide or distribute - used in Heb. 2:4 - cf. *I Cor. 12:6a, 7, 11; I Peter 4:10-11*

First we need dedication (*12:1*); Second we need transformation (*12:2*); Third we need humility (*12:3a*); and Fourth we need faith (*12:3b*)

1C. We need faith in the God Who gives us these gifts

2C. We need faith in the existence of spiritual gifts  
The ones listed in the Bible.

3C. We need faith in the power of the Holy Spirit to control the use of our gifts.

4C. We need faith in the purpose of God for our gifts  
To edify other believers - cf. *Eph. 4:11-12*

- 7B. The **MINISTRY** of spiritual gifts that reveals it - 4-8

1C. It involves our **Relationship** to one another – 4-5  
cf. *I Cor. 12:12-17*

1D. **Differences**

“*all members have not the same office*” - Greek: *praxin* -

used 6 times; its root verb *prasso* is used 36 times - refers to what we do or practice - our deeds.

2D. **Dependency**

## **“SPIRITUAL GIFTS”**

Message No. 46 - Romans 12:3-8

“*every one members one of another*” - we need each other’s gifts –

cf. *I Cor. 12:7*

- 2C. It involves our **Receiving** of God’s grace – 6a  
Grace gives us what we do not deserve nor can earn or achieve by our own efforts.
- 3C. It involves our **Respect** for the differences in the gifts  
“*differing*” - cf. *I Cor. 12:4-6*
  - 1D. Differences in the number of gifts  
*I Cor. 12:4* - but “*the same Spirit*”
  - 2D. Differences in the way the gifts are used  
*I Cor. 12:5* - “*the same Lord*”
  - 3D. Differences in the extent to which the gift affects the lives of others -  
*I Cor. 12:6* - “*the same God*”
- 4C. It involves our **Recognition** of the true nature of these gifts.

NOTE: There are seven gifts listed here - WHY?

- (1) A **sampling** - more could have been included.
- (2) A **summary** of all the gifts - the rest fit into these seven or are supportive of them.
- (3) A **selection** of the gifts which illustrate the point of the passage.
- (4) A **standard** for church ministry after the NT was completed.

SOME INTERESTING FACTS:

- (1) The Greek preposition *en* is used with all but prophecy
- (2) The word “*if*” (Greek: *eite*) is used with the first four but not the last three (if and it is so!).

## **“SPIRITUAL GIFTS”**

Message No. 46 - Romans 12:3-8

(3) The definite article “*the*” is used with ministry, teaching, and exhortation - not the other four.

1D. Prophesying - meets the spiritual needs of the body - *I Cor. 14:3-4*

2D. Ministering - meets the practical needs of the body

3D. Teaching - meets the intellectual needs of the body

4D. Exhorting - meets the emotional needs of the body

5D. Giving - meets the financial needs of the body

6D. Ruling - meets the organizational needs of the body

7D. Showing mercy - meets the physical needs of the body

5C. It involves our **Reliance** upon the way in which the gifts are to be used.

1D. There is a **principle** - the control of the Word of God  
“*according to the proportion* (Greek: *analogia*) *of the faith*”

2D. There is a **practice** - “*let us wait on*”  
Greek preposition *en* used with last six gifts - whatever gift you have, stick to doing that regularly.

3D. There is a **pattern** to follow – used with the last three gifts:

1E. In giving - do it with *simplicity*

Greek: *haplotes* - NIV says “*generously*”; NASB says “*liberality*” - the word is used seven times and is the opposite of the word “*double*” - it refers to being single-minded, not doing it for ulterior motives!

2E. In ruling - do it with *diligence*

Greek word *proistamenos* means “*to lead*” - leadership gift  
Greek: *spoude* - used 14 times quick to respond to needs.

## **“SPIRITUAL GIFTS”**

*Message No. 46 - Romans 12:3-8*

- 3E. In showing mercy – with *cheerfulness*  
Greek: *hilaroteti* Used of the bright color of gold when cast into a furnace - cf. *II Cor. 9:7*

## **“SINCERE LOVE”**

Message No. 47 - Romans 12:9-13

Message No. 47

### **“SINCERE LOVE”**

**Romans 12:9-13**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - ROMANS 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - ROMANS 12:9-21

1B. The **CHARACTERISTICS** of love - 12:9-13

The key statement is: “*the love without dissimulation*” (the word “*is*” is assumed) Greek word: *ahupokritos* - used 6 times *II Cor. 6:6; I Tim. 1:5; II Tim. 1:5; James 3:17; I Peter 1:22*

NASB - “*without hypocrisy*”

NIV - “*Love must be sincere*”

NRSV - “*Let love be genuine*”

There are 12 participles that describe “*love*.”

1C. Love is **Controlled** by God’s standards - 9

1D. It includes **despising** what is evil

The Greek word, *apostugountes*, is only used here.

cf. *Prov. 6:16-19* The word evil, *poneron*, is used often of Satan - “*the evil one*” - *Matt. 13:19; Eph. 6:16; I John 2:13-14; 5:18*

cf. *I Thess. 5:22* - “*Abstain from all appearance of evil*”

cf. example of our Lord - *Heb. 1:8-9*

2D. It includes **doing** what is good

The word “*cling*” in Greek, *kollomenoi*, is used 10 times, 4 times with the preposition *pros*. cf. *Gal. 6:9-10; Eph. 5:31; I Pet. 2:13-17*

2C. Love is **Careful** about the feelings of others - 10

1D. It **treats** others like family

## **“SINCERE LOVE”**

Message No. 47 - Romans 12:9-13

“*kindly affectioned* (Greek: *philostorgoi* - only used here) *to one another with brotherly love* (Greek: *philadelphia* - used 7 times Cf. *I Pet. 3:8-12*)

- 2D. It **treasures** others with great respect  
“*in honor preferring one another*” - Greek: *proegoumenoi* - only here - in honoring others, take the lead or set the example.
  
- 3C. Love is **Committed** to the service of the Lord - 11
  - 1D. It involves **energy**  
“*not slothful in business*” - Greek: *te spoude me okneroi*)
  
  - 2D. It involves **enthusiasm**  
“*fervent in spirit*” (Greek: *zeontes* - “*to boil*”) - cf. *Acts 18:24-28*
  
  - 3D. It involves **exaltation**  
“*serving the Lord*”  
Never take your eyes off of Him! - cf. *Eph. 6:5-8; Col. 3:22-24*
  
- 4C. Love is **Confident** in God’s power and plan - 12
  - 1D. It involves **promise**  
“*rejoicing in hope*” - cf. *Rom. 5:2; 15:13; II Cor. 6:10*
  
  - 2D. It involves **patience**  
“*patient in tribulation*” - *John 15:18; 16:33; Acts 14:22; Rom. 5:3-5; II Cor. 12:7-10* (Greek: *hupomenontes* - “*to bear up under a load*”) - cf. *Rom. 8:24-25; James 5:7-11*
  
