

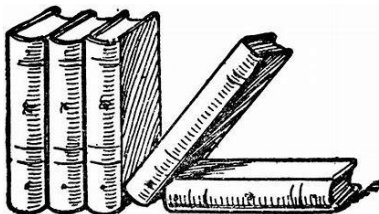


**Sabbath Brothers**

# 3 PART TESTAMENT STRUCTURES

## OLD TESTAMENT

**Torah/Pentateuch**



**History/Poetry**



**Prophets**



**Foundation**

FOUNDACTION

(Israel)

**God's People**

GOD'S PEOPLE

(Church)

**Prophetical**

PROPHETICAL



**Gospels**



**Epistles**



**Revelation**

## NEW TESTAMENT

# THE "HOPE" OF GOD'S PEOPLE

## OLD TESTAMENT

Torah/Pentateuch



History/Poetry



Prophets



AWAITING  
THE MESSIAH  
THE 1<sup>ST</sup>  
INCARNATION  
OF JESUS

Foundation  
FOUNDACTION

(Israel)

God's People

ГОДЪСЪ ЛЮДЕ

Prophetical  
ПРОФЕТИСА

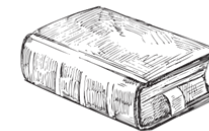
(Church)



Gospels



Epistles



Revelation

AWAITING  
THE MESSIAH  
THE 2<sup>ND</sup>  
COMING OF  
JESUS

## NEW TESTAMENT

# OVERVIEW OF THE EPISTLES

## Church Epistles (Recipients Named)

**Romans** (*Longest Epistle*)

**Sin of All Men & Salvation Available to All Men**

**1 Corinthians**

**Repent of Licentious Lifestyle (Doctrinal Perspective)**

**2 Corinthians**

**Repent of Licentious Lifestyle (Personal Perspective of Paul)**

**Galatians**

**Repent of Legalism**

**Ephesians** (*Prison Epistle*)

**Unity through Christ Jesus**

**Philippians** (*Prison Epistle*)

**Thanksgiving & Joy for Salvation**

**Colossians** (*Prison Epistle*)

**Unity under the Sovereign Lord**

**1 Thessalonians**

**Joy in the Midst of Suffering; Hope in the Day of the Lord**

**2 Thessalonians**

**God's Judgment on Persecutors; Judgment on the Day of the Lord**

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes

# The Book of Romans

The Book of Romans is the lengthiest of Paul's letters to churches and individuals.

The Greek term for "letter" is "epistle."

Nearly all of Paul's letters are Divided into Two Sections:

- A Doctrinal Section (Romans 1-11)
- 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 Christians
- 7 "General Epistles" written by others

Four Church Fathers 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.

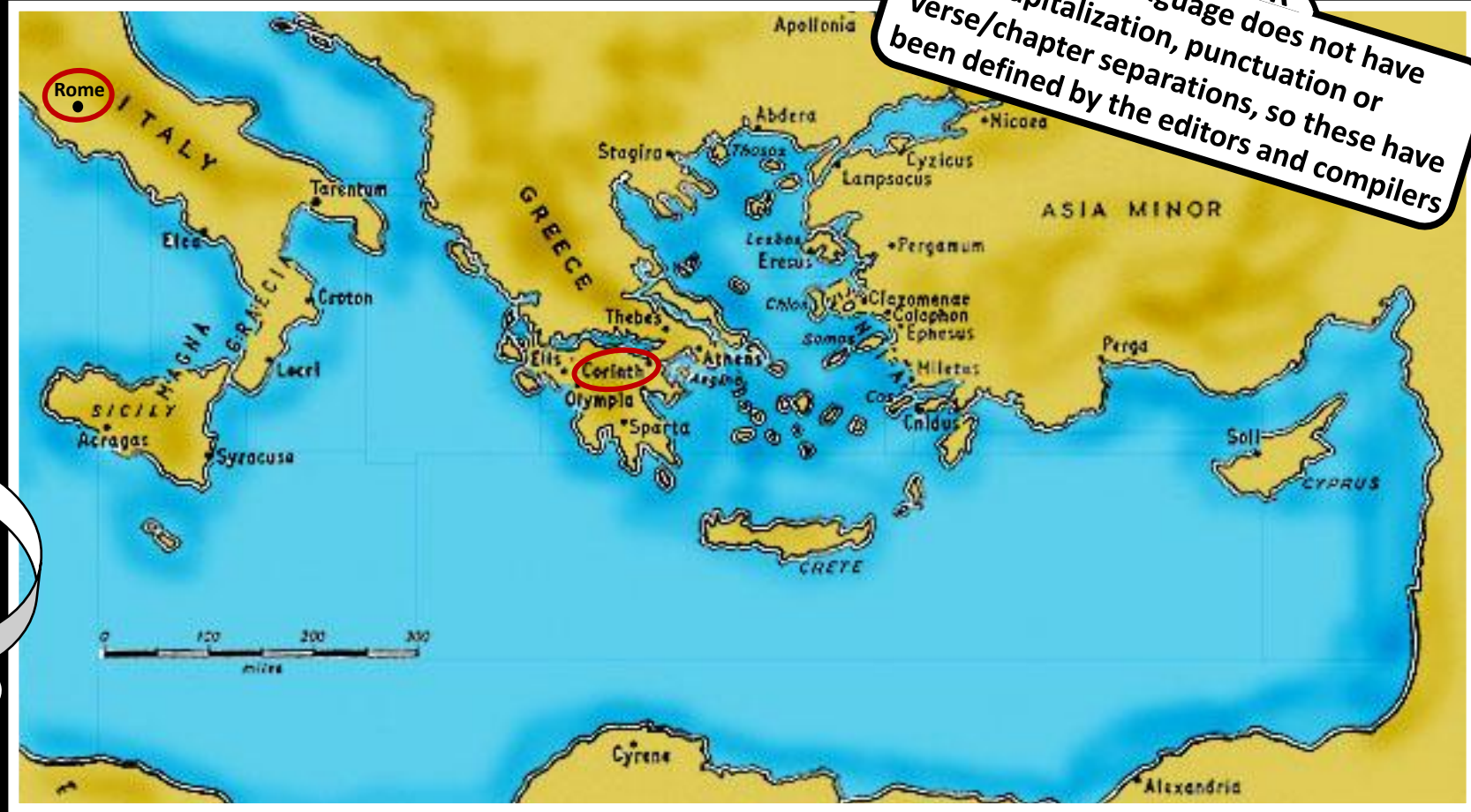
John Bunyan's Pilgrim's Progress was written after reading the Book of Romans in prison, and it became the best-selling book of all time after the Bible.

# Paul: The Author of Romans

Paul dictated his letter to Tertius (Romans 16:22) while in Corinth (about 57 A.D).

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.

Most of Paul's other letters were written to churches where he had personally ministered.



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

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).

After his conversion, "Saul" (a Jewish name meaning "demanded") was changed to "Paul" (a Gentile name meaning "little").

"Gospel of Paul"		
1-8	Doctrine	Faith
9-11	Prophetic	Hope
12-16	Practical	Love



Claudius



# Emperors of Rome

Nero



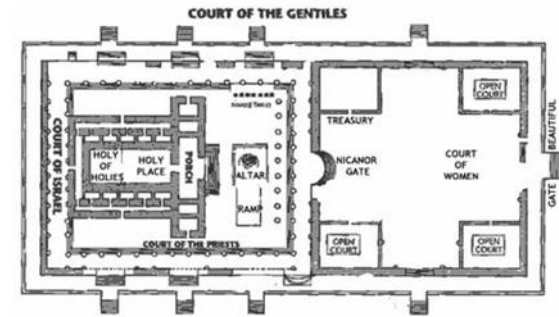
Roman Emperors	Timeline	Background	
Augustus	27 BC – 14AD	Adopted Son of Julius Caesar. Upon his death, the Senate ordered Augustus Caesar to be numbered among the gods of Rome. The Temple of Janus was closed for the third and last time in Roman history as the Romans believed that Augustus Caesar had 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.	
Romans was Written	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.

Roman Emperors	Timeline	Background
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.

## TEMPLE "BARRIER" SIGN

*"No man of another nation to enter within the fence and enclosure around the Temple. And whoever is caught will have himself to blame that his death ensues."*

# Foundation of Church Unity



## Outline of Romans

Romans 1	Gentile Sin
Romans 2	Jewish Sin
Romans 3	Everyone (Both Gentile & Jew) Has Sinned
Romans 4	Abraham is Father of Jew & Gentile
Romans 5	Adam Brought a Sinful Fall of Jew & Gentile
Romans 6	Justification for All (Jew & Gentile) Through Christ
Romans 7	Gentiles Backslide into Sin; Jews Backslide into Legalism
Romans 8	Sanctification for Jew & Gentile Through Jesus
Romans 9	Predestination
Romans 10	Faith to Salvation
Romans 11	Israel is Special to God
Romans 12	Unity in the Church & Persecution from Outside
Romans 13	Christian Respect for Rulers
Romans 14	Matters of Conscience
Romans 15	Deny Self & Love Others as Christ Exemplified
Romans 16	Greetings & Fellowship Between Jew & Gentile



*"But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace" (Ephesians 2:13-15)*

**Roman Christians were identified at the outpouring of the Holy Spirit at Pentecost, and even there, the Jews and Gentile proselytes are identified.**  
*"...visitors from Rome, both Jews and proselytes..." (Acts 2:10).*

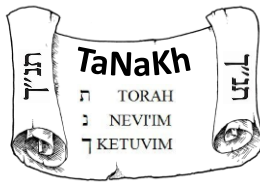
## Paul Often Began His Letters with the “God of Peace”

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>

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

# The Introduction of Paul (Romans 1:1-7)

**1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,**  
**2 which He promised beforehand through His prophets in the Holy Scriptures,**  
**3 concerning His Son, who was born of a descendant of David according to the flesh,**  
**4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,**  
**5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,**  
**6 among whom you also are the called of Jesus Christ;**  
**7 to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.**



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.

