

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS
Spring 2012

Romans, N2509

Instructor: James Meadows

Course Requirements:

January 30, February 3 – First Week – General Introduction to Romans and Requirements

1. Read at least one of the commentaries during the course of our study and fill out my workbook.
 - a. Romans – Roy Deaver
 - b. Romans – Robert R. Taylor, Jr.
 - c. Romans – Jimmy Allen
2. Other great books on Romans:
 - a. Romans – Jim McGuiggan
 - b. Romans – Denton Lectures, 1996
 - c. Romans – Moses E. Lard
 - d. Romans – James W. Boyd
 - e. Romans – John Murray
3. Memorize these verses in Romans – You will be asked to say/write them at various times:
 - a. Romans 1:14-16
 - b. Romans 2:28-29
 - c. Romans 3:23-26
 - d. Romans 4:7-8
 - e. Romans 5:1, 12
 - f. Romans 6:1-5, 17-18
 - g. Romans 8:1-2, 28
 - h. Romans 9:33
 - i. Romans 10:9-10
 - j. Romans 11:26
 - k. Romans 12:1-2
 - l. Romans 13:1-2
 - m. Romans 14:22-23
 - n. Romans 15:1-3
 - o. Romans 16:17-18
4. Read the book of Romans at least three times during this quarter.
5. Take notes (there will be some thoughts in addition to your handouts).

6. Pay close attention – Romans has some difficult teachings that will require your undivided concentration.
7. Final Grade based on the following:
 - a. Learning your memory verses
 - b. Class participation (you will be called on and preparation before hand will show).
 - c. Reading the commentary assigned.
 - d. Reading Romans three times.
 - e. Exams – There will be five tests.
 - 1) Test one – Covers introductory material and chapters 1 and 2.
 - 2) Test two – Covers chapters 3:5-21.
 - 3) Test three – Covers chapters 6:1-8:39.
 - 4) Test four – Covers chapters 9:1-11:36.
 - 5) Test five – Covers chapters 12-16.

February 5-10 – Freed-Hardeman Lectures.

February 14, 16 – Second Week – Romans 1:1-2:29. Introduction and Doctrine of Sin.

1. Read and study the chapters
2. Read commentaries on these chapters.
3. Know memory verses in these chapters: 1:14-16; 2:28-29.

February 21, 23 – Third Week – Romans 3:21-5:21. Doctrine of Justification.

1. Test on Romans – Introduction and Chapters 1 and 2.
2. Read and study chapters.
3. Read commentaries.
4. Learn memory verses: 3:23-26; 4:7-8; 5:1-5, 17-18.

February 28, March 1 – Fourth Week – Romans 6:1-7:25. Doctrine of Sanctification.

1. Test on Romans 3:21-5:21.
2. Read and study chapters.
3. Read commentaries on these chapters.
4. Know memory verses from these chapters: 6:1-5, 17-18

March 4, 7 – Fifth Week – ETSPM Lectures.

March 19-23 – Spring Break

March 27-29 – Sixth Week – Romans 8:1-29. Doctrine of Vindication.

1. Test on Romans 6-8.
2. Read and study the chapters.

3. Read commentaries on the chapters.
4. Know memory verses from this chapter: 8:1-2, 28.

April 3, 5 – Seventh Week – Romans 9:1-11-11:36 – Doctrine of Vindication.

1. Read and study the chapters.
2. Read commentaries on the chapters.
3. Know memory verses from the chapters: 12:1-2; 13:1-2.

April 10,12 – Eighth Week – Romans 12-13 – Practical Application.

1. Read and study the chapters.
2. Read commentaries on the chapters.
3. Know memory verses: 12:1-2; 13:1-2.

April 16-19 – EXAM WEEK

April 23-27 – BREAK WEEK

Summer Quarter Classes Begin – April 30

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 - c. Romans 3:23-26
 - d. Romans 4:7-8
 - e. Romans 5:1, 12
 - f. Romans 6:1-5, 17-18
 - g. Romans 8:1-2, 28
 - h. Romans 9:33
 - i. Romans 10:9-10
 - j. Romans 11:26
 - k. Romans 12:1-2
 - l. Romans 13:1-2
 - m. Romans 14:22-23
 - n. Romans 15:1-3
 - o. Romans 16:17-18
4. Read the book of Romans at least three times during this quarter.
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2. Read commentaries on these chapters.
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1. Test on Romans – Introduction and Chapters 1 and 2.
2. Read and study chapters.
3. Read commentaries.
4. Learn memory verses: 3:23-26; 4:7-8; 5:1-5, 17-18.

February 28, March 1 – Fourth Week – Romans 6:1-7:25. Doctrine of Sanctification.

1. Test on Romans 3:21-5:21.
2. Read and study chapters.
3. Read commentaries on these chapters.
4. Know memory verses from these chapters: 6:1-5, 17-18

March 4, 7 – Fifth Week – ETSPM Lectures.

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1. Test on Romans 6-8.
2. Read and study the chapters.

3. Read commentaries on the chapters.
4. Know memory verses from this chapter: 8:1-2, 28.

April 3, 5 – Seventh Week – Romans 9:1-11-11:36 – Doctrine of Vindication.

1. Read and study the chapters.
2. Read commentaries on the chapters.
3. Know memory verses from the chapters: 12:1-2; 13:1-2.

April 10,12 – Eighth Week – Romans 12-13 – Practical Application.

1. Read and study the chapters.
2. Read commentaries on the chapters.
3. Know memory verses: 12:1-2; 13:1-2.

April 16-19 – EXAM WEEK

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ROMANS IS THE BOOK OF THE GOSPEL OF GOD. MANY THINGS ARE
AFFIRMED OF THIS GOSPEL IN ROMANS

James Meadows

1. First, it is the divine gospel for "it is the gospel of God" (Romans 1:1).
2. Second, the gospel was promised and prophesied (Romans 1:2).
3. Third, it was not promised just in the spoken word, but in their written message (Romans 1:2).
4. Fourth, it was not an accident, or some unplanned work, for long before the gospel became a reality it was "promised" (I Peter 1:10-12; Romans 3:21-26).
5. Fifth, what was promised, prophesied and foreshadowed in the O.T. scriptures has now been revealed in its fullness and clarity (16:25-26).
6. Sixth, it is the gospel of God "concerning his Son, who was born of the seed of David according to the flesh: (1:3). Thus it concerns his incarnation and the work he did for man in His earthly life.
7. Seventh, it is the gospel of truth which God underwrote in several ways, and one way was by the resurrection. "Christ was the Son of God before He was raised. The resurrection did not make him the Son of God, but it was a divine declaration that Jesus of Nazareth is God's Son" (James Bales) (1:4).
8. Eighth, it is the gospel witnessed by a special group of witnesses – the apostle (Acts 1:2, 8, 22; 2:32; I Corinthians 15:1-9; Romans 1:1, 5).
9. Ninth, the gospel was not only certified to us by the apostles (Galatians 1:11-12), but it is the gospel which was confirmed by God by the Spirit through signs and wonders which were wrought in connection with those who revealed the gospel (Hebrews 2:3-4; Romans 15:19).
10. Tenth, it is gospel which is the power of God unto salvation (1:16).
11. Eleventh, it is the gospel which must be preached in order for people to believe and be saved (Romans 1:16; 10:14-17).
12. Twelfth, it is the gospel that must be believed, for it is God's power" unto salvation to everyone that believeth" (1:16).
13. Thirteenth, it is the gospel which must be preached in order that men may obey it (Romans 1:5; 15:18; 16:19; 16:16).

14. Fourteenth, it is the gospel which is for all nations (Romans 16:26; 1:5).
15. Fifteenth, it is the gospel which create a separate people through their obedience to the gospel (Romans 1:7; John 17:17).
16. Sixteenth, it is the gospel through which God calls men (II Thessalonians 2:14).
17. Seventeenth, it is the gospel wherein "is revealed a righteousness of God from faith unto faith" (Romans 1:16-17; Romans 3:21-26).
18. Eighteenth, it is t he gospel wherein we stand and by which we can be saved (I Corinthians 15:1-4).

(Selected and Adapted From Some Notes by: James Bales)

Brief Outline of Romans

1. Chapter 1 - Gospel is power of God to saved and the Gentiles are lost.
2. Chapter 2 - The Jews are lost.
3. Chapter 3 - All have sinned and come short of God's glory.
4. Chapter 4 - Abraham, an example of the kind of faith that saves.
5. Chapter 5 - What we lost in Adam we much more regained in Christ.
6. Chapter 6 - Dead to sin.
7. Chapter 7 - Dead to the law.
8. Chapter 8 - Blessings in Christ.
9. Chapters 9-11 - God's Scheme of Righteousness for Jews and Gentiles.
10. Chapter 12 - The Christian's little Bible.
11. Chapter 13 - Responsibility to government (1-7), to neighbor (8-10), to yourself (11-13).
12. Chapter 14 - The weak and strong brothers responsibilities.
13. Chapter 15 - Weak and strong brothers and Paul's plans.
14. Chapter 16 - Recognition of several individuals and warning against false teachers.

Romans - Introduction and Outline

I. Simple Outline of the Bible. It can be studied under four matters.

- A. The sin of Adam (Gen. 3). Tells us of the need of Redemption.
- B. The promised seed of Abraham. The answer and solution to the problem of sin.
- C. The law. The law emphasized the need of the coming Saviour. It showed man how bad sin is.
- D. The coming of Christ—Redemption in Christ.

II. The promise to Abraham and the law become important matters in the book of Romans.

A. The Jews misunderstood the purpose of the law.

- 1. God never gave the law as a means of redemption.
- 2. The law simply pointed them to the Redeemer (Gal. 3:19ff).
- 3. In the book of Romans Paul is not dealing with the law as God gave it, but with the Jews' misconception of it (Gal. 1:13-14; 3:6-9,14; Mark 7:1-13).
 - a. The law of Moses was intended to show the exceeding sinfulness of sin and the need of the promised Messiah (Gal. 3:17; Rom. 7:12-13).
 - b. The Jews had changed it into a system of salvation by meritorious works—works apart from faith in Christ.
 - c. Works done in faith are not meritorious works, but they are "obedience of faith."
 - d. The Judaizing teachers knew that they did not keep the law perfectly, but they seem to have the notion (the same notion that some have today) that as long as their works outnumbered their sins they were pleasing to God.
- 4. Circumcision was the troubling factor (Acts 15:1,10; Gal. 5:1).

- B. The promise is mentioned eight times in the book of Romans (4:13,14,16,20; 9:4,8,9; 15:8).

III. THE EPISTLE OF ROMANS

- A. This is probably the greatest of all Paul's epistles.
- B. "Great intellects, like those of Augustine and Luther and Calvin, have discussed it only to discover depths beyond their depths" (R. D. Shaw, "The Pauline Epistles," p. 205).
- C. "The greatness of the Epistle is seen in the importance of its subject matter, the comprehensiveness of its grasp, the acuteness of its reasoning, the breadth of its outlook, and the vigor of its style" (Introduction to the New Testament, Thiessen, p. 219).
- D. "There is nearly universal agreement that here in the book of Romans scripture

reaches its high water mark" (Richard Rogers).

IV. The author was the Holy Spirit.

- A. The apostles were promised miraculous power (Jn. 16:7-13; cf. Mt. 10:16-20; Acts 2:1-4).
- B. Paul frequently affirmed his inspiration (1 Cor. 2:10-13).

V. The Writer (Paul).

- A. In the first verse we have Paul, a servant of Jesus Christ...(Rom. 1:1).
- B. In Romans 11:13, the writer says, "For I speak to you Gentiles inasmuch as I am the apostle of the Gentiles" and in 15:15-20 he is "the minister of Jesus Christ to the Gentiles...."
 - 1. Paul was God's chosen vessel to the Gentiles (Acts 9:15; 26:16-18).
 - 2. He was called to preach among the heathen (Gal. 1:16).
 - 3. The "gospel of the uncircumcision" was committed to Paul and God was "mighty in me toward the Gentiles" (Gal. 2:7,8).
 - 4. He was a "teacher of the Gentiles" (1 Tim. 2:7).
- C. Tertius wrote the letter for Paul (Rom. 16:22).
- D. Very little weighty controversy has been waged concerning the writer of the book.

VI. WHEN AND HOW WAS CHRISTIANITY INTRODUCED INTO ROME? Some background information concerning the Christians at Rome.

- A. Three theories have been advanced:
 - 1. Peter founded it and served as its bishop for twenty-five years.
 - a. The generally received account among Roman Catholics is that Peter came to Rome in the second year of Claudius (A.D. 42) and that he held the seat twenty-five years.
 - b. There are some facts that prove ridiculous the claim that Peter was in Rome during the 25 years from A.D. 40 to A.D. 65.
 - 1) He was in prison at Jerusalem during the time Catholic tradition says he was bishop in Rome (Acts 12) (A.D. 44).
 - 2) He was in Jerusalem at the time of the Jerusalem conference (A.D. 52) (Acts 15).
 - 3) In Paul's letter to Rome (Rom. 16:1-16) he salutes 27 individuals but does not mention Peter.
 - 4) Paul wrote four epistles while in prison at Rome, but doesn't mention Peter.
 - 5) In his last letter to Timothy he said all had forsaken him but Luke. Where was Peter if he was bishop of Rome?
 - 6) Peter may have been in Rome, but not during the time the Catholic Church says he was there.
 - 2. The "sojourners of Rome" (Acts 2:7-12) present on Pentecost returned and started the church.