  - 3D. It involves **prayer**  
“*continuing instant in prayer*” - cf. *Col. 4:2-4; I Thess. 5:16-18*
  
- 5C. Love is **Concerned** about the needs of others - 13
  - 1D. It involves **helping** when there are material and financial needs  
(Greek: *koinonountes* - “*fellowshipping*” - *Heb. 13:16*)  
cf. *Eph. 4:28; James 2:15-16; I John 3:17-18*
  
  - 2D. It involves **hospitality**

## **“SINCERE LOVE”**

*Message No. 47 - Romans 12:9-13*

(Greek: *ten philoxenian diokontes* - means to follow or pursue it)  
cf. *Heb. 13:1-2; I Pet. 4:9-11*

**“LEAVE IT TO THE LORD”**  
*Message No. 48 - Romans 12:14-21*

*Message No. 48*  
**“LEAVE IT TO THE LORD”**  
*Romans 12:14-21*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39  
THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - ROMANS 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - ROMANS 12:9-21

1B. The **CHARACTERISTICS** of love - 12:9-13

1C. Love is **Controlled** by God’s standards - 9

2C. Love is **Careful** about the feelings of others - 10

3C. Love is **Committed** to the service of the Lord - 11

4C. Love is **Confident** in God’s power and plan - 12

5C. Love is **Concerned** about the needs of others - 13

Key verse: v. 9 - “*the love (is) without hypocrisy*”

2B. The **COMMANDS** of love - Romans 12:14-21

1C. Love is **Complimentary** toward those who persecute you - 14  
“bless”

cf. *Matt. 5:10-12; James 3:8-12; 1 Peter 2:19-20; 3:14-17; 4:12-16*

Two important questions to ask:

1D. **WHY** are you being persecuted?  
*Matt. 5: 10 – “for righteousness’ sake”* also in *I Peter 3:14*

*Matt. 5:11 – “for My sake” - I Peter 3:17 – “for well-doing”*

## **“LEAVE IT TO THE LORD”**

Message No. 48 - Romans 12:14-21

2D. **HOW** should you respond to the persecution?

*Matt. 5:12 - “Rejoice” - I Pet. 4:13*

*I Peter 2:20 - “take it patiently”*

*I Peter 3:14 - “be not afraid... neither be troubled”*

*I Peter 4:16 - “let him not be ashamed; but let him glorify God on this behalf” I Peter 3:15 - “sanctify the Lord God in your hearts: and be ready always to give an answer...”*

2C. Love is **Compassionate** toward the experiences of others - 15

1D. **Rejoice** with them – cf. *Luke 1:57-58; 15:5-7, 9, 23-24*

2D. **React** with sorrow - *John 14:33-36; 1 Cor. 12:25-26*

3C. Love is **Considerate** of the opinions of others - 16

1D. In terms of **acceptance**

*“be of the same mind one toward another”*

cf. *Rom. 15:5-7; 2 Cor. 13:11.; Phil. 2:2; 4:2*

2D. In terms of **ambition**

*“mind not high things”* (Greek: Stop doing it!)

cf. *Mark 10:43-45; 3 John 9*

3D. In terms of **association**

*“but condescend to men of low estate”*

cf. *Matt. 18:1-4; James 2:1, 10*

4D. In terms of **attitude**

*“Be not wise in your own conceits”*

(*Rom. 11:25*) quote from *Proverbs 3:7*

4C. Love is **CONSTRAINED** in its reactions to evil - 17-21

1D. It **repays** no one with evil - 17

## **“LEAVE IT TO THE LORD”**

*Message No. 48 - Romans 12:14-21*

cf. *Matt. 5:38-42; 1 Pet. 2:22-23; 3:8-12*

2D. It **reflects** a desire for peace -18

cf. *Matt. 5:9; Rom. 14:16-19; Eph. 4:3; Col. 3:15; Heb. 12:14*

3D. It **refuses** to seek revenge - 19

(quote - *Deut. 32:35*)

cf. *Lev. 19:18; Prov. 20:22; Heb. 10:30-31* (quote of *Deut. 32:35*)

4D. It **responds** with good - 20-21

cf. *Prov. 25:21-22; Gal. 6:10*

## **“THE ORDINANCE OF GOD”**

*Message No. 49 - Romans 13:1-5*

*Message No. 49*

### **“THE ORDINANCE OF GOD”**

*Romans 13:1-5*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

1B. Our **SUBJECTION** to the law - 13:1-5

1C. Our **Responsibility**

*“Let every soul be subject unto the higher powers” – v. 1a*

Greek: *hypotasso* - means “to arrange under” - deals with rank (military term) Used 49 times - such as *Titus 3:1* and *I Peter 2:13-16* - used of Jesus Christ in *I Cor. 15:28*

In a negative way, it is used of the carnal mind (*Rom. 8:7*) that is “*not subject to the law of God*” - also, it is used in *Rom. 10:3* for those who “*have not submitted themselves unto the righteousness of God*”

1D. Used of servants to masters - *Tit. 2:9; 1 Peter 2:18*

2D. Used of young to old - *I Peter 5:5*

3D. Used of angels to Christ - *I Pet. 3:22*

4D. Used of wives to husbands  
*Eph. 5:22; Col. 3:18; Titus 2:5; 1 Peter 3:1, 5*

5D. Used of believers to one another  
*Eph. 5:21* (evidence of being Spirit filled)

6D. Used of believers to God - *James 4:7*

## **“THE ORDINANCE OF GOD”**

*Message No. 49 - Romans 13:1-5*

2C. The **Reasons** for this subjection to authority - 1b-5

1D. Because of the **command** of God - 1b

*“For there is no power (Greek: *exousia* - authority) but of God, the powers that be are ordained of God”* The term “higher powers” is used in NIV/NASB - “governing authorities” - They also translate the word “ordained” as “established”

*I Peter 2:13-16* calls it “the will of God” - *Psalm 62:11* says “God hath spoken once; twice have I heard this; that power belongeth unto God”

NOTE: What is God’s purpose for human authority?

