

## ROMANS

Paul wrote this letter around 57 A. D. while he was in the city of Corinth. The church in Rome was not founded by Paul nor had he visited it; yet, his epistle of “Romans” was intended for the believers in Rome who had received the gospel message. This is unique because most of Paul’s other letters were written to churches where he had personally ministered.

This is the first (and lengthiest) of Paul’s letters to churches and individuals. The Greek term for “letter” is “epistle.” Almost all of Paul’s letters are divided into two sections: a Doctrinal Section (Romans 1-11) and a Practical Section (Romans 12-15) with the application of that doctrine.

The epistles are sequenced primarily by author, recipient and size:

- Paul wrote 9 epistles to the churches (the church of Romans is sequenced first)
- Paul or Apollos wrote 1 epistle to the Hebrews
- Paul wrote 4 epistles to specific brothers
- 7 “General Epistles” written by others

Four of the greatest books ever written, were influenced by the book of Romans. According to John Wesley’s Journal, Wesley was an unsaved preacher until he read the book of Romans and understood God’s way of salvation. Martin Luther was greatly influenced by Romans 1:17, “The just shall live by faith,” which opened his eyes to the truth of justification by faith. Augustine’s City of God was founded on his study of the Book of Romans. John Bunyan’s Pilgrim’s Progress was written after reading the Book of Romans in prison, and it became the best-selling book of all time after the Bible.

Roman Emperors	Timeline	Background
Augustus	27 BC – 14AD	Adopted Son of Julius Caesar. Upon his death, the Senate ordered Augustus Caesar to be numbered among the gods of Rome. The Temple of Janus was closed for the third and last time in Roman history as the Romans believed that Augustus Caesar had brought them peace. Augustus showed a broad tolerance of religions and friendliness to Jews. Augustus also befriended Herod the Great who ruled Judea as a Roman Province.
Tiberius	14 AD – 37AD	After Tiberius and his mother Livia poisoned Augustus Caesar, Tiberius ruled awkwardly and timidly. He primarily focused his aggression on the wealthy and powerful of Rome through his cruel hitman, Aelius Sejanus until Sejanus was imprisoned by the Senate in the Mamertine Prison where he was strangled. Tiberius himself would later be smothered to death by a pillow.
Caligula	37 AD – 41AD	Caligula formed a strong friendship for the Jewish king Agrippa and later professed belief in his own divinity while ordering altars to be erected to himself and worship to be paid to him. The Jews in Palestine demolished a Caligula idol in the seaport town of Jamnia. Caligula angrily swore to erect an idol of himself in the Jewish Temple, but Caligula was assassinated before his intent could be carried out.
Claudius	41 AD – 54AD	Claudius was a weak leader finally poisoned by his wife Agrippina. In 49AD, the Jews in Rome were forbidden to hold religious gatherings, owing to continued disturbances resulting from the frequency of Christian Messianic sermons. No expulsion took place; but many Jews no doubt left Rome voluntarily. However, this measure of Claudius was certainly not

		directed against the Jewish religion.
Nero	54 AD – 68AD	Nero began the first five years of his reign with controlled leadership (reduced taxes, etc.), but Nero fell into immorality (e.g., licentiousness) which collapsed him into a tyrant. Nero was greatly influenced by his second wife, Poppæa, who was a Jew. Nero burned down Rome in order to rebuild it with his “mark”, and blamed the burning on the Christians. Nero is responsible for the martyrdom of Peter, Paul, and many others. Nero was finally declared a public enemy by the senate and committed suicide.
Galba	68 AD – 69AD	Following the suicide of Nero there was a brief period of civil war in Rome which resulted in the “Year of the Four Emperors”. Galba had been chosen emperor by the Praetorians and the Senate, but he was murdered in the Forum in January, 69 AD.
Otho	69AD	Salvius Otho was the infamous friend of Nero, and the husband of Poppaea Sabina. He was focused on civil war during his three short months as emperor. Otho’s military were defeated in a battle near Bedriacum against the legions on the Rhine, and Otho committed suicide.
Vitellius	69AD	The legions on the Rhine had proclaimed their own commander, Vitellius, as emperor. Vitellius was the first to add the honorific “Germanicus” to his name instead of “Caesar” upon his accession because “Caesar” fell into disrepute and unpopularity due to the actions of Nero. However, Vitellius, was remarkable for his gluttony and his coarse vices. He neglected every duty of his office, and soon became universally contemptible. Vespasian, the distinguished general, who had been fighting successfully against the Jews in Palestine, was proclaimed emperor, and Vespasian’s supporters killed Vitellius before disposing of his body in the Tiber.
Vespasian	69AD – 79AD	Vespasian was the founder of the Flavian dynasty. When the Jews defeated Cestius Gallus, Nero discovered that the Jewish uprising was a serious matter, and he transferred the command of his army to the veteran Flavius Vespasianus, who had already fought courageously against the Britons. Vespasian doubtless desired to prolong the campaign in Judea, since this left him in command of a large army, which was desirable in view of the imperial succession. In the end, Vespasian turned the final stages of the Judean victory over to his son, Titus, as Vespasian assumed the throne in Rome.
Titus	79AD – 81AD	Titus was a popular man although cruel to the Jews. He

		attempted to save the Temple in Jerusalem for its wealth, it was under his command that the Jewish Temple was razed to the ground by accident. Many problematic incidents occurred to Titus beyond his control. Mount Vesuvius erupted and Titus provided relief programs for survivors with his own money. Then came another great fire that burned Rome, followed by an epidemic of disease which took the life of Titus himself.
Domitian	81AD – 96AD	Domitian was also Vespasian’s son (11 years younger than Titus) who lived a “political” life in Rome while the Jew-tax was collected in a most brutal manner throughout his reign. Domitian was concerned about the immorality that was becoming commonplace in Rome. Domitian was an administrator who gathered funds for rebuilding Rome and guarded his throne zealously. Domitian’s protection of the throne resulted in fear for many Roman leaders who ultimately did unite in conspiracy concluding with Domitian being assassinated.
Nerva	96AD – 98AD	Senators and palace officials hoped to build consensus selecting a 66-year-old senior senator named Nerva as a “balanced” interim ruler who would build allies throughout the Roman kingdom. Nerva adopted a military general, a forty-four year-old commander named Trajan, as his son and successor. Two years later, Nerva died.
Trajan	98AD – 117AD	Trajan was called the “good” emperor as he led with tolerance, improved roads/harbors, and cared for Rome’s poor. Trajan favored applying the law against only those Christians about whom people complained, or Christians who had created disturbances, and he declared that the accused were to receive a proper trial in which they were able to face their accusers.

This Epistle to the Romans has been called Paul’s doctrinal thesis for the Gentiles (just as Hebrews is a doctrinal treatise for the Jews). Paul dictated his letter to Tertius (Romans 16:22) while in Corinth (about 57 A.D). Saul (a Jewish name meaning “demanded”) was changed to Paul (a Gentile name meaning “little”).

<b>“Gospel of Paul”</b>		
1-8	Doctrine	Faith
9-11	Prophetic	Hope
12-16	Practical	Love

## **Read Romans 1:1-7 ... Introduction to Roman Believers**

The trinity is represented in the first four verses of Romans: Father (1:1); Son (1:3); Spirit (1:4)

1:1 Paul refers to himself as a slave (Philippians 1:1; Titus 1:1) as a “bondservant” who was one who voluntarily committed (Ex 21:6, Dt 15:17).

- The term “apostle” is derived from the Greek word “apostolos” meaning messenger” and “ambassador” (unlike the Greek word “mathaytes” meaning “disciple”, “learner” and “student”).
- Paul was an “apostle to the Gentiles” (Romans 11:13).
- A number of people in the New Testament were called “apostles”: Paul (1 Cor 9:1; 15:8); Barnabas (Acts 14:14; 1 Cor 9:5-6); Andronicus & Junia (Romans 16:7); Jesus (Heb 3:1). Paul was separated from the commonplace for the purpose of experiencing and sharing God’s gospel message.

1:2 Paul’s foremost contention was that Jesus fulfilled the Old Testament prophecies of the Messiah (Acts 13:23, 17:11, 24:14-15, 26:22-23).

- Just as the Jews awaited the coming of the Messiah, the church awaits the second coming of our Lord.

1:3-4 Jesus, the King of Kings, fulfilled Old Testament prophecy by being a descendant from the physical line of King David (2 Sam 7:16; Is 9:7), but in the spiritual realm, Jesus is the Son of God. This realization occurred to Paul as soon as his eyes were opened from the road to Damascus (Acts 9:20).

1:5 Grace (the unmerited favor/blessing) precedes witness and service. The “*obedience of faith*” is two-fold in that one must submit (obey) to faith in the Lord Jesus as unto salvation resulting in submission to His Lordship, His will, and His purposes. This “*obedience of faith*” is once again emphasized at the conclusion of this epistle (Romans 16:26). Paul was sent (as an apostle) not only to the Jews, but also to the Gentiles. Believers should care about reaching everyone for Christ – from the family, to the neighborhood, to the local community to the nation and then to the world.

1:6 Paul was writing to fellow believers in Rome who had not only been called unto salvation, but also sent into the world as the Lord’s witnesses (Eph 4:11).

1:7 Believers in Rome are called “saints” (the Greek word “hagios” meaning “set apart ones”) as are all believers. Believers should not take this “love of God” for granted (Heb 12:6). Grace always precedes peace because there can be no peace outside of the grace of God (1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Php 1:2; Col 1:2; 1 Thes 1:1; 2 Thes 1:2; Titus 1:4; Phm 1:3; 1 Pet 1:2; 2 Pet 1:2; 1 Jn 1:3; Rev 1:4).

## **Read Romans 1:8-15 ... Paul’s Desire to Visit Rome to Spiritually Support the Fellowship**

1:8 Jesus is the one mandatory mediator between man and God. Preeminent is gratitude to the Lord, and Paul is grateful to the Lord for His salvation of all/every one of the believers in Rome. Some believers might be easier to like, but there should be appreciation for all in the family of God. Believers in Rome had a reputation for Faith (Acts 18:2) as all believers should; the distinguishing characteristic is one of faith.

1:9 Beyond the physical/fleshly outward workings, Paul serves with his “spirit” which would include Paul’s prayer life.

- 1:10 Paul’s witnessing opportunities and mission trips were guided by the will of God, so although Paul had desired to visit Rome, he followed the Lord instead.
- 1:11 Spiritual gifts (Rom 12:6-8; 1 Cor 12:4-11; Eph 4:11) are given by the Spirit, but Paul would be able to use his spiritual gifts to encourage the Roman believers while also presenting new opportunities to utilize their gifts. Every encounter with a fellow believer is an opportunity to encourage fellow believers.
- 1:12 As a believer reaches out in selfless charity to another, both are encouraged.
- 1:13 Believers should not force their personal plans and priorities, but instead, follow the will of the Lord (Acts 16:6). Paul understood that the Lord’s will would make Paul’s trip even more profitable in the Lord’s timing instead of his own. Instead of complaining, Paul understood that God knows best (Is 55:8-9).
- 1:14 Paul was called to evangelizing regardless of social status from the Greeks (“hellen”) in reference to the civilized and cultured people to the uneducated barbarians (“barbaros”) on the other end. Just as Jesus ministered to the poor and needy, believer should also reach out regardless of the “value” that society places on any individual.
- 1:15 The gospel (“good news”) was that Jesus had fulfilled the Old Testament prophecies of a Messiah/Savior (Mk 1:1; Rom 1:1). Although the Roman recipients were already believers, Paul looked forward to sharing in greater detail the many Old Testament prophecies that identified Jesus as the much anticipated Messiah/Savior/Christ (Acts 26:6-7).

Paul’s Evangelistic Attitude		
Reference	“I am...” Statements	Attributes
1. Romans 1:14	“I am obligated”	Required
2. Romans 1:15	“I am eager”	Enthusiastic
3. Romans 1:16	“I am not ashamed”	Confident

### Read Romans 1:16-17 ... Man’s Faith and God’s Salvation

- 1:16 *“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”* No believer should be ashamed of the gospel message (Mk 8:38, Lk 9:26, 2 Cor 2:14, 10:8, 2 Tim 1:8, 12, 16). God’s power of salvation is in the cross although it is foolishness to the world (1 Cor 1:18).
- 1:17 God is the source for righteousness (Ps 84:7). His people progress in faith from strength-to-strength (2 Cor 3:18) becoming increasingly like Him. As faith is utilized (from day-after-day; moment-by-moment; trial-after-trial), His people become increasingly godly.

Habakkuk 2:4 “The Righteous One will live by Faith”	
Romans 1:17	The Righteous (Just)
Galatians 3:11	Will Live
Hebrews 10:38	By Faith

### Read Romans 1:18-23 ... God’s Clear & Evident Attributes

- 1:18 Considering the discoveries of science (anthropic theory; irreducible complexity; laws of thermodynamics, etc.), God is easily understood as fact, but denial of Him is a heart issue (Ps 14:1).

- 1:19 Creation reveals God (Num 14:21): The world reveals God (Rev 1:20); Heavens reveal God (Ps 19:1-2); Animals reveal God (Job 12:7-9).
- 1:20 Every type of science and study from astronomy to oceanography to history to psychology to biology and so on – they all bring one to a realization of order established by a higher power. In speaking with a friend from a third world country, he was dis-interested in all of the grandiose arguments supporting God, and instead simply said, “Open your eyes to all that is around you; look into the heavens at night and see the stars. Obviously, God is real.”
- 1:21 Although mankind knows that God exists, they worship the tangible and elevate the creation instead of creator; they degrade humanity to just another form of evolved animal with animalistic characteristics to be satisfied.
- 1:22 The boasting of intelligence by worldly men (Jeremiah 10:14; 51:17) is self-serving as they elevate themselves instead of relying on God (Ps 14:1). True wisdom begins with a humble understanding of His omniscience and man’s limited knowledge.
- 1:23 Mankind refers to a limited man “god”; he makes totem poles and statues as “god”. Mankind attempts to escape the lordship of the sovereign God (Gn 35:2; Ex 20:3, 4, 5, 23, 23:13, 32:4; Lev 19:4, 26:1, Dt 4:16, 19, 28, 27:15; 1 Sam 15:23; 2 Kings 18:4, Ps 115:4, 5; Is 42:17, 45:20, 47:13, 57:5; Jer 19:4, 5; Ez 23:37; Acts 15:29, 17:22, 23, 29; 1 Cor 6:9-10, 8:1-13, 10:7, 14, 20,12:2, Col 2:18; 1 Pet 4:3; 1 Jn 5:21; Rev 2:14, 20, 9:20, 21:8).

### **Read Romans 1:24-27 ... False Relationships Replace Genuine Relationships**

- 1:24 As man pursues selfish pleasures, God allowed man to increasingly become addicted to defacing and desecrating his own body to his own demise (e.g., bondage; submission; bestiality).
- 1:25 God’s Word is truth (2 Tim 2:15; Rev 21:5, 22:6) as Jesus is truth personified (Jn 14:6; Rev 3:14, 19:11) as believers are to let Him live through them instead of pursuing their own gratifications.
- Sinful man worships the tangible, worldly creation (Mt 4:9; 2 Thes 2:11) instead of the infinite God. Man’s limited worship does not compare with the eternal God Who is “blessed” (honored/praised) forever.
  - The term “Amen” is used four times in Romans as agreement to the eternal glory of God (Rom 9:5, 11:36, 16:27) and once as to God being with His people (Rom 15:33).
- 1:26 This lie (falsehood) of worshipping something not intended for worship (Rom 1:25) resulted in their illicit sexual practices with people/animals/things that were not intended for sex (1 Thes 4:3-5; Ez 20:25; 1 Ki 14:22-24). The Greek word “thelus” refers to the female gender of any animal, but is not the noble designation (gune/gyne – “lady”) used to denote “women”. The morality of societies tends to follow the morality of the females within that society.
- 1:27 The Bible explicitly prohibits homosexuality (Lev 18:22, 20:13; 1 Cor 6:9-11; 1 Tim 1:8-11), but the world rationalizes away God’s sovereignty to pursue the desires of the flesh. The action of sin results in punitive consequences of sin (Gal 6:7-8, Hos 8:7, 10:13; Rom 6:13; 8:13; Jeremiah 12:13). Consequences of homosexuality include disease, shame, anger, humiliation, abuse, etc.

## Read Romans 1:28-32 ... Sin & Consequences

1:28 Because mankind rejected the Creator and His laws, God allowed man to destroy this world and civilization through man's wicked passions and will.

1:29 A self-proclaimed, self-seeking lifestyle that is given over to sexual pursuit and temporal gratification damages every area of one's life leaving a mass of wounded remnants.

- Paul lists the attributes of someone who pursues their own pleasures above all others with no regard to moral constraint.
- While homosexuals claim that their "natural" inclinations justify illicit activities, even homosexuals believe that spouses should be faithful to their covenants regardless of their base desires.
- Everyone has sexual moral boundaries (e.g., bestiality, rape, incest, etc.), yet homosexuals do not accept the moral boundaries of God; they arbitrarily set their own boundaries or accept the boundaries of society if they are in agreement.
- Children are naturally disgusted by homosexuality until they are taught by society to accept and promote homosexual relations.

<b>Characteristics of Those Pursuing Homosexuality (Romans 1:29-31)</b>		
<b>Homosexuals are filled with:</b>		
1. Unrighteousness	Adikia (from a = not + dikê = right)	Specific unjust act which injures a specific person
2. Evil	Kakia	Deliberate wickedness which takes pleasure in damage and doing harm
3. Greed	Pleonexia (from pleíon = more + écho = to have)	Insatiable desire and greediness
4. Wickedness	Poneria	Active malice; lacking moral or social values (maliciousness, malevolence)
<b>Homosexuals are full of:</b>		
1. Envy	Phthonos	An attitude of ill-will which desires to have the same, or a similar, thing for one's self
2. Murder	Phonos	Slaughter; lack of respect for another's life
3. Disputes	Eris	Quarrels and disputes of external contention
4. Deceit	Dolos (from dello = to bait)	To deliberately trick, trap, ensnare and mislead
5. Malice	Kakoetheia (from kakós = bad, evil + ethos = disposition)	Interpreting everything with an evil connotation with suspicion of the actions of others
<b>Homosexuals are:</b>		
1. Gossips	Psithuristes	Secret Slanderers
2. Slanderers	Katalalos (from katá = against +	Speaking evil against others with the intent to injure

	laléo = speak)	
3. God-haters	Theostuges (from Theos = God + stugeo = hateful)	To abhor and detest God
4. Arrogant	Huperephanos (from huper = over, above, + phaíno = shine)	Personal superiority
5. Proud	Hubristes (from hubrizo = act with insolence + hubris = insolence; then, an act of wanton violence, an outrage, injury)	Violent reproach; insulting and contemptuous in speech and action
6. Boastful	Alazon	Pretentious and false claims of greatness
7. Inventors of Evil	Epheures Kakon (from epí = intensifies meaning + heurísko = to find)	Seeker of new perversions and distortions of wickedness
8. Disobedient to Parents	Apeithes (from a = without + peítho = persuade) as well as goneus from gínomai = to generate	Refusal of being persuaded by the authority from which you came
9. Undiscerning	Asunetos (from a = without + sunetós = wisdom)	A foolish man without moral insight who does not learn from experience
10. Untrustworthy	Asunthetos (from a = not + passive of suntíthemi = consent, make agreement)	Breaking promises and agreements
11. Unloving	Astorgos (from a = without + storge = family love)	Affection and natural love for one's family
12. Unmerciful	Aneleemon (from a = without + eleemon = merciful)	Unfeeling for the distress of others; lack of empathy to those who are suffering

1:31 The attributes of homosexuals concludes with unloving and unmerciful because the focus of the homosexual is on their own will and way.



