

ROMANS

A STUDY OF THE EPISTLE TO THE ROMANS

BY WAYNE CLARK

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The Epistle to the Romans

The **Epistle to the Romans** was written by Paul in 57 AD from Corinth during his second visit with them and after about 20 years of Christian ministry. He was in Corinth for three months. Planning to go to Spain, he had written the Romans to prepare them for his visit and to fully explain his doctrine to them. There were many competing doctrines at that point; e.g., the Judaizers vs. Paul. Many churches had their own ideas. Romans is so technically well written that it was read even by non-believers as the definitive Christian apologetic. Its question and answer format lends itself to declaring and defining; i.e., teaching someone from afar. It is rhetoric at its finest and was widely received as such. The Letter to the Romans is **Paul's Gospel and his systematic theology**. Jesus, His death and resurrection as God's saving gift, is everywhere in evidence.

There were a growing number of home groups in Rome, most of whom Paul had never met. He had never been to Rome. He hoped that they would approve him and would provide a base of operations for his intended Spanish mission (which probably never eventuated). He had to go to Jerusalem first to drop off "The Collection." Paul did know a few Roman believers, including Prisca and Aquila who had been expelled from Rome in 49 AD and with whom he made tents for a living. They had worked diligently alongside Paul to establish the Corinthian Church. Upon their return to Rome, they had begun an active work among the Gentiles. Paul's Gospel allowed for the Gentiles to find salvation, and in his letter, he constantly contrasts the Jewish and the Gentile issues.

The purposes of Paul's Letter to the Romans are manifold:

1. To introduce his Gospel and himself to the Romans
2. To enlist their support in his "upcoming" Spanish mission
3. To foster a mutual appreciation and acceptance between Jews and Gentiles and
4. As an apologetic of the Christian doctrines

A central theme of Paul's letter is *RIGHTEOUSNESS* (the Hebrew word "sedaqa"). By this he means right relationship with God and man. The Jews thought that righteousness was a sinlessness obtained by keeping the Law (rules) of Yahweh. The Greeks thought that it was obtained by being noble and practicing virtue. This was Law versus Works. Paul says that both of these are good, but neither is able to make us righteous. That requires a sovereign act of God that we access through believing in and following Jesus. This doctrine became known as salvation by faith through grace or **faith-based salvation**. True righteousness will, however, result in good behavior resultant of our grateful response to God's revelation and its empowerment in our lives. Romans focuses on how we should live, not just what we should believe.

The Rome to which Paul wrote was over 1,000,000 people most of whom were slaves. The city was decadent and most Roman citizens were idle. The church started out

Jewish but became increasingly Gentile. This letter was delivered probably by Phoebe from Cenchrea and given to her when Paul made his northern trip to Philippi on his way to Jerusalem and in his effort to avoid the Jews who were trying to kill him.

I'm Paul. You're Nice. Let's Talk About the Gospel

Lesson 1 -- Romans 1:1-32

Rom 1:1-7 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. NAS

- I. Paul identifies himself as he wants to be known - a slave of Jesus the Messiah.
 - a. Slave is not a pejorative or shameful term in Paul's day.
 - b. Paul is just speaking from a position of humility.
 - c. Most people in Rome were slaves or manumitted (freed) slaves.
 - d. Bond servants were indentured workers, not chattel slaves.
 - e. Thriamboulos – a trophy slave (2 Cor 2:14-17) See Appendix A.

2 Cor 2:14-17 But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. 15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; 16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? 17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God. NAS

- f. Jesus leads me out like a trophy slave – captured in battle on the Damascus Road.
 - g. My defeat and my subsequent crushing releases a fragrance of Jesus' victory.
 - h. I am not out here making a fortune preaching the Gospel for money.
 - i. I am sincerely testifying to my salvation with Jesus and God looking on.
- II. He comes as an apostle (just an emissary) sent out by God Himself.
 - a. His call on the Damascus Road (Acts 9: 1-16; Gal 1:1)
 - b. Third Heaven special call – (2 Cor 12:1-10)
 - c. One who was set apart by God for the sake of the Gospel
 - i. Totally dedicated to his ministry (1 Cor 9:23)
 - ii. Consecrated as a “eunuch for Christ” (1Cor 7:29-35; Mt 19:12)
- III. He writes on behalf of Jesus the Messiah, descended Son of David,
 - a. Who was foretold by the Prophets in the Scriptures,
 - b. Who was the Son of God as proven by His resurrection,
 - c. Who both authorizes and empowers me to convert the Gentiles.
- IV. He writes to the Roman believers (saints) who dwell among the Gentiles.

- a. This could mean that his readers are themselves Gentiles (see 13-15),
or
- b. That they are Jewish Christians living in a Gentile world (Diaspora).

Rom 1:8-15 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. 9 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, 10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. 11 For I long to see you in order that I may impart some spiritual gift to you, that you may be established; 12 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. 13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. 14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15 Thus, for my part, I am eager to preach the gospel to you also who are in Rome. NAS

- V. Paul commends their worldwide reputation as believers.
- VI. Paul has “unceasingly” prayed for them and long wanted to visit among them.
 - a. He wants to come and impart some gifts to them (sharing his Gospel).
 - b. He looks for mutual edification and benefit among them.
 - c. Since he is called to barbarians and Greeks (Gentiles), he wishes to visit them as well and obtain some “fruit” from them as he has with others.

Rom 1:16-23 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. 17 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."

- VII. Paul is not ashamed to preach the Gospel because it saves people who believe.
 - a. Hellenized non-Jews considered Christianity to be both foolish and barbarian.
 - i. It was not logical that one could be saved by a gift and not by works.
 - ii. Christians were often seen as disgusting and godless people.
 - 1. They embraced women, slaves, children and obvious sinners.
 - 2. They only had one God whose flesh they regularly “ate.”
 - iii. The philosophers of the day wrote and spoke against “Chrestus.”
 - b. Jews resisted it because it conflicted with their “salvation by election” thinking.
 - c. Both groups rejected the Gospel theme; i.e., “the righteous man shall live by faith.”

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 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.

- VIII. What can be known about God has from time immemorial been evident in nature around us; therefore, we humans are all “without excuse.”
- a. Anyone, anywhere, anytime should know that there is a God.
 - b. His existence and nature is revealed in all that He made.
 - c. Those who reject or misrepresent God are subject to His **wrath**.
 - i. Wrath is that which defends God’s holiness.
 - ii. Electrocuting defends the mishandling of electricity.
 - iii. Getting burnt is the natural result of mishandling fire.
 - iv. It does not make the fire or electricity evil or vengeful.
 - v. Wrath is the gravitational consequence of mishandling God.

21 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. 22 Professing to be wise, they became fools, 23 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. 24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. 25 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. NAS

- IX. Mankind willfully chose to worship created things rather than the Creator.
 - a. They worshipped images of men, birds, animals and things that crawl.
 - b. They failed to honor and appreciate what God had done for them.
 - c. They created all kinds of “stupid” theories to explain God away.
 - d. In time, away from God’s light, their minds became deluded, depraved, stupid.
- X. Their abuse of free will led them to depravity, sexual impurity, perversion.
- XI. Consequences are the last available teacher and are often a devastating experience.

Ps 32:8-11 I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you. 9 Do not be as the horse or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, Otherwise they will not come near to you. 10 Many are the sorrows of the wicked; But he who trusts in the LORD, lovingkindness shall surround him. 11 Be glad in the LORD and rejoice, you righteous ones, And shout for joy, all you who are upright in heart. NAS

- a. To be led by the eye means you are sensitive and alert to the will of God.
- b. The bit and the bridle are used to conquer and train the stubborn and self-willed.
- c. Attentiveness to God will spare us much heartache and painful discipline.
- d. When these do not work, God lets us have our way AND our consequences.
- e. His hope is that we will learn and return to Him. God is ALWAYS redemptive.

Rom 1:26-32 For this reason (**idolatry**) God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, 27 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. 28 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, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice;

they are gossips, 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 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.

- XII. Their minds became progressively depraved as they continued to deny God.
 - a. Their idolatry led them to believe that sexual perversion was normal.
 - b. They increased their participation in wickedness worthy of death.
 - c. They became unfeeling, unmerciful, uncaring and inhumane.
 - d. They approved, encouraged and taught others to behave this way.
 - e. They “devolved” from Adam to the caveman.

The Wrath of God Awaits All Unrighteous People

Lesson 2 -- Romans 2:1-29

Rom 2:1-16 Therefore you are without excuse, every man of you who passes judgment, for in that 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 And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God?

- I. Sinful behavior is so common and universal that
 - a. No one is able to judge another for we are all equally guilty.
 - b. We are all subject to God's judgment – His wrath
 - i. Wrath is that which defends God's holiness.
 - ii. Electrocuting defends the mishandling of electricity.
 - iii. Getting burnt is the natural result of mishandling fire.
 - iv. It does not make the fire or electricity evil or vengeful.
 - v. Wrath is the gravitational consequence of mishandling God.
 - c. The CDC clean room electronically ZAPS (attacks) anything that comes into it that might pollute the necessary sterility (holiness) of the room.
 - d. Nothing unclean can survive too close to God; e.g., the burning bush.

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

- II. It is God's grace that leads us to repentance, not intrinsic goodness.
 - a. Repentance is a gift from God, without which it would not occur (Rom 5:8).
 - b. God does all the work of salvation within us. We merely respond to His grace.

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 every man 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.

- III. Prior to salvation, we are all stubbornly and mindlessly storing up wrath.
- IV. We will all be judged according to our deeds. (That makes sense, doesn't it?)
 - a. If we are perfect, we will get eternal life. (That's a big "if.")
 - b. If we are selfish and disobedient, we will get wrath.

