

**STUDIES IN THE EPISTLE TO THE
ROMANS**

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PREPARATION FOR THE STUDY OF ROMANS

1. Background of the Roman Believers

- A. They were living in the heart of the Roman Empire where they would have been surrounded by the wickedness, the pagan atmosphere and the hatred of the Truth by the Roman government and people more than in any other part of the Roman Empire.
- B. Persecutions could be expected at any time according to the nature of the Emperor and his desires. We note that, when Paul went to Corinth in about 52 A.D., Priscilla and Aquila, as Jews, who apparently were converted under his ministry there in Corinth, had been forced out of Rome by such persecution (SEE: Acts 18:1, 2) and had had to settle in the city of Corinth and later in Ephesus. It would be several years before they could return to Rome. SEE: Romans 16:3-5.
- C. It seems clear from Romans 16:1-18 and Acts 28:13-15 that there were many believers living in Rome and the surrounding areas at the time of the writing of this epistle. It seems that there were many Gentiles among them, for the Epistle to the Romans seems mainly directed to the understanding of the Gentiles rather than the Jews.
- D. It also seems clear from this Epistle to the Romans that no other major worker had ever been in Rome to teach and encourage them. Priscilla and Aquila would be the only ones with any solid background of learning the deeper truths of the faith under Paul. This would mean that these believers were very elementary in their knowledge of the faith and in urgent need of deeper teaching.
- E. It seems to be indicated in Romans 16 that there were several organized assemblies of believers, such as the one meeting in the home of Priscilla and Aquila, where they could fellowship together

and gather for regular worship. Except for the one meeting with Priscilla and Aquila, these assemblies would be led by people who may have had little background in the faith. Comp: Acts 14:21-23.

2. The Relationship of the Roman Believers With Paul

- A. It seems clear from Acts 28:13-15 and Romans 16:1-18 that Paul, who had never been to Rome at the time of the writing of this epistle, had a very close and intimate relationship with these Christians in Rome. Some have wondered how this relationship could have developed.
- 1) The answer would seem to be that many of those believers had been won to Christ through the ministry of Paul in Eastern Europe or even in Western Asia. Perhaps they, like Priscilla and Aquila, had been forced from Rome by persecution and then had later returned to Rome when the persecution ended.
 - 2) Although separated from Paul by distance after their return to Rome, they had maintained close contact with him and had shared with him the progress and needs of the work of the Lord in Rome and the surrounding areas. Paul is therefore completely knowledgeable about their lives and the problems they faced.
 - 3) In writing to them in this epistle, Paul can therefore write to them like his children in the faith and ones for whom he had a great burden in meeting their spiritual needs. This close relationship would also give him the strong desire he expresses in Romans 15:22-24 to come to them and minister directly among them in Rome.

3. The Urgent Needs of These Roman Believers.

- A. Their spiritual needs compare very closely with those of the Galatian Christians after Paul had finished his first missionary journey and had returned to Antioch from the region of Galatia.
- 1) From the study of Acts 13 and 14 we learn that there were many converts in each of the cities where Paul ministered in Galatia, but persecution from the Jews in each of the cities forced Paul to

leave those cities before he could really disciple/build up those believers in the faith.

- 2) Even though he appointed leaders in each of the places (SEE: Acts 14:21-23) as he prepared to close his ministry in Galatia and return to Antioch, those leaders he appointed would have been men who loved the Lord and wanted to follow Him but who had had little training even in basic doctrine. They were really unprepared to teach the people and lead them on in the Lord.
 - 3) As Paul stayed in Antioch, Paul learned that Judaizers (Jews who came in from the outside pretending to be Christians and teaching that Christians had to follow the Law of Moses) had come into the churches of Galatia and had completely led the people astray.
 - 4) They were led astray even concerning the BASIS for their faith as they were taught that FAITH was important, but without adding the Law of Moses to their faith, there could be no assurance in their faith of their salvation and standing before God. SEE: Galatians 1:6-9, chapters 1-4.
 - 5) This teaching also emphasized that the Christian life was to be based upon strict adherence to the Law of Moses rather than on the teaching, leading and empowering work of the Holy Spirit in their lives. SEE: Galatians 5, 6.
 - 6) The entire Epistle to the Galatians is therefore devoted to straightening out these believers concerning this false teaching and bringing these believers back into the TRUTH of the Gospel.
- B. In making this comparison, it seems clear from this epistle that the Roman Christians had not yet followed the pattern of the Galatians in departing from the Truth to follow error, but there was that danger among these Christians and it must be urgently addressed in great detail.
- C. Paul urgently lays out in detail all of the basic teachings of the Christian faith including not only the basis for their salvation and eternal relationship with God but also the basis for their walk in the Christian life and stand for the faith.

- D. As he had also taught in Galatians, Paul deals with the subject of the LAW OF MOSES in a number of passages, teaching clearly that neither their salvation nor their Christian walk is based upon the Law. It is therefore clear in both of those epistles that the Law of Moses has fulfilled its purpose and that now we are under the Grace of God and the work of the indwelling Holy Spirit in the Christian life.

GENERAL SURVEY AND OUTLINE OF ROMANS

1. General Survey of the Epistle to the Romans

A. Importance of the Study of the Epistle to the Romans

- 1) Note the place of Romans in the New Testament as it compares with other strong doctrinal books such as The Gospel of John, Ephesians and Hebrews, which put their main emphasis upon the great DOCTRINAL truths of the Faith..
 - a. The Gospel of John especially emphasizes the Deity of Christ, the importance and means of salvation that can be found only in Him and the key elements of the walk of the Christian after a person has come to Christ. The doctrine of the Holy Spirit is also an important part of the teaching of this Gospel. SEE: John, chapters 3, 4, 7, 14-16.
 - b. The Epistle to the Romans emphasizes the Salvation that comes through Christ including why no one can have relationship with God apart from that salvation. It then emphasizes the results and responsibilities of that salvation. There is also great emphasis upon the ministry of the Holy Spirit in the life of the believer. SEE: Romans, chapter 8.
 - c. The Epistle to the Ephesians also emphasizes the entire basis of Salvation with special emphasis upon the centrality of the Lord Himself in that salvation. In dealing with the Christian life (SEE: Ephesians, chapters 4-6), there is also doctrinal teaching on the subject of the Holy Spirit.

II. THE FOUNDATIONS OF THE GOSPEL	1:18-11:36
III. LIVING BY THE GOSPEL	12:1-15:33
IV. CONCLUSION TO THE EPISTLE	16:1-27

E. Divisions of the Doctrinal Section

II. THE FOUNDATIONS OF THE GOSPEL	1:18-11:36
A. Why all people are lost in sin	1:18-3:18
B. How can lost people be saved	3:19-5:21
C. God's standards for those who are saved.	6:1-8:39
D. The Gospel applied to the Jews	9:1-11:36

F. Divisions of the Practical Section

III. LIVING BY THE GOSPEL	12:1-15:33
A. God's Plea for Dedicated Lives	12:1, 2
B. Using Our Gifts in Spiritual Ways	12:3-8
C. Treating Other Christians in Spiritual Ways	12:9-13
D. Dealing With the Unsaved Spiritually	12:14-21
E. Yielding Spiritually to Authorities	13:1-7
F. Living Spiritually in a Sinful World	13:8-14
G. Dealing With Diversity in Church Life	14:1-15:13
H. Paul's Testimony of His Life and Plans	15:14-32
I. Closing Blessing on These Believers	15:33

THE STUDY OF THE TEXT OF THE EPISTLE TO THE ROMANS

THE MEANS, RESULTS AND RESPONSIBILITIES OF THE GOSPEL

I. INTRODUCTION TO THE EPISTLE TO THE ROMANS 1:1-17

A. Paul's Background and Calling.

1. As we begin our study of this epistle, it is importance to note the background of the Apostle Paul before he was saved, because this background had a strong influence on the life, testimony and authority that he would have in his long years of ministry after he was saved.
 - a. In his background, Paul was not just an ordinary Jew. Rather, he was a member of the sect of the Pharisees, trained under the greatest teacher of his day (Gamaliel) and skilled in the knowledge of the Old Testament Law and Scriptures. SEE: Galatians 1:13, 14; Philippians 3:4-6. This background prepared him for the defense of the faith once he was saved, and gave him authority in the proclamation of the Truth concerning the relationship of the Christians to the Old Testament Law.
 - b. Not only was he highly trained and skilled, but he also had the testimony of a miraculous conversion (SEE: Acts 9:1-16; chapters 22, 24, 26) that transformed him FROM a hater of the Lord and a persecutor of the people of the Lord INTO a person who would instantly renounce everything he had claimed before for his approach to God (SEE: Philippians 3:4-6) and turn him completely to dependence only on the Grace of God and Faith in finding true righteousness before God in Christ. SEE: Philippians 3:7-9.
 - c. He then became totally devoted to the Lord and to manifesting the Lord in his life and ministry, and was no longer devoted to himself. SEE: I Corinthians 4:1, 2; II Corinthians 5:14, 15; Philippians 2:19, 20; 3:10-14. This complete devotion is seen in all the persecutions and sufferings he willingly endured.

2. Then, he immediately received a calling from God (SEE: Acts 9:15-17; Galatians 1:15, 16) to be God's minister to the GENTILES. His immediate willing acceptance of this Gentile ministry was especially remarkable because the Jews hated the Gentiles and had nothing to do with them. SEE: John 4; Ephesians 2:11,12. Furthermore, in Paul's advanced place in Judaism, this hatred would have been especially strong, and, on the human level, could have led to disobedience and a rejection of God's call to him.
3. Following this conversion and call from God to the Gentiles, Paul not only turned his back on every dependence and position he had ever maintained, but he totally dedicated his life and efforts to being God's apostle to the Gentiles. He accepted every sacrifice that this calling required and willingly endured the hardships and persecutions that this brought into his life. SEE: II Corinthians 4:7-12; 11:22-33
4. He did this without prejudice, spiritually taking the Gentiles completely into his heart as he saw them won to Christ and built up in the faith. SEE: II Corinthians 6:11; 7:2, 3; I Thessalonians, chapters 1, 2. He not only took three long missionary journeys to reach them, but he continued this Gentile ministry until he died, including reaching the Gentiles in Rome itself.

B. Paul's Introduction of Himself

1:1

1. "Paul, a servant/bond-servant of Christ Jesus"
 - a. This term is used also in Philippians 1:1 and Titus 1:1, and gives the idea of being completely under the domination and control of the one He is serving without any rights of his own. Some believe that this term should literally be translated "SLAVE".
 - b. No matter how high a position a person might have or how great his authority, this denotes that that person still has a humble and submissive attitude in his relationship with the Lord.
 - c. We note that James uses this same term in introducing himself in his epistle.

2. “Called to be an apostle.”

- a. This is a term Paul mostly uses in writing the strong exhortations and teachings the Lord leads him to share in his epistles. Only in Philippians, I and II Thessalonians and Titus is this term absent.
- b. The purpose for the use of this term to assert his authority in writing. Some had questioned his standing and authority in comparison with the other apostles. This would lead them to reject his exhortations and teachings. This would have been especially true of the Corinthians but might have been true elsewhere as well.
- c. Paul, though not one of the original apostles, rightfully claims to have the same standing and authority as any of the others. SEE: II Corinthians 10:8; 12:11-13. Those who receive his epistles must therefore accept his writings just as they would the writings of any other apostles. They dare not question what he says or writes.

3. “Set apart for the Gospel of God.”

- a. This term would refer to his special choosing by God to be one of God’s servants. SEE: John 15:16; Galatians 1:15, 16. He did not occupy his position as a minister for God on his own will or initiative, but was designated for that position by God Himself so that he had no other choice but to devote his whole life to that calling.
- b. Again, he is asserting his standing before God and his right to address them in his epistle.

C. The Central Place of the Lord in the Gospel

1:2-6

- 1. It is important to note that the PERSON and WORK of Christ are the entire foundations for the Gospel.
 - a. If Jesus is not God, as He so clearly claimed again and again (SEE: John, chapters 5-10) and as the entire New Testament teaches (SEE: Ephesians 1:3-14; Colossians, chapters 1, 2; Hebrews, chapters 1, 2), then He would not have the power, authority and ability to save us from our sins and we would have no Savior. It is

because He is God the Son, with full Divine power, authority and ability, that we have such a Savior.

- b. With His Deity, we also are dependent upon the WORK that He did on our behalf. He had to leave His eternal position in heaven to come down to this earth (SEE: Philippians 2:5-8) to live and die on the cross as God's Lamb (SEE: John 1:29), and to be resurrected and to ascend back into heaven. SEE: Philippians 2:9-11. His offering for our sins and his victory over death (SEE: I Corinthians 15:12-23) are the means by which God offered His grace to us and made possible our salvation.
 - c. Though some find difficulty in understanding and accepting these two important truths, they are essential and dare not be denied if we are to have any relationship with God and the hope of eternal life.
2. In these verses, the following truths are taught concerning the central place of Christ in the Gospel.
- a. His Person and Work were the heart of the Old Testament Prophecies. This means that everything the Jews would read in the Old Testament concerning their coming Messiah would have been perfectly fulfilled in the Person and Work of Christ. Vs. 2
 - b. On the human level, he came from a pure Jewish line. This speaks of the fact that He became perfect man in His incarnation and would experience everything in life that any other person would experience and that his final sufferings and death were completely authentic. Vs. 3
 - c. He is perfectly God and this is attested to by the Scriptures themselves. As noted before, this guarantees that He has the power, authority and ability to save us from our sins. Vs. 4
 - d. It is through Him that Paul has received his call and his authority as an apostle to proclaim the Gospel to the Romans Vs. 5
 - e. The Romans themselves have their standing by being called to the Gospel through Him. Vs. 6

D. The Place the Roman Addressees Have in Paul's Life 1:7-13

1. He begins by recognizing that these Roman Christians are just as much loved and treasured by God as any others though they believe and serve Him in a far place, and he blesses them. Vs. 7
1.
2. He shares with them his burden in prayer as he had with others in some of his epistles. SEE: Ephesians 1:15-23; 3:14-21; Philippians 1:9-11; Colossians 1:9-12; I Thessalonians 1:2, 3; 2:13. In this prayer he is giving thanks for them and expressing his desire before God to go and be with them. Vs. 8-10
3. Then he shares with them his reasons for wanting to go and be with them. He is emphasizing in these verses the tenderness of his feelings and relationship with them. SEE ALSO: Philippians, chapters 1-4; I Thessalonians, chapter 1; 2:1-11 Vs. 11-14
 - a. That he might share with them some spiritual gift Vs. 11
 - b. To establish them/build them up in the faith. Vs. 11
 - c. That they might be mutually encouraged Vs. 12
 - d. To obtain fruit among them Vs. 13
 - e. Because of his obligation before God Vs. 14

E. Paul's Unashamed Commitment to the Gospel. 1:15-17

1. He closes this INTRODUCTION with a statement concerning his unashamed stand for the Gospel and the key reason for that stand. The reason for this stand is that the Gospel is "the power of God unto Salvation."
2. He also takes this unashamed stand for the Gospel because the Gospel itself reveals that the Gospel fully reveals the righteousness of God and that it is the only possible means of obtaining the personal righteousness that is essential if one is to have any saving relationship with God. The contents and applications of the Gospel are thus so precious to him that he cannot help but proclaim them.

II. The Foundations of the Gospel

1:18-11:36

A. Why All Mankind is Lost in Sin

1:18-3:18

***WE NOTE that this section examines all types of people from the very worst/vilest to the very best, from a human standpoint and way of looking at them, and then draws conclusions concerning their lost condition.

1. The Openly Sinful Person

1:18-32

a. Steps that this openly sinful man takes in his lost condition

- 1) He deliberately suppresses/keeps denying the Truth. Vs. 18
- 2) He refuses to recognize the revelation of the nature and attributes of God clearly given in His creation of the heavens and earth. Vs. 19, 20
- 3) He does not honor Him as God even though His revelation of Himself is so clearly given and this man is capable of seeing the truth of this revelation. Vs. 21
- 4) He stands in his human wisdom in this rejection Vs. 22
- 5) In place of the true God, this person substitutes idols and devotes himself to them in the same way that he should have devoted himself to the true God. Vs. 23
- 6) He takes every possible step into immorality including practicing some of the vilest forms of immorality. Vs. 26, 27
- 7) He does not even acknowledge God any longer Vs. 28
- 8) He is filled with every other kind of unrighteousness Vs. 29, 30
- 9) He manifests no righteous qualities at all and leads others into his rebellion and sinful practices. Vs. 31, 32

- b. We note God's strong actions against this God-rejecting man.
 - 1) God pours out His wrath on such people. Vs. 18
 - 2) God "gave them up". This is the idea that God simply steps aside/removes all restraint that keeps this man from going farther into his sinful ways and lets the person go ahead to his final condemnation and punishment. Vs.24, 26, 28
- c. As we will see in the next section (SEE: 2:1, 2), this person's vile condition makes other people feel more comfortable in their lost and sinful condition and more apt to self-righteously judge and look down on such people as they imagine themselves to be righteous enough before God.