- a. The church in Rome had miraculous gifts (Rom. 12:6-7).
 - b. Acts 8:14-21 shows that only the apostle could bestow miraculous gifts.
 - c. Those in Rome that had miraculous gifts had to receive them from the apostles, but, so far as we know, no apostle had ever been to Rome.
 - 1) Some of the brethren in Rome had been where the apostles were.
 - (2) The best explanation is that they received the gifts while they were in Jerusalem (cf. Acts 2:10).
3. Founded by various Christians who had taken up residence in Rome (Cf. Acts 8:1-4).
- B. Farrar says, "at what time the chance seeds of Christianity had been wafted to the shores of Italy we are utterly unable to say.... All that we can safely assert is the likelihood that the good tidings may first have been conveyed by some of those Jews and proselytes from Rome who heard the speech of St. Peter at Pentecost..." (F. W. Farrar, "The Life and Work of St. Paul," p. 448).
- C. "It is therefore probable that it was formed in the first instance, of private Christians converted in Palestine who had come from the eastern parts of the empire to reside at Rome, or who had brought Christianity back with them, from some of their periodical visits to Jerusalem, as the "strangers of Rome; from the great Pentecost" (Conybeare & Howson, p. 498).

VII. WHAT ABOUT TIME AND PLACE OF WRITING?

- A. Paul dictated this letter during his three month stay in Corinth about A.D. 56, 57 or 58, probably the spring of 58.
- B. Reasons for the conclusion about the time and place of writing.
- 1. At the writing, Paul was taking a contribution from the churches of Macedonia to saints at Jerusalem (Rom. 15:25,26).
 - 2. Paul's plans were to go to Rome after his visit to Jerusalem (Rom. 15:24; cf. 1:11,13,15). These were his plans when he was in Macedonia, Achaia (of which Corinth was a part) and Greece for three months (Acts 19:21; 20:1-2).
 - 3. Paul's letter to the Corinthians were written about this time and the contribution is an important phase (1 Cor. 16:1,2; 2 Cor. 8:9).
 - 4. Names of certain people of the city of Corinth are associated with Paul.
 - a. Gaius was one of the few baptized by Paul in Corinth (1 Cor. 1:14).
 - b. Erastus was treasurer of the city (Rom. 16:23) (reference to Corinth) and he is identified (Acts 19:22; 2 Tim. 4:20).
 - 5. Summary of the above.
 - a. Acts 18:23 - Third journey begins.
 - b. Acts 19:1 - Came to Ephesus.
 - c. Acts 19:8-9 - Remained at Ephesus two years and three months.
 - d. Acts 20:1 - Left Ephesus to go to Macedonia.
 - e. Acts 20:2 - Then to Greece which is the same as Achaia - Corinth was in Achaia.

- f. Acts 20:3 - Remained at Corinth three months where he wrote Romans.

VIII. DESIGN AND PURPOSE

- A. In Acts, we are told what to do to be justified, in Romans we are told the "how" and "why" of justification.
- B. It was to take the place of an intended but deferred visit (Rom. 1:11-13).
- C. Serve as a letter of personal introduction (Rom. 16:1,2).
- D. To teach and instruct Christians (cf. Rom. 15:1-4). Although this refers primarily to the Old Testament scriptures, the New Testament scriptures serve the same purpose (2 Tim. 3:14-15).
- E. Paul desired the prayers of his brethren (Rom. 15:30-32).
- F. To discuss themes that are the heart of the whole plan of salvation. Sin, righteousness, gospel, law, faith, hope, love, obedience, justification, salvation, adoption, election..." (Frank Pack, "Romans," Fort Worth Christian College Lectures, 1962, p. 101).
- G. It sets forth both the relation of Judaism and heathenism to each other, and the relation of both to Christianity.
- H. Leslie Thomas writes, "the letter, of course, was primarily for the saints in Rome and, secondarily, for the benefit of all the churches by the establishment of peace between their Jewish and Gentile elements and, ultimately, for the enlightenment of the people of God in all ages" (Leslie Thomas, "An Introduction to the Epistles of Paul, p. 92).
- I. In many ways Romans is the pivotal book of the entire Bible.
 - 1. The theme of all Scripture is Romans 1:16: God's power to save is the gospel of Christ.
 - 2. It is impossible to handle aright the Word of God if one misuses the book of Romans.

IX. The book of Romans is a study of the gospel—a system of obedient faith (Rom. 1:5; 16:26) and its application to both Jew and Greek.

- A. Rather than teaching "salvation by faith alone" it clearly affirms that men must obey the gospel, God's system of faith or be lost.
- B. It clearly shows the inadequacy of the Law of Moses for the Jews or the Patriarchal system for the Gentiles or idolatry by either segment of society.
- C. There are several references, outside of Romans, that document this approach:
 - a. Acts 6:7—"a great company of the priests were obedient to the faith."
 - b. Acts 13:8—Elymas withstood them, seeking to turn the deputy away from the faith."
 - c. Acts 24:24—"Felix...sent for Paul, and heard him concerning the faith in Christ."
 - d. Galatians 1:23—"I now preach the faith which I once destroyed."
 - e. Philippians 1:23—"Striving together for the faith of the gospel."
 - f. 1 Timothy 4:1—"Some shall depart from the faith."

- g. Titus 1:13—"Rebuke them sharply that they may be sound in the faith."
 - h. Jude 3—"Contend earnestly for the faith."
 - D. These verses blend with Romans 3:27 that mentions "the law of faith" and, along with Galatians 3:26, forever prove that the gospel Paul preached was a system of faith that men had to obey or be lost.
 - E. From the first chapter to the last in Romans the inspired writer sets forth the urgency of all men who desire salvation to receive this system promised by God, preserved through Abraham's seed, and preached by the apostles.
 - F. The gospel is indeed God's dynamite to blast sin, tradition, paganism and helplessness out of men's hearts.
- X. Different Ways One Can Outline and Remember Romans.
- A. General Outline.
1. The Gentiles desperately need the Gospel (1:18-32).
 2. So do the arrogant Jews (Romans 2).
 3. All have sinned and must be saved by the gospel of Christ (redemption in the Lord) (Romans 3:23-24).
 4. Abraham was saved by a system of obedient faith years before the Law of Moses was given. Men today are justified by a system of obedient faith after the law had been annulled (Romans 4).
 5. Sin, in the world since Adam, can only be overcome through Christ (Romans 5).
 6. A person's relationship to sin is seen in his portrayal of the death, burial and resurrection of Christ in baptism, thus giving the individual triumph over sin and death through Christ as he obeys from the heart a form of the gospel (Romans 6:1-5, 16-17; 1 Corinthians 15:1-4).
 7. We are dead to the Ten Commandment Law and married to the One who rose from the dead. "There was no power in the first covenant to gain victory over the law of sin and death that wars in our bodies. We can thank God for such hope in Christ (see especially Romans 7:24-8:3)" (Johnny Ramsey).
 8. The theme of Romans 8 is What it means to be in Christ or Blessings of the Gospel.
 9. In Chapters 9-11 We Come To The Deeper Chapters of Romans
 - a. In these chapters the great apostle declares his love and compassion for the Jews who have stubbornly rejected the fruition of their Messianic hopes, even the Lord Jesus Christ (Romans 9:1-24).
 - b. But God's matchless love still is extended to them even though they fashioned themselves for destruction as they stumbled over the very One who came to save them (Romans 9:25-33).
 - c. Paul earnestly prays that the Jews might be saved although they really have no excuse for being lost since the gospel message has been preached to all the earth and is in their midst (Romans 10:1-12).
- (1) But this system of faith comes through hearing the Word and they

- will not hear (Romans 10:13-19).
- (2) In fact, the Jews remained a disobedient and gainsaying people (Romans 10:20-21).
- d. Chapter 11—Paul uses himself as "Exhibit A" to prove that any Jew who desires to be saved certainly can be saved (Romans 11:1-17).
- (1) Then he chides the Gentiles for developing the same exclusive spirit the Hebrews once held (Romans 11:18-25).
- (2) In 11:22 we have a memorable statement that ought to keep us all humble before God. "Behold therefore the goodness and severity of God..."
- (3) Unquestionably, it is only through the Redeemer that came out of Zion (Isaiah 59:20) that anyone—Jew or Greek—can be saved (Romans 11:26).
- (4) But this came about through the covenant Jehovah promised and in the gospel Paul preached (Romans 11:27-32).
- (5) "The benign goodness of God caused the peerless apostle to extol in deep joy the immeasurable, unfathomed riches of the wisdom and knowledge of the heavenly Father who needs no counsel or advice from His creation" (Johnny Ramsey) (Romans 11:33).
- (6) The gospel is God's power to save and not a system of faith devised by man.
- (7) The plan of God, however, must be obeyed by men and then appropriated into their lives.

10. The Last Five Chapters Deal With The Practical Use Of The Gospel System In The Daily Living of Christians

- a. We will sacrificially live for God (Romans 12:1-5).
- b. We will be considerate of our fellows (Romans 12:6-21).
- c. We will be obedient to our rulers (Romans 13:1-7).
- d. We will owe only love to all men (Romans 13:8-10).
- e. We will put off the works of darkness and put on the Lord Jesus Christ (Romans 13:11-14).
- f. We will remember our influence upon others, even in indifferent matters, and strive to never engage in anything that violates our conscience (Romans 14).
- g. Sincerity demands that we attempt to build on no other man's foundation as we take the unsearchable riches of Christ and the comforting Scriptures to the whole world (Romans 15).
- h. This system of faith, once a mystery but now revealed in the gospel, must be obeyed by all nations (Romans 16:24-26) and anyone tampering with it must be marked as a false teacher (Romans 16:17).

B. Roy Deaver's Outline of Romans.

1. Introduction (1:1-17):

- a. The salutation (1-7).
 - b. Paul's attitude toward those addressed (8-15).
 - c. The theme (16-17).
- 2. Discussion (1:18-15:13).
 - a. The doctrinal part of the book (1:18-11:36).
 - (1) The NEED for it (1:18-3:20).
 - (2) The FACT of it (3:21-31).
 - (3) The NATURE of it (chapter 4).
 - (4) The BLESSINGS of it (chapter 5).
 - (5) The OBLIGATION of it (chapter 6).
 - (6) The GOVERNING FACTOR of it (chapters 7 and 8).
 - a. Not the Mosaic law (chapter 7).
 - b. But the law of the Spirit of life in Christ Jesus (chapter 8).
 - (7) The CONDITION of fleshly Israel in their REJECTION of it (chapters 9-11).
- 3. The practical part of the book (12:1-15:13). The GOSPEL of Christ--its APPLICATION.
 - a. In basic attitudes (12:1-3).
 - b. In personal functions (12:3-8).
 - c. In everyday living (12:9-21).
 - d. In relationship to civil authorities (13:1-7).
 - e. In concern for others (13:8-10).
 - f. In the Christian's walk (13:11-14).
 - g. In matters of indifference (14:1-15:3).
 - h. In consideration of the Christ (15:3-12).
 - i. In providing hope (15:13).
- 4. Conclusion (15:14-16:27). In this we have:
 - a. Persuasion (15:14).
 - b. Remembrance (15:15-16).
 - c. The Gentiles (15:16-24).
 - d. Ministering to the saints (15:25-27).
 - e. Personal plans and hopes (15:28-29).
 - f. Request for prayer (15:30-33).
 - g. Commendation of Phoebe (16:1-2).
 - h. Salutations (16:3-16).
 - i. Warning (16:17-20).
 - j. Greetings (16:21-24).
 - k. Doxology (16:25-27).
- C. Richard Rogers' outline of Romans.
 - 1. Introduction (1:1-15).
 - 2. Thesis statement (1:16-17).
 - 3. Doctrine of Sin (1:18-3:20).
 - 4. Doctrine of Justification (3:21-5:21).
 - 5. Doctrine of Sanctification (6:1-8:39).

6. Doctrine of Vindication (9:1-11:36).
 7. Practical application (12:1-15:13).
 8. Conclusion (15:14-16:27).
- D. Richard Rogers also gives a summary analysis of Romans.
1. Righteousness needed by sinful man (1:1-3:20).
 2. Righteousness provided by a loving God (3:21-26).
 3. Righteousness received by believing man (3:27-4:25).
 4. Righteousness experienced by the soul (5:1-8:17).
 5. Righteousness guaranteed by God's purpose (8:18-39).
 6. Righteousness rejected by Jewish nation (9:1-11:36).
 7. Righteousness manifested in righteous living (12:1-16:27).
- XI. Universal Principles in Romans.
- A. Universal need, Rom. 3:23.
 - B. Universal Saviour, Rom. 5:18-19.
 - C. Universal gospel, Rom. 1:5,16; 16:26.
 - D. Universal redemption (way of), Rom. 1:5,17.
 - E. Universal treatment, Rom. 2:11.
 - F. Universal judgments (standard of), Rom. 2:2,16.
 - G. Universal judgment, Rom. 2:4-6.
- XII. Key Words in the Book of Romans.
- A. Law
1. The rules God has given.
 - a. Eternal absolutes (reflection of God's nature).
 - b. System requirements (Passover, Lord's Supper, Baptism, etc.).
 2. The rules viewed from the mentality of work (legal requirements alone as the basis of salvation). A legal system of regulations where one violation condemns (Cf. Gal. 3:10; Deut. 27:26; Rom. 10:5; Gal. 3:12; 2:16).
 3. The rules viewed from the mentality of faith.
 - a. Law as representing the entire system of faith.
 - b. Law as a component of the system of faith.
 4. The word law is found in the following verses in Romans:
2:12,13,14,15,17,18,20,23,25,26,27; 3:20,21,27,28,31;
4:13,14,15,16; 5:13,20; 6:14,15; 7:1,2,3,4,5,6,7,8,9,12,
14,16,22,23,25; 8:2,3,4,8; 9:4,31; 10:4,5; 13:8,10.
- B. Righteousness (Justification).
1. An absolute standard of being right, sinless perfection.
 2. Being generally right.
 3. A status God grants to the saved (just, justified).
 4. God's nature.
 5. The word righteousness—dikaioisune.
 - a. Appears 92 times in the New Testament.
 - b. In classical Greek caused the idea "of following instruction or being

obedient to law" (Lush).