(1) To protect human life - *Gen. 9:6; Ex. 20:13; 19:11-13*

(2) To protect personal & property rights - *Ex. 20:14-17*

(3) To handle disputes between people over their rights - *Deut. 1:12-17; 16:18-20; 17:8-13; 19:15-21*

(4) To punish those who do evil - *Deut. 17:2-7; Rom. 13:4*

Donald Grey Barnhouse in the 4<sup>th</sup> volume of his commentary of Romans on page 100 wrote: “We strongly uphold the principle of separation of church and state, but we do not endorse the separation of God and the state. God is Lord of the state as much as He is Lord of the church, but His sovereignty over the state is not exercised through religious leaders.” Civil disobedience is only permissible for the believer when the human authority demands that the believer violates the law of God - *Acts 5:29*

2D. Because of the **consequences** we face if we don’t submit - 2-4  
cf. *I Timothy 1:9-10*

3D. Because of our **conscience** before God - 5

The Greek word *suneidesis* is used 32 times in the NT - 18 of those usages refer to an awareness of what is right and wrong (such as example in *John 8:9*). The other 14 times use adjectives with the

## **“THE ORDINANCE OF GOD”**

*Message No. 49 - Romans 13:1-5*

word, such as:

- 1E. A **weak** conscience - *I Cor. 8:10*
- 2E. A **seared** conscience - *I Tim. 4:1*
- 3E. A **defiled** conscience - *Tit. 1:15*
- 4E. An **evil** conscience - *Heb. 10:22*
- 5E. A **good** conscience - *I Tim. 1:5*
- 6E. A **pure** conscience - *I Tim. 3:9*

Unbelievers have a conscience according to *Romans 2:14-15* which causes them to do what is in God’s law. The conscience of the believer is critical in telling the truth (*Romans 9:1*)

Paul says “*my conscience also bearing me witness in the Holy Ghost.*” The writer of *Hebrews 13:18* says “*Pray for us: for we trust we have a good conscience in all things willing to live honestly.*”

In the context of *Romans 13:5*, the conscience submits to authority because it knows that is the right thing to do.

## **“LOVE AND THE LAW”**

Message No. 50 - Romans 13:6-10

Message No. 50

## **“LOVE AND THE LAW”**

### **Romans 13:6-10**

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE PROBLEMS OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE PRACTICES OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO LIVING FOR THE LORD - 12:1-8

2A. AS TO THE LOVE OF THE LORD - 12:9-21

3A. AS TO THE LAW OF GOD - 13:1-14

1B. Our SUBJECTION to the law - 13:1-5

2B. The SUPPORT of the law - 13:6-7

1C. The Reason

*“for this cause”* - the need to be subject to the governing authorities

2C. The Responsibility we have

*“pay ye tribute also”* (Pay your taxes!)

cf. *Matthew 22:15-22* - the doctrine of the separation of church and state is based on this passage.

3C. The Recognition of the duties of governing authorities

*“for they are God’s ministers, attending continually upon this very thing”*

NIV - those *“who give their full time to governing”* or NASB - *“devoting themselves”*

*“God’s ministers”* - Greek: *leitourgos* used 5 times and related words another 10 times - *Rom. 15:16*.

Paul uses it of his own ministry - refers to Epaphroditus ministry to Paul’s needs while he was in prison (*Phil. 2:25*) - used of angels in *Hebrews 1:7* and our Lord Jesus as our High Priest in *Hebrews 8:2, 6*.

## **“LOVE AND THE LAW”**

Message No. 50 - Romans 13:6-10

It refers to the public ministry of priests, such as *Luke 1:23* referring to Zacharias, the father of John the Baptist. It is used of our financial support in *II Cor. 9:12*.

4C. The **Rendering** of what is due - 7  
Greek word refers to that which is given back - in this case, the things that are owed - *I Peter 2:17*

1D. **Taxes** - *tribute*

2D. **Tolls** (Greek: *telos* - completion)

3D. **Trust** - “fear to whom fear” (respect)

4D. **Thankfulness** - “honor to whom *honor*”

5C. The believer’s **Relationship** to the governments of this world

1D. In terms of **citizenship** - *Phil. 3:20-21*

*John 17:16* - “*They are not of the world, even as I am not of the world*” - *John 18:36* - “*My kingdom is not of this world...*”

2D. In terms of **commitment**  
*Acts 4:18-20; 5:27-29, 40-42*

3D. In terms of **conduct**  
*Matt. 5:13-16; Titus 2:11-14; I Peter 2:11-12, 15*

4D. In terms of prayerful **concern**  
*I Timothy 2:1-4*

3B. The **SATISFACTION** of the law - 13:8-10  
*Love one another* - used 16 times in NT

1C. Love **Realizes** its obligation to others - 8  
“*Owe no man any thing, but to love one another*”

This is not a condemnation of borrowing money - cf. *Matt. 5:42*

2C. Love **Respects** the rights of others - 9

## **“LOVE AND THE LAW”**

Message No. 50 - Romans 13:6-10

- 1D. The right of marriage  
“*thou shalt not commit adultery*”
  
- 2D. The right to life  
“*thou shalt not kill*”
  
- 3D. The right of property  
“*thou shalt not steal*”
  
- 4D. The right of truth  
“*thou shalt not bear false witness*”
  
- 5D. The right of ownership  
“*thou shalt not covet*” - desiring what does not belong to you.

“*Thou shalt love thy neighbor as thyself*”  
cf. *Leviticus 19:11-18*

- 3C. Love **Refuses** to do harm to a neighbor or friend - 10  
“*love is the fulfilling of the law*”

cf. *Galatians 5:14; 6:1-2; James 2:8*

cf. *Luke 10:25-37* - cf. *Matt. 5:43-48*

## **“LET US WALK HONESTLY”**

*Message No. 51 - Romans 13:11-14*

*Message No. 51*

### **“LET US WALK HONESTLY”**

***Romans 13:11-14***

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

1B. Our **SUBJECTION** to the law - 13:1-5

2B. The **SUPPORT** of the law - 13:6-7

3B. The **SATISFACTION** of the law - 13:8-10

4B. Our **SALVATION** in Jesus Christ should make a difference - 13:11-14

1C. The **Nearness** of it - 11-12a

*cf. Eph. 5:8-14; I Thess. 5:1-11; I Pet. 4:7; 2 Pet. 3:11-14, 17-18*

2C. The **Necessity** of applying what we have come to believe - 12b-13

Three times - “*let us*”

1D. **Resist** the devil’s pressures - 12b

*“let us therefore cast off the works of (the) darkness”*

*cf. Eph. 5:11-14; 6:10-13*

2D. **Rely** upon the Lord’s protection - 12c

*“let us put on the armour of light” - cf. Eph. 6:11, 13-17*

3D. **Refuse** to live like non-believers – 13

*“let us walk honestly” - NIV - “behave decently” NASB - “behave properly”*

Greek: *euschemonos* - cf. *I Cor. 14:40; I Thess. 4:12*

## **“LET US WALK HONESTLY”**

*Message No. 51 - Romans 13:11-14*

Three sets of sinful practices:

- 1E. **Intemperance** - lack of control  
“*not in rioting and drunkenness*”

Greek: *komos* - used 3 times - cf. *Gal. 5:21; I Pet. 4:3*  
NIV - “*orgies*” NASB - “*carousing*” NRSV - “*reveling*”

- 2E. **Impurity** - sexual sin  
“*not in chambering and wantonness*”

Greek: *koite* - *Luke 7:10; Romans 9:10; Hebrews 13:4*

Greek: *aselgeia* - used 9 times - *Mk. 7:22; Gal. 5:19; Eph. 4:19; I Pet. 4:3; II Pet. 2:7, 18; Jude 4*

- 3E. **Intolerance** - hostility & tension in personal relationships  
“*not in strife and envying*”

cf. *Gal. 5:25-26; James 3:13-18*

cf. *Luke 21:34-36*

- 3C. The **Need** we constantly have - 14  
“*But*” - Greek: *alla* - great contrast!