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).

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).

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

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.

Paul was writing to fellow believers in Rome who had been called unto salvation, and also sent into the world as the Lord's witnesses (Ephesians 4:11).

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).

Believers in Rome are called "saints" (the Greek word "hagios" meaning "set apart ones") as are all believers.

Jesus is the single mandatory mediator between man and God.

# Encouragement of Faith (Romans 1:8-17)

<sup>8</sup> First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

<sup>9</sup> For God, whom I serve in my spirit in the *preaching of the gospel* of His Son, is my witness as to how unceasingly I make mention of you,

<sup>10</sup> always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

<sup>11</sup> For I long to see you so that I may impart some spiritual gift to you, that you may be established;

<sup>12</sup> that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

<sup>13</sup> I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles.

<sup>14</sup> I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

<sup>15</sup> So, for my part, I am eager to preach the gospel to you also who are in Rome.

<sup>16</sup> 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.

<sup>17</sup> For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."



Gratitude to the Lord is Preeminent

Christians in Rome had a reputation for Faith (Acts 18:2) as all believers should; a distinguishing characteristic is one of faith.

Beyond the physical/fleshly outward workings, Paul serves with his "spirit" which would include Paul's prayer life.

Witnessing opportunities & mission trips of Paul were guided by the will of God; although Paul had desired to visit Rome, he had followed the Lord instead.

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.

Paul was called to evangelization 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.

Every encounter with a Christian is an opportunity to encourage a fellow believer  
When a believer reaches out in selfless charity to another, both are encouraged.

Jesus ministered to the poor & needy; believers should also reach out regardless of the "value" that society places on any individual.



God is the source for righteousness (Psalm 84:7). His people progress in faith from strength-to-strength (2 Corinthians 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.

## 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

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).

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

Sinful man worships decaying worldly creation (Matthew 4:9; 2 Thessalonians 2:11) instead of the infinite Creator.

# The Unfaithfulness of Mankind (Romans 1:18-25)

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

<sup>19</sup> because that which is known about God is evident within them; for God made it evident to them.



<sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

<sup>21</sup> For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.

<sup>22</sup> Professing to be wise, they became fools,

<sup>23</sup> and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

<sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

<sup>25</sup> For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.



Used 4 times in the Book

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

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 (i.e. intelligent design).

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.

Mankind refers to a limited manmade “god.” He makes totem poles and statues as “gods”.

Mankind attempts to escape the lordship of the one 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).

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).

Once, a Christian from a third world country was disinterested 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.”

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.

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).

God’s Word is truth (2 Timothy 2:15; Rev 21:5, 22:6) & Jesus is truth personified (John 14:6; Rev 3:14, 19:11). Believers are to let Him live through them instead of pursuing their own gratifications.

The morality of societies tends to follow the morality of the females within that society.

# Given Over To Sin (Romans 1:26-32)

<sup>26</sup> For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,



<sup>27</sup> and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

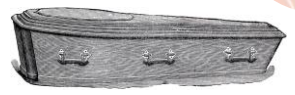
<sup>28</sup> And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,



<sup>29</sup> being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,



<sup>30</sup> slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,



<sup>31</sup> without understanding, untrustworthy, unloving, unmerciful;

Capital Punishment

<sup>32</sup> and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

The lie (falsehood) of worshipping something not intended for worship (Rom 1:25) resulted in perverted "demonstrations of love" that were not intended. Illicit sexual practices with people/animals/things enabled sexual deviance (1 Thessalonians 4:3-5; Ezekiel 20:25; 1 Kings 14:22-24).

The Bible explicitly prohibits homosexuality (Leviticus 18:22, 20:13; 1 Corinthians 6:9-11; 1 Timothy 1:8-11), but the world rationalizes away God's sovereignty to pursue the desires of the flesh. The act of sin results in punitive consequences of sin (Galatians 6:7-8, Hosea 8:7, 10:13; Romans 6:13; 8:13; Jeremiah 12:13). Consequences of homosexuality include disease, shame, anger, humiliation, abuse, etc.

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.

Children are naturally disgusted by homosexuality until they are taught by society to accept and promote homosexual relations.

The attributes of homosexuals conclude with unloving and unmerciful because the focus of the homosexual is on their own will and way.

In Romans 1:26, 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".

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

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.

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.

The homosexual has elevated his opinion as the highest authority, so those who disagree are disregarded with made-up names such as "homophobe".

# The Character of One Defined by Their Sexual Drive

## Characteristics of Those Pursuing Homosexuality (Romans 1:29-31)

Homosexuals are filled with:		
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)

Homosexuals are full of:		
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

Homosexuals are:		
1. Gossips	Psithuristes	Secret Slanderers
2. Slanderers	Katalalos (from katá = against + laléo = speak)	Speaking evil against others with the intent to injure
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	Epheuretes Kakon (from epí = intensifies meaning + heurisko = 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

*"Just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful" (Romans 1:29-31)*

**Proud Seekers of Self-Gratification**



Even believers will be repaid according to their works (1 Peter 1:17; 1 Cor 3:11-15)

# The Judgment of Hypocrites (Romans 2:1-10)

**1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.**



**2 And we know that the judgment of God rightly falls upon those who practice such things.**



**3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God?**

**4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?**



**5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,**

**6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:**

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

**8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.**

**9 *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,**

**10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.**



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.

God does not judge based on appearance and reputation, but on truth. For those who know the truth, sin is inexcusable, and judgment is inescapable (1 John 1:6-10, 3:7-10).

The defining characteristic of a believer is his faithful endurance of good works (Ephesians 2:10; Titus 3:1, 8).

New Testament obedience is represented by two Greek words. Peitho (meaning "to convince/persuade" – Heb 3:17; James 3:3) and Peitharcho (meaning "to submit to a superior" – Acts 5:29, 32, 27:21; Titus 3:1)

Perseverance ("Hupomone" from "hupo" = "under" + "meno" = "abide") is defined as steadfastness and endurance.

Glory and honor are reserved for believers (Romans 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).

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).

Believers Seek: (Romans 2:7)				
1.	Glory	Doxan	Esteem	Exalted Condition; Majestic
2.	Honor	Timen	Value	Respected Worth
3.	Immortality	Aphtharsia (From a = not + phthartós = corruptible)	Never-ending	Everlasting; endless

Judgment will not depend on how much one knows, but on how much one applies what is known (James 1:22)

# The Judgment of the Gentiles (Romans 2:11-16)

<sup>11</sup> For there is no partiality with God.  
<sup>12</sup> For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;  
<sup>13</sup> for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.  
<sup>14</sup> For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,  
<sup>15</sup> in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,  
<sup>16</sup> on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.



Man has no influence over God (2 Chronicles 19:7; Ephesians 6:9; 1 Peter 1:17) nor is God persuaded by man's appearance (Matthew 23:28; 1 Samuel 16:6-7).

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 (Romans 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.

It is not enough to be exposed to God's Word, the hearer must apply the cleansing truth of His Word (James 1:22-25, 2:24). Man must take action on what is heard from God's Word (Rom 10:17), instead of rationalizing God's Word based on what they do. True saving faith drives different choices & changed lives.

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 (Matthew 10:26; Hebrews 4:13; Revelation 20:12).

	World Focus (Selfish or Humanitarian) 1 John 2:15	Focus on Learning About God (Intellectualism/Academia/Credentialed) Amos 7:10-15; Revelation 2-3	Focus on Experiencing God's Truth (Sacrificial Obedience; Spirit Led Mercy Ministries) James 1:27; Luke 14:38	
Worldly	No Knowledge of Doctrine	Understand ("Head") Knowledge of Doctrine	Accepted ("Heart") Knowledge of Doctrine	Godly
	Worldly Experience	Dogma Separate from Behavior	Consistent Application of Beliefs	
	Self-Serving	Self-Serving	God-Serving	
	Thieves/Robbers (Luke 10:30)	Priests/Levites (Luke 10:31-32)	Samaritan (Luke 10:33-35)	

A Commitment is  
More than a Show

# The Jew Is Also Condemned (Romans 2:17-29)

<sup>17</sup> But if you bear the name “Jew” and rely upon the Law and boast in God,

<sup>18</sup> and know *His* will and approve the things that are essential, being instructed out of the Law,

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

<sup>20</sup> a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

<sup>21</sup> you, therefore, who teach another, do you not teach yourself?

**You who preach that one shall not steal, do you steal?**

<sup>22</sup> You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

<sup>23</sup> You who boast in the Law, through your breaking the Law, do you dishonor God?

<sup>24</sup> For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written.

<sup>25</sup> For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

<sup>26</sup> So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

<sup>27</sup> And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter *of the Law* and circumcision are a transgressor of the Law?

<sup>28</sup> For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

<sup>29</sup> But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.



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”).