- c. "The idea of obedience to law, which was the standard of right in the ancient Greek world, was the intrinsic idea of dikaiousune.
- d. In the Scriptures "it came to mean doing that which was right in the eyes of God."
- e. "In essence, righteousness and obedience to the law of God go hand in hand; it is submission to what is right in the eyes of God as expressed in his will..." (Lush).
- f. Look at New Testament use:
 - (1) Jesus is called the "righteous one"—His commitment to what was right in God's eyes.
 - (2) Baptized to fulfill all righteousness—i.e., what is right in the eyes of God.
 - (3) His followers to seek first kingdom of God and his righteousness, i.e., what is right in the eyes of God.
 - (4) "In Romans 6:16-18 Paul defines obedience unto righteousness as obedience from the heart to a standard of teaching that makes one a servant of righteousness." The standard is God's will, i.e., what is right in God's eyes.
- g. In Romans 10:10, Paul says we confess unto righteousness, i.e., "the state of being in submission to what is right in the eye of God."
- h. Three different concepts of righteousness:
 - (1) Righteousness according to the law—Rom. 10:5; Phil. 3:6; Dt. 6:25.
 - (2) Righteousness of our own, Rom. 10:1-3; Mt. 5:20.
 - (3) Righteousness of God, Rom. 1:17; 3:21,22. (Studies in the Ancient Text, Maurice Lush).

6. The word righteousness appears in the following verses: 1:17; 2:5; 3:5,10,21,22,25,26; 4:3,5,6,9,11,13,22; 5:7,17,18,19,21; 6:13,16,18,19,20; 7:12; 8:10; 9:30,31; 10:3,4,5,6,10; 14:17.

2/2/11
C. Faith (Belief)

- 1. Accepting any proposition as being true.
- 2. Trust and commitment to an object or person.
- 3. Submissive obedience. Faith involves obedience. Evidence:
 - Repentance is faith turning (2 Pet. 3:9).
 - Confession is faith speaking (Acts 8:37).
 - Baptism is faith obeying (Mk. 16:16).
 - Worship is faith praising (Jn. 4:23f).
 - Christian living is faith shining (Mt. 5:13-16).
- a. Hebrews 3:19 - Unbelief/Belief.
- b. Hebrews 4:6 - Disobedience/obedience.
- c. Romans 10:16 - Did not all obey/who hath believed our report.
- 4. The full context of Christian belief—the faith
- 5. Trustworthiness.

6. ~~The word faith appears in the following verses: 1:5,8,12,17; 3:22,25,26,27,28,30,31; 4:5,9,11,12,13,14,16,19,20; 5:1,2; 9:30,32; 10:6,8,17; 11:20; 12:3,6; 14:1,2,22,23; 16:26.~~

D. Flesh

1. The substance of our bodies - the physical body (Eph. 2:11; Gal. 4:13).
2. Human relationships (Rom. 9:3; 1 Cor. 10:18).
3. That which accounts for our lack of abilities - human weakness (2 Cor. 4:11; 7:5; 1 Pet. 1:24).
4. Life apart from God, the condition of such a person before becoming a Christian (2 Cor. 10:3-4).
5. The flagrantly rebellious condition of sinners actively opposed to God (Rom. 13:14; Gal. 5:19).
6. Therefore:
 - a. The flesh is not evil of itself.
 - b. The desires of the flesh are sinful only when they are expressed against God's will.
 - c. In the flesh we are weak and unable to be saved by the perfect keeping of the law.
 - d. When we live a life directed by the flesh and against God, we are in rebellion and without hope.
 - e. When we live in faith we have hope through the forgiveness found only in Christ.
7. ~~The word flesh appears in the following verses: 1:3; 2:28; 3:20; 4:1; 6:19; 7:5,14,18,25; 8:3,4,5,6,7,8,9,12,13; 9:3,5,8; 13:14.~~

F. Sin

1. A violation of God's law.
2. A state or condition of those out of fellowship with God.
3. The universal condition of all accountable persons (3:10,23).
4. Sin affects the whole of man (not Adam's sin, but our own sins) and touches all of life (3:9-10).
5. Sin brings condemnation (6:23; Gal. 6:7-8).
6. Sin places us in a state (separation from God), but sin itself is not a state, sin is action that breaks God's law.
7. ~~The word sin is found in the following verses: 2:12; 3:9,20,23; 4:7,8; 5:8,12,13,14,16,19,20,21; 6:1,2,6,7,10,11,12,13,14,15,16,17,18,20,22,23; 7:5,7,8,11,13,14,17,20,25; 8:2,3; 14:23.~~

G. Sanctification (holy, set apart, saint).

1. Objective (as brought about by God).
2. Subjective (the character or manner of life of a person).
3. Therefore, a person is sanctified by God when that person is saved. That person must then live with a sanctified life style (Acts 20:32; John 17:17,19; Acts 2:47; 1 Jn. 1:7).

4. Sanctification does not earn salvation.
 - a. Without sanctification we will not see God (Heb. 12:14).
 - b. But there is not boasting in sanctification (Rom. 3:27; 4:2).
 - c. Therefore, sanctification is both a status granted by God's grace and a God-directed lifestyle graciously revealed to saints to guide them in holy living.
5. ~~The word sanctified appears in Romans 15:16.~~ The words saint or saints appear in 1:7; 8:27; 12:13; 15:25,26,31; 16:2,15.
6. ~~The doctrine that sanctification is a second work of grace or a second blessing that enables one to live above sin is false.~~
 - a. The idea of sanctification being the result or the product of "a second work of grace" or "a second blessing" arises out of the theology that man by nature is depraved, and "that regeneration begins the process of cleansing, but...does not complete it." It is then explained that "sanctification is that renewal of our fallen nature by the Holy Ghost...whereby we...are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless." "We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin...and are enabled to live in accordance with God's will..." These examples set forth two major propositions. First, that sanctification follows regeneration, or being born again. Second, "that it is an act of God's grace by which one already regenerated, or born again, is finally set free from the natural inclination to evil and empowered to walk in his holy commandments blameless" (Frank Morgan). It goes back to John Wesley's idea of one receiving the baptism of the Holy Spirit and being sanctified--"Therefore, live above sin."
 - b. Sanctification is "used of (1) separation to God; (2) the course of life befitting those so separated." Thayers says it means "to render or declare sacred or holy, consecrate...to separate from things profane and dedicate to God."
 - c. Sanctification is truly a Bible doctrine but sanctification has no inherent enabling power such as would enable the sanctified to walk in his holy commandments blameless--that is, live above sin. Christ is "our wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Jesus said: "Sanctify them through thy truth: thy word is truth" (John 17:17). This does not sound like a renewal of our nature by a direct operation of the Holy Spirit! Paul taught that God would sanctify and cleanse the church "with the washing of water by the word" (Eph. 5:26).
 - d. The Bible definition of sanctification shows that sanctification is something we do, not something that is done for us. True, God sanctifies or sets us apart when we obey the gospel (1 Cor. 6:9-11;

15:1-4), but we must also follow holiness or sanctification (Heb. 12:14). The Greek word hagiasmos is rendered "holiness" five times (Rom. 6:19,22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 14:12) and "sanctification" five times (1 Cor. 1:30; 1 Thess. 4:34; 2 Thess. 2:13; 2 Pet. 1:2). "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3). "Follow" holiness/sanctification (Heb. 12:14) denotes something we do, not something done for us (cf. Rom. 6:19,22).

- e. Sanctification cannot relate to the removal of a depraved nature, since the concept of "inherited sin" is false (Ezek. 18:20). We are sanctified by the blood of Christ (Heb. 13:12). Christ shed his blood in his death (John 19:34). We are baptized into his death (Rom. 6:3,4,17,18) where our sins are forgiven and we are sanctified. God has called us unto a life of sanctification or holiness (1 Thess. 4:7).

7. Agents of Sanctification

- a. God--"And the very God of peace sanctify you wholly...", 1 Thess. 5:23.
- b. Jesus--Eph. 5:25-27.
- c. H.S.--Gentiles were made acceptable to God "being sanctified by the Holy Spirit" (Rom. 15:16), II Thess. 2:13,14.
- d. Man
 - (1) 2 Tim. 2:20,21.
 - (2) 2 Cor. 7:1 - Perfecting holiness--Same Greek word as sanctification.

8. Instruments of Sanctification.

- a. Truth--John 17:17,19. The H.S. uses the truth to bring about sanctification, but he can use only that portion of truth which we know.
- b. Faith--Acts 26:18; Acts 15:9.
- c. Blood of Jesus--Heb. 10:29; 13:12.

H. Works

- 1. Something done to earn salvation.
- 2. Something done out of a trust in God.
- 3. The words work and works appear in the following verses: 2:15; 3:20,27,28; 4:2,4,5,6; 7:5; 8:28; 9:11,32; 11:6; 14:20.
- 4. Work of faith (Jas. 2:14-26).
- 5. Work of law (Rom. 3:20; 4:2,4).

I. Spirit

- 1. Sometimes refers to the Holy Spirit.
- 2. Sometimes refers to our spirit.
- 3. The words Spirit and spirit appear in the following verses: 1:4,9; 2:29; 5:5; 7:6; 8:2,4,5,6,9,10,11,13,14,15,16,23,26,27; 9:1; 11:8;

12:11; 14:17; 15:13,16,19,30.

J. Propitiation

1. Three Greek words deal with the doctrine of propitiation.
 - a. Hilasmos (hil-as-mos) (noun) - Signifies what our Lord became for sinners (1 Jn. 2:2; 4:10).
 - b. Hilasterion (hil-as-tay-ree-on)(noun) - Denotes the place of propitiation (Rom. 3:25; Heb. 9:5).
 - c. Hilashomai (verb) - Indicates that God has become gracious or propitious (Luke 18:13; Heb. 2:17).
2. In Greek literature "propitiation" is usually associated with the cultic practice of offering sacrifices to appease angry gods.
 - a. Some liberal theologians have tried to make it appear that an angry God demanded a sacrifice to appease himself.
 - b. But the Bible teaches that propitiation originated with God, not to appease his anger, but "to justify himself in his uniform kindness to men deserving harshness." Cf. Rom. 3:21-24.
3. The death of Christ is called:
 - a. A propitiation - Makes it possible for God to receive sinners into favor, and prompts to the exercise of mercy in a way consistent with the claims of justice.
 - b. Expiation - It covers sin, and provides for the removal of guilt and consequent punishment. The means by which atonement is made.
 - c. Atonement - Both expiating and propitiating, while it brings into friendship those who were once opposed.
 - d. Vicarious - Substitutional, being endured in our stead.
 - e. Satisfactory - It vindicates the broken law, answers all the moral purposes of punishing the transgressor, and is deemed by the lawgiver sufficient reason for pardoning all who believe. (J. G. Butler, The Acts, The Epistle and the Revelation, p. 686.)
4. The word propitiation appears in the following verses: Romans 3:25. The word also appears in 1 John 2:2; 4:10.

K. Legalism/Judaism: "A code of deeds and observances as a means of justification" (Rogers).

1. The O.T. prophets constantly attached this means of justification.
 - a. Micah 6:6-8 - Man's attempt versus God's desire.
 - b. Psalm 51 - God's only desire: A broken and contrite heart (cf. Isa. 1:11ff; Jer. 6:20).
 - c. Jeremiah 7:22-23 - What did God really want?
 - d. Amos 5:21-23 - God's real desire versus their outward religion.
2. Paul constantly deals with this very matter in the book of Romans.

L. Grace is really God's system of salvation in Christ - Unmerited favor.

1. "Grace is a (1) free gift, (2) a demanding gift, (3) an undeserved gift, (4) but it is not a cheap gift" (Rogers, Rom. 3:24; 6:23; Eph. 2:8-10).
2. The word "freely" in Romans 3:24 is translated "without a cause" in John 15:24-25 (gratuitously (lit. or fig.) freely).
3. Grace appears in these verses: 1:5,7; 3:24; 4:16; 5:2,15,17,20,21; 6:1,14,15; 11:6; 12:3,6; 15:15; 16:20,24.

M. Freedom/Liberty: In relation to:

1. Law (Rom. 6:14; Gal. 5:18; Rom. 4:15; 1 Cor. 15:56; Eph. 2:14-16).
2. Sin (Rom. 6:18; Gal. 5:16-17; 1 Jn. 1:7; 3:9; 5:18).
3. Death (Rom. 8:1-3).
4. God's pardoning grace means the Christian is:
 - a. Free from law - Rom. 6:14.
 - b. Free from sin - Rom. 6:18.
 - c. Free from death - Rom. 8:1-3.

N. Therefore, 2;1,21,26; 3:20,28; 4:16,22; 5:1,18; 6:4,12; 8:1,12; 9:18; 11:22; 12:1,20; 13:2,7,10,12; 14:8,13,19; 15:17,28; 16:19.