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 every man who does good, to the Jew first and also to the Greek. 11 For there is no partiality with God. 12 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; 13 for not the hearers of the Law are just before God, but the doers of the Law will be justified. 14 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, 15 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, 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus. NAS

- V. God will show no partiality to either Jews or Gentiles on Judgment Day.
 - a. Jews who have the Mosaic Law will be judged by the Mosaic Law.
 - b. Gentiles who have the Natural Law will be judged by their consciences.
 - c. It is the doers of the Law who will be saved, not those who only know it.

Rom 2:17-29 But if you bear the name "Jew," and rely upon the Law, and boast in God, 18 and know His will, and approve the things that are essential, being instructed out of the Law, 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, 21 you, therefore, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal? 22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the Law, through your breaking the Law, do you dishonor God?

- VI. Election and knowledge of God are worthless if we do not actually **keep** the Law.

24 For "the name of God is blasphemed among the Gentiles because of you," just as it is written. 25 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. 26 If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 27 And will not 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? 28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. 29 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. NAS

- VII. Jew or Gentile, our hearts and our behaviors must **actually be righteous**.
- VIII. Inward, heart-based, Spirit-led righteousness is **required of all** for salvation.

Rom 2:25 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. 26 If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 27 And will not 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? 28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. 29 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. NAS

- IX. Religion will not save us. Nor will its practices and rituals.
 - a. Jew or Gentile, our hearts and our behaviors must **actually be righteous**.
 - b. Inward, heart-based, Spirit-led righteousness is **required of all** for salvation.
 - c. If we are not obedient to God, all of our religious practices are invalidated.
 - d. Good Gentiles or heathens rightly judge bad Jews or Christians.
 - e. God looks upon and judges the inner man with the circumcised heart.

Faith-Based Salvation vs. Election or Good Works

Lesson 3 -- Romans 3:1-31

Rom 3:1 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 Thou mightest be justified in Thy words, And mightest prevail when Thou art judged."

- I. If religion does not save us, then why be religious? What is the advantage?
 - a. It allows us to learn the ways of God early and systematically.
 - b. It helps us avoid the devastating lessons of those who do not know God.
- II. True religion contains much of value that is not negated by "hypocrites."
 - a. Some religious people are a scandal to the Lord.
 - b. They make the Lord and religion look hypocritical and false.
 - c. However, God and His principles are nonetheless valid and true.
 - d. If honest men judge God, they will find Him to be true.

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 affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

- III. Unrighteousness actually reveals true righteousness by contrast.
- IV. Is God right then to judge the world? Yes! Is God's wrath then fair? Yes!
 - a. Just because God can redeem our evil does not make it excusable
 - b. If I do bad stuff and it makes the truth clear, am I still a bad guy? Yes!
- V. It is reported that we say one should do evil that good may abound.
 - a. That is not at all what we preach.
 - b. If it was, our condemnation would be valid.

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 10 as it is written, "There is none righteous, not even one; 11 There is none who understands, There is none who seeks for God; 12 All have turned aside, together they have become useless; There is none who does good, There is not even one." (**Ps14:1-3; 53:1-3**) 13 "Their throat is an open grave (**Ps 5:9**), With their tongues they keep deceiving," "The poison of asps is under their lips" (**Ps 140:3**); 14 "Whose mouth is full of cursing and bitterness" (**Ps 10:7**); 15 "Their feet are swift to shed blood, 16 Destruction and misery are in their paths, 17 And the path of peace have they not known." 18 "There is no fear of God before their eyes." (**Ps 36:1**)

- VI. Does our religion make us better than the nonreligious?
 - a. No, both religious and non-religious people are flawed.
 - b. The Psalms (among other scriptures) testify to this truth (see above).

19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

- VII. The Law puts requirements on all who know it.
 - a. The Law provides the knowledge of good and evil.
 - b. In the Garden, Satan told Adam and Eve that this was a good thing ☹️.
 - c. He knew he could destroy us by revealing the Law to us.
 - d. No one can be justified by the Law, because no one can keep it.

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 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; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

- VIII. Like the Law, the Prophets also teach us right from wrong.
- IX. God made a way to righteousness “apart from the Law” - by faith in Jesus Christ.
 - a. Sin is common to all men – Jew and Gentile.
 - b. Salvation by faith in Jesus is also available to all men – Jew and Gentile.
 - c. Redemption in Jesus is a gift – a work of God’s grace.
 - d. We are saved because God made Jesus a public atoning sacrifice for our sins.
- X. God’s righteousness (right relationship with us) is demonstrated by his forbearance concerning sins previously committed (before we knew Him).

27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28 For we maintain that a man is justified by faith apart from works of the Law. 29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. 31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. NAS

- XI. We cannot boast that we are chosen or that we do good works.
- XII. We can only boast that we are saved by our faith in Jesus.
- XIII. “We maintain that a man is justified by faith apart from works of the Law.”
 - a. This is the central theme of Paul’s Gospel and the Book of Romans.
 - b. This principle is the foundational basis for Christian and biblical salvation.
 - c. This faith-based salvation is available to both Jews and Gentiles.
- XIV. Should we “ditch” the Law then, since faith saves us? NO!
 - a. Faith-based salvation in Jesus acknowledges the truth of the Law.
 - b. It eventually empowers us to keep the Law (when fully sanctified).
 - c. The Law is established as truth when we see our need for faith-based salvation.

Righteousness and Salvation Are Through Grace By Faith

Lesson 4 -- Romans 4:1-25

Rom 4:1-8 What then shall we say that Abraham, our forefather according to the flesh, has found? 2 For if Abraham was justified by works, he has something to boast about; but not before God. 3 For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." 4 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: 7 **"Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. 8 "Blessed is the man whose sin the Lord will not take into account."** (from Ps 1:1)

- I. Abraham was a good man. Did that save him from judgment?
 - a. Cannot Abraham boast about his goodness ? It would be foolish.
 - b. His ill-advised trip to Egypt, the lie to Abimelech and his failure to seek the will of God concerning Hagar are small evidences of his imperfection.
- II. "Abraham believed God, and it was reckoned to him as righteousness."
 - a. The worker is due his wages. The sinner is due his judgment.
 - b. Abraham, recompensed (judged) based on his works, would be found wanting.
 - c. Abraham, recompensed (judged) on his faith, was found to be **righteous!**
- III. Righteousness is right relationship, not sinlessness.
- IV. **"It's not what you do, It's who you know."** How true is that!
- V. The very first thing out of David's mouth is all about this – (see Ps 1:1 and above).
 - a. Assumes that we have sinned but that it has been forgiven and forgotten.
 - b. David did not read this in a book – but it is in there (Jer 31:34; Heb 8:12, 10:17).

Isaiah 43:25 "I, even I, am the one who wipes out your transgressions for My own sake; And I will not remember your sins. NAS

Rom 4:9-25 Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "Faith was reckoned to Abraham as righteousness." 10 How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, 12 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.

- VI. Abraham was justified by faith **BEFORE** he was circumcised.
- VII. He ratified this covenant **BY** being circumcised.
- VIII. So Abraham is the father of the faith of **BOTH** circumcised and uncircumcised.
- IX. So salvation by faith is available to us all.

13 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. 14 For if those who are of the Law are heirs, faith is made void and the promise is nullified; 15 for the Law brings about wrath, but where there is no law, neither is there violation.

- X. Abraham was made heir of the world by his faith and before the Mosaic Law came.
- XI. Salvation and righteousness are either “by faith” or “by the Law.”
 - a. Does our keeping the Law enable us to have faith, or
 - b. Does our Faith enable us to keep the Law ? The latter - eventually
 - c. Where there is no Law, there is no sin; e.g., innocent babies.
- XII. Knowledge of good and evil is no blessing. Ask Adam and Eve.

16 For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain 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, 17(as it is written, "A father of many nations have I made you") in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

- XIII. Salvation was made by faith (vs. by Law) so that it might be God’s gift to us.
 - a. This is what it means that “salvation is by faith through grace.”
 - b. It is not through keeping the Law (works) “lest any man should boast.”
 - c. In any event, no man can keep the Law perfectly anyway.

18 In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be." 19 And 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; 20 yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God, 21 and being fully assured that what He had promised, He was able also to perform.

- XIV. Abraham trusted God in hope, in advance of and despite the physical evidence.
 - a. Physical evidence can and does suggest God’s existence (Rom 1:18-20) **BUT**
 - b. Righteousness requires that we believe (trust) God before we see the evidence.
 - i. Abram left Ur of the Chaldees on only a promise.
 - ii. Abraham understood the math of Sarah’s age and condition.
 - iii. Abraham trusted God to raise Isaac from the dead (Heb 11:19).

22 Therefore also it was reckoned to him as righteousness. 23 Now not for his sake only was it written, that it was reckoned to him, 24 but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered up because of our transgressions, and was raised because of our justification. NAS

- XV. Abraham’s faith was counted to Him as righteousness. We are saved the same way.
 - a. God devised a new way to keep score – faith vs. works.

- b. It's a good thing. We are not great at doing good works and keeping the Law 😊.
 - c. Works/Law-based people are seeking to return to a scoring system that will ensure their damnation. How dumb is that?!?
- XVI. Jesus' death paid the works/Law-based debt. (The wages of sin is death.)
- XVII. Having justified us, He was resurrected and so we will be resurrected.

Wrecked by Adam's Sin, Reconciled through Jesus' Love

Lesson 5 --Romans 5:1-21

Rom 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 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. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 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.