2. THE SELF-RIGHTEOUS PERSON

2:1-16

- a. The common ideas of those who use their good works as a means of salvation
 - 1) "God is too good to send a sincere person to Hell if he is working hard to be good as he lives in this world."
 - 2) "God is too loving and kind to send someone like myself to hell."
 - 3) "My good deeds in life far outweigh the wrong things I have done. God will weigh the one against the other."
 - 4) "Hell is only for the very bad people. I am not like that."
 - 5) "Even if He condemns me, my punishment will not be as bad as that of other people who are worse than me."
 - 6) "Perhaps He will punish me for a time, but then will release me because of all my good works."
- b. God's standards and requirements when applied to the self-righteous man who imagines himself full of good works and having no need of a Savior from sin.

- 1) God is perfectly holy and heaven is a place where no undealt with/unforgiven sin can enter.
 - 2) No matter how many good works a person may feel he has gained in life, there is no one who is perfect other than the Lord Jesus Christ Himself. Even the most careful person has daily sins in his thoughts, words, feelings, attitudes and actions. Even the presence of one sin in his life in facing God would deny him access to heaven.
 - 3) He cannot stop sinning by self-effort. Rather, he will continually keep adding to his guilt before God as he lives out his life and then faces God.
 - 4) He cannot remove the presence of those sins by himself by self-efforts or anything else he may do apart from God's own answer to his need.
 - 5) He cannot excuse himself by saying that he did not have any written standards to follow from God, for these standards are written on the heart of everyone. SEE: 2:13-16.
 - 6) Only God can take care of the sin question in his life.
 - 7) Unless he accepts God's answer to his sins, he cannot enter heaven and is condemned forever to God's wrath.
 - 8) Because of possible stubbornness, pride and arrogance in him, including judging others (SEE: 2:1-3) while excusing himself, it may be harder for him to repent and trust Christ than it would be for others.
- c. The urgent need of this person.
- 1) The "doing good" twice spoken of in 2:7-9 is not speaking of self-efforts to gain righteousness before God, but rather is referring to searching for and finding God's own answer to his sinful and lost condition through the Lord Jesus Christ and the salvation he offers.

- 2) In his proud state, this man must humble himself and acknowledge his sinful condition and need before God. If he stands on his pride and refuses to humble himself, there is no further hope for him for eternity.
- 3) He must accept God's answer to his sinful condition and stand before God only in the righteousness of Christ rather than in his own self-righteousness.

3. THE JEWS UNDER THE STRICT LAW

2:17-3:8

- a. NOTE Paul's background under the Law as a strict Jewish Pharisee (SEE: Acts 22:3; 26:4-6; Philippians 3:4-6) where he could declare himself "blameless."
- b. NOTE: The advantages they had in 2:17-20: have the name "Jew", have the Law, boast in God, know His will, approve things that are excellent, are instructed from the Law, have confidence in their position and have in the Law all of God's truth and knowledge in plain written form (SEE ALSO: 9:3-5). These advantages should have led them to their sense of need before God and to gladly receiving the Messiah/Savior and King promised throughout the Old Testament.
- c. These advantages were given to them through the grace of God for them to partake of and to receive all the benefits these advantages were to bring. Though they did not bring salvation in themselves, they did bring them to this prior knowledge of God's salvation and eternal plan for them. Therefore, it was God's will that they fully enjoy their advantages as Jews, but their lost condition would still remain and they would be condemned forever if this lost condition were not dealt with through their promised Messiah, the Lord Jesus Christ.
- d. The main misconception about the Law in the minds of Paul (before he was saved) and other strict followers of the Law. was that the Law itself could make a person righteous before God and guarantee his eternal right to spending eternity in heaven. Therefore, if a person could consider himself "blameless" in following the Law, he would have no fear of eternal judgment or punishment by God.

- e. Many times in Romans (to be discussed later) and in Galatians, chapters 1-4, it is clearly taught that the Law cannot in any way save from sin but only is designed to reveal the sinfulness of its followers and their deep spiritual need before God.
- f. The true basis for salvation in the Old Testament.
 - 1) Knowing of their sinful lost condition by the Law's teaching/strictness, and acknowledging their sinful condition and accepting God's answer to it..
 - 2) The repeated blood sacrifices as pictures of the sacrifice of the Suffering Savior who would come and whom they would trust by faith in his one finished sacrifice. SEE: Isaiah 53; John 1:29; Romans 4; Hebrews 11.
 - 3) Complete dependence on Jesus as the future Messiah who would both SAVE and RULE on the basis of His one sacrifice for the sins of the world and His exaltation again in heaven. Phil. 2:6-11.

4. All Mankind of Every Background is Equally Lost in Sin 3:9-18

- a. We note the seriousness of the conclusions that he will now draw concerning every type of person, without distinction between the very openly sinful ones and the others. His bringing them all together in the same category and attributing the same sins to them all would offend many, but it is God's own view of mankind and his sins and lost condition. These all are either the exact sins they are committing, or they would be the ones they consider in their hearts and are CAPABLE of committing openly.
- b. God's Conclusions Concerning All Mankind
 - 1) There is no difference among men for ALL are under sin Vs. 9
 - 2) There is none righteous, no, not one Vs. 10
 - 3) There is none that understandeth Vs. 11
 - 4) There is none that seeketh after God Vs. 11
 - 5) They are all gone out of the way Vs. 12
 - 6) They are altogether become unprofitable Vs. 12
 - 7) There is none that doeth good, no, not one Vs. 12

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| 8) Their throat is an open grave | Vs. 13 |
| 9) Their tongues use deceit | Vs. 13 |
| 10) There is poison under their lips | Vs. 13 |
| 11) Their mouths are full of cursing and bitterness | Vs. 14 |
| 12) Their feet are swift to shed blood | Vs. 15 |
| 13) Destruction and misery are in their ways | Vs. 16 |
| 14) The way of peace they have not known | Vs. 17 |
| 15) There is no fear of God before their eyes | Vs. 18 |

c. We note that this understanding of the absolute lost condition of all mankind is the key to understanding God's salvation. Without this understanding, mankind, of every background, would not be willing to set aside any possibility of winning salvation by good works, and would ignore their need of a Savior from sin and complete dependence upon the GRACE OF GOD alone for their salvation.

- 1) Definition of Grace. GRACE IS: The unmerited mercy and favor of God entirely apart from any merit or worth in the person receiving it.
- 2) By its very definition, if there is any mixing of this unmerited mercy and favor of God with the works of the person receiving it, either to gain or to keep His salvation, then the Grace of God is completely nullified and there is no more Grace. There is no exception to this Biblical principle, for that would be adding sinful works to the pure Grace of God for salvation.
- 3) Therefore, If there is any approach to God for salvation that does not depend entirely upon His Grace, by seeking to add anything else to it, then there is no salvation for that person. This would include not only the works of our daily lives, but also church beliefs and requirements that add sacraments/ordinances, seeking the help of others (Mary, the saints, etc) in prayer, and other church requirements to dependence upon the finished work of Christ and the Grace that offers us His salvation.
- 4) Suppose that some cannot accept this key Biblical principle of acknowledging our hopeless lost sinful condition before God and the judgment and punishment we rightly deserve, and coming to Him by accepting His free gift offered to us through His Grace.

- 5) Is there any possible ALTERNATIVE to this Biblical approach to salvation offered by God? In spite of what even some leading evangelicals suggest as alternative approaches, the answer would be that this is THE way and the ONLY way offered by God to have His salvation.
 - a) Some suggest that we should not deal too much with the subject of sin and emphasize instead the LOVE OF GOD to make it easier for people to accept His salvation.
 - b) Others suggest that we should redefine SIN as simply being “separated from God” rather than using more graphic and “objectionable terms” that include judgment and punishment. They believe that we should avoid “frightening people away.”

B. How Can Lost People Be Saved 3:19-5:21

1. God’s Salvation Apart From the Old Testament Law 3:19,20

- a. Misunderstanding and false teaching concerning the Law today.
 - 1) We need faith, but faithfully keeping the Law of Moses combines with faith to save us.
 - 2) We are initially saved by faith, but faithfully following the Law of Moses enables us to be sure of KEEPING our salvation.
 - 3) In Christian living we come under the curse/the disapproval of God if we do not follow it.
- b. In the study of Romans and Galatians, it is clear that all three of the answers to these questions would be completely negative. These books address these very questions and clearly teach that:
 - 1) The Law has fulfilled/completed its holy purpose in bringing the Old Testament Jews to the knowledge of their sinful and unworthy condition and their need of the promised Messiah who would be offered for their sin. SEE: APPENDIX #1 TO THESE STUDIES IN ROMANS.

- 2) The Gentiles were never under the Law and were ONLY instructed in Acts 15 to avoid certain things SO THAT they would not offend the Jews living in every place.
- 3) The Law was necessary UNTIL the work of Christ would be completed. SEE: Matthew 5:18; Galatians 3:1-3, 14, 19, 23-26; 5:4-6. After that, even the Jews who belong to Christ are no longer under the Law. Even their victory over daily sins in the Christian life is not based upon their own efforts in following the Law, but, like the Gentiles, is based upon the work of the Holy Spirit in their lives. SEE: Romans 8; Galatians 5:16
- 4) Living under the Law and depending upon the observance of the Law for our righteousness and approval of God, even upon our Christian lives today, works against the finished work of Christ and the grace of God that brought it to us.
- 5) Being “free” from the Old Testament Law (Galatians 5:1) does not take away from our obligation to follow MORAL teachings and principles taught in the Law and throughout the Bible, but it does take away the hundreds of regulations meant for the Jews.
- 6) If we are still under the Law, we are under a “curse” according to Galatians 3:10, for no one can perfectly keep it.

2. The Work of Christ as Salvation’s Means 3:21-26

- a. Requirements for one who would save us from our sins
 - 1) He would have the power, authority and ability to save us from our sins. SEE: John 1:1-14; chapters 5- 10.
 - 2) He would be perfectly holy so that He could impart His perfect righteousness to us who have no righteousness of our own. SEE: II Cor. 5:21.
 - 3) He would deal with the sin question in our lives by taking the punishment for sin that we deserve. SEE: II Cor. 5:21.
- b. Christ perfectly fulfilled these requirements for a true Savior as the

Divine Son of God, as the spotless/sinless one and as the Lamb of God Who was offered on the Cross for our sins and whose sacrifice was sufficient for the sins of the whole world of mankind of all ages of time, past, present and future. Philippians 2:6-11.

- c. CHRIST is therefore the only one who can save us from our sins. He is entirely sufficient for all our needs. There is no one else whom we need or who can help us, and there is nothing else that can add to our means of salvation. SEE: John 14:6; Acts 4:12

3. God's Salvation is For All Mankind 3:27-31

- a. In the Old Testament, God worked especially through His people Israel, but God always had a plan that would include all mankind. God still has a special relationship with the Jewish people, but includes both Jews and Gentiles under His grace and mercy in salvation. SEE: Matthew 28:18-20; John 3:14-21; Acts 10, 11; Ephesians 2:11-22
- b. All mankind is included apart from the LAW OF MOSES. This means that the Gentiles are not simply joined to the Jews, coming under the Jewish system, but, instead, both Jews and Gentiles are joined to Christ and ARE ONE IN HIM.
- c. The Gentiles have equal standing in the Body of Christ with the Jews. There are no walls of separation between them. They are all one in Christ. SEE: Ephesians 2:11-22.

4. The Examples of Faith in David and Abraham 4:1-25

- a. As we come into Romans, chapter 4, we note that most of the chapter is devoted to the example of Abraham, but that Romans 4:5-8, gives a brief mention of DAVID and quotes from Psalms 32:1, 2 to show that David was depending on the forgiveness of God that comes apart from any works of his own. His words are an example to us to trust and have faith in the one who justifies the ungodly. This example of David is important because, while Abraham had never been under the Law, David was subject to the Law of Moses.

b. The Example of Abraham and His Faith

4:1-25

1) Why is the example of Abraham so important to us?

- a) Abraham came before the Law and had no connection at all with the Law of Moses. He seems to have had no indication whatsoever that the Law would ever be given other than receiving the promise of a great nation coming from him.
- b) In spite of having no connection at all with the Law of Moses, Abraham still achieved righteousness before God. This shows that the Law of Moses was intended by God to serve another purpose altogether than bringing righteousness before God, and that there could be righteousness given to man entirely apart from the Law.

2) What was the basis for the righteousness of Abraham before God?

- a) We do not know how many details he knew of the coming Savior, but we do know that he had faith in God, entirely apart from any works or merit of his own, that God would give him a right standing with God both for this life and for the life to come. He would have had the promises of the Savior given to Adam and others.
- b) We know that he also continually offered sacrifices before God, which were a picture for the Old Testament people of the time when God would send His own final sacrifice for sins into the world as the Lamb of God that takes away the sins of the world.
- c) God accepted his faith as the basis for God's relationship with him and the results that God would bring to pass. He is God's Old Testament primary example of eternal salvation through the Grace of God and Faith alone apart from any merit or worth in the individual receiving that salvation.

3) The Scriptures teach that God both approved of him and commended him for this faith. SEE: Galatians 3:6-9, 10; Hebrews 11:8-18. The writer of Hebrews is using him as one of the greatest men of all history with special emphasis upon this

approach to God in salvation by faith. The writer is applying it both to his WALK of faith and also to his future hope in salvation.

c. What is the relationship of Abraham to us?

- 1) Though he was the father of Israel, and all Israelites would be his descendants, he has a spiritual relationship with all mankind as well because he lived and trusted God before the Law was ever given to Israel as a nation.
- 2) Though it is not fully mentioned in the text, his faith was not just related to his circumstances in Canaan, but ALSO had to do with right standing before God and eternal matters.
- 3) Therefore, he is a worthy example to us of trusting in God by faith for righteousness apart from any works or merit of his own.

d. Romans 4:16 indicates that the value and example of his faith applies equally to those who are under the Law, the Jews, AND to those who have never been under the Law, the Gentiles.

5. Grace and Faith as the Only Basis For Salvation 5:1-11

a. Review of Definitions:

- 1) The meaning of GRACE is: “unmerited favor” or “favor which we neither deserve nor can earn by any effort of our own.”
- 2) Though the phrase is sometimes used commonly, and has other applications in the New Testament other than to salvation itself (SEE: Romans 12:3; 15:15, 16; II Corinthians 12:9,10; Galatians 1:15, 16) it’s main meaning and application has to do with the outpouring of God’s mercy in salvation upon those who are completely unworthy and unable to earn it by themselves. Therefore, it is all of God and not at all of man.
- 3) The meaning of FAITH is: “complete trust/strong heart conviction that something will come to pass that God has promised, and a strong and total commitment to that.”

b. The Relationship Between Grace and Faith.

- 1) Romans 4:13-16 and 5:1-11 and Ephesians 2:3-10 show that where the one is present the other must accompany it.
- 2) In their Scriptural use, it is clear that both GRACE and FAITH are based altogether upon what God Himself has done on our behalf through the Lord Jesus Christ and has accomplished entirely apart from what man can do or accomplish.
 - a) In salvation, their relationship has to do with man acting by FAITH alone upon the finished and complete work of Christ in dying for our sins and making possible our salvation.
 - b) If man can accomplish by his own merits his salvation, then both GRACE and FAITH are nullified. SEE: Romans 4:13-16. Christ also would have died in vain, for His suffering and death would not have been necessary.
 - c) Since this is the clear teaching of the Scriptures, we can neither add anything else to it nor take anything at all away from it.

6. The Work of Christ on Our Behalf and Its Results 5:1-11.

- a. The “PEACE WITH GOD” of v.1 has to do with the fact that in our sin we are enemies of God and can only have peace WITH Him through the Lord Jesus Christ.
 - 1) This use of the phrase “PEACE” is different from the way it is used in Philippians 4:7 where the “Peace OF God” is promised.
 - 2) That “peace OF God” is the daily peace that can fill the hearts of believers in their daily circumstances and problems of life AFTER they have had “Peace WITH God” in salvation.
- b. The phrase, “through our Lord Jesus Christ” emphasizes that the only approach to God is through FAITH in WHO Christ is and WHAT He has done for us. Any other approach cannot bring peace with God.

- c. This approach by FAITH, with complete emphasis upon Christ, is the only means of bringing the lost sinner into the fullness of His grace and mercy.
- d. His work on our behalf has brought complete results in delivering us from the wrath of God and bringing us into full and eternal relationship with God.
- e. Since Christ's sacrifice on the cross was for the entire world of lost people who could not come to God in any other way, with no one in the world having any righteous merit or standing before God, in our salvation, we not only owe Him our deepest thanks and gratitude, but we also owe Him the very lives that He has redeemed. SEE: Romans 12:1,2; I Corinthians 6:19, 20.
- f. In the heart of this section dealing with God's means of saving us from our sins is the teaching on the subject of "tribulations" that they will face as saved people in this new relationship with God. SEE: Vs. 3-5
 - 1) This term, "TRIBULATIONS", can possibly refer to the daily difficulties we face in life as Christians, but it most commonly refers to opposition and persecution from the outside. SEE: John 15:18-35; 16:33; James 1:2, 3, 12; I Peter 1:6-9
 - 2) One purpose of its inclusion in this section, that deals with our salvation through the Grace and Mercy of God that we receive by Faith, might be to remind them that, no matter what they might face in life after they have come into this salvation, their salvation is of such value and worth that they should gladly receive whatever God permits to happen to them in life and should not doubt or despair when these come upon them. Rather they are to "glory" in them as they accept their coming. Vs.3a
 - 3) The main purpose for its inclusion, that is directly stated in these verses, is that the tribulations they will face in life, because of their faith in Christ, will also help produce in their lives the spiritual qualities that God desires His people to have and to exhibit before others. Vs. 3-5
 - a) The same emphasis is found in James 1:3, 4 and I Peter 1:6-9, where the teaching on trials goes even beyond the qualities these will

produce in this life, for us to have in this life to the eternal results that are ours as we experience these tribulations/trials as Christians.

