

THE BOOK OF ROMANS

I. General Introduction

A. Epistles

1. Problem

- a. The apostles were dying out - no longer were there eyewitnesses
- b. Heresy had entered the Church early

2. Solution

- c. Eyewitness testimony
- d. Developing an objective way to decide the truth claims

3. Form of Testimony - Gospel and Epistle (Epistle is an ancient letter form)

a. Advantage

1. Easy to read
2. Flexible

b. Disadvantage

The Epistles were written in response to questions and those questions are now lost.

4. Elements of an Epistle

a. Facts

- 1.) The average printed letter was one page (90 - 200 words)
- 2.) Paul's average letter was 1,300 words (Philemon - 335 words, Romans - 7,109 words)

3.) Paul set a new trend

- c. Length
- d. Subject - Theological themes
- e. Addressee - Group rather than individuals

b. Five Elements of an Epistle

5. Greeting
6. Prayer for Recipient
7. Thanksgiving to God
8. Special content
9. Salutation

5. Purpose of New Testament Epistles

- j. To preserve Doctrine - keeping it from perversions and additions

- k. To correct errors (Not true with the Epistles to the Romans)
- l. To edify the Body of Believers

6. Classification (21 Epistles)

- m. Pauline Epistles Paul's letters were written to meet an immediate need, however Romans is different (more theological in view).
- n. General Catholic (means universal) Epistles

II. Background of Romans

Authorship - Paul the Apostle *dictated this letter to Iris scribe Tertius (Romans 16:22)

1. Preconversion

- a. Born in Tarsus (a free city, anyone born in Tarsus was a Roman citizen)
- b. An Orthodox Jew (Phil. 1:3) An. elite Pharisee
- c. Studied under Gamaliel
- d. A persecutor of Christians

2. Conversion (Acts 9)

- e. Paul met Jesus on the road to Damascus
- f. Paul's life completely changed upon conversion
- g. Paul was chosen as an instrument of God to declare the Name of the Lord before Jews and Gentiles.

3. Post conversion

- h. Paul stayed in Damascus and Syria (3 yrs. or 6 months?)
- i. Paul was called to Jerusalem to be questioned
- j. Paul's local church was in Antioch

* Note: Paul the **Apostle**

[Click here to see Graphic](#)

The Calling of an Apostle

1. Twelve Apostles of the Lamb (Acts 1:21; Rev. 21:14)
2. Apostle of the Ascended Christ (Eph, 4:7-11)

B. Time and Place of Writing

During Paul's third missionary journey from Corinth about 57 A.D. in the Spring.

C. The Church at Rome

1. The City - Rome

- a. Name comes from Roman mythology - Romulus and Remus (Etiological myth)
- b. Location of Rome
 - 1. Left bank of the Tiber River
 - 2. Built on seven hills
- c. History
 - 1. Founded 753 B.C.
 - 2. Governed by kings and their proconsul
 - 3. Octavian - 27 B.C. received the title of Augustus (Grand), This was the beginning of the Roman Empire - they took the name of Caesar for the family line.
- d. Political Situation
 - 1. Nero was emperor at the time Romans was written (55 - 59 A.D.)
 - 2. Nero killed his mother in 59 A.D.
 - 3. Decline of Rome
 - 4. Nero was responsible for the fire in Rome mid he blamed Christianity
- e. Moral Framework
 - 1. Three Classes of People
 - a) Aristocracy (Ruling class)
 - b) Middle Class
 - c) Plebeian (Slaves and the poor)
 - 2. Slavery (During this time one out of two were slaves)
 - 3. Infants were abandoned after birth
 - 4. Corruption in every area of politics
 - 5. Paganism and superstition was prevalent
 - 6. Homosexuality was common (14 out of 15 emperors were homosexuals) Nero married a man and flaunted it in public.

2. The Church at Rome

- g. Not started by Paul or Peter
 - h. Possibly started by those in Jerusalem at Pentecost, who went back to Rome
 - i. The Church was made up of Jews and Gentiles
 - j. There is no indication that there were divisions in the church

III. Introduction to the Book of Romans

A.. Importance of the Book of Romans

- 1. Basic for Doctrine & understanding of Salvation
- 2. It has revolutionized men of faith
- 3. Most systematic presentation of Christianity

B. Purpose of the Book of Romans

- 1. Written as preparation for Paul's first visit (Acts 19:21; Rom. 15:22)
- 2. Written to strengthen their faith (Rom. 1:11-15)
- 3. Written to win financial support (Rom. 15:24-26,28)

C. Theme of the Book of Romans: Justification by Faith - Salvation is by Grace alone through faith.

D. The Five Major Doctrines presented in Romans

1. Condemnation: Rom. 1:18 - 3:20 (John 3:17,18)
2. Justification: Rom. 3:21 ~ 5:11 (Rom. 4:25)
3. Sanctification: Rom. 5:12 - 8:13 (I Thess 5:23)
4. Glorification: Rom. 8:14 - 8:39 (Rom. 8:18)
5. Consecration: Rom. 12:1 -16:27 (Rom. 12:1)

AN OVER VIEW OF ROMANS

Chapter 1

- a. Introduction
- b. Theme (vs. 17)
- c. Wrath of God revealed against:

Chapter 2

1. The Heathen (outward sinner)
2. The Moral Sinner (Person who judges others)
3. The Religious Sinner (Those trying to stand before God by their religious works - Jews and others)

Chapter 3

All are sinners and receive death and the full wrath of God.
God's free gift of salvation, received by Faith.