- I. Peace has been restored between us and God by Jesus who re-introduced us to Him.
- II. We now rejoice in the hope of dwelling in God's glory; i.e., in the presence of God.
- III. We also rejoice in our tribulations – WHY? How can tribulation be good?
 - a. In tribulation we learn how to persevere – to hang in there in difficulty.
 - b. Perseverance builds in us proven character – it matures us, makes us strong.
 - c. Having proven character gives us hope. It stirs our faith in the future.
 - d. Hoping in God will be rewarded. We will win the only real prize.
 - e. Hopeful people are happy, loving people, a gift from the Holy Spirit.

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 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. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- IV. While we were still lost, helpless, lacking future, Jesus died to save us.
 - a. One might be willing to die for a good guy, but not likely or often.
 - b. Jesus died for us while we were not good at all but were abject sinners.
 - c. This shows God's great love for us. We were not worthy of being rescued.
 - d. We can now avoid the Wrath of God because we are "made holy."
 - e. We can now be reconciled to God. We are no longer enemies of God.
- V. Not only does Jesus' death save us, but so also does His life force (zo'e).
 - a. Jesus' blood cleanses us from all sin and reconciles us to God.
 - b. He also empowers us to live going forward by His indwelling Spirit.
 - c. This should bring us to considerable rejoicing in God.

12 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-- 13 for until the Law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam (see below VIII. b.), who is a type of Him who was to come.

- VI. Sin and death came into the world and into mankind through one man – Adam.
 - a. All men followed the example of father Adam and sinned against God.
 - b. Thus death and judgment spread from Adam to all mankind.
 - c. Were anyone to NOT sin, he/she would not have to die.
 - i. Death is the wages (natural result of and or penalty) of sin.
 - ii. Death is spiritual, but leads to physical, moral, cultural death as well.
 - iii. Where there is no sin there is no corrupting influence in and upon us.
 - iv. The gradual and permanent erasing of death in us is **sanctification.**
- VII. Before the Mosaic Law, man was not charged with its offenses.
 - a. They had not yet been outlined and explained to us.
 - b. We cannot be guilty if we do not know we are violating a law.
- VIII. Nevertheless, Adam's brokenness and/or corruption (death) passed down from sons to sons so that they also failed to follow after and honor God.
 - a. His willfulness and disobedient nature became common in all men.
 - b. Even though they did not disobey a specific commandment like Adam or after Moses, they violated the Natural Law and their own consciences (see v.14).

15 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. 16 And 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. 17 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. 18 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. 19 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. 20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, 21 that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

- IX. The obedience of Jesus produces "the free gift" of life; the disobedience of Adam produces the judgment and death, **but the process is the same.**
 - a. Adam is a type of Jesus who was to come.
 - i. Neither man was infused with sin. They had God as their Father.
 - ii. They both were called to "husband" a bride and steward a "garden."
 - iii. They both had the choice to obey or not obey.
 - iv. They were both allowed to be tested by the enemy of God.
 - v. Both men were progenitors of a new creation, a new generation.
 - b. Sinfulness or righteousness can be imparted from a progenitor; i.e., gene theory.
- X. Adam brought us guilt and judgment. Jesus brought us forgiveness and salvation.
- XI. Adam's disobedience makes us sinners. Jesus' obedience can make us righteous
- XII. Adam brought us condemnation. Jesus' gift can grant us justification
- XIII. When the Mosaic Law came, things only got worse and our sin increased.
- XIV. The Law gave us the full picture of man's capacity for depravity and the Bible shows that we gave ourselves to "Lawlessness" in spades.
- XV. Because of that we needed, and God happily provided, even more grace.

The Born Again Man Is A New Creation

Lesson 6 -- Romans 6:1-23

Rom 6:1-11 What shall we say then? Are we to continue in sin that grace might increase? 2 May it never be! How shall we who died to sin still live in it?

- I. If God's grace abounds to cover sins, why not sin a lot to increase grace?
 - a. That would be an abuse of God's graciousness, rude and presumptuous.
 - b. Having died to sin, we cannot and should not pursue it further.

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, in order 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 be also in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; 7 for he who has died is freed from sin.

- II. Through Baptism we are spiritually "merged" with Jesus and His destiny.
 - a. We share His crucifixion and death and that satisfies our requirement for death.
 - b. We will in Baptism, therefore, share in His resurrection and new life.
 - c. Our body of sin was crucified with Him and we became changed beings.
- III. Baptism is a burial through which we rise from the dead as did Jesus.
 - a. A new creation arises from the watery grave of Baptism. We are born again.
 - b. Our "old man" is buried and a "new man" arises from the "grave."
 - c. The new man is, like Jesus, freed from sin and from the necessity of sinning.

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.

- IV. If we die with Jesus we will share His eternal life and His life force.
 - a. We will never die spiritually again. The "wages of sin" is paid.
 - b. Our human carcass may deteriorate until it breaks down because it is flesh.
 - c. If we live at the Second Coming, we will not die but be "changed" (1 Cor 15:50-57).
- V. Jesus died to sin and so do we when we share His death.
 - a. We no longer "have" to sin. We are freed from sin's grasp upon us.
 - b. However, we do not always understand that, so we continue on mindlessly.
 - c. The cage door is open, but the bird does not fly away.
- VI. We can and should by faith STOP SINNING. John Wesley says it can be done.
 - a. First, we need to know that it is possible.
 - b. Second, it requires the power of the Holy Spirit; i.e., Sanctification
 - c. Thirdly, it takes time for most of us, but are we going anywhere ☺ ?
 - d. In any event, Entire Sanctification makes a good goal to pursue.
 - e. It will happen to all saints, if only at the throne of God at death's hour.

Rom 6:12-23 Therefore do not let sin reign in your mortal body that you should 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. 15 What then? Shall we sin because we are not under law but under grace? May it never be!

- VII. So Stop sinning! Do not let sin reign in you.
 - a. First, we need to believe that we have the ability to NOT sin.
 - b. Then we must learn how to access the power to not sin.
 - c. The first takes a proper theology, the second takes the Holy Spirit.
- VIII. Do not let sin use you for its purposes. Let God use you for His!
- IX. You are no longer under the Law. Now you are under Grace. Different rules!
- X. Just because we have the antidote, should we let the snake keep biting us?

16 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? 17 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, 18 and having been freed from sin, you became slaves of righteousness. 19 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. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. NAS

- XI. A slave becomes like his master. A son like his father. A disciple like his teacher.
- XII. You were once slaves of sin – almost unable to stop sinning. Genetically bent.
 - a. Sinning was the natural thing to do.
 - b. Sinning was internally and externally rewarded.
 - c. Sinning was second nature – even in the face of your conscience.
- XIII. Now you are free, so allow yourselves to take a new Master – righteousness.
 - a. Your relationship with Jesus will empower you to stop sinning.
 - b. Your relationship with Jesus will show you how to stop sinning.
 - c. Your relationship with Jesus will allow you to become sanctified – made holy.
 - d. Your relationship with Jesus will make you truly happy.
- XIV. Did your old ways make you happy? Fulfilled? At peace with yourself?
 - a. They only brought you anguish, unhappiness and spiritual death.
 - b. The wages of sin is death (Gen 1:16-17).
 - c. Your relationship with Jesus will make you truly happy.
- XV. The free gift of God is eternal life – spiritually, emotionally and physically.

Prov 10:22 It is the blessing of the LORD that makes rich, And He adds no sorrow to it.

When Being “Dead” Is Better Than Being Alive

Lesson 7 - Romans 7:1-25

Rom 7:1-6 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 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. 3 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.

- I. The Law only applies to us while we are alive, not after we are dead.
 - a. By “living,” Paul means living in the flesh vs. the Spirit (NOT born again).
 - b. When we start living the spirit, we will be judged by a different standard.
 - c. For instance, the Marriage Covenant is inviolate as long as both are alive, but when one spouse dies, the other is allowed to date (different standard).
 - d. When we are single, we are to refrain from sex, but after we are married
...
 - e. Once we quit “living in this world,” we will no longer be judged by the Law.

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. 5 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. 6 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.

- II. Once we are reborn, the Law of sin and death no longer controls our life.
 - a. Before we died in Jesus, the Law provoked us to sin by its demands.
 - b. After being “married” to Jesus, we are called to a new set of requirements.
 - i. The old rules were about “do’s and don’ts.”
 - ii. The new rules are about having faith and seeking to be sanctified.
 - iii. What used to condemn us is now more like trial and error.
 - iv. If we sin while honestly trying to serve God, it will not send us to Hell.
- III. We now relate to God and to life in a whole new way.
 - a. We used to relate to Him as the Judge who would slay us for our sin.
 - b. We now relate to Him as Savior, knowing He will forgive our sin.
 - c. We used to be held to the letter of the Law, but now by its spirit.

Rom 7:7-25 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.” 8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

- IV. Was the Law then an evil thing? Absolutely not!
 - a. The Law taught me right from wrong. It was a good tutor, but
 - b. Sin produced evil in my fallen nature once I understood what was wrong.
 - c. Once the unregenerate man understands that he should not lust,
 - i. He lusts all the more (focus). Don't think of your right big toe!
 - ii. His lust seems more exotic (forbidden fruit) and enticing.

9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died; 10 and this commandment, which was to result in life, proved to result in death for me; 11 for sin, taking opportunity through the commandment, deceived me, and through it killed me.

- V. Before I reached the age of reason, I was spiritually alive in spite of my actions.
 - a. We do not hold a baby responsible for filling its pants, but if it is 9 years old ...
 - b. We do not hold a truly insane person liable for murder.
 - c. The Law does not apply to them.
- VI. However, once I reach the age of reason, I am now accountable for my sins.
 - a. Sin becomes operative once one becomes capable of knowing right and wrong.
 - b. Willful or presumptuous sin will destroy us spiritually (Psalm 19).