- b) Even the “chastisement” that God exercises in our lives when we need to be corrected/disciplined for failures in our Christian lives (SEE: Hebrews 12:5-13) is for our good, for it produces HOLINESS in our lives that pleases God and satisfies His primary desire for our lives once we are saved. This is also to be joyfully accepted/welcome.
- c) We note the list of these qualities that tribulation will produce in us.
 - 1)) “Patience” (“Perseverance”). If we can joyfully and fully accept whatever oppositions/tribulations God might permit to come against us, we will be strengthened to both endure them and to go on victoriously to the very end in faithfully living the Christian life and being the witnesses for Him in the world that God intends us to be.
 - 2)) “Experience” (“Proven Character”). These tribulations can also bring about changes in our character so that we are more Godly and Christlike. We know that God is continually molding and shaping us to “conform to the image of His Son.” SEE: Romans 8:29. In this passage, tribulations are one of the means that He uses in this molding and shaping process.
 - 3)) “Hope.” This “hope” seems related to the future time when all tribulations will have ceased and we are finally at home with Him. This “hope” is based on our saving relationship with the Lord and the filling of our lives with His love by the Holy Spirit.
- g. In Vs. 6-11, he completes this part of the discussion on “The Work of Christ On Our Behalf and its Results” by reviewing the STEPS that Christ took for our sakes in making possible our salvation (SEE: Philippians 2:5-8), and he closes the section by emphasizing the ASSURANCE that we can now have in our saving relationship with Him.
 - 1) THE STEPS HE TOOK Vs. 6-8
 - 2) THE ASSURANCE Vs. 9-11

7. The Comparison Between Adam and Christ

5:15-21

a. THE IMPORTANCE OF THIS COMPARISON

- 1) Adam represents fallen man and his hopeless sinful condition before God. Because of sin, man has no means of redeeming Himself or ever having relationship with
- 2) Christ represents perfect Deity as God's only means of redeeming mankind from sin and bringing him into eternal relationship w/ God.
- 3) The two are shown to be opposites in every way. The comparison is: sin and hopelessness and wrath vs. perfect righteousness and salvation and freedom from punishment. The emphasis upon this contrast between them is important because it clearly sets forth the real issues in the Gospel, and clears up any misunderstandings both about the true nature of all of mankind and the urgent need of mankind for God's provision for that need. The implications are clear that if people choose to remain in Adam, as part of the lost fallen race, they have no eternal hope whatsoever and are forever cut off and condemned by God.

b. THE COMPARISONS BETWEEN ADAM AND CHRIST

ADAM

Sin entered 5:12
Death entered 5:12
Death spread to all men 5:12
Death reigned over all 5:14
Many died 5:15
Condemnation came 5:16
Death reigned 5:17
Condemnation for all 5:18
Many made sinners 5:19

CHRIST

Grace abounded
Justification came
We reign in life
Justification of life for all
Many made righteous

- c. NOTE: the mention of "GIFT" and "FREE GIFT" in this passage (SEE: 5:15-17) with the clear emphasis upon the fact that God's Grace and Salvation cannot be bought or paid for in any way, either by good works or by any other means. SEE ALSO: Romans 6:23; Ephesians

2:8, 9. If it is not received as a FREE GIFT with humbleness and gratitude to Him for giving it, then it cannot be obtained from God.

8. THE SUFFICIENCY OF GRACE IN SALVATION 5:20, 21

- a. The magnitude of the problem of SIN and its consequences in the lives of all mankind as well as its continual growth in the lives of all.
 - 1) Some are in a very vile and openly and arrogantly sinful state. Some therefore consider themselves to be too sinful to deserve to come to God for forgiveness and salvation. SEE: Romans 1:18-32.
 - 2) Some consider themselves too good to have any possible need for Grace and Salvation. SEE: Romans 2:1-3:8
 - 3) In everyone, whether the very vile or the self-righteous man striving to do good, apart from God's intervention and outpouring of his GRACE, there is still a lost and hopeless condition that has to be dealt with. If they are not willing to accept God's own answer to their needs, there is no other alternative open to them.
- b. In spite of the hopelessness of our lost condition before Him, there is an absolute willingness of God to pour out His grace and mercy in a sufficient amount to completely and adequately deal with this problem
- c. Therefore, no matter how sin increases in the lives of people of the world, His grace will far exceed their need and will always be sufficient.
- d. We therefore note that God's Love, Mercy and GRACE are absolutely unlimited, sufficient, freely available and without cost or price of any kind, **BUT THEY ARE CONDITIONAL IN THAT THEY MUST BE ACCEPTED BY FAITH BEFORE THEY CAN BE PART OF OUR LIVES.** SEE: John 3:16, 36; Ephesians 2:8, 9.
- e. Therefore, though we do not in any way earn them or pay for them, we still have the responsibility to **ACCEPT** them from God by faith and be saved.

- f. There is the danger of either neglecting this responsibility or turning away from it in rejecting it. SEE: The Epistle to the Hebrews. This neglect or turning away on our part denies us the privilege of our partaking of them and guarantees our eternal condemnation and punishment.

C. God's Standards For Those Who Are Saved

6:1-8:39

1. Misunderstandings About GRACE and SIN by Christians 6:1-3

a. The Danger of Wrong Conclusions is Set Forth.

- 1) Romans 5:20-6:3 Some will be tempted to say, "If there is such an abundance of grace and grace has increased far beyond the increase of sin, then it is alright for me to sin, for I will just receive that much more grace when I sin."

2) Several other passages point to related misunderstandings.

- a) In this chapter, 5:14, 15, a passage to be discussed later, there was misunderstanding concerning being under Grace but no longer being under the Law of Moses. "I am no longer bound by all of the rules of the Law and can now live my life as I please."
- b) I Corinthians, chapter 8. The Gentiles were saying, "We are under the grace of God and it no longer matters what we do or how we live our daily lives, for His grace will take care of it all. Therefore, you Jews are to stop criticizing us." SEE ALSO: Romans 14.
- c) Galatians 5:1, 13, 16. In the light of their "freedom" from the Law of Moses and their standing in Christ, the Galatians were saying, "I am no longer under the Law of Moses and have FREEDOM in Christ, so this freedom removes all regulation on what I can do in my daily life." This will be discussed further under Romans 6:15, 16, 17-23; 7:1-6.

b. THE SPIRITUAL FAILURES OF SUCH CONCLUSIONS

- 1) THE FAILURE to see that Grace DELIVERS US FROM SIN, both from its power and penalty, and leads us into VICTORY OVER IT rather than opening the door for us to continue to commit more of it. Such victory over sin is a PROOF that we are really saved. SEE: I John 2:15-17. To willfully continue in sin after partaking of His Grace would cast doubt on our faith.
- 2) THE FAILURE to understand the transformed life we have in our new relationship with Christ. SEE: II Corinthians 5:17-20.
- 3) THE FAILURE to understand God's purposes in saving us from sin and identifying us with Christ in His own death. It is God's plan and desire for the Christian that he should now be "conformed to the image of His Son" (SEE: Romans 8:29) and live for Him.
- 4) THE FAILURE to see that the Grace by which we are saved is now present in our lives as the STRENGTHENING means of leading us out of sin into the fullness of the new life that God has given us in Christ. This fullness, with its joy and peace in our hearts and the full approval of God upon our lives, is to be the goal of every Christian and something that will cause them never to long for the old life of sin they had had before.

c. Spiritual Conclusions Christians Must Draw About Grace and Sin.

- 1) God hates all sin and those who are related to Him must have the same hatred for sin. Living in Grace will intensify that hatred for sin.
- 2) God's salvation has as its purpose not only deliverance from the penalty of sin, but also deliverance from its presence and power in the life of those who receive His Grace in salvation.
- 3) God has made provision for this victory over sin in our new life in Christ by the presence and power of the Holy Spirit, and the true Christian will earnestly desire and find that victory over sin. SEE: Romans, ch.8; Galatians 5:16-26.
- 4) Overall, the believer himself must make the right CHOICES in his new life in Christ, and submit and orient himself in right relationship with the Lord. SEE: Galatians 5:1, 13.

2. UNDERSTANDING OUR NEW LIFE IN CHRIST

6:4-10

- a. The Christian and his former life in Satan's family
SEE: Romans 3:9-18; Ephesians 2:1-3; 2:11, 12
 - 1) His relationship with Satan under Satan's domination.
 - 2) His relationship with Satan's people.
 - 3) His life of sin in the old life with separation from God.
 - 4) His lack of peace and joy
 - 5) His lack of hope for the future.
 - 6) His condemnation under God's wrath. SEE: John 3:36b
- b. The new life in Christ for the Christian
SEE: II Corinthians 5:17-20; Ephesians 2:4-10; 13-22
 - 1) His new relationship with God rather than Satan.
 - 2) His new purpose and orientation in life to live apart from sin and to glorify God with his life and body. SEE: I Cor. 6:19, 20; 10:31; II Corinthians 5:14, 15; Philippians 1:20, 21; Col. 3:1-4, 17, 21
 - 3) His hope for eternity through Christ. SEE: John 3:16; Romans 6:23,
 - 4) His responsibility before God in daily life. SEE: Romans 6:4-10
- c. God's questions about a "PROFESSING" but unchanged life.
 - 1) There is the problem of those who PROFESS to be saved but evidence no change whatsoever in their lives. SEE: James, chapters 1-3; I John, chapters 1-4 (e.g. 23-17). They make a strong claim of PROFESSION of faith in Christ, but they seem to have no proof of it in their lives.
 - 2) The major emphasis of the General Epistles (James, I and II Peter; I, II, III John; Jude) is that change is a PROOF, in a person who

PROFESSES to be saved, of a true conversion. If change has not come in that person's life, then there is doubt that that person was ever really saved.

3) In both of the major sections of Romans 6, vs. 1-14 and 15-23, this is also the emphasis.

d. Does this passage teach "sinless perfection" in the Christian life?

1) If taken alone, this passage would seem to be teaching such a view of the Christian life, that people who truly are saved can come to the place where they would never sin again. Such teachers would conclude that true salvation means that the old nature has been eradicated, removing the possibility of further sinning.

2) When taken with other passages of Scripture (SEE: Romans, chapters 7, 8; Galatians 5:16-25; Ephesians 5:17-32; Colossians 3:1-17; I Thessalonians 4:1-7), it is clear that we have the new spiritual nature in us BUT that the old nature in us has not been eradicated.

3) We will always be faced with temptations in the Christian life and we will continually need to deal with these temptations. Lack of victory over them will sometimes come and this will have to be dealt with by repentance and fresh cleansing. SEE: John 15:1-3; I John 1:9. This lack of victory can come not only in our actions, but also in our thoughts, our words, our feelings, our attitudes and in other areas.

4) This teaches us the importance of daily victory over sin by the help of the indwelling Holy Spirit, turning to righteousness in daily living and dealing with sin when it comes.

5) Even with temptations to daily sin and some failure in daily living holy and righteous lives apart from sin, change in a person who has truly been saved will still be real and evident. He will be different from the person he was before he was saved, both in his desires and in the life he leads as he lives in this world.

3. RESPONSIBILITIES IN NEW LIFE UNDER GRACE 6:11-14

- a. Victory over sin and living in righteousness in our lives is not automatic as some Christians teach and assume that it will be.
- b. The MEANS of victory and a life of righteousness is present by the Holy Spirit in our lives, but we ourselves have responsibility before God to see this victory and righteous living come.
- c. AREAS OF RESPONSIBILITY. SEE: Eph. 5, 6; Col. 3, 4
 - 1) CONSIDER/RECKON Accept the fact that we now belong to Him and that our lives are no longer to be a lives of sin.
 - 2) DO NOT PERMIT. With His help we take a stand against sin in our lives and deny it the place it occupied before.
 - 3) DO NOT YIELD/DO NOT GO ON PRESENTING. We are not helpless in the matter. We ourselves VOLUNTARILY yield ourselves either to God and righteousness or to Satan and sin
 - 4) NOTE ALSO: In Ephesians 5 and Colossians 3, the phrases: LET (PERMIT) IT NOT, PROVING, WALK, PUT OFF, PUT ON, LET (PERMIT), TAKE, STAND, ETC. These also emphasize our personal responsibility before God to take the steps that we need to take to protect ourselves, while still relying on the Holy Spirit to empower us to take such action.
- d. Thus, the work of the Holy Spirit in our lives (SEE: Romans 8) does not take the place of our own responsibilities. If we refuse to exercise responsibility, His work will never be effective in our lives.
- e. NOTE: I Corinthians 10:13 and its emphasis upon the fact that we are not hopeless in confronting sin. If we are willing, God will deliver us from every temptation with victory over it.

4. MISUNDERSTANDING OF FREEDOM FROM LAW 6:15

- a. This passage was previously referred to in this study as a major misunderstanding concerning our right to sin when we are under Grace. In this passage, God is dealing with the teaching that just because we

are not under a detailed set of rules such as we have in the Law, we dare not take the stand that there are no restrictions on us in regard to sin.

- b. NOTE the problem of those today who believe that they can only have victory through a set of rules. NOTE how we often deal with young people on that basis only to find that they end up in total spiritual defeat while following those rules. Compare with Romans 7:7-25 where the Christian was doing that very thing but was totally defeated.
- c. God's standard of HOLINESS and RIGHTEOUS LIVING in the lives of those who belong to Him has not changed, but the model for that HOLINESS and RIGHTEOUS LIVING has changed.
 - 1). We have now been made righteous through the righteousness of Christ Himself and our relationship with Him rather than through any efforts of our own. Our concern now as Christians is not obtaining righteousness before God but living righteously before Him to please Him and to demonstrate our new life in Him.
 - 2) This righteousness in daily living is now maintained through the work of the Holy Spirit in our lives. As pointed out by the Lord Himself in John, chapters 14-16, the Holy Spirit has many functions. Among them is His teaching ministry to help us understand what God expects of us in walking righteously before Him. He then empowers us to obey Him and live righteously before Him. If we "walk in the Spirit" (SEE: Galatians 5:16) as we are commanded by God, then there will be daily victory over sin and we will have God's blessing and approval.
 - 3) Therefore, failure to live righteously is not related to whether or not we are following a set of rules such as we find in the Law, but is due to the fact that we are not yielding ourselves to the work of the Holy Spirit in our lives and walking in Him as God commands.
 - 4) Living a life of righteousness before God by the Spirit does not compare with the harshness of living under the Law and we are not to feel sorry for ourselves in our new life in Christ.
 - 5) This life of righteousness will lead us into all the benefits and blessings of relationship with God, but these benefits and blessings will be

limited and even absent if we fail to find the life that God has desired and planned for us. For this reason, many Christians live their whole lives without experiencing many of these blessings, victories and joys of life in Christ.

5. Choices We Must Make in Being Free From the Law 6:17-23

a. Choosing between slavery to sin and slavery to righteousness. 6:16

- 1) Whether we admit it or not, we were not only **SLAVES** of sin in the past, but we are in danger of being **SLAVES** of sin even in our new Christian lives. This implies that we are subject to being under bondage to sin.
- 2) Being a **SLAVE** to sin is a choice that **WE** make. We have the choice of either leaving our old sinful habits and practices or staying with them and being enslaved by them.
- 3) In the same way that we **CHOOSE** to be enslaved to sin, so we must **CHOOSE** to be enslaved to righteousness instead.
- 4) Once we make that choice, seeking after righteousness will be the characteristic of our lives because we come under its bondage by the Spirit.

b. Choosing to Be Obedient From the Heart in Daily Life 6:17

- 1) Living in sin before we were saved was something we were committed to and we did it with our deepest being. Though we may feel that we did not go very deep into sin in our unsaved state, we still desired it and sought after it.
- 2) Living righteously must also be based upon a deep heart decision and a deep heart commitment to righteousness. It is when shallow decisions are made concerning this that we fail.

c. Choosing to yield ourselves to God for this purpose. 6:16-18

- 1) **COMPARE:** Romans 12:1, 2

- 2) The idea of PRESENTATION is submission and yielding of control over our lives to God for Him to work out His will and purposes in our lives and to set the righteous direction of our lives.
 - 3) This presentation to God is voluntary just as we presented ourselves voluntarily to sin before we were saved. SEE: Romans 12:1
 - 4) This presentation is necessary before the Spirit can really work in our lives to bring victory, for He does not bring victory in rebellious or unyielding lives.
- d. Comparison of the results/benefits of living under sin or living under righteousness. 6:19-23
- 1) The term “PRESENTED/PRESENT” is used again to emphasize that what we choose in our lives, whether a life of sin or a life of righteousness, is voluntary on our part. Therefore, the results/benefits we enjoy in our lives as a result of our choice are entirely our own responsibility. By a voluntary act of our own, we ourselves decide which direction our lives are to go and the results that this will bring to us, both here in this world and in the world to come.
 - a) Before we were saved, we presented ourselves to sin and unrighteousness and were held responsible before God for our lost condition and the sin that condemned us.
 - b) If we have professed to be saved, continuing to present ourselves to sin and unrighteousness is contrary to all that salvation brings and means, and even casts doubt on whether or not we have truly been saved.
 - 2) The comparison of the results/benefits of living under sin or living under righteousness
 - a) The results/benefits of living under sin.
 - 1)) It resulted in complete lawlessness or freedom from any restraint, either by men or by God. This in turn led to even more extreme lawlessness.