Chapter 4

Example of God's salvation (Abraham)
Never by works, always by faith

Chapter 5

The results of receiving God's gift of Grace by faith in Christ

Chapter 6

The new life of the believer

Chapter 7

The believer's struggle

Chapter 8

The promise to the believer

Chapter 9

A look at the Jew

Chapter 10

Receiving God's Salvation

Chapter 11

A warning against boasting

Chapter 12

Our call to service

Chapter 13

Relationship to Government and others

Chapter 14

Gray areas and matters of conscience

Chapter 15

The call of self-denial

Chapter 16

Closing

I. Introduction

A. Greeting (vs. 1-7)

Paul identifies himself

1. A Bond Servant
2. A Apostle

B. Prayer for recipients (vs. 8-15)

II. Theme (vs. 16,17)

A. The **Gospel** is the power of God for salvation to all men (1 Cor. 15:1-4)

B. The righteous shall live by faith (Habakkuk 2:4)

III. Wrath of God against Mankind

A. God's revealed truth denied (vs. 18-23)

1. Suppression of the Truth

Truth revealed inwardly (inner witness)

Truth revealed in Nature

2. Types of Revelation

- a. General
- b. Specific
- c. Existential

3. Responses to General Revelation

- a. Heathen response
- b. Failure to glorify God
- c. Failure to give thanks to God

B. Results of denying the Truth

1. They became futile (useless) and their hearts darkened (vs. 21)

No longer having the power and ability to discern what is truth and error.

2. Professing to be wise, they became fools (vs.22)

3. They worshipped the creation instead of the Creator (vs.25)

4. God gave them over to degrading passions (vs 26) No longer having the ability to make moral judgments.

- a. Sexual Immorality
- b. Sexual Perversion

C. Depraved Mind (vs. 29-32)

1. Filled with all unrighteousness
2. Fornication (KJV only) - illicit sexual intercourse
3. Wickedness - desire to do evil
4. Greed (covetousness) - wanting more, insatiable desire for material things
5. Evil (maliciousness in the moral sense) - depravity, wickedness, vice, desire to injure someone
6. Full of Envy - discontent with other's advances and their superiority.
7. Murder - sign of the "Last Day's" thefts, murders, sorcery (drug abuse), immorality (pornography), Rev 9:21 The devil feeds our fleshly desires, Gal 5: 19-21.
8. Strife (debate) - lack of desire for harmony.
9. Deceit - trait of Satan Deliberate attempt to mislead (We must force people to be honest)
10. Malice (malignity) - taking everything in an evil way, (those who see everything in a sexual way).
11. Gossipers (whisperers) - tale spreaders
12. Hater of God (hateful) - Blaming God for tragedy, hateful towards God
13. Insolent (despiteful) - violent, injurious
14. Arrogant (proud) - one who takes no regard of God in decisions, feeling that he is sovereign to decide the course of his life
15. Boastful
16. Inventors of Evil

- 17. Disobedient to Parents
- 18. Giving approval for others to do evil - encouraging others to see what they can get away with
- 19. Slanderers or Backbiters - speaking against one's character

Chapter 2

I. God's Righteous Judgment (vs. 1-16)

- a. Human Judgment Forbidden
- b. God's Impartial Judgment
- c. Christ Will Judge All Men
- d. Seven Principles of God's Judgment
 - 1. According to Truth (Rom. 2:2)
 - 2. According to Accumulated Wrath (Rom 2:3-5)
 - 3. According to Works (Rom. 2:6-10)
 - 4. Without Partiality (Rom 2:11)
 - 5. Judgment on Performance (Rom 2:12-15)
 - 6. According to the Gospel (Rom. 2:16)
 - 7. According to Jesus Christ (Ro~9~. 2: 16)

Note: This chapter deals with God's judgments, **NOT** salvation. God does not grade on a curve.

II. Jews Guilty Before God (vs. 17-29)

- a. Boasting of the Jews
- b. Hypocrisy of the Jews
 - 1. Preachers of the Word and not doers
 - 2. Outward acts, not a changed heart (circumcision vs. uncircumcision)

Chapter 3

I. Advantage of the Jew (vs. 1-8)

- Entrusted with the oracles of God
- Chosen for a Particular Purpose
- To Prepare the Scripture
- To Protect the Scripture
- To Proclaim the Scripture
- To Prepare the World for the Messiah

• II. All Mankind under Sin (vs. 9-20)

A. God's View of Man

- 1. None are righteous (vs. 10)
- 2. None seek God (vs. 11)
- 3. God's Indictment
 - a. Ps. 14:1-3 (vs. 10)

b. Ps. 5:9, Ps. 104:3 (vs. 13)

c. Ps. 10:7 (vs. 14)

d. Isa. 59:7-8 (vs. 15)

e. Ps. 36:1 (vs. 18)

4. None justified by the Law (vs. 20)

B. Salvation not by the Law

The Purpose of the Law is to bring knowledge of sin.