XII. Challenges of Romans

- A. Challenge to preach the gospel to a lost and dying world. Read the book and mark God - deals with God.
- B. Challenge to show the unity of the scriptures. 1:2.
- C. Challenge to accept the Sonship of Christ. 1:3.
- D. Challenges the lies of men. 1:25.
 1. No way that man can understand the world without divine revelation.
 2. Lie of philosophy--no way that one can understand life without revelation.
 3. Lie that man can be good apart from God and His Word.
 4. Lie that man can have a standard of morality apart from revelation (Cf. 1:18-32).
 5. Lie that it doesn't matter what a man believes.
 6. Lie of Catholicism--Pope can issue a decree and meritorious works.
 7. Lie of Calvinism--Total depravity not taught. Man responsible.
 8. Lie that one is saved by "faith only."

XIII. Richard Rogers says there are ten words that discuss the book.

A. Man's deep condition:

1. Sin
2. Guilt
3. Condemnation - 1:18-3:20

B. God's Great Provision:

1. Atonement

2. ~~Grace~~
3. ~~Faith~~
4. ~~Justification~~ - 3:21-5:21
5. ~~Sanctification~~ - 6:1-7:25 - Man's Separate State
6. ~~Glorification~~ - 8:1-39 - Man's present glory
7. ~~Vindication~~ - 9:1-15; 13-
 - a. ~~Theological~~ - 9:1-11:36 - Man's immoral response
 - b. ~~Practical~~ - 12:1-15:13 - Man's moral responsibility

SOME GENERAL LESSONS

- I. The heart of the book of Romans.
 - A. All are guilty before God - 3:10, 12, 19, 23.
 - B. All need a Saviour.
 - C. Christ died for all - Rom. 5.
 - D. All are one body in Christ.
 - Universal Guilt
 - Universal Need
 - Universal Death
 - Universal Unity in Christ
- II. There are 60 quotes in the Book of Romans from the Old Testament.
 - A. The Jews were asking - "Paul in view of God's promise to Abraham, how do you harmonize the Gospel that you are preaching with the Old Testament?" Paul answers that question.
 - B. O.T. Scriptures quoted in Romans are:
 1. Five from Genesis.
 2. Four from Exodus.
 3. Two from Leviticus.
 4. Two from I Kings.
 5. Fifteen from Psalms.
 6. Two from Proverbs.
 7. Nineteen from Isaiah.
 8. One in Ezekiel.
 9. Two in Hosea.
 10. One in Joel.
 11. One from Nahum.
 12. One from Habakkuk.
 13. One from Malachi.
 - C. Paul quotes from the Old Testament in every chapter except 5,6,16.
- III. Freedom of the Christian
 - A. "Saved from the wrath of God by God's love" (5:1-11).
 - B. "Free from sin, through baptism" (6:1-14).
 - C. "Free from the law through the death of Christ" (7:1-6).
 - D. "Free from death - through the Spirit" (8:1-11).

INTRODUCTION

The book of Romans is, in many ways, the pivotal book of the entire Bible. "Great intellects, like those of Augustine and Luther and Calvin, have discussed it only to discover depths beyond their depths" (Shaw 205). "The greatness of the Epistle is seen in the importance of its subject matter, the comprehensiveness of its grasp, the acuteness of its reasoning, the breadth of its outlook, and the vigor of its style" (Thiessen 219). "There is nearly universal agreement that here in the book of Romans scripture reaches its high water mark" (Rogers 1).



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The gospel of Christ, God's power to save, is the theme of all scripture (Rm. 1:16), because Christ is its theme. Romans is a study of the gospel system, a system of obedient faith (Rm. 1:5; 16:21). From the first chapter to the last in Romans the inspired writer sets forth the urgency of all men who desire salvation to receive this system promised by God, preserved through Abraham's seed, and preached by the apostles. There are several references outside of Romans that document this approach. "... a great company of priests were obedient to the faith" (Acts 6:7). [All scripture references are taken from the King James Version unless otherwise noted.] "But Elymas... seeking to turn away the deputy from the faith" (Acts 13:8). "Felix... sent for Paul, and heard him concerning the faith in Christ" (Acts 24:24). Paul preached "the faith which once he destroyed" (Gal. 1:23). The Philippians were admonished to strive "together for the faith of the gospel" (Phil. 1:23). Paul told the Ephesians there is "one faith" (Eph. 4:5).

It is impossible to handle aright the word of God if one misses Romans. R. C. Bell said, "If you get Romans, God gets you."

ROMANS AT A GLANCE THROUGH THE CHALLENGES OF ROMANS

First, there is the challenge to preach the gospel to a lost and dying world. Paul was "separated unto the gospel of God" (1:1). Observe carefully how many times God is mentioned just in chapter one.

Second, there is the challenge to show the unity of the scripture. The Jews were asking: "Paul, in view of God's promise to Abraham, how do you harmonize the gospel that you are preaching with the Old Testament?" Paul clearly states that the gospel he preached had been "... promised afore by his prophets in the holy scriptures" (Rm. 1:2). There are sixty quotes in the book of Romans from the Old Testament.

Third, there is the challenge to accept the sonship of Christ. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Rm. 1:3).

Fourth, the book of Romans challenges the lies of men. It challenges the lie that man can understand the world without divine revelation. It challenges the lie of philosophy that man can understand life without divine revelation. It challenges the lie that man can be good apart from God and his word. It challenges the lie that man can have a standard of morality apart from revelation (cf. Rm. 1:18-32). It challenges the lie that it doesn't matter what a man believes. It challenges the lie of Catholicism—that the pope can issue a decree for meritorious works. It challenges the lie of total depravity as taught by Calvinists. Man is responsible. It challenges the lie that one is saved by "faith only."

ROMANS AT A GLANCE THROUGH SUMMARY ANALYSIS AND UNIVERSAL PRINCIPLES

A summary analysis of Romans will emphasize righteousness: righteousness needed by sinful man (1:1-3:20); righteousness provided by a loving God (3:21-26); righteousness received by a believing man (3:27-4:25); righteousness experienced by the soul (5:1-8:17); righteousness guaranteed by God's purpose (8:18-39); righteousness rejected by the Jewish nation (9:1-11:36); righteousness manifested in righteous living (12:1-16:27) (Rogers 1).

There are many universal principles set forth in Romans: universal need (3:23); universal Saviour (5:18-19); universal gospel (1:5,16;

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There are many universal principles set forth in Romans: universal need (3:23); universal Saviour (5:18-19); universal gospel (1:5,16;

16:26); universal redemption (way of) (1:5,17); universal treatment (2:11); universal judgments (2:2,16); universal judgment (2:4-6).

ROMANS AT A GLANCE THROUGH KEY WORDS IN THE BOOK

Law is used in at least three ways in Romans: (1) the rules God has given (eternal absolutes); (2) legal requirements alone as the basis of salvation; (3) law as the entire system of faith or a component of the system. Law is found in the following verses: 2:12, 13, 14, 15, 17, 18, 20, 23, 25, 26, 27; 3:20, 21, 27, 28, 31; 4:13, 14, 15, 16; 5:13, 20; 6:14, 15; 7:1, 2, 3, 4, 5, 6, 7, 8, 9, 12, 14, 16, 22, 23, 25; 8:2, 3, 4, 8; 9:4, 31; 10:4-5; 13:8, 10.

There are three different concepts of righteousness: (1) righteousness according to the law (10:5; Phil. 3:6; Deut. 6:25); (2) righteousness of our own (10:1-3; Mt. 5:20); (3) righteousness of God (1:17; 3:21, 22). Righteousness is found in the following verses: 1:17; 2:5; 3:5, 10, 21, 22, 25, 26; 4:3, 5, 6, 9, 11, 13, 22; 5:7, 17, 18, 19, 21; 6:13, 16, 18, 19, 20; 7:12; 8:10; 9:30-31; 10:3, 4, 5, 6, 10; 14:17.

Faith (belief) is another key word. It means submissive obedience. It appears in the following verses: 1:5, 8, 12, 17; 3:22, 25, 26, 27, 28, 30, 31; 4:5, 9, 11, 12, 13, 14, 16, 19, 20; 5:1, 2; 9:30, 32; 10:6, 8, 17; 11:20; 12:3, 6; 14:1, 2, 22, 23; 16:26.

Another key word is flesh. Flesh is used to refer to the physical body (Eph. 2:11; Gal. 4:13), human relationships (Rm. 9:3; 1 Cor. 10:18), human weakness (2 Cor. 4:11), and life apart from God (2 Cor. 10:3-4). It appears in the following verses: 1:3; 2:28; 3:20; 4:1; 6:19; 7:5, 14, 18, 25; 8:3, 4, 5, 6, 7, 8, 9, 12, 13; 9:3, 5, 8; 13:14.

Sin is a very important key word. It is a violation of God's law. It is the universal condition of all accountable persons (3:10, 23). The word sin is found in the following verses: 2:12; 3:9, 20, 23; 4:7, 8; 5:8, 12, 13, 14, 16, 19, 20, 21; 6:1, 2, 6, 7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 22, 23; 7:5, 7, 8, 11, 13, 14, 17, 20, 25; 8:2, 3; 14:23.

Sanctification (holy, set apart, saint) is objective [as brought about by God] and subjective [the character or manner of life of a person.] A person is sanctified by God when that person is saved. The word saint or saints appears in 1:7; 8:27; 12:13; 15:25, 26, 31; 16:2, 15 and sanctified is found in 15:16.

Works is sometimes used to refer to that done to earn salvation and sometimes to mean something done out of a trust in God. The words work and works appear in the following verses: 2:15; 3:20, 27, 28; 4:2, 4, 5, 6; 7:5; 8:28; 9:11, 32; 11:6; 14:20.

Spirit sometimes refers to the Holy Spirit and sometimes to our spirit. The words Spirit and spirit appear in the following verses: 1:4, 9; 2:29; 5:5; 7:6; 8:2, 4, 5, 6, 9, 10, 11, 13, 14, 15, 16, 23, 26, 27; 9:1; 11:8; 12:11; 14:17; 15:13, 16, 19, 30.

Grace refers to the unmerited favor of God. "Grace is a (1) free gift, (2) demanding gift, (3) an undeserved gift, (4) but it is not a cheap gift" (Rogers 5). It appears in the following verses: 1:5, 7; 3:24; 4:16; 5:2, 15, 17, 20, 21; 6:1, 14, 15; 11:6; 12:3, 6; 15:15; 16:20, 24.

Propitiation [three Greek words deal with the doctrine of propitiation] signifies what our Lord became for sinners; denotes the place of propitiation; and indicates that God has become gracious. It appears in Romans 3:25; 1 John 2:2 and 4:10.

ROMANS AT A GLANCE THROUGH CHAPTER CONTENTS

In 1:16-17 Paul states that the gospel "is the power of God unto salvation" and that God's way of making man righteous is revealed in that gospel. He then shows the Gentiles that they need the gospel because they stand "without excuse" before God. In chapter two Paul shows the arrogant Jews that even though they have the law they do not keep it, therefore their condition is no better than the Gentiles. He concludes his argument in chapter three by saying "For all have sinned, and come short of the glory of God" (3:23). No flesh could be justified by the law, "But now the righteousness of God without the law is manifested . . ." (3:21) whereby man can now be justified.

Chapter four shows that Abraham was saved by a system of obedient faith years before the Law of Moses was given. Men today are justified by a system of faith after the law has been annulled. Chapter five emphasizes our justification by faith (5:1) and that what we lost in Adam we "much more" gained in Christ (5:9, 10, 17, 20). In chapter six a person's relationship to sin is seen in his portrayal of the death, burial and resurrection of Christ in baptism, thus giving the individual triumph over sin and death as he obeys from the heart a form of the gospel (Rm. 6:1-5, 17-18).

Chapter seven shows we are dead to the Ten Commandment Law and married to the one who rose from the dead. As I heard Johnny Ramsey say, "There was no power in the first covenant to gain victory over the law of sin and death that wars in our body. We can thank God for such hope in Christ" (see especially Romans 7:24-8:3).

Chapter eight emphasizes the importance of walking in the Spirit (5:8); the blessings that come from the Spirit's indwelling (9-11; the "hope" of ultimate glory as an encouragement in enduring sufferings (18-25); and that everything in God's purpose works for our good (28-39).

In chapters 9-11 we come to the deeper chapters of Romans. In these chapters the great apostle declares his love and compassion for the Jews who have stubbornly rejected the fruition of their Messianic hope, even the Lord Jesus Christ (9:1-24). But God's matchless love is still extended to them (9:25-33). Paul earnestly prayed that the Jews might be saved although they really had no excuse for being lost since the gospel message had been preached to all the earth and was in their midst (10:1-21). In chapter 11 Paul uses himself as "exhibit A" to prove that any Jew who desires to be saved certainly can be saved (11:1-17). Johnny Ramsey once said that the benign goodness of God caused the peerless apostle to extol in deep joy the immeasurable, unfathomed riches of the wisdom and knowledge of the heavenly Father who needs no counsel or advice from his creation.

The last five chapters deal with the practical use of the gospel system in the daily living of Christians. We will sacrificially live for God which involves a right attitude toward God, the world, oneself and our fellow man (12:1-5). We will be considerate of our fellows which means a right attitude in everyday personal living (12:6-21). We will be obedient to our civil rulers (13:1-7). We will owe only love to all men (13:8-10). We will put off the work of darkness and put on the Lord Jesus Christ (13:11-14). We will always remember our influence on others, even in matters of indifference, and strive never to engage in anything that violates our conscience (14). We will always strive for unity, and sincerity demands that we not build on another man's foundation as we take the gospel of Christ and the comforting scriptures to a lost world (15). This system of faith, once a mystery now revealed in the gospel, must be obeyed by all nations (16:24-26) and anyone teaching differently must be marked as a false teacher (16:17).