- 2)) It drove us farther from God and the possibility that we could find salvation and deliverance from sin through the Lord Jesus Christ.
 - 3)) It “enslaved” us and kept us under its power and authority so that we were helpless in escaping from it.
 - 4)) The final result of living under sin was that it brought eternal condemnation and death from God
- b) The results/benefits of living under righteousness.
- 1)) The first result is freedom from sin and separation from both the world of sin and its power in our lives. This is “sanctification.”
 - 2)) We are now under the control of God Himself and no longer under the control of Satan. This passage gives the idea that we are no longer “enslaved” by sin but now are enslaved by God and righteousness. We partake of all the blessings of this relationship.
 - 3)) We are forever free from condemnation and death and now have eternal life because of the salvation we have been given through the Lord Jesus Christ.

6. Further Teaching About the Christian and the Law’s Ending 7:1-6

- a. This is the FIFTH TIME IN ROMANS that the subject of the Old Testament Law of Moses has come up.
 - 1) He had discussed it in chs. 2:17-3:8 when he talked about the Jews being under sin just like the Gentiles;
 - 2) He had discussed it again in ch. 3:19-31 when he emphasized that our righteousness is entirely apart from the Law;
 - 3) He had discussed it again in ch. 4:14, 15 when he pointed out that the two approaches being taught, following the Law and coming to Christ by faith ALONE, are contrary to each other and even nullify each other.

- 4) He had discussed it again in ch. 6:14, 15 when he emphasized that we are not under the Law but under grace;
 - 5) Now he draws a final conclusion on the subject in this passage, 7:1-6, to teach that we have died completely to the Law in order that we might “serve in newness of the Spirit.”
- b. We note the illustration he uses in this passage to show our death to the Law. He uses the illustration of the marriage relationship of two people and what happens when one of them dies. The other one is now free to remarry and has no more ties with the former marriage partner. The application is that we too are dead to the Law and have no further ties with it.
 - c. He will discuss it again in Galatians, chs. 1-4 and will draw the same conclusions concerning the fact that the Law has fully served its purpose and that we are not under the Law as Christians.
 - d. In view of the false teaching on the subject today, taken from the ideas and writings of men, it is important that Christians understand that the Word of God directly contradicts those teachings of men.
 - e. Contrary to the claims of some, Christians who are dead to the Law are not without a standard to follow, for they have both the clear direction of the Word of God and also the ministry of the Holy Spirit in their lives. SEE: Romans 8:1-17; Galatians 5:16
 - f. If this teaching is not clearly taught and understood, Christians will have no victory in their lives for they will fail to find God’s own answers in their lives. It is also possible that some who claim to be Christians might falsely be using the Law as a means of helping them either gain or else retain their salvation. If this is so, then this is the “other Gospel” taught in Galatians 1:8, 9, that they are practicing.

7. THE PROBLEM OF LAW AND RIGHTEOUS LIVING 7:7-25

- a. Since Romans, chapters 6-8 are speaking of Christians in their new life in Christ, this passage gives us a picture of a Christian who is desperate for victory over sin and is seeking to find it through the SELF-EFFORT of living strictly by the Law.

- b. The more he depends on the Law to give him victory, the deeper he finds himself in the bondage and despair of sin.
- c. He speaks of THREE LAWS at work in his life as he struggles with the problem of sin and victory over it.
 - 1) THE LAW OF MY MIND. This has to do with his deep heart desire to have victory over sin and to live for the Lord.
 - 2) THE LAW OF SIN AND DEATH. This has to do with the old sinful nature which is still in him. Some teach that this old sinful nature has been eradicated in us, but this is not Scripturally true and we experience its effects daily in our thoughts, words, feelings, attitudes and actions as Satan uses it to tempt and defeat us.
 - 3) THE LAW OF GOD This is the Law of Moses which he is seeking to strictly follow, believing that it will bring him victory over sin. SEE: Philippians 3:4-6
 - a) WE NOTE that neither in this passage or in any other passage is the Law itself presented as sinful. Rather it is presented as holy and to be respected.
 - b) It is just that the Law of Moses never had as its purpose the making right of the human heart. Rather, its purpose was to expose sin and to prepare hearts to receive God's answer to sin.
- d. A fourth law, "THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS" will be introduced in chapter 8:1, 2 as the only means of a Christian finding victory. The 8th chapter will then deeply discuss and explain its workings. However, the Christian in chapter 7 has not yet come to depend on the working of this law in his life, and so he has only complete defeat and despair (SEE: 7:23, 24, 25b), with only a final statement that the answer can only be found in the Lord.. SEE: 7:25a

8. The Holy Spirit and Victory in Daily Living
SEE: Galatians 5, 6; Ephesians 4, 5, 6

8:1-13

a. Because of so much false teaching on the subject of the Holy Spirit and his working today, including emphasis upon some of the gifts of the Holy Spirit which were present in New Testament times but, according to I Corinthians 13:8-13, are no longer present, there has been a serious neglect of the ministries of the Holy Spirit every Christian can expect to work in his daily life in practical ways today.

1) In John, chapters 14-16, Jesus teaches ten different ministries the Holy Spirit will have in the lives of believers. Many Christians have never really been taught these and have no expectation that the Spirit will provide these in their lives.

2) In Acts we learn of His ministry in giving Divine power for ministry and teaching.

3) In Romans, Galatians and Ephesians we learn of His ministry in giving victory over sin and the flesh in the Christian life

4) In Romans 12:3-8; I Corinthians, chapters 12-14, Ephesians 4:7-13 and I Peter 4:10, 11, he speaks of His ministry in giving SERVING AND MINISTERING GIFTS to believers so that they can find their most useful and valuable place in the Body of Believers.

b. In Romans 8:1-14, he is answering the cry of the Christian who is seeking victory over sin through the Law in chapter 7, and who is in total defeat in chapter 7, v. 24, "O wretched man that I am! Who shall deliver me from the body of this death?"

1) This man is not just under the power of sin, but he is being directly tempted and defeated by Satan himself. In himself, he (and WE) does not have the means to defeat Satan and gain any victory over sin.

2) If no answer can be found, this Christian (and OURSELVES AS WELL) will go down to complete defeat in daily living with no hope of ever having victory in his life.

c. Some Passages That Answer This Cry of the Defeated Person

1) The Answers in Romans 8:1-13 concerning salvation itself.

- a) The Holy Spirit, through the finished work of Christ and our regeneration/new birth by the Spirit (SEE: John 3:3-7), forever delivers us from condemnation in this relationship. Vs. 1
 - b) The Holy Spirit gives deliverance from the Law of Sin and Death which has dominated us in our unsaved state. Vs. 2
 - c) The Holy Spirit fulfills in us the true righteousness of the Law if we walk after Him rather than after the flesh. Vs. 4
 - d) The Holy Spirit enables us to concentrate on spiritual things. Vs. 5, 6
 - e) The Holy Spirit's presence is proof of our salvation Vs. 9
 - f) The Holy Spirit has made our spirit alive because of His work and His presence in us, even though our bodies may be dead Vs. 10
 - g) The Holy Spirit will also give life to our mortal bodies. This probably speaks of the resurrection of the dead at the coming of Christ. SEE: I Corinthians 15:12-28; 49-58. Vs. 11
 - h) The Holy Spirit also helps to put to death the deeds of the body with which we are tempted daily. Vs. 13
- 2) **In Galatians 5:16**, after commanding them not to use their liberty as a means for the flesh, he gives the promise, "Walk in the Spirit and you will not fulfill the lusts of the flesh."
- 3) **In Ephesians 6:10-17**, the teaching emphasizes the power of the evil one and the fact that he can only be defeated by spiritual means. The Holy Spirit is suggested in 6:10, when he speaks of the "power of His might," as the only means by which Satan can be resisted and overcome.
- 4) **In I John 4:4** our need of the work of the Holy Spirit is emphasized with the words, "greater is He that is within you than he that is in the world."

9. The Holy Spirit and Assurance in our Daily Lives 8:14-25

a. THE PROBLEM

- 1) Some Christians, even after they have sincerely trusted Christ as their Savior, seem to have continual doubts about their salvation and may even believe that they have a need to make this decision again and again. Their daily failures and sins are the main reason for this. They also may doubt the depth of their decisions to trust Christ and may feel that they need to make a “deeper commitment to the Lord” in really getting saved.
 - 2) Another reason is that too many people link salvation with some kind of an emotional experience. If they did not experience any great emotion at the time they professed to be saved OR If they lose that emotional feeling, then they also lose their assurance of salvation. We recognize that we should feel a deep sense of gratitude to the Lord and love for Him in our salvation, but heart faith is the basis for our salvation as we depend completely upon His finished work.
- b. Almost every passage of Scripture dealing with salvation emphasizes assurance when we have done what we are supposed to do to be His children. They are teaching that we need not fear, for God will also eternally do what He has promised to do in our salvation.
- 1) **In the Gospel of John**, there are countless promises concerning assurance given in chapters 1, 3, 5, 10 and others. In John 10:28-30, for instance, Jesus gives absolute assurance that once we belong to Him we can neither perish nor be taken out of His hand.
 - 2) **In Romans 8:16-25**, this assurance given through the indwelling Holy Spirit far outweighs the sufferings and trials that we go through in this life. He both assures us of our salvation and also the future hope that our salvation brings.
 - 3) **In Ephesians 2:1-10 and 11-22**, the Holy Spirit is not actually mentioned, but the promises of salvation by grace through faith for both Jews and Gentiles are the ones the Holy Spirit enlightens us with and impresses on our hearts.

- 4) **In I John 5:11-13**, again there is the assurance that those who have the Son have Life.

10. The Holy Spirit and Our Daily Walk With the Lord 8:26, 27

a. Problems in Being Successful in Daily Walk With the Lord

- 1) There is a great lack of understanding through lack of church teaching concerning the very broad work of the Holy Spirit in the daily life of the believer in meeting every need in daily living.
- 2) Some people get so immersed in seeking emotional experiences that they have little understanding and concern for the practical and ongoing work of the Holy Spirit in the daily life of the believer. After all that emotion, they wonder why their emotional experiences do not carry over into their daily lives with daily peace and joy.
- 3) Some have never been moved to study the Scriptures themselves to find what they can actually expect from the Holy Spirit and claim from Him as He lives in their lives. While these Christians pursue other things, the needs in their daily lives go unmet and they have no solutions to the problems these daily needs raise. They may even conclude that there is no solution at all to these daily needs and problems in the Christian life.

b. In John, chapters 13-16, when Jesus was meeting for the last time with His followers before his crucifixion, He spent considerable time with them explaining, in chapters 14-16, what they could expect in their lives when the Holy Spirit would be sent from heaven to indwell them. He taught them ten different ways the Holy Spirit could be expected to work in their daily lives in dealing with their deepest daily needs. His teachings were meant to apply to the entire Church age rather than just to their ministries in the early days of Christianity.

- 1) **In 14:12**, He speaks of the works that His followers would do and that these would be based upon the work of the Holy Spirit.
- 2) **In 14:16, 17**, He speaks of the Holy Spirit being the one who would come along side to help/lift them up/sustain them in a personal way as they faced the difficulties and struggles of the daily Christian life.

- 3) **In 14:18-21**, He speaks of the Holy Spirit making the presence of the Lord in their lives real.
 - 4) **In 14:26**, He speaks of the Holy Spirit as their teacher in spiritual things.
 - 5) **In 14:27**, He speaks of the Holy Spirit as the giver of peace. SEE ALSO: Galatians 5:22.
 - 6) **In 15:11**, He speaks of the joy they would have in their daily Christian lives. SEE ALSO: Galatians 5:22.
 - 7) **In 15:26**, He speaks of the Holy Spirit in His ministry of teaching concerning the Lord Himself.
 - 8) **In 16:7-11**, He speaks of the Holy Spirit as the one who would convict hearts of sin, righteousness and judgment.
 - 9) **In 16:13**, He speaks of the Holy Spirit guiding them into all truth, including things to come. SEE: I Cor.2:6-13
 - 10) **In 16:14, 15**, He speaks of the Holy Spirit as the glorifier of the Lord and the One who exalts the Lord in their lives rather than Himself. It would be the Lord's Person and Work He would reveal to them.
- c. **In Romans 8:26, 27**, we are taught that the Holy Spirit helps us in our prayer lives so that our prayers reach the Father and are effective. We need to be faithful in prayer but need not be defeated in our prayer lives
- d. All of these practical ministries of the Holy Spirit are available to every Christian to use in daily living, but it is clear that the actual experiencing of them in the life of a Christian can only come when that person is walking daily in the right relationship with the Lord. The teaching of the Lord regarding the daily steps that are essential to maintain this right relationship with Him in John 15:1-10 emphasizes this.

11. God's Working For Good in Our Lives

8:28-30

- a. It is easy to see how God is working for our good in pleasant and acceptable circumstances, but it is difficult to understand this truth when the circumstances are bitter and harsh.
- b. We NOTE Paul's own situation and circumstances that illustrate this.
 - 1) Even as he writes Romans, (56 A.D.), he was heading for Jerusalem where he knew (SEE: Acts 20:23, 24) that he was going to face persecution and suffering, but he knew that God would bring victory out of it.
 - 2) In every city where he had already been, he had faced persecution and suffering (SEE: II Corinthians 11:23-33), but out of all this great victories and the spread of the Gospel had come.
 - 3) On his second missionary journey, he tells in II Corinthians 12:7-10 that he suffered some grievous physical disability. When the Lord would not remove it, he rejoices in the grace that God gave to go through it.
 - 4) During his 1st imprisonment in Rome (60-62 A.D.), when he was in a prison cell and going through great difficulties, he tells of the opportunities he had there to even penetrate the household of Caesar himself with the gospel. He is teaching that the suffering he was going through could not take away the joy he had in relationship with the Lord and in the ministry the Lord had given him.
- c. How do our circumstances in life compare with those of Paul?? Death in a family, loss of job, lack of material things, problems with people at work and in daily life, family problems, etc, are some of the difficult circumstances we go through in life that require a clear understanding and acceptance that God is always working for our good.
- d. Therefore, we NOTE God's purposes being fulfilled and working for good by permitting harsh and difficult circumstances to come into our lives.
 - 1) To bring us more and more into Christlike character and behavior..."to be conformed to the image of His Son." SEE ALSO: II Corinthians 5:14, 15; Philippians 1:20, 21.

- 2) To bring us more and more into total dependence on Him in everything in our lives.
- 3) To work out His purposes and will in our lives in the work and calling He has given us as we minister to them and set an example for them.
- 4) To help us see how He can bring more glory to Himself and even greater eternal results through such difficult circumstances. SEE: Philippians 1:12;

12. MAJOR QUESTIONS IN CHRISTIAN LIVING 8:31-39

- a. He had spoken of our assurance in salvation in chapter 8:16-25, but now he is answering some major questions that Christians have concerning the stability and absolute dependability of their relationship with the Lord.
- b. Many from the Jewish community and the Roman world would be attacking their faith, and there was danger they would doubt in this area of the dependability of God and of their relationship with the Lord.
- c. We note that Jesus had addressed the same questions in the lives of his followers in John 10:1-30. Following Him was very difficult and their questions needed to be cleared up if they were going to endure the persecution and problems that were to come. He shows that He not only makes them His sheep, but He, as the good shepherd, absolutely can be depended on to take care of them and lead them forever in their relationship with Him.

c. The Major Questions in This Passage in Romans 8, vs. 31-39.

- 1) **“If God be for us, who can be against us? (can stand against us/prevail against us/take away any of our benefits from us)”**
Vs. 31, 32
 - a) This question comes from the previous passage where he had discussed God’s working for good in all circumstances. These included the benefits we enjoy in salvation.

- b) He is now asking if there is any force that has the power to nullify any of these benefits. Satan would certainly like to nullify these benefits, but has no power to stand against God Who guarantees them.
- c) The answer comes from the finished work of Christ and our standing in Him.

2) “Who shall lay anything to the charge of (bring a charge against) God’s elect?” Vs. 33

- a) This seems to have to do with someone bringing an accusation or charge against a believer with the idea of nullifying his salvation.
- b) The answer is that it is God who justifieth on the basis of His grace and our faith. Therefore failures on our part cannot nullify what God has done for us and in us through Christ.

3) “Who is he that condemneth?” Vs. 34

- a) This seems to be someone (perhaps even Satan himself) seeking to convince us that we will go back into our condemned state.
- b) The answer is based on the personal intercessory work of Christ on our behalf when we belong to Him. No matter how we fail or what accusations Satan might make against us (SEE: Job 1:6-12; 2:1-6), our redemption is eternal and no one has any power to condemn us.