III. Foreknowledge of God

IV. Justification by Faith (vs. 21-31)

Romans 1:1-11

A. God has done something (vs. 21)

1. Apart from the Law

2. The Law and the prophets bear witness to what God has done

B. Universal Salvation (Apart from the Law)

1. All have sinned and fallen short of the Glory of God (vs. 23)

2. God's free gift of Grace (vs 24)

C. Justification

1. Source of Justification - God's Grace (vs. 24) 2. Grounds of Justification - The Blood of Jesus (vs. 25)

3. Means of Justification - Faith in Jesus Christ (vs. 26)

D. God demonstrates His Righteousness in Jesus (vs. 26)

1. Jesus stands in our place

2. God overlooks sins previously committed

3. God is the ONLY one who justifies, as we have faith in Jesus; we can not justify ourselves.

E. Man justified by Faith (vs. 27)

1. Boasting excluded

2. Apart from the Law

3, Circumcised and uncircumcised

DEFINITIONS:

Justification:

Redemption:

Faith:

Mercy:

Chapter 4

I. Abraham justified by Faith

A. Abraham believed God (vs. 1-5)

1. Reckoned as righteousness
2. Not by works

B. David speaks of man reckoned righteous (vs. 6-8)

3. Apart from works
4. Lawless deeds forgiven
5. Sin covered

C. Abraham justified (put in right standing) (vs. 9-13)

6. Before the establishment of circumcision and Law
7. Faith in God's Promise that he would be heir of the world

D. Inheritance of the Promise (vs. 14-16)

8. Not by the Law
9. By Faith (we are also heirs)
10. All men are heirs of the Promise through faith in Jesus Christ

E. Description of Abraham's Faith

11. Belief in a God of resurrection (giving life to the dead) (vs. 17)
12. Belief in God who calls into being what doesn't exist (vs. 17)
13. Against all odds in spite of circumstances, he believed (vs. 18)
14. Not a faith that ignored circumstance's, but considered them (vs. 19)
15. With respect to God's promises, he knew that God was greater than his circumstances (vs. 20)
16. The object of his faith was God, who was able to do everything He had promised (vs. 21)

Chapter 5

I. Results of Justification by Faith (vs. 1-11)

- A. Peace with God
- B. Access to God's Grace by Faith
- C. We rejoice in Hope of the Glory of God
- D. We rejoice in Tribulation

1. Definition: Tribulation - The affliction of life, the last of which is death; to be troubled due to the pressure of circumstances. The term is used 45 times in the N.T. (Thlibo, Thlipis) 24 times by Paul. The Church will experience tribulations and notable in the Apostles' lives. Jesus said, "In the world you will have tribulations" John 16:33. This is a statement of fact. There is also the "filling up that which is lacking in Christ's afflictions." Col. 1:24
(See also 2 Cor. 1:3-7). The Church enters into the suffering of Christ as Christ entered His humiliation on earth

2. Types of Tribulations

- e. Persecution (I Thess. 1:6-7, I Thess.2: 14, 1 Thess.3:3,4)
- f. Imprisonment (Acts 20:23, 2 Cor 6:4, Eph.3:13, Rev.2:10)
- g. Mockery (Heb. 10:32,33, Heb. 11:36-40)
- h. Poverty

- 1.) Churches in Macedonia - 2 Cor. 8:1-15
- 2.) Churches in Smyrna - Rev.2:8-11

- i. Sickness (Rev.2:22, Isa.48: 10, Ps 119:67,71)
- j. Seven Afflictions from Romans 8:35

- 1.) Tribulation
- 2.) Distress
- 3.) Persecution
- 4.) Famine
- 5.) Nakedness
- 6.) Peril
- 7.) Sword

3. The Common Factor in all tribulation is death working in us destroying &e outward man (2 Cor 12:9-10, 2 Cor 4:7- 8

E. God demonstrates His Love toward us, while we were yet sinners

F. Saved from the wrath of God

G. Reconciled to God through Jesus

II.. Death through Adam: Life through Christ (vs. 12-21)

A. Adam's sin affected the entire human race

B. Through Jesus' act of righteousness, we can all enter into God's Grace and are made righteous

C. Endurance of our Faith - our faith will endure because we are in Christ and not Adam

<u>IN ADAM</u>	<u>IN CHRIST</u>
Sin - Condemnation. Death	Righteousness - Justification - Life}
vs. 15 Transgression	Obedience
vs. 16 Condemnation	Justification
vs. 17 Death Reigned	We reign (King over sin)
vs. 18 One transgression	One act of righteousness
vs. 19 Disobedience	Obedience, making righteous
vs. 20 Sin increased	Grace abound
vs. 21 Sin reigned in death	Grace reigns in righteousness to eternal life

We are sinners in three ways:

1. In Adam (Rom. 5:12)
2. Man's nature (Ps. 51: 5, Jer. 17:9,10)
3. Man's deeds - Daily life (Rom. 3:2t)

Chapter 6

I. Sanctification

- Its meaning is not primarily ethical but formal, its fundamental force being to separate flora the world and consecrate to Crud. To sanctify anything is to declare that it belongs to God. In the ethical sense sanctification means the progressive conformation of the believer into the image of Christ, or the process by which the life is made morally holy The transformation of the believer's life and character follows naturally from his consecration to a God who is morally perfect. Now that we belong to Christ we are to live to Him, (Eph. 4:1-3, Col. 3:1-4). God has made a twofold provision for the believer's sanctification; the redemptive work of Christ and the work of the indwelling Holy Spirit. Sanctification has its beginning when a person becomes a Christian. God then, in regeneration, implants a new life in man, and gives to him the Holy Spirit, who makes real in his experience that for which Christ died for him at Calvary. In a sense it is a gift, as is every part of salvation, but it must be daily appropriated through the moral surrender of our life to God. It is not momentary, but a lifelong process completed ooly when we see Christ (1 Jn. 3:2).

SANCTIFICATION IS THE RESULT OF OUR UNION WITH CHRIST.

II. Three Objections to Justification by Faith

- A. Does the method of declaring a man just encourage sin ? (Rom. 6:1-4)
- B. Does justification for sin allow sin ? (Rom. 6:15-7:6)
- C. Does justification make the Law sinful ? (Ron 7:7-25)

III. Steps to Victory

- A. KNOW (vs. 3)
- B. BELIEVE (vs. 8)
- C. CONSIDER (vs. 11)
- D. PRESENT (vs. 13)
- E. OBEY (vs. 16)

IV. Believers are Dead to Sin and Alive to God

A. The believer identifies with Jesus Christ (Having died with Him)

1. Believer is dead to sin (vs. 2)
2. Believer is baptized into Christ's death (vs. 3)
3. Believer is buried with Christ (vs. 4)
4. Through Christ's resurrection, the believer walks in the newness of life. The believer must know that he is dead to sin before he can walk in the newness of life, Jn. 8:31-32. (vs. 4)
5. Body of sin is done away with and we are no longer slaves to sin (vs. 6)

B. The Responsibility of the Believer (vs. 12, 13)

- Do not let sin reign in our mortal bodies
- Present the members of your body to God as instruments of righteousness

C. Slaves to Righteousness (vs. 19-23)

8. Become obedient to God
9. Freed from sin
10. Resulting in sanctification
11. Outcome is eternal life

Chapter 7

I. Limited dominion of the Law (vs. 1-6)

(Death to the Law through union with Christ)

A. Three Attitudes toward the Law

1. Legalist
2. Antinomian (against the Law)
3. Law abiding believer

B. Four Points about the Law

1. Emphasis on works
2. Uses fear of punishment
3. Acceptance based on performance
4. Provides no security

C. Marriage used as Illustration

1. Wife released from Law concerning husband, when husband dies
2. Our union with Christ; in His death we are unified with Him and freed from the Law.
3. Having died with Christ, the Law no longer has dominion over us
 - a. We are free to join ourselves with God
 - b. We bear fruit for God (we serve in the newness of the Spirit)

c. Love is now our motivation to serve God

II. The Struggle of the Believer (vs. 7-25)

A. Four Interpretations of these verses have been given over the years

1. Abnormal Christian
2. Paul before conversion
3. Normal Christian
4. Verses 7-13 before conversion Verses 14-25 after conversion

B. Purpose of the Law

1. To reveal man's sinful state
2. To point out the need for a savior
3. To bring us into relationship with Jesus Christ

C. The Power of Sin (vs. 8)

D. Three Deceptions of Sin (Lies of the Enemy)

1. Sill brings satisfaction
2. We can make excuses for sin
3. We can escape the consequences of sin

E. Struggle with Sin

1. Mind serving the Law of God
2. Flesh serving the Law of Sin

F. Victory in our struggle is found in Jesus Christ by the indwelling Holy Spirit. (this is the subject of Chapter 8 the victory of the believer).

Chapter 8

L Life in the Spirit (vs. 1-8)

A. Victory of the Believer

1. There is now no condemnation for those who are in Christ Jesus (vs. 1)
2. The Believer is set free from the law of sin and death (vs. 2)
3. God did what the Law could not do (vs. 3)
The Law was powerless to save
4. The believer no longer walks according to the flesh but according to the Spirit (vs. 4)

B. Carnal mind vs. Spiritual mind

1. Mind set on the flesh is death and cannot please God
2. Mind set on the spirit is life and peace

II. Results of New Life (vs. 9-17)-

- A. Spirit indwells the believer and gives life
- B. Believer is lead by the Spirit
- C. Sonship of Believers
 - 1. Spirit of adoption by which we cry Abba Father
 - 2. Heirs of God & co-heirs with Christ
- D. No longer have the spirit of slavery which leads to fear