The first hypocrisy is theft as Paul states that they should not steal (Klepto – to steal secretly/sneakily/furtively) from anyone (Malachi 3:8).

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.

Paul criticized the hypocrisy of the Scripture teacher who shines the light of God’s Word into the lives (and secret sins performed in spiritual darkness) of others.



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.

The symbol 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.”

“Uncircumcised man” was a shameful name that was used as a slang expression when referring to a Gentile (1 Samuel 14:6, 17:26, 36).

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 (Revelation 2:9).

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).

Circumcision was not to be a ritual (an outward show of religion), but a true dedication of purpose & will. Similarly baptism must be accompanied by a resulting change due to submission to the will (law/Word) of God or it is simply a meaningless show.

Believers are called not to sin in spite of the Mercy of God

# Sin Reveals God's Mercy (Romans 3:1-8)

**1 Then what advantage has the Jew? Or what is the benefit of circumcision?**



**2 Great in every respect. First of all, that they were entrusted with the oracles of God.**

**3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?**

**4 May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED."**



**5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)**



**6 May it never be! For otherwise, how will God judge the world?**



**7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?**



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

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.

Possession of the Bible is listed by Paul as the first 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 resulting in changed lives that would please Him.

With easy access to the Word of God, the fallen world often takes His Word for granted.

God is absolutely faithful 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 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 (John 8:44; 1 John 2:22).

God's faithfulness is proven/confirmed when He judges sin just as He said in His Word.

Paul was being slandered that his teaching of salvation through grace encouraged lifestyles of sin, but Paul denounces this as the practices that God condemns in His Word.

An evil man might seek sin with the false rationalization that he is giving God an even greater opportunity to show His goodness.

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 (John 14:6).

Those who mis-interpret the Word of God to condone sin are deserving of judgment and condemnation.

The Purpose of the Law is the awareness of Man's Sinfulness (Romans 5:20; Acts 13:39)

# The Law Shows That None Is Righteous (Romans 3:9-20)

<sup>9</sup> What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;



<sup>10</sup> as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; <sup>11</sup> THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; <sup>12</sup> ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

Jesus is the Only Righteous One Ever Born

<sup>13</sup> "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS";



<sup>14</sup> "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS": <sup>15</sup> "THEIR FEET ARE SWIFT TO SHED BLOOD, <sup>16</sup> DESTRUCTION AND MISERY ARE IN THEIR PATHS, <sup>17</sup> AND THE PATH OF PEACE THEY HAVE NOT KNOWN."



<sup>18</sup> "THERE IS NO FEAR OF GOD BEFORE THEIR EYES." <sup>19</sup> Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

No Fear No Faith

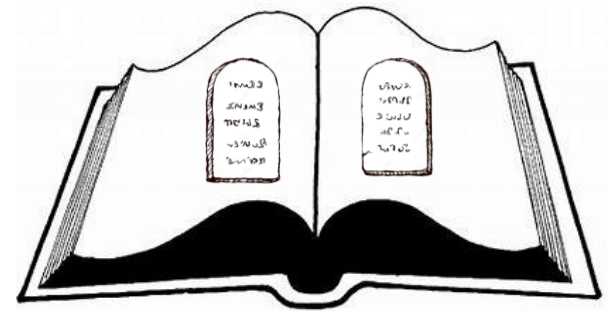
<sup>20</sup> because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.



Once again, Paul emphasizes that every man has merited damnation his sin

An open grave reveals an inward corruption (Acts 23:3).

All of mankind (Jew and Gentile) has broken the law, and Paul references six different passages to reflect that everyone has fallen short. (Psalm 14:1-3; 53:1-3; 5:9; 140:3; 10:7; 59:7-8; 36:1)



These scriptures reflect two aspects of sinful man: 1. what is said 2. what is done

The vice of the mouth reveals the corruption of the heart (Matthew 15:11, 18; James 3:10).

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. (Romans 3:18)

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.

# All Have Sinned....

## Paul shows that All Men are Sinners by using Old Testament Passages from Psalms and Isaiah

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.	<i>Ps 14:1-3</i> <i>Ps 53:1-3</i>	<i>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.</i>
2.	Rom 3:13a	Their throat is an open grave; they deceive with their tongues.	<i>Ps 5:9</i>	<i>For there is nothing reliable in what they say; destruction is within them; their throat is an open grave; they flatter with their tongues.</i>
3.	Rom 3:13b	Vipers' venom is under their lips.	<i>Ps 140:3</i>	<i>They make their tongues as sharp as a snake's bite; viper's venom is under their lips.</i>
4.	Rom 3:14	Their mouth is full of cursing and bitterness.	<i>Ps 10:7</i>	<i>Cursing, deceit, and violence fill his mouth; trouble and malice are under his tongue.</i>
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.	<i>Is 59:7-8</i>	<i>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.</i>
6.	Rom 3:18	There is no fear of God before their eyes.	<i>Ps 36:1</i>	<i>An oracle within my heart concerning the transgression of the wicked: There is no dread of God before his eyes</i>

GRACE:

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

# Faith In Christ Brings Salvation (Romans 3:21-31)

<sup>21</sup> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,



<sup>22</sup> even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

<sup>23</sup> **For all have sinned and fall short of the glory of God,**

<sup>24</sup> being justified as a gift by His grace through the redemption which is in Christ Jesus;



<sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because **in the forbearance of God He passed over the sins previously committed;**

<sup>26</sup> for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.



<sup>27</sup> Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

<sup>28</sup> **For we maintain that a man is justified by faith apart from works of the Law.**



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

<sup>30</sup> since indeed **God who will justify the circumcised by faith and the uncircumcised through faith is one.**

<sup>31</sup> Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

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.

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).

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

Propitiation (Hilasterion from hileos = appeased, merciful) means to appease/render favorable/placate and has to do with the removal of divine wrath.

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.

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 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).

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.

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.

The law was fulfilled when the sins of all believers were paid by the death of the sinless Jesus.

# The Faith of Abraham & David (Romans 4:1-12)

A person is righteous according to the will and work of God



Abraham believed & it was credited to him as righteousness (Gen 15:6) as a Gentile prior to Abraham being circumcised as a Jew (Genesis 17:11-12).

Old Testament support for the Justification teaching of Romans 3



Psalms 31:1-2



<sup>1</sup> What then shall we say that Abraham, our forefather according to the flesh, has found?  
<sup>2</sup> For if Abraham was justified by works, he has something to boast about, but not before God.  
<sup>3</sup> For what does the Scripture say? **“ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”**  
<sup>4</sup> Now to the one who works, his wage is not credited as a favor, but as what is due.  
<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,  
<sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:  
<sup>7</sup> **“BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.”**  
<sup>8</sup> **“BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”**  
<sup>9</sup> Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **“FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”**  
<sup>10</sup> How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;  
<sup>11</sup> and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,  
<sup>12</sup> and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

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

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.

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.

Three times in this chapter, it is emphasized that Abraham believed God (Gen 15:6), and it was credited to him as righteousness (Rom 4:3, 9, 22).

Abraham believed in the promises of God (Genesis 12:7; 15:4-6), the righteousness of God (Genesis 18:25) as well as faith in the resurrection after death (e.g., of Isaac – Genesis 22:5).

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.

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)

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.



From God's perspective, Abraham is the father of all believers (both Jew and Gentile).

# Faith Above the Law (Romans 4:13-25)

<sup>13</sup> For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.

<sup>14</sup> For if those who are of the Law are heirs, faith is made void and the promise is nullified;

<sup>15</sup> for the Law brings about wrath, but where there is no law, there also is no violation.

<sup>16</sup> For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the

descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,

<sup>17</sup> (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, *even* God, who

<sup>18</sup> gives life to the dead and calls into being that which does not exist. In hope against hope he believed, so that he might

become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."

<sup>19</sup> Without becoming weak in faith he contemplated his own body, now as good as dead since he was about

a hundred years old, and the deadness of Sarah's womb;

<sup>20</sup> yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

<sup>21</sup> and being fully assured that what God had promised, He was able also to perform.

<sup>22</sup> Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.

<sup>23</sup> Now not for his sake only was it written that it was credited to him,

<sup>24</sup> but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,

<sup>25</sup> He who was delivered over because of our transgressions, and was raised because of our justification.

Abraham was a Gentile when he believed God & then was circumcised as the father of the Jews



Genesis 17:5



Genesis 15:5

Abraham was 100 years old while Sarah was 90 (Hebrews 11:11-12).



The Power of the "Resurrected Life"

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 (Hebrews 11:13-16; John 14:3).

God's people will inherit a new heaven and a new earth (Matthew 5:5). God had told Abraham that God Himself will establish the covenant (Genesis 17:2, 15:17).

"Salvation by works" is contrasted with "salvation through faith" – if good works result in salvation, faith is not necessary

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 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" ("Bebaios" which means a firm foundation to walk on), so that the believer can walk/live in certainty of His promises (e.g., salvation).

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.

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 (Galatians 4:21-31).

The word "credited" (logizomai from logos = reason, word, account) indicates Christ's righteousness was imputed/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.

Faith does not make man worthy to receive righteousness, it signifies man's willingness to receive the righteousness of God (Acts 13:38-39).