12 So then, the Law is holy, and the commandment is holy and righteous and good. 13 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, that through the commandment sin might become utterly sinful.

- VII. The Law is good, but the sin nature in us is the corrupting evil in us.
- VIII. Once the Law came, sin was awakened and began to grow in us.

14 For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin. 15 For that which 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. 16 But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good. 17 So now, no longer am I the one doing it, but sin which indwells me.

- IX. Sin dwells in me and strongly influences my behavior when I am not in the Spirit.

18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not. 19 For the good that I wish, I do not do; but I practice the very evil that I do not wish. 20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. 21 I find then the principle that evil is present in me, the one who wishes to do good. 22 For I joyfully concur with the law of God in the inner man, 23 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.

- X. Flesh is totally corrupt and "controls" (heavily influences) the unregenerate man.

- a. Although he recognizes and agrees that what God says is true, that the Law is right,
 - b. He is unable to obey the Law in his flesh.
 - c. His spirit wants to do the right thing, but his flesh drives his behavior.
- XI. Evil dwells in the one who wishes to do good and wages war in his mind.
- XII. He knows what he should do but he cannot pull it off.

24 Wretched man that I am! Who will set me free from the body of this death? 25 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. NAS

- XIII. Only Jesus, through the Holy Spirit, can set us free to be able to obey God.

Salvation by Grace Through Faith Fully Explained

Lesson 8 -- Romans 8:1-39

Rom 8:1 There is therefore 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 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

- I. By Law, Paul means “Torah” (see Psalm 19:7-9). Greek is “nomos” or norms.
- II. If Jesus is our Lord, we will not be measured against the Law. We are measured against another standard – obedience to Jesus, our Lord.
 - a. Simply put, true followers of Jesus will not go to Hell.
 - i. Our salvation is assured in spite of our sin.
 - ii. Our reward level, however, is based on how well we obeyed Him.
 - b. The Law cannot save us because sin weakens us. When push comes to shove, we always crumble under or fall short of the Law’s demands.
 - i. Think of the Law – the Torah - as a welding torch.
 - ii. You can weld steel, but you cannot weld wood. It will be consumed.
 - iii. The torch (Torah) is true, but the wood is too weak to stand up under it.
 - c. So God sent Jesus to save us from sin AND from the Law’s condemnation.
 - i. Jesus walked and lived in accordance with the Law.
 - ii. He then died in our place to meet the Law’s requirement.
 - iii. He did this as the global progenitor of the new creation, like Adam.
 - iv. Those who walk/live in His Spirit then, no longer are judged by the Law.

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.

- III. Unregenerate men walk and live according to the desires of the flesh.
 - a. They are hostile to God and His Torah Law (His norms).
 - b. They are subject to the Law and to its judgment – death.
 - c. Mentally, psychologically, emotionally they are **hostile** to God.
 - i. He makes demands on them that are contrary to their own will.
 - ii. He presumes to tell them what to do, to think, to feel.
 - iii. His Torah Law seems intrusive, pleasure-limiting, constricting.
 - d. Corrupted by sin, they actually find it impossible to obey the Torah Law.
- IV. Born again men can walk and live in the Spirit and under the lordship of Jesus.
 - a. They are able to think like He does and able to act like He does.
 - b. They rejoice in His Lordship and its benefits to their life.
 - c. They can live in happiness and peace – with God and man.
 - d. They have been set free to actually walk in the Torah Law at times.

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 And 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 indwells you.

- V. If we are born of the Spirit, we belong to God. We have spiritual life and we will not perish.
 - a. It is our **RELATIONSHIP** with God that makes us righteous, not our behavior.
 - b. We do not tolerate behaviors in others that we tolerate in our sons and friends.
 - c. Our children, parents, friends, and other relations receive grace; outsiders do not.
- VI. If we are not born of the Spirit, we DO NOT belong to God.
 - a. We are not related. We do not have righteousness – right relatedness.
 - b. We must obey the rules or be condemned for it.
 - c. We do not receive the grace given to family members and close friends.
- VII. The Torah Law is much larger than the 10 Commandments (Ps 19:7-9).
 - a. Don't think: Thou shall not kill.
 - b. Think: Do not walk in the house uninvited and raid the refrigerator.
 - c. Think: Don't pucker up on my wife.
 - d. Think: Do not just take \$20 from my wallet laying on the counter.
- VIII. There is punishment within the family. This is no license to sin.
 - a. However, neither the sin nor the punishment disowns us.
 - b. Punishment should be seen in terms of consequences, not vengeance.
 - c. It would take a severe offense indeed to be disowned by family and friends.
 - d. The unregenerate one suffers his/her consequences "outside of the family" – Hell.
- IX. The born again man is alive in the spirit, but dead in the body.
 - a. The spirit is willing, but the flesh is weak.
 - b. If and when we walk in the spirit, we can make the body obey righteousness.
 - c. Good News!! Resurrection power can cause our mortal bodies to do good things.

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 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. 14 For all who are being led by the Spirit of God, these are sons of God. 15 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!" 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

- X. Therefore, we are no longer under obligation to the flesh to do its will.
 - a. We can now overcome its evil thoughts and deeds that used to control us.
 - b. Having become righteous, we can now become holy; i.e., sanctified.
 - c. We no longer are slaves to the flesh forced to obey its will.
- XI. Now we have become adopted sons – family members – rightly related.

- a. We can now call God “Abba, “Father” or “Daddy.”
 - b. Abba is Aramaic vocative case for Father, a child’s term for its father.
 - c. Adoption in Paul’s world was more important than natural birth.
 - d. Its purpose was to proffer legal standing. It allowed one to inherit.
- XII. Now we are co-heirs with Jesus and “entitled” to all that He has in God.
- XIII. We are also called to live as He did and to suffer as He did, when necessary.
- XIV. If we do, we will receive all the glory that He has received.

18 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. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope 21 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. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now. 23 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. 24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

- XV. Whatever we have to “put up with,” the inheritance is well worth it.
- XVI. Even the earth longs for man to come into his inheritance.
- a. Adam and his sons were designated as the stewards of the earth.
 - b. Their fall and abandonment of their role “subjected the earth to futility.”
 - i. It did not work like it was supposed to or perform its main purpose.
 - ii. The Garden became a wasteland and a haunt for wild creatures.
 - iii. The corrupted man subsequently corrupted his domain - the earth.
 - c. At the resurrection of mankind, the earth (Garden) will also be restored.
- XVII. Adoption gives us the first fruits of the inheritance, but there is much more.
- XVIII. Resurrection will complete the process benefiting both us and the earth itself.
- a. So far, only Jesus has been resurrected (as opposed to reanimated).
 - i. Lazarus was reanimated into the same body and had to die again.
 - ii. Resurrected ones have a different body and never die again.
 - b. The rest of us will be resurrected at His coming (1Cor 15:23, 51-53).
 - c. The resurrection of the righteous happens at His coming (1 Thess 4:13ff).
- XIX. We are meant to live in hope and eagerly long for it and to persevere

26 And 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; 27 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.

- XX. Living in the Spirit (vs. in the flesh) has many advantages and giftings.
- a. God and His will and wisdom are often way over our head.

- b. However, it is not over the Holy Spirit's "head." He knows God intimately.
- c. When we do not know how or what to pray in any situation and we want to pray what is best (vs. what we desire), the Holy Spirit will intercede for us.
- d. Because He knows God intimately, He knows God's perfect will.
- e. In our immaturity, we see God only dimly, but as we get to know God more intimately and are perfected, we also will know His perfect will (1Cor 13:9-13).
- f. This teaches us that we should seek to know and to cooperate with God's will.

28 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. 29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

- XXI. Considering those difficulties in living in the Spirit (see verses 17-18 above), and considering that we have the Holy Spirit sustaining us and praying with us, we can trust God to work all things to good.
- a. Once we commit to love God, He calls us according to His purpose
 - b. He knew our name, our hearts and our purpose before we existed. (Ps 139).
 - c. He designed us to become like Jesus so Jesus would have brethren.
 - i. This is predestination based on His foreknowledge of our choice.
 - ii. It is not random, fatalistic, capricious and unfair determinism.
 - d. Then He called us to Him, justified us and will glorify us.
 - i. Justification is Jesus' work on the cross. It is "just as if I'd" not sinned.
 - ii. Regeneration is the result in me; i.e., new birth. I am born again.
 - iii. By the work of the Holy Spirit, I am sanctified – made holy.
 - iv. In the end by God's hand, I am glorified, a full sharer in God's nature.

31 What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 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.

- XXII. So who in the grand scheme of things can really do us any permanent harm?
- a. God is on our side and He has already demonstrated His commitment.
 - b. He crucified His Son for us and will give His obedient Son **ANYTHING!!**
 - c. And remember, we freely receive whatever He gets.
- XXIII. Who can rise up to accuse us in the court of God? God raised us from the dead.
- a. Satan might accuse us but Jesus is our Presiding Judge and our attorney.
 - b. Jesus rises from the right hand of the Father and advocates for His own.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, "For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered." 37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. NAS

XXIV. Nothing can separate us from God's love and protection, not "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword."

XXV. Though we be "slaughtered like sheep all day long," we will not perish.

a. This is hyperbole for "No matter how bad it seems to be."

b. God does not limit His view to man's timeframes; neither should we.

Let God Be Merciful Rather Than Only Fair. Please!!!