CONCLUSION

Romans begins with emphasis on "... for obedience to the faith among all nations" (1:5), and ends with the "mystery" being revealed to all nations "for the obedience of faith" (16:26). Verses 25-27 constitute the beautiful concluding doxology. This marvelous expression of praise relates to the "mystery" revealed—God's plan for saving man. "To God only wise, be glory through Jesus Christ for ever. Amen."

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AN OVERVIEW OF ROMANS

EDWIN JONES

Introduction (1:1-15)

These verses reveal Paul's life purpose. He is a servant of the Christ and he wants others to be servants also, just as are the brethren at Rome. Paul additionally expresses his great appreciation for his Roman brothers and sisters, as well as his desire to share good things with them.

All Are Under God's Wrath (1:16-3:20)

Although the book of Romans has the most positive message ever taught, Paul begins its development with the greatest of all negatives—all are condemned sinners! To all those who want nothing to do with negative preaching, this is a disturbing starting point. For all who have deeply drunk of the contemporary spirit of self-centered pride, such a self-condemning beginning is totally unacceptable. But for those who understand the enormous gulf separating the Holy God from sinful humanity, there can be no other genesis for the story of salvation (cf. Isa. 6:1-5).

But Now... (3:21-4:25)

Romans 3:21-31 takes us from the depths of negativity to the heights of wonderful with two powerful words *“but now.”* With this Paul contrasts the lost condition of every accountable person with the salvation *now* possible because of the Christ. This most fundamental section of the entire Roman letter sets out in eleven short verses the most profound theology the world can know—Jesus saves!

The fourth chapter then draws from the foundation theology of Romans 3:21-31 to extol the virtues of the way of faith. Merit cannot be claimed by any sinner—even the great Abraham! The sinner's only hope must come through faith in Jesus rather than through personal merit.

Our New Undeserved Status in Christ (5:1-21)

Through the death and resurrection of Jesus we have been introduced to God and all the peace and hope that are in this new relationship. The fact that we are most undeserving of this status, ought to cause our appreciation for this gift to rise to the level of all encompassing wonderment!

We are aligned with Adam because we have sinned as he did, but we come to be aligned with Christ through faith in His sacrifice. Even when sin increased when the Law of Moses was given, God's grace was nevertheless sufficient to forgive all those who came in faith.

Shall We Continue in Sin Because of Grace? (6:1-23)

As we come to chapter six it is time for the Apostle to clear some things up. We got a hint of what this discussion would involve back in Romans 3:8. The very nature of Paul's message of faith and grace was such that a legalistic mind would be given to slanderous accusations. Paul, however, did not in even the slightest way intend to suggest that anyone could “continue in sin that grace may increase.” Chapter six sets the record straight about the necessary place of righteous living for any who would try to pervert the truth about faith and grace. There is no such thing as “cheap grace”!

A New Covenant and the Reemphasis of the Way of Faith (7:1-25)

The Old Covenant was like a husband to whom believers had been married. To be married to Christ, a new Covenant was needed. The old way was put to death by the death of Christ.

However, some things had not changed. The Pharisaic way of self-righteousness such as Paul once followed could, in principle, still be followed. Self-righteousness had not been useful under the Old Covenant; it most certainly would not work under Christ. Jesus frees from sin, we cannot save ourselves!

Victory in Jesus (8:1-39)

What mere law or law keeping could not do, the Son of God did do—He freed men and women from sin. Through Him we are assured of the resurrection from the dead, being fellow heirs with Christ, and being part of the consummation of God's eternal plan.

Because of Christ and through faith we have a mighty assurance! If we keep the faith there is no power in the creation that can separate us from our Lord.

The Jewish Problem (9-11)

Romans chapters nine through eleven form a parenthesis within the book. The first eight chapters develop in detail Paul's great explanation of justification through faith. Chapters twelve through sixteen give the ethical application of that argument. The parenthesis in-between deals with a special "problem," the problem concerning why most Jews had rejected the Gospel.

God's election of the Jews as a people had been no guarantee of their salvation. He used them as he did many people to work through history to the point of the coming of Jesus. This type of election does not insure an individual's salvation. Jews still had to be faithful.

Those God saved were required to be people of faith. The Jews should have understood that God's using them as a people did not exempt them from an obedience of faith. Faith, not nationalistic or meritorious concerns, was the way of acceptance before God.

Applying Faith to Life (12-16)

Chapters 12-16 apply the principles of justification through faith to everyday life. The abstract case of Paul's argument relating to our justification here gives way to very concrete, lifestyle applications. Total commitment, selfless regard for others, and a constructive, loving attitude are required of Christians. We are not to allow any barriers to come between us and our brethren, unless they are barriers God Himself has named. Therefore, pride, selfishness, and all destructive attitudes are to give way to edification, encouragement, and humility.

ROMANS BY CHAPTERS

ROY DEEVER

11

CHAPTER ONE--AT A GLANCE

In this chapter Paul--

- I. Extends the salutation, in which he--
 1. Identifies the source of the letter;
 2. Specifies those addressed, and
 3. Expresses the salutatory prayer;
- II. Mentions his prayers for those addressed;
- III. Expresses his long-standing desire to visit Rome;
- IV. Explains his obligation to them (and to others);
- V. Announces the theme of the letter;
- VI. Emphasizes the inexcusableness of the Gentiles;
- VII. Discusses the Gentiles' uncleanness;
- VIII. Discusses the Gentiles' vile passions;
- IX. Discusses the Gentiles' reprobate mind.

PART III. EXHORTATIONS AND ENCOURAGEMENTS TO
THE FAITHFUL DISCHARGE OF ALL OUR DUTIES.
(xii—xv: 13.)

SECTION I. *Our duties to God and to the brotherhood.*
(xii: 1-21.)

- I. Exhortation to a full personal consecration of ourselves to God. (V. 1, 2.)
- II. Exhortation to be humble, and to serve one another, as members of the *one body*. (V. 3-5.)
- III. Exhortation to act diligently and faithfully in whatever position or capacity we can be most useful. (V. 6-8.)
- IV. Exhortation to cherish certain social virtues, and to discharge faithfully sundry social duties. (V. 9-12.)

SECTION II. *Our duties to Society.* (xiii: 1-14.)

- I. An exhortation to respect and obey civil magistrates. (V. 1-7.)
- II. An exhortation to so love our neighbor, including our greatest enemies as to fulfil the whole law. Thus Christians should live above the fear of punishment. (V. 8-10.)
- III. An exhortation to higher degrees of holiness, and the prompt and faithful discharge of all the aforesaid social duties, drawn from the advanced period of our Christian life, and the near approach of the eternal day. (V. 11-13.)

SECTION III. *The duties and obligations of Christians to each other, in reference to matters that are in themselves neither right nor wrong; neither good nor evil.* (xiv—xv: 13.)

- I. The weak in faith should not be harshly condemned. (V. 1-12.)
1. Because God has accepted him. (V. 3.)
2. Because it is really not the right nor the prerogative of any one to do so. (V. 4, 10.)

3. Because the weak brother acts conscientiously out of respect to God. (V. 6.)
4. Because our relations and obligations to God, make the right of private judgment necessary. (V. 7-12.)

II. The liberty of the Gospel should not be used to the injury of others. (V. 13-23.) This would be inconsistent

1. With the law of love. (V. 13-15.)
 2. With the honor of religion. (V. 16.)
 3. With the object of the Kingdom. (V. 17.)
 4. With the duty of mutual edification. (V. 19.)
 5. With the rights of conscience. (V. 22, 23.)
- III. The duty of mutual forbearance, love, and Christian unity, still further enforced and illustrated, by the example of Christ and the teachings of the Old Testament. (xv: 1-13.)

PART IV. CONCLUSION. (xv: 14—xvi.)

SECTION I. *Sundry personal matters.* (xv: 14-33.)

- I. Paul's great confidence in the Roman brethren. (V. 14.)
- II. His reason for writing to them so boldly. (V. 15, 16.)
- III. His labors as an Apostle. (V. 17-21.)
- IV. His purpose to visit them after his mission to Jerusalem. (V. 22-29.)
- V. He requests their prayers in his behalf. (V. 30-32.)
- VI. His benediction. (V. 33.)

SECTION II. *Sundry commendations, warnings, and salutations.* (xvi: 1-27.)

- I. Commendation of Phoebe. (V. 1, 2.)
- II. Salutations addressed to members of the Church of Rome. (V. 3-16.)
- III. Warnings against those who disturb the peace, and unity, and harmony of the Church. (V. 17-20.)

IV. Salutations of Paul's companions with his own repeated benediction (V. 21-24.)

V. Doxology (v. 25-27)

CHAPTER TWO--AT A GLANCE

In this chapter, and with particular reference to the Jews, Paul--

- I. Says that the "Jew" was without excuse and self-condemned;
- II. Mentions the nature of God's judgment;
- III. Refers to a possible erroneous Jewish conception of God's judgment;
- IV. Refers to a second possible erroneous Jewish conception of the judgment;
- V. Discusses the actual condition of the Jews;
- VI. Discusses God's final judgment;
- VII. Explains the standard of God's final judgment;
- VIII. Discusses the hypocritical attitude and conduct of the Jews;
- IX. Emphasizes that it was the keeping of the law which counted;
- X. Explains who is a real Jew, and what real circumcision is.

CHAPTER THREE--AT A GLANCE

In this chapter, Paul--

I. Disposes of four Jewish objection questions--

1. Is there any advantage in one's being a Jew?
2. Will Jewish unfaithfulness cause God to fail to keep His promise?
3. Could God be just in punishing that which occasions evidence of His goodness?
4. Are Jews any better than Gentiles?

II. Discusses God's Plan for Man's Righteousness: that it--

1. Has now been manifested;
2. Is "apart from law";
3. Was "witnessed by the law";
4. Was "witnessed by the...prophets";
5. Involves "faith in Jesus Christ";
6. Is for "all them that believe";
7. Is free;
8. Is by God's grace;
9. Involves the righteousness made possible through the redemption that is in Christ Jesus.

III. Discusses the Christ, involved in this plan, as the propitiatory sacrifice--

1. To this end God set him forth;
2. He is our propitiation "through faith";
3. He is our propitiation by means of "his blood";

4. He establishes God's righteousness in "passing over the sins done aforetime";
5. He establishes that "God is just, and the justifier of him that hath faith in Jesus";
6. He excludes "glorying" on the part of those who accept His sacrifice.

IV. Sets forth a wonderful conclusion--

1. Conclusion of the argument which was begun in Romans 1:16;
2. Justification is possible;
3. Justification is based upon "faith";
4. Justification is not based upon "works of law";
5. God's plan is for both Jew and Gentile;
6. God's plan actually establishes law.

CHAPTER FOUR--AT A GLANCE

In this chapter, Paul--

- I. Cites Abraham as an illustration of the principle of justification based upon faith, verses 1-8.
 1. He raises an introductory question about the means of Abraham's justification;
 2. He then shows that Abraham was justified based upon faith--not upon law--as proved by the following:
 - (1) He had not whereof to glory;
 - (2) The scripture so teaches;
 - (3) Works of law rule out grace;
 - (4) David taught the same.
- II. Shows that this principle applies with equal force both to Jews and Gentiles, verses 9-12. He--
 1. Raises a question regarding the scope of the blessing referred to in David's statement;
 2. Makes reference to the basic fact under consideration--Abraham's faith.
 3. Discusses the time element involved in Abraham's faith--that it antedated circumcision;
 4. Shows the designed consequences of this fact.
- III. Emphasizes that from the first God intended that the Abrahamic promise be fulfilled through faith--not through law--verses 13-17. Paul--
 1. States this fact plainly;

2. Shows that the idea of fulfillment by law would nullify the promise;
3. Stresses the consequences of the law;
4. Emphasizes that the promise is--
 - (1) Of faith,
 - (2) According to grace;
 - (3) For all who believe.

IV. Discusses Abraham's marvelous faith, verses 18-21.

1. In hope against hope he steadfastly believed that he would become a father of many nations;
2. Consideration of his own physical condition did not weaken his faith;
3. Consideration of Sarah's physical condition did not weaken his faith;
4. He--
 - (1) Looked to the promise;
 - (2) Wavered not through unbelief;
 - (3) Waxed strong through faith;
 - (4) Gave glory to God;
 - (5) Was fully assured that God was able to do what he had promised.

V. Shows that the statement regarding Abraham's faith applies to all who believe, verses 22-25. Paul--

1. States this fact plainly;
2. Refers to Jesus our Lord--that
 - (1) God raised Him from the dead;
 - (2) He "was delivered up for our trespasses";
 - (3) He "was raised for our justification."

CHAPTER FIVE--AT A GLANCE

In this chapter, and with particular reference to blessings of justification, Paul--

- I. Refers to the fact of justification by faith;
- II. States that we have peace with God;
- III. Mentions that we stand in grace;
- IV. States that we rejoice in the hope of the glory of God;
- V. Emphasizes that we rejoice even in tribulation;
- VI. Discusses our wonderful hope;
- VII. Emphasizes that the justified have the greater love of God;
- VIII. States that we rejoice in God through our Lord Jesus Christ.
- IX. Mentions that the justified have "the reconciliation";
- X. Explains in detail that the death of Christ far more than overcomes the effects of the sin of Adam. In this Paul says--
 1. Sin entered into the world;
 2. "The gift" is in contrast to "the trespass";
 3. Justification is now possible;
 4. The law made sin clear--grace brought righteousness.