# The Creator God....

**"For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him."  
(Colossians 1:16)**

GOD SPOKE..  
AND IT CAME INTO EXISTENCE

**<sup>17</sup> (As it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.**

**<sup>18</sup> In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."**

**(Romans 4:17-18)**

**Abraham believed in the Creator God – God is Life & Gives Life. (1 John 1:3-4)**

**God's proclamation to Abraham was not a future possibility, but a fact that God had (already) "made" Abraham to be the father of many nations (Genesis 12:1-2, 13:16, 15:5, 17:4-5).**

## God Creates Believers

**People do not "evolve" into righteousness; God creates it in them (Romans 4:17-25)**

### Old Testament

**The Power of God was emphasized through the telling of His creation (Job 38:4-15; Isaiah 40:25-26, 45:18).**

### New Testament

**God uses that same creative power to give His people "new" life (Ephesians 2:10, 4:24; Isaiah 43:7) and a "new" heart (Ezekiel 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.**



# Justification

Causes & Effects...			
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

**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.**

How Much More...		
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

Believers should embrace & appreciate difficult times (James 1:2-4)

# Reconciled To God Through Faith (Romans 5:1-11)

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

<sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

<sup>3</sup> And not only this, but we also exult in our tribulations, <sup>2</sup> knowing that tribulation brings about perseverance;

<sup>4</sup> and perseverance, proven character; and proven character, hope;

<sup>5</sup> and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

<sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly.

<sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

<sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

<sup>10</sup> For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

<sup>11</sup> And not only this, but we also exult in <sup>3</sup> God through our Lord Jesus Christ, through whom we have now received the reconciliation.



1

2



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.

Through faith in Jesus, believers are allowed entrance into the unmerited favor of the Holy God. The permission to stand in the presence of the King is awe-inspiring. In spite of man's sin (Romans 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)

The concept 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.

"Proven" character stems from the Greek word "Dokime" which was used to describe metals that had been tested and determined to be pure.

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).

## Emphasis on God's Sentiment Towards Believers

Romans 5:9	Romans 5:10	Similarity
Much more then	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

"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 of wrath for a reconciled man who is at peace in the family of God.

# Hardship to Hope

(Romans 5:3-4)

<sup>3</sup> *We also exult in our tribulations, knowing that tribulation brings about perseverance;*

<sup>4</sup> *and perseverance, proven character; and proven character, hope*

**Afflictions**

Joy is to be had with the understanding that afflictions offer the opportunity for something positive

**Endurance**

Resistance increases strength to bear up under increasing pressure

**Character**

An uncorrupt quality (integrity) where one is not focused on one's self promotion (Philippians 2:20-22)

**Hope**

Patiently believing God's timing & plan of salvation with eternal joy

Adam's selfishness was Destructive, but the selflessness of Christ was Restorative.

# Sin & Salvation Through One Man (Romans 5:12-21)

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—  
<sup>13</sup> for until the Law sin was in the world, but sin is not imputed when there is no law.



<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.



<sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

<sup>16</sup> The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

<sup>17</sup> For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

<sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

<sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

<sup>20</sup> The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

<sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.



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 Corinthians 15:22).

This would infer that Adam sinned before he and Eve had any offspring.

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). There are sins of commission and omission.

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).

Romans 5:15 is contrary to "Universalists" (that all people go to heaven) as God's grace extends to "many" but not "all."

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.

The "so then" (Romans 5:18) 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.

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.

# 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.

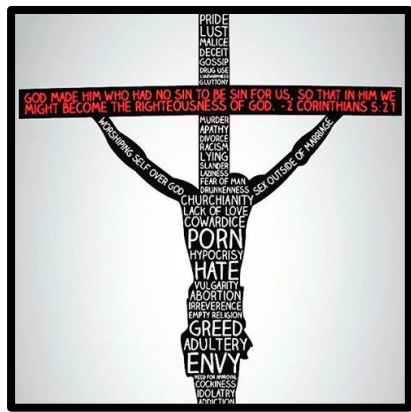
Because no changes were found, our common father probably lived only thousands of years ago.

While Adam was father of all, our most recent common male ancestor was Noah.

The focus of Paul's letter now shifts from justification (the first 5 chapters) to the work of sanctification (holiness – set apart for God's use).

# Dead To Sin – Alive In Christ (Romans 6:1-14)

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



1 What shall we say then? Are we to continue in sin so that grace may increase?  
 2 May it never be! How shall we who died to sin still live in it?  
 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?  
 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.  
 5 For if we have become united with *Him* in the likeness of His death certainly we shall also be *in the likeness* of His resurrection,  
 6 knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;  
 7 for he who has died is freed from sin.  
 8 Now if we have died with Christ, we believe that we shall also live with Him,  
 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.  
 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.  
 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.  
 12 Therefore do not let sin reign in your mortal body so that you obey its lusts,  
 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.  
 14 For sin shall not be master over you, for you are not under law but under grace.

This passage 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).

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).

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).

The Greek word for "united" (Romans 6:5) 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.

The foundation of Romans 6:8 is the faith of the believer with the word "believe". Faith is the inspiration to experience the sacrificial life of Christ in this world.

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.

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.

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 (Psalm 119:133).



# The Death of the Believer

<sup>2</sup> *May it never be! How shall we who died to sin still live in it?*

<sup>3</sup> *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

(Romans 6:2-3)

The destructive lifestyle of practicing sin is destroyed

The Greek phrase “*mē genoito*” (μὴ γένοιτό) is translated as “*God forbid*” meaning “*may this never happen under any circumstances.*” (Romans 6:15)

These verses are not a command to die to sin, but a statement of fact that a believer has already died to sin so that sin has no control/dominance/claim on his spiritual inclinations (Galatians 2:15-20).

Death (from the past – historically) signifies a completion while it also (for the future – prospectively) is a doorway to a new beginning in a glorified walk.

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 “to rule over” which is derived from the noun kurios meaning “master”).

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>

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.



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”).

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)

Just as death no longer has domination (kurieuo) over those in Christ (Romans 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.

Believers should not feel comfortable to sin

God does not call you to guilt; God calls you to change

# Slaves to Sin/Death or God/Life (Romans 6:15-23)

<sup>15</sup> What then? Shall we sin because we are not under law but under grace? May it never be!

<sup>16</sup> Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?



<sup>17</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, <sup>18</sup> and having been freed from sin, you became slaves of righteousness.

<sup>19</sup> I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.



<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness.

<sup>21</sup> Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.



<sup>22</sup> But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

<sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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).

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 should not believe that sin doesn't matter or that they can do no wrong.

No amount of righteous acts gives license to sin

People are slaves to the one that they habitually obey. Individuals will either be slaves to sin or God.

Sanctification (hagiasmon ἁγιασμόν)		
"Positional"	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
"Progressive" (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)

To be "saved from sin" is to be "saved to serve." (Ephesians 2:10)

God establishes a moral code while man follows the whims of societal deviances.

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)

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).

# Death

*A doorway – not an end...*

The motto of Spain was originally *Ne Plus Ultra* ("*Nothing further beyond*")...

In 1492, Columbus set sail to discover new lands, so Spain dropped the "Ne" from its motto and minted coins with their new motto ...

...After the discovery of the New World, Spain's motto was reversed to be *Plus Ultra* ("*Further beyond*")

Encircling Herculean pillars on Spanish coins was the inscription, "*ne plus ultra*"



# Dead To The Law (Romans 7:1-13)

<sup>1</sup> Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?



<sup>2</sup> For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

<sup>3</sup> So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

<sup>4</sup> Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, **in order that we might bear fruit for God.**

<sup>5</sup> For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body **to bear fruit for death.**

<sup>6</sup> **But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.**

<sup>7</sup> What shall we say then? **Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."**

<sup>8</sup> But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.

<sup>9</sup> **I was once alive apart from the Law; but when the commandment came, sin became alive and I died;**

<sup>10</sup> and this commandment, which was to result in life, proved to result in death for me;

<sup>11</sup> **for sin, taking an opportunity through the commandment, deceived me and through it killed me.**



**DEAD TO THE LAW  
OR DEAD TO LIFE**

<sup>12</sup> So then, the Law is holy, and the commandment is holy and righteous and good.

<sup>13</sup> Therefore did that which is good become *a cause of death* for me? May it never be! **Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.**



**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).**

**Death concludes the commitment, and lawfully releases the spouse to a living partner.**

Romans 6 dealt with sin while Romans 7 deals with the Law.			
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

**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 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."**

**If even a single law is broken, the individual is polluted and not good enough for heaven (James 2:10).**

**The last of the 10 commandments condemns coveting. (Exodus 20:17; Deuteronomy 5:21).**

**The Greek term "deceived" (exēpatēsēn ἐξηπάτησέν) means to be enticed or seduced. It is used again to describe Eve in the garden of Eden. (2 Corinthians 11:3).**

**The closer that an individual grows towards God, the greater their understanding of their sin.**

Perpetual tension between the believer's desire to do good (the Law of God) & flesh succumbing to the law of sin.

# Man's Two Natures (Romans 7:14-25)

The Law is concerned with the spiritual while Paul's humanity brings him under sin's authority.

Although Paul desired to adhere to the Law, he broke the Law by choosing to sin.

As with every believer, Paul recognizes the depth of his sin

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).

"No longer I who do evil, but sin..." juxtaposed to Galatians 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).

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

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.

Sin is separate from "me." Sin has invaded and occupies "me" (εμοὶ ἐμοὶ), but it doesn't define "me."

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

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

## 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

The law of sin seems to grow as the world (Hollywood, Education, Peers, etc.) plants seeds of influence that grow.

The Greek term for "wretched" (ταλαίπωρος ταλαίπωρος) 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)

Chapter 7 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).