Lesson 9 -- Romans 9:1-26

Rom 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 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, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

- I. Paul is deeply grieved at the loss that has fallen to his Jewish brethren.
 - a. They had everything and were the appointed heirs of it all.
 - b. "I would almost give up my own salvation if they could be restored."
 - i. This is "Messianic" sentiment found in Moses, Joseph and Jesus.
 - ii. They willingly suffer great loss in order that others might be saved.
 - iii. But (as Aslan says) there is an older law for those who do this.
 - iv. Those who lay down their life for others will rise from the ashes.
 - v. As Peter said, "It was impossible that death should hold Him" (Acts 2:24).

6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named." 8 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. 9 For this is a word of promise: "At this time I will come, and Sarah shall have a son." 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls, 12 it was said to her, "The older will serve the younger." 13 Just as it is written, "Jacob I loved, but Esau I hated."

- II. But the plan of God did not fail just because Israel failed to follow God.
- III. God can and does raise up sons of Abraham among non-Israelites.
 - a. They are sons of Isaac through adoption because of the promise.
 - b. The firstborn, Ishmael, would have been the physically natural bloodline.
 - c. And the firstborn, Esau, would have been the physically natural bloodline.
 - d. But God loved Isaac and Jacob more (because they loved Him).
 - e. Jesus said that God is able to create sons of Abraham from stones (Lk 3:8).

14 What shall we say then? There is no injustice with God, is there? May it never be! 15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy. Is that fair? Is God just? He seems to hold all of the cards? Who can win?

- IV. Paul says it is not unfair, because all are guilty and God is God.

- a. God can decide to NOT judge people based on keeping the Law.
- b. He told Moses that He has the moral right to decide how to handle sinners.
 - i. If He condemns every man, He is justified. They sinned.
 - ii. He who wills (faith) and he who runs (works) are both guilty.
 - iii. If He creates an escape mechanism out of His love, He is justified also.
 - iv. He can decide the rules of an undeserved second chance, can't He?
 - v. He chooses to count men of faith as "rightly related" in the second chance.

17 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." 18 So then He has mercy on whom He desires, and He hardens whom He desires.

- c. If Pharaoh wants to be an arrogant jerk, cannot God use it against him?
 - i. Do not we often count on our opponent's weaknesses to do him in?
 - ii. Does that make us immoral? Only if we caused the weakness in him.
 - iii. God gave Pharaoh power in order to demonstrate His own power.
- V. God "hardens" people by demanding obedience. They "bow up" predictably.
 - a. We do the same thing with our children. Does that make us wrong?
 - b. I may require a curfew of my son even though I know he will "bow up."
 - i. Any son can be obedient to a father who makes no demands.
 - ii. In that case, the son will always be a "good boy," BUT
 - iii. I have the right to require even though it will "harden his heart."

19 You will say to me then, "Why does He still find fault? For who resists His will?" 20 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? 21 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? 22 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? 23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, 24 even us, whom He also called, not from among Jews only, but also from among Gentiles. 25 As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'" 26 "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."

- VI. We need to consider that God **IS**, after all, God. He made us. He owns us.
 - a. A potter creates one vessel as a chalice and another as an ashtray. Is that wrong?
 - b. God uses good men to show His love and evil men to show His authority.
 - c. He puts up with a lot of evil men in order to show his purpose and glory.
 - d. We sometimes think that we are God and He is the servant, our butler.

- VII. God could have justifiably wiped us out early on, but He had a better idea.
 - a. He chose to redeem us and demonstrate in us His higher purpose.
 - b. He chose to make lemonade and chicken salad.
 - c. He knew before He made Adam that it would come to this.
 - d. Do you think He was surprised when Adam fell? Adam was, and so was Satan.
- VIII. God chose to create wonderful sons and daughters out of illegitimate children and a spotless bride out of an unfaithful wife. (Read the Book of Hosea.)

Remnant Theology Then and Now

Lesson 10 -- Romans 9:27-10:21

Rom 9:27-10:21 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved; 28 for the Lord will execute His word upon the earth, thoroughly and quickly. " 29 And just as Isaiah foretold, "Except the Lord of Sabaoth (**angelic hosts**) had left to us a posterity, We would have become as Sodom, and would have resembled Gomorrah. (Is 1:9)"

- I. Isaiah 1:9 said that although Israel had God's light, only a remnant will be saved.
 - a. God will judge the world thoroughly and quickly (by God's standards).
 - i. It may look like He's napping, but He is fully aware of what is going on.
 - ii. It is His patience and desire to see many saved that has stayed His hand.

2 Peter 3:8-10 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. NAS

- b. Had not the Lord of Hosts been merciful, all of Israel would have been lost.
- c. They would have been consumed in God's wrath like Sodom and Gomorrah.
 - i. The men of Israel were no better intrinsically than the men of Sodom.
 - ii. God's intervention in Abraham kept them from total corruption.

30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31 but Israel, pursuing a law of righteousness, did not arrive at that law. 32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, 33 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.(Is 28:16):"

- II. Gentiles find righteousness (right relationship) even when they aren't looking for it.
- III. Israel was looking for right relationship and missed it. Why?
 - a. Israel was trying to get there by just obeying the Law – a futile journey.
 - b. Israel missed Jesus because His message did not compute with Law-keeping.
 - c. They did not heed the scriptural signs (Ps 118: 22, Is 28:26), Abraham's faith, etc.)
 - d. The Gentiles were able to find salvation easier. Why?
 - i. They had no illusions or pretensions about Law-keeping.
 - ii. They did not "stumble" over Jesus' message.

Rom 10:1 Brethren, my heart's desire and my prayer to God for them is for their salvation. 2 For I bear them witness that they have a zeal for God, but not in accordance with knowledge. 3 For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes. 5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

- IV. Israel has a zeal for God but misunderstands how to please Him.
 - a. They tried to be righteous by keeping the Law rather than trusting God.
 - b. They did not embrace Jesus as their Messiah – Lord and Savior.
 - c. Sinless Jesus demonstrated righteousness through relationship.
- V. Moses told us that if we depend on the Law, we live or die by keeping it all.
- VI. Jesus said that if we relate properly to Him, we will eventually keep the Law.

6 But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down), 7 or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead). " 8 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, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, "Whoever believes in Him will not be disappointed."

- VII. Paul refers to Dt 30:11-14 to say that the Law is easy to understand, not esoteric.
 - a. We do not have to rise up to Heaven to understand it.
 - b. We do not have to go into the nether world to get it explained.
 - c. What we must do is clear as a bell, in our heart and in our mouth.
- VIII. Similarly, righteousness through faith does not require gargantuan effort either.
 - a. We do not have to go to Heaven to bring the Messiah down.
 - b. We do not have to go into the nether world to bring the Messiah up.
 - c. What we must believe is clear as a bell, in our heart and in our mouth.
 - i. Confess with our mouth that "Jesus is Lord."
 - ii. Believe in our heart that God raised Him from the dead.
 - iii. This results in righteousness – right relationship to God.
 - iv. Confess with our mouth that "Jesus is Lord."
 - v. This results in salvation.
- IX. Then he quotes Is 28:16 again as he did in Rom 9:33 (above), "Whoever believes in Him will not be disappointed – **Salvation is by faith, trust, belief.**

12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; 13 for "Whoever will call upon the name of the Lord will be saved." 14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear

without a preacher? 15 And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"

- X. There is no distinction in God's eyes between Jew and Gentile – sin is pervasive.
- XI. "Whoever will call upon the name of the Lord will be saved."
- XII. But how will the Gentiles believe if they never hear the word of God, and
- XIII. How will the Gentiles hear without preachers going to them to proclaim it?
- XIV. "How beautiful are the feet of those who bring glad tidings of good things!"
 - a. It is a precious thing to bring the Gospel (glad tidings) to people.
 - b. Here is another support for the idea of foreign missions, but
 - c. It is also a commission to go to the lost or undernourished at home as well.

16 However, they did not all heed the glad tidings; for Isaiah says, " Lord, who has believed our report? " 17 So faith comes from hearing, and hearing by the word of Christ

- XV. Not every Gentile did or will listen to the preached word.
- XVI. Isaiah had the same problem in his day with Israel.
- XVII. Preaching the suffering servant Messiah to people will generate faith in "he who has ears to hear and eyes to see" – the willing seeker among all people.
 - a. Verse 16 is a quote from Is 53:1, the prophecy of the crucified Messiah.
 - b. That is the Gospel, that Jesus died for sinners to save them.

Isa 52:13-53:12 Behold, My servant will prosper, He will be high and lifted up, and greatly exalted. 14 Just as many were astonished at you, My people, So His appearance was marred more than any man, And His form more than the sons of men. 15 Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand. 53:1 Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the

great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors. NAS

Return to text: 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."

XVIII. But Israel never heard of salvation by faith and Jesus' death, did they??!?

XIX. Yes they did! The words of Moses and of Isaiah teaching these things has gone everywhere in the world where Jews are found, through their scriptures.

- a. Moses told them that keeping the Law was easy to understand but hard to do and that a man must have a heart relationship with God to survive.
- b. Isaiah told them of the Suffering Servant Messiah who would die for them.
- c. David and Isaiah told them that God was going to lay in Zion a stumbling stone and that anyone who believed on Him would not be disappointed.
- d. The words of these voices of God had gone out to all Jews everywhere.

19 But I say, surely Israel did not know, did they? At the 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 sought Me not, 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."