- 1D. To **clothe** ourselves with the life and example of our Lord Jesus Christ

“*put ye on the Lord Jesus Christ*” - cf. *Eph. 4:20-24; Col. 3:8-17*

- 2D. To **control** our sinful desires  
“*make not provision for the flesh, to fulfill the lusts thereof*”  
“*provision*” - Greek: *pronoian* – to think ahead; to plan

cf. *I Peter 4:11; I John 2:15-17*

# **“ARE YOU FULLY PERSUADED”**

*Message No. 52 - Romans 14:1-9*

*Message No. 52*

## **“ARE YOU FULLY PERSUADED?”**

*Romans 14:1-9*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

1B. It **EXCLUDES** judgment of others - 14:1-12

2B. It **EXERCISES** love to others - 14:13-21

3B. It **EXPERIENCES** discernment for yourself - 14:22-23

1B. It **EXCLUDES** judgment of others - 14:1-12

Consider the Greek words used in the NT for “*judge*” or “*judging*”

(1) Krino

to decide, conclude, determine, pass sentence - used over 160 times as a noun and a verb

(2) Anakrino

to ask questions, examine, evaluate - used 17 times (once as a noun)  
cf. *I Cor. 2:14-15*

(3) Diakrino

to discern, make a distinction - used 22 times (three as a noun)  
cf. *Rom. 14:23*

NOTE: Who is the one “*weak in the faith*”?

(1) It does not say “*weak in faith*”

(2) It does not say “*weak in morals*”

## **“ARE YOU FULLY PERSUADED”**

Message No. 52 - Romans 14:1-9

(3) It says “*weak in the faith*” - those doctrines of our salvation and freedom in Jesus Christ

(4) It says they have a “*weak conscience*” - *I Cor. 8:1-13*

(5) It says they have the following characteristics:

Rom. 14:2 - “*eateth herbs*” - NIV & NASB says that he “*eats vegetables*”

Rom. 14:15 - “*grieved*” - NIV - “*distressed*”

Rom. 14:21 - “*stumbleth*” and “*offended*”

Rom. 14:23 - “*doubteth*”

Rom. 15:1 - “*infirmities*”

1C. When is it **Right** to judge?

1D. We are to judge (*anakrino*) all things - *I Cor. 2:15*

2D. We are to judge the spirits (*anakrino*) - *I John 4:1*

3D. We are to judge (*diakrino*) between fellow believers who have a dispute - *I Cor. 6:5*

4D. We are to judge those living in sin who refuse to repent - (*krino*)  
*I Cor. 5:12-13*

5D. We are to judge with righteous judgment - *John 7:24*

6D. We are to judge ourselves (*diakrino*) - *I Cor. 11:31*

2C. When is it **Wrong** to judge?

1D. When our disagreements with other believers are over “*doubtful disputations*” (no proof of sin) - 1

Greek: *diakriseis dialogismon* - dialogue or argument about what is right or wrong about that which Bible does not call “sin.”

## **“ARE YOU FULLY PERSUADED”**

*Message No. 52 - Romans 14:1-9*

2D. When we think we are better than others or our position is the only correct one to consider

“*despise*” Greek: *exoutheneito* - cf. *Matt. 7:1-5*  
(we usually do not see our own faults)

3D. When we try to play God - 4  
cf. *James 4:11-12*

4D. When we don't respect the opinions and convictions of others - 5  
Issue is “*days*” - cf. *Galatians 4:10-11* and *Colossians 2:16-17*

5D. When we question the motives of others - 6 - cf. *I Cor. 4:3-5*

6D. When we doubt a person's relationship to the Lord - 7-9

## **“WHY JUDGE YOUR BROTHER?”**

*Message No. 53 - Romans 14:10-18*

*Message No. 53*

## **“WHY JUDGE YOUR BROTHER?”**

***Romans 14:10-18***

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

1B. It **EXCLUDES** judgment of others - 14:1-12

2B. It **EXERCISES** love to others - 14:13-21

3B. It **EXPERIENCES** discernment for yourself - 14:22-23

1B. It **EXCLUDES** judgment of others - 14:1-12

1C. When is it **Right** to judge?

1D. We are to judge (*anakrino*) all things - *I Cor. 2:15*

2D. We are to judge the spirits (*anakrino*) - *I John 4:1*

3D. We are to judge (*diakrino*) between fellow believers who have a dispute - *I Cor. 6:5*

4D. We are to judge those living in sin who refuse to repent (*krino*) - *I Cor. 5:12-13*

5D. We are to judge with righteous judgment - John 7:24

6D. We are to judge ourselves (*diakrino*) - I Cor. 11:31

2C. When is it **Wrong** to judge?

1D. When our disagreements with other believers are over “*doubtful disputations*” (no proof of sin) - 1

## **“WHY JUDGE YOUR BROTHER?”**

*Message No. 53 - Romans 14:10-18*

- 2D. When we think we are better than others or our position is the only correct one to consider - “*despise*”
- 3D. When we try to play God - 4  
cf. *James 4:11-12*
- 4D. When we don’t respect the opinions and convictions of others - 5  
issue is “*days*” - cf. *Galatians 4:10-11* and *Colossians 2:16-17*
- 5D. When we question the motives of others - 6 - cf. *I Cor. 4:3-5*
- 6D. When we doubt a person’s relationship to the Lord - 7-9
- 7D. When we forget our personal accountability to God - 10-12
  - 1E. The coming of judgment for all believers - 10  
cf. *I Cor. 3:1-15; II Cor. 5:10*
  - 2E. The biblical context for this judgment – 11  
cf. *Isa. 45:23*
  - 3E. The conclusion we draw - 12
- 2B. It EXERCISES love to others - 14:13-21

NOTE In the first paragraph (*vv. 1-12*) the emphasis is on our attitudes toward other believers who differ with us over “*doubtful disputations.*”

In the next paragraph the emphasis is on our actions in terms of the effect we have on other believers. The first paragraph dealt with legalism, while the next paragraph deals with liberty.