4) “Who shall separate us from the love of Christ?” Vs. 35-39

- a) In considering the long list of possible circumstances of things that he gives in vs. 35, 36, there might be the temptation to feel that such circumstances, failures and sins on our part, etc, can separate us from His love.
- b) It is true that some of these things seem to make God seem very distant from us. but this has to do with the coldness in our own hearts and lack of daily close walk with Him rather than Christ Himself distancing Himself from us in His love for us.

- c) He lists all of the possible things that come in life in vs. 38, 39, and assures us that nothing can truly separate us from His love.

13, God's Love and Plans for His Own People, the Jews 9:1-11:32

- a. He has dealt with the subject of the Jews before in the section dealing with the universal sinfulness and lost condition of all mankind (2:27-3:8-18). He then dealt with them again in the latter half of chapter 3, chapter 4 and chapter 7:1-6 when he taught that we, Jews and Gentiles alike, are not under the Law of Moses.
- b. Now, however, he comes back to the subject of the Jewish people, and deals with them more specifically as the chosen people of God .

c. In these three chapters, chapters 9-11, he is answering the following questions:

1) In this age when the Gospel is being carried to the whole world and the Gentiles have been reached in great numbers, has God now rejected His people?

- a) God has never rejected His people. Even in the Old Testament, when they turned against Him and turned to false worship and rebellion, God did permit them to be punished by the Assyrians and Babylonians, but He still loved them and wanted to restore them to the close relationship and fellowship they had once had with Him. He made possible the partial return of the Jews to the land in 536 B.C.
- b) God today still wants to maintain a close relationship with His people, but that relationship is now based on their accepting and following their Messiah, the Lord Jesus Christ.
- c) When the Gospel concerning their promised Messiah was first being preached, there were many who turned against it. However, there were thousands of devout Jews like Paul and others who believed its truth and devoutly followed their Messiah. Some of these came from the very strictest sects of the Jews such as the Pharisees.

2) If the promise of the Messiah as both the suffering Savior and then as the reigning king was first given to the Jews, and Christ Himself, the promised Messiah, was born of Jewish parents and as

part of the Jewish nation, why has the great emphasis of Gospel witness been upon the Gentiles rather than the Jews?

- a) We note in the Book of Acts that even Paul, who was specifically called to be the Apostle to the Gentiles, would first go to the Jewish people in their synagogues and then would turn to witness with the Gentiles.
- b) God's burden to reach the entire world with His salvation required that special emphasis be put upon those who had never had the opportunity to hear the Truth, while still seeking to reach more of the Jewish people..
- c) There is witness to the Jewish people today in the Messianic Fellowships in every major city, including Jerusalem itself, but the masses of Gentiles also need to be reached and this is the emphasis of most Christians and churches today.

3) What is essential for the Jewish people to do to maintain God's favor and blessing on them as His chosen people?

- a) Since the coming of the promised Jewish Messiah, the Lord Jesus Christ, the Jewish people are to come to Him and find their hope in Him.
- b) He is still being offered to the entire nation of Israel for all of the Jewish people to trust and find life and purpose in Him.
- c) Apart from receiving Him, those who reject Him will not find a place in God's future plans for His people, and will face the same judgment and punishment after they die as the Gentiles, with no second opportunity offered them after they die to receive Him.

4) How do we balance God's offering of salvation to the whole world with the special place that the Jewish people still have in God's purpose and plans?

- a) Both the prophetic books of the Old Testament and the New Testament give testimony to the fact that God will work in special ways on behalf of His people in the future, especially in the "end times" following the second coming of the Lord to rule and reign..

- b) Even the reign of the Lord following His return is to be based in Jerusalem the capital of the Jewish nation.
- c) The apostles, all of whom were Jewish in their background, were given the promise of a prominent place in the future of the Jewish nation.

5) How should the Gentiles feel about the Jewish people?

- a) These three chapters warn the Gentiles against feeling that they are better than the Jewish people in any way or showing any lack of respect for them or treating them badly. Rather they are to have a humble spirit regarding their inclusion with the Jews as part of God's plan of salvation. SEE: Ephesians 2:11-22
- b) The Gentiles are also to accept and respect the place the Jewish people still have in God's future plans.

6) When and how will God again give special attention to the Jewish people?

- a) In this age, God is paying special attention to any of the Jews who will respond to their Messiah, the Lord Jesus Christ, and will trust and follow Him with all their hearts. He is giving every possible opportunity for them to hear the Truth of the Gospel and respond to it.
- b) Following the return of the Lord, the Jewish people will have a special place in God's plan for His rule and reign, with Jerusalem as His capital, and special places for those Jews living at that time who fully receive Him and follow Him with all their hearts.

7) How Will the Conversion of the Gentiles Benefit the Jews 11:30-32

- a) It shows the Jews the joint place the Gentiles have in the salvation God offers. It is for all mankind rather than just for the Jews.
 - 1)) From much of the Old Testament, the Jews might have gotten the idea that the Gentiles would either never be included in any of God's plans for salvation through the Messiah, OR they might have gotten the idea that, even if the Gentiles were included in God's plan of salvation in Christ, they would be inferior to the Jews.

2)) Such passages as Ephesians 2:11-3:11, emphasize that the Jews are equally under sin with the Gentiles (SEE: Romans 2:17-3:9) and that they are brought together into the Body of Christ through the same plan of salvation. In the Body of Christ, all walls have been broken down between them and they are to accept one another as equal members of this Body.

b) Rather than the Jews being jealous of the Gentiles for being emphasized in the preaching of the Gospel and for being given such a place in the Body of Christ, this passage in Romans 11 teaches that the conversion of the Gentiles should be an incentive to the Jews to respond to the Gospel as they understand that God's salvation is all of His Mercy and Grace, rather than being based on the Law, and God has extended that Mercy and Grace just as fully to the Jews as He has to the Gentiles.

8) Praise to God For His Person and His Extended Mercy 11:33-36

a) This section ends with a series of statements dealing with the Person of God and the marvelous nature of the Mercy that He shows to all mankind. This is like a benediction to the whole section on Salvation.

b) There is deep thanksgiving for the whole message of this section.

III. LIVING BY THE GOSPEL

12:1-15:33

A. God's Plea For Dedicated Lives On The Basis of His Mercy 12:1, 2

1. The Nature of This Plea of God and Its Basis 12:1, 2

a. This chapter begins the practical section of Romans.

1) The first eleven chapters, from chapter 1:18-11:36, had dealt with God's salvation for all mankind with special emphasis on the GRACE and MERCY of God in giving mankind this unmerited salvation,

2) He had begun that section with teaching on why all mankind is lost, had gone through God's plan of salvation, based on Grace and Mercy made possible by the sacrifice of Christ, for all lost people, had set the

standards for the Christian life and then had talked about the place of the Jewish people in God's plans.

- 3) He had concluded this whole section in 11:33-36, with the emphasis that all he had been led to share with them in that long passage dealing with God's Salvation was to be understood completely in the light of the complete unworthiness of mankind, either as non-Christians or Christians, for anything at all from God in the way of Salvation from sin, relationship with God or His favor and blessing upon their lives. If any of these things are to come to unsaved people, or have come in the lives of Christians, it is only because of the GRACE and MERCY of God.
 - 4) God now wants us to understand, from 12:1-15:33, His rightful expectations of us and the actual expected working of this salvation in our lives as we live in this world.
- b. He now begins this practical section of Romans with a PLEA based on this theme of THE MERCY OF GOD. SEE: 1:18-11:36
- 1) It is interesting that this passage is phrased in the form of a PLEA rather than a DEMAND.
 - a) Since we not only owe the Lord our deepest thanks and gratitude, but our very lives have been bought by Him and are His rightful possession (SEE: I Corinthians 6:19, 20), God has the right to DEMAND that we turn our lives completely over to Him for His control and domination over us.
 - b) Phrasing this sentence in the form of a plea, God is making it known to us that we must be willing to voluntarily and willingly turn our lives over to Him, and, with all our hearts, let Him be the King and ruler of our lives.
 - c) Therefore, if the Mercy and Grace of God, fully taught and set forth in those first eleven chapters, means anything at all to us, and if we have any love or gratitude in our hearts for the One Who has made all this possible we should be willing to completely respond and give Him what belongs to Him.

- d) To refuse His plea would mean that His Mercy and Grace mean nothing to us and that we have no real sense of gratitude and thanks to Him for all that He has done for us.
- e) The turning over of our lives to Him is therefore a TEST of our salvation and of our love for Him in our new relationship with Him. We dare not fail to respond.
- f) We are to tenderly listen to and heed this plea that God is now directing to us. Only those who fail to appreciate and be grateful to Him for this Mercy and Grace will turn away and reject His plea.
- g) He will not force on us the terms of the plea with its terms, but begs us to heed it and respond to it.

c. THE TERMS OF HIS PLEA TO THE ROMANS

- 1) They are to present/dedicate themselves to the Lord in complete submission and willingness to be used in any way He pleases. 12:1
 - a) He compares this presentation to the Old Testament sacrifice of the Jews that had to be spotless and perfect and had to be offered completely to God on the altar. Anything less would deeply offend God and would be rejected by Him. It also had to be willingly offered to God rather than just in obedience to some rule.
 - b) The difference for the Christian offering himself would be that he will go on living, but only under His control and for His purposes.
- 2) They are to no longer to be molded or shaped by the world of sin.
 - a) The idea of separation from sin is clearly present here. SEE: I John 2:15-17. Sinful practices and influences will deeply affect them if such separation does not take place, and will indicate that their dedication to Him is not complete and that these sins will hinder God from using them fully
 - b) This was their former life, but these sins will no longer be part of their lives if they truly have given themselves to the Lord in dedication.

- 3) They are to accept the changes that God wants to make in their lives.
 - a) Lives truly dedicated to the Lord will be changed as God works in their lives to make them acceptable for His use. SEE: Romans 8:29
 - b) Only lives that have been changed will demonstrate the blessing and favor of God and will accomplish all that He wants to do with them.
 - c) Such change will begin to take place immediately after salvation has come to that truly dedicated life, and will continue throughout the life of the individual.

B. Using Our Gifts in Spiritual Ways. SEE; APPENDIX #2 12:3-8

1. The subject of the GIFTS that God gives to individuals in the body of believers is one of the most important subjects in the New Testament.
 - a. GIFTS ARE MENTIONED IN: Romans 12:3-8; I Corinthians, chapters 12-14; Ephesians 4:7-13 and I Peter 4:10, 11.
 - b. Most of the gifts have to do with MINISTERING and SERVING GIFTS that are used in the church by the believers to take their place as part of the body of believers and to add to the ongoing work of the Lord. If properly and spiritually used, these gifts will help build up the Body of believers in spiritual ways and will meet their personal needs.
 - c. Tongues are only mentioned in I Corinthians, chapters 12-14 which seems to indicate that this was one of the few churches where this gift was exercised by the believers in church life. Even in the Jerusalem church it is not mentioned beyond Acts, chapter 2. In the entire book of Acts, tongues are only mentioned three times, chapters 2, 10 and 19:1-7, and each time their use had to do with evangelism and its results.
 - 1) The gifts of tongues and prophecy are mentioned in I Corinthians 13:8-13 as those that will pass away DURING the church age, while other gifts will continue. SEE: APPENDIX #2.
 - 2) These two gifts are the subject of much false teaching today by those who still are trying to resurrect them, and their false use often will replace teaching on the legitimate use of the gifts intended for today

d. In Romans 12:3-8, we note several warnings about these gifts:

- 1) Everyone does not have the same gift.
- 2) Every person's gift is equally important to God and must also be equally important to the believers in the Body.
- 3) No one is to be puffed up over the gift God has given him and have an attitude of superiority.
- 4) Every gift is necessary in the body of believers and if some gifts are absent, then the Body of Believers will lack.
- 5) Each person is to exercise his gift to the very fullest but in the right manner

e. The List of Gifts Mentioned in This Passage, 12:3-8.

- 1) **PROPHECY.** The gift that God used to give bits of new revelations to His people. They did not have the New Testament in that day and so they needed the encouragement and the enlightenment of these bits of revelations from God that God would give them as they would meet together. When the New Testament was complete, this gift ceased and there are now no new revelations. SEE: I Corinthians 13:8-13.
- 2) **SERVING.** All Christian are to have a serving heart, but some were especially gifted in this and were content and dedicated to this ministry of serving others.
- 3) **TEACHING** Some were gifted in sharing God's truth in the body of believers.
- 4) **EXHORTATION.** This could be the gift of preaching in the assembly of believers by the pastor or one of the deacons of the church.
- 5) **GIVING** All Christians are to share in the finances of the church or in the needs of others, but some were given this spirit of giving as a special gift.
- 6) **LEADING** Some are gifted to lead the assembly of believers. These could also refer to the pastors of the church.

- 7) **SHOWING MERCY.** This can apply to believers who reach out to other believers to help and encourage them. It can also apply to those who have a special tender heart for those less fortunate than themselves. This could apply to financial problems, lacks in abilities and other human problems.

C. Treating Other Christians in Spiritual Ways

12:9-13

1. Since we are born again by the Spirit of God, indwelt by the Spirit, taught from the Word of God and members together in the body of believers, we would think that the area of church relationships between believers would especially be an area where there would be no trouble. The truth is that this is the very area where Satan most often tempts and attacks, and this is often the area of greatest weakness in local churches.
2. We see this illustrated especially in the Corinthian Church where multiple problems between believers had sharply divided the church.
 - a. In the very first section of the book, he has to deal with the spiritual problem of the believers being divided over the personalities of the teachers they had. SEE: I Corinthians, chapters 1-4
 - b. Some of the brethren even went before unsaved judges to press their cases against their fellow believers before these unsaved judges. This had ruined their testimonies as believers and invited the mockery of the unsaved world. SEE: I Corinthians 6:1-9c.
 - c. Even at the Table of the Lord there was a spirit of selfishness among them as they refused to share with the poorer brethren in the church and then dared to take the Lord's Table. This brought down God's judgment on some of them. SEE: I Corinthians 11:17-34.
 - d. This was a church that had more of the blessing enrichment of God in the Gifts of the Spirit they shared than many of the other churches, but there was no harmony among the believers in the use of these. SEE: I Corinthians 1:4-8; chapters 12-14, especially chapters 13 and 14.
3. Even in the Philippian church, where the spirit of the believers was perhaps the most spiritual of any of the churches, they had to be warned

in Philippians 2:1-5 to have the mind of Christ in their relationships with each other. SEE ALSO: 4:2, 3, where two women clashed.

4. The same temptations will be present today, both in churches and in Christian organizations. Believers are called upon to settle their differences in spiritual ways and to work together for the cause of Christ. SEE ALSO: Ephesians 4:1-3.
5. In the Roman church, the only serious problem of relationships would be in Romans 14, where there seemed to be a major conflict between Jews and Gentiles over the eating of meat, but they are still solemnly warned about guarding their relationships. The spiritual steps they are to take in guarding their relationships with each other are also taught. Perhaps the idea is that if other major problems are not yet fully present, they can be in the future through the constant efforts of Satan to hinder and destroy the work of God.
6. Some of the Instructions Regarding Treatment of Christians.
 - a. They are not to be hypocritical in their love for each other. 12:9
 - b. They are to hate evil and cling to that which is good 12:9
 - c. They are to be devoted to each other in brotherly love. 12:10
 - d. They are to treat other Christians as higher than themselves 12:10
SEE: Philippians 2:1-4.
 - e. They are to be diligent and faithful in the work of the Lord. 12:11
 - f. They are to have a righteous prayerful spirit in persecution 12:12
 - g. They are to be generous and have a serving spirit in the church. 12:13

D. Dealing With the Unsaved Spiritually 12:14-21

- 1, As we live in this world, relationships with the unsaved people around us can also be a temptation to unspiritual action. This is especially true when the unsaved people treat us badly or seem undeserving of any kind treatment from us. Those who crucified the Lord and those who

stoned Stephen to death would seem to be examples of such undeserving behavior. In these cases, however, both the Lord and Stephen prayed on their behalf. SEE: Luke 23:34; Acts 7:60.

2. No matter how people treat us, we are still to be examples of true spirituality in our dealings with non-Christians as well as Christians. The way we act and react before non-Christians is the example and influence many of them need to open their hearts to the Lord and be saved.
3. Some Instructions For Christians Dealing With Unsaved People
 - a. They are to be forgiving and not bitter toward persecutors 12:14
 - b. They are to have tender hearts toward others always 12:15
 - c. They are to have agreeable and humble spirits with all 12:16
 - d. There are to be no evil actions toward others but what is right 12:17
 - e. They are to be at peace with everyone and are not to have a spirit of revenge when they are wronged, depending on God to “repay.” 12:18, 19
 - f. They are to respond in positive spiritual ways to the unsaved. 12:20
 - g. Overall, they are to live lives of good rather than evil. 12:21

D. Christians and Governing Authority 13:1-8

1. When Paul wrote this letter, they were living under the Roman government which was completely pagan and opposed to all that the Christians believed and shared with others.
 - a. Life was cruel and unjust in many parts of the Roman Empire where the Christians lived.
 - b. In 66 A.D., a terrible persecution broke out that sought to stamp out Christianity altogether. Paul and Peter were both killed during this persecution.