<sup>14</sup> For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.



<sup>15</sup> For what I am doing, I do not understand; for I am not practicing what I *would* like to do, but I am doing the very thing I hate.

<sup>16</sup> But if I do the very thing I do not want to do, I agree with the Law, *confessing* that the Law is good.

<sup>17</sup> So now, no longer am I the one doing it, but sin which dwells in me.

<sup>18</sup> For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.

<sup>19</sup> For the good that I want, I do not do, but I practice the very evil that I do not want.

<sup>20</sup> But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.

<sup>21</sup> I find then the principle that evil is present in me, the one who wants to do good.

<sup>22</sup> For I joyfully concur with the law of God in the inner man,



<sup>23</sup> but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

<sup>24</sup> Wretched man that I am! Who will set me free from the body of this death?



<sup>25</sup> Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.



**"The believer doesn't need more of the Holy Spirit; the Holy Spirit needs more of the believer."**

# No Condemnation in the Spirit (Romans 8:1-11)

**1** Therefore there is now no condemnation for those who are in Christ Jesus.

**2** For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

**3** For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

**4** so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

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

**6** For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

**7** because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,

**8** and those who are in the flesh cannot please God.

**9** However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. **But if anyone does not have the Spirit of Christ, he does not belong to Him.**

**10** If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

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



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

**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).**

**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 Three Meanings of the Term "Flesh" (sarki σαρκι)		
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

**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)**

**Natural inclinations (even legalistic religiosity that is focused on do's and don'ts) cannot please God (Colossians 2:20-23).**

**All three parts of the Trinity were involved in the resurrection of Jesus after His crucifixion.**

**According to Romans 8:13, 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).**

**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.**

**The power to live the "victorious" Christian life comes from God's gift of the Spirit to His people.**

**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)**

**The Greek term for "peace" (eirēnē εἰρήνη) was used to describe when "one binds together what is broken."**

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

# The Holy Spirit

The Greek term for “Spirit” (πνεύματος πνεύματος) is mentioned multiple times in Chapter 8 whereas it has only been used two times in all of the prior passages of Romans (5:5, 7:6).

If an individual lives 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).

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.

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.

Similarities of “God the Son” & “God the Spirit”	
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)

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)

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.

The paradox of being a child of God while suffering in this world.

# Hope For Glory (Romans 8:12-25)

<sup>12</sup> So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—  
<sup>13</sup> for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.



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.

One confirmation of a genuine Christian is that the believer submits to the leadership of the Spirit (1 John 5:13). Several evidences of salvations are a believer's selfless walk with the Lord as well as the conviction of sin. This sensitivity is an evidence that the Holy Spirit is present.

<sup>14</sup> For all who are being led by the Spirit of God, these are sons of God.  
<sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

Two Witnesses

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.

The term "Abba" is an Aramaic term for the intimate name of a father at home (i.e., daddy, papa)

One of Paul's favorite metaphors for salvation was adoption (Galatians 4:5) just as John's preference was 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.

<sup>16</sup> The Spirit Himself testifies with our spirit that we are children of God,  
<sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.  
<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

<sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God.  
<sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope



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

Heirs with Christ who suffer with Him will also be glorified with Him (Galatians 4:7). The temporary suffering of this world is not even worthy to be compared to incomparable revelation of glory that awaits believers.

<sup>21</sup> that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.



<sup>22</sup> For we know that the whole creation groans and suffers the pains of childbirth together until now.

hope

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).

<sup>23</sup> And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

<sup>24</sup> For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?



The curse (Genesis 3:17) is not removed until Jesus rules (Rev 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; Rev 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).

<sup>25</sup> But if we hope for what we do not see, with perseverance we wait eagerly for it. Perseverance.



# “Revelation”

The Greek term for “*revealing*” (apokalypsin ἀποκάλυψιν) means “*unveiling*” or “*revelation*” and is repeated in Scripture in reference to Jesus & believers as well as on-going experiences

Scripture speaks of the  
“*Revelation of Jesus*”

(Revelation 1:1; 1 Corinthians 1:7;  
2 Corinthians 12:1; Galatians 1:12;  
2 Thessalonians 1:7;  
1 Peter 1:7, 13; 4:13)

“*Revelations*” can also be on-going spiritual gifts to believers  
(Galatians 2:2; Ephesians 1:17, 3:3;  
1 Corinthians 4:26, 14:6; 2 Corinthians 12:7)

Scripture speaks of the  
“*Revelation of Believers*”

(Luke 2:32;  
Romans 2:5; 8:19; 16:25)

“*For the anxious  
longing of the  
creation waits  
eagerly for the  
revealing of  
the sons of God.”  
(Romans 8:19)*

Although God's people are attacked, God gives salvation.


# Encouragement Of The Spirit (Romans 8:26-39)



<sup>26</sup> In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; <sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.



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

<sup>29</sup> For those whom He foreknew, <sup>1</sup> He also predestined <sup>2</sup> to become conformed to the image of His Son, so that He would be the firstborn among many brethren;  <sup>30</sup> and these whom He predestined, He also called; <sup>3</sup> and these whom He called, He also justified, <sup>4</sup> and these whom He justified, He also glorified. <sup>5</sup>

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *is* against us?

<sup>32</sup> He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?



<sup>33</sup> Who will bring a charge against God's elect? God is the one who justifies; <sup>34</sup> who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

<sup>35</sup> Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?



<sup>36</sup> Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

Psalm 43:22

<sup>37</sup> But in all these things we overwhelmingly conquer through Him who loved us.



<sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,



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

Believers do not have a complete understanding 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. (John 14:16)

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).

Believers are being recreated in the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

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.

When the Judge supports the individual being prosecuted, no prosecution can stand against the defendant. God the Father loved the accused so much that He gave His Son to die and pay the price of judgment.

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)

Jesus is at the right hand of God interceding for us (Heb 7:25, 1 John 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).

## Nothing Can Separate Believers from the Love of Christ

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



# Two Options

**Individuals can either be born twice or they can die twice.**

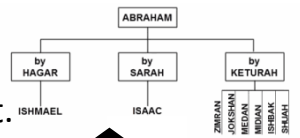
**For anyone who is not born again, their first death will be the death (thus separation) of body from spirit/soul, and the second death will be the death (thus separation) of soul from spirit.**

Man created in Image of Trinity (Genesis 1:26)	Holy Spirit (Numbers 16:22, Hebrews 12:9)	God the Father (Matthew 22:20-21)	Lord Jesus Christ (Rom 7:4, 12:5, 1 Cor 12:12 & 12:27; Ephesians 4:12; Colossians 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; Ezekiel 18:4 & 18:20;	Matthew 5:29-30 & 10:28; James 2:26
Souls & Spirits can be saved	1 Corinthians 5:5 & 15:45	James 5:20; Lev 17:11	1 Corinthians 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	“There is a <u>spirit</u> in man; and the inspiration of the Almighty giveth them <u>understanding</u> ” (Job 32:8). The Spirit drives service and worship (Romans 1:9, John 4:24).	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). It is in the soul where fleshly lusts, desires, and appetites arise (Peter 2:11, Proverbs 25:25, Isaiah 29:8).	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”

Salvation is a factor of God's grace – not of man's works.

# Predestination (Romans 9:1-13)

<sup>1</sup> I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, <sup>2</sup> that I have great sorrow and unceasing grief in my heart. <sup>3</sup> For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, <sup>4</sup> who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, <sup>5</sup> whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.



Not all were "true" sons



<sup>6</sup> But *it is not* as though the word of God has failed. For they are not all Israel who are *descended* from Israel; <sup>7</sup> nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

Genesis 21:12



<sup>8</sup> That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

Genesis 18:10,14



<sup>9</sup> For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."

<sup>10</sup> And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac;

<sup>11</sup> for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,

Genesis 25:23



<sup>12</sup> it was said to her, "THE OLDER WILL SERVE THE YOUNGER." <sup>13</sup> Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

Malachi 1:2-3

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).

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

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).

Israel's Seven Blessings (Romans 9:4-5)	
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

Israel was prepared to birth the Messiah who is God over all.

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)

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.

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)

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

There was no physical distinction between the two twins with the same parents. 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.

The term "hate" (Greek miseo) is used relative to the object of comparison (Esau to Jacob).

God's characteristics are revealed by even those who rebel

# Sovereign God (Romans 9:14-24)

<sup>14</sup> What shall we say then? **There is no injustice with God**, is there? May it never be!

Exodus 33:19



<sup>15</sup> For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

<sup>16</sup> So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.

<sup>17</sup> For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH."

Exodus 9:16



<sup>18</sup> So then He has mercy on whom He desires, and He hardens whom He desires.



<sup>19</sup> You will say to me then, "Why does He still find fault? For who resists His will?"

<sup>20</sup> On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

Isaiah 29:16; 45:9

<sup>21</sup> Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

<sup>22</sup> What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?



<sup>23</sup> And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

<sup>24</sup> even us, whom He also called, not from among Jews only, but also from among Gentiles.



The Greek term for "injustice" (adikia ἀδικία) can also be translated as "unrighteousness."

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)

All unrighteousness is sin (1 John 5:17), and God cannot sin (by definition sin is missing the mark established by God).

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.

God's salvation is not based upon man's desire or actions; instead, it is based on God (Ephesians 2:8-9) God predestines whoever He desires (Rom 8:29, 11:7-8; John 1:13).