The answer to legalism is our accountability to God: the answer to liberty that becomes a license to do whatever you want regardless of how it affects other believers is love - it is only love that edifies others - cf. *I Cor. 8:1; Gal. 5:13.*

- 1C. Our primary Responsibility - 13

## **“WHY JUDGE YOUR BROTHER?”**

*Message No. 53 - Romans 14:10-18*

*“that no man put a stumblingblock or an occasion to fall in his brother’s way” - cf. I Cor. 8:1-13*

- 2C. Our **Recognition** of what is unclean - 14
  - v. 14 - *“there is nothing unclean of itself”*
  - v. 20 - *“all things indeed are pure”*
- 1D. When we disobey God’s standards - *I John 3:4*
- 2D. When we fail to do what is right when we know what we should do  
*James 4:17*
- 3D. When we violate our conscience - 20, 23
- 4D. When we encourage others to go against their conscience  
*I Cor. 8:12*
- 3C. Our **Response** to the brother who is hurt by what we are doing - 15  
*“now walkest thou not charitably”*
- 4C. Our **Realization** of what is really important - 16-17  
*“righteousness, and peace, and joy”*
- 5C. Our **Relationship** to Jesus Christ - 18  
*“he that in these things serveth Christ”*
  - 1D. We are **acceptable** to God
  - 2D. We are **approved** of men

## **“FOLLOW PEACE”**

*Message No. 54 - Romans 14:10-23*

*Message No. 54*

### **“FOLLOW PEACE”**

***Romans 14:10-23***

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

1B. It **EXCLUDES** judgment of others - 14:1-12

2B. It **EXERCISES** love to others - 14:13-21

3B. It **EXPERIENCES** discernment for yourself - 14:22-23

2B. It **EXERCISES** love to others - 14:13-21

1C. Our primary **Responsibility** - 13

*“that no man put a stumblingblock or an occasion to fall in his brother’s way”*

2C. Our **Recognition** of what is unclean - 14

v. 14 - *“there is nothing unclean of itself”*

v. 20 - *“all things indeed are pure”*

1D. When we disobey God’s standards - *I John 3:4*

2D. When we fail to do what is right when we know what we should do –  
*James 4:17*

3D. When we violate our conscience - 20, 23

4D. When we encourage others to go against their conscience *I Cor. 8:12*

3C. Our **Response** to the brother who is hurt by what we are doing - 15

*“now walkest thou not charitably”*

## **“FOLLOW PEACE”**

*Message No. 54 - Romans 14:10-23*

- 4C. Our **Realization** of what is really important - 16-17  
*“righteousness, and peace, and joy”*
- 5C. Our **Relationship** to Jesus Christ - 18  
*“he that in these things serveth Christ”*
- 6C. Our **Resolve** to live in peace with one another - 19
  - 1D. It takes **effort**  
*“follow after the things which make for peace”*  
cf. *Eph. 4:1-3; Heb. 12:14*  
cf. *Rom. 12:18*
  - 2D. It takes **edification**  
*“things wherewith one may edify another”*  
cf. *I Cor. 8:1; 10:23; Eph. 4:16; I Th. 5:11*
- 7C. Our **Respect** for the conscience of others - 20
  - 1D. The **issue** is not the food itself  
*“for meat destroy not the work of God” - cf. I Cor. 8:8*
  - 2D. The **impact** upon the individual is what is important  
*“it is evil for that man who eateth with offence”*
- 8C. Our **Refusal** to do anything that will hurt our brother - 21  
cf. *I Cor. 8:13; 10:23-33*
- 3B. It **EXPERIENCES** discernment for yourself - 14:22-23
  - 1C. In terms of what you **Believe** is right – 22  
cf. *I Timothy 4:3-5*
  - 2C. In terms of how you **Behave** when you question the rightness of something - 23

**“HOW TO GLORIFY GOD”**  
*Message No. 55 - Romans 15:1-7*

*Message No. 55*  
**“HOW TO GLORIFY GOD”**  
*Romans 15:1-7*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

5A. AS TO **LIKEMINDEDNESS** - 15:1-33

1B. In our **ATTITUDES** - 15:1-6

2B. In our **ACCEPTANCE** of all believers - 15:7-13

3B. In our **ADMONISHING** one another - 15:14-21

4B. In the **ANTICIPATION** of Paul’s visit - 15:22-29

5B. In the **ASSURANCE** of prayer - 15:30-33

Note: The context reveals three principles and three issues related to them - all helping us to get along with each other in the body of Jesus Christ.

(1) Don’t judge one another! - 14:1-12

The issue of accountability to God!

(2) Don’t cause another believer to stumble! - 14:13-23

The issue of love for one another!

(3) Don’t please yourself - 15:1-13

The issue of unity in order to glorify God.

1B. Likemindedness in our **ATTITUDES** - 15:1-6

1C. A special **Responsibility** - 15:1-4

*“to bear the infirmities of the weak”*

## **“HOW TO GLORIFY GOD”**

Message No. 55 - Romans 15:1-7

cf. *Galatians 6:1-2* - “bear” Greek: *bastazein*

1D. The exception  
“and not to please ourselves”

*II Tim. 3:2* - “lovers of their own selves” and *3:4* - “lovers of pleasures more than loves of God”

cf. *Romans 8:8* - cf. *Psalm 69:30-31; 11:6; 13:15-16*

2D. The edification of others  
“Let every one of us please his neighbor, for his good to edification”  
- cf. *14:19* and *Eph. 4:12-16*

3D. The example of Jesus Christ  
“For even Christ pleased not himself”

*John 8:29* - “for I do always those things that please Him”

cf. *II Cor. 8:9; Phil. 2:5-8* - Quote: *Psalm 69:9* - cf. *I Peter 2:21-24*

4D. The encouragement of the Scriptures - 4

1E. The purpose behind what was written  
“for our learning”

2E. The patience we need in applying what the Scriptures teach - “through patience”

3E. The important place which the Scriptures have in helping us  
“through” (Greek: *dia* is repeated) *comfort of the Scriptures*”

4E. The wonderful prospect that will result  
“might have hope”

2C. A spiritual Reason - *15:5-6*  
“to glorify God” - *I Cor. 10:31*

1D. The necessity of God’s help

## **“HOW TO GLORIFY GOD”**

*Message No. 55 - Romans 15:1-7*

*“Now the God of patience and consolation grant You...”*

2D. The **need** in order to achieve this spiritual reason  
"to be likeminded one toward another according to Christ Jesus"

cf. *Rom. 12:16*

*“according to Christ Jesus”*

(1) What He wants

(2) In obedience to Him

(3) According to His example - *John 17:11*

3D. The **nature** of this likemindedness -  
*“that ye may with one mind and one mouth glorify God, even the  
Father of our Lord Jesus Christ” - cf. Philippians 2:1-4*

1E. Our **resources** for it - *Phil. 2:1*

1F. **Consolation** in Christ

2F. **Comfort** of love

3F. **Communion** of the Spirit

4F. **Compassion**

2E. Our **response** to it - *Phil. 2:3-4*

1F. As to selfish **ambition**

*“Let nothing be done through strife or vain glory”*

2F. As to our **attitudes** toward others

*“in lowliness of mind”*

1G. Involves their **importance**

**“HOW TO GLORIFY GOD”**  
*Message No. 55 - Romans 15:1-7*

2G. Involves their interests

2B. Likemindedness in our ACCEPTANCE of all believers - 15:7-13  
*“receive ye one another”*

Based on three things:

1C. The Principle behind it - 7  
*“as Christ also received us to the glory of God”*

cf. *Eph. 1:6*

1D. Not based on our performance

2D. Not based on our response to Him

3D. Not based on our worthiness

## **“ABLE TO ADMONISH”**

*Message No. 56 - Romans 15:8-14*

### **Message No. 56**

## **“ABLE TO ADMONISH”**

*Romans 15:8-14*

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

5A. AS TO **LIKEMINDEDNESS** - 15:1-33

1B. In our **ATTITUDES** - 15:1-6

2B. In our **ACCEPTANCE** of all believers - 15:7-13

3B. In our **ADMONISHING** one another - 15:14-21

4B. In the **ANTICIPATION** of Paul’s visit - 15:22-29

5B. In the **ASSURANCE** of prayer - 15:30-33

2B. Likemindedness in our **ACCEPTANCE** of all believers - Romans 15:7-13

1C. The **Principle** behind it - 7 - cf. *Eph. 1:6*

*“receive one another as Christ also received us to the glory of God”*

1D. Not based on our **performance**

2D. Not based on our **response** to Him

3D. Not based on our **worthiness**

2C. The **Promises** of God that prove it - 8-12  
(*concerning Jews & Gentiles*)

1D. **Confirmed** by Jesus Christ - 8

*“was”* - perfect passive - as NIV has it - *“has become”* - *John 1:11* - *“He came unto His own”* - the promises that were confirmed by Him are those that speak of the coming Messiah -

## **“ABLE TO ADMONISH”**

Message No. 56 - Romans 15:8-14

when the “*fathers*” were told that the world would be blessed through one of their descendants.

- 2D. **Centered** in glorifying God - 9a  
In addition to confirming those promises, Jesus Christ also desired that the Gentiles would glorify Him for His “*mercy*” to the circumcision. - cf. *Rom. 11:28-32* “*for this cause*” - that we might glorify God for His mercy to the Jews - cf. *Deut. 32:43* - the song of Moses.
- 3D. **Concerned** with Gentiles praising God
  - 1E. The **testimony** of king David - *Psalms 18:46-50*
  - 2E. The **truth** of the Lord - cf. *15:11- Psalm 117:1-2*
- 4D. **Characterized** by the coming of the Messiah – 12  
cf. *Isaiah 11:1, 10* - “*root*” - cf. *Rev. 5:5; 22:16*  
“*branch*” - *Jer. 23:5-6*
- 3C. The **Power** of the Holy Spirit that accomplishes it - 13
  - 1D. The **Father** is the source of this power  
“*the God of hope*” - He is “*the God of...*”
    - 1E. Heaven - Neh. 2:1
    - 2E. The whole earth - Isa. 54:5
    - 3E. Israel - Isa. 48:2
    - 4E. The Jews and the Gentiles - Rom. 3:29
    - 5E. All flesh - Jer. 32:27
    - 6E. The dead and the living - Mark 12:27
    - 7E. Judgment - Mal. 2:17
    - 8E. Truth - Isa. 65:16
    - 9E. My salvation - Psa. 18:46
    - 10E. Glory - Psa. 29:3
    - 11E. My life - Psa. 42:8
    - 12E. My strength - Psa. 43:2
    - 13E. My mercy - Psa. 59:17
    - 14E. Patience and consolation - Rom. 15:5
    - 15E. Peace - Rom. 15:33

## **“ABLE TO ADMONISH”**

*Message No. 56 - Romans 15:8-14*

- 16E. All comfort - II Cor. 1:3
- 17E. Love and grace - II Cor. 13:11
- 18E. All grace - I Peter 5:10
  
- 2D. The **fullness** of joy and peace comes through believing  
Literally - “*in the believing*”
  
- 3D. The **fruit** that results is an abundance of hope  
NIV says “*overflowing*”
  
- 3B. Likemindedness in our **ADMONISHING** one another - Romans 15:14-21
  
- 4C. The **Persuasion** of Paul - 14
  
- 1D. Concerning their spiritual **maturity**  
“*full of goodness and all knowledge*”
  - 1E. Goodness  
*agathosune* - 4 times - *Gal. 5:22; Eph. 5:9; II Th. 1:11*
  
  - 2E. Knowledge - cf. *Col. 1:9-10*
  
  - 2D. Concerning their spiritual **ministry**  
“*able also to admonish one another*”

Greek: *nouthetein* - verb used 8 times *noutheteo* - noun used 3 times  
*nouthesia* - translated “*to warn*”

    - 1E. Emotional - *Acts 20:31*
  
    - 2E. Parental - *I Cor. 4:14-16; Eph. 6:4*
  
    - 3E. Historical - *I Cor. 10:11*
  
    - 4E. Spiritual - *Col. 1:28*
  
    - 5E. Biblical - *Col. 3:16*
  
    - 6E. Confrontational - *I Thess. 5:14; II Thess. 3:15; Titus 3:10*

## **“MINISTERING THE GOSPEL”**

*Message No. 57 - Romans 15:15-33*

*Message No. 57*

## **“MINISTERING THE GOSPEL”**

***Romans 15:15-33***

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

5A. AS TO **LIKEMINDEDNESS** - 15:1-33

1B. In our **ATTITUDES** - 15:1-6

2B. In our **ACCEPTANCE** of all believers - 15:7-13

3B. In our **ADMONISHING** one another - 15:14-21

4B. In the **ANTICIPATION** of Paul’s visit - 15:22-29

5B. In the **ASSURANCE** of prayer - 15:30-33

3B. Likemindedness in our **ADMONISHING** one another - Romans 15:14-21

1C. The **Persuasion** of Paul - 14

2C. The **Purpose** of Paul - 15-21

v. 16 - “*ministering the gospel of God*”

v. 20 - “*to preach the gospel*”

1D. As to God’s **grace** - 15b

“*because of the grace that is given to me of God*”

2D. As to the **gentiles** - 16a

“*that I should be the minister of Jesus Christ to the Gentiles*”

3D. As to the **gospel** of God - 16b

“*ministering the gospel of God*”

4D. As to the **goal** he had - 16c

## **“MINISTERING THE GOSPEL”**

*Message No. 57 - Romans 15:15-33*

*“that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost”*

- 5D. As to the **glory** involved - 17-19
  - “whereof I may glory through Jesus Christ in those things which pertain to God”*
- 1E. The **Person** of this glory - 17
  - “through Jesus Christ in those things that pertain to God”*
- 2E. The **principle** of this glory - 18
  - “I will not dare to speak of any of those things which Christ hath not wrought by me”*
- 3E. The **power** that made it possible
  - v. 19a - *“by the power of the Spirit of God”*
- 4E. The **preaching** that was involved
  - v. 19b - *“I have fully preached the gospel of Christ (Messiah)”*
- 6D. As to the **guidelines** he followed – 20
  - “not where Christ was named” - cf. I Cor. 3:8ff*
- 4B. Likemindedness in the **ANTICIPATION** of Paul’s visit - Romans 15:22-29
  - 1C. The **Reason** he had not been able to come – 22
    - “For this cause...much hindered” - cf. Acts 16:6-7; I Thess. 2:14-18*
  - 2C. The **Realization** of how his desire could be fulfilled - 23-24
  - 3C. The **Responsibility** he had in going to Jerusalem first - 25-28
    - 1D. His **concern**
      - “to minister unto the saints”*
    - 2D. The **contribution** that had been made
      - “a certain contribution for the poor saints which are at Jerusalem”*
    - 3D. The **conclusion** he had drawn - 27
      - “their duty is also to minister unto them in carnal things”*