- The homosexual has elevated his opinion as the highest authority, so those who disagree are disregarded with made-up names such as “homophobe”.
- 1:32 Womanizers and seductresses are heralded as heroes. Modern media celebrates the “freedom” of illicit sexuality while mocking restraint.
- Cities hold “Pride” parades to flaunt their rebellion against God.
    - Homosexuals mock God by using religious paraphernalia to taunt genuine believers.
    - Legal systems “protect” sexual deviances while denying religious convictions.

All Are Under Sin	
Greeks	Romans Chapter 1
Jews	Romans Chapter 2

- Sin means to “miss the mark” compared to the divine standard; Sin can be an act, state of sin, human nature; originated in Satan’s heart (Isaiah 14:13).
- The first chapter of Romans describes the state of man while the second chapter shows the consequences of such a world.

## AUGUST

1 Romans 2

### Read Romans 2:1-11 ... God Will Judge Hypocrites

- 2:1 After agreement with the Jews that the Gentiles were the worst of heathens in need of God, Paul turns the need for salvation to the Jewish men who describe themselves as morally upright (at that time, the Jew). When a “good” person judges the wickedness of others, he attempts to elevate himself in the same root sins of pride and self-righteousness.
- 2:2 The word of God reflects His absolute truth. God does not judge based on appearance and reputation, but on truth.
- 2:3 For those who know the truth, sin is inexcusable, and judgment is inescapable (1 Jn 1:6-10, 3:7-10). According to the attitudes of the heart, all men have broken the same laws of God as those direct violators that are listed in the first chapter of Romans (Mt 5:21-48; James 2:9-11; Rom 3:23). No one should mistakenly think that they are the exception who will escape judgment.
- 2:4-5 God’s patience provides more time for mankind to come to Him through repentance (2 Pet 3:8-9; Rom 9:22), but mankind mocks that the Lord will not come (Ps 10:13).
- 2:6 “*He will repay each one according to his works.*” Even believers will be repaid according to their works (1 Peter 1:17; 1 Cor 3:11-15)
- 2:7 “Patiently doing good” is the way that believers conduct their lives. The defining characteristic of a believer is his faithful endurance of good works (Eph 2:10; Titus 3:1, 8). Perseverance (Hupomone from hupo = under + meno = abide) is defined as steadfastness and endurance.

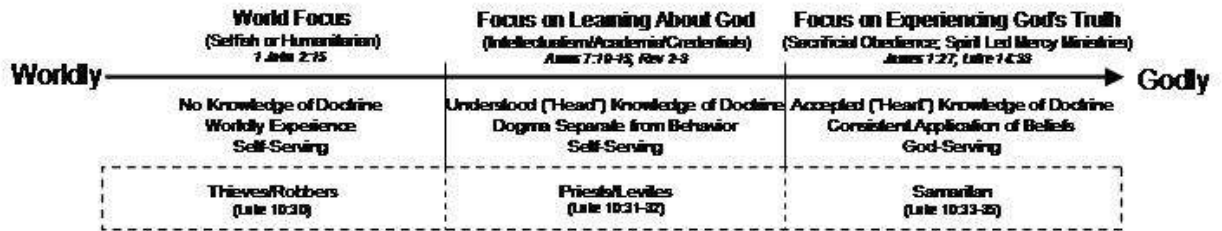
Believers Seek: (Romans 2:7)			
1.	Glory	Doxan	Esteem Exalted Condition;

			Majestic
2. Honor	Timen	Value	Respected Worth
3. Immorality	Aphtharsia (From a = not + phthartós = corruptible)	Never-ending	Everlasting; endless

- 2:8 Self-centered mankind who denies the truth of God will be judged with wrath (e.g., rage) and indignation (e.g., righteous anger). The worldly are obedient to unrighteousness. New Testament obedience is represented by two Greek words. Peitho (meaning “to convince/persuade” – Heb 3:17; James 3:3) is used three (deity perfection) times and Peitharcho (meaning “to submit to a superior” – Acts 5:29, 32, 27:21; Titus 3:1) which was used four (testing/creation) times – in aggregate, they are used seven (complete) times.
- 2:9 Those who do evil will experience affliction (Thlipsis from thlibo = to crush, press together, compress, squeeze) as well as distress (stenochoria from stenos = narrow + chora = place). This punishment in Greek appears to be extreme pressure. The Jews were called God’s people and experienced His revelation in a unique way, but they denied Jesus as Lord and Savior (Amos 3:2; Lk 12:48).
- 2:10 Glory and honor are satisfied for believers (Rom 2:7), but one additional attribute is given to God’s people who does good (profitable work) – Peace (Eirene from verb eiro = to join or bind together that which has been separated).
- 2:11 Man has no influence over God (2 Chron 19:7; Eph 6:9; 1 Pet 1:17) nor is God persuaded by man’s appearance (Mt 23:28; 1 Sam 16:6-7).

### **Read Romans 1:12-16 ... The Judgment of Gentiles (“Law-less” Men)**

- 2:12 Some men never have access to the word of the Lord (e.g., Gentiles), and yet they are still accountable to their actions in regards to their knowledge of right and wrong (Rom 1:20).
- Whether an individual has been raised with the Jewish Scriptures and can recite the law from memory or the individual has been raised a Gentile without any understanding of God’s word, each person will be judged according to his submission (e.g., compliance) to what he knows.
  - Augustine wrote that “sin comes when we take a perfectly natural desire or longing or ambition and try desperately to fulfill it without God. Not only is it sin, it is a perverse distortion of the image of the Creator in us.”
  - Sin is an archery term meaning to “miss the mark” where the “mark” is the divine standard of righteousness and holiness.
- 2:13 It is not enough to be exposed to God’s Word, the hearer has to apply the cleansing truth of His Word (James 1:22-25, 2:24). Man must do what they hear from God’s Word (Rom 10:17), and not rationalize God’s Word because of what they do. True faith drives different choices and changed lives.



2:14 The natural instincts of morality often support the law of God, and man is called by his own conscience to adhere to his standards of morality.

- All men sin including those without the law of God as they breach their own moral codes.
- The conscience is not the light of morality, but it reveals the light of morality; as man's conscience becomes increasingly clean by the Word of God, he can see God's light more clearly.

2:15 The conscience will accuse those who do not understand God's standard of perfection (Lk 18:9-14) as well as those who do (Acts 23:1, 24:16). But man's polluted conscience does not signify innocence (1 Cor 4:4, 8:7; Titus 1:15; Prov 28:26).

- Man's hearts are hard (Mt 19:8; Mk 3:5, 10:5, 16:14; Rom 2:5) like a heart of stone (Zech 7:12; Jer 17:1) which is followed as an idol (Ez 14:3-4; Lev 26:1); God wrote His law in the stone (Ex 31:18, 32:16, 34:14; Dt 4:13, 5:22, 9:9-11, 10:1, 13:10; Prov 3:3, 7:2-3) with his prophets as diamonds (Ez 2:7-9), but God removes the heart of stone for a heart of flesh when one comes to Him (Ez 11:19, 36:26) and writes His law on these hearts (Jer 31:33; Heb 8:10, 10:16).

2:16 Every person will be judged according to the Word of God (John 12:48); every hidden, secretive sin (performed in the dark) will be exposed (Mt 10:26; Heb 4:13; Rev 20:12). The gospel (good news) of the Messiah (Christ Jesus) needs to be understood in relation to this judgment (Acts 17:31).

### Read Romans 1:17-24 ... Jews Cannot Keep the Law Perfectly

2:17 Paul focuses the truth directly on the Jews (God's people) describing them as those who elevate themselves in pride (e.g., Jews) much like believers might have pride in their denomination, church or family background.

- Although traditionally called Israelites or Hebrews, by the first century, the reference was primarily Jew (from "Judah").
- Instead of being convicted by the law of God, the Jews were comfortable in strict adherence to Jewish practices in spite of the state of their corrupt hearts.
- Many believers attend church every Sunday and sit comfortably aloof from the calling and relationship with the Lord.
- Although believers often boast of their casual and friendly relationship with the Lord, they should be boasting of their weakness and His grace (2 Cor 12:9).

2:18 God's people understand His will; from His Word believers realize what pleases the Lord. However, there is a difference between knowing and responding to the truth (Rom 2:13); everyone will know and recognize Jesus as Lord (Rom 14:11; Php 2:10), but not all will be saved (James 2:19).

2:19-20 Paul is criticizing the personal application of Scripture teacher who shines the light of God's Word into the lives (and secret sins performed in spiritual darkness) of others.

- A learned believer might understand Scriptural truths and use them to elevate himself over others whom he critiques as immature and ignorant; pride and ego are wrong motives to study God's Word.
- The correct motive is to understand what pleases God and apply these truths personally (2 Tim 3:5-9).

2:21 "*Teach yourself.*" Beyond sharing truth, show truth.

- Believing teachers should apply the lessons of each day to their own lives and reflect on the many ways that they have fallen short in sin.
- Biblical teachers are humble because they understand their personal failures in keeping the law of God (Is 56:11; Micah 3:11).
- The first hypocrisy is theft as Paul states that they should not steal (Klepto – to steal secretly/sneakily/furtively) from anyone (Malachi 3:8).

2:22 Paul now identifies two uniquely wicked sins that the Lord will most harshly judge. Adultery and idolatry are the two sins that Job emphasized and claimed were "crimes deserving punishment" (Job 31:11, 28, Dt 31:16; Ez 6:9); both sins similarly demonstrate unfaithfulness.

- Idolatry was linked to looting/plundering the temples of the false idols; in effect, being sustained by the income of the false idols instead of relying on the Lord alone (Dt 7:25; Ex 32:19-20; Acts 19:37).

2:23 The men who honored themselves with reputations of being self-righteous were the very ones who were dis-honoring God as they broke (Parabasis from para = beyond, aside + baino = step) the law of God.

2:24 The name of God represents Who He is, and because of the hateful, hypocritical lifestyles of His people, the world blasphemes (blápto = to hurt, injure, harm + phéme from phemí = to speak) and slanders God (Is 52:5; Ez 36:20-23; 1 Tim 6:1).

- Believers should convey a sense of humility and contrition of their own fallen nature as aspects of the law are shared.

### **Read Romans 1:17-24 ... Spiritual Circumcision**

2:25 The mark of the dedication of the Jew was their circumcision as stipulated to Abraham (Gen 17:9-14), but as Moses points out (Dt 10:16, 30:6), the more critical (spiritual) circumcision is one "of the heart."

- Circumcision was not to be a ritual (an outward show of religion), but a true dedication of purpose and will; baptism is much like circumcision in that if it is not accompanied by a resulting change due to submission to the will (law/Word) of God, it is a meaningless show.
  - Another analogy would be a wedding ring that represents faithful commitment, but does not replace the loyal dedication that it symbolizes.

2:26-27 "Uncircumcised man" was a shameful name that was used as a slang expression when referring to a Gentile (1 Sam 14:6, 17:26, 36).

- The unlearned Gentile who had sincerely committed his way to the Lord would actually judge the learned Jew who was "circumcised" outwardly, but lived according to his own way and will.

- This judgment was the work of the Lord through His dedicated servant (2 Chron 19:6; Jn 7:24).
- 2:28 Paul's audience is the Jew in Rome, and a believing Gentile is never called a "Jew" or "Israelite." Paul's point is that a physically circumcised Jew, who is not dedicated to God as Lord, is not truly a spiritual Jew (Rev 2:9).
- 2:29 Circumcision as a physical symbol came after the unconditional covenant was given, although in Acts 15, the Jerusalem Council ruled for the spiritual circumcision of the heart (Genesis 17:9-14, Colossians 2:11, Deuteronomy 10:16, 30:6; Jeremiah 4:4, 9:26). God's message is heard through the Word of God with a spiritually "circumcised" ear (Acts 7:51,57; Joel 2:13; Phil.3:3; Psalm 51:6). Chapter closes with a play on words as the term Jew comes from Judah (meaning "praise"). *"His praise is not from men but from God."*

## 2 Romans 3

### **Read Romans 3:1-8 ... God's Faithfulness to His People & Judgment to Lifestyle Sinners**

- 3:1 Paul poses the rhetorical questions concerning the advantage of the sign/symbol if the sign/symbol of commitment does not result in the rewards of the actual commitment.
- After showing that the Jews were as deserving of judgment and punishment as the most wicked sinners, Paul now turns to support that they are uniquely blessed for the covenant.
- 3:2 Possession of the Bible is listed by Paul as the main benefit of God's people. God's people were entrusted with Scripture as the Jewish patriarchs had received the spoken words of God. Israel had been given the Word of the Lord to give understanding of His nature and affect changes in lives that would please Him. Although a 2007 survey reported that the average American household contains 4 Bibles with 45% claiming to read the Bible each week (2 Tim 3:16-17; 1 Pet 1:2-8; Ps 119). Only 30% of Europeans claim to have read the Bible in the past year, and while 56 percent of Americans claim the Bible is difficult to understand, 70% of Europeans claim that the Bible is too difficult to understand. With access to the Word of God, we are a fallen world who takes His Word for granted.
- 3:3 The Jews were concerned that God's promises must be broken in order for those Jews to be judged who did not believe in God's provision of salvation.
- 3:4 Once again (Rom 3:2), Paul explains that God is absolutely true to His Word. While the word of a man is meaningless because so few are faithful (Prov 20:6) and no man understands the future (James 4:13-16), God is perfectly faithful and all-knowing. If a sinful man (such as King David – Ps 51:4) repents and submits himself to the will of God, God will faithfully fulfill His Word by bringing the sinner into salvation. Those who deny God and His plan are liars (Jn 8:44; 1 Jn 2:22). God's faithfulness is proven/confirmed when He judges sin just as He said in His Word.
- 3:5 The sin of man emphasizes the righteousness of God through both the judgment (condemnation) of sin as well as the means of salvation via Jesus Christ (Jn 14:6). Paul begins to reflect the selfish, sinful and mistaken reasoning of corrupt man. Paul poses a question that sinful men would ask, "Would an 'all loving' God inflict punishment?"

- 3:6 A judge must have the just option of rewarding or punishing. The Jews agreed that God was the judge of the world, so Paul emphasizes that God, as the ultimate Judge, must be able to reward/punish.
- 3:7 Another question from sinful man is presented, "If sin gives occasion for the Lord to prove His righteousness, wouldn't God be unrighteous if He punishes me for giving Him an opportunity to prove Himself?" (Rom 9:19)
- 3:8 Wicked man is always wanting to justify an increased level of self-seeking and sin. An evil man might seek sin with the false rationalization that he is giving God an even greater opportunity to show His goodness. Paul was being slandered that his teaching of salvation through grace encourage lifestyles of sin, but Paul denounces this pursuit of sin as chasing the exact practices that God condemns in His Word. Those who mis-interpret the Word of God to condone sin are deserving of judgment and condemnation.

### Read Romans 3:9-20 ... All Men Are Sinful

- 3:9 Once again, Paul emphasizes that damnation is merited by the sin of everyone. All of mankind (Jew and Gentile) has broken the law, and Paul references six different passages to reflect that everyone has fallen short.

<b>Paul shows that All Men are Sinners by using Old Testament Passages from Psalms and Isaiah</b>			
1. Rom 3:10-12	There is no one righteous, not even one; there is no one who understands, there is no one who seeks God. All have turned away, together they have become useless; there is no one who does good, there is not even one.	Ps 14:1-3 Ps 53:1-3	The fool says in his heart, "God does not exist." They are corrupt; their actions are revolting. There is no one who does good. The LORD looks down from heaven on the human race to see if there is one who is wise, one who seeks God. All have turned away; all alike have become corrupt. There is no one who does good, not even one.
2. Rom 3:13a	Their throat is an open grave; they deceive with their tongues.	Ps 5:9	For there is nothing reliable in what they say; destruction is within them; their throat is an open grave; they flatter with their tongues.
3. Rom 3:13b	Vipers' venom is under their lips.	Ps 140:3	They make their tongues as sharp as a snake's bite; viper's venom is under their lips.
4. Rom 3:14	Their mouth is full of cursing and bitterness.	Ps 10:7	Cursing, deceit, and violence fill his mouth; trouble and malice are under his tongue.
5. Rom 3:15-17	Their feet are swift to shed blood; ruin and wretchedness are in their paths, and the path of peace they have not known.	Is 59:7-8	Their feet run after evil, and they rush to shed innocent blood. Their thoughts are sinful thoughts; ruin and wretchedness are in their paths. They have not known the path of peace, and there is no justice in their ways. They have made their roads crooked; no one who walks on them will know peace.
6. Rom 3:18	There is no fear of God before their eyes.	Ps 36:1	An oracle within my heart concerning the transgression of the wicked: There is no dread of God before his eyes

- 3:13 An open grave reveals an inward corruption (Acts 23:3).
- 3:14 The vice of the mouth reveals the corruption of the heart (Mt 15:11, 18; James 3:10).
- 3:15 These scriptures reflect two aspects of sinful man: 1. what is said 2. what is done
- 3:18 People who claim to be believers often state that they do not fear God, but this lack of appreciation for the holy, omnipotent, omniscient, eternal God is the last description that Paul uses to define sinners.
- 3:19 The law of God shows every human that they are sinful as well as the vast extent of their sin. When judged, worldly men deny and make excuses while others curse and condemn in anger; however, God's judgment will be accompanied by quieting men.
- 3:20 The Purpose of the Law is the revelation of the knowledge of Sin (Romans 5:20; Acts 13:39)

**Read Romans 3:21-26 ... God's Righteousness Available Through Faith in Jesus Christ**

- 3:21 A testimony requires two witnesses (Deuteronomy 19:15) being the Law and the Prophets. Although the law does not bring righteousness, the law does give confirm that a Messiah is necessary; the prophecies of the Prophets define that Jesus is that Christ.
- 3:22 Man has no righteousness apart from God; God's righteousness comes through faith in Jesus Christ for all men, regardless of background (Jew or Gentile).
- 3:23 *"For all have sinned and fall short of the glory of God"* (1 Kings 8:46)

Categories of Sin	
Transgression	Trespass Boundary/Specific Infraction
Iniquity	Act is Inherently Wrong (Rom 1)
Error	Departure from What is Right
Lawlessness	Spiritual Anarchy

- 3:24 Justified (Dikaioo describes the act by which a man is brought into a right state of relationship to God) is a judicial term meaning declared righteous or pronounced righteous.
- Remembered by children with Justification is "Just as If I Had Never Sinned", but God recognizes man's sin and that man needed to be redeemed.
  - Through God's grace (unmerited gift), believers are redeemed. Redemption is a purchase, and Christ purchased with price of blood (Acts 20:28; Eph 1:7).