XX. But Israel could not have known about the Gentiles, could they?

XXI. Well, yes actually. They could have and should have.

- a. Abraham was going to be the Father of many nations.
- b. Moses told them God was going to make them jealous by a people group larger than a mere nation (Gentiles) that did without all their information.
- c. Isaiah told them that people who were not even looking for Israel's God would find salvation.
- d. Isaiah told them that only a remnant would remain faithful to God (Is 1:9).
- e. It's all in the Book, if we will just look for it with an open heart and mind.

XXII. Israel's problem was not a lack of information.

XXIII. Israel's problem was an obstinate and disobedient nature.

XXIV. What about us? Do we seek God with all of our heart?

XXV. Are we an obstinate and disobedient people?

XXVI. We are, after all, the new Israel with full revelation and grace.

Hardened Hearts, Blinded Eyes and Other Conundra

Lesson 11 -- Romans 11:1-36

Rom 11:1 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. 2 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? 3 "Lord, they have killed Thy prophets, they have torn down Thine altars, and I alone am left, and they are seeking my life." 4 But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal." 5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. 6 But if it is by grace, it is no longer on the basis of works, **otherwise grace is no longer grace**.

- I. God has saved a remnant of His people. He has not forsaken them all.
 - a. Relationship with God is always personal, one on one (**not statistical**).
 - b. It cannot be obtained through family, church, nationality or race.
 - c. Out of good families come reprobates. Out of bad families come the redeemed.
- II. Elijah told God that all Israelites of his day deserved to be damned. **Except Elijah** ☺
- III. God's **foreknowledge** is again referenced to explain His support and/or hardening.
 - a. God saved for Himself 7,000 men (+ women and children) who had been faithful.
 - b. God's decision to help these people to be faithful was a choice, an election.
 - c. It is an act of grace on God's part; He did not have to do this.
 - i. God undergirded their feeble attempts to be righteous, or
 - ii. They would have all failed eventually. The flesh is corrupted.
 - iii. We cannot save ourselves by our deeds or works or merits.

7 What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 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." 9 And David says, "Let their table become a snare and a trap, And a stumbling block and a retribution to them. 10 "Let their eyes be darkened to see not, And bend their backs forever."

- IV. The result is that only a remnant of Israel received the "promise."
- V. The rest were hardened. How does a just God harden people's hearts?
 - a. First, He lets them have their way after repeated attempts to persuade them.
 - i. "He gave them over to a depraved mind ..." Romans 1:18-32
 - ii. Ephraim is enjoying his rebellion. Let him alone (Hos 4:16-19).
 - iii. In other words, God lets us have our will and its consequences.
 - iv. The Prodigal Son's father "enabled" the son's downfall.
 - v. God can lead us, train us, teach us and/or discipline us
 1. By the eye (Ps 32: 8-11),
 2. By the bit and bridle, and
 3. By the consequences (Is 1:1-25) Sowing and Reaping.

- b. Second, He makes requirements of them that He knows they will “bow up” on.
 - i. God used Pharaoh as an everlasting object lesson (Rm 9:14-18).
 - ii. God made demands of Pharaoh knowing he would bow up and rebel.
 - iii. Children will always be obedient if we never demand anything of them.

11 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. 12 Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them. 15 For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead

- VI. Israel’s separation from God (their un-choosing) is not permanent, just a stumble.
 - a. Israel’s stumble was an opportunity for the Gentiles to receive God’s great gift.
 - b. This brought salvation to the nations and made Israel jealous – a twofer 😊.
- VII. Israel’s reinstatement will enrich the world and usher in the resurrection.
 - a. The resurrection occurs at the Second Coming of Jesus (1 Cor 15:20-23; 2 Tim 4:6-8).
 - b. At the seventh trump, Jesus comes back to rescue Israel (Mt 25:31; 1 Cor 15:52; 1 Tim 4:16; Zech 12:1-11; Rev 15:11 - 19:11).
 - c. The resurrection of the body is the manifestation of the sons of God (Rm 8: 18-23).

16 And if the first piece of dough be holy, the lump is also; and if the root be holy, the branches are too. 17 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, 18 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. 19 You will say then, "Branches were broken off so that I might be grafted in." 20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; 21 for if God did not spare the natural branches, neither will He spare you. 22 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. 23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. 24 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 shall these who are the natural branches be grafted into their own olive tree?

- VIII. Our Christianity flows out of Israel. They are our foundation or “root system.”
 - a. If we are grafted into their healthy root system, we will partake of its life.
 - b. We were “grafted” into the root where they were “lopped off,” but we should not be arrogant about it or haughty about them.
 - c. Their “re-grafting” will be easier to perform than was our grafting.
 - d. God holds the “adopted son” to the same standard as the “natural son.”
 - i. “Lopping off” was based on unbelief; “grafting” was based on belief.
 - ii. When they have faith, they will be “grafted back” to the root.

iii. Behold, the goodness and severity of God in this.

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in; 26 and thus all Israel will be saved; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob." 27 "And this is My covenant with them, When I take away their sins."

- IX. A partial hardening is upon them until the age of the Gentiles is over.
- X. A veil is covering their minds; i.e., they don't get it.
 - a. Revelation is a gift that comes to those that seek it with all their heart.
 - b. Israel asked Moses to put the veil over his face (Ex 34:29-35).
 - c. They were uncomfortable looking into the face of God.
 - d. The veil of the temple was split in two at Jesus' death.
- XI. **"In that day,"** the deliverer will come to Zion and remove their sins.
- XII. Right relationship through Jesus will be revealed to all who understand.

2 Cor 3:12-18 Having therefore such a hope, we use great boldness in our speech, 13 and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. 14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. 15 But to this day whenever Moses is read, a veil lies over their heart; 16 **but whenever a man turns to the Lord, the veil is taken away.** 17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

- a. Israel cannot understand salvation by faith through grace at this time.
- b. They cannot see that it was clearly explained in the Old Testament.
- c. **Whenever a man turns to the Lord, the veil is taken away.**
- d. The Holy Spirit frees us up to look at the unveiled "face" of God and be transformed over time into His likeness (1 Cor 13:9-13 - mirror dimly).

Return to text: 28 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; 29 for the gifts and the calling of God are irrevocable. 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy. 32 For God has shut up all in disobedience that He might show mercy to all.

- XIII. God's gifts and callings are irrevocable, so
- XIV. Israel has not permanently lost its gifts and callings.
- XV. Israel will again receive the mercy now extended to the Gentiles.
- XVI. All men are in need of God's mercy and He is willing to extend it to all.

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For who has known the mind of the Lord, or who became His counselor? 35 Or who has first given to Him that it might be paid back to

him again? 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen. NAS

XVII. God is one complex dude !!! Can we realistically judge Him?

XVIII. I guess we will just have to trust Him – or not!

Paul's "Sermon On The Mount," Pt. I

Lesson 12 - Romans 12:1-21

Rom 12:1 I urge you therefore, 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.

- I. God created us. Jesus saved us. The Holy Spirit empowers. Give it up for God!
 - a. We need to present ourselves to God as a living sacrifice, a self-offering to God.
 - b. We need to honor God as Father and Jesus as Lord by words and deeds.
 - c. We need to rethink our existence and our purpose for being.
 - i. Basic Catechism: Who is God? Who am I? Why am I here?
 - ii. We are God's/Jesus' Thriamboulos (2 Cor 2: 14-17).
 1. Paul said he was Jesus' trophy slave, captured in battle.
 2. Jesus parades him from place to place to show His glory.
 3. When Paul is crushed, an aroma of praise and testimony emanates.
 4. That aroma leads some to life and others to destruction.
 5. Paul is not just peddling the Gospel. He is being "*thriamboulosed*."

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

- d. The world has led us astray and to certain destruction.
 - i. We need to quit thinking like the world and renew our minds.
 - ii. We need to become transformed by changing our worldview.
- e. We need to demonstrate the wisdom and glory of God by
 - i. living His way,
 - ii. thinking like He thinks,
 - iii. feeling what He feels, and
 - iv. believing what He says is true.

3 For through the grace given to me I say to every man 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 And since we have gifts that differ according to the grace given to us, let each 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.

- II. We should not arrogantly think that we know it all or "are" it all.
- III. Sound judgment tells us that we are members of a body, not the whole of it.
 - a. We each have gifts, callings, purposes and responsibilities in the body.
 - b. We each have our own functions and the grace to operate in them.
 - i. Some are prophets and they should step out in faith.
 - ii. Some are servants with a grace to help others.
 - iii. Some are teachers with a grace and an ability to teach.

- iv. Some are exhorters with a grace to confront and to comfort.
- v. Some are called to giving to others and should do so liberally.
- vi. Some are leaders who should take it very seriously, diligently.
- vii. Some are mercy givers and should have the grace to do it with joy.

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good. 10 Be devoted to one another in brotherly love; give preference to one another in honor; 11 not lagging behind in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, persevering in tribulation, devoted to prayer, 13 contributing to the needs of the saints, practicing hospitality. 14 Bless those who persecute you; bless and curse not. 15 Rejoice with those who rejoice, and weep with those who weep. 16 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. 17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men. 18 If possible, so far as it depends on you, be at peace with all men. 19 Never take your own revenge, beloved, but leave room for the wrath of God, ...

- IV. We are called to live by God's Torah principles vs. the thinking of the world.
 - a. Love without hypocrisy. Hate what is evil and cling to what is good.
 - b. Prefer one another and honor others above yourself.
 - c. Be faithfully diligent, fervent in prayer, serving God.
 - d. Rejoice in hope, persevere in tribulation, and be devoted to prayer.
 - e. Contribute to the needs of the saints and practice hospitality.
 - f. Bless those who persecute you; bless and curse not.
 - g. Rejoice with those who rejoice, and weep with those who weep.
 - h. Treat all men as worthwhile regardless of station; do not be haughty, but associate with the lowly. Do not be wise in your own estimation.
 - i. Never pay back evil for evil to anyone.
 - j. Respect what is right in the sight of all men.
 - k. If possible, so far as it depends on you, be at peace with all men.
 - l. Do not take revenge, but let God punish evildoers. It is His job.
- V. Remember what Jesus taught us about love and forgiveness.