## **“MINISTERING THE GOSPEL”**

*Message No. 57 - Romans 15:15-33*

- 4D. His **coming** to see them must follow this responsibility - 28  
*“have sealed to them this fruit”*
  
- 4C. The **Response** that he was anticipating – 29  
*“come in the fulness of the blessing of the gospel of Christ”*
  
- 5B. Likemindedness in the **ASSURANCE** of prayer - Romans 15:30-33  
*“strive together with me in your prayers to God for me”*
  - 1C. His **Reasons** - 30
    - 1D. For the **Lord**  
*“for the Lord Jesus Christ’s sake”*
    - 2D. For the **love** of the Spirit
  - 2C. His **Requests** - 31-32  
Three requests indicated by the Greek *hina* - “in order that”
    - 1D. For personal **deliverance** - 31a  
*“that I may be delivered from them that do not believe in Judea”*  
cf. *II Thess. 3:1-3*
    - 2D. For emotional **acceptance** - 31b  
*“that my service which I have for Jerusalem may be accepted of the saints”*
    - 3D. For spiritual **refreshment** - 32  
*“that I may come unto you with joy by the will of God, and may with you be refreshed”* - cf. *Rom. 1:9-12*
  - 3C. His closing **Remarks** - 32  
*“Now the God of peace be with you all. AMEN!”*

# **“THE FELLOWSHIP OF BELIEVERS”**

Message No. 58 - Romans 16:1-16

Message No. 58

## **“THE FELLOWSHIP OF BELIEVERS”**

### **Romans 16:1-16**

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

CONCLUSION: Romans 16:1-27

The passage teaches two basic things:

1A. WE NEED TO **ACCEPT** THE MINISTRY OF OTHERS - 16:1-2

1B. Seen in Paul’s **RECOMMENDATION** of Phoebe - 1

1C. She is a **“Sister”**

2C. She is a **“Servant”** - female deacon - cf. *1 Tim. 3:11*

2B. Seen in their **RESPONSIBILITY** to her - 2

1C. Their **Attitude** toward her

*“that ye receive her in the Lord, as becometh saints”* - cf. *Phil. 2:29*

2C. Their **Assistance** to her

*“that ye assist her in whatever business she hath need of you”*

3B. Seen in Paul’s **REASON**

*“for she hath been a succourer (helper) of many, and of myself also”*

Greek: *prostatis* - refers to “leader” - *Romans 12:8*

2A. WE NEED TO **APPRECIATE** THE MINISTRY OF OTHERS - 16:3-16

1B. By **REMEMBERING** to give thanks for them - 3-5a

*“Priscilla and Aquila”* - cf. *Phil. 1:3ff*

1C. For their **Coming** into Paul’s life - *Acts 18:1-3*

2C. For their **Counsel** to Apollos - *Acts 18:24-26*

## **“THE FELLOWSHIP OF BELIEVERS”**

Message No. 58 - Romans 16:1-16

- 3C. For their **Comfort** to Paul - “*helpers*”
- 4C. For their **Courage**  
“*who have for my life laid down their own necks*”
- 5C. For the **Church** in their house - 5a  
cf. *I Cor. 16:19* - Paul greets them in his last letter from prison  
*II Tim. 4:19*
- 2B. By **REFERRING** to your relationship to them
  - 1C. In terms of **Affection**
    - 1D. Epaphroditus - 5 - “*well-beloved*”  
“*the firstfruits of Asia unto Christ*”
    - 1D. Ampliatus - 8 - “*my beloved in the Lord*”
    - 3D. Stachys - 9b - “*my beloved*”
  - 2C. In terms of **Apostleship** - 7  
“*who are of note among the apostles, who also were in Christ before me*”
  - 3C. In terms of **Activity** for the Lord
    - 1D. Mary - 6  
“*who bestowed much labor on us*”
    - 2D. Urbanus - 9 – “*our helper in Christ*”
    - 3D. Tryphaena & Tryphosa - 12a -  
“*who labor in the Lord*”
    - 4D. Persis - 12b  
“*who labored much in the Lord*”
  - 4C. In terms of **Acceptance** of all believers

## **“THE FELLOWSHIP OF BELIEVERS”**

*Message No. 58 - Romans 16:1-16*

1D. Apelles - 10a – *“approved in Christ”*

2D. Aristobulus - 10b  
*“greet them who are of the household of...”*

3D. Herodian - 11a - *“my kinsman”*  
Greek: *suggenes* - cf. *Rom. 9:3*

4D. Narcissus - 11b  
*“greet them that are of the household of...who are in the Lord”*

5D. Rufus – 13  
*“chosen in the Lord, and his mother, and mine”*

cf. *Mark 15:21* - possibly means that she was like a mother to Paul.

6D. Asyncritus, Phlegon, Hermes, Patrobas, Hermas - 14  
*“and the brethren with them”*

7D. Philologus, Julia, Nereus, his sister, and Olympas - 15  
*“and all the saints who are with them”*

3B. By **RESPONDING** to them with love and affection – 16  
*“Salute (greet) one another with an holy kiss”*

cf. *I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Peter 5:14*

## **“GIVE GLORY TO GOD ALONE”**

*Message No. 59 - Romans 16:17-27*

*Message No. 59*

## **“GIVE GLORY TO GOD ALONE”**

*Romans 16:17-27*

CONCLUSION: Romans 16:1-27

The first sixteen verses teach two basic things:

1A. WE NEED TO **ACCEPT** THE MINISTRY OF OTHERS - 16:1-2

2A. WE NEED TO **APPRECIATE** THE MINISTRY OF OTHERS - 16:3-16

In the last half of chapter 16, Paul strongly emphasizes the need of giving glory to God alone. Verse 17 says “*Now I beseech you, brethren*” - cf. *Rom. 12:1; 15:30*

Notice three additional things that we need to do in order to glorify God:

3A. WE NEED TO **AVOID** THOSE WHO CAUSE DIVISIONS AND OFFENSES – ROMANS 16:17-20

1B. The **PROBLEM**

*“them who cause divisions and offenses contrary to the doctrine which ye have learned”* (review *Rom. 15:5-7*)

*“divisions”* - Greek: *dichostasias* - opposite of unity - cf. *Eph. 4:1-3*

*“offenses”* - Greek: *skandala* - scandal; trap; snare; cause to fall  
cf. *Rom. 9:33; 11:9; 14:13*

1C. As to their **Message**

*“contrary to the doctrine which ye have learned”*

The word “*doctrine*” is singular, but the words “*divisions*” and “*offenses*” are plural!