CHAPTER SIX--AT A GLANCE

In this chapter, and with particular reference to the obligation to live righteously, Paul--

- I. Emphasizes that the justified are not to continue to live lives of sin, 1,2a;
- II. Explains why this is so, 2b;
- III. Deals with the possibility that those addressed might not understand that in baptism they died to sin, v. 3;
- IV. Explains in detail that the full significance of baptism makes clear the obligation to live righteously, 4-11;
- V. Stresses that Christians are not to allow themselves to be under the dominion of sin, 12-14;
- VI. Shows that the fact of grace does not mean "more sin, more grace"--but, rather that the justified are obligated to be "servants of righteousness."

In this connection Paul says:

1. You are servants of whom you obey, 15,16;
2. You have become "servants of righteousness," 17,18;
3. Therefore, "present your members as servants to righteousness," v. 19, and
4. Enjoy the "fruit" of righteousness, 20-23.

CHAPTER SEVEN--AT A GLANCE

In this chapter, and especially in preparation for emphasizing the obligation to be governed by the Spirit, Paul discusses in minute detail the Mosaic law. Verses 7-25 and chapter 8 grow out of 7:5,6. Paul shows--

- I. That those once under the law had been delivered from it, 1-6.
 1. He states that law has dominion over a man only while the man lives;
 2. He mentions that a wife is bound to her husband only while the husband lives;
 3. He states that a woman is free to form another marriage after the death of her husband;
 4. He makes application of this illustration;
 5. He makes special reference to the kind of life lived under the law;
 6. He makes special reference to the kind of life to be lived under Christ.
- II. That the law itself was good, 7-12.
 1. He raises a question;
 2. He answers the question;
 3. He explains the purpose of the law;
 4. He illustrates the purpose of the law;
 5. He shows the consequences of the law;
 6. He draws a conclusion from the facts given.
- III. That it was not the law, but sin, which produced spiritual death, 13-24.
 1. Paul raises a question;
 2. He answers the question;

3. He explains what produced the death;
 4. He illustrates the power of sin, and the law's relationship to it;
 5. He refers to the "wretched" condition of the man under the law.
- IV. That there has to be some other means of deliverance, 24,25.
1. Paul refers to the need for deliverance from the "wretched" condition.
 2. He implies (in verse 25) the very nature of the means of deliverance.

CHAPTER EIGHT--AT A GLANCE

Reverting to the thought in 7:6, and having discussed the nature, the consequences, and the end of the Mosaic law--Paul stresses the obligation to be governed by the Spirit. He--

- I. States that there is now no condemnation to certain ones (verse 1);
- II. Explains why this is so (verse 2);
- III. Emphasizes that what the Mosaic Law required, but could not produce, is realized in those who walk after the Spirit (verses 3,4);
- IV. Contrasts the mind of the flesh and the mind of the Spirit, and thus emphasizes the importance of walking according to the Spirit (verses 5-8);
- V. Discusses the blessings which come from the indwelling of the Holy Spirit (verses 9-11);
- VI. Stresses that "we are debtors" to live according to the Spirit (verses 12,13);
- VII. Emphasizes that those who are "led by the Spirit" are "children of God" (verses 14-17);
- VIII. Cites the "hope" of ultimate glory as the factor of encouragement in enduring sufferings in this life (verses 18-25);
- IX. Stresses that the Spirit helps us in our prayers (verses 26,27);
- X. Emphasizes that God works all things together for good, for certain ones (verses 28-30);
- XI. Emphasizes that nothing can prevent God's working all things together for good (verses 31-39).

CHAPTER NINE--AT A GLANCE

In this chapter Paul begins the discussion regarding the condition of the Jews in view of their rejection of the Christ and His gospel. This discussion continues through chapter 11.

Paul--

- I. Refers to his own sorrow, 1,2;
- II. Explains the reason for the sorrow--the condition of the Jews, 3;
- III. Discusses the wonderful blessings peculiar to the Jews, 4,5;
- IV. States that their condition does not mean that God's word has failed in any way, 6;
- V. Explains why this is so, 6-13;
- VI. Emphasizes that the condition of fleshly Israel does not mean that God is unrighteous, 14-18;
- VII. Stresses that the Jews have no right to question God's dealings, 19-24;
- VIII. Explains that even the prophets had talked of the salvation of Spiritual Israel, 25-29;
- IX. States the conclusion necessary from these facts, and explains what had happened, 30-33.

CHAPTER TEN--AT A GLANCE

In this chapter Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes especially that their condition (1) does not mean that their salvation was impossible, and (2) does not mean that they did not have ample opportunity to obey. Paul--

- I. Expresses his anxiety with reference to Israel's salvation, 1;
- II. Makes reference to their particular problem, 2;
- III. Explains their problem and cites the consequences of it, 3;
- IV. Mentions how the Christ is related to the Law, and to God's plan for righteousness, 4;
- V. Shows that even Moses explained that righteousness by the law demanded perfect obedience, 5;
- VI. Discusses God's plan for righteousness (6-10)--that
 1. It is of faith;
 2. It does not demand the personal presence of the Christ;
 3. It depends upon the word;
 4. It is attainable;
 5. It demands confession of the Christ;
 6. It demands faith in the Christ;
- VII. States that this plan for righteousness, based upon faith in Jesus Christ (11-13)--
 1. Was foretold by Isaiah the prophet;
 2. Is for all who believe, because all need it;
 3. Requires calling upon the name of the Lord;

VIII. Discusses what is involved in calling upon the name of the Lord (14,15)--

1. That it precedes and is essential to salvation;
2. That it is preceded by faith;
3. That the faith is preceded by hearing;
4. That the hearing is preceded by preaching;
5. That the preaching is preceded by sending;
6. That preaching is important and essential;
7. That the order therefore is: Sending, preaching, hearing, faith, calling, salvation;

IX. States that not all the Israelites obeyed the gospel message, 16a;

X. Mentions that this failure to obey was foretold by Isaiah, 16b;

XI. States a necessary conclusion from Isaiah's statement, 17;

XII. Emphasizes that Israel heard the gospel message, but failed to understand (know) the significance of it. They failed to recognize that it was for them as well as for the Gentiles (18-21).

CHAPTER ELEVEN--AT A GLANCE

In this chapter Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes (1) that Israel's condition does not mean that God had cast off His people; (2) that Israel's fall does not mean their salvation is impossible; (3) the "mystery" regarding the Jews; and (4) the magnificent wisdom of God. Paul--

- I. Asks the question, "Did God cast off his people," 1;
- II. Answers the question emphatically, 1;
- III. Refers to himself as an illustration explanatory of his answer, 1;
- IV. States the necessary conclusion from the fact given, 2;
- V. Cites Elijah's plea and God's response as an illustration, 3,4;
- VI. Makes application of the illustration, 5;
- VII. States how the "remnant" was saved, 5,6;
- VIII. States another conclusion from the facts given, 7;
- IX. Discusses the hardening of Israel, 8-10;
- X. Discusses the fact of Israel's fall, and the significance of it, 11,12;
- XI. Refers to his relationship to the Gentiles, 13,14;
- XII. Emphasizes that it is possible for Israel to be saved (15-24)--that
 1. The "receiving of them" would be "life from the dead," 15;
 2. Israel is "holy," 16;
 3. Gentiles (who had become Christians) should not glory in their condition, 17,18;
 4. Faith is essential, 19,20;
 5. It is possible for Gentile Christians to be "broken off," 21;

6. God is good and severe, 22;
 7. Israel can be saved, 23,24;
- XIII. Discusses the "mystery" of Israel (25-27)--that
1. A hardness in part had befallen Israel, 25;
 2. "Until the fulness of the Gentiles be come in," 25;
 3. "And so all Israel shall be saved."
- XIV. Stresses again that Israel can be saved, 26-32.
- XV. Emphasizes the magnificent wisdom of God, 33-36.

CHAPTER TWELVE--AT A GLANCE

In this chapter Paul begins the discussion of the practical application of the gospel in the life of the Christian. This discussion continues through 15:13. Paul--

- I. Beseeches the brethren to present their bodies as a sacrifice unto God;
- II. Admonishes them to "be not fashioned according to this world," but rather to be "transformed";
- III. Discusses the means and designed consequence of the transformation;
- IV. Instructs that each one think "soberly" regarding himself;
- V. Explains that "all members have not the same office," and that each one is obligated to perform according to what he does have;
- VI. Admonishes with reference to a variety of subjects involved in the Christian's life--love, evil, good, brethren's attitude toward brethren, zeal and service, hope, tribulation, prayer, benevolence, hospitality, persecutors, consideration for others, partiality, humility, arrogance, retaliation, being honorable, striving for peace, vengeance, dealing with one's enemy, proper response to evil.

CHAPTER THIRTEEN--AT A GLANCE

This chapter continues the discussion of the practical application of the gospel in the life of the Christian. In this chapter, Paul (1) discusses the Christian's relation to the civil powers, (2) discusses God's law on love, and (3) admonishes the brethren to consider the time. Paul--

- I. Instructs Christians to be in subjection to the higher powers;
- II. Gives an explanatory reason for this obligation;
- III. States a necessary conclusion from the facts given;
- IV. Shows the proper mission of civil powers;
- V. Shows how to be unafraid of the civil powers;
- VI. States that the evil doer should be afraid of the civil powers;
- VII. Emphasizes again the mission of civil government;
- VIII. Re-emphasizes the Christian's obligation to be in subjection;
- IX. Discusses the Christian's obligation to pay taxes, and to respect the civil authorities;
- X. Emphasizes the Christian's obligation to love one another;
- XI. Shows how love is related to God's law;
- XII. States that it is time to "wake up," and explains why this is so;
- XIII. Explains what is involved in waking up--both negatively and positively.

CHAPTER FOURTEEN--AT A GLANCE

Chapter 14 continues the discussion of practical Christianity. It shows specifically the attitude brethren should have toward each other, even when there are conflicting opinions. This chapter discusses (1) brotherly respect for the convictions of others, and (2) brotherly love in matters of indifference.

Paul--

I. Discusses the wrong attitude toward the weak brother, verses 1-12.

He--

1. Sets forth an obligation with reference to the weak;
2. Gives an illustration of the attitudes of the strong and the weak;
3. Emphasizes the attitude which the strong and the weak should have toward each other;
4. Explains why these brethren should not "judge" each other;
5. Gives another illustration of the attitudes of the strong and the weak;
6. Stresses that both the weak and the strong were sincere and conscientious;
7. Gives additional proof that Christians belong to the Lord;
8. Emphasizes that all shall be properly judged.

II. Discusses the right attitude toward the weak brother, verses 13-23.

He--

1. Emphasizes the right kind of Christian judging of other brethren;
2. States that no meats are "unclean" of themselves, but are "unclean" to those who so regard them;
3. Explains that there is, however, a restriction upon Christian liberty;

4. Shows that this restriction on Christian liberty grows out of the very nature of the Kingdom of God;
5. Stresses an obligation which grows out of the nature of the Kingdom;
6. Repeats the thought that nothing is unclean of itself;
7. Repeats the restriction on Christian liberty;
8. Stresses that one must not violate his own conscience.

CHAPTER FIFTEEN--AT A GLANCE

In 14:1-12 Paul discussed the need for brotherly respect in matters of indifference. In 14:13-23 he considered the need for brotherly love in matters of indifference. Now, in 15:1-13 he deals with an exhortation which would be the natural outgrowth of brotherly consideration and brotherly love--an exhortation to unity among brethren. The exhortation relates especially to the need for unity among Jewish and Gentile brethren. In verses 14-23 Paul makes reference to several personal matters--his work among the Gentiles, his work with the great contribution, and his need for their prayers.

In these verses Paul--

- I. Stresses that Christians are to work to please others;
- II. Mentions that the Old Testament Scriptures enhance our hope;
- III. Prays that God will help the brethren to be united;
- IV. Emphasizes that through Christ both Jews and Gentiles have hope;
- V. Prays that the brethren addressed might abound in hope;
- VI. Discusses his persuasion with regard to the brethren;
- VII. Explains why he has written;
- VIII. Emphasizes his special ministry among the Gentiles;
- IX. Mentions his long-standing desire to visit Rome;
- X. Mentions the present plans to go to Jerusalem with the contribution for the poor among the saints;
- XI. Requests the brethren to pray for him;
- XII. Prays for God's peace to be with them.

CHAPTER SIXTEEN--AT A GLANCE

Chapter 16 is the final portion of the "conclusion." In this chapter Paul--

- I. Warmly commends Phoebe;
- II. Asks the brethren at Rome to extend greetings to certain ones whom he specifies;
- III. Warns with regard to trouble-makers;
- IV. Sends greetings from those with him;
- V. Extends the concluding doxology.