III. Future Glory (vs. 18-25)

- A. Hope during suffering
 - 1. Glory. to come from suffering
 - 2. Reasons why we suffer
 - 3. To discipline (Heb, 12:3-13)
To glorify God (1 Peter 3:13; 4:12-19)
 - 4. To illustrate divine truth (Hosea)
 - 5. To learn obedience (Heb. 5:8)
 - 6. It keeps down pride (2 Cor. 12:8, Paul's thorn]
 - 7. It develops Faith (1 Peter 1:6-8)
 - 8. To witness to Christ (2 Cor. 1:4-7)
 - 9. To comfort others (2 Cor. t:4)
- 3. The Spirit helps us during our weakness Two intercessors for believers
 - a. Christ in heaven (Heb. 7:25)
 - b. Holy Spirit in our hearts (John 14:16, 17)
- 4. All things work together for the good because we have the right attitude towards what God has done.
 - a. We love God
 - b. He called us
 - c. There will be a revealing of the Sons of God
 - d. Creation will be set free from the slavery of corruption
 - e. Redemption of our bodies

IV. The Believer's Benefits in Christ (vs. 26-39)

- A. Intercession of the Holy Spirit
- B. Conformity into the image of Christ
- C. God causes alt things to work for good
- D. God freely provides all things
- E. Nothing can separate us from the love of God in Christ Jesus
- F. In all things we are more than conquerors

V. Tenses of Salvation

- A. **Past** - Saved from the Penalty of Sin (Justification)
- B. **Present** - Being saved from the Power of Sin (Sanctification)
- C. **Future** - Shall be saved from the Presence of Sin (Glorification)

VI. The Question of a Believer Losing His Salvation

A. The Security of the Believer

1. Romans 5:1f (Aorist Tense) having been justified
2. Romans 5:5-9 Saved from the wrath of God
3. Romans 5:15 f We are in Christ
4. Romans 6: If We died with Christ, we identify by believing
5. Romans 8:1 There is no condemnation, our problem is in knowing this {Eph.6:17; 1 John 5:13}

B. Beware of:

1. Returning constantly to human wisdom
2. The uncertain evidence of human experience
3. Using scripture out of context
4. Not depending on God's revelation alone
5. Thinking that human reason can fully comprehend our salvation (Our minds are limited)

C. Armenian View (You can be lost after salvation)

1. Who is a True Believer ? (I John 2: 19)
2. Many passages deal with works (Luke 11:24-26) Moral reformation is not salvation
3. Many passages are warnings against superficial belief Heb.6:4-6, answered in vs.9; Heb. 10:26-27, answered in vs. 39 Note: Acts 8:9-24, the life of Simon
4. Christians can lose the joy of salvation by sin and disobedience (Gal. 5:4)
5. Believers may be chastened even to the point of physical death (1 Cot. 5:5:1 Cor. 11:27-32)
6. Many passages are misinterpreted (Mt. 24:13 Endurance is evidence of salvation, Rev. 7:14)
7. Ultimate answer rests on the question, who does the work of salvation? God or man? Salvation is a work of God on behalf of man.

D. Positive Evidence for the Believer

Ten Approaches to Eternal Security

1. Positional Approach

- a. Romans 8: 1, No condemnation in Christ
- b. Ephesians 1:3-6, In Him
- c. Jude 1, We are kept for Christ

2. Logical Approach

- d. Romans 5:8, Christ died for sinners
- e. Romans 8:32, God will not spare anything

3. Anthropomorphic Approach

- a. John 10:28
- b. Psalm 37:24

4. Experiential Approach

2 Tim.2: 12, 13

5. Family Approach

- a. John 1:12
- b. Gal.3.26

6. Body Approach

- a. 1 Cor 12:12-23
- b. Col. 1:18

7. Greek Tense Approach

Ephesians 2:8 Perfect Tense - past completed actions with present existing results

8. Inheritance Approach

1 Peter 1:3-5

9. Sovereignty Approach

- a. 2 Peter 3:9
- b. Romans 4:21

10. Sealing of Holy Spirit

Ephesians 1:13

Chapters 9, 10 & 11 (OVER VIEW)

Israel and God's Redemption

I. Paul makes Six Points

- A. As a nation the Jews rejected Christ, but not all the Jews rejected Him
- B. Biological descent from Abraham does not make you a True Jew
- C. God's Sovereignty elected some of Abraham's descendants and rejected others
- D. The Rea! Chosen People (Tree Israel) are the righteous remnant, never the whole nation
- E. God can do whatever He pleases

F. Rejection of Israel occurred so that the Gentiles could come in

II. Two Ways of Looking at Chapters 9-11 (Both are accurate)

A. Chapter 9 Israel in the Past - elected
Chapter 10 Israel in the Present - rejected
Chapter 11 Israel in the Future - accepted

B. Chapter 9 Sovereignty of God
Chapter 10 Human responsibility
Chapter 11 Universal blessing

NOTE: Paul does not try to reconcile the problem between God's sovereignty and human responsibility, he just states the facts. The greatest question is "Why should God save anyone at all?"