**GRACE: G (God's), R (Riches) A (At) C (Christ's) E (Expense)**

- 3:25 Propitiation (Hilasterion from hileos = appeased, merciful) means to appease/render favorable/placate and has to do with the removal of divine wrath.
- The word "propitiation" is used in the Old Testament where it is translated "mercy seat" which was the lid of the ark of the covenant.
  - God passed over past sins of His people without executing judgment just as He did at the first Passover (Ex 12:23-27).
  - Jesus is our "propitiation" (ἱλασμός hilasmos) where the Priest would put the seven drops of blood each year (Leviticus 16:14-15) and the two angels looked on (Exodus 25:17-20)
    - "There I will meet with you; and from above the atoning cover, from between the two cherubim which are upon the ark of the testimony." (Exodus 25:23)

- "...and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot." (John 20:12)
- 3:26 God the Father presented Jesus to demonstrate that God the Father was righteous (in meeting the punishable requirements of sin by Christ's death) while also declaring sinful man as righteous (when man believed in faith that the Lord Jesus was the way of salvation).
- 3:27 God has done everything, so man cannot boast in his salvation (Eph 2:8-9; Titus 3:5; 1 Cor 1:29-31).
- The law shows the requirements for righteousness, and no man can claim to have met the requirements of the law; therefore, no man can claim to be righteous in himself. Man can, however, attain righteousness through faith in the Messiah, Jesus Christ.
- 3:28 Man is never justified (brought into the right relationship with God) through adherence to the law because no one fully keeps the law.
- Therefore, man is justified through faith in Jesus Christ as the payment for man's sin.
- 3:29-30 There is only one true God over all of mankind (Jew and Gentile), so this single, shared justification (to that one God) through faith has been extended to all men regardless of whether they had the covenant act of circumcision or not.
- 3:31 The law was fulfilled when the sins of all believers were paid by the death of the sinless Jesus. Believers uphold the law, and the fact that all sin will be punished when they understand that Jesus took on the punishment of the broken law.

### 3 Romans 4

Chapter 4 will use two legendary Jews (Abraham, David) to emphasize faith instead of works.

#### **Read Romans 4:1-5 ... Abraham Justified by Faith Apart from Works**

- 4:1 Paul relates to the Roman Jews as he addresses Abraham as "our" forefather. Abraham was the physical ancestor ("according to the flesh") of the Jews.
- 4:2 The Jews could not have more to boast about than their patriarch, Abraham (the first Jew), and yet Abraham had nothing to boast about before God.
- 4:3 Three times in this chapter, it is emphasized that Abraham believed God (Gen 15:6), and it was credited to him as righteousness (Rom 4:9, 22).
- Abraham believed in the promises of God (Gen 12:7; 15:4-6), the righteousness of God (Gen 18:25) as well as faith in the resurrection after death (e.g., of Isaac – Gen 22:5).
  - At the foundation of Paul's belief was Scripture (the Old Testament); believers should revere the Old Testament as a witness of God's salvation.
- 4:4 If salvation is in response to what a person does (e.g., good works), then it is just compensation instead of a gift of grace that is undeserved.
- 4:5 Believers have faith in God Who declares who is righteous (Eccl 3:14). A person is righteous according to the will and work of God, and not themselves.

#### **Read Romans 4:6-8 ... David Justified by Faith Apart from Works**



- 4:6 King David, who sinned with Bathsheba, also referenced those who rested in the Lord's righteousness instead of their own (Ps 5:8, 31:1, 119:40)
- 4:7-8 Blessed (Makarios) is someone who experiences joy/happiness based on God's favor instead of the surrounding situation (Ps 32:1-2). The book of Psalms begins with happiness which was a focus of David (Ps 1:1). David was not allowed to construct the temple because of the "blood on His hands" while Jesus did construct the spiritual Temple through the "blood on His hands." (Rev 21:22)

### **Read Romans 4:9-12 ... Abraham Justified Prior to Circumcision**

- 4:9 Paul continues to emphasize that God's blessing is not based upon man's sign of the covenant – circumcision (Gal 5:6).
- 4:10 Abraham believed and it was credited to him as righteousness (Gen 15:6) as a Gentile prior to Abraham being circumcised as a Jew (Gen 17:11-12).
- 4:11-12 Abraham was the "Father" of those without circumcision (Gentile) as well as those with circumcision (Jew).
- The seal (Sphragis) was an engraved object (e.g., ring's emblem on melted wax) to mark something that was endorsed/authorized inside.
  - Although the seal itself was not the element of focus, it spoke of something else within.
  - The seal was not placed for the seal's sake, but for the component that it endorsed.
  - In the same way, circumcision (or baptism) was not the item of focus, but endorsed the internal/spiritual commitment.

### **Read Romans 4:13-25 ... Abraham Received Righteousness by Faith Instead of Works**

- 4:13 An inheritance is generally not earned, but is granted because of the relationship with God the Father. The notion of the "world" (Kosmos = an orderly arrangement) has several interpretations.
- Abraham's offspring would inherit this world (Gen 17:18; Rom 4:17-18) as well as the "world without end" as the kingdom of God (Heb 11:13-16; Jn 14:3).
  - God's people will inherit a new heaven and a new earth (Mt 5:5). God had told Abraham that God Himself will establish the covenant (Gen 17:2, 15:17).
- 4:14 Salvation by works is contrasted with salvation through faith since the two are diametrically opposed. Faith in the Messiah paying the price of sin is worthless if salvation is given as payment for good works.
- 4:15 The law only results in judgment because of the sinful state of man (Jn 7:19; Gal 3:10, 6:13); however, the law is beneficial in that it helps the sinner recognize his fallen state.
- Without the law, there is no recognition of sin.
  - The word "transgression" (Parabasis) means the violation of a "known" law (Ps 19:12; 1 Cor 4:4, 8:7; Titus 1:15; Prov 28:26).
  - Although the Gentiles had lived without the Mosaic Law, they needed a salvation from the consequences of unknown sin.
- 4:16 The grace of God is the free gift of salvation that is unmerited by any works of the believer – "saved by grace through faith" (Eph 2:8-9). The promise/guarantee is certain (Bebaïos – meaning firm foundation to walk on), so that the believer can

walk/live in certainty of His promises (e.g., salvation). From God's perspective, Abraham is the father of all believers (both Jew and Gentile).

4:17 Abraham believed in the Creator God – God gives life, and He is life.

- This proclamation by God is not a future possibility, but a fact that God has “made” (already) Abraham to be the father of many nations (Gen 12:1-2, 13:16, 15:5, 17:4-5).

## God Creates His Believers

**Believers have a “new” life (*Eph 2:10, 4:24; Is 43:7; 1 Tim 4:4*)  
and a “new” heart (*Ez 11:19, 36:26*).**

**People do not “evolve” into righteousness,  
God creates it in them (*Rom 4:17-25*).**

4:18 In the Old Testament, God emphasized His power through telling of His creation (Job 38:4-15; Is 40:25-26, 45:18). In the New Testament, God is using that same creative power to give His people “new” life (*Eph 2:10, 4:24; Is 43:7*) and a “new” heart (*Ez 11:19, 36:26*).

- Just as God brought creation into being although it did not exist prior, He also brought goodness (*1 Tim 4:4*) and righteousness into the lives of His believers although none existed outside of His power.

4:19 Abraham was 100 years old while Sarah was 90 (*Heb 11:11-12*). Abraham had attempted through self-effort to please the Lord (Hagar/Ishmael), but self-effort was rejected for the new life of Isaac that was miraculously given by the Lord (*Gal 4:21-31*).

4:20 Abraham considered his body dead and incapable of new life just as man must recognize that he is dead in his sin (*Eph 2:1*) before understanding the need for a new life in the Lord Jesus Christ.

4:21 Clear definition of faith: “*fully convinced that what God had promised, He was able to perform*” (*Heb 11:1*). If a believer is sincerely convinced in the truth of Scripture and the power of God, how different his life would be.

4:22 This is the third time in this chapter that the statement is repeated, “*it (faith) was credited to him as righteousness.*” Faith does not make man worthy to receive righteousness, it signifies man's willingness to receive the righteousness of God (*Acts 13:38-39*).

4:23 The word “credited” (*logizomai* from *lógos* = reason, word, account) indicates Christ's righteousness was reckoned/imputed/ascribed/assigned to Abraham's account. “*Logizomai*” was a secular accounting/bookkeeping term which meant to make an entry in the account book or to put to one's account. Old Testament truths are applicable to New Testament believers.

4:24 Because of the death of Jesus, the debt of sin has been paid, and the resurrection of Jesus reflects the power of the creative, life-giving God (*1 Cor 15:13-22*). As God the Father powerfully raised Jesus from the dead, He will also give life to a believer's dead body (*Jn 6:33; Acts 23:6-9; 1 Tim 6:13; 1 Jn 5:11, 20; Rev 2:7*).

4:25 Both the death and the resurrection of Jesus are critical in the salvation plan for mankind. To be “delivered up” (Paradidomi from para = alongside, beside + didomi = give) was an official term used in submitting to the authorities (e.g., police).

- The word “transgression” (Paraptoma from parapipto = fall aside, fall away from para = aside + pipto = fall) is literally to “fall beside” of “to stumble.”
- Jesus Christ was lifted up (in death as payment) for sinful man’s failing, flailing and falling down.
- Justification (Dikaosin describes the act by which a man is brought into a right state of relationship to God) is a judicial term meaning declared righteous or pronounced righteous; Jesus is the believer’s living mediator with God the Father (Rom 8:34).

#### 4 Romans 5

Chapter 5 describes the benefits of being justified “through Jesus” (while chapter 6 is the “in Jesus” chapter). Justification is not a moral state, but instead it is a legal standing; a person may be declared righteous (because of Christ’s death on the cross) but is not righteous in himself. Righteousness is not “infused” (poured into) a sinful person, but instead it is “imputed” as payment to the sinners account.

<b>Causes &amp; Effects...</b>			
5:1	Peace with God	Through	Our Lord Jesus Christ
5:2	Access to Grace	Through	Him (Jesus)
5:5	God’s Love in our Hearts	Through	The Holy Spirit
5:9	Saved from Wrath	Through	Him (Jesus)
5:10	Reconciliation w/ God the Father	Through	His Son’s Death
5:11	Rejoice in God the Father	Through	Our Lord Jesus Christ
5:11	Reconciliation	Through	Our Lord Jesus Christ
5:12	Sin entered the World	Through	One Man
5:12	Death entered the World	Through	Sin
5:17	Grace & Righteousness	Through	Jesus Christ
5:18	Condemnation for everyone	Through	One man
5:18	Life-giving Justification	Through	One Righteous Act
5:19	The Many Were Made Sinners	Through	One Man’s Disobedience
5:19	The Many will be made Righteous	Through	One Man’s Obedience
5:21	Grace will Reign	Through	Righteousness
5:21	Eternal Life	Through	Jesus

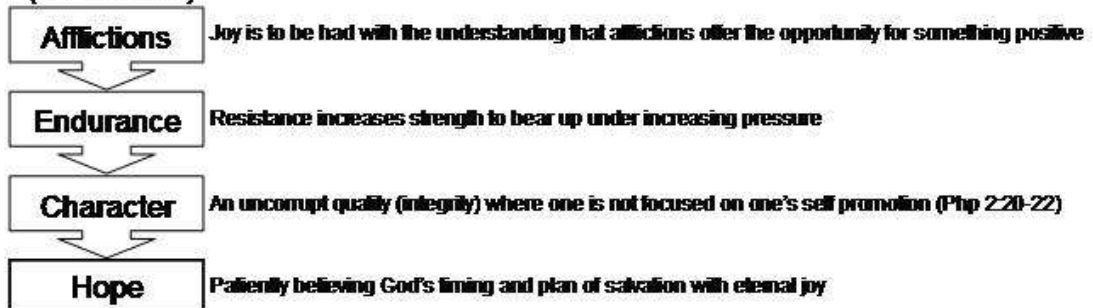
<b>How Much More...</b>		
5:9	Since declared righteous by His blood	We will be saved from wrath
5:10	Since Reconciliation	We will be saved
5:15	Since the grace of one man, Jesus	We will have the grace of God & the gift
5:17	When those who receive the grace of God & the gift of righteousness	We will Reign in Life
5:20	Reconciliation w/ the Father	His Son’s Death

## Read Romans 5:1-5 ... Peace with God and Rejoicing in Afflictions

- 5:1 Paul has shown the necessity of every man (Jew and Gentile) to look to God for salvation which comes through Christ. Sinful man is an enemy to God (Col 1:21; James 4:4; Jn 7:7, 15:18, 23-25), but the Jesus Christ reconciles the sinner to God.
- 5:2 Through faith in Jesus, believers are allowed entrance into the unmerited favor of God Almighty. The permission to stand in the presence of the King is awe-inspiring. In spite of man's sin (Rom 3:23), believers can rejoice because the Spirit of Jesus fills each believer and offers the way of eternal life (Col 1:27; Titus 2:13; 1 Pet 1:21).
- 5:3 Believers should embrace and rejoice in difficult times (James 1:2-4).
- 5:4 "Proven" character stems from the Greek word "Dokime" which was used to describe metals that had been tested and determined to be pure. The idea of dokime is that when you put the metal through a fiery test and if it comes out on the other side "persevering and enduring", you call the metal proven, authentic or genuine. The effect of trials on believers is positive (e.g., character building, testifying opts, etc.) which gives hope in the believer's salvation and sanctification.

### Hardship to Hope

(Romans 5:3-4)



- 5:5 The hope (Jer 17:7-8) of salvation through Christ (Rom 5:2) is well founded (Rom 8:29-30) because the Holy Spirit within a believer (1 Thes 4:7-8; Jn 7:39; Rom 8:9; 1 Cor. 6:19) continues to sanctify (Php 1:6).

## Read Romans 5:6-11 ... Christ Died for Sinners Who Were At Enmity With Him

- 5:6 Natural man is as powerless and unable to help himself (1 Cor 2:14; Jn 6:44) as a corpse (Eph 2:1, 5; 1 Tim 5:6). The Gospels allude to there being a "right time" (Kairos - the right, appropriate, favorable moment): Mt 26:45; Jn 8:20, 12:27, 17:1) for Christ's death for the ungodly (Asebes from a = without + sébomai = worship).
- 5:7 Man's hesitancy to die for someone is juxtaposed to God's readiness. It is a rare occasion when a man will die for even a righteous (dikaios = simply right or just; doing all that law or justice requires) or a good (agathos = benevolent, kind, generous) man, much less for someone who is sinfully wicked.
- 5:8 *"God demonstrates His own love toward us, in that while we were still sinners, Christ died for us"*
- 5:9 God loved sinful man so much that He sent His son to die on the cross, so how much more will He care for believers who have been reconciled to the spiritual family of God as sons/daughters. The importance of the blood of Christ is paramount (Heb 9:22; Lev 17:11; 1 Pet 1:18, 19; 1 John 1:17). This is the first of four times in Romans 5 that "much more" is used (Rom 5:10, 15, 17).

5:10 Believers now have peace in contrast to the original enmity with God (Eph 2:14-16; James 4:4; Col 1:21).

<b>Emphasis on God's Sentiment Towards Believers</b>		
<b>Romans 5:9</b>	<b>Romans 5:10</b>	<b>Similarity</b>
Much more than	How much more	Contrast of believing above unbelieving state
Since we have been declared righteous by His blood	Having been reconciled	Believing State
We will be saved	Will we be saved	Salvation
Through Him from wrath	By His life	Source of Salvation

5:11 Beyond being grateful for salvation, believers also rejoice on who He is – a good, gracious and sovereign God. The attributes of God are unspeakably wonderful, and believers can draw near to Him because of the reconciliation made possible by our Lord Jesus Christ. Reconcile originates from the Greek word *Katallasso* (*katá* = an intensifier + *allásson* = change) which means to exchange one thing for another (often used to describe the exchange of coins for others of equal value); sinful man exchanging his sinful, rebellious state as an enemy of God deserving wrath for a reconciled man who is at peace in the family of God.

**Read Romans 5:12-21 ... Adam Died & Brought Death; Jesus Lived & Brought Life**

5:12 Adam possessed in himself, all of his descendants (Heb 7:9-10) and when Adam sinned, his descendants sinned with him and the consequence of sin infected their nature as well (1 Cor 15:22). This would infer that Adam sinned before he and Eve had any offspring. Is it true that even now, a man's sin/sinful consequences are passed to his descendants before that person is conceived?

**Common Ancestry**

**EVE**

**Mitochondrial DNA (mtDNA) comes only from the mother who receives it from her mother (and so on) while normally, mtDNA does not change from generation to generation. In 1987, a team at the University of California at Berkeley published a study comparing the mtDNA of 147 people from five of the world's geographic locations. They concluded that all 147 had the same female ancestor. She is now called "the mitochondrial Eve."**

**ADAM**

**A 1995 study of a worldwide sample of 38 men showed no changes in the segment of the Y chromosome that is always inherited from fathers. Had humans evolved and all men descended from one male who lived 500,000 years ago, each should carry about 19 mutations. Had he lived 150,000 years ago, 5.5 mutations would be expected. Because no changes were found, our common father probably lived only thousands of years ago. While Adam was father of all, our most recent common male ancestor was Noah.**

5:13 Before the law, man sinned but did not transgress the law (given at the time of Moses). Any time that God gives direction, man has the opportunity to "transgress" the law as Adam did with the fruit in the garden of Eden.

- Beyond transgressing a law communicated by God, man can still sin (miss the mark and falling short of pleasing God).