Imputed

1. Lev. 7:18; 17:4
2. Rom. 4:11, 22-23, 24; 5:13
3. James 2:23

Impute

1. I. Sam. 22:5
2. 2 Sam. 2:19
3. Rom. 4:8

Imputeth

1. Psa. 32:2
2. Rom. 4:6

Imputing

1. Hab. 1:11
2. 2 Cor. 5:19

1. Logizomai – To reckon, to take into account, or, metaphorically, to put down to a person's account, is never rendered in the R.V. by the verb to impute. In the following, where the A.V. has that rendering, the R.V. use the verb to reckon, which is far more suitable; Rom. 4:6,8,11,22,23,24; 2 Cor. 5:19; Jas. 2:23
 - a. Logizomai primarily signifies to reckon, whether by calculation or imputation, eg. Gal. 3:6 (R.V. reckoned) cf. Rom. 8:36.
 - b. Same word appears in Romans 2:26; 4:3, 4:5, 9:8; 6:11; 8:18; 4:4, 9-10.
2. American Standard Version renders it reckon in all phases instead of impute.
3. "Literally it signifies to "count" or "compute." It is a mathematical term, with all the exactness that mathematics demand." (Earle, p. 157).
4. In its 41 occurrences in the NT, it is translated a dozen different ways. The dominant renderings are think, impute, reckon, count, account (Earle, p. 157).
5. It is a bookkeeping term – Abraham's faith was credited to him for righteousness.
6. Logizomai is translated "impute" 6 times in this chapter (vv. 6,8,11, 22,23,24).
7. 19 out of the 41 times it occurs in the NT is in the Book of Romans. It is used only 6 times in the NT outside of Paul's Epistles.

LESSON ONE: OUTLINES AND KEY TERMS

1

ROMANS - THE GOSPEL OF BELIEF

INTRODUCTION:

There is nearly universal agreement that here in the book of Romans scripture reaches its high water mark. As Paul discusses the love of God reaching down in Christ to justify men, he is nearer to understanding God than ever before. Life, abundant life, is seen as the result of faith, not just labor. Peace, inward peace, is secured by the finished work of Christ at Calvary. The blessed assurance we have found in Christ cannot be threatened by any, or all, of the circumstances of outrageous fortune. We are *MORE THAN CONQUERORS* and without any doubt able to live the life God intends for us. **TO GOD BE THE GLORY!**

Lesson Preview:

1. Before we begin our textual study of this important epistle, we want to define six words (*law, justification, legalism/judaism, grace, faith, freedom/liberty*) which are essential to our understanding of Romans. We will strive to understand these words biblically, of course, but we must understand them alike in order that we may use them in the same way.
2. In this study of Romans we will divide the letter into eight major sections which will form the basic skeleton outline. You will want to learn this skeleton outline as it will be followed and enlarged upon as we proceed in our study.

A SUMMARY ANALYSIS

- A. Righteousness needed by sinful men (1:1 - 3:20).
- B. Righteousness provided by a loving God (3:21-26).
- C. Righteousness received by believing man (3:27 - 4:25).
- D. Righteousness experienced by the soul (5:1 - 8:17).
- E. Righteousness guaranteed by God's purpose (8:18-39).
- F. Righteousness rejected by Jewish nation (9:1 - 11:36).
- G. Righteousness manifested in righteous living (12:1 - 16:27).

ASSIGNMENTS:=====

1. Commit the **KEY TERMS** and the definition of each to memory.
2. Memorize the **Summary Analysis** of the book with the scripture references.
3. Answer the questions at the end of each main point. (or discuss them in a class)
4. Look up the definition of each of the ten words that discuss the book.

KEY TERMS DEFINED_____

LAW: A legal system of regulations where one violation condemns.

1. Galatians 3:10 quotes Deuteronomy 27:26 to say that the law demands absolute observance and pronounces a curse on the first violation.
2. Romans 10:5 states that the law only promises life based on the keeping of its regulations. Compare Galatians 3:12.
3. In Galatians 2:16 Paul repeats the same thing three times: *No one can be justified by keeping the law.* Compare Romans 3:19-20, 23.

CONSIDER:_____

1. In discussing law we will not always be dealing with the law of Moses, though that will normally be what we are talking about.
2. There is no way for mercy to be bestowed by law.
3. Under the law every violation condemns - the more serious the violation the stronger the condemnation. Thus, the nature of law is that it dispenses only punishment and honors only obedience.

LEGALISM/JUDAISM: A code of deeds and observances as a means of justification. This was constantly attacked by the Old Testament prophets.

1. Micah 6:6-8 - Man's attempts versus God's desire.
2. Psalm 51 - God's only desire: a broken and contrite heart. (Cf. Isaiah 1:11ff; Jeremiah 6:20)
3. Jeremiah 7:22-23 - What did God really command?
4. Amos 5:21ff - God's real desire versus their outward religion.

CONSIDER:_____

1. The difference between Christianity and Legalism: *Christianity's* works look back to the act of justification - *Legalism's* works look forward to the act of justifica-

tion.

2. Legalism's formula is *grace* plus *works* equals *salvation*.

JUSTIFICATION: To vindicate. (Read Romans 3:21-26)

1. Without human cause - "*Freely.*"
2. Without human cost - "*By His grace.*"
3. By divine cause and cost - "*The redemption that came by Jesus.*"

CONSIDER:_____

1. There are two ways to vindicate: (a) by innocence, or (b) by pardon.
2. Innocence must be proven or imputed so there is really only one way to vindicate and that is by innocence.
3. Righteousness is a parallel term with justification.
4. Law could never justify for it appealed to the ability of man to keep it.

GRACE: God's system of salvation by faith in Christ.

1. The freeness of the gift, Romans 3:24; 6:23; Ephesians 2:8-10.
2. The conditions do not cancel the freeness of the gift, Titus 3:4-6.

CONSIDER:_____

1. Grace is 1) a *free* gift, 2) a *demanding* gift, 3) an *undeserved* gift, 4) but it is not a *cheap* gift.
2. *Freely* in Romans 3:24-25 is translated *without a cause* in John 15:24-25.
3. Conditions do not nullify the freeness of the gift.

FAITH: Trust, reliance, commitment - Means of obtaining grace.

1. Relation to the cross determines its effect - Romans 1:16; I Corinthians 1:18.
2. The basis and outcome of our salvation.

CONSIDER:_____

1. Belief and faith in the New Testament are translated from the Greek words *pisteuo* and *pistis*.

- Evidence from scripture that faith involves obedience:
Hebrews 3:19 - Unbelief / Belief.
Hebrews 4:6 - Disobedience / Obedience.
Romans 10:16 - Did not all obey / who hath believed our report.
- Faith is that trust that enables God to save us - that brings to us the grace of God.

FREEDOM/LIBERTY: In relation to:

- Law - Romans 6:14; Galatians 5:18; Romans 4:15; I Corinthians 15:56; Ephesians 2:14-15.
- Sin - Romans 6:18; Galatians 5:16-17; I John 1:7; 3:9; 5:18.
- Death - Romans 8:1-3.

CONSIDER:

- Though freedom (liberty) is not found in that form in Romans, it is a large part of the discussion of the book.
- Because of God's pardoning grace, the child of God is:
Free from law - Romans 6:14.
Free from sin - Romans 6:18.
Free from death - Romans 8:1-3.

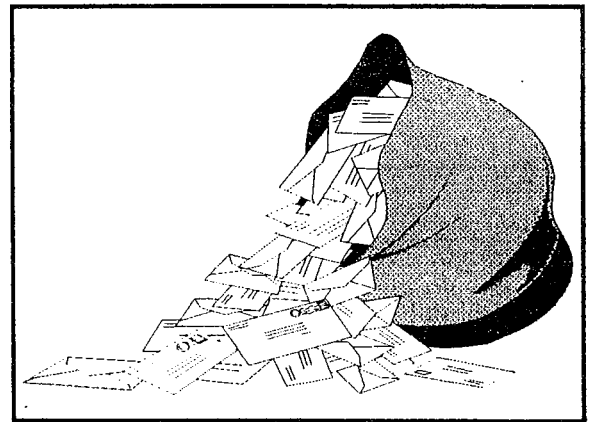
TEN WORDS THAT DISCUSS THE BOOK

MAN'S DEEP CONDITION

- Sin*
- Guilt*
- Condemnation* - 1:18 - 3:20.

GOD'S GREAT PROVISION

- Atonement*
- Grace*
- Faith*
- Justification* - 3:21 - 5:21.
- Sanctification* - 6:1 - 7:25 - MAN'S SEPARATE STATE.
- Glorification* - 8:1-39 - MAN'S PRESENT GLORY.
- Vindication* - 9:1 - 15:13
 - Theological - 9:1 - 11:36 - MAN'S IMMORAL RESPONSE.
 - Practical - 12:1 - 15:13 - MAN'S MORAL RESPONSIBILITY.



Dear brothers in Rome....

FOR CLASS DISCUSSION:

- Concerning Law: What is the nature of Law? Why is law unable to bestow mercy after one violation? Why can we not be saved by law?
- Discuss the basic difference between *legalism* and *Christianity*.
- Is justification an act of God or an act of man? Explain and discuss.
- How much do we contribute to the price of salvation? What are some of the causes of salvation? Do conditions nullify the freeness of a gift? Explain.
- Discuss the place of grace and faith in our salvation. What is the relation of faith and obedience?
- From what law/laws is the Christian set free? Discuss the concept of freedom in Galatians 5:1.

SELF EXAM FOR LESSON ONE:

1. Give the simple definition of *justification* and give two ways that a person may be justified or vindicated. _____

1) _____
2) _____
2. Write from memory the definition of *law*, and explain the nature of law, and illustrate why it is unable to bestow mercy. _____

3. Give the definition of *legalism/judaism* and explain the difference between that concept and the concept of Christianity. _____

4. Define *grace* and *faith*. Discuss the place of grace and faith in our salvation. _____

5. How many times is *freedom/liberty* found in the book of Romans? _____
Because of God's pardoning grace the child of God is freed from what three things?
1) _____
2) _____
3) _____
6. Write from memory the **SUMMARY ANALYSIS** of the book of Romans.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

LESSON TWO: INTRODUCTORY MATTERS



ROMANS - THE GOSPEL OF BELIEF

INTRODUCTION:

In this lesson we will conclude our introductory remarks and take a look at Paul's introduction to the book. As this lesson develops, we will see Paul's indebtedness to the lost and his unashamedness of the gospel as he writes about himself, his message, his readers, and his purposes in life.

Lesson Preview: Our purposes will be four-fold:

1. To see how Paul identifies himself - as a slave and an apostle of Jesus Christ. Paul regarded himself not merely an ally but rather the **purchased possession of his Master**. He had foresworn the title to his life and surrendered himself to a consuming passion-- the service of Jesus Christ.
2. To see that Paul presents the humanity and deity of Jesus as the subject of his message. The promise became a person. The prophecy became a personality. The scripture became a character. Jesus is both unique and approachable.
3. To see Paul's description of his readers. God cared little for Rome's splendor and nothing for Caesar's conquests, nor for the nation's power, but in that city of splendor there was a people whom God loved. It was to these people that Paul wrote his epistle.
4. To see the three-fold purposes in Paul's life as he describes them. God's will is not always according to our desires. Paul prayed for "a prosperous journey" and went to Rome as a lowly prisoner.

A brief outline of this lesson - Introductory matters.

- A. Introductory remarks.
- B. What Paul says about himself (v. 1).
- C. What Paul says about his message (vs. 2-6).
- D. What Paul says about his audience (vs. 7-9).
- E. What Paul says about his purposes in life (vs. 10-15).

- Verses to remember: 1:14-15.

Assignments:

1. Read carefully Romans 1:1-15.
2. Complete the questions at the end of this lesson.

3. Commit to memory verses 14-15.



INTRODUCTORY REMARKS.

A. The Writer - Paul, the Apostle to the Gentiles.

1. Jewish birth.
2. Hebrew language.
3. Roman citizenship.
4. Rabbinical training.
5. Greek culture.
6. Native intelligence.

B. The Date and Place of the Writing.

1. Date: A.D. 55 - 57.
2. Place: Corinth.
3. People: Phoebe, 16:1-2; Gaius, 16:23, 1 Corinthians 1:14, Acts 20:3; Erastus, 16:24.

C. The Occasion and Circumstances of Writing.

1. Rome had a natural fascination for Paul as a Roman citizen and apostle to the Gentiles.
2. He had long purposed to visit Rome (1:9-13; 15:22-29) but had been unavoidably hindered.
3. The epistle **explains his absence, paves the way** for his coming, and meanwhile, **supplies the lack of personal teaching.**

D. Character of Writing.

1. It was both a personal letter and a theological treatise.
2. Paul had early grasped the importance of the Roman Empire as a vehicle for the dissemination of the gospel.
3. Four parts of a greeting in a letter in the first century:
 - a. The name of the writer.
 - b. A statement to those to whom he writes.
 - c. A description of those to whom he writes.
 - d. A description of himself.

E. The Purpose.

1. Paul presents "my gospel." What he himself had received.
2. Paul presents "the power of God unto salvation."
3. Paul presents "the righteousness of God - by grace through faith."

F. The General Outline of the Book.

1. Introduction (1:1-15).
2. Thesis statement (1:16-17).
3. Doctrine of sin (1:18-3:20).
4. Doctrine of justification (3:21 - 5:21).
5. Doctrine of sanctification (6:1 - 8:39).
6. Doctrine of vindication (9:1 - 11:36).
7. Practical application (12:1 - 15:13).
8. Conclusion (15:14 - 16:27).

PAUL'S INTRODUCTION (1:1-15).

A. What Paul Says about Himself (v. 1).

1. His character:
 - a. Servant: Bond-slave, property, service, loyalty (owned nothing, no significance without master).
 - b. Apostle: Commission (no human merit, no mere human position).
2. His career:
 - a. Called - Credentials
 - b. From birth (Galatians 1:15) conversion (Acts 9:15), work (Acts 13:2).
 - c. Separated - Concentration.