Chapter 9

I. Paul's concern for the Jews (vs. 1-5)

II. God's Sovereign Choice (vs. 6-30--)

- A. Children of the Promise are Tree Descendants (vs. 6-8)
- B. Examples of God's Choice; Isaac, Jacob & Esau (vs. 9-13)
- C. God's Sovereign mercy and our need for humility with God (vs. 14-23)
- D. God calls the Gentiles (vs. 24-29)

III. The failure of Israel to accept God's Divine Plan (vs. 31-33)

The key to their rejection - they pursued righteousness by works and not by faith (vs. 32)

Chapter 10

I. Israel rejects salvation through Faith (vs. 1-8)

- A. Zeal for the Law - seeking their own righteousness
- B. Ignorance of God's Righteousness - By Faith, not by Works
- C. Christ is the end of the Law

- **II. Conditions of Salvation (vs. 9-13)**

- A. Confessing - deciding which side you are on
- B. Jesus as Lord - Calling Him God (Everyone must call for themselves)
- C. Belief in the Resurrection - That He lives as a risen Savior This belief has caused you to turn from sin and trust Jesus with all your heart

- **III. Necessity of hearing the Gospel (vs. 14-16)**

- A. Faith comes by hearing
- B. Hearing comes by the Word of Christ

Chapter 11

L The Remnant of Israel (vs. 1-11)

NOTE: The Remnant is True Israel

- A. God's Sovereign Choice of a Remnant (Ex. Elijah & 7,000)
- B. Spiritual blindness of the Jews, that salvation would come to the Gentiles

II. Engrafted Branches - Olive Tree (vs. 12-24)

- A. Gentiles grafted in by Faith
- B. Jews broken off by unbelief

III. The Fullness of the Gentiles and Salvation of Israel (vs. 25f)

IV. The Purpose of God's Sovereignty (vs. 30-36)

- A. All shut up in disobedience (vs. 30-31)
- B. God reveals His mercy to all through Jesus (vs 32)
- C. We have much to praise God for (vs. 33-36)

I. Chapters 12 - 16 Service - the Fruit of Redemption

Our acceptable Sacrifice - the living and Holy body of the Believer

- 1 Be transformed by the renewing of our mind (Rom. 12:2)
2. Proper thinking about ourselves - using sound judgment (vs. 5)
3. Exercise our gifts of grace (vs. 6)
4. Loving without hypocrisy (vs 9)
5. Abhor (hate, loath, turn in horror from evil (vs. 9)
6. Cling (hold fast) to what is good (vs 9)
7. Devoted to each other in brotherly (family) love (vs. 10)
8. Giving preference to one another in honor (vs. 10)
9. Not lagging behind in diligence (vs. 11)
10. Fervent (aglow and burning) in the Spirit (vs. 11)
- 11 .Serving the Lord (vs. 11)
12. Rejoicing in hope (vs. 12)
- 13 .Persevering in tribulations (continued steadfastness) (vs. 12)
14. Devoted to prayer (vs. 12)

15. Contributing to the needs of the Saints (vs. 13)
16. Practicing hospitality (vs. 13)
17. Blessing those who persecute you (those who are cruel in their attitude towards you) (vs. 14)
18. Not cursing anyone (vs. 14)
19. Rejoicing with those who rejoice (vs. 15)
20. Weeping with those who weep (vs. 15)
21. Being of the same (one) mind (harmonious) with each other (vs. 16)
22. Not being haughty in mind - showing yourself above others, giving yourself preeminence, having pride (vs. 16)
23. Associating with the lowly - able to adjust to all of God's people (vs. 16)
24. Not seeing yourself as wise (vs. 16)
25. Never repaying evil for evil to anyone (vs. 17)
26. Respecting (regarding) what is right in the sight of all men (vs. 17)
27. When it depends on you, live in peace with all men (vs. 18)
28. Never take your own revenge (vs. 19)
29. Leave room for God's wrath (vs. 19)
30. Look for ways of meeting the needs of your enemies (vs. 20)
31. Do not be overcome by evil (vs. 21)
32. We are to overcome evil with good (vs. 21)
33. Be in subjection to governing authorities (Romans 13:1)
 - a. Pay your taxes (vs. 6)
 - b. Giving each one in the government their due (vs. 7)
 1. Taxes
 2. Custom
 3. Fear
 4. Honor
34. Owe no one anything - keep out of debt (vs. 8)
35. Love your neighbor as yourself (vs. 9)
 - a. Do not commit adultery

- b. Do not murder
- c. Do not steal
- d. Do not envy your neighbor

36. Do all, not pall of the above (vs. 11)

37. Knowing the time is short (vs. 11)

38. Stay awake spiritually (vs. 11)

39. Lay aside the deeds of darkness (vs. 12)

40. Put on the armor of light (vs. 12)

41 .Behave properly (vs. 13)

- a. Not carousing (Luke 21:34-36; Gal, 5:21)
- b. Not in drunkenness
- c. Not in sexual promiscuity - not feeding our animal nature
- d. Not in strife (quarreling)
- e. Not in jealousy

42. Put on the Lord Jesus (cloth yourselves in every area with Jesus)

43. Make no provision for the flesh in regard to lusts - stop thinking about the evil cravings of your physical nature (vs. 14)

44. Accept and welcome into your fellowship the one who is weak in faith, but not for the purpose of passing judgment on his opinions and not for criticism (Rom, 14:1)

- a. Not showing contempt for his way of living (food, holy days and the convictions of his mind) (vs. 3)
- b. Do not judge your brother (vs. 4)
- c. Know that each of us will give account of ourselves to God (vs. 12)
- d. Be determined (decide and endeavor) not to be a stumbling block to your brother (vs.13)