- c. This was followed by the destruction of Jerusalem and the temple in 70 A.D. and several centuries of intense persecution.
2. However, the instructions in the Word of God are very clear that Christians are to submit to the authority of the ruling government in their land where they live, and will be found guilty by God if they disobey it or rebel against it.
 - a. The Lord Himself taught this in Matthew 22:21 when the Jewish authorities tried to trap Him into saying something against the Roman government. His teaching was that they were to “give to Caesar what belonged to Caesar and to God what belonged to God.”
 - b. Paul, in writing to the Romans in 56 A.D., in this passage in Romans 13:1-7, teaches the same thing.
 - c. Peter, in writing his 1st epistle in about 65 A.D., in I Peter 2:12-15, also teaches strongly concerning our obligation to obey and follow the laws of the government.
 3. The teaching in these three passages is based on the general principle that from the very beginning of time men were to live under rules of community life and were to live in harmony with each other. Their lives and property and general welfare were to be protected by ruling authorities so that they could live in society peacefully and without fear. Otherwise there would be constant strife, trouble and crime in every community.
 4. Paul, in writing to the Romans, points out that government is of God and that they are disobeying God Himself if they do not submit to government and obey its laws.
 - a. In v. 1 All power and authority comes from God and there are no powers that are not ordained of God.
 - b. In v. 2 When we resist the powers, we are resisting the ordinance of God.
 - c. In v.2 God Himself will judge those who resist authority.

- d. In v.3 Rulers are ruling for good rather than evil.
 - e. In v.3 When we obey and do good in society, we will be praised for it.
 - f. In v.4 Rulers are ministers of God to us for good.
 - g. In v.4 The ruler is a minister of God, a revenger to execute wrath upon him that doeth evil.”
 - h. In v.5 We must be subject not just because of wrath but for the sake of our consciences.
 - i. In v.6 We are to pay tribute to them because they are the ministers of God.
 - j. In v.7 We are to render to them everything that is due them including honor and fear.
5. The only EXCEPTION to this absolute obedience to rulers would be when a ruling authority orders us to do something which is clearly against our consciences before God. Our refusal would be based upon the clear and correctly applied will and command of God for us as taught in His Word.
- a. In both Acts 4 and 5, the ruling authorities, the Jewish Council, ordered the two apostles to cease preaching in the Name of Jesus. In both cases, they answered that they must obey God rather than man. (SEE: 4:19, 20; 5:29)
 - b. There might also be cases where a ruling authority orders a Christian to do something dishonest or immoral and the Christian would have to refuse. In such a case, as in others where the conscience would be violated by obedience to the command of a ruler, the Christian would be willing to take punishment for such a stand but would not compromise.
 - c. Peter and John were beaten and jailed for their stand for the Lord and accepted this willingly.

- d. Thousands of Christians today have suffered the same for Christ and their stand for Him and righteousness.
 - 1) In China, for instance, under Communism, Christians such as Wang Ming Tao, Ni Tok Shing (Watchman Nee), Lam Hin Ko and thousands of others spent many years in prison for the sake of their faith and their refusal to compromise with the authorities by denying the Lord.
 - 2) Through the suffering of these men in China, they were examples to millions of Christians in China who were also encouraged to take uncompromising stands for the Lord

F. Living Spiritually in a Sinful World.

13:8-14

- 1. Spiritual living in society, whether before Christians or non-Christians, is a necessity for every Christian. The same spiritual rules of proper conduct and blameless living apply equally in both kinds of situation. With out the universal application of these rules, Christians would have neither example nor influence on others as they live in this world, and their spoken witness would mean nothing
- 2. This passage seems to be applied especially to our conduct and blameless living before unsaved people with whom we are in close association in daily life.
 - a. There are a number of passages that deal with our walk and conduct before other Christians. Among them are: Acts 2:41-47; I Corinthians, chapters 1-4; 11:17-34; Ephesians 4:32-5:2; Philippians 2:1-4; and I John, chapters 2-4. Without minimizing the importance of the relationships of believers with each other, this passage is emphasizing our equal responsibility to maintain a clear testimony and witness for the Lord in the conduct of our daily lives as a means of making an impact with the Gospel on the unsaved and seeing them come to the Lord.
 - b. Some of the areas of concern in our walk before the unsaved:
 - 1) We are first to have lives that show a deep love and concern for others. This is easy to understand when applied to our love for other

Christians, but it is harder to accept when applied to unsaved people who may openly be rejecting the message we are sharing with them or even are retaliating against us for our stand for the faith. We are to remember that the Lord Himself loved us when we were unsaved and gave Himself for us in our unsaved state. He is constantly used as an example of love for others and we are to follow His own example in the way we live our own lives. 13:8-10

- 2) In the light of the promise of the coming of the Lord and our going to appear before Him, we are also to live lives of purity and holiness before the people of the world. 13:11-14
 - a) No matter how freely the people of the world sin in the vilest kinds of ways, Christians are to put away once for all those former sins of the world and manifest the holiness of their new life in Christ as they live in the world.
 - b) The phrase “put ye on the Lord Jesus Christ” is emphasizing that we now completely belong to Him and that manifesting Him in our lives is to be our complete goal and focus. We cannot put Him on in our lives and also manifest the flesh and sin at the same time.

G. Dealing With the Problem of Diversity in Church Life 14:1-15:13

1. From the beginning of the Church in Acts 2, there were always problems of diversity among believers even in relationships that seemed to be ideally matched.
 - a. In the Jerusalem church, where all the believers were Jewish, they had the problem of having Jews from two different backgrounds. One group was Greek speaking and the other was Hebrews speaking. In Acts, chapter 6, this diversity caused the first major quarrel in the church.
 - b. We see, in Acts 15, problems among those Christian Jews who were very strict Law keepers and those who believed that the Law was not in force for the Gentiles.
2. As the Gospel spread more and more to the Gentiles, the churches tended to be more mixed in background. In most of the churches outside Palestine itself, they had a mixture of Jews-Gentiles, masters-

slaves, rich-poor and high-low class Christians. In some of these churches, the believers seemed neither to understand nor accept the new relationship of all of these diverse types of people in the Body of Christ.

- a. In Ephesians 2:11-23, God had made it clear that Jews and Gentiles were now ONE in the body of Christ, the old walls of the Law and Jewish tradition were broken down between them and they were no longer separated from each other as they seemed to have been in Old Testament times when the major emphasis had been upon the Jews and their favored place before God
- b. Now, they were to perfectly accept one another and be in harmony with one another as sinners of equal guilt before God (SEE: Romans 1:18-3:18) who had been equally saved by the Grace of God and brought into relationship with God through Christ. This teaching is also carried over as one of the “mysteries of Christ” in Ephesians 3:1-12.
- c. However, in practical terms, this type of diversity and other forms of diversity in the Body of believers demanded Christians who were truly spiritual and who were spiritually able to adjust to such major diversity. Whenever this spirituality in believers was lacking, major problems could arise in diverse relationships among the believers.
- d. When problems arose regarding relationships among these diverse groups in the local churches, these problems were always treated as spiritual problems that had to be settled in spiritual ways. Little sympathy was given to them concerning the difficulties of the adjustments they were having to make.
- e. The churches in Rome and Corinth were two examples of churches having problems in this area. The problems relating to diversity in these two places were dealt with in Romans 14:1-15:13 and I Corinthians, chapters 8-10.
 - 1) The problem discussed in these two passages is pictured as mainly a problem between Jews and Gentiles, although wider problems of diversity also existed among the Corinthians. SEE: I Corinthians, chapters 1-4, the problem of diversity over loyalties to personalities, and chapter 11:17-34, the problem of diversity between the rich and the poor in the Body of believers.

- 2) In these two places the problem arose because of the differences in the cultures and backgrounds of the Jews and Gentiles.
- 3) It centered around the habit of the Gentiles of eating meat that they had bought at the open market. Apparently it was not only the type of meat that the Jews objected to but also the fact that the meat had first been offered to idols before being sold in the open market.
- 4) Though it was clearly a sin on the part of the Gentiles, both the Gentiles and the Jews seemed to share fault in the matter.
 - a) The Gentiles not only defended this practice and took an arrogant attitude toward their Jewish accusers, but they also cared nothing about the offense they were giving to the Jews in the Church and even to other Gentiles who might be led astray into actual idol worship by the example they were setting. They did not themselves believe in the idol worship this meat had been involved in and believed they had the right to freely buy and eat the meat.
 - b) On the other hand, the Jews had little love for the Gentiles and seemed to be using this practice of the Gentiles as an excuse to adopt a hyper-critical attitude toward them and to refuse to “accept” them.
3. In dealing with this problem caused by diversity in these two churches, Paul is led to approach the problem from several different standpoints.
 - a. **He Gives Some Rules** in 14:1-23 For Knowing Right Behavior.
 - 1) How do our actions affect our relationship with the Lord? 14:6-12
 - a) The Scriptures are very complete and thorough in examining actions and conduct that affect our relationship with the Lord. Those that mar the holiness and purity of our lives and testimony by going against His standards and will for the Christian life will bring lack of blessing and favor from Him upon our lives and affect our fellowship with Him.
 - b) The warnings of the Scripture are very clear that we cannot ignore the importance of this right relationship with Him. Pleasing Him and walking according to His will in everything is to be one of the highest priorities of our lives. No personal desire or assertion of our own

rights and freedom in the Christian life is to take the place of this priority.

- c) The signs of our actions and conduct affecting this key fellowship with the Lord would be coldness toward His Word and prayer fellowship with him, general coldness of heart and lack of strong desire to have Him control our lives and for our lives to please Him.
- 2) How do our actions affect our testimony with believers? 14:13-21
- a) As members together in the Body of Christ, we have a strong spiritual responsibility before God for the testimony and example we are setting before other Christians.
 - b) It seems both in Romans, chapter 14, and I Corinthians, chapter 8, that some of the Gentiles were going to live their lives as they pleased no matter how their lives and conduct might affect others.
 - c) Some of those our lives and conduct affect may be weaker brothers and sisters who look to us for examples of how Christians are to live, and who may be led astray by willful and careless ways of life and conduct in our lives. SEE: 8:13, 15, 21. Though we do not condone sin, our identification with sinful things through habits that we have may lead some to feel that the sins themselves are permissible and they may go ahead and practice the sins themselves based on the mistaken interpretation of our own habits. SEE ALSO: I Corinthians 8:9-12.
 - d) Others who may be affected by our lives and conduct would be Christians who seem to be spiritually on the same plane as ourselves, but whom we would needlessly offend and perhaps even lead astray by such actions in our lives. 8:13, 15, 19, 20.
 - e) Even though we might feel that other Christians are setting before us standards in our lives and conduct they expect us to live by that may not seem fair to us, we have to take the feelings and lives of other Christians into account in anything we do or allow in our lives.
 - f) Pastors may be tempted to feel resentment about this as they seek to meet the expectations of the members of their congregations, but they

have to accept the fact that the Lord sets a very high standards for those in the ministry (SEE: I Timothy 3:1-7) and the ordinary Christians have the right to expect that their pastor will meet those standards.

- 3) How do our actions affect our own consciences? 14:5, 14, 22, 23
- a) Many times we do not find any clear and direct Scriptural teaching concerning a particular question we may have in dealing with something that is present in our daily lives. There may also be no evidence that other believers are in any way being offended or led astray by that habit or action in our lives.
 - b) While being careful that we are not ignoring Scriptural PRINCIPLES that may apply to the thing under question and the unspoken feelings of others, we then look to our own hearts to see if God is speaking directly to us about this matter as He works through our CONSCIENCES.
 - c) No matter what others might be doing, what they themselves feel is right and whether or not they might understand and agree with the stand that we take on a matter, God may speak differently to our own hearts. When we realize that, in our inner consciences, there is doubt and lack of peace about the matter, we are to stop and respond to this indication from God that what we are harboring in our lives is not His will and desire for us. With the warning to our consciences by God, to go any further with the practice of the thing in our lives would be a sin and we would be out of His will to continue in it.
 - d) Our attitude in following God's speaking to our consciences is not be critical of those who may not be so led by God or to doubt the fairness of God speaking in one way to us and in another way to others. Rather we are to go ahead in personal obedience to the way God has shown us His will and desire and accept that He has His own reasons for so leading us.
- 1)) It is not acting the part of a Pharisee if we simply decide to abstain from that thing about which we have doubts as long as we are not judgmental toward others concerning what they permit in their lives.

2)) If their own consciences have not convicted them in the same way, and they are not violating the first two rules God has given in this passage, then other Christians are free before the Lord to continue the habit or action under question that we ourselves have been led to forsake.

b. He follows the discussion of these three rules by **laying out three spiritual principles** that are to be followed in relationships with each other **BASED ON THE EXAMPLE OF CHRIST HIMSELF**. Using the example of Christ in dealing with problems of relationships is the highest and strongest argument he could use and they dare not ignore it.

1) We are to be willing to “bear the infirmities of the weak.” 15:1

a) This is the idea that we are to be concerned and sympathetic rather than critical toward those who might be less spiritual than ourselves, and are to lovingly help them in every way to change their behavior and walk spiritually. He is not teaching that the sin should be ignored.

b) Such an attitude will help weaker ones to be more willing to listen to teaching and to change their ways. The harsh critical attitude of the Jews had merely alienated the Gentiles and hardened their attitudes. There could be no solution to the problem in such a situation.

2) We are to be dedicated to PLEASING others in life. 15:2-4

a) This is the idea of willingly giving up our own preferences and things that please and satisfy our own desires, but which may not be acceptable to others and may even offend them. We do this in favor of having harmony with others even when the things we desire and practice in life seem right to us from a human standpoint, and we may be justified in continuing to practice them

b) The Lord Jesus is the perfect example of this as we consider that He gave up the place He occupied in heaven in order to come down and die for unworthy mankind to redeem us from our sins. SEE: Galatians 4:4-6; Philippians 2:5-8.

c) Just as His willingness to please us by answering our deepest needs at the cost of His own life, so we are to be willing to make some deep

sacrifices in our own lives, as we follow His example, in order to “please” others.

- d) In the parallel section of I Corinthians, chapters 8-10, Paul shows how he had demonstrated this very quality in his own life and approach to those he was seeking to win to the Lord. In that section, in I Corinthians, chapter 9, Paul illustrated how he had many “rights” as an apostle of the Lord, but that he had given up many of them for the sake of his testimony before others and the furtherance of the Gospel. His willing sacrifice in those matters gave him entrance into new opportunities for the sharing of the Gospel.
- e) We might ask if there are limits on what others should expect and demand of us to cause us to give up things we desire and practice.
 - 1)) We can see that others might be both unspiritual and unreasonable in some of their demands and that we would not be helping them spiritually by yielding to everything they expect of us.
 - 2)) However, we would need to be careful in applying this principle of “pleasing others” so that we might not use their unspiritual approaches as an excuse to be arrogant and unyielding even in matters that clearly would apply.
- 3) We are to be dedicated to ACCEPTING others in life. 15:5-13
 - a) This would be the main problem of both the Jews and the Gentiles. No matter how much the other side felt they loved the Lord or how spiritual they might have claimed to be, they still could not ACCEPT them as one with themselves and equal to them in every way.
 - b) He begins his discussion of this principle by stressing that unity and harmony in the Body of Believers is God’s will and that anything that hinders this unity and harmony would be a violation of God’s will for them . 15:5, 6
 - c) The principle of ACCEPTING one another is then introduced, using again the example of the Lord Himself Who has accepted us in spite of our complete unworthiness. This use of His example would also

be a rebuke to those who would use the apparent unworthiness of others as an excuse to reject and refuse to accept them. 15:7

- d) He continues to discuss this principle by pointing out to the Jews that the Gentiles are a very important part of God's plan for mankind and they would be going against God Himself if they choose to reject the Gentiles or treat them as less than themselves. 15:5-12
- e) Without agreeing with obvious sins in the lives of others or compromising in any way with God's standards of holiness and separation from the world, it means that we are still obligated to ACCEPT one another no matter what our differences might be in background and culture.

4. Paul's expansion of this teaching in I Corinthians, chapters 8-10.

- a. As pointed out before, Paul uses his own testimony in I Corinthians 9 to illustrate how he himself had given up many of his "rights" as an apostle in order to demonstrate his own spiritual approach to the work of the Gospel, and to give him an unhindered testimony and opportunity to reach every possible type of person with the Gospel.
- b. In chapter 10 of I Corinthians he goes even farther in dealing with this serious problem in the Corinthian Church than he did with the Romans. Apparently the problem was not as serious in the Roman churches and a few simple instructions were enough for the Romans.
 - 1) In the first part of chapter 10, he points out that the situation in the Corinthian Church compares with the arrogant and rebellious attitudes of the Jews during the time of Moses. Although he is later going to emphasize the sin that the Gentiles are committing in eating meat offered to idols, his words of rebuke apply equally to the critical and hypocritical attitudes of the Jews as well. I Corinthians 10:1-13
 - 1) In the second part of the chapter, he deals specifically with the sin of the Gentiles in daring to eat at the table of the demons and then also to eat at the Table of the Lord. I Corinthians 10:14-22
 - a) They had been deceiving themselves about the true nature of their habit of eating such meat offered to idols. He therefore has to very

specifically label this habit for what it really is in the sight of God so that they would acknowledge it and deal with it spiritually.