(Return to Text)...for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 "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 upon his head." 21 Do not be overcome by evil, but overcome evil with good. NAS

- VI. Love, feed, clothe and care for even your enemies and God will deal with them.
- VII. Do not let evil overcome you, but instead you should overcome evil.
- VIII. Don't force God to come to the rescue of your enemy.

Prov 24:17-19 Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; 18 Lest the LORD see it and be displeased, And He turn away His anger from him. 19 Do not fret because of evildoers, Or be envious of the wicked; 20 For there will be no future for the evil man; The lamp of the wicked will be put out. NAS

Paul's "Sermon On The Mount," Pt II

Lesson 13 -- Romans 13:1-14

Rom 13:1 Let every person 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 he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

As Jesus did in the Sermon on the Mount, Paul is speaking in generalities that are not to be construed as pertaining specifically in every circumstance. We know this because there is other scriptural teaching that qualifies these remarks.

- I. Christians are supposed to be law-abiding citizens of their government and rulers.

Titus 3:1 Remind them to be subject to rulers, to authorities, to be obedient, ready for every good work...

- a. The Bible claims that God exalts and dethrones rulers when it suits him.
 - i. There are NO perfect or sinless authority figures. All are flawed.
 - ii. This includes parents, bosses, husbands, pastors and governors.
 - iii. Nonetheless, rebellion against them is rebellion against God.
- b. Do our children have flawless perfect parents? Not in my house!
- II. There is an appropriate civil disobedience.
 - a. Does Romans 13:1-2 mean we should submit to evil demands? Absolutely not!
 - b. There is a "Conscience Clause," but we are responsible to God for how we use it.
 - i. Conscientious objectors, martyrs, whistle blowers and nonviolent demonstrators **and Jesus** all disobey authority with God's blessings.
 - ii. True conscientious objection requires us to accept the consequences.
 - iii. Some people use **C. O.** as a cover for rebellion, to their peril (Eric Rudolph).

Acts 4:18-20 And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. 19 But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20 for we cannot stop speaking what we have seen and heard. NAS

- c. We honor the authority of God in rulers. No one can command you to evil.

Col 3:23-24 Whatever you do, do your work heartily, as for the Lord rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. NAS

- d. We get the government we deserve (Is 3:12; 2 Chron 7:14).

- i. God used Assyria and Babylonia to discipline His people (Is 7:18, 8:4; 10:5-19; Cyrus in Ezra 1:3; Is 44:28; 45:1-3; Nebuchadnezzar in Dan 4).
- ii. We are called upon to pray for our authorities.

1 Tim 2:1-3 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. NAS

Return to text: 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 upon the one who practices evil. 5 Wherefore 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.

- III. Law-abiding citizens will have nothing to fear from the authorities.
- IV. Law-breakers will have much to fear, and they should.
- V. We should submit not just to avoid wrath, but also because it is the right thing to do.
- VI. This is why we pay taxes, serve on juries, testify in court, obey policemen.
- VII. Godly rulers must see themselves as servants.

Luke 22:26-28 "But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. ... But I am among you as the one who serves.

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. 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; love therefore is the fulfillment of the law.

- VIII. Giving appropriate honor to our neighbor is righteousness – right relationship.
- IX. If we love people correctly we will fulfill the Law through right relationship.

11 And this do, 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 at hand. Let us therefore 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. NAS

- X. It is time to wake up. The Lord draws nearer and the day of reckoning is upon us.
- XI. We need to be proactive seekers of sanctification, not passive in our walk.
- XII. We need to put on the mantle, the behaviors, the ways of Jesus.

XIII. We need to strap on God's Torah, His way of thinking and behaving and valuing.

Ps 19:7-10 The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. 8 The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether. 10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. NAS

Christian Liberty and Its Responsibility

Lesson 14 -- Romans 14:1-23

Rom 14:1-23 Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. 2 One man has faith that he may eat all things, but he who is weak eats vegetables only. 3 Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him. 4 Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand. 5 One man regards one day above another, another regards every day alike. **Let each man be fully convinced in his own mind.** 6 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.

- I. Here are some principles about having liberty in eating and drinking.
 - a. He who fully understood the new “rules of liberty” was strong in faith.
 - i. He did not feel compelled to keep the Law (Peter in Acts 10).
 - ii. He trusted that his salvation was by faith and not by law-keeping.
 - b. He who still held to Jewish tradition was strong in Law, but weak in faith.
- II. We are all personally accountable to God and He will correct his own.
 - a. It is not our job to persuade others to believe or behave as we do.
 - b. We are to receive the scrupulous into the community, but not for the purposes of correcting them or modifying them. Let God do it as needed.
- III. Many felt at liberty when it came to food and what was permissible to eat.
 - a. In Paul’s day, most meat was slaughtered in the name of some god or goddess. This included the meat eaten by Hebrews, killed by Levites.
 - b. Some believed all meat to be acceptable, no matter where it is purchased.
 - c. Others were vegetarians or keepers of kosher because they felt the meat offered to idols or not killed kosher was tacit idol worship.
 - d. Each person should be allowed to eat as his conscience will allow him.
- IV. Similarly, some people kept the Sabbath in traditional ways, others **not at all.**
 - a. Let each keep it as he believes God wishes him to.
 - b. We are responsible to do whatever it is we believe.
 - c. Whatever does not proceed from faith is sin (see vs. 23)!

7 For not one of us lives for himself, and not one dies for himself; 8 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. 9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. 10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. 11 For it is written, “As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God.” 12 So then each one of us shall give account of himself to God.

- V. Jesus is not our Lord only in Heaven when we are dead. He also reigns in us and over us while we are living. He is our Lord (boss), “dead or alive.”
 - a. We need to obey Jesus here and now, not just later in Heaven.
 - b. God is able to correct His own servants here and now **and** after death.

- c. We, therefore, must not hold our brothers with contempt (judge them).
- VI. We all stand before God's judgment seat, both here and now and in Heaven.
 - a. This is not a judgment of damnation or salvation. That is secured already.
 - b. This is about review and rewards, of corrections and encouragements.
 - c. We must give account of our actions to Jesus even in this life.
 - d. We should focus on what He is saying to us, not to our brother.

13 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. 14 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. 15 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.

- VII. Rather than judging others, we need to be careful to not cause them to stumble.
 - a. Pork is not intrinsically evil, but we should not serve it to those who think it is.
 - b. If they are alcoholics, do not drink wine around them or press them to do so.
 - c. Do not let your "liberties" become a stumbling block to your brother.
 - d. Do not minimize their convictions. Honor them, as well as your brother.
 - e. It is up to the Holy Spirit to change their minds. It is not your job.
 - f. If you talk others into your "liberty" you will cause them to sin, because if they think it is wrong but do it anyway, they sin (even if it is not actually wrong).
 - g. It is sin to knowingly and purposely disobey what you think God commands.

Therefore do not let what is for you a good thing be spoken of as evil; 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who in this way serves Christ is acceptable to God and approved by men. 19 So then let us pursue the things which make for peace and the building up of one another.

- VIII. The Kingdom of God is about much more than food and Sabbath rules. It is about living rightly-related, harmoniously and joyfully with our neighbor.
 - a. Those who think this way will be approved by God and man.
 - b. We are called to be at peace with and to "build up" our neighbor.

20 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. 21 It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles. 22 The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. 23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin. NAS

- IX. Do not let your liberties be a cause of a neighbor's downfall or his sin.
- X. Your liberties are between you and God. Happy are you if you are correct.
- XI. All foods are permissible to eat, but not if we think they are sinful, because whatever does not proceed from faith is sinful.
- XII. It is sinful to willfully do what we think God forbids, even if He does not actually forbid it.

Diversity Requires Love and Grace For One Another

Lesson 15 -- Romans 15:1-33

Rom 15:1 Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Let each of us please his neighbor for his good, to his edification. 3 For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached Thee fell upon Me." 4 For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope. 5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus; 6 that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

- I. We need to consider others as more important than ourselves.
 - a. If anyone is weak (in faith), we need to be considerate of his weakness.
 - b. "Weakness" is anything that causes one to sin: alcohol, meat offered to idols.

Rom 14:23 But **he who doubts** is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin. NAS

- II. The Law was a tutor for God's "children," designed to get us to Jesus.
 - a. Perseverance in its tenets and faithfulness to God brought us this far.
 - b. It encouraged us to hold on for a Messiah who would redeem us.
- III. Jesus considered our needs as more important than His own.
 - a. He took our punishments, our reproaches so we could be saved.
 - b. He died for both law-keeping Jews and grace-based Gentiles.
 - c. We are in this together, so let's live considerately of one another.

7 Wherefore, accept one another, just as Christ also accepted us to the glory of God. 8 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, 9 and for the Gentiles to glorify God for His mercy; as it is written, "Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name." 10 And again he says, "Rejoice, O Gentiles, with His people." 11 And again, "Praise the Lord all you Gentiles, And let all the peoples praise Him." 12 And again Isaiah says, "There shall come the root of Jesse, And He who arises to rule over the Gentiles, In Him shall the Gentiles hope." 13 Now may the God of hope **fill you with all joy and peace in believing**, that you may abound in hope by the power of the Holy Spirit.