Paul predicts that individuals will attempt to defend themselves by blaming God. They will ask, "so why is it my fault?" (Job 9:12)

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).

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)

The cataclysmic end time events will demonstrate God's wrath and power.

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)

Both Jew & Gentile were called by God to be His people (Romans 8:30).

The Gospel of salvation has been sent to Jews & Gentiles. (Acts 13:26)

# Salvation For Gentiles Via Faith

(Romans 9:25-33)

<sup>25</sup> As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'"

Hosea 2:23; 1:10

**faith**  
(noun)

confidence in what we hope for and assurance about what we do not see.

Hebrews 11:1

<sup>26</sup> "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."

<sup>27</sup> Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;



<sup>28</sup> FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY."

Isaiah 10:22-23

<sup>29</sup> And just as Isaiah foretold, " UNLESS THE LORD OF SABAOTH HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."

Isaiah 1:9



<sup>30</sup> What shall we say then? That **Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;**

<sup>31</sup> but Israel, pursuing a law of righteousness, did not arrive at *that* law.

<sup>32</sup> Why? Because *they did not pursue it by faith, but as though it were by works.*



They stumbled over the stumbling stone,

Isaiah 8:14; 28:16

<sup>33</sup> just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Paul quotes Hosea 1:10 which referenced the Northern Ten Tribes, but here Paul refers to Gentiles. Paul felt that if God could restore the idolatrous Northern Kingdom, then God could also extend His forgiveness to Gentiles.

The title "Lord of Sabaoth" is translated "Lord of Hosts" (referencing the mighty army of God) whereas "Lord of the Sabbath" refers to the peace of God

Gentiles become God's people (Isaiah 65:1,2) after Israel rejects the gospel message (Romans 9:30-31).

In God's vow to Abraham, 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).

The Lord's promises will be kept (Matthew 24:35).

Gentiles understood that they were sinful (lawless) and unable to attain salvation via works.

Sodom & Gomorrah were destroyed by God's judgment (Genesis 19:24-26)

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).

Stumbling caused by disobeying the message (1 Peter 2:8, Ps 56:13, 66:9, 73:2, 116:8).

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.

The purpose is an intimate relationship in the Holy Spirit through God the Son with God the Father.

# Christ Is Salvation (Romans 10:1-13)

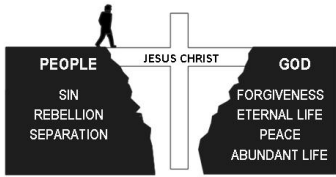
<sup>1</sup> Brethren, my heart's desire and my prayer to God for them is for *their* salvation.

<sup>2</sup> For I testify about them that they have a zeal for God, but not in accordance with knowledge.

<sup>3</sup> For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

<sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes.

Leviticus 18:5



<sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.



<sup>6</sup> But the **righteousness based on faith** speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'" (that is, to bring Christ down),

Deuteronomy 30:12-14



<sup>7</sup> or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."



<sup>8</sup> But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching,

<sup>9</sup> that **if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;**

<sup>10</sup> for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

<sup>11</sup> For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Isaiah 8:14; 28:16



<sup>12</sup> For there is no distinction between Jew and Greek; for the same **Lord** is Lord of all, abounding in riches for all who call on Him;

Joel 2:32

<sup>13</sup> for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

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.

Paul continues to hope that Jews will respond to God's call.

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.

The Greek phrase "submit themselves" (hypetagēsan ὑπετάγησαν) 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).

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).

Man does not need to spiritually ascend or descend to reach God because God gave His Son (John 3:16) to come to Man

The Greek term for "confess" (homologēsēs ὁμολογήσης) means to agree (as an individual understands his sinfulness).

There is a need for a public profession of faith (Matthew 10:32; Luke 12:8).

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.

While belief results in righteousness, confession results in salvation. (Psalm 51:17). The validation of a genuine salvation is through the obedient lifestyle that follows.

"Protestant" originates from the Latin phrase "to testify in favor of something"

# Evangelism Of The Gospel (Romans 10:14-21)

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

15 How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

16 However, they did not all heed the good news; for Isaiah says,

"LORD, WHO HAS BELIEVED OUR REPORT?"

17 **So faith comes from hearing, and hearing by the word of Christ.**

18 But I say, surely they have never heard, have they? Indeed they have;

"THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

19 But I say, surely Israel did not know, did they? First Moses says,

"I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

20 And Isaiah is very bold and says,

"I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."



Isaiah 52:7



Psalm 19:4



Deuteronomy 32:21

Isaiah 65:1

Isaiah 65:2



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.

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 feet touch the ground as the Christian interacts with the world (Ephesians 6:15, Psalm 119:105).

The feet were considered the dirtiest part of a man, but the mission of the gospel brought them glory

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.

BE STILL AND KNOW THAT I AM GOD PSALM 43:10

In Romans 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.

**Creation Testifies To God's Greatness**  
"O Lord, our Lord, How excellent is Your name in all the earth, Who have displayed Your glory above the heavens!" (Psalm 8:1)  
"The heavens declare the glory of God; and the firmament shows His handiwork." (Psalm 19:1)  
"But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you; or speak to the earth, and it will teach you; and the fish of the sea will explain to you. Who among all these does not know that the hand of the Lord has done this" (Job 12:7-9)

The Gentiles received salvation by faith (faith is receiving the gift of God). Faith is the gift of God (Ephesians 2:8).



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.



The spiritual hardness on the nation of Israel is only for a limited time.

# Israel's Response To The Gospel (Romans 11:1-10)



God has been true to His covenant to Israel. There is a remnant in Israel that will be saved.

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

In a sense, all Christians are of Abraham (Galatians 3:29) who was a Gentile when he first believed, and then became a Jew at circumcision.

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 & Manasseh. During the wilderness wanderings, all three tribes were west of the Tabernacle with Benjamin farthest from the Tabernacle (Numbers 2:18-24).

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

Elijah was discouraged about Israel; however, God had kept 7,000 men faithful to Himself. (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).

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)

The Greek term for "hardened" (ερωρωθησαν) 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).

1 Kings 19:10, 14

1 Kings 19:18

Deuteronomy 29:3-4

Psalms 69:22-23



<sup>1</sup> I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.  
<sup>2</sup> God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with God against Israel?  
<sup>3</sup> "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE."  
<sup>4</sup> But what is the divine response to him? "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."  
<sup>5</sup> In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice.  
<sup>6</sup> But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.  
<sup>7</sup> What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;  
<sup>8</sup> just as it is written, "GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY."  
<sup>9</sup> And David says, "LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM."  
<sup>10</sup> "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER."

God is Loving (Grace) as well as Holy (Judgment)

# Gentiles As The Grafted Branches (Romans 11:11-24)

<sup>11</sup> I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous.

<sup>12</sup> Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!

<sup>13</sup> But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry,

<sup>14</sup> if somehow I might move to jealousy my fellow countrymen and save some of them.

<sup>15</sup> For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?

<sup>16</sup> If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.

<sup>17</sup> But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,

<sup>18</sup> do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you.

<sup>19</sup> You will say then, "Branches were broken off so that I might be grafted in."

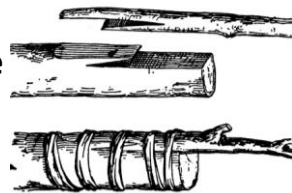
<sup>20</sup> Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

<sup>21</sup> for if God did not spare the natural branches, He will not spare you, either.

<sup>22</sup> Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

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

<sup>24</sup> For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?



The Jews did not fall permanently 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.

The act of "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).

Paul's evangelistic approach would be that once the gospel was rejected by the Jews, Paul would share the gospel with the Gentiles in the community. (Acts 13:46; 28:28)

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), and there may have been a reluctance of the Gentiles to join with the Jews.

God stated about Israel, "They have provoked Me to jealousy by what is not God; They have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation." (Deuteronomy 32:21)

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

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.

This passage is focused on corporate fellowship instead of individuals. Churches should continue with Jesus as the central figure instead of a popular preacher or worship team.

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

The Holy Spirit enlightens God's people to His supernatural ways

# God's Plan for Gentiles & Israel

(Romans 11:25-36)

<sup>25</sup> For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel **until the fullness of the Gentiles has come in;**

<sup>26</sup> and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

Isaiah 59:20-21

<sup>27</sup> "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

<sup>28</sup> From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;

<sup>29</sup> **for the gifts and the calling of God are irrevocable.**

<sup>30</sup> For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, <sup>31</sup> so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy.

<sup>32</sup> For God has shut up all in disobedience so that He may show mercy to all.

<sup>33</sup> **Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!**

<sup>34</sup> For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR?

Isaiah 40:13-14

<sup>35</sup> Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?

<sup>36</sup> **For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.**



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

The mystery of the ages is that the Jews and Gentiles unify to form one new body (Colossians 1:26-27).

In Romans 11:26-27, 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).

All (Gentile & Jew) have sinned (Romans 3:23), but whosoever recognizes their sin and comes to Him will be saved. (Revelation 22:17).

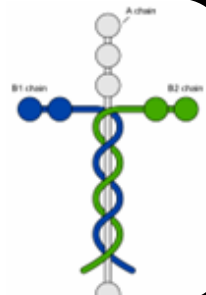
Jesus holds all things together; the nuclear binding force holding multiple positive protons together in the nucleus cannot be explained (John 1:3). Beyond the nuclear binding force of an atom, Laminin is a protein (in the shape of a cross) of which the four limbs bind to other molecules; this cross is absolutely critical in holding all of matter together.