- b) Although he had already pointed out that they themselves were not idol worshippers, their eating of the meat offered to idols was an offense to God and was therefore a sin on their part.
 - c) They seemed to have neither realization nor concern about this sin and needed to take it very seriously and so his warning is very severe.
- 2) In the third part of this passage, he is showing how they can deal with this matter in daily life. He stresses both their actions before Christians and non-Christians. I Corinthians 10:23-30
- 3) He closes this 10th chapter of I Corinthians with the final admonition that all that they do, both Jew and Gentile, is to be for the GLORY OF GOD. This means that they will be dedicated to not giving offense to anyone or leading anyone astray even if it means the sacrifice of things they might feel are right and permissible. I Corinthians 10:31-22
- 4) Basically, the teachings on this subject and their applications are the same in both Romans and I Corinthians, but the rebellious situation of the Corinthians demanded a stronger warning and application.
5. Application of these truths in Romans 14:1-15:13 and I Corinthians, chapters 8-10 to Church relationships today.
- a. In the church today, this age old problem of diversity most often is the reason for division and quarrelling among believers in local churches.
 - b. Though we might not experience the wide range of problems of diversity in our churches that they experienced in the time of the Apostle Paul, there are still many factors present in our churches today that create diversity among us. The rules and principles set forth in this section of Scripture, 14:1-15:13, are still the same and must be applied today in the same way the Romans were to apply them.
- 1) We note some of the factors that enter into this problem of diversity in today's local churches.

- a) A mixture of different races and cultures can cause problems in some churches. This is especially true where there is racial prejudice.
 - b) Family backgrounds of the members are often a cause for strife and division.
 - c) Conflicting temperaments can also be the cause of strife and division.
 - d) Dominating personalities who gain a following after themselves also cause strife and division. SEE: I Corinthians, chapters 1-4.
 - e) Christians following different standards in their daily lives can also use this as a means of strife and division. Some are following very strict standards, whether Biblical or Pharisaical, while others have practically no commitment to standards at all.
- 2) Christians who are at all tender to the working of God in their lives will deal with these reasons for strife and division so that they do not hurt their relationships and the unity of the Body of believers is preserved. SEE: Ephesians 4:1-3.
 - 3) As was the case with the Corinthians, who were stubborn and rebellious, sometimes these problems will never be solved and the result will be defeat and even the tearing down of the local church.

H. Paul's Testimony of His Life and Plans

15:14-32

- 1. We note that Paul is writing this Epistle to the Romans in 56 A.D. at the close of his third missionary journey.
 - a. On these three journeys, Paul had reached most of Asia and much of the eastern side of Europe with the Gospel.
 - b. Numbers of people had been reached with the Gospel and many churches had been started and the believers built up in the faith.
 - c. Paul had suffered much for the Gospel (SEE: II Corinthians 11:22-33), had some troubling disabilities (SEE: II Corinthians 12:7-10) and was facing more troubles if he continued his work for the Lord.

- d. Paul, at this time, was not a young man anymore and perhaps many were telling him that it was time for him to stop his work and let others carry it on instead.
2. It is in this context that Paul is now sharing his own life testimony and announcing his plans for the future.
- a. In many passages in his epistles, Paul shared with the various kinds of believers the way he had conducted himself in his relationship with them and the testimony he had sought to maintain before them.
SEE: I Corinthians 4:1, 2; II Corinthians, chapters 1-6;
I Thessalonians 1:5; 2:1-12.
 - b. This sharing of his personal testimony and statement of his conduct among them was important because some of the brethren in the Corinthian Church had been extremely critical of him and those less spiritual ones in other churches might be tempted to express themselves in the same way.
 - c. It was therefore very important that Paul not only continue to maintain his personal integrity in his walk before God and man, but that the believers in each place would also understand and accept that, despite the criticisms of some against him, Paul was living a righteous and honest life and that they could completely trust him as an apostle for Christ. His reputation was therefore of vital concern to him.
 - d. In this passage in Romans, Paul bases his defense of his integrity and purity on the way God chose him to minister the Gospel and how important the blessing and approval of God is to him. SEE: I Corinthians 9:27; II Corinthians 5:9. 15:14-19
 - 1) He points out that God Himself has chosen him and that the approval of God has always been on his ministry.
 - 2) He further points out that the burden and focus of his ministry has been to present to God labor for Him that is completely acceptable. He seems to stress that he is has been dedicated and uncompromising in this burden and focus in his ministry.
 - 3) Then he speaks of the way the Lord has put his blessing on him in his ministry to the Gentiles, and all that God has accomplished

through him. He includes the evident working of God's power in his ministry in every place where he has carried the Gospel.

- e. He continues this personal testimony as he presents his plans for the future of his ministry. 15:20-32
 - 1) In this 15th chapter of Romans, and also in Acts 20:22-24, Paul sets forth two deep heart convictions concerning God's future will for his ministry and his plans.
 - a) His first conviction is that God does not want him to quit. Vs. 20-25
 - 1)) In Acts 20:24, he expresses this with the words, "But none of these move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry I have received of the Lord Jesus...". It was not until II Timothy 4:7, 66 A.D., just a few days or weeks before he would die, that he finally says his 'course' is finished.
 - 2)) He also implies this in Romans 15:22-25 as he sets forth the ambitious plan for going on to Rome and Spain in the future. He is projecting this into the future, perhaps far beyond the date of the writing of Romans. At this time, he did not know that he would go to Rome as a prisoner. Rather than that, had vision for this heart of the Roman Empire and would not be satisfied until it was reached.
 - b) His second conviction is that he must reach far beyond any area where he has ever worked before into areas that have never been visited or evangelized by any other apostle. Vs. 26-32
 - 1)) Some feel that this is pride on the part of the Apostle Paul. Rather than being pride, he is simply expressing his burden to reach people who have never been reached with the Gospel. In Asia and in Eastern Europe, he knew that there were many workers for the Lord. Even Peter had been to Corinth and perhaps other places in Greece. Paul was not needed there.
 - 2)) As noted before, although Italy had many converts living there, there had never been someone there really skilled in the Word of

God such as an Apostle. Even Aquila and Priscilla, who had worked with Paul in Corinth and Ephesus, and who were now back in Rome with a church meeting in their home, (Romans 16:3-5) were just lay people without the background that an Apostle would have.

- 3)) Paul would be the first and perhaps the only Apostle to ever go there with the Word of God. Contrary to what many are teaching, there is no Scriptural basis for the belief that Peter ever got to Rome before he died in 66 A.D. Nor had any other Apostle ever been there. If Paul did not go there, they would lack the authority that an Apostle would bring to help stabilize the believers and churches there.
- 4)) As great as the need would be in Italy for Paul to come and minister the Word of God, Paul's vision for the future goes beyond Italy to Spain on the western side of Europe. He was not satisfied that any part of the civilized parts of Europe should be unreached.
- 5)) We have no proof that he ever did reach as far as Spain, but we do know that he not only went to Rome as a prisoner, but that he also was there for some years, from 58-62 A.D. and 65-66 A.D. He had seen many of the believers there on his way to Rome in 58 A.D. and then had spent time declaring the truth when he was living in a hired house in Rome for two years (SEE: Acts 28:30, 31)
- 2) We can see that Paul's strong example is a challenge to anyone of any age of today's generation. No matter how old we might be, there is still something that any of us can do for God. Our ministry may be with relatives or friends, it might be connected with some outreach ministry of a local church, or it might even be participation in some mission outreach of a local church.
- f. He closes this section with first of the two benedictions in this epistle. The other one will be found in chapter 16:25-27. In this one, he is praying that God's peace may be with them all. Since they already have "peace WITH God" (SEE: Romans 5:1), this would refer to the "peace OF God" in their hearts in daily life that he also expresses in Philippians 4:6, 7.

IV. CONCLUSION TO THE EPISTLE TO THE ROMANS 16:1-27

A. Paul's View of the Worth of Workers in God's Service 16:1-16

1. As we study this section, we note that this is the longest list of names in any of the epistles of Paul. Though Paul had never been to Rome, he greets them as dearly loved friends and coworkers. This means that many of them had come to see Paul in Asia and Eastern Europe. Many of them had probably even been won to the Lord through his ministry and then had returned to Rome.
2. We note that many of these are women.
 - a. Some have falsely concluded that he refers to many of these women as preachers, evangelists and leaders in the work. This would be contrary to the clear teaching of the Scriptures concerning the value and role of women in the work of God.
 - 1) Women are forbidden in the Scriptures to have a prominent role in the church, to have leadership in the church, to preach and to have authority over men. SEE: I Corinthians 14:34, 35; I Timothy 2:9-15. Even Priscilla, the wife of Aquila, who is mentioned several times in Acts and again in this section, is never mentioned apart from her husband. To assign them an unscriptural role in the study of the New Testament is to distort Paul's purpose in mentioning them in this closing chapter of Romans.
 - 2) However, none of these Scriptural rules concerning the proper role of the women in the church take away from the equality and value of women as compared with men. Before God and before God's people, women are absolutely equal with men and valuable in the work of God as they fulfill their true role in God's work.
 - b. When Paul highly commends these various women, he is commending their faithfulness and strong stand for the faith in troublesome times. Perhaps their ministry in the church might simply be that of hospitality and ministering to the needs of other women, but they are just as strongly commended as the men.
2. The others he commends are men. It is possible that not all of the men

he mentions were church leaders, but most of them seem to have some important function in the churches in Italy.

3. It is possible that many of these people he addresses in this passage were the ones he also especially contacted and had fellowship with when he went to Rome as a prisoner in 58 A.D., two years after the writing of Romans.
- B. The Importance of Living With His Blessing 16:17-27
1. He begins this section with a strong warning concerning those would pervert the Truth in the churches in Italy. 16:17-19
 - a. The whole book has been written with emphasis upon God's Truth about SALVATION and the LIFE THAT SALVATION BRINGS. Now, as he comes to the conclusion of this epistle, he needs to warn them against any changes or corruption of this eternal plan of God for mankind.
 - b. In every place, there was danger of this perversion of the Truth of God. If any change or corruption of it would come, it would no longer be God's Truth.
 - c. From the wording of vs. 17-19, it seems that some had gotten into the work in Rome with false doctrine. Paul must have been informed about the presence of them in the work and this is the reason for his strong teaching against them.
 - d. Because of the seriousness of this, he is urging the believers to separate from them. They can lead other believers astray. They are to be taken clear away from the assembly of believers so that they have no contact with them.
 - e. Besides this passage in Romans 16:17-19, the subject of SEPARATION from others is taught in a number of other passages and for various reasons.
 - 1) In I Corinthians, chapter 5, they were to separate from the immoral brother.

- 2) In II Thessalonians 3:6, they were to separate from those with unruly lives.
 - 3) In the same chapter, in vs. 10, 11, they are to separate from those who are indolent in their work and causing trouble instead.
 - 4) In vs. 14 of the same chapter, they are to separate from any who do not follow the instructions of God's word.
 - 5) In I Timothy 4:1-3, some had fallen away from the faith and were teaching strange teachings. Separation seems to be implied.
 - 6) In II Timothy 4:1-4, Timothy is warned about those who would no longer tolerate or live by sound doctrine. Separation seems to also be the answer here.
 - 7) In Titus 3:10, 11, they are to separate from a man who is factious man who causes division in the body of believers.
 - 8) In II Peter 2:1-3-22, the case of those who introduce false doctrine into the church. This is also grounds for separation.
- f. As was the case with the immoral brother in I Corinthians 5, restoration to fellowship could only come when there was clear repentance on the part of the sinning one and an abandonment of the sin that had caused the separation from them. SEE: II Corinthians 2:4-11; Galatians 6:1. When restoration would be justified, it was to be done in love and with complete acceptance of the one who was being restored.
2. In the second part of this section, he gives them a blessing for the sustaining grace of the Lord to be with them (SEE: II Corinthians 12:9, 10) to carry them through their difficult lives there in Rome. He includes with this blessing the promise that God will "crush Satan under their feet" by giving them complete victory over all their temptations and difficulties. 16:20
 3. In the third part of this section, he follows the familiar pattern of sharing greetings from all the workers with him. As far as we know, he is writing from Ephesus and so most of these, with the exception of Timothy, would be workers with the churches there. 16:21-23

4. For the third time, he repeats his fervent wish for them that God's grace or sustaining strength would be with them. He had first expressed this wish in chapter 1, vs. 7. He had expressed it again in chapter 16, vs. 20, following his promise that God would soon "crush Satan" under their feet. Now he expresses it for the final time in chapter 16, vs. 24. 16:24

5. He closes this Epistle to the Romans with a blessing/benediction.
SEE ALSO: II Corinthians 13:14; Ephesians 3:20, 21; II Thessalonians 3:16; Hebrews 13:20, 21. 16:25-27
 - a. This closing benediction briefly mentions that God will establish them according to the Gospel Paul had shared with them, but then turns to praise of God Himself.
 - 1) Most of the other benedictions in the New Testament call down the blessing of God upon the people to whom he is writing, but this benediction puts the emphasis upon the person of God and the glory due Him.
 - 2) This closing benediction compares with the way he had closed the doctrinal section of the epistle in Romans 11:33-36 where he extolled the mercy of God and His character.
 - b. As he had emphasized in many other passages in this epistle to the Romans, in this benediction he again emphasizes the essential and central place the Lord Jesus Christ has in the Gospel. Without His person and work there could be no Gospel of salvation.

APPENDIX #1

THE LAW OF MOSES AND THE NEW TESTAMENT CHRISTIAN

1. What was the value and purpose of the Law of Moses as given by God in the Old Testament?

Matthew 5:17-20	It was God's Word and God's Old Testament Covenant with Israel.
Romans 3:19, 20	It identifies sin and makes us accountable to God for our sin.
Romans 3:21	It gives witness to the righteousness of God Himself.
Romans 4:15	It brings wrath...the sense of the coming wrath and the certainty of that wrath.
Romans 7:7-9	It makes sin come alive to us so that we can see clearly our "death" in our sin.
Romans 7:13	It makes sin to be the terrible thing it really is in our lives.
Romans 7:7-22	There is nothing unrighteous about the Law itself as it brings out our complete unrighteousness.
Galatians 3:22	To shut us up unto sin and to prepare us for the FAITH TO COME.
Galatians 3:24-4:3	To teach and guard us UNTIL faith would come.

2. What could the Law not do?

Matthew 5:17-20	It could not bring RIGHTEOUSNESS to those who followed it. Romans 3:21.
Romans 3:20, 28	It could not bring JUSTIFICATION from God.
Romans 7; 8:3	It could not save from sin or bring victory over sin in those who followed it.
Galatians 5:18	It could not bring victory to the life. Only being led by the Spirit brings victory.
Philippians 3:4-6-9	It could not save or bring blamelessness/righteousness with God.

3. How long was the Law in force as something to be followed and obeyed?

Matthew 5:17-20	It was only in force UNTIL ALL WOULD BE FULFILLED.
Romans 3:19-21	It was only in force UNTIL FAITH WOULD COME.
Galatians 3:19	It was only in force UNTIL CHRIST WOULD COME.
Galatians 3:25	It was only in force UNTIL FAITH WOULD COME.
Galatians 4:3	It was only in force during the Jewish childhood of knowledge when they were not yet full heirs and witnesses of God's completed salvation in Christ.
Galatians 4:4	It was only in force UNTIL THE FULNESS OF TIME when He would come.

4. Do we have any present relationship with or need for the Law in our lives as Christians?

Matthew 22:36-40	The main moral PRINCIPLES of the Old Testament still can benefit us.
Romans 4:14	If we were to live under the Law as Christians, that would void faith.
Galatians 3:11-26	We are now under faith and no longer all of the legal requirements of the Law. The Law would now be opposed to the faith by which we are saved and stand.

5. What about the Christian Jew and his relationship to the Law?

Matthew 22:36-40	The MORAL PRINCIPLES of the Old Testament are eternal and are still in force, but the ceremonial parts of the Law and the hundreds of little regulations would no longer apply.
Galatians 3:1-5	Following the Law might actually hinder rather than help them.
Colossians 3:4-23	They are no longer under the dietary and ceremonial restrictions of the Law.
Hebrews 7:6-19	Now that Christ has fulfilled everything, there is no further need for the ceremonial Law.
Hebrews 7:18, 19	Now that Christ has come, the Law has been set aside because of its weakness and inability to save. It made nothing perfect, but Christ brings perfection in standing before God. SEE: Philippians 3:4-6-9, where Paul had to set aside everything he had ever depended on before in order to know Christ and the perfect righteousness that comes through faith in Him.

6. If the New Testament Christian is not under the Old Testament Law of Moses, then what is the substitute for the Law in our Christian lives in battling against sin and the flesh in the daily walk of the Christian?

- Romans 7:4-6 Under the Law we still lived on in the flesh and were subject to the flesh. It is only in our new relationship with Christ, having died to the Law, that we can “bear fruit for God.”
- Romans 7:7-25 As shown by the example of the one pictured in this passage, those following the Law had no true victory over sin and the flesh. Their efforts and the failure of those efforts only brought frustration and despair.
- Romans 8:1-11 It is only through the ministry and power of the Holy Spirit who indwells every Christian that we can have victory over sin and the flesh in our Christian lives.
- Galatians 3:1-5 It is the indwelling Holy Spirit who makes the difference in our lives in dealing with sin and its daily temptations.
- Galatians 5:16-25 The temptations of the flesh will always surround us, but through walking in the power of the indwelling Holy Spirit, we can win the victory over fulfilling the desires of the flesh.
- Galatians 5:22, 23 It is also only through the indwelling Holy Spirit that the “fruits of the flesh” (Galatians 5:19-21) can be put off and we can have the “fruits of the Spirit” continually present in our lives.