45. Know that what you consider unclean is unclean to you (vs. 14)

46. Know the true kingdom of God (vs. 17)

- a. Righteousness
- b. Peace in the Holy Spirit
- c. Joy in the Holy Spirit

47. Pursue the things that make peace with our brother (vs. 19)

48. Build up one another - edify and help develop each other (vs. 19)

49. Do not tear down the work of God in our brother with rules about eating and drinking (vs. 20)

50. If our eating and drinking causes our brother offense we are doing evil (vs. 21)

51. Have your own convictions of your faith before God. You will be happy if you do not condemn yourself in your convictions (vs. 22)

52. Whatever is done without faith (that inner conviction that it is approved of by God) is sinful and wrong (vs. 23)

53. You who are strong, bear with the weaknesses of your brother - not seeking to please yourselves (Rom. 15:1)

54. Seek to please your neighbor for his good and to build him up. Be like Christ suffering the insults, abuses, hatred and contempt as you try to help them Doing good to the world will not always be received with open arms, Expect the same to happen to you that happened to Our Lord Jesus. (vs. 2,3)

55. Know that all Scripture is written: (vs. 4)

a. For our instruction

b. That through perseverance and the encouragement of Scripture, we will find hope when down.

56. As God has given us perseverance and encouragement, we are to do the same for our brothers and sisters - have sympathy for each other (vs. 5)

57. Together, with one accord lift up one voice, united in hearts, praise and glorify God (vs. 6)

58. Accept one another as Christ accepted you (vs. 7)

59. Follow Christ's example and become a servant to others (vs. 8)

60. Be filled with all joy and have peace in believing that you may abound in hope by the power of the Holy Spirit (vs. 13)

61. Be full of goodness (vs. 14)

62. Be full of all knowledge (vs. 14)

63. Be able to admonish (reminding each other of the Scriptures)

Warning * based on instruction. See 1Sam. 2:22-25 and 1Sam. 3:10-14.

64. Speak only those things that Christ has accomplished through you. (not someone else's testimony or labors) The things that resulted in your obedience. Speak of the true change that can be validated by your words, deeds and those things that clearly reveal the power of the Holy Spirit (vs. 18, 19)

65. Fully preach the Gospel (vs. 19)

66. Preach where the people have not heard the Gospel (vs. 20)

67. As we share in spiritual things we are indebted to minister in material things (vs. 27)

68. Be on guard and keep your eye on: (Rom. 16:17)

Those who cause dissensions

a. Those who cause hindrances

b. Turn away from them, avoid them - not confronting them.

c. How to recognize them: (vs. 18)

1. They are not slaves of Christ

2. They are slaves of their own appetites (natural desires)

3. They have smooth and flattering speech

4. They deceive the hearts of the unsuspecting

69. Be wise in what is good (vs. 19)

70. Be innocent in what is evil (vs. 19)

71. Know that the Lord God of Peace will soon crush Satan under your feet (vs. 20)

<u>VARIETIES OF GIFTS</u> (CHARISMATA) 1 Corinthians 12:4 Each member has a different function. Romans 12:6-8	<u>VARIETIES OF MINISTRIES</u> (DIAKONIAI) I Corinthians 12:5 Placed in and given to the congregation. Eph. 4:11; 1 Cor. 12:28-30	<u>VARIETIES OF WORKINGS</u> (ENERGEMATA) 1 Corinthians 12:6 Manifestations of the Spirit 1 Corinthians 12:8-10
(MOTIVATIONAL GIFTS) SPEAKING PROPHECY GIFTS TEACHING EXHORTING SERVING SERVICE GIFTS GIVING ADMINISTERING SHOWING MERCY	APOSTLES ELDERS PROPHETS EVANGELISTS PASTORS TEACHERS MIRACLES GIFTS OF HEALING HELPS ADMINISTRATIONS VARIOUS KINDS OF TONGUES INTERPRETATION OF TONGUES	WORD OF WISDOM WORD OF KNOWLEDGE FAITH GIFTS OF HEALING WORKINGS OF MIRACLES PROPHECY DISTINGUISHING OF SPIRITS VARIOUS KINDS OF TONGUES INTERPRETATION OF TONGUES

PERSEVERANCE. This word has both a biblical and theological usage. In the strictly biblical significance it is used in the KJKJV to render the GrGr. noun *proskarterēsis* in Eph 6:18. The verbal form *proskartereō* is more common, being found in the LXLXX (Num 13:20), classical Gr., and papyri as well as the NNT. In each instance the primary thought is the steadfast continuance in something, whether it be described as the waiting of a boat (Mk 3:9), the continual care of personal servants and bodyguards (Acts 10:7), or steadfastness (q. vq.v.) in the Christian way of life (Acts 1:14; 2:42, 46; 6:4; 8:13; Rom 12:12; 13:6; Col 4:2).