2C. As to their **Motivation**

*“they that are such serve not our Lord Jesus Christ, but their own belly”*  
cf. *Phil. 3:17-19*

3C. As to their **Methods**

## **“GIVE GLORY TO GOD ALONE”**

*Message No. 59 - Romans 16:17-27*

*“and by good words and fair speeches deceive the hearts of the simple”  
cf. II Cor. 11:3; Col. 2:4-8*

### 2B. The PRINCIPLE

*“mark them” - to look out for; keep your eyes open (scope)*

*“avoid them” - Greek: *ekklinete* - keep on turning away*

*cf. II Thess. 3:14-15; Tit. 3:9-11*

### 3B. The PURPOSE

*“I would have you wise unto that which is good and simple concerning evil”*

*“simple” - unmixed or harmless - cf. Mt. 10:16*

### 4B. The PROMISE

*“and the God of peace shall bruise Satan under your feet shortly”*

*cf. Rom. 15:33; II Cor. 13:11; Phil. 4:9; I Thess. 5:23; Heb. 13:25*

*“bruise Satan” - cf. Gen. 3:15; Psalm 91:13; Luke 10:17-20*

## 4A. WE NEED TO ACKNOWLEDGE THE BLESSING WHICH OTHERS BRING TO OUR LIVES - ROMANS 16:21-24

### 1B. In terms of HELP - 21-22

*“workfellow”*

### 1C. “kinsmen”

Timothy is separated from them - probably indicates they had Jewish fathers - *Acts 16:1*

### 2C. “Lucius” - *Acts 13:1*

### 3C. “Jason” - *Acts 17:5-9*

### 4C. “Sosipater” - *Acts 20:4*

### 5C. “Tertius” - “wrote this epistle”

### 2B. In terms of HOSPITALITY - 23a

*“Gaius, mine host, and of the whole church”*

## **“GIVE GLORY TO GOD ALONE”**

*Message No. 59 - Romans 16:17-27*

cf. *I Cor. 1:14* - probably not the Gaius of Macedonia (*Acts 19:29*) of Derbe (*Acts 20:4*) or the one mentioned in *III John 1, 4-5*

3B. In terms of **HEARING** of their salvation - 23b  
“*Erastus*” and “*Quartus*” - “*the chamberlain of the city*” - cf. *Acts 19:22*  
and *II Tim. 4:20*

5A. WE NEED TO **APPLY** WHAT WE HAVE LEARNED AND THUS GIVE  
GLORY TO GOD - ROMANS 16:25-27

1B. By **RELYING** UPON God’s power to establish you - 25a

2B. By **RECOGNIZING** the means by which God accomplishes this in our lives -  
25b-26b

3B. By **REMEMBERING** the purpose of it - 26c  
“*made known to all nations for the obedience of faith*” - cf. *Rom. 1:5*

4B. By **RETURNING** all the glory to God - 27

Quote of Donald Grey Barnhouse in Volume IV of his commentary on  
Romans, page 195 (He gave 500 radio broadcasts on Romans and had 4000  
pages of notes):

*“I thank Thee, O Lord, that these are the last words of my feeble  
and humble work. To Thee be all the glory through Jesus Christ.  
Whatever of weakness has been in the work comes from Donald  
Grey Barnhouse; whatever of strength, power, love, grace, and  
glory has been in the work, has come from Thee. To God, the only  
wise God, be glory forevermore, through the Lord Jesus Christ -  
Amen!”*

**“ROMANS SUMMARY”**  
*Message No. 60 - Romans 1-16*

*Message No. 60*  
**“SUMMARY OF ROMANS”**  
*Romans 1:1-16:27*

Theme - “righteousness by faith” - 1:16-17

Introduction - Romans 1:1-17

(1) 1:1-7 speaks of the **CHARACTER** of the gospel

(2) 1:8-15 speaks of the **CONCERN** for the gospel

(3) 1:16-17 speaks of the **CONTENT** of the gospel

THE **PRINCIPLES** OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

1A. **CONDEMNATION** - 1:18-3:20

1B. Of those who **REJECT** the revelation of God - 1:18-32

2B. Of those who **REBUKE** others while ignoring their own deeds - 2:1-16

3B. Of those who **RELY** upon their own standards of righteousness - 2:17-3:8

4B. Of those who **REFUSE** to follow the way of the Lord - 3:9-20

2A. **JUSTIFICATION** - 3:21-5:21

1B. **DEPENDENT** upon the work of Jesus Christ - 3:21-31

2B. **DESCRIBED** in the life of Abraham - 4:1-25

3B. **DECLARED** in the rewards of our salvation - 5:1-11

4B. **DEMONSTRATED** in the results of the fall - 5:12-21

3A. **SANCTIFICATION** - 6:1-7:25

1B. Our **REALIZATION** of certain facts - 6:1-10

2B. Our **RESPONSIBILITY** to these facts - 6:11-23

3B. Our **RELATIONSHIP** to the law - 7:1-25

**“ROMANS SUMMARY”**  
*Message No. 60 - Romans 1-16*

4A. **SECURITY** - 8:1-39

1B. **GIVEN** by the presence of the Holy Spirit - 8:1-17

2B. **GROUND**ED in our hope - 8:18-25

3B. **GUARANTEED** by the facts - 8:26-39

THE **PROBLEMS** OF THE RIGHTEOUSNESS OF GOD - Romans 9:1-11:36

1A. THE **REJECTION** OF ISRAEL - 9:1-33

1B. Seen in the **SORROW** of Paul - 9:1-5

2B. Seen in the **SELECTION** of the seed - 9:6-13

3B. Seen in the **SOVEREIGNTY** of God - 9:14-24

4B. Seen in the **SCRIPTURES** that prophesied it - 9:25-29

5B. Seen in the **STUMBLING** of Israel - 9:30-33

2A. THE **RECEPTION** OF GENTILES - 10:1-21

1B. The **NATURE** of God’s righteousness - 10:1-13

2B. The **NECESSITY** of hearing the message - 10:14-21

3A. THE **RESTORATION** OF ISRAEL - 11:1-36

1B. The **REMNANT** is proof - 11:1-6

2B. The **REJECTION** was prophesied - 11:7-10

3B. The **RESULT** of their fall - 11:11-12

4B. The **RESPONSE** they will have - 11:13-16

## **“ROMANS SUMMARY”**

*Message No. 60 - Romans 1-16*

5B. The **REACTION** the Gentiles should have - 11:17-24

6B. The **REVELATION** of a mystery - 11:25-32

7B. The **REALIZATION** of God’s plan - 11:33-36

THE **PRACTICES** OF THE RIGHTEOUSNESS OF GOD - Romans 12:1-15:33

1A. AS TO **LIVING** FOR THE LORD - 12:1-8

2A. AS TO THE **LOVE** OF THE LORD - 12:9-21

3A. AS TO THE **LAW** OF GOD - 13:1-14

4A. AS TO **LIBERTY** IN CHRIST - 14:1-23

5A. AS TO **LIKEMINDEDNESS** - 15:1-33

CONCLUSION - *Romans 16:1-27*