7. If the New Testament Christian is not under the Old Testament Law of Moses, would we have any need to study it and teach it to others?

- a. In our study and teaching of it, we would have to be very careful that both we and others understand that the Law of the Old Testament has fulfilled its purpose and that we are not under that Law either for righteousness before God or for living and having victory in the Christian life.
- b. However, the study and teaching of the Law is valuable in that:
1. Apart from the hundreds of regulations that applied only to the Jews, it still contains the general moral principles that are stressed throughout the Word of God. We would not violate any of those moral principles.
 2. It also reveals the holiness and righteousness of God Himself and gives us a clear picture of every area of His character and nature. This picture of His holiness and character, together with every other teaching in the Bible on this subject, is important for us to understand so that we do not take Him carelessly. Rather we will approach Him with respect and with Biblical “FEAR,” and worship and obey Him.
 3. It tells us clearly concerning our unworthiness before Him, our inability to have any relationship at all with God through our own efforts and means and points us to our need to put our trust in the Lord as our Savior from sin and our only means of salvation.
- c. The study and teaching of the Law also would help us understand better the way God has dealt with mankind through the ages since He created the world, and how He prepared the Old Testament people for the coming of the Savior. We learn both how He dealt with those who were not under the Law, such as Abraham, and how He dealt with those under the Law.
- d. Therefore, we can conclude that we have no New Testament teaching that tells us that we are still under the Old Testament Law of Moses and must follow its hundreds of rules and regulations. The only time (Acts 15:20, 28, 29) when any part of the Law was applied to Gentiles was to keep them from offending the unsaved Jews in every city to whom they were bearing witness with the Gospel. These instructions were limited to just four simple things from which the Gentiles were to abstain.

- 5) The ministry of the Holy Spirit in daily giving us peace of heart. John 14:27
SEE: John 14:1; Galatians 5:22; Philippians 4:6, 7
- 6) The ministry of the Holy Spirit in daily giving us joy in our hearts John 15:11
SEE: Galatians 5:22
- 7) The ministry of the Holy Spirit of teaching the full truth about Jesus John 15:26
SEE: Ephesians 1:3-14; Colossians 1:13-19
- 8) The ministry of the Holy Spirit of convicting of sin and judgment John 16:8-10
- 9) The ministry of the Holy Spirit of revealing the full range of truth to us John 16:13
- 10) The ministry of the Holy Spirit of exalting and glorifying Jesus before us John 16:14-16

2. THE WORK OF THE HOLY SPIRIT IN GIVING SPIRITUAL GIFTS TO BELIEVERS.

a. THE LISTS OF THE GIFTS TAUGHT IN THE NEW TESTAMENT

Romans 12:3-10 I Corinthians 12:8-10 I Corinthians 12:28-30 Ephesians 4:7-14 I Peter 4:10, 11

Prophecy	Wisdom	Apostles	Apostles	Speaking God's
Ministry	Knowledge	Prophets	Prophets	Utterances
Teachers	Faith	Teachers	Evangelists	Serving
Exhortation	Healing	Miracles	Pastor-teachers	
Giving	Miracles	Healing		
Ruling	Prophecy	Helps		
Mercy	Discerning of spirits	Governments		
	Tongues	Tongues		
		Interpretation of tongues		

b. As we study these lists of the gifts of the Holy Spirit, we note that most of them are still present in believers today in their relationships with other believers in the Church. However, there are some very important exceptions to this.

- 1) The office of the APOSTLE was limited to just twelve men, with Paul being appointed to take the place of Judas Iscariot who had betrayed the Lord. The Lord made it clear to them that the number of them corresponded to the number of the tribes in Israel and that there would not be any more of them. When the last of the Apostles, John the son of Zebedee, died in about 95 A.D., this office ceased to exist.
- 2) It is also clear from the Scriptures that the gifts of TONGUES, INTERPRETATION OF TONGUES, PROPHECY and MIRACLES no longer exist for use in the lives of individuals in the local church today. They were given by the Holy Spirit as gifts only in the New Testament times and ceased when their purposes were fulfilled.
- 3) I Corinthians 13:8-13 gives very clear teaching on the purposes for TONGUES and PROPHECY and why those purposes were fulfilled in that first century.
 - a) TONGUES were important as a means of convincing the unsaved that the Gospel that was being preached was truly from God. In the absence of New Testament Scriptures, that proof was necessary because of the strangeness of the new teaching to many of the Jews and Gentiles alike. When the "perfect" knowledge would come, the New Testament Scriptures themselves would be the proof of the Gospel being preached. "Tongues would cease". The INTERPRETATION OF TONGUES would also cease.

- b) **PROPHECY**, which is the giving of new revelations, large or small, from God to His people, also had an important purpose in that day when there was no written New Testament and the people of God needed the assurance and encouragement from God concerning the Truth that would help them follow Him with all their hearts. When the New Testament Scriptures had been written and assembled for the use of the believers, perhaps as early as 125 A.D., there would be no new revelations from God. The New Testament would be the only and final revelation given by God for them to follow. He would neither add to it nor take away from it. That gift would also “cease”.
- 4) **MIRACLES** are mentioned in II Corinthians 12:12 as a “signs of a true apostle.” In that day, God gave to certain men, mainly apostles, the ability to lay their hands on people and perform miracles in healing them. This was also a gift that was needed by the Christians of that day, when the Gospel was still so new, to help prove that the Gospel being preached was truly from God. We note that the Lord Himself used miracles to help establish His credibility as the Promised Messiah. With the completion of the New Testament Scriptures, God’s final and complete revelation, this gift also ceased.
- 5) **THE DISCERNING OF SPIRITS**, which is the ability to discern between true and false teachings being taught by people, was especially important in that day when they had no authoritative written Word of God in the New Testament to use in testing all of the teachings of men. However, it is a gift that still has an important place in the work of God today IF it is used spiritually and correctly. It is important to note that our conclusions in evaluating the teachings of men are to be based solely and correctly on the written Word of God itself and not just on the opinions or prejudices of those who feel led to evaluate various teachings.
- c. Most of the **OTHER GIFTS** of the Holy Spirit still have their important place in the Church today as believers work together, humbly serving each other and each carrying out his own role in the work of God by the dedicated and spiritual use of the gift the Holy Spirit has given him.
- 3. THE WORK OF THE HOLY SPIRIT IN PRODUCING SPIRITUAL FRUIT IN OUR LIVES.**
- a. In Galatians 5:22, 23, the Scriptures teach that when a person has trusted the Lord and the Holy Spirit indwells him, the Holy Spirit will also produce in his life spiritual fruit or qualities unlike anything he had known in his unsaved state.
- 1) In the preceding passage, Galatians 5:17, 19-21, the passage had talked about the fruits/deeds of the flesh and how they are present in the life of the unbeliever to one degree or another.
- 2) The teaching is that when a person becomes a Christian, the fruits of the flesh should no longer be present. Instead, the Spirit will produce the kinds of fruit in that person’s life that reflect His relationship with the Lord and the new life that he has in Him.
- b. Some of these gifts, such as **PEACE** and **JOY**, have to do with the personal daily life of the believer as he is freed from worry and fear and is at complete rest in the Lord. Other gifts, such as **LOVE**, **LONG SUFFERING**, **KINDNESS** and others have to do with how the work of the Spirit in his life affects his relationships with others and how he treats them.
- c. As pointed out before, the Lord Himself, in John 14:27 and 15:11, speaks of the **PEACE** and **JOY** that would come to their lives when the Holy Spirit would come to enrich their lives and to keep them in the times of trouble and opposition they would face in the future. Philippians, chapter 4 also emphasizes these two fruits of the Spirit.
- d. The presence and evidence of these gifts depends upon the spiritual condition of the life of the individual believer. Those who are not spiritual will neither experience nor manifest them.

4 THE WORK OF THE HOLY SPIRIT IN OUR EVANGELISM OF THE LOST.

a. The Work of the Holy Spirit in the Life of the One Who Seeks to Reach the Lost.

- 1) The work of the Holy Spirit in EQUIPPING and preparing us for evangelism. We see this in Acts 2:41-47, after the Holy Spirit had come upon the believers on the Day of Pentecost and the believers united together in a local church. It speaks of the fact that the entire group of believers were active both in fellowship and in reaching out with the Gospel, and the Lord was continually adding to their number those who were being saved. We see this also in Ephesians 4:1-16, where the ministry of the leaders was to equip the members for ministry by the Holy Spirit. We see this again in I Thessalonians 1:5-9, where the Thessalonians reached out with the Gospel.**
- 2) The work of the Holy Spirit in EMPOWERING us for evangelism. Acts 1:8 was the key passage dealing with their need for the empowering work of the Spirit in any evangelism they might do. This would be true not only in the lives of the leaders, but also in the lives of any of the believers who would reach out with the Gospel. The idea of this passage was that in themselves their outreach would be worthless, but with the power of the Spirit in their lives, they could see people get saved and the Gospel spread.**
- 3) The work of the Holy Spirit in going ahead of us and PREPARING the hearts of the lost for the Gospel. We see this illustrated in the conversion of Cornelius and the first Gentiles in Acts, chapter 9. When Peter went there for direct witness to them, their hearts had already been prepared for the Gospel by the Holy Spirit.**
- 4) The work of the Holy Spirit in MOTIVATING us for evangelism. As we study I Corinthians, chapters 5 and 6, we see that the Lord had laid upon Paul's heart certain important motivations in the work that he did for the Lord. These motivations were spiritual ones and came from the work of the Holy Spirit in his life.**

b. The Work of the Holy Spirit in the Hearts and Lives of Those We Seek to Reach.

- 1) The work of the Holy Spirit in RESTRAINING the lost from going so deep into sin that they would completely turn away from God. We note in Romans 1:18-32, that it was only when the lost person decided to totally reject the Truth that God was sharing with him and turned away from God that God then "gave them up." This means that he removed all restraint from them and let them go their way.**
- 2) The work of the Holy Spirit in deeply CONVICTING people of their sinful and lost condition before God so that they would acknowledge their need of a Savior. As noted before, we see this in the teaching of the Lord in John 16:7-11. Without this convicting work of the Holy Spirit, they would never see any need for a Savior and would die in their sins as they would seek to stand in their own good works.**
- 3) The work of the Holy Spirit in ENLIGHTENING sinful hearts with the Truth. We see this in the life of Nicodemus in John 3:1-21, who came to the Lord as a Pharisee and a teacher with no idea that he needed a Savior. By John 19:39-42, he had finally become a believer and helped bury the Lord. We see this work of the Holy Spirit in I Corinthians, chapter 2, where human wisdom fails to learn the Truth, but the Spirit enlightens the hearts with the Truth.**
- 4) The work of the Holy Spirit in DRAWING us to Christ. The Lord taught this in John 6:44, and we see it illustrated again and again in the response of the multitude on the Day of Pentecost in Acts, chapter 2, the conversion of Paul in Acts, chapter 9 and in many other instances. Contrary to the teaching of some, this does not take away our own responsibility to respond to the Gospel, but it teaches us that the Holy Spirit is moving in our hearts to bring us close to the Lord and to respond.**

- 5) **The work of the Holy Spirit in REGENERATING us and making us “new creatures” in Christ. In the conversation of the Lord with Nicodemus, this was His emphasis. All of the efforts on the human level by Nicodemus to have relationship with God were of no avail if the Spirit did not regenerate him and give him spiritual life.**
 - 6) **The work of the Holy Spirit in SEALING us in our salvation forever. In John 10:28-30, the Lord teaches that once we have trusted the Lord as our Savior, we are saved forever. We find that we are sealed forever by the Spirit in our relationship with God through Christ in such passages as II Corinthians 1;21, 22; 5:5 and Ephesians 1:13, 14.**
 - 7) **The work of the Holy Spirit in BAPTIZING us into the spiritual body of Christ. This phrase gives the meaning that we are brought into the spiritual body of Christ at the time of our trust in Him as our Savior and our regeneration by the Spirit. We not only have a new life in Him, but we also have a new identification as belonging to Him and being part of His spiritual body.**
- 5. THE WORK OF THE HOLY SPIRIT IN OUR SPIRITUAL GROWTH AND FAITHFUL WALK WITH THE LORD.**
- a. **In II Peter 3:17, 18, God emphasizes the absolute necessity for continual growth in the Christian life once we have been saved. In this passage, our main focus and emphasis in the area of the Lord Jesus Christ Himself. He speaks both of our relationship with Him and our pleasing walk before Him.**
 - b. **In Romans, chapter 6, Galatians 5, 6 and Ephesians 4, 5, 6, this is also the emphasis. In teaching this truth, God’s Word is emphasizing that there is to be separation from sin, concentration on spiritual things and a continual drawing near to the Lord.**
 - c. **This growth in the Christian life comes through the work of the Holy Spirit in our lives. SEE: Galatians 5:16-25.**
- 6. THE WORK OF THE HOLY SPIRIT IN OUR STUDY, UNDERSTANDING, AND CORRECT APPLICATION OF THE WORD OF GOD.**
- a. **In II Timothy 3:16, 17 and II Peter 1:19-21, we are clearly taught that every part of the Scriptures comes from God Himself and has given to us from God by the INSPIRATION of the Holy Spirit as He directed men what to write down as the Word of God. There is no error or possibility of contradiction in the Scriptures. The Scriptures are therefore the only authoritative and final direction we have for our faith and practice.**
 - b. **The problem we face is not a lack of the complete and final Truth of God in His Word. Our problem is in our Study, clear Understanding and correct APPLICATION of His Word to every area of our lives, the teaching and preaching of His Word and our hope for the future.**
- 1) **For those who are spiritual and are submissive to the teaching ministry of the Holy Spirit, this need in our lives is one of the main ones He is prepared to meet. The Lord had taught this also in John 14:26 and 16:13. In I Corinthians 2:7-13, we are told that even the deep things of God, which the most brilliant natural man cannot possibly understand in his human wisdom, are revealed to the Christian by the indwelling Holy Spirit.**
 - 2) **As He works in our lives, we are enabled to not only study and fully understand any section of Scripture, but He also helps us to compare Scripture with Scripture so that there is no mistake in our understanding and correct application of His Word.**
 - c. **We therefore accept our total dependence upon Him as we read and study God’s Word, and, with His help, we can then use His Word in our own lives and share it with others through preaching and teaching.**

THE EPISTLE OF PAUL TO THE ROMANS

Professor: Dr. Carson K. Fremont

Course Syllabus

THE TEXT FOR THE STUDY OF THIS COURSE:

The only textbook will be the Bible itself. It is to be noted that only the King James Version of the Bible will be permitted and used in class, but students may consult other more modern versions of the Scriptures (e.g. NASB, NIV, etc) or versions of the Scriptures in the Greek language to more clearly understand language and phrases found in the KJV that are difficult to understand or are no longer in use in the English language.

Additional written materials may also be distributed in class to supplement the daily notes taken by the students themselves. These class materials will be excerpts taken from the manuscript written by the professor.

DESCRIPTION OF THE STUDY OF THIS COURSE:

The course will be a verse by verse study of the Epistle of Paul to the Romans. This study will follow the detailed outline of the Epistle taught at the beginning of the course.

PURPOSE AND GOALS FOR THE STUDY OF THIS COURSE

One of the main purposes of the course will be to encourage the students to understand that a student of the Scriptures, with the help of the teaching ministry of the Holy Spirit, can faithfully study the text of any book of the Bible and receive understanding. This will be demonstrated in Romans.

The central purpose for the course will be to lead the students through this Epistle to the Romans, with correct understanding of each teaching in the Epistle and the proper application of each of the teachings.

A further goal of the course is to lead the student into a lifelong pattern of disciplined Bible study, to produce both a growing knowledge of the Scriptures and a conviction that the Scriptures can be clearly understood and taught even when commentaries are not available or outside advice cannot always be found or trusted.

COURSE REQUIREMENTS:

1. After the course has begun, before the second week of study is finished, each student will be required to have read the entire epistle through TWO times carefully. Students must confirm that they have completed this assignment.
2. During each class period, students in the class will be given assignments which they are to faithfully complete before the next class period. These may include written assignments that are to be handed in and graded.
3. At the discretion of the professor, frequent quizzes may be given to test the faithfulness of the students in doing their assignments and to test their understanding of what they have studied.
4. Except when this Epistle is taught as a short-term module, there will be a mid-term exam and a final exam. Before each major exam, a list of study questions will be given to the students from which a set number of questions will be selected for the major exam.
5. It is expected that faithful class attendance, close attention in class and the taking of class notes will be required of each student. At the discretion of the professor, class notes may be collected for evaluation at the end of the term.

RESOURCES TO BE USED IN THE STUDY OF THIS COURSE:

As already stated, the main resource will be the Scriptures themselves.

As various parts of Romans are studied, it is expected that reference will be made to parallel passages of Scriptures, or to Scriptures that shed further light on the subject being discussed. This recognizes the fact that sometimes a single passage of Scripture does not give the entire teaching on a certain subject, and that the full understanding of the subject comes when Scriptures are compared with Scriptures.

The opinions of other authors and teachers on a passage may be referred to from time to time, but these will be evaluated and will be accepted only if they can be verified through the study of the text of Romans itself.