- IV. Gentiles and Jews need to accept each other because Jesus died for both.
 - a. He came among the circumcised to fulfill the promises to the Patriarchs.
 - b. However, it was prophesied that He would also save and rule the Gentiles:
 - i. By Moses (Dt 32:43),
 - ii. By David (Ps 18:49, Ps 117:1-2),
 - iii. By Isaiah (Is 11:10) and the prophets.
 - c. Therefore, Christian "believing" is at least as valid as law-keeping in these matters.

14 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. 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, that my offering of the Gentiles might become acceptable, sanctified 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 (Yugoslavia), I have fully preached the gospel of Christ. 20 And thus I aspired to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; 21 but as it is written, "They who had no news of Him shall see, And they who have not heard shall understand."

- V. I know full well that you are capable of teaching your people truth.
 - a. I have been somewhat presumptuous in instructing you in some things, but
 - b. I have been bold in order to remind you how to minister to the Gentiles.
- VI. I have a special calling to the Gentiles, so it is a focus of my preaching.
 - a. I do not want to be boastful about what I have accomplished among them.
 - b. It is clearly the work of the Jesus in me, not of me, Paul; however,
 - c. Gentiles now obey God in word and deed from Jerusalem to Yugoslavia.
- VII. I have intentionally preached where no one else has been – to the “nations.”
 - a. I wanted to lay foundations where no one else had (or would have) laid one.
 - b. I was following divine guidance and OT prophecies; e.g., Isaiah 52:15.

22 For this reason I have often been hindered 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. 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 And I know that when I come to you, I will come in the fullness of the blessing of Christ. 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 delivered 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. 33 Now the God of peace be with you all. Amen. NAS

- VIII. I would have come to you sooner, but I was busy in Asia Minor.
- IX. I plan to come to you on my way to Spain, my next ministry target.
- X. But first I go to deliver a financial love offering from the churches of Asia Minor to those brethren suffering in Jerusalem during this present famine.

- XI. My Gentiles want to share materially with those who have blessed them spiritually.
- XII. So pray for me that I may survive the Judaizers there who condemn me, that I may be found to be preaching an acceptable Gospel and that I may come to you soon.

The Long Goodbye and a Litany of the Saints

Lesson 16 -- Romans 16:1-27

Rom 16:1 I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; 2 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.

- I. Phoebe is the letter carrier and its “bona fide” testifying to its authenticity.
 - a. She is from Greece near Corinth, a co-worker with Paul in his work.
 - b. Women played a prominent role in the ministries of Paul and Jesus.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles; 5 also greet the church that is in their house.

- II. Prisca and Aquila were Jews who had fled Rome under Claudius’ pogrom in 49AD (Acts 18:1-3).
 - a. This couple traveled extensively in ministry with Paul, **apostolic in ministry.**
 - b. Tentmakers by trade, they were in business with Paul for at least 18 months.

Greet Epaphroditus, my beloved, who is the first convert to Christ from Asia. 6 Greet Mary, who has worked hard for you. 7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

- III. Epaphroditus was Paul’s first convert in Asia and lived in Rome at this time.
 - a. Mary may have been his wife.
 - b. He speaks of other husband and wife teams in this list.
- IV. Andronicus and Junias also may have been man and wife.
 - a. They were probably cousins of Paul (even though he called all Jews kinsmen).
 - b. They had been Christians before Paul (at least for 25 years by now).
 - c. They had been missionaries (another use of the word - apostles).

8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved. 10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. 11 Greet Herodion, my kinsman. Greet those of the household of Narcissus, who are in the Lord. 12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

- V. Many of these are slaves from several noble houses (Aristoboulos and Narcissus).
 - a. Legend says that Aristoboulos was Barnabas’ brother and later a bishop.
 - b. Aristoboulos also can mean “master of slaves.”
 - c. Christianity was widely criticized for being “open to slaves and women.”

13 Greet Rufus, a choice man in the Lord, also his mother and mine.

- VI. He is thought to be the son of Simon of Cyrene (Mark 15:21).
 - a. There were Cyrenian leaders in Antioch when Paul came as pastor.
 - b. Rufus' mother may have cared for Paul's personal needs at that time.
 - c. Rufus' father, Simon, and Paul both met Jesus on a road.
 - d. There were also Cyrenians at Pentecost Sunday.
 - e. Mark wrote his gospel in Rome where this family eventually relocated.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them. 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

- VII. Greeting one another with a holy kiss is culturally consistent.

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

- VIII. One final warning against troublemakers – this time against antinomians.
 - a. Judaizers overemphasized the Law and its requirements.
 - b. Antinomians said there is no law and that anything goes.
 - i. The pagan religions were based in food, drink and sex.
 - ii. Antinomians taught that these were acceptable to the Christian.
 - iii. More to the point, they misquoted Paul to make their points.

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.]

- IX. Paul sends greetings from his traveling companions, his host Gaius (known for hospitality), Lucius the Cyrenian (a church elder) and a city official they all knew, Erastus.
- X. He also acknowledges his amanuensis, Tertius.

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.

- XI. The closing doxology is also a short summary of several points of the letter.
 - a. The mystery hidden in ages was foretold by the prophets.
 - b. This mystery has now been delivered to the Gentiles as well as to the Jews.

Appendix A : Thriamboulos -- Vanquished by the Lord

2 Cor 2:14-17 But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. 15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; 16 to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? 17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God. NAS

- I. **If Christ always leads us in victory, why do we have so many problems?**
- Sickness
 - Money issues
 - Strife with other people

2 Cor 4:7-18 But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves;

- II. **Paul acknowledges here that he and we are human.**
- We have a body. We are not a body.
 - The treasure is our eternal being, not the vessel it is in.

8 we are afflicted in every way, but not crushed; perplexed, but not despairing; 9 persecuted, but not forsaken; struck down, but not destroyed;

- III. **Paul goes on to acknowledge that we have trouble.**

10 always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. 11 we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

- IV. **Death to ourselves makes room for the life of God within us.**
- The death of which he speaks is not physical death, but a change of natures from the old one to the new one.
 - The old self-willed and selfish man must die,
 - That the new Christ-centered man can come forth.
 - We need to scour out the vessel so it can hold more treasure.
 - Trouble is a mechanism for cleaning out the vessel.

13 But having the same spirit of faith, according to what is written, "I believed, therefore I spoke, "we also believe, therefore also we speak; 14 knowing that He who raised the Lord Jesus will raise us also with Jesus

- V. **This kind of transformation requires trust in God.**
- The same kind of faith that gets us saved
 - The same kind of faith that gets us raised from the dead

16 Therefore we do not lose heart,

VI. Therefore, we should not get down when we have trouble.

but though our outer man is decaying, yet our inner man is being renewed day by day.

VII. The trouble we get into produces spiritual life is we handle it right.

17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

IX. The trouble we get into will not last forever (70 years ???).

18 while we look not at the things, which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

X. We should look at physical trouble with spiritual eyes.

XI. Paul was no stranger to trouble in his life.

2 Cor 11:24-29 24 Five times I received from the Jews thirty-nine lashes. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. 26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; 27 I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. 28 Apart from such external things, there is the daily pressure upon me of concern for all the churches. NAS

So let's take another look at our opening scripture.

2 Cor 2:14-17 But thanks be to God, who always leads us in His triumph in Christ,

- I. Thriamboulos
- II. Conquered enemy in chains
- III. Gives glory to the triumphant conqueror
- IV. Coins and incense

and manifests through us the sweet aroma of the knowledge of Him in every place. 15 For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; 16 to the one an aroma from death to death, to the other an aroma from life to life.

V. Fragrances are released by crushing flowers or boiling them down.

And who is adequate for these things? 17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.

VI. And anybody who preaches an honest gospel will tell you so.

Jesus said in John 16:33 "These things I have spoken to you, that in Me you may have peace.
In the world you have tribulation, but take courage; I have overcome the world." NAS

- VII. As long as we live in this world, we will have trouble, but we will not live in this world very long, so
- a. have some perspective, vision and understanding,
 - b. have some faith,
 - c. have some courage, and
 - d. be at peace.

(Thriamboulonti) verb participle present active dative masculine singular [UBS]
(Thriamboulow) lead (someone) as a prisoner in a victory procession; triumph over (someone); perhaps cause (someone) to triumph (Brian Dodd, The Problem with Paul, pg 94-95).

Appendix B: The Roman Road to Salvation

There are a number of scriptures one can use to show people the way to salvation. One popular set of scriptures for this purpose is known as the Roman Road to Salvation because all of it is found in the Book of Romans. It makes four logical points based in Scripture that can lead one to realize their need for salvation and to help them respond.

1. Everyone sins – No one can be sinless. We are all intrinsically fallen.

Rom 3:23 for all have sinned and fall short of the glory of God.

Rom 3:9-12 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written, "There is none righteous, not even one; There is none who understands, there is none who seeks for God; All have turned aside, together they have become useless; there is none who does good, there is not even one. (NAS)

Rom 5:12 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--

2. The punishment for sin is death – relational, spiritual and eventually, physical death.

Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Gen 2:16-17 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die." (NAS)

Deut 30:19-20 "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." (NAS)

3. Jesus Christ died to take our punishment – This is the Gospel, the “good news.”

Rom 5:6-11 For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath {of God} through Him. 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. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. (NAS)

4. **If you believe and speak it, you can be saved** – This is the way.

Rom 10:8-10 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, that if you confess with your mouth Jesus {as} Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. (NAS)

Matt 10:32-33 "Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. "But whoever shall deny Me before men, I will also deny him before My Father who is in heaven. (NAS)

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. (NAS)

Acts 16:31 And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household."