The more prevalent theological usage is associated with the fifth point of Calvin's soteriology. The doctrine of the perseverance of the saints is to the effect that those on whom God has bestowed special grace can neither totally nor finally fall from that state. This doctrine was first explicitly taught by Augustine. However, it was Calvin and the reformers who set it forth with consistency. They cited in support of this teaching scriptural statements (Jn 10:27-29; Rom 8:31-39; 11:29; Phil 1:6; II Tim 1:12; I Pet 1:5) and necessary inferences from such doctrines as election, regeneration, justification, union with Christ, and sanctification.

Arminians find this teaching objectionable at three points. First, it is their contention that the perseverance of the believer is dependent upon his will. They quote Bible passages teaching the necessity of striving (Lk 13:24; Col 1:29; II Tim 2:5), and the possibility of falling away (Lk 9:62; I Cor 9:27; Gal 5:4; Heb 6:3 ff.). Second, it is maintained that such certainty about final salvation can only lead to immorality and indolence. Third, such teaching is inconsistent with human freedom.

With reference to the passages Arminians cite, Calvinists reply that the context frequently is against the Arminian understanding and that in any event such passages must be interpreted in harmony with the doctrine of perseverance as it is clearly taught and implied elsewhere. Some of the passages cited are to be taken as warnings to those who have had a close and lengthy association with the truth of God, but as yet have never come into vital relationship with it (*cf.* Heb 6:3 ff.). Others serve as warnings to believers that they are responsible to live according to God's will. Moreover, the claim that assurance of salvation leads to immorality and indolence is based upon a misconception of the doctrine of perseverance. The saint perseveres in holiness not unholiness. He is saved from sin not to sin. Such assurance of success, rather than leading to idleness, is the strongest incentive to activity in the fight against sin. Finally, the doctrine of perseverance is consistent with human freedom when the nature of freedom is properly understood. True freedom exists only in the power to choose in the direction of holiness. Therefore, man is never more free than when he consciously chooses that which is God's will. He perseveres as he abides in the grace of Christ (see F. Hauck, "Men6, etc.," TDNTDNT, IV, 574-58g). See Security, P. D. F.P.9

King James Version (1611)

Gr. G}reek

LXX Septuagint--Greek translation of the Old Testament

NTT New Testament

q.v. quod vide (which see)

cf. confer (compare)

TDNT Theologwal Dictionary of the New Testament, Kittel

P. D. F. FEINBERG}, Paul D., Ph.D., Assistant Professor of Philosophy of Religion, Trinity Evangelical Divinity School, Deerfield, Ill

9 Pfeiffer, Charles F., Wycliffe Bible Encyclopedia, (Chicago, IL: Moody Press) 1975.

All Imperatives	All Perfects	All Double Negatives
------------------------	---------------------	-----------------------------

Rom. 3:4	Rom. 1:1	Rom. 4:8
Rom. 6:11	Rom. 1:17	
Rom. 6:12	Rom. 1:29	
Rom. 6:13 *2	Rom, 2:2	
Rom. 6:19	Rom. 2:19	
Rom. 11:9	Rom, 2:24	
Rom, 11:10'2	Rom. 2:25	
Rom. 11:18	Rom. 3:4	
Rom, 11:20 *2	Rom. 3:10	
Rom. 11:22	Rom. 3:13	
Rom, 12:2 *2	Rom. 3:19	
Rom. 12:14 *3	Rom. 3:21	
Rom. 12:16	Rom 3:25	
Rom. 12:19	Rom. 4:1	
Rom. 12:20 *2	Rom, 4:14 *2	
Rom. 12:21 *2	Rom. 4:17 *2	
Rom, 13:1	Rom. 4:18	
Rom. 13:3	Rom. 4:19	
Rom. 13:4	Rom. 4:21	
Rom. 13:7	Rom. 5:2 *2	
Rom. 13:8	Rom, 5:3	
Rom. 13:14 *2	Rom. 5:5	
Rom. 14:1	Rom. 6:5	
Rom. 14:3 *2	Rom. 6:7	
Rom. 14:5	Rom, 6:9	
Rom, 14:13	Rom. 6:16	
Rom, 14:15	Rom. 7:2 *2	

Tense-Perfect

The perfect tense in Greek corresponds to the perfect tense in English, and describes an action which is viewed as having been completed in the past, once and for all not needing to be repeated.

Jesus' last cry from the cross, TETELESTAI ("It is finished!") is a good example of the perfect tense used in this sense, namely "It [the atonement] has been accomplished, completely, once and for all time."

Certain antiquated verb forms in Greek~ such as those related to seeing (eidw) or knowing (oida) will use the perfect tense in a manner equivalent to the normal past tense. These few cases are exception to the normal rule and do not alter the normal connotation of the perfect tense stated above.

Mood-Imperative

The imperative mood corresponds to the English imperative., and expresses a command to the hearer to perform a certain action by the order and authority of the one commanding. Thus, Jesus' phrase, "Repent ye, and believe the gospel" Mark 1:15 is not at all an "invitation," but an absolute command requiring full obedience on the part of all hearers. (Both Repent & Believe are commands)

Double negatives in scriptures

Emphatic denial. Showing intensity and impossibility of occurrence, 'in no way' 'assuredly not' · John 10:28 Lit. And I give eternal life to them, and they shall not perish to the age, never (2Neg)! And not anyone shall pluck them out of My hand.