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 Jewish rejection (hardening of the heart) is only partial as there are some Jews as the remnant who have soft hearts.

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).

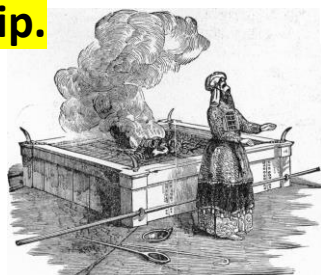
God's ways are beyond human limitations, but the Holy Spirit enlightens His people (Isaiah 55:8-9, John 14:26, 1 John 2:27)



# A Living Sacrifice (Romans 12:1-8)

**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.**

**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.**



**3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.**



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



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



**6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;**

**7 if service, in his serving; or he who teaches, in his teaching;**



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



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

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).

The Greek term "holy" (hagiasmōs) means to be "set apart" for God's use. When an individual becomes a Christian, the focus turns from self to God & others.

Believers should be wary of worldly influences (i.e., Hollywood, media, peer pressure, etc.). (1 John 2:15-17)

The Greek term "conform" (synschēmatisesthe) is a change to outward appearance while the term "transform" (metamorphousthe) is an inner alteration of being that can never be changed.

The Greek term "transform" (metamorphousthe) is the root word for metamorphosis (the same process in which a caterpillar becomes a butterfly).

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).

Gifts	How to Apply
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



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

# Total Jewish Worship

*“For just as we have many members in one body and all the members do not have the same function”*  
(Romans 12:4)

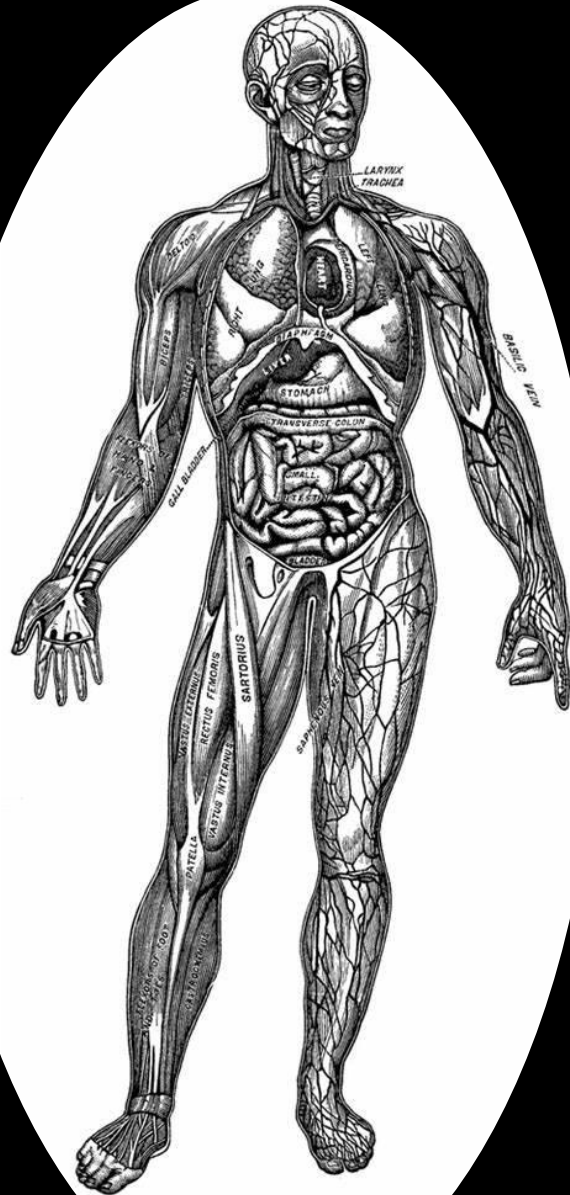
The physical body needs different parts to function according to their design.

Judaism teaches that the body consists of 248 physical parts (limbs and organs) and 365 nerves and sinews.

The calendar year has 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).

$$\begin{array}{r} 248 \\ + 365 \\ \hline 613 \end{array}$$



Believers should be joyful & prayerful as they persevere

# Life Characteristics Of A Christian (Romans 12:9-21)

<sup>9</sup> Let love be without hypocrisy. Abhor what is evil; cling to what is good.

<sup>10</sup> Be devoted to one another in brotherly love; give preference to one another in honor;

<sup>11</sup> not lagging behind in diligence, fervent in spirit, serving the Lord;

<sup>12</sup> rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality.

<sup>14</sup> Bless those who persecute you; bless and do not curse.

<sup>15</sup> Rejoice with those who rejoice, and weep with those who weep.

<sup>16</sup> Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

<sup>17</sup> Never pay back evil for evil to anyone. Respect what is right in the sight of all men.

<sup>18</sup> If possible, so far as it depends on you, be at peace with all men.

<sup>19</sup> Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

<sup>20</sup> "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD."

<sup>21</sup> Do not be overcome by evil, but overcome evil with good.



Deuteronomy 32:35  
Proverbs 25:21-22

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

The Greek term for "hypocrite" (hypokritai ὑποκριται) is in reference to the theatrical theme of not doing good works to be seen by men. In the 1st century BC, actors were called hypocrites.

Greek words: hypo ("under") & κρίνω (judge). In ancient times, actors wore masks, so the intent is to judge the person under the mask.

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.

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.

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.

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.

Where possible, believers are called to be pacifists. However, clearly this verse reveals that there is a time for confrontation.

God is the judge and does not approve of vendetta judgment (Hebrews 10:30). Believers are to care for the needs of family, friends & enemies (Proverbs 25:21-22).

# Submit To Authority (Romans 13:1-7)

**1** Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

**2** Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

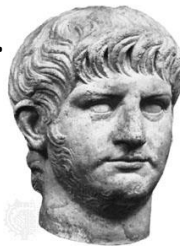
**3** For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same;

**4** for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

**5** Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

**6** For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing.

**7** Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor.



Chapter 12 dealt began with Christian's relationship with fellow believers and then transitioned into a Christian's interaction with unbelievers; Chapter 13 deals with Christians interaction with an unbelieving society.

The ruthless Nero was in power at this time, and God can work His will through the vilest leader.

Although 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).

The term "be subject to" or "obey" (hypotassesthō ὑποτασσέσθω) means to "submit." (Titus 3:1; 1 Peter 2:13)

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."

Some leaders are given as blessing while others are meant as God's judgment. "They set up kings without my consent; they choose princes without my approval." (Hosea 8:4)

Submit to direct authority as long as long they do not contradict a higher authority

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)

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.

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.

Whether monetary or attitude, give according to what is due. (Luke 20:25; Mark 12:17)

Servitude to materialism often precedes servitude to debt.

# Love Instead of Lusts (Romans 13:8-14)

**8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law.**



**9** For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."



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



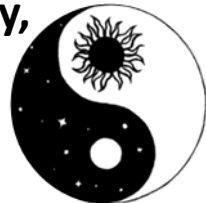
**11** Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.



**12** The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.



**13** Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.



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

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.

Man's entire duty is summed up in "*Love your neighbor as yourself*" (Galatians 5:14).

The final 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.

Love is a selfless service to others just as Jesus came to give His life for man. Jesus fulfilled the Law. (Matthew 5:17)

Romans 13:11 says to WAKE UP FROM YOUR SPIRITUAL SLEEP!!! The time of the second coming of Jesus is nearer every day (James 5:8; 1 Peter 4:7; 1 John 2:18; Isaiah 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)

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)

Daytime brings light, and in Scripture, "light" symbolizes understanding and insight.

Romans 13:13 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 ritually 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.



Humility instead of  
Self-righteousness

# Focus on God Instead of Others (Romans 14:1-12)

<sup>1</sup> Now accept the one who is weak in faith, *but not for the purpose of passing judgment on his opinions.*

<sup>2</sup> One person has faith that he may eat all things, but he who is weak eats vegetables *only.*



<sup>3</sup> The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him.



<sup>4</sup> **Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.**



<sup>5</sup> One person regards one day above another, another regards every day *alike.* Each person must be fully convinced in his own mind.

<sup>6</sup> He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

<sup>7</sup> For not one of us lives for himself, and not one dies for himself;

<sup>8</sup> for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

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



<sup>10</sup> But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.

Isaiah  
45:23-24

<sup>11</sup> For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."



<sup>12</sup> So then each one of us will give an account of himself to God.

Romans 14 is one of unity and love for each other. The believer should not focus on his rights as much as his responsibilities.

Do not argue about "doubtful issues." St. Augustine of Hippo stated: "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).

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)

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).

Individuals and denominations have chosen a single day over another to worship the Lord.

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.

The sequence 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.

Even Christians will be judged for each deed (2 Cor 5:10; 1 Pet 4:17). Christians should apply God's convictions & callings as they submissively obey Him.

Not Freedom To Sin,  
But Freedom From Sin

# Love Instead of Judgment (Romans 14:13-23)

<sup>13</sup> Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother’s way.



<sup>14</sup> I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

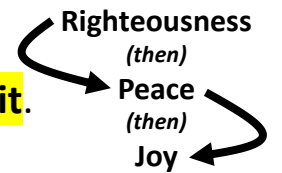
<sup>15</sup> For if because of food your brother is hurt, you are no longer walking according to love.

Do not destroy with your food him for whom Christ died.