B. What Paul Says about His Message (vs. 7-9).

1. Prophesied in the Old Testament (v. 2).
2. Personified in Christ Jesus (vs. 3-6).
 - a. Humanity (v. 3). - (birth identifies Him with royal family) - approachable - sympathetic (inclined) to help.
 - b. Deity (v. 4). - (resurrection declares His deity) - unique - power to help.

- c. Availability. (vs. 5-6). (to all nations) - through His grace and Paul's apostleship.

C. What Paul Says about His Audience (vs. 7-9).

1. Saints of God - The true **character** of Christians.
2. Faith in God - The true **reputation** of Christians.
3. Service for God - The true **practice** of Christians.

NOTE: The message of God was not sent to:

- a. The emperor - The agency for Rome's salvation not in the government.
- b. The magistrates - The agency for Rome's salvation not in the courts.
- c. The teachers - The agency for Rome's salvation not in the schools.
- d. The philosophers - The agency for Rome's salvation not in man's wisdom.

Instead the message was sent to: The Church - the agency for Rome's salvation - the Christians.

CONSIDER:

1. Paul writes to the most powerful group in Rome - the church. In the city of **force** he writes to the church of **faith**.
2. The brethren in Rome are saints because the call of God came to them - they heard it and obeyed it.

D. What Paul Says about His Purposes (vs. 10-15).

1. A divine direction in life (v. 10). Providence is the key here. Paul's number one purpose is to be led by God.
2. An unselfish interest in others (vs. 11-13). Brotherliness is the thought

here. Paul prayed for three results of his visit:

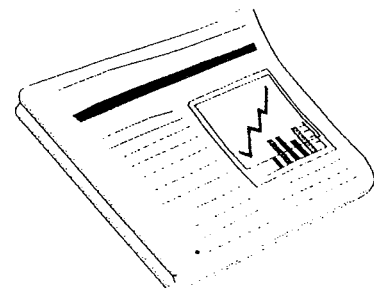
- a. Fellowship - *Mutual encouragement.*
- b. Faith - *Mutual belief.*
- c. Fruit - *Numerical increase.*
3. A compulsion in life's responsibilities (vs. 14-15).
 - a. Debt - To all men, regardless of national or social class.
 - b. Eagerness - Especially because of Rome. Paul's readiness was an eagerness to put his gospel to the severest test of its existence:

- In Rome - the greatest religious test - paganism.
- In Rome - the greatest political test - imperialism.
- In Rome - the greatest social test - city's motley mob.
- In Rome - the greatest moral test - vast criminality.

CONSIDER:

1. The spiritual gift Paul speaks of in verse 12 is not miraculous for according to chapter 12 they already had miraculous gifts.
2. The word *ready* in v. 15 denotes *sitting on ready, eager*.

Good News Coming!



SELF EXAM FOR LESSON TWO:

1. Give the date and place of the writing of the book of Romans.

2. List the four agencies in Rome to which the letter was **NOT** written and the reasons why.

3. Give the eight-point outline of the book (with scriptures) as given in this lesson.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
4. How does Paul describe himself as to his character? His career?
His character: _____
His career: _____
5. Paul's concept of his purposes in life are described by what three phrases?
 - 1) _____
 - 2) _____
 - 3) _____
6. Give the four parts of a greeting in a first century letter.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
7. Paul's readiness was an eagerness to put his gospel to the severest test of its existence. List the four severe tests in Rome.
 - 1) In Rome - _____
 - 2) In Rome - _____
 - 3) In Rome - _____
 - 4) In Rome - _____
8. Are the spiritual gifts Paul speaks of in verse 12 miraculous? Give reason for your answer.

Paul's Three Points in Romans

Introduction (1:1-15)

These verses reveal Paul's life purpose. He is a servant of the Christ and he wants others to be servants just as are the brethren at Rome. He also expresses his great appreciation for his Roman brothers and sisters, as well as his desire to share the good things of the Gospel with them.

JUSTIFICATION (1:16-8:39)

All Are Under God's Wrath (1:16-3:20)

Although the book of Romans has the most positive message ever taught, Paul begins its development with the greatest of all negatives—all are condemned sinners! To all those who want nothing to do with negative preaching, this is a disturbing starting point. For all who have deeply drunk of the contemporary spirit of self-centered pride, such a self-condemning beginning is totally unacceptable. But for those who understand the enormous gulf separating the Holy God from sinful humanity, there can be no other genesis for the story of salvation but the reality of our lost condition (cf. Isa. 6:1-5).

But Now ... (3:21-4:25)

Romans 3:21-31 takes us from the depths of sin's horror to the heights of salvation's wonder with two powerful words "**but now.**" With this Paul contrasts the lost condition of every accountable person with the salvation **now** possible because of the Christ. This most fundamental section of the entire Roman letter sets out in eleven short verses the most profound theology the world can know—Jesus saves!

The fourth chapter then draws from this powerful foundation theology of Romans 3:21-31 to extol the virtues of the way of faith. Merit cannot be claimed by any sinner—even the great Abraham! The sinner's only hope must come through faith in Jesus rather than through personal merit.

Our New Undeserved Status in Christ (5:1-21)

Through the death and resurrection of Jesus we have been introduced to God and all the peace and hope that are in this new relationship. The fact that we are most undeserving of this status, ought to cause our appreciation for this gift to rise to the level of all encompassing awe!

God's election of the Jews as a people had been no guarantee of their salvation. He used them as he did many people to work through history to the point of the coming of Jesus. This type of election does not insure an individual's salvation. The Jews still had to be faithful.

Those God saves are required to be people of faith. The Jews should have understood that God's using them as a people did not exempt them from an obedience of faith. Faith, not nationalistic or meritorious concerns, was the way of acceptance before God.

APPLICATION

(12:1-15:33)

Chapters 12-16 apply the principles of justification through faith to everyday life. The abstract case of Paul's argument relating to our justification here gives way to very concrete, lifestyle applications. Total commitment, selfless regard for others, and a constructive, loving attitude are required of Christians. We are not to allow any barriers to come between us and our brethren, unless they are barriers God Himself has named. Therefore, pride, selfishness, and all destructive attitudes are to give way to edification, encouragement, and humility.

Good Byes

(16:1-27)

The Gospel is about God and people. In particular, the Gospel is about God and people who are forgiven through the blood of Christ. People are important to Paul. He cares about his friends and the challenges they face. In this loving good bye, he cannot but warn them about smooth talking false teachers. He cares so much about the faithfulness of his brothers and sisters he, with the guidance of the Spirit, take an entire chapter to call many of them by name.

The bookend at the end of Romans is found in 16:26. The fact that the other bookend in Romans 1:5 makes the same declaration is no accident. "Obedience of faith," not "faith only" is the way imperfect human response accesses the perfect justification found only in Jesus.

Edwin S. Jones
April 5, 2009 (PM)

PREACHING FROM ROMANS

William Woodson

THE GOSPEL IN ROMANS (ROMANS 1:1-5)

Introduction

- I. The Book of Romans has been praised by many readers and commentators as one of the most exalted and enriching books of the New Testament.
 - A. Some examples of its praise.
 - B. The inspired book of Romans was written by Paul in the late fifties of the first century while he was in Corinth. It was written to a church Paul had never visited, but it was one which he knew about and one where many friends of Paul were living. Paul presents the majesty of the plan of God to make man righteous in Christ. He shows the righteousness of God in the his dealings with Israel and guides the readers in many dimensions of the life God's people are to lead.

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Having said all this, and much more, the greatness of the book still rises beyond our ability to describe. We read it, enjoy its greatness and thrill to its beauty and power. We are not able, however, to fathom its depths.

- C. This is the book we will consider for a series of four studies in preaching. Each session will develop a topic from the text of this great book.
- D. The first study: The Gospel in Romans.
- II. We consider a four-fold description Paul gave concerning the gospel in this book.

Discussion

- I. The Gospel is Validated by its relation to Jesus, God's Son (Rom. 1:1-4).
 - A. A similar statement of the gospel is given in 1 Cor. 15:1-4.
 - B. Note these emphases of the gospel:
 1. The gospel has its origin in the will of God, v. 1.

2. The gospel was promised in the Scriptures, v. 2.
3. The gospel is centered in Christ, v. 3-4.
 - a. He was made flesh, v. 3. Cf. John 1:14.
 - b. He was shown to be God's Son, v. 4.
 - c. He is our Lord and deserves our honor and service, v. 3.
 - d. He commissioned the apostolic proclamation of the gospel, v. 1.

- C. The gospel may be termed the preaching of Christ. Cf. Acts 8:12, 35.
- II. The gospel is linked with the grace of God in Christ, Rom. 1:5.
 - A. The gospel comes from God by Christ, v. 5. Cf. Lk. 10:16.
 - B. Grace appears some 155 times in the NT; 100 times in Paul's writings; 24 times in Romans. Salvation is by the grace of God, Eph. 2:8-10.
 - C. The grace of God, with the gospel preached by Paul, entails the following:
 1. The legitimate work of the apostles of Christ.
 2. Proper respect for the name of Christ.
 3. Faith which is produced by the truth of God.
 4. Obedience to God according to the gospel.
 5. Reverence for the name of Christ in life.
- III. The gospel is God's plan for the salvation of man, Rom. 1:16-17.
 - A. Paul was pleased to proclaim the gospel; in fact, was not ashamed to proclaim it in imperial Rome, or elsewhere.
 1. Note the words of Jesus, Mk. 8:38.
 2. Note Paul's discussion of this truth, 2 Tim. 1:8, 12.
 - B. The gospel is the power of God to salvation.
 1. It is the sword of the Spirit, Eph. 6:17.
 2. God so planned it, 2 Tim. 1:8-11.
 - C. The gospel is for all who will believe in God.
 1. Note the great commissions, Matt. 28:18-20.
 2. Faith which leads to obedience and thus to salvation is produced by this message, Acts 8:12; 18:8.
 - D. Long after imperial Rome vanished, the gospel continues to be powerful. Cf. 2 Cor. 10:4.
- IV. The gospel guides God's people to glorify him, Rom. 16:25-27.
 - A. The blessing of God's grace for the readers is invoked, v. 24.
 - B. A tribute to God in view of grace and the gospel is given:
 1. God has revealed his will, v. 25.
 2. God's will is now made manifest, v. 26.
 3. God's truth is to be preached by faithful men, v. 25.

4. In God's truth extends to all, v. 26.
5. God's truth guides in the obedience of faith, v. 26.
- C. In light of this insight, God is glorified, v. 27.

In hearing, reading, understanding, and obeying the gospel of Christ, one is united with/in God's divine will and plan. It has been and is the greatest privilege to know, obey, and enjoy its presence and power.

THEN DEAD; NOW RAISED - ROMANS 6:4-6

Introduction

- I. Despite efforts to evade absolutes in man's conduct, the Bible clearly speaks of absolutes; of matters which do not admit of shades of gray, but which must be respected and obeyed or rejected.
 - A. For example:
 1. One must decide to love God or the world, 1 John 1: 15-17.
 2. One must decide to be born again or not, John 3:3, 5-6.
 3. One must decide to obey God or man, Acts 5:29.
 - B. Such absolutes stand behind and guide the thoughts of Romans 6.
 1. The chapter begins with a supposed basis for the Christian to continue in sin, v. 1-2. Paul showed the mistake of such a view, v. 2 ff.
 2. The reason: Once we were in sin; then we died to it; now we live unto God, v. 3 ff.
 3. The premise: When the decision was made between exclusive possibilities [follow God or sin] in becoming Christians, God's people were made dead to sin and alive to God. To go back to sin as a master is to abandon God and renounce the decision to serve him.
 - C. Since this change has occurred in Christians, Paul instructs, such a decision is unthinkable for them. It is instructive to note the way in which this profound change has occurred.
- II. Consider the movement of the chapter which develop this thought.

Discussion

- I. The Doctrine of Christ which was received, v. 17
 - A. "Doctrine" is what was taught in God's word, Matt. 28:18-20; Acts 2:42; 13:5, 7, 10, 12.
 - B. Doctrine provided the "form" which guides men and women coming to God. "form of teaching" (ASV, NIV); "standard teaching" (RSV); "pattern of teaching" (NEB).¹

- C. Doctrine was obeyed from the heart. "What is being said here is that the persons addressed have obeyed from the heart (not merely formally but with inward complement) that mold consisting of teaching (concerning the way of life demanded by the gospel) which is to shape their lives." C.E.B. Cranfield, *Commentary on Romans*, on Rom. 6:17.
- II. The Death to sin has occurred, v. 3-6
 - A. Note the statements:
 1. "into his death," v. 3.
 2. "into [the] death," v. 4.
 3. "planted together in the likeness of his death," v. 5.
 4. "crucified with him," v. 6.
 - B. Note: "Obedience to the form of teaching includes the quickening through faith, the death to sin, the burial and resurrection through baptism into new life in Christ. This binds us to an obedience to all the laws and regulations of the Christian religion that fit us for enjoying the blessings of heaven." David Lipscomb, *Commentary on Romans*, on Romans 6.

III. The Deliverance was experienced and is to be expressed.

- A. Note the summary:
 1. "into Christ," v. 3.
 2. "walk in newness of life," v. 4.
 3. "body of sin might be destroyed," v. 6
 4. "henceforth we should not serve sin," v. 6.
- B. "The man who enters upon the Christian way is committed to a different kind of life. He has died to one kind of life and been born to another. In modern times we may have tended to stress the fact that acceptance of the Christian way need not make so very much difference in a man's life. Paul would have said it