- 5:14 Regardless of a man's personal sin, he inherited the nature and consequences of sin from Adam (e.g., babies die as a consequence of sin).
- Paul is showing that even if the whole law is kept (the same as if there were no law), there would still be sin and consequences passed down from Adam.
  - The disposition of sin is not immorality, depravity and decadence, but it is a focus on selfishly satisfying one's personal desires (e.g., infants focused on their own cravings). It has been said that "sin is not what a man does, but who a man is."
- 5:15 Although Adam's trespass was harmful, the sacrifice of Christ was restorative.
- This is the third time in Romans 5 that "*much more*" is used (Rom 5:9, 10, 17). This statement of God's grace speaks against universalists (that all people will go to heaven) as God's grace extends to "many" but not "all."
- 5:16 Although Adam's act was a single sin, the fall was universal; mankind's sin was prevalent individually and societally, but Jesus lived a perfect life without sin making His death the ideal sacrifice with a gift of salvation that results in redeemed man (in spite of his many sins) being justified in the judgment of a righteous God.
- 5:17 Death dominates this world because of Adam's sin, but those select few who receive His grace and righteousness overcome death with life in Jesus Christ. This is the last time in Romans 5 that "much more" is used (Rom 5:9, 10, 15).
- 5:18 The "so then" represents a conclusion being drawn, in the same way that all of those from Adam's seed (who were in Adam) received the sinful nature, all who are in Jesus will receive life giving justification. For every person in this world, Jesus is the only means of life-giving justification. "Federal Theology" identifies each humans representative (Adam speaks for the worldly who he represents, and Jesus speaks for His people); this is derived from the federal system of government where representatives are chosen to speak for the people who chose him.
- 5:19 The focus now moves from "everyone" to "the many" who represent believers. The importance of obedience is paramount (1 Jn 5:3). Adam's disobedience brought death while the obedience of Jesus brought life (Php 2:8); believers should concentrate on living obediently to God's daily calling.
- 5:20 The Purpose of the Law is the revelation and the knowledge of Sin (Rom 3:20), but although sin is accentuated by the law, the grace of God is even more called to attention. Because of the law, believers understand the horrible nature of sin and their personal fallen condition which enables the believer to more clearly understand the significance and magnitude of the grace of God.
- 5:21 Although all men have sinned which results in death, God's grace imputes righteousness that results in eternal life. Sin stems from the Greek word "Hamartia" which means to miss the mark (as in missing the target), and in the fallen nature of natural man, sin dominates until death (Jn 8:34; Rom 6:16-17; 2 Pet 2:19; Rev 20:14). Grace is translated from the Greek word "charis" (with the root being chairō = to rejoice which also is the root of the English word "charity"). Grace eradicates the power of sin by imputing the righteousness of God which results in life.

## 5 Romans 6

The focus of Paul's letter now shifts from justification (the first five chapters) to the work of sanctification (holiness – set apart for God's use).

### **Four Point Outline**

for Romans 6	
6:1-10	Know
6:11-12	Consider
6:13-19	Yield
6:20-23	Obey

### Read Romans 6:1-14 ... Sin Should Not Rule Over Believers

- This section emphasizes the believer’s freedom from the past, sinful nature that forced him to rebel and walk in sin.
  - This chapter presents the “ideal” where the believer is delivered from the sinful nature (Romans 6:1) and independent acts of sin (Romans 6:15).
- 6:1 Paul poses a question about a manner of life – a past lifestyle of sin.
- Although God has made a way in spite of man’s sin, that does not give man a reason to live in his sin (continually displeasing the Lord).
  - God graciousness does not give man license to pursue a selfish sinful lifestyle (Titus 2:11-12; 1 Jn 3:6-9).
  - The world attempts to exploit Christ’s death in an attempt to justify giving themselves over to their sinful nature (habitual sin).
- 6:2-3 This statement is not a command to die to sin, but a statement of fact that a believer has died to sin so that sin has no control/dominance/claim on his spiritual inclinations (Gal 2:15-20).
- A believer no longer pursues a domineering sin that is the identity of the sinner (instead Jesus is the life of the believer, and he is identified with Christ as a “Christian”).
  - There cannot be an overweight, gratuitous corpse. Once, man was dead (e.g., blind/deaf/insensitive) to the call of God because sinful man was dead in sin; now the believer is no longer perceptive/responsive to the call of sin because the believer is alive in Christ.
  - The Greek phrase “mē genoito” (μὴ γένοιτό) is translated as “God forbid” meaning “*may this never happen under any circumstances.*” (Romans 6:15)

The Death of the Believer	
Romans 6:2	We who <b>died</b> to sin
Romans 6:3	We have been baptized into His <b>death</b>
Romans 6:4	We have been buried with Him through baptism into <b>death</b>
Romans 6:5	We have become united with Him in the likeness of His <b>death</b>
Romans 6:6	Our old self was <b>crucified</b> with Him.
Romans 6:7	He who has <b>died</b> is freed from sin
Romans 6:8	We have <b>died</b> with Christ
Romans 6:11	Consider yourselves to be <b>dead</b> to sin but alive to God in Christ Jesus
Romans 6:13	Present yourselves to God as those alive from the <b>dead</b>

6:4 Baptism (Greek word “baptisma” from “bapto” meaning to dip something into dye and change the color). The water baptism is a representation of the spiritual baptism that has occurred – the immersion of the Holy Spirit (Mt 3:11; Mk 1:8; Lk 3:16; Jn

- 1:33; Acts 1:5, 11:16). Death (in the past – historically) signifies a completion while it also (in the future – prospectively) is a doorway to a new beginning in a glorified walk.
- 6:5 The Greek word for “united” is “sumphutos” which means to “bear/grow out of” as the believer not only has union, but the very origin and source is the Lord. Believers have been granted a resurrected life that is unlike the past worldly man (Gal 4:24-31).
- 6:6-7 The ultimate end of sin is death, but once death has been realized, sin has no more privilege or right over a man. Death with Christ empowers believers to walk without the constraints of sin (Eph 4:22-24; Col 3:5-10)
- 6:8 The foundation of this verse is the faith of the believer with the words “if” and “believe”. Faith is the inspiration to experience the life in of Christ in this world. The death with Christ was in the past for every believer leaving a life with Christ until glory.
- 6:9 Death (thanatos) physically refers to the final separation of one's soul from their body. Jesus submitted himself to humanity which is dominated by death (Philippians 2:8), and God the Son died on the cross (Rev 1:18). While Jesus was incarnate, death had mastery (kurieuo meaning “be lord of, to rule over, to have dominion over or to exercise lordship over” which is derived from the noun kurios meaning “master”).
- 6:10 The one-time death of Jesus was “once and for all” (ephapax – Heb 7:27, 9:12, 10:10) which emphasizes the complete singularity (total sufficiency) that is never to be repeated. The life purpose of Jesus was one of service to God the Father.
- 6:11 Believers are positionally removed from the condemned fallen creation and made part of the new creation in the resurrected Christ (Romans 5:15-21). A believer’s new life in Christ is focused on the purpose of serving God the Father (Philippians 2:13). Jesus died to sin (2 Cor 5:21), so that believers could join Him in living to God the Father.
- 6:12 Believers have the choice of obeying sin’s reign as king (basileuo from basileús meaning “a king, sovereign, monarch”) in their mortal bodies. Although sin exists, it should not control (Ps 119:133).
- 6:13 Believers should not offer (paristemi from para = near, beside + histemi = place, set which literally means “to place or set beside or near and hence to place at someone's disposal”) any of their body at sin’s disposal. A believer will be an instrument/weapon of unrighteousness or righteousness in the on-going spiritual battle as lives are offered up for service (Rom 12:1).
- 6:14 Just as death no longer has domination (kurieuo) over those in Christ (Rom 6:9), sin no longer has dominance over the believer as well. With the control of sin is the rule of death (James 1:15). Everyone has a master, either sin (along with death and the law) or Jesus Christ.

### **Read Romans 6:15-23 ... Slaves to God Instead of Slaves to God**

- Rebellion against the known will of God is wrong. The blessings of a walk with God are lost when believers remain in known, unconfessed sin.
- Beyond salvation, repentance and faith extend into the sanctification of the believer.
  - Marriage is a fitting example of spiritual truths in that it begins with a selfless commitment followed by faithful loyalty.



- This is a call to a standard of holiness. Peace can only come after repentance; God does not encourage, console or comfort sinful lifestyles. The “bad news” of a sinful state must precede the “good news” of forgiveness.
  - Believers should stay away from temptation and understand that if you sin, it is a choice of rebellion (it is a choice to do it instead of a need to do it).
- 6:15 A tendency might be to sin “a little bit” (i.e., “little white lie”) because the believer is covered by God’s grace. A believer might believe that sin doesn’t matter or that they can do no wrong.
- Paul’s question in this verse is different from his question at the beginning of this chapter. This verse concerns individual acts of sin (contrasted to Romans 6:1 that focuses on the sinful nature and lifestyle.)
  - The Greek phrase “mē genoito” (μὴ γένοιτό) is translated as “God forbid” meaning “*may this never happen under any circumstances.*” (Romans 6:2)
- 6:16 People are slaves to the one that they habitually obey. Individuals will either be slaves to sin or God.
- Ultimately, the sin that controls the individual will lead to death (Romans 6:23; James 1:15)
- 6:17 Obedience originates in the heart. There is a contrast from what every man was to what man can be in Christ.
- Everyone was a slave to sin at some point in their lives; however, believers chose to transition their allegiance and servitude to righteousness.
  - Mankind sins because they are born sinners; however, God’s grace can free the individual to serve God instead of their sinful selves.
  - Grace does not free individuals from their sinful natures, so that the individual can do as they like. Instead, the individual is free from evil to serve God.
- 6:18 When an individual is free from rebelling against God, the individual is free to serve God. (Hebrews 11:6)
- 6:19 No analogy is perfect; however, analogies can be used to simplify and convey truths.
- “*Greater and greater lawlessness*” shows the perversion cycle of sin becoming increasingly rebellious and grotesque. Sin warps the heart and morals of a society as it spirals into increasingly greater sin.
  - There are continuums and levels of wickedness where some lawless acts are more wicked than others. Any sin is enough to pollute an individual (James 2:10); however, not all sins are equally wicked. (Genesis 18:20; Exodus 32:21, 30-31; 2 Samuel 24:10; John 19:11)
  - Believers are called to surrender their own desires for the will of God (1 Corinthians 6:19-20). Believers are called to live by the Spirit which leads to eternal life instead of the flesh which leads to destruction (Galatians 6:7-10).

<b>Sanctification (hagiasmon ἁγιασμόν)</b>		
<b>“Positional”</b>	The identity of the believer in Christ Consecrated by Christ’s righteousness The moment Christ is accepted as Savior Righteousness is imputed to believers	Romans 6:1-14
<b>“Progressive”</b> (Ephesians 4:1, 5:2; 1 John 1:7)	The believer walks with Jesus as Lord Pursuing righteous lifestyles with right decisions Ongoing after salvation	Romans 6:15-23

- The Greek term for “sanctification” (hagiasmon ἁγιασμόν) is also translated as “holiness” which is a requirement to see God. (Hebrews 12:14)
  - Holiness should not only be defined by selfish, sinful actions that a believer shouldn’t do, but holiness includes selfless, loving acts that believers should do.
- 6:20 As a slave of sin, there was no dedication to live a righteous life. God establishes a moral code while man follows the whims of societal deviances.
- To be “saved from sin” is to be “saved to serve.” (Ephesians 2:10)
  - Similar to salvation, the Christian life (sanctification) cannot occur without the supernatural power of God.
- 6:21 If an individual serves a sinful existence, they will take on the characteristics of the world (Galatians 5:19-21). Those who serve the Lord will take on the characteristics of the Spirit (Galatians 5:22-23).
- 6:22 Individuals who come to Christ cannot remain in their selfish, sinful lifestyles. A defining characteristic of a genuine believer is holiness.
- The “great commission” concerns leading sinners to Christ as Savior and teaching believers to walk with Him as Lord (Matthew 28:19-20)
- 6:23 *“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord”*
- Salvation is a free gift from God (Romans 3:24, 5:15-17; Ephesians 2:8-9)
  - The believer transitions from “death by sin” to being “dead to sin.”
  - From being “dead” (Ephesians 2:1) to being “alive in Christ.” (Galatians 2:20)

## 6 Romans 7

<b>Romans 6 dealt with sin while Romans 7 deals with the Law.</b>			
Romans 6:1	Sin	Romans 7:1	Law
Romans 6:2	Died to Sin	Romans 7:4	Died to the Law
Romans 6:4	Walk in the Newness of Life	Romans 7:1	Serve in Newness of Spirit
Romans 6:7	Freed from Sin	Romans 7:6	Freed from Law
Romans 6:18	Set Free from Sin	Romans 7:3	Free from Law

### **Read Romans 7:1-3 ... Introduction to the Law & Analogy of Marriage**

7:1 The law (Gal 3:21) has command/mastery (kurieuo meaning “be lord of, to rule over, to have dominion over) while one is physically alive in this world just as death (Rom 6:9) and sin attempts to dominate (Rom 6:14).

- Believers are mastered by Christ Jesus instead of sin and death (Rom 14:9; 1 Tim 6:15) with the law of the Spirit resulting in life (Rom 8:2).
- The Jews loved the Law (Psalm 119); however, they couldn’t keep the Law (Acts 15:10).

7:2 Marriage illustrates the spiritual obligation to the Law.

7:3 Death concludes the commitment, and lawfully releases the spouse to a living partner.

### **Read Romans 7:4-6 ... Application of the Law to the Believer**

7:4 Christians belong to another Master in order to bear fruit (Eph 2:10)

- The death of Christ fulfilled the Law releasing believers from the Law.

- Instead of being united to the Law, the believer is now bonded to the resurrected and living Lord.
- 7:5 The reference of “*fruit for death*” points to the downfall in the Garden of Eden (Gen 3:6, Hosea 10:13, Mt 12:33/Lk 6:44).
- Scripture contrasts works of the flesh to the fruits of the Spirit (Gal 5:19-22, Mt 7:16-20, Lk 3:8-9), Micah 6:6-8
  - The Greek phrase “*in the flesh*” (en tē sarki - ἐν τῇ σαρκί) refers to mankind’s fallen nature in Adam.
- 7:6 Believers have died to the Law and now serve in the Spirit instead of being commanded by the Law.
- The Greek term for “old” (palaiotēti παλαιότητι) conveys a sense of being “worn out.”

### **Read Romans 7:7-13 ... Paul’s Legalistic Attempt to Keep the Law Prior to Salvation**

- This section applies to men who attempt to be good enough to enter heaven
  - This section applies to man’s personal improvements and self-righteousness
  - This is Paul’s personal autobiography revealed by the numerous personal pronouns (i.e., “I”, “me”).
- 7:7 The Law reveals sinful man’s need for a Savior (Galatians 3:15-29). The Law is not sin; the Law reveals sin.
- The Greek term for “covetousness” (epithymian ἐπιθυμίαν) describes a desire for anything that is “forbidden” or “prohibited.”
  - The final law of the 10 commandments condemns coveting. (Exodus 20:17; Deuteronomy 5:21).
  - If even a single law is broken, the individual is polluted and not good enough for heaven (James 2:10).
- 7:8 Sin actively found a prospect with this final law.
- The Greek term of “an opportunity” (aphormēn ἀφορμὴν) is used for military operations as the beachhead or rallying point for attack.
- 7:9 This may refer to Paul as a child or even as a committed Pharisee (Philippians 3:4-6). The commandments (God’s will) resulted in an understanding of sin.
- 7:10 Obedience to God’s will brings life; however, no one keeps God’s commands perfectly. Sin (missing the mark) results in death.
- 7:11 The Greek term “deceived” (exēpatēsen ἐξηπάτησέν) means to be enticed or seduced. It is used again to describe Eve in the garden of Eden. (2 Corinthians 11:3).
- 7:12 While the Law conveys God’s will, it is not the problem.
- 7:13 The rebellious sin of man is the problem. The closer that an individual grows towards God, the greater their understanding of their sin.

### **Read Romans 7:14-25 ... Sin’s Power Brings Death While God’s Law Brings Life**

- 7:14 The Law is concerned with the spiritual while Paul’s humanity brings him under sin’s authority.
- 7:15 Although Paul desired to adhere to the Law, he broke the Law by choosing to sin.
- 7:16 While Paul sinned against the Law, he also recognized that the Law was good. Although believers have been given a divine nature (2 Peter 1:4), they retain the fallen flesh (Galatians 5:17).

7:17, 20 “No longer I who do evil, but sin...” juxtaposed to Gal 2:20 “No longer I who lives, but Christ who lives in me”

- In Judaism, an individual has two natures – Yetzer HaRa (the evil inclination) and Yetzer HaTov (the good inclination).

7:18 The flesh can do no good (spiritually) out of it’s base and fallen nature (Hebrews 11:6). There is a constant struggle.

7:19 Flesh, in itself, is neutral with a desire to do good; however, evil has assaulted the flesh with the consequence of sinning when it is unwanted.

7:20 Sin is separate from “me.” Sin has invaded and occupies “me” (εμοί ἐμοί), but it doesn’t define “me.”

7:21 Sin within the individual is blamed for wicked works instead of Satan who is mentioned only once in Romans (16:20).

7:22 The Greek term for “principle” (νομον νόμον) is also translated “law” (Matthew 5:17; Luke 2:22; John 7:19; Acts 15:5, etc.). Paul has discovered this “law” within himself.

- “When I want to do what is good, evil is with me.” The Greek term “with” (parakeitai παράκειται) is literally the phrase “is present with” which gives the impression of accompanying.
  - The term “parakeitai” (παράκειται) is only used twice (Romans 7:18) with the other occurrence revealing that the “*desire to do what is good*” is also “with” Paul.

7:23 The law of sin is assaulting and confining the believer.

Types of Law Mentioned in Romans 7:23		
Law of my mind	Good	Being Assaulted
Law of sin in the parts of my body	Evil	Taking “Me” Prisoner

- “Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.” (James 1:27)
  - The law of sin seems to grow as the world (Hollywood, Education, Peers, etc.) plants seeds of influence that grow.

7:24 Paul (as with every believer) recognizes the depth of their sin.

- The Greek term for “wretched” (talaipōros τάλαιπωρος) is only used twice in Scripture with the other referencing wealthy individuals (with seemingly no needs) do not understand how “wretched” they are. (Revelation 3:17)
- Paul asks a rhetorical question concerning anyone who can “rescue me from this dying body.”

7:25 This chapter concludes with the powerful prayer of gratitude to God.

- All three names/aspects of “Jesus Christ our Lord” is given. Jesus (humanity); Christ (the Messiah); Lord (divine master).
- As the believer’s mind desires to do what is good (the Law of God), the flesh succumbs to the law of sin. There is ongoing tension between the two inclinations.
- This verse sets up the victorious chapter of Romans 8.

The favorite chapter in all of Scripture for many as the chapter presents two paths for mankind: the life of sin that leads to death contrasted to the way of the Spirit that leads to eternal life.

Chapter 8 begins with no condemnation and concludes with no separation.

<b>Romans 8 Process of Redemption</b>	
Emergence from sin & guilt	Romans 8:1
Justification	Romans 8:2-4
Sanctification	Romans 8:5-15
Glorification	Romans 8:16-21

**Read Romans 8:1-3 ... Assurance to Believers Because of Christ (Positional Sanctification)**

8:1 The term “therefore” is the culmination of the topics in Romans prior to this verse.

- The Greek verse begins with the word “*No*” (ouden οὐδὲν) with the literal phrase of “*no therefore now condemnation*” (ouden ara nyn katakrima - οὐδὲν ἄρα νῦν κατάκριμα).
- The Greek term for “condemnation” (katakrima - κατάκριμα) was used in legal settings regarding the sentence and punishment of the outlaw/criminal.
  - Condemnation is the legal opposite of justification when no punishment is given to the guilty because innocence has been imputed.
- Paul repeatedly utilizes the phrase “*in Christ*.” For the believer, this is a “locative of sphere” where a believer lives and acts in accordance to the “Spirit of Jesus” (Acts 16:7).
- The conclusion of the verse “*Who do not walk according to the flesh, but according to the Spirit*” (KJV; NKJV) is stated in Romans 8:4.
  - This phrase is also included in Romans 8:1 in the majority of Greek texts, including the Textus Receptus, the Sinaiticus correction, D correction, several Old Latin copies (ar and o), the Syriac Harkelian, Georgian and Slavonic versions.
  - However, this ending phrase is not included in the Sinaiticus original and the Vaticanus. Scholars believe that Romans 8:1 emphasizes justification by faith, the grace of God, and the victory of Jesus Christ. It is not focused on the ongoing walk (sanctification) of the believer; it is focused on the new life (salvation) from Christ.

8:2 The power to live the “victorious” Christian life comes from God’s gift of the Spirit to His people.

- The Greek term for “Spirit” (pneumatōs πνεύματος) is mentioned multiple times in Chapter 8 whereas it has only been used two times in all the prior passages of Romans (5:5, 7:6).
- Believers are no longer ruled and controlled by sin (Romans 6:18). The term “you” (σε σε) applies to all believers including Paul (this is translated “me” in KJV, NKJV).

8:3 The Law of Moses (the Mosaic Law) cannot make man right with God (Romans 3:21-23; 7:2-9; 1 Corinthians 15:56). The Law of Moses reveals the sinful, fallen nature of man (Romans 3:20, 5:20).

- God the Son came to be the Messiah (Christ) in a body similar to man’s sinful body (Philippians 2:7); however, Jesus was without sin. (Hebrews 4:15)

- Although Jesus was fully human, Jesus did not have original sin. Man is not a sinner because he sins, man sins because he is a sinner.
- The Greek term “sin” (hamartias ἀμαρτίας) has been expanded in translation to “an offering for sin” to convey the original meaning of the sacrificial offerings in Leviticus. (2 Corinthians 5:21)

**Read Romans 8:4-11 ... Lifestyles of Believers (Progressive Sanctification)**

- 8:4 The new covenant does not consist of a set of rules, but instead God gives His people a new heart that obeys the Lord out of love and gratitude (Jeremiah 31:31-34)
- 8:5 If an individual serves a sinful existence, they will take on the characteristics of the world (Galatians 5:19-21). Those who serve the Lord will take on the characteristics of the Spirit (Galatians 5:22-23).
- 8:6 There are two paths for mankind: the life of sin that leads to death contrasted to the way of the Spirit that leads to eternal life.
- The Greek term for “peace” (eirēnē εἰρήνη) was used to describe when “one binds together what is broken.”
- 8:7 The unbeliever is not neutral towards God. Instead, the unbeliever is in active rebellion against God (James 4:4). It is impossible to please God without the power of the Spirit. (Hebrews 11:6)
- 8:8 Natural inclinations cannot please God. Even legalistic religiosity that is focused on do’s and don’ts cannot please God (Colossians 2:20-23).

<b>The Three Meanings of the Term “Flesh” (sarki σαρκι)</b>		
Physical Bodies	Skin, Blood, Tendons, etc.	Romans 2:28
Man’s Perspective	Human view of life & the world	Romans 1:3
Man’s Self-Effort	To live totally apart from God	Romans 8:8

- 8:9 The difference between living by flesh or living by the Spirit is determined by the occupation by the Spirit. All who belong to Christ have the Spirit of Christ.
- To have the Spirit of God is to belong to Christ. The “Spirit of God” and the “Spirit of Christ” are synonymous referencing the same Spirit.
  - With the Spirit of Christ, Jesus is always with His followers. (Matthew 28:20; Colossians 1:27; Galatians 2:20).
  - With the Spirit of God, the Father is always with His followers (John 14:23; 2 Corinthians 6:16; Revelation 21:3)
  - The old adage states that “the believer doesn’t need more of the Holy Spirit; the Holy Spirit needs more of the believer.”
- 8:10 Although sin has brought death to the body, there is life in the Spirit that brings righteousness. This is the concept of justification in that believers are right with God based upon what He has already done.
- 8:11 All three parts of the Trinity were involved in the resurrection of Jesus after His crucifixion.
- According to this verse, the Spirit was active in the resurrection of Jesus (1 Peter 3:18). Jesus also had the power to resurrect Himself (John 2:19, 10:18). God the Father also resurrected Jesus from the dead (Acts 2:24; Galatians 1:1).

- All three persons of the Trinity also participated in creation (1 Corinthians 8:6; Genesis 1:1-2).

<b>Similarities of “God the Son” &amp; “God the Spirit”</b>	
Called by Similar Names	(Romans 8:9; Galatians 4:6; 1 Peter 1:11)
Called by the Same Name: Truth	
JESUS (John 14:6)	SPIRIT (John 14:17, 16:13)
Called by the Same Name: Advocate	
JESUS (1 John 2:1)	SPIRIT (John 14:16, 16:7)
Both Indwell Believers	
JESUS (Matthew 28:20; John 14:20, 23)	SPIRIT (John 14:16-17; Romans 8:11)

- Believers will have resurrected bodies throughout eternity.

### **Read Romans 8:12-18 ... Confirmation of the Assurance to the Believer**

8:12 Believers are not obliged to submit to their wicked tendencies.

- Just as Luke (the physician of Paul) mentioned women frequently in his writings, Paul expands the verbiage twelve times in Romans to include spiritual “sisters” (Romans 1:13, 7:1, 4, 8:12, 29, 10:1, 11:25, 12:1; 15:14, 30, 16:14, 17)

8:13 Sin, even in believers, brings death. Either sin will bring death to the individual or by the Spirit, the individual will put to death sinful deeds.

- The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers.

8:14 One confirmation of a genuine Christian is the believer is that they submit to the leadership of the Spirit (1 John 5:13). A believer’s selfless walk with the Lord is an evidence of salvation. The conviction of sin is also an evidence that the Holy Spirit is present.

- Jesus referred to Himself as the “Son of Man” to emphasize His humanity. In a similar way, believers are “sons of God” as He is the defining characteristic of their lives and world views.

8:15 Believers submit obediently to the Lord out of love and gratitude instead of the fear of judgment.

- One of Paul’s favorite metaphors for salvation was adoption (Galatians 4:5) just as John a preference for the metaphor of being born again.
- According to Roman law, a natural son could be cut off from the inheritance; however, an adopted son could not be cut off.
- The term “Abba” is an Aramaic term for the intimate name of a father at home (i.e., daddy, papa, etc.)

8:16 The Law of Moses requires two witnesses (Deuteronomy 19:15); the Holy Spirit testifies in agreement with the spirit of the believer as to being a child of God.

8:17 Heirs with Christ who suffer with Him will also be glorified with Him (Galatians 4:7).

8:18 The temporary suffering of this world is not even worthy to be compared to incomparable revelation of glory that awaits believers.

### **8 Romans 8:19-39**

- The remainder of chapter 8 reveals the paradox of being a child of God while suffering in this world. (1 Peter 4:12-19; 2 Corinthians 4:16-18)

**Read Romans 8:19-25 ... God’s Plan**

8:19 Sinful effects have hurt all of creation, so there is anticipation of the events of Revelation. As the angels are revealed in end times activities, it will be a time of rejoicing as genuine believers are revealed.

- The Greek term for “revealing” (apokalypsin ἀποκάλυψιν) is repeated 7 times in Scripture (Luke 2:32; Romans 8:19, 6:25; 1 Corinthians 1:7, 14:26) and means “unveiling” or “revelation.”

8:20 The Greek term for “futility” (mataiotēti ματαιότητι) infers vanity without value. All of creation became useless for God's intended purpose (Isaiah 24:3-8).

8:21 The curse (Genesis 3:17) is not removed until (Revelation 22:3). The rule of Christ will bring peace on earth between natural enemies (Isaiah 11:6-10); God’s created nature will be a part of eternity (Isaiah 65:17; 2 Peter 3:12-13; Revelation 21:1).

- It has been said that “eternity is not believers going to heaven as much as heaven comes down to the believers.” The new Jerusalem descends into the recreated earth. (Revelation 21:10-27).

8:22 The “pains of labor” (Jeremiah 4:31, 30:4-7, Matthew 24:8, Mark 13:8; 1 Thessalonians 5:1-3) become more frequent/intense as the end of times approaches - Creation will glorify God (Mk 16:15, Col 1:23, Rom 10:18, 1 Cor 4:9, Joel 2:21-22)

8:23 The first fruits were the first harvests to be given to God or the King with future harvests anticipated to come. In the same way, the resurrection and resurrected body of Jesus (1 Corinthians 15:20) were the first fruits of the harvest of all believers. (Galatians 4:4-6)

- The term for “first fruits” (aparchēn ἀπαρχήν) infers a pledge by the Spirit of a glorious future for believers. (1 Corinthians 1:22, 5:5; Ephesians 1:14)
- Believers themselves are also a type of first fruits for all of God’s creatures (James 1:18).

8:24 Believers have an assurance in the culmination of God’s glorious promises that have not yet taken place.

<b>“Blessed Assurance” by Fanny Crosby (1873)</b> (Phoebe Palmer Knapp – Composer)	
<i>Blessed assurance, Jesus is mine</i>	<i>This is my story; this is my song</i>
<i>Oh, what a foretaste of glory divine</i>	<i>Praising my Savior all the day long</i>
<i>Heir of salvation, purchase of God</i>	<i>This is my story; this is my song</i>
<i>I'm born of His spirit and washed in His blood</i>	<i>Praising my Savior all the day long</i>

8:25 The believers live watchfully having certain hope that God’s promises will be fulfilled in His timing (Hebrews 11:1).

**Read Romans 8:26-30 ... The Spirit Utilizes Suffering to Make Believers Christlike**

8:26 Believers do not have a complete picture of any situation and circumstance, so the Spirit intercedes for believers according to God’s will. Jesus is also interceding for believers (1 Corinthians 1:21). All three Persons of the Trinity support the believer.

- The Greek term for “weakness” (astheneia ἀσθενεία) describes the suffering of believers (Romans 8:17-18).
- The Spirit’s yearnings are lifted to God the Father with an understanding of the individual and God’s complete will.



- Prayers of believers should be descriptive (sharing the heart) without being prescriptive (directing the right action).

8:27 The Holy Spirit and Lord Jesus Christ are advocates of the believer (John 14:16).

8:28 “We know that all things work together for good to those who love God, to those who are the called according to His purpose” (2 Cor 4:15, Eph 1:11, 1 Timothy 4:4, Titus 1:15, 1 Cor 6:12). All things are not “good” in and of themselves, but they work to a good for the called.

- Paul goes on in Romans 8:29 to define the term “good” – to be conformed to the likeness of Jesus. Believers are to become true Christians (Christlike in who they are).

8:29 Believers are being recreated in the image of God the Son (Gen 1:26)

<p><b>Two options:</b>  <b>Individuals can either be born twice or they can die twice.</b>  <b>If they are not born again, then their first death will be the death (thus separation) of body from spirit/soul, and the second death will be the death (thus separation) of soul from spirit.</b></p>			
Man created in Image of Trinity (Gen 1:26)	Holy Spirit (Numbers 16:22, Hebrews 12:9)	God the Father (Mt 22:20-21)	Lord Jesus Christ (Rom 7:4, 12:5, 1 Cor 12:12 & 12:27; Eph 4:12; Col 3:15)
Fallen man recreated with Image of Son			Romans 8:29
Body & Soul can be destroyed in Hell		Mt 10:28 & 16:26; Mk 8:36-37; Ez 18:4 & 18:20;	Mt 10:28; Mt 5:29-30; James 2:26
Souls & Spirits can be saved	1 Cor 5:5 & 15:45	James 5:20; Lev 17:11	1 Cor 15:35-44
Matthew 22:37	Heart	Soul	Mind
Deuteronomy 6:5	Heart	Soul	Strength ( <i>mind</i> )
Mark 12:33	Understanding ( <i>heart</i> )	Soul	Strength ( <i>mind</i> )
1 Thessalonians 5:23	Spirit ( <i>understanding, heart</i> )	Soul	Body ( <i>strength, mind</i> )
Hebrews 4:12 with the Word of God being able to separate the soul and the spirit	<p>“There is a <u>spirit</u> in man; and the inspiration of the Almighty giveth them <u>understanding</u>” (Job 32:8).</p> <p>The Spirit drives service and worship (Romans 1:9, John 4:24).</p>	<p>The soul longs with Love (Genesis 34:8, 1 Samuel 18:1), but as the soul loves, so it also hates (2 Samuel 5:8).</p> <p>It is in the soul where fleshly lusts, desires, and appetites arise (Peter 2:11, Proverbs 25:25, Isaiah 29:8).</p>	<p>Christ will be the determining factor as to whether your soul and spirit live together in heavenly eternity forever or if the soul will die. “The Word of God” became flesh (John 1:1-14) ..... Revelation 19:13 actually calls Jesus “the Word of God”</p>

8:29 In the phrase “*For whom He foreknew,*” the term foreknew is not “knowing about”, but it’s “having a relationship with.” To “know” means to have a deep, intimate relationship.

**Read Romans 8:31-39 ... The Court Scene**

8:31 When the Judge supports the individual being prosecuted, no prosecution can stand against the defendant.

8:32 God the Father loved the accused so much that He gave His Son to die and pay the price of judgment.

- The value of God’s only begotten son (John 3:16) was infinite, so all else pales in comparison.

8:33 There can be no (legal) prosecutorial charges against God’s people. God justifies which means that He declares His people to be right with Him.

- Righteousness is imputed from God. The judgment is based on God’s grace instead of merit. (Romans 5:1-11)

8:34 Jesus is at the right hand of God interceding for us (Heb 7:25, 1 Jn 2:1, Zech 3:1-4) as Satan is there to accuse and condemn (Rev 12:10)

- Christ Jesus is the defense of believers (Romans 8:27, 11:2). The term “Christ” (Messiah) is emphasized in being listed first.
- The “right hand” is symbolic of power and might (1 John 2:1).

8:35 Regardless of the certain trials and troubles of the world, believers cannot be separated from the love of Christ.

<b>Assurance for Believers</b>	
8:31 “Who can be against us?”	No One
8:33 “Who will bring charges against God’s elect?”	
8:34 “Who is the one who condemns?”	
8:35 “Who will separate us from the love of Christ?”	

8:36 Paul quotes Psalm 44:22; God’s people (Israel) were being attacked, and God brought salvation.

- Sheep do not eat while lying down – they only eat standing up. As his sheep we should feed on His word (Mt 4:4, Lk 4:4, Jer 15:16; Ez 2:8, 3:1-3; Rev 10:9)

8:37 Believers are conquerors through Jesus who loves His people. Spiritual victory can only be attained through the Spirit of Christ.

8:38-39 Favorite Verses: *“For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord”*

<b>Nothing Can Separate Believers from the Love of Christ</b>		
Existence	Death/Life	Romans 14:8; 1 Corinthians 15:55
Spiritual Beings	Angels/Principalities/Powers	Ephesians 2:2, 6:12
Material Distance	Height/Depth	Psalm 145:18; Acts 17:26-27
All of Creation	Any other created thing	Revelation 5:13

**9 Romans 9**

Romans 9, 10, 11 speaks to Israel during the age of the Church

Following God’s grace highlighted in Romans 8, the gospel’s rejection by the Jews is discussed in the next three chapters.

<p><b>Twelve Old Testament References in Romans 9</b></p>
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1.	Romans 9:7	Genesis 21:12
2.	Romans 9:9	Genesis 18:10, 14
3.	Romans 9:12	Genesis 25:32
4.	Romans 9:13	Malachi 1:2-3
5.	Romans 9:15	Exodus 33:19
6.	Romans 9:17	Exodus 9:16
7.	Romans 9:25	Hosea 2:23
8.	Romans 9:26	Hosea 1:10
9.	Romans 9:27	Isaiah 10:22
10.	Romans 9:28	Isaiah 10:23
11.	Romans 9:29	Isaiah 1:9
12.	Romans 9:33	Isaiah 28:16 & 8:14

### Read Romans 9:1-5 ... Paul is Grieved Because of the Jews

9:1 Paul often emphasized his sincerity (2 Corinthians 11:10; Galatians 1:20; 1 Timothy 2:7), and he would convey that God is his witness (Romans 1:9, 2 Corinthians 1:23, 11:31, Philemon 1:8, 1 Thessalonians 2:5, 10).

- God had placed a moral compass within each man (the conscience); however, the conscience can be culturally and experientially tainted and perverted. (1 Corinthians 4:4)
- Paul's conscience was influenced by the Holy Spirit. (Romans 8:16)

9:2 Although God's grace and gospel brought such joy, Paul was continuously grieved by the rejection of the gospel by the Jews.

9:3 Paul would take his own damnation for the salvation of Israel. Moses conveyed a similar attitude after Israel's great sin with the golden calf (Exodus 32:32).

- The Greek term for "accursed" (anathema ἀνάθεμα) means set apart for destruction. (Deuteronomy 7:26; Galatians 1:8-9; 1 Corinthians 12:3, 16:22)

9:4-5 The Israelites were blessed by God in preparation for the Messiah. Israel was prepared to birth the Messiah who is God over all.

<b>Israel's Seven Blessings</b>	
1.	Adoption as sons and daughters
2.	Glory (the presence of God / Shekinah Glory)
3.	Covenants
4.	The Law
5.	The Temple Service
6.	The promises
7.	The "Fathers" / Patriarchs

- In the Old Testament, when the plural form of "sons of God" is used, it always refers to the angels. When the singular form of "Son of God" is used, it is the Messiah or the nation of Israel (Deuteronomy 14:1; Exodus 4:22-23; Hosea 11:1)
- The Messiah (Christ) came from the lineage of Israel and the Tribe of Judah.
- The Greek term for "God" (theos θεός) is used to describe Jesus. (Acts 20:28; Titus 2:13)
- Jesus is the divine incarnate – fully God and fully man.

## Read Romans 9:6-13 ... Abraham's Biological Descendants Are Not Ensured Salvation

- 9:6 Israel was meant to be a physical manifestation of a spiritual truth of God's relationship with His people. Israel was to be a nation of priests that showed the world the way to walk with God.
- However, Israel was not saved as a corporate entity; within Israel there were always those who walked obediently with God and those who rejected Him. Not all of "natural" Israel equates to "spiritual" Israel. (Galatians 3:7-9; John 8:37-44)
- 9:7 Although Ishmael came through Hagar (Genesis 16:4), God viewed Isaac as Abraham's only son. (Genesis 22:2).
- 9:8 The children of the promise are "Seed" (Gen 3:15, Gal 3:19, Mt 13/Mk 4/Lk 8). A true descendant of Abraham is not based on outward show or physical appearance (Romans 2:28-29).
- 9:9 The physical descendants do not connect or confirm a progeny of Abraham; it is only those promised and fulfilled by God who are the genuine "sons" of Abraham.
- 9:10 There was no physical distinction between the two twins with the same parents.
- 9:11 Salvation is a factor of God's grace – not of man's works. The people of God are by God's grace and not by works.
- 9:12 God's will, sovereignty and grace is determined by Himself and not by the works of the individual. (Genesis 25:23)
- 9:13 Although men ask "how can God hate Esau?" when the more prevalent question is "how could God love Jacob?" The holy, righteous God loves Jacob, a sinful man.
- Hatred of God (Ps 11:5); Esau strives and hunts (like Nimrod – Gen 10:8) to shed blood while Jacob will use the animal that is provided.
  - Jacob is blessed because he took on the name and the clothing of the firstborn as we are to do with Christ (Eph 5:2), but Jacob clothes himself in Esau's sinful frame.
  - Esau is symbolic of the world (man in the field) while Jacob represents the spiritual; Esau's offspring have wanted to kill Jacob's lineage throughout history. Edomites (Esau's ancestry) were driven.
  - The term "hate" (Greek *miseo*) is used relative to the object of comparison (Esau to Jacob).
    - This is similar to "love less than me" when referencing Leah (Gen 29:30-31).
    - There is no word for "like" in the Arabic tongue.
    - Asians have only one word ("love") which can express an amiable preference, and the word is used even of casual acquaintances. Extreme language is used to express even moderate relationships.
    - This is a Hebrew idiom for comparison (Genesis 29:31, 33; Deuteronomy 21:15; Malachi 1:2-3; John 12:25). Instead of "hate" of Esau, the emphasis and focus should be the degree of love that God had for Jacob.
  - Romans 9 underscores God's choice while Romans 10 represents man's choice.
  - God loves all men (Ezekiel 18:32; 1 Timothy 2:4; 2 Peter 3:9).

## Read Romans 9:14-18 ... The Sovereignty of God

- 9:14 The Greek term for “injustice” (adikia ἀδικία) can also be translated as “unrighteousness.” All unrighteousness is sin (1 John 5:17), and God cannot sin (by definition sin is missing the mark established by God).
- 9:15 Moses had requested to see God; God told Moses that He didn’t have to reveal Himself, but He would allow Moses to see His afterglow. (Exodus 33:17-23)
- The Greek term for “mercy” (eleō ἐλεῶ) infers a sense of ongoing loyalty in the same way that the Old Testament term “hesed” or New Testament term “agape” speaks of an ongoing, faithful commitment. This loyalty is based on the faithfulness of God instead of man’s merit.
- 9:16 God’s salvation is not based upon man’s desire or actions; instead, it is based on God (Ephesians 2:8-9)
- 9:17 Characteristics of God are shown even when the world rebels against Him.
- Pharaoh hardened his own heart (Exodus 8:15, 32, 9:34) as he rejected God’s call (Romans 11:7). As God increasingly reached out to him, Pharaoh’s heart would harden with each rejection (Exodus 4:21, 7:3, 9:12, 10:27, 11:10).
- 9:18 God predestines whoever He desires (Rom 8:29, 11:7-8; John 1:13).

### **Read Romans 9:19-23 ... The Responsibility of Man**

- 9:19 Paul predicts that individuals will attempt to defend themselves by blaming God. They will ask, “so why is it my fault?” (Job 9:12)
- 9:20 The lacking and weakness of humanity is emphasized by the words that begin this verse “O man” (Ὁ Ἄνθρωπε - Ὁ Ἄνθρωπε).
- 9:21 Scripture repeatedly uses the analogy of the potter and the clay to emphasize the sovereignty of God. (Isaiah 29:16; 45:9-13, 64:8; Jeremiah 18:1-12)
- 9:22 The cataclysmic end time events will demonstrate God’s wrath and power.
- 9:23 God’s patience allows believers (“objects of mercy”) to better know the riches of His glory. God’s people were chosen before time. (Ephesians 4:1, 11)

### **Read Romans 9:24-29 ... The Gospel’s Rejection by the Jews Foretold**

- 9:24 God’s people were called by Him (Romans 8:30).
- 9:25-26 Paul quotes Hosea 2:23. Gentiles become God’s people (Isaiah 65:1,2) when Israel rejects the gospel message (Romans 9:30-31).
- 9:27 Paul quotes Isaiah 10:22-23 to support the same truth.
- The stars of the sky are thought to symbolize the spiritual while the sands of the sea represent the physical (worldly) descendants (Genesis 15:5, 22:17, 26:4).
- 9:28 The Lord’s promises will be kept (Matthew 24:35).
- 9:29 Again, Paul quotes Isaiah (1:9).

### **Read Romans 9:30-33 ... Gentiles Receive Salvation Through Faith**

- 9:30 Gentiles understood that they were sinful and unable to attain salvation via works.
- 9:31 Israel continued to legalistically adhere to the law of Moses in order to be good enough to enter heaven. The Jews pursued the law of works instead of the law of grace (Romans 3:27).
- 9:32-33 Stumbling caused by disobeying the message (1 Peter 2:8, Ps 56:13, 66:9, 73:2, 116:8). This is a quote from Isaiah 8:14, 28:16.

- The term “stone” was originally an analogy of God (“My Rock” in Psalms), but it becomes a Messianic metaphor. (Genesis 49:24; Isaiah 8:14, 28:16; Psalm 118:22; Daniel 2:44-45; Matthew 21:42).
- God chose the nation of Israel (from Abraham) to be His kingdom of Priests to the world; however, only a remnant was faithful to God, so the Messiah came for anyone in the world who faithfully submits to God’s will.

## 10 Romans 10

While Romans 9 highlights the sovereignty of God, Romans 10 is focused on the free will of man (“whosoever will...”). The Jewish nation has rejected Jesus as the Messiah.

Twelve Old Testament References in Romans 10		
1.	Romans 10:5	Leviticus 18:5
2.	Romans 10:6	Deuteronomy 9:4; 30:12
3.	Romans 10:7	Deuteronomy 30:12 Psalm 107:26
4.	Romans 10:8	Deuteronomy 30:14
5.	Romans 10:11	Isaiah 28:16
6.	Romans 10:13	Joel 2:32
7.	Romans 10:15	Isaiah 52:7; Nahum 1:15
8.	Romans 10:16	Isaiah 53:1
9.	Romans 10:18	Psalm 19:4
10.	Romans 10:19	Deuteronomy 32:21
11.	Romans 10:20	Isaiah 65:1
12.	Romans 10:21	Isaiah 65:2

### Read Romans 10:1-4 ... Inaccurate Zeal for God Without Knowledgeable Zeal to God

10:1 Paul has not lost hope for the Jews, but he hopes that they respond to God’s call.

10:2 Sincerity and passion are not enough because individuals must approach God according to God’s terms and not their own.

- The object of the faith determines the validity of the faith (not the faith itself). Jesus is the only legitimate object of faith.

10:3 The Greek phrase “submit themselves” (*hypetagēsan υπετάγησαν*) is a military expression for aligning one’s self under an authority. The Jews followed their own convictions (about the Law) instead of God’s instruction (concerning the gospel).

10:4 Jesus came to fulfil the law (Matthew 5:17-18). The purpose of the law is to convict men of their sin and their need for a Savior (Galatians 3:24-25; Romans 3:20, 5:20).

- The purpose of the law was never meant to be a way of salvation. As with anything (i.e., church services, traditions, etc.) or anyone (i.e., Bible teachers, Preachers, Pastors, etc.), they were never meant to replace what they point to - an intimate fellowship with Jesus.
- For the Jews, the Law had become an end in itself; however, as with Scripture, if an intimate relationship in the Holy Spirit through God the Son with God the Father, it’s vanity.

### **Read Romans 10:5-13 ... Contrast of Righteousness by the Law & Righteousness by Faith**

10:5 If someone could keep the entire law, they would live (Leviticus 18:5); however, all men have sinned and fallen short (Romans 3:23). If a single sin occurs, then all of the law is broken (James 2:10).

10:6-7 These Old Testament verses refute the notion that man must do anything to reach the Savior (Deuteronomy 30:12-13). No one needs to spiritually ascend or descend to reach Christ because God gave His Son (John 3:16) who resurrected from the dead (Romans 6:9), but is nearby. (Psalm 119:151; 145:18)

10:8 Paul continues to quote Moses (Deuteronomy 30:14). The mouth overflows from the heart (Mt 12:34, 15:18; James 3:10-11).

10:9 *“if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved”*

- The Greek term for “confess” (homologēsēs ὁμολογήσης) means to agree. There is also confession as an individual understands their sinfulness.
- There is a need for a public profession of faith (Matthew 10:32; Luke 12:8).
  - Believers have historically been challenged to proclaim the gospel (John 9:22, 12:42).
  - A believer’s walk with the Lord includes opportunities to speak the gospel (1 Timothy 6:12; 1 John 2:23, 4:15).
  - As Jesus was crucified, even the thief on the cross had the opportunity to share verbally (Luke 23:39-43).
- The Greek term for “believe” (pisteusēs πιστεύσης) is not simply mental agreement; it is a commitment to this truth that affects lives – actions, thoughts, statements.
  - Christianity is a committed relationship with Jesus that begins with an initial public decision and is followed by a lifestyle relationship.

10:10 While belief results in righteousness, confession results in salvation. (Psalm 51:17)

10:11 Paul quotes from Isaiah 28:16. The validation of a genuine salvation is through the obedient lifestyle that follows.

10:12 The universal nature of salvation extends from Jews to include Greeks.

10:13 Paul is quoting from Joel 2:32.

### **Read Romans 10:14-17 ... The Word of Christ Establishes Faith**

10:14 Paul emphasizes the missionary nature of a saving faith. While God’s creation testifies to His glory (Romans 1:19-20), God’s people are often reluctant to share His interaction in their lives.

10:15 Paul quotes Isaiah 52:7. The feet touch the ground as the Christian interacts with the world (Eph 6:15, Ps 119:105).

- Paul is establishing the need for personal testimony by God’s people, and Paul’s words are not to be used by unbelievers as a reason to reject God’s call.

10:16 Paul quotes the opening line of Isaiah’s Messianic chapter (Isaiah 53:1). While the testimony of the gospel of God’s grace has been shared, the good news needs to be believed.

10:17 *“Faith comes by hearing, and hearing by the word of God”*

### **Read Romans 10:18-21 ... Unwillingness of Jews in Spite of the Willingness of God**

- 10:18 Paul quotes Psalm 19:4. Creation tells of God's greatness (Gen 10:18, Rom 1:20, Rev 1:20, Ps 19:1-2, Job 12:7-9)
- 10:19 Paul quotes Deuteronomy 32:21.
- 10:20 Paul quotes Isaiah 65:1. The Gentiles received salvation by faith (faith is receiving the gift of God). Faith is the gift of God (Ephesians 2:8).
- 10:21 Paul quotes Isaiah 65:2. God has spread out His hands as Jesus spread His hands on the cross. God is willing to accept the Jews; however, they have rejected Him.

#### 11 Romans 11:1-21

- God has been true to His covenant to Israel.
  - There is a remnant in Israel that will be saved.
  - The spiritual hardness on the nation of Israel is only for a limited time.

<b>Nine Old Testament References in Romans 11</b>		
1.	Romans 11:3	1 Kings 19:14
2.	Romans 11:4	1 Kings 19:18
3.	Romans 11:8	Isaiah 29:10; Deuteronomy 29:4
4.	Romans 11:9	Psalm 69:22
5.	Romans 11:10	Psalm 69:23
6.	Romans 11:26	Isaiah 59:20-21
7.	Romans 11:27	Isaiah 27:9
8.	Romans 11:34	Isaiah 40:13-14
9.	Romans 11:35	Job 35:7; 41:11

#### **Read Romans 10:14-17 ... A Remnant of Jews Will Accept Jesus Christ**

11:1 There is a continual remnant of Israel (Lev 26:42-45, Dt 4:30, Jer 24:7). Paul testifies that God has mercy on him although he was a "Hebrew of Hebrews" (Philippians 3:5).

- All Christians are, in a sense, of Abraham (Gal 3:29)
- King Saul was also a Benjamite – Saul was the tallest in Israel (1 Samuel 9:2), but denied wrong-doing and died defeated; Paul was less than 5 ft tall, but repented of his sins and died victorious.
- Jerusalem was in the land allotment of the Tribe of Benjamin (Joshua 15:8, 18:28). The Tribe of Benjamin descended from Rachel along with the Tribe of Joseph's sons – Ephraim and Manasseh. All three tribes were west of the Tabernacle in the wilderness with Benjamin farthest from the Tabernacle (Numbers 2:18-24).

11:2 God foreknew His chosen ones (Romans 8:29). He did not choose Israel on merit, but because of their lack and failures (Deuteronomy 7:7).

11:3 A follower of Christ can feel lonely for earthly relationships (Jeremiah 15:17, 1 Kings 19:10), but the walk with God sustains and encourages. Alone with God is where we grow (Lk 4:42, Jn 6:15)



- Paul quotes the account Elijah's flight from Jezebel (1 Kings 19:10). Much of Israel had been turned away from Yahweh to commit idolatry in worshipping Baal.
- 11:4 Paul reminds the reader that God had kept 7,000 men who had not bowed the knee to Baal. (1 Kings 19:18)
- God will fulfill His promise of restoration to the Jews - not because of who they are (Ephesians 2:8-10), but because of Who He is (faithful and trustworthy). God will fulfill His promise for His name's sake (1 Samuel 12:22; Psalm 94:14).
- 11:5 God's sovereign power continued to have a remnant from the nation of Israel who would accept the gospel as God's plan of salvation.
- 11:6 Grace and works are exclusive. Salvation is either by the Grace of God or the works of man; it cannot be both. The true answer is that salvation comes by the Grace of God. (Titus 2:11)
- 11:7 Israel continued to seek salvation; however, they were seeking it through their own works and merit (Romans 9:30-33).
- The Greek term for "hardened" (επὸρθῆσαν ἐπωρώθησαν) is a medical term meaning "dullness" or "callousness." (2 Corinthians 3:14)
  - The continual rejection dulled the call as the hearts of the rebellious were hardened (Romans 9:17).
- 11:8 Paul quotes from Isaiah 29:10 and Deuteronomy 29:4. God confused them (Dt 29:4, Is 6:10, 29:10, 44:18, Eph 4:17-18, Mt 13:10-11)
- The Greek term for "stupor" (katanyxeōs κατανύξεως) is often used to mean numbness or dullness after an insect bite due to an overstimulation (the senses have received too much stimulation, and the overstimulation makes your sense go dull).
- 11:9-10 Paul quotes a passage from Psalm 69:23. Judgment would come on those who reject the grace of God. The burden of the Law of Moses would be a stumbling block to them.

### **Read Romans 11:11-16 ... The Gentiles Receipt of the Gospel Should Motivate the Jews**

- 11:11 The Jews did not fall completely to where they would never come to Christ. The extension of the gospel to the Gentiles is meant to encourage Jews to come to Christ.
- 11:12 The stumbling refers to the rejection of Jesus as the Messiah (Romans 9:32-33, 1 Peter 2:8, Psalm 56:13, 66:9, 73:2, 116:8).
- Once the gospel was rejected by the Jews, Paul would share the gospel with the Gentiles. (Acts 13:46; 28:28)
- 11:13 Paul identifies himself as an "*apostle to the Gentiles.*" Paul's letter would be to the believers of Rome (both Jew and Gentile). There may have been a problem in the church of Rome (Romans 11:13, 18, 20, 25); there may have been a reluctance of the Gentiles to testify to the Jews.
- 11:14 Making Israel jealous of the relationship with the Messiah (Deuteronomy 32:21); this is quoted in Romans 10:19.
- 11:15 Paul argues that if the Jewish rejection of the gospel resulted in the gospel expanding to the entire world – imagine the life that the Jewish acceptance would bring. (Revelation 7:4-6)

11:16 The believing remnant has a profound impact on the entire Jewish nation (Numbers 15:19-20). When the Jews accept Jesus as Christ, the world will be greatly impacted for Christ.

**Read Romans 11:11-24 ... Gentiles Should Not Revel in Their Salvation Over the Jews**

11:17 The olive tree is a symbol of the nation of Israel. There was a horticultural practice in those days when an olive tree stopped producing olives, a wild olive branch would be grafted in; this would invigorate the tree to produce more olives.

11:18 Brag only of the only true value in creation – the value from God (1 Cor 1:31)

- This verse implies that the Gentile converts to Christianity were boasting of being Gentile. Paul reminds them that God’s covenant with Israel and His Old Testament promise of a Messiah originated with the Jews.

11:19 The Gentiles boasted that the Jews had been broken off from the gospel, so that the Gentiles would be brought in by the gospel.

11:20 The Jews lacked faith while the Gentiles received faith, so the Gentiles should fear the giver of faith. The Jews began in faith (as Israel walked with the Lord); however, Israel moved away from faith and was cut off. The Gentiles should be fearful that they would also move away from faith and be cut off.

11:21 This is not a statement about individuals; this is focused on the corporate fellowship. Churches should continue with Jesus as the central figure instead of a popular preacher or worship team.

12 Romans 11:22-36

Symbolism of the Plants		
Israel as Vine	Fruit	Burning
Psalms 80:8-15; Isaiah 5:1-7	John 15:16, Gal 5:22-29	Malachi 4:1

11:22 The concept of “kindness and severity” reveal the nature of God that is loving (grace of God) as well as holy (judgment of God).

11:23 Gentiles (corporately) were grafted in as the Jewish branches were removed. The Jews can also be grafted in to the originally tree.

- An individuals cannot lose their salvation. (Ephesians 1:13-14; John 6:37-40, 10:28-29; Philippians 1:6)

11:24 The wild (sinful) nature can be grafted in to a tamed tree; if their own tree were domesticated, they could be grafted in again.

**Read Romans 11:25-32 ... The Jews Will Ultimately Accept the Gospel Message**

11:25 There is a number/amount of Gentile converts (Isaiah 26:20) that will reach the triggering point for Israel’s return at the end of times.

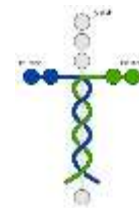
- As with the “full quota of the Gentiles,” there will also be a full quota of the Jews (Romans 11:12).
- On several occasions, Paul uses the phrase “I don’t want you to be ignorant” when he is going to say something very important. (Romans 1:13; 1 Corinthians 10:1, 12:1; 2 Corinthians 1:8, 1 Thessalonians 4:13).
- The mystery of the ages is that the Jews and Gentiles unify to form one new body (Colossians 1:26-27).

- The Jewish rejection (hardening of the heart) is only partial as there are some Jews as the remnant who have soft hearts.
- 11:26-27 Paul quotes from Isaiah 59:20-21. All of “Israel” may refer to “spiritual Israel;” spiritual Israel can refer to the church (Galatians 6:16). Paul also points out that “not all Israel is Israel” (Romans 9:6).
- 11:28 The faithfulness of the remnant in prior generations blesses the lineage (Exodus 20:5-6; Deuteronomy 5:9-10).
- 11:29 Believers cannot lose salvation. All of humanity has opportunity while not all respond by receiving the gospel by faith (Romans 11:22)
- 11:30 The Greek term for “mercy” (ἀπειθεία ἠλεήθητε) means that the individual will not receive the punishment that is due because of their disobedience (apeitheia ἀπειθεία).
- 11:31 Since Jew and Gentile have sinned, all can testify to the mercy of God.
- 11:32 All have sinned (Romans 3:23), but whosoever recognizes their sin and comes to Him will be saved. (Revelation 22:17).

### **Read Romans 11:33-36 ... God’s Ways Are Incomprehensible to Limited Man**

11:33 *“Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!”*

- God’s ways are beyond human limitations, but the Holy Spirit enlightens His people (Isaiah 55:8-9, John 14:26, 1 John 2:27)
- 11:34 Paul quotes from Isaiah 40:13-14. This question is quoted again (1 Corinthians 2:16) where the believer is reminded that they have the mind of Christ.
- 11:35 Paul quotes from Job 35:7 and 41:11. God first loved the believer (1 John 4:19) while they were still enemies of God (Romans 5:10).
- 11:36 Jesus holds all things together; the nuclear binding force holding multiple positive protons together in the nucleus cannot be explained (Jn 1:3).
- Beyond the nuclear binding force of an atom, Laminin is a protein (in the shape of a cross) of which the four limbs bind to other molecules; this cross is absolutely critical in holding all of matter together.



This concludes the Doctrinal Section (Chapters 1-11) of the book of Romans, and begins the Practical Section (Chapters 12-15) of the application.

### 13 Romans 12

This chapter defines the “sacrificial love” that believers should demonstrate.

### **Read Romans 12:1-2 ... The Manner that Believers Should Live**

12:1 *“Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”*

- The “mercies of God” references God’s redemptive work in a sinful man.
- The believer is called to purposefully present himself as sacrifice to the Lord (1 Peter 2:2) instead of presenting himself to sin (Romans 6:13, 16, 19).

- Instead of the dead sacrifices of the Mosaic Law (Exodus 12:5), believers are called to living sacrificial lives. A believer may not be called to physically be martyred for Jesus, but every believer is called to live for Jesus (Galatians 2:20).
  - Jesus was repeatedly likened to the Passover lamb (John 1:29, 36; Isaiah 53:7; 1 Corinthians 5:7; Revelation 13:8)
- The Greek term “holy” (hagian ἁγίων) means to be “set apart” for God’s use. When an individual becomes a Christian, the focus turns from self to God and others.
- The Greek term “spiritual” service (logikēn λογικὴν) is the root word for “logical” or “reasonable.”

12:2 *“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”*

- Believers should be wary of worldly influences (i.e., Hollywood, media, peer pressure, etc.). (1 John 2:15-17)
- The Greek term “conform” (sychēmatizesthe συσχηματίζεσθε) is a change to outward appearance while the term “transform” is an inner alteration of being that can never be changed.
- The Greek term “transform” (metamorphousthe μεταμορφοῦσθε) is the root word for metamorphosis (the same process in which a caterpillar becomes a butterfly).
  - Believers are being transformed (2 Corinthians 3:18).
  - This same term is used for the “transfiguration” of Jesus (Matthew 17:2; Mark 9:2)
- Believers should not be “spiritual chameleons” (Philippians 2:6-11).
- The Greek term “prove” (dokimazein δοκιμάζειν) means to “test” or “analyze.” This term is also used in testing metals.

**Read Romans 12:3-5 ... No Believer Should Think Too Well of Himself**

12:3 Paul realizes that all that he has, has been given to him by God’s grace. God has given each believer spiritual gifts to serve Him and others.

12:4 The physical body needs different parts to function according to their design.

- Judaism teaches that the body consists of 248 physical parts (limbs and organs) and 365 nerves and sinews. The calendar also changed from 360 days in the Babylonian calendar to 365 days in the Julian calendar. Jews believe that the 613 laws drive the individual to worship God with all of their being (248 limbs & organs) all of the time (365 days of the year).

12:5 The church should function together for a unified purpose as a body does.

**Read Romans 12:6-8 ... Believers Should Serve with God-given Gifts**

12:6-8 God gives different gifts (out of His grace) depending on His grace towards various individuals. Lists of various gifts of the Spirit are presented three different times in Scripture (1 Corinthians 12:4-11; Romans 12:6-8; Ephesians 4:7-12). The representative gifts vary between the lists.

- Every Christian is gifted for service in the Kingdom of God and the building up of the body.

Gifts	How to Apply
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Prophecy	According to the standard of faith
Service	In Service
Teaching	In Teaching
Exhorting	In Exhortation
Giving	With Generosity
Leading	With Diligence
Showing Mercy	With Cheerfulness

- Scripture calls believers to act upon their gifts.
- The characteristic of “diligence” is applied to leadership; this takes faithful, ongoing effort.
- The characteristic of “joy” is associated with “showing mercy.”

### Read Romans 12:9-13 ... The Expected Sacrifice of Believers to Other Believers

12:9 This verse literally begins with “Let” (ἕν ἧ) which is also translated “in the” and “when.”

- Love is not a verb in Greek; it is a title: “Genuine Love”

Chapter 12 Love	
Verses 9-13	To Believers
Verses 14-21	To Unbelievers

- The Greek term for “hypocrite” (hypokritai ὑποκριταί) continues the theatrical theme of not doing good works to be seen by men. (Matthew 6:5, 16, 7:5, 15:7, 22:18, 23:13-15, 23, 25, 27, 29; 24:51; Mark 7:6; Luke 6:42, 12:56, 13:15)
  - In the 1st century BC, actors were called hypocrites.
  - Believers should not compete to be in the spotlight as many preachers and worship leaders do.
  - The root of the word “hypocrite” is a compound noun based on two Greek words: hypo (“under”) and krínō (judge). In ancient times, actors wore masks, so the intent is to judge the person under the mask.
- “*Detest what is evil; cling to what is good.*”
  - Instead of clinging to sinful habits and addictions, cling to what is good.
  - It has been said that the best protection from sin is to be appalled at its presence. Sin should be abhorred; society (Hollywood) has dulled the world to immorality. Immorality is tolerated – then accepted – then flouted – then encouraged.

12:10 The Greek term for “brotherly love” is “Philadelphia.” (φιλαδελφία) while the Greek term for “devoted” (philostorgoi φιλόστοργοι) has an emphasis on “family love.” The church body should love each other as they love their own biological family.

- “*Do nothing from selfishness or empty conceit, but with humility consider one another as more important than yourselves.*” (Philippians 2:3)
  - From childhood, Americans develop a competitive attitude that elevates self over others.

12:11 The Greek term for “fervent” (**ze**ontes ζέοντες) is derived from the concept “to boil” (zeó ζέω). “*I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot.*” (Revelation 3:15 regarding the church of Laodicea)

- Serving (douleuontes δουλεύοντες) is the answer to mediocrity and lives of vanity. Believers need to put into practice their beliefs instead of continuing to simply learn more intellectually.
- 12:12 Believers should be joyful and prayerful as they persevere. The Greek term for “patient” and “persevering” (hypomenontes ὑπομένοντες) means active, voluntary steadfastness.
- A U.S. survey in 2020 reveals that only 45% of adults pray daily while 65% pray at least once a week; 15% never pray while 17% pray sporadically.
- 12:13 The Greek term “contributing” (koinōnountes κοινωνοῦντες) is based on the term koinonia. Believers should assist and care for each other. (Philippians 2:4)

### **Read Romans 12:14-21 ... The Expected Sacrifice of Believers to Unbelievers**

- 12:14 Believers should care for those who are persecuting them.
- 12:15 *“Rejoice with those who rejoice, and weep with those who weep.”*
- 12:16 Believers should not have caste systems of success, wealth and looks. If a church’s elder board consists of those in a corporate boardroom, the church is probably more worldly than spiritual.
- 12:17 Believers are called to bring the peace of God instead of purposeful conflict (Proverbs 3:4).
- 12:18 Where possible, believers are called to be pacifists. However, clearly this verse reveals that there is a time for confrontation.
- 12:19 God is the judge and does not approve of vendetta judgment (Hebrews 10:30). Believers are to take care of the needs of the enemy (Proverbs 25:21-22).
- 12:20 Fiery coals are mentioned 7 times in the OT (Leviticus 16:12; 2 Samuel 22:13; Psalm 18:12-13; Proverbs 25:22; Ezekiel 1:13 & 10:2).
- This act may have been kindness in that fire was the most rare and important tool which could be started by coal; baskets (including carrying coal in buckets) were on their head
  - Coal also seems to come from the fierceness of God and is a purification from sin
- 12:21 The most expedient way to dispel anger is kindness. A humble and repentant attitude dissipates hostility.

### 14 Romans 13

- While Chapter 12 dealt began with Christian’s relationship with other Christians and then transitioned into a Christian’s interaction with Unbelievers – Chapter 13 deals with Christians interaction with an unbelieving society.
- While Judaism was a recognized religion under Roman Law, Christianity was viewed as a sect of Judaism (Acts 18:12-13).
- While the government protected the early missionary efforts in the early church (Acts 18:14-16; 19:35-40; 23:10-11), John will show the persecution of the saints in Revelation (2:10; 20:4).

### **Read Romans 13:1-7 ... Believers Subjection to Government**

- 13:1 The term “be subject to” or “obey” (hypotassethō ὑποτασσέσθω) means to “submit.” (Titus 3:1; 1 Peter 2:13)

- This verse begins with the terms “every soul” (pasa psyche - πᾶσα ψυχή) which is also translated as “life.” The “soul” is used with the “spirit” and “body” to characterize the components of a human being. (1 Thessalonians 5:23)
  - Government (and order) is ordained by God to eliminate anarchy and confusion. (1 Corinthians 14:33). Authority includes husbands, parents, teachers and religious leadership.
  - Martin Luther wrote about “the Kingdom of God’s left hand” as Luther stated, “*God’s way to control bad men is to put bad men in control.*”
  - God can allow certain leaders and governments without condoning the ways, decisions and lifestyles of those leaders. “*They set up kings without my consent; they choose princes without my approval.*” (Hosea 8:4)
  - Scripture does not define the optimal type of government; however, Scripture does demand that Christians obey the law when it does not contradict the higher authority of God. (Acts 4:19; Luke 20:25; Mark 12:17)
- 13:2 An individual who rebels against government control will pay his penalty. (Numbers 32:33; Ecclesiastes 10:20) The ruthless Nero was in power at this time, and God can work His will through the vilest leader.
- 13:3 Governments combat anarchy.
- 13:4 Government should be God’s servant to citizens for good – serve authorities as they serve God. Authorities should avenge wrongdoing in a society.
- While the Jewish form of capital punishment was stoning, the Roman form of capital punishment was crucifixion and the sword. This verse is considered to be a confirmation of capital punishment.
- 13:5 Individuals should behave correctly out of a moral code as well as a concern of judgment. Christians should be the best citizens under any kind of government.
- 13:6 Just as citizens submit to rulers, rulers should also submit to God. “*Rulers are servants of God.*” Rulers should devote themselves to enacting God’s laws in this world.
- 13:7 Whether monetary or attitude, give according to what is due. (Luke 20:25; Mark 12:17)

### **Read Romans 13:8-14 ... Believers Are to Love Their Neighbors**

- 13:8 “*The one who loves another has fulfilled the law.*”
- Believers should repay what is owed (Matthew 5:42). Frequently, debts lead to bondage (physical and emotional) while believers are called to serve God as Master.
  - Servitude to materialism often precedes servitude to debt.
- 13:9 Man’s entire duty is summed up in “*Love your neighbor as yourself*” (Gal 5:14).
- The last six commandments (of the 10 Commandments) are being referenced. (Leviticus 19:18; Matthew 19:19)
  - The 10 Commandments were never meant as a way to salvation; however, the 10 Commandments were meant to show the way that believers should behave in society.
- 13:10 Love is a selfless service to others just as Jesus came to give His life for man. Jesus fulfilled the Law. (Matthew 5:17)

13:11 WAKE UP FROM YOUR SLEEP!!! The time of the second coming of Jesus is nearer every day (James 5:8; 1 Pet 4:7; 1 Jn 2:18; Is 51:9, 17, 52:1)

- Believers should live as if Jesus were coming today.
- *“Wake up, sleeper, rise from the dead, and Christ will shine on you.”* (Ephesians 5:14)

13:12 The term “night” often represents dark times of trial and struggle.

- Paul repeatedly used the terms of dressing (“putting on”) and undressing (“put aside”) when describing the Christian walk. (Romans 13:12, 14; 1 Corinthians 15:54; 2 Corinthians 5:3; Ephesians 4:24, 6:11; Colossians 3:10, 12, 14; 1 Thessalonians 5:8 and 1 Corinthians 16:2)

13:13 Daytime brings light, and in Scripture, “light” symbolizes understanding and insight.

- This verse lists six actions of walking in darkness: 1) Carousing 2) Drunkenness 3) Sexual Impurity 4) Promiscuity 5) Quarreling 6) Jealousy
- The idolatrous religions of that time purposefully performed several of these sins in the name of worship. Paul was emphasizing that the worship of the one, true God was holy and different.

13:14 Putting on the “Lord Jesus Christ” & the amor (13:12) of light (Eph 6:4; Is 61:10; 1 Cor 1:30)

- In the Old Testament, Jews would utilize the name “Adonai” instead of the name “YHWH” (Yahweh).
- The New Testament authors would utilize the title “Lord” to emphasize the deity of Jesus. They would utilize the term “Jesus” to emphasize His humanity, and the term “Christ” emphasized Jesus as Messiah.
- The use of “Lord Jesus Christ” affirms the theological truths concerning God the Son.
- There is a “natural” tension in living the Christian life (The Christians struggle against the Law - Romans 7). There is a sin nature (a propensity of sin) in every man since Adam’s fall. (Romans 5:12-14).

15 Romans 14

- This chapter is one of unity and love for each other. The believer should not focus on his rights as much as his responsibilities.

### **Read Romans 14:1-12 ... Do Not Condemn**

14:1 Do not argue about “doubtful issues.” St. Augustine of Hippo: “In Essentials Unity, In Non-Essentials Liberty, In All Things Love”

- Those who are very scrupulous and fastidious are described as having “weaker” faith. Believers often fluctuate between being “stronger” and “weaker” in the faith depending on the area of life.
- The Greek term for “weak” (asthenounta ἀσθενοῦντα) is also translated as “sick.” (Matthew 25:39; 2 Timothy 4:20).
- A common sin among believers is prideful, self-righteousness when Christianity is based on understanding that all have sinned and have a fallen nature. The essence of a Christian walk are relationships of love and peace with God and others.



- Believers are warned to not quarrel over “opinions” or “reasonings.” The Greek term for “opinion” or “reasoning” is dialogismōn (διαλογισμῶν). God cares more about the heart attitude than “idiosyncrasies” and “foibles.” (Matthew 15:10-20; Mark 7:15-23).
  - Food doesn’t bring an individual closer to God or farther from God (1 Corinthians 8:8). It is the attitude that matters (Luke 22:19), and spiritual food is more important than physical food (Job 23:12; Matthew 4:4; John 6:27).
- 14:2 Carnivores believe that God allows eating all things while herbivores (vegetarians) believe that it is only right to eat vegetables.
- 14:3 Those who eat meat should not look down (with contempt) on vegetarians. Likewise, the vegetarian is not to judge the carnivore. It is a matter of God’s grace and mercy instead of man’s pride and judgment.
- 14:4 The Lord will help you stand (Psalms 118:13) firm in your faith (Isaiah 7:9). Interactions between believers should be done in love and never judgmentally.
- 14:5 Individuals and denominations have chosen a single day over another to worship the Lord. Some individuals only come to church three times a year (Thanksgiving, Christmas and Easter) in the same way that Jews would only go to Jerusalem on Passover, Pentecost and the Feast of Tabernacles. (Deuteronomy 16:16)
- 14:6 Whatever a believer does should be unto the Lord. The attitude of a believer should be one of gratitude to the Lord.
- 14:7 For the genuine believer, there is no separation between sanctified and secular. Every day and everything belongs to the Lord. Every moment of every hour of every day should be to the Lord.
- 14:8 Believers are dedicated to the Lord from beginning to end – from life to death.
- 14:9 The order for Christ was death first followed by life; this is the same order for a Christian as believers do not begin living (spiritually) until they die to themselves and sin.
- 14:10 Even Christians will be judged for each deed (2 Cor 5:10; 1 Pet 4:17)
- Actions are either pleasing to God or they are not; if an action would not be done within a church building, it should not be done outside of a church building.
- 14:11 Paul quotes Isaiah 45:23 (Philippians 2:10-11). The phrase “As I live” (zō zō) is synonymous with the name of Yahweh which means the ever-living One.
- 14:12 The best Christians are not the ones who do nothing “wrong.” The best Christians are the ones who are applying God’s convictions and callings to their own attitudes and behaviors living lives of submissive obedience to Him.
- Every man (including Christians) will stand before God to give an account for every thought (1 Corinthians 4:5), word (Matthew 12:36) and deed. (Psalm 62:12; Proverbs 24:12; Romans 2:6, 16; 2 Corinthians 5:10; 1 Peter 1:17; Revelation 20:12)

### **Read Romans 14:13-23 ... Do Not Offend**

- 14:13 Although believers are free from sin and all things are clean, an outcome of salvation is a selfless Christian life that is pleasing to God. Believers should not flaunt their freedom to the detriment of another believer’s walk.
- Mature freedom is not “freedom from” sin, but “freedom to” glorify God with pleasing lives of self-sacrifice.

14:14 The conscience of the individual believer should act as a guide as to whether something is clean or unclean. (Romans 14:5, 22-23)

- If an individual believes that Christ’s death covers a certain sinful act, then the individual understands that the act is unclean.
- Usually, when an individual asks if something is okay to do, they have already been convicted that for them it is a sin.
- Usually when a believer hides a thought, word or act, they realize that for them it is a sin.
- Nothing in creation is evil in itself (Romans 14:20; Mark 7:18-23; 1 Corinthians 10:25-26; 1 Timothy 4:4; Titus 1:15); however, people use creation with evil intent.

14:15 The Greek term for “destroy” (apollye ἀπόλλυε) means to emotionally cause to suffer grief or pain.

Freedom in Christ	
The Law of Liberty	James 1:25; 3:12
The Royal Law	James 2:8
The Law of Christ	Galatians 6:2

14:16 Freedom should not be used as a license to sin.

14:17 The order is important – First, Righteousness; then comes Peace; then comes Joy.

- The Holy Spirit is the source of righteousness, peace and joy. Believers should not sadden the Spirit through sin. (Ephesians 4:30)
- This is the only use of the term “kingdom of God” in Romans.

14:18 A selfless sacrifice is pleasing to the Lord and encouraging to others who are watching the testimony of the believer.

14:19 Pursue peace and encouragement through selfless acts of sacrifice.

- The Greek term for “pursue” (diōkōmen διώκωμεν) means to chase eagerly and earnestly.
- The literal verse in Greek is “*so then the things of peace we should pursue and the things of edification among each other.*”
- Believers should have concern and support the spiritual walks of each other instead of tearing each other down.

14:20 All foods are clean in themselves (Mark 7:19); however, wickedness is derived from the polluted hearts of men (Mark 7:18-23).

- Believers should not cause offence and obstruct the work of God in other’s lives.

14:21 Although meat or wine are fine to consume, if they cause concern to sincere seekers of God, it is good to abstain. Cultural preferences can sway what is considered evil; however, believers should not practice anything that is considered sin in a culture or group of people.

14:22 Believers must walk in the light (understanding) of God’s Word and not subjectively and arbitrarily critique others based on cultural trends.

14:23 Eating and drinking should be done to God’s glory (1 Corinthians 10:31). The most frequently broken command is that everything not done in faith is sin. Faith is the ONLY way to please God (Hebrews 11:6).

- It is possible for two believers to do the exact same thing and for the action to be sin for one and not the other.

- Believers must live according to the convictions that God has given them, and God will continue to open their eyes to additional convictions and freedoms according to His Word.

#### 16 Romans 15:1-20

- This chapter deals with the proper way that believers are to deal with each other between denominations and even local churches with disagreement on secondary issues – the heartfelt attitude is the key.

#### **Read Romans 15:1-6 ... Follow Christ's Selfless Example & Support the Weak**

15:1 Every person sees something of God in nature and has an innate moral code – an understanding of right and wrong (Romans 1:19-20; 2:14-15).

- The issue with a conscience is that it can be conditioned by culture and damaged by repeated abuse.
- A “Holy Spirit” conscience is based on God’s will as recorded in His Word.
- The term “weaknesses” (asthenēmata ἀσθενήματα) is applied to those who are very scrupulous and fastidious, and those with a stronger faith in that area are to support the weaker brother (Galatians 6:2).
- Christians should live selfless lives of sacrifice. Although there is freedom in Christ, believers are not only supposed to please themselves.

15:2 Believers should understand the nuances of others and not provoke cultural arguments based on opinion (1 Corinthians 9:22). Believers should encourage the spiritual walks of other believers (Philippians 2:3; Romans 14:19).

- Even spiritual gifts can be misapplied if they do not edify and build up the church. (1 Corinthians 14:1-19)

15:3 Christ should be the believer’s example, and He did not “please” Himself but served the will of the Father.

- Beyond Christ Himself, Paul also quotes from the Old Testament with Psalm 69:9. The Messiah is accepting the burden of taunts against outcast people.
- Christ did not please Himself, but instead performed the will of God the Father. (Luke 22:42)

15:4 In Paul’s day, the New Testament had not been codified, but Paul asserts that the Old Testament Scriptures were written for believers and applicable to a believer’s life.

- The Old Testament has a valid contemporary purpose in modern lives. (1 Corinthians 10:6, 11).
- Believers worship the God of endurance and encouragement; God’s word gives hope (1 Cor 1:10; Ps 119:49, 81, 114, 116). Believers need to endure and rely on the encouragement of Scripture.
- The Greek term for “hope” (elpida ἐλπίδα) is often used in Scripture as a reference to the second coming of the Lord. The Greek use of “hope” speaks of the certainty of an event with an ambiguous time element.
  - A life of watchfulness for the Lord’s second coming is an encouragement to live correctly today.

15:5 This is Paul's prayer for the church in Rome. God's gift of "*endurance and encouragement*" (from the prior verse) continues to be emphasized as these occur in a unified body that has been saved by "Christ Jesus" and following His example.

- The term "Christ" represents the Messiah who was so selfless that He gave His life for the church.

15:6 The church can be unified in purpose, praise and worship.

- The church is not called to uniformity; however, the church needs unity with the same selfless attitude of Christ Jesus.
- The full title of Yahweh is "the God and Father of our Lord Jesus Christ." (2 Corinthians 1:3, 9:3; Ephesians 1:3; 1 Peter 1:3).

### **Read Romans 15:7-12 ... Gentiles Should Be Accepted and Supported**

15:7 Paul encourages Jews and Gentiles to accept each other (Galatians 2:8) after the model of Christ Jesus who loved and died for His people while they were yet sinners. (Romans 5:8)

15:8 The life of Jesus fulfilled the Messianic promises to the Jewish people (Matthew 15:24) while giving Jews awareness that the promises of God extend across boundaries to the Gentiles. The mystery is that Jew and Gentile will be unified in the Christian church (Ephesians 2-3).

<b>Paul Quotes Old Testament Scripture (Tanakh) To Show that God's Grace Was Always Intended to be Shared with the Gentiles</b>	
Romans 15:9	Psalm 18:49; 2 Samuel 22:50
Romans 15:10	Deuteronomy 32:43
Romans 15:11	Psalm 117:1
Romans 15:12	Isaiah 11:1, 10

### **Read Romans 15:13-20 ... The Background of Paul's Writing the Epistle to Rome**

15:13 He is the God of hope by the power of the Holy Spirit (Isaiah 26:3; Philippians 4:6). God is the source of joy and peace which results in the hope of the believer.

15:14 Paul encourages the church in Rome that they have goodness to apply knowledge and correct each other appropriately.

15:15 Paul is simply reminding the church in Rome of what they already know. Paul considers his understanding a gift of grace from God.

15:16 Paul uses a new metaphor in that Paul is symbolically a priest that offers the lives of these converted Gentiles as an offering (Romans 12:1) to God made acceptable by the Holy Spirit.

- The Greek term for "minister" (leitourgon λειτουργόν) is the root word for liturgy which is a form of public religious worship. The term is used of a priest serving at the altar; this public service is associated with Jesus Christ (Hebrews 8:2)
- The consecration of the Holy Spirit is the reason that the church is acceptable before the Lord.
- The Triune God (Trinity) is repeated throughout this passage. (John 17:21)

15:17 The only worthwhile activities are those which have been done for God. This is liturgical in nature (Hebrews 2:17, 5:1) as believers are priests of God. (1 Peter 2:5)

15:18 Beyond the salvation experience, a true testimony testifies to God's work your life recently – believers should share God's impact and ministries.

- Because of Christ, Paul could testify; because of Paul's witness, the Gentiles could testify.

15:19 Paul had made mission trips to Europe (Acts 1:8) although Paul's ministry in Illyricum is not recorded in Scripture. Illyricum is northwest of Macedonia and east of the Adriatic Sea.



15:20 Paul's mission strategy was to introduce individuals who had never heard of Christ to the living Savior. (1 Corinthians 3:10; 2 Corinthians 10:15-16)

17 Romans 15:21-33

### Read Romans 15:21-29 ... Paul's Plans for His Next Mission Trip

15:21 Paul quotes Isaiah 52:15 that is in the middle of the passage on Christ's sacrifice (Isaiah 52:13-53:12).

15:22 Paul was guided by the Holy Spirit, and he was prevented from traveling to areas that he wanted to go. (Acts 16:6-7).

15:23 Paul had completed his ministries to the "crossroad capitals" of the middle east, and now, he was ready to proclaim the gospel in the west.

15:24 Paul's trip to Spain is not recorded in Scripture. It is thought that Paul remained incarcerated in Rome for several years before being released to travel to Spain. After Nero burned much of Rome, Nero used Christians as scapegoats; he arrested Paul and Peter to be kept in the Mamertine Prison.

#### Paul – the "Capital-ist"

The thrust of Paul's ministry was to focus on the capital cities of the time:  
 Tarsus – Capital of Cilicia  
 Antioch – Capital of Syria  
 Ephesus – Capital of Asia Minor  
 Thessalonica – Capital of Macedonia  
 Corinth – Capital of Achaia  
 Caesarea – Capital of Judea  
 Rome – Capital of Italy

15:25 The Greek term for "saints" (hagiois ἁγίους) means to be sanctified or holy, so every believer is a saint.

15:26 The towns of Philippi and Thessalonica are in the region of Macedonia while Corinth was in Achaia. Paul visited these churches on his second and third missionary trips.



- These were contributions from Gentile churches for the Jewish church in Jerusalem that had just endured a severe famine. (Acts 11:27-30, 12:25; 2 Corinthians 8:1-5)

15:27 Spiritual holdings have much greater value than worldly holdings, so the Gentile church owed a great deal to the Jewish church.

15:28 After visiting the Jerusalem believers with an offering, Paul planned on fellowshiping with the church in Rome on his way to Spain.

15:29 The title Christ was the Jewish Messiah who selflessly came to die for sinners. Paul was blessed of Christ; however, he was in shackles under house arrest in Rome for two years. (Acts 28:11-31)

### Read Romans 15:30-33 ... Paul Requests Prayer Support in Closing

15:30 Paul understood the power of God and requests prayer from the church in Rome.

- Paul references the full title of Lord (deity) Jesus (humanity) Christ (Messiah) as well as the love by the indwelling Spirit.

- The Greek term for “strive” (synagōnisasthai συναγωνίσασθαι) is the root word for agonize. This term was used in sporting events with a great deal of effort.
- 15:31 Paul understood that Jerusalem would hold hardship for him (Acts 21:13). Paul was initially received with physical opposition in Jerusalem; however, believers came to Christ (Acts 28:14).
- 15:32 Paul did not minister according to his own will or timing, but instead, Paul submitted to the will of God.
- Paul planned on coming to Rome in joy to relax with them, and this may have been the case although Paul was incarcerated (Romans 27:1), shipwrecked (Romans 27:41), and under house arrest (Romans 28:16). Paul continued to share the gospel message (Romans 28:30-31).
- 15:33 Paul worshipped the God of Peace (Romans 16:20) regardless of the circumstances (Philippians 4:7).

<b>Paul Repeatedly Concluded His Letters with the “God of Peace”</b>	
Romans 15:33	<i>“Now the God of peace be with you all. Amen.”</i>
Romans 16:20	<i>“The God of peace will soon crush Satan under your feet.”</i>
2 Corinthians 13:11	<i>“Live in peace; and the God of love and peace will be with you.”</i>
Galatians 6:16	<i>“And all who will follow this rule, peace and mercy be upon them, and upon the Israel of God.”</i>
Ephesians 6:23	<i>“Peace be to the brothers and sisters, and love with faith, from God the Father and the Lord Jesus Christ.”</i>
Philippians 4:9	<i>“As for the things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”</i>
Colossians 3:15	<i>“Let the peace of Christ, to which you were indeed called in one body, rule in your hearts; and be thankful”.</i>
1 Thessalonians 5:23	<i>“Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be kept complete, without blame at the coming of our Lord Jesus Christ.”</i>
2 Thessalonians 3:16	<i>“Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!”</i>
<b>Paul Often Began His Letters with the “God of Peace”</b>	
Romans 1:7	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>
1 Corinthians 1:3	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>
2 Corinthians 1:2	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>
Galatians 1:3	<i>“Grace to you and peace from God the Father and our Lord Jesus Christ,”</i>
Ephesians 1:2	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>
Philippians 1:2	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>
Colossians 1:2	<i>“Grace to you and peace from God our Father.”</i>
1 Thessalonians 1:1	<i>“Grace to you and peace.”</i>
2 Thessalonians 1:2	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>
1 Timothy 1:2	<i>“To Timothy, my true son in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.”</i>
2 Timothy 1:2	<i>“To Timothy, my beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.”</i>
Titus 1:4	<i>“To Titus, my true son in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.”</i>
Philemon 1:3	<i>“Grace to you and peace from God our Father and the Lord Jesus Christ.”</i>

## 18 Romans 16

- Romans 16 has also been called “the roll call of the Roman Saints”

- Of the 24 individuals named in Romans 16, archeologists have found 13 in inscriptions having to do with the emperor's palace in Rome (Philippians 4:22);
  - Eight women were mentioned including Deacon Phoebe and Apostle Junia.
  - Paul mentions five believing Jews: Aquila, Prisca, Andronicus, Junias, Miriam
  - Paul mentions several Jewish nobilities: Aristobulus, Herodian
  - Paul mentions six Roman nobilities: Prisca, Ampliatus, Apelles, Narcissus, Julia, Philogus
- There was no mention of Peter who Catholics believe to be the Bishop of Rome at the time
- Of the seventy disciples referenced in Luke 10:1, a number is said to be in this grouping: Epaenetus, Andronicus, Junia, Urbanus, Stachys, Aristobulus, Herodian, All in Verse 14, Olympus

### **Read Romans 16:1-16 ... Paul Sends Greetings to Individuals in the Church in Rome**

16:1 Commendation (2 Corinthians 3:1) of Phoebe ("bright," "pure") who was the wealthy benefactor (like Mt 27:55) of Paul & other Christians from Cenchræ (a sea port 9 miles from Corinth)

- This was a letter of recommendation for the bearer of the book, Phoebe who carried the letter to the church in Rome.
- Paul repeatedly used his epistles as recommendations / references. (Acts 18:27; 2 Corinthians 8:18-24) as did John (3 John 1:9-10). Paul himself did not need a recommendation (2 Corinthians 3:1).
- Phoebe is a deaconess (diakonon διάκονον) which is the same Greek word that can be masculine or feminine. In the early church, deacons were servants instead of executive boards.

16:2 The Greek term for "saints" (hagiois ἁγίοις) means to be sanctified or holy, so every believer is a saint who is set apart for God's service.

- The Greek term for "helper" (prostatis προστάτις) can mean that Phoebe gave Paul physical protection or financial help (patroness).

16:3 Evangelists were often beheaded and abused as in Corinth (Acts 18:17) and Ephesus (Acts 19:30).

- Prisca and Aquila were probably with Paul in Corinth and Ephesus (Acts 18:2, 18; 1 Corinthians 16:19; 2 Timothy 4:19). Luke refers to Prisca as Priscilla.

16:4 Priscilla and Aquila risked their lives to protect those in the Gentile churches.

- The Greek term for churches (ekklēsiai ἐκκλησίαι) means "called out ones."

16:5 Epaenetus also referenced in 1 Corinthians 16:15

16:6 Mary is recognized for her work ethic.

16:7 "Fellow countrymen" were from the Tribe of Benjamin and Paul's family members who were Christians before him (Paul was converted 3-4 years after Pentecost)

16:8 The name of "Ampliatus" was a Roman family name.

16:9 Urbanus was a Roman Name/Bishop; Stachys was a Greek Bishop.

- The modern term "urban" came from the term Urbanus which means "city dweller."

- The term “Stachys” is a rare term meaning “ear of corn” which is associated with the house of Caesar.
- 16:10 Apelles is mentioned in Acts 18:24. Aristobulus was a Jewish royal family.
- 16:11 The Herodians were a Jewish royal family. Narcissus was the secretary of Claudius Caesar
- 16:12 Tryphaena and Tryphosa were two Greek women from Iconium (Acts 14:1). These were possible sisters, and their names mean “dainty” and “delicate.”
- As with Mary (Romans 16:6), Persis was a hard worker. Persis means that she was from Persia (possibly originally a Zoroastrian).
- 16:13 Rufus (Mk 15:21) was also from Iconium. This might have been Paul’s biological brother (Mt 12:49) or simply that his mother also acted in a motherly way towards Paul. Rufus means red-headed.
- 16:14 The phrase “*brothers with them*” might imply being roommates or housemates with each other. Many individuals were named “Hermas” in those days after the mythical god, Hermes.
- 16:15 Philologus (“Lover of Learning”); Olympas was the chief servant of a couple martyred in 85AD while Olympas was a Roman martyr
- 16:16 “A holy kiss” is a kiss on one or more cheeks of someone of the same gender (men to men; women to women) – 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14. This is still the custom in several cultures (Russia, France, Arab).

**Read Romans 16:17-20 ... Paul Cautions About Those Who Cause Dissension**

16:17 Believers should avoid divisive people (Jude 1:11-16, 2 Tim 2:16, 23)

<b>Determining Whether Someone Genuinely Speaks for God</b>		
Accuracy	They must speak in God’s name and be accurate	Deuteronomy 13:1-5, 18:22
Lifestyle	By their “fruits” (Selfish vs. Selfless)	Matthew 7:15-20
Christ-centered Message	Their focus on the Lord Jesus Christ	1 John 4:1-6

- The Judaizers (Jews) believed that an individual needed to be a Jew before they could be a Christian as well as keeping the Mosaic Laws.
  - The Gnostics (Greeks) denied the humanity of Jesus.
- 16:18 False teachers pursue their personal agenda instead of God’s agenda (Isaiah 56:11, Titus 1:12; Philippians 3:19).
- False teachers are flattering and deceptive. Bible teachers should be judged on content and lifestyle instead of their personality and charisma.
- 16:19 Paul is encouraged that the church in Rome had a reputation of obedience.
- “*Be wise in what is good, and innocent in what is evil.*” (Matthew 10:16)
- 16:20 God is the source of peace in a chaotic, sinful world.
- Just as Jesus defeated the evil one on the cross (Genesis 3:15), believers are also able to defeat sin. The victory of Jesus is applicable in the lives of believers. (1 John 4:4)
  - The deity (Lord) and humanity (Jesus) are emphasized as giving believers grace to overcome sin and have peace in a corrupt world.



### **Read Romans 16:21-23 ... Paul Mentions Others Who Are with Him**

16:21 Paul's coworkers also send their greetings. Timothy was the young man (Greek and Jew) from Lystra (Acts 16:1-3).

- Lucius may refer to Luke the physician or the elder in the Antioch church (Acts 13:1).
- Jason may have housed Paul in Thessalonica (Acts 17:5-9).
- Sosipater may be the same as "Sopater of Berea" (slightly different spelling) who traveled with Paul on his third missionary journey through Macedonia (Acts 20:4).

16:22 This is the only letter that Paul's secretary is mentioned. Paul utilized several scribes. (1 Corinthians 16:21; Colossians 4:18; 2 Thessalonians 3:17; Galatians 6:16)

- Paul may have had difficulty with his eye sight (Galatians 4:14; 6:11), so Tertius penned the book of Romans as Paul dictated.
- "Tertius" means "third" in Latin while "Quartus" (Romans 16:23) means "fourth." They may have been brothers with one born before the other or they may have been Paul's servants.
  - In Ephesus, Paul was accompanied to minister on his third missions trip. With Paul in Ephesus was Aristarchus meaning "slave" while another companion was "Secundus" inferring a second servant or slave. (Acts 20:4).

16:23 Gaius from Derbe accompanied Paul in Ephesus (Acts 19:29, 20:4). Gaius is mentioned as Paul's companion in several letters (1 Corinthians 1:14; 3 John 1:1).

- Erastus was an influential man of the city of Corinth and archeological evidence has uncovered evidence of him.

### **Read Romans 16:25-27 ... The Benediction of the Epistle of Romans**

16:25 God can do anything; "*now to Him who is able.*" (Ephesians 3:20; James 4:12; Jude 1:24). God establishes His church on the gospel (euangelion εὐαγγέλιον) of Jesus Christ (Matthew 16:16-18). The mystery (mystēriou μυστηρίου) pertains to the unified body of Christ (the church) consisting of Jews and Gentiles. (Ephesians 2-3)

16:26 The New Testament is a fulfillment of the Old Testament.

- Paul continually used the Old Testament to prove that Jesus was the Messiah. There are 33 references to the Old Testament in chapters 9-11 alone.
- "The New Testament is in the Old Testament Concealed/Contained; The Old Testament is in the New Testament Revealed/Explained"
- Believers are called to an "obedience of faith" as each believer lives selflessly as a servant of God (Romans 14:23).

16:27 Christianity is monotheistic with only one God. The life and death of the living Jesus Christ enables a relationship with the one true God.

- The word "Amen" is meant to be firm or certain; it means "so be it", "I affirm" or "I agree." It is a transliterated word from Hebrew "Amen" (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.