<sup>16</sup> Therefore do not let what is for you a good thing be spoken of as evil;



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



<sup>18</sup> For he who in this way serves Christ is acceptable to God and approved by men.



<sup>19</sup> So then we pursue the things which make for peace and the building up of one another.

<sup>20</sup> Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.



<sup>21</sup> It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles.

<sup>22</sup> The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves.

<sup>23</sup> But he who doubts is condemned if he eats, because *his eating* is not from faith, and **whatever is not from faith is sin.**



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.

The focus of a mature believer is not “freedom from” sin, but “freedom to” glorify God with pleasing lives of self-sacrifice.

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.

Often, when an individual asks if something is okay to do, they have already been convicted that for them it is a sin.

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

Often, when a believer hides a thought, word or act, they realize that for them it is a sin.

Romans 14:17 is the only use of the term “kingdom of God” in the Book of Romans.

The Holy Spirit is the source of righteousness, peace and joy. Believers should not sadden the Spirit through sin. (Ephesians 4:30)

Pursue peace and encouragement through selfless acts of sacrifice. The Greek term for “pursue” (diōkōmen διώκωμεν) means to chase eagerly and earnestly.

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.

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.

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).

Jews & Gentiles merge into the "Mystery of the Church"

# Accept One Another In One Hope (Romans 15:1-14)

<sup>1</sup> Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves.



<sup>2</sup> Each of us is to please his neighbor for his good, to his edification.

<sup>3</sup> For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."



<sup>4</sup> For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

<sup>5</sup> Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus,

<sup>6</sup> so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.



<sup>7</sup> Therefore, accept one another, just as Christ also accepted us to the glory of God.



<sup>8</sup> For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers,

<sup>9</sup> and for the Gentiles to glorify God for His mercy; as it is written, "THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME."

2 Samuel 22:50  
Psalm 17:49

<sup>10</sup> Again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE."

<sup>11</sup> And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM."

Psalm 116:1

Deuteronomy 32:34

<sup>12</sup> Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

Isaiah 11:10

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

<sup>14</sup> And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.



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 underlying attitude of selflessness is the key.

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 conscience-led by the Holy Spirit is based on God's will as recorded in His Word.

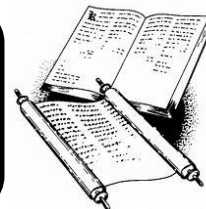
Christians should live selfless lives of sacrifice. Although there is freedom in Christ, believers are not tied to the things of this world

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)

The church is not called to uniformity; however, the church should be unified in purpose, praise and worship

Paul asserts that Old Testament Scriptures were written for believers and applicable to contemporary lives. (1 Corinthians 10:6, 11).



Christ did not please Himself, but instead performed the will of God the Father. (Luke 22:42)

Paul urges 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)

Paul encourages the church in Rome to live goodly (godly) lives while applying knowledge and correcting each other appropriately.

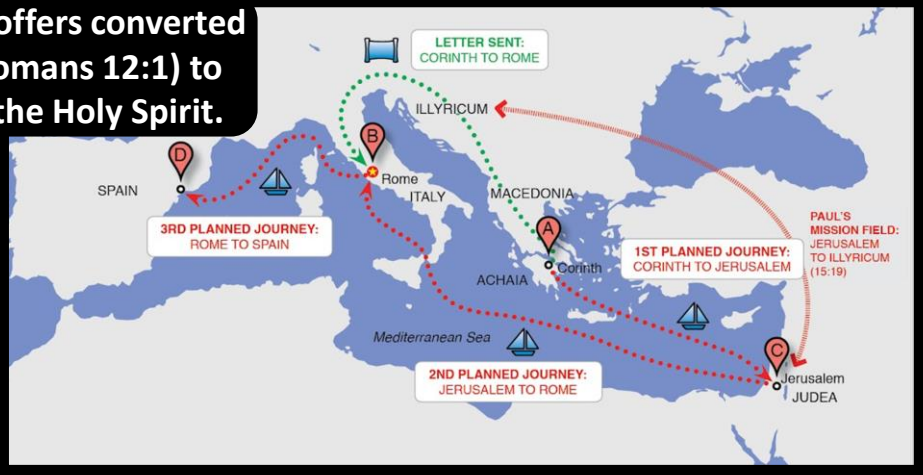
Beyond salvation, testimonies should convey God's recent work

# Paul's Ministry (Romans 15:15-33)

15 But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God, 16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

A metaphorical priest that offers converted Gentiles as an offering (Romans 12:1) to God made acceptable by the Holy Spirit.

17 Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. 18 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, 19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.



20 And thus I aspired to preach the gospel, not where Christ was already named, so that I would not build on another man's foundation;

Isaiah 52:15

21 but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."

Fulfilled Scripture

22 For this reason I have often been prevented from coming to you; 23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you 24 whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while— 25 but now, I am going to Jerusalem serving the saints.

The Greek term for "minister" (leitourgon) 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

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.

26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

28 Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

29 I know that when I come to you, I will come in the fullness of the blessing of Christ.

Gentile churches contributed to the Jewish church in Jerusalem that had recently endured a severe famine. (Acts 11:27-30, 12:25; 2 Corinthians 8:1-5)

30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, 31 that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints; 32 so that I may come to you in joy by the will of God and find refreshing rest in your company.

Paul proclaimed the gospel (1 Cor 3:10; 2 Cor 10:15-16)



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 Achaia
- Caesarea: Capital of Judea
- Rome: Capital of Italy

33 Now the God of peace be with you all. Amen.

## Paul Repeatedly Concluded His Letters with the “God of Peace”

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>

Paul's epistles included endorsements  
(Acts 18:27; 2 Cor 8:18-24)

# Greetings to Christians in Rome (Romans 16:1-16)

<sup>1</sup> I commend to you our sister **Phoebe**, who is a servant of the church which is at Cenchrea;

<sup>2</sup> that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

<sup>3</sup> Greet **Prisca and Aquila**, my fellow workers in Christ Jesus,

<sup>4</sup> who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;

<sup>5</sup> also *greet* the church that is in their house. Greet **Epaenetus**, my beloved, who is the first convert to Christ from Asia.

<sup>6</sup> Greet **Mary**, who has worked hard for you.

<sup>7</sup> Greet **Andronicus and Junias**, my kinsmen and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

<sup>8</sup> Greet **Ampliatius**, my beloved in the Lord.

<sup>9</sup> Greet **Urbanus**, our fellow worker in Christ, and **Stachys** my beloved.

<sup>10</sup> Greet **Apelles**, the approved in Christ. Greet those who are of the *household* of **Aristobulus**.

<sup>11</sup> Greet **Herodion**, my kinsman. Greet those of the *household* of **Narcissus**, who are in the Lord.

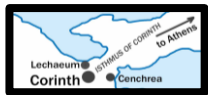
<sup>12</sup> Greet **Tryphaena and Tryphosa**, workers in the Lord. Greet **Persis** the beloved, who has worked hard in the Lord.

<sup>13</sup> Greet **Rufus**, a choice man in the Lord, also his mother and mine.

<sup>14</sup> Greet **Asyncritus, Phlegon, Hermes, Patrobas, Hermas** and the brethren with them.

<sup>15</sup> Greet **Philologus and Julia, Nereus** and his sister, and **Olympas**, and all the saints who are with them.

<sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.



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



This chapter begins with praise (2 Corinthians 3:1) of **Phoebe** ("bright," "pure") who was the wealthy benefactor (like Mt 27:55) of Paul & other Christians from Cenchrae (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.

**Phoebe** is a deaconess (diakonon διάκονον) which is the same Greek word whether masculine or feminine. In the early church, deacons were servants instead of executive boards.

**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.

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

The name of **"Ampliatius"** was a Roman family name.

**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.

**Apelles** is mentioned in Acts 18:24. **Aristobulus** was a Jewish royal family.

The **Herodians** were a Jewish royal family. **Narcissus** was the secretary of Claudius Caesar.

**Tryphaena & Tryphosa** were two Greek women from Iconium (Acts 14:1).

As with **Mary** (Romans 16:6), **Persis** was a hard worker. **Persis** means that she was from Persia (possibly originally a Zoroastrian).

**Rufus** (Mark 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.

**"A holy kiss"** is a kiss on one or more cheeks of someone of the same gender (men to men; women to women)

**Philologus** (means **"Lover of Learning"**). **Olympas** was the chief servant of a couple martyred in 85AD while Olympas was a Roman martyr

**"Be wise in what is good, and innocent in what is evil." (Matthew 10:16)**

# Peace Over Dissension (Romans 16:17-27)

**17** Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

**18** For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

**19** For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil.

**20** The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

**21** Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.

**22** I, Tertius, who write this letter, greet you in the Lord.

**23** Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.

**24** The grace of our Lord Jesus Christ be with you all. Amen.

**25** Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,

**26** but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith;

**27** to the only wise God, through Jesus Christ, be the glory forever. Amen.

**PEACE**



**Benediction**

Determining Whether Someone Genuinely Speaks for God		
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

False teachers are flattering and deceptive. Bible teachers should be judged on content and lifestyle instead of their personality and charisma.

**Timothy** was the young man (Greek and Jew) from Lystra (Acts 16:1-3).

**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).

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.

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).

**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)

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

False teachers pursue their personal agenda instead of God's agenda (Isaiah 56:11, Titus 1:12; Philippians 3:19).

**Lucius** may refer to Luke the physician or the elder in the Antioch church (Acts 13:1).

"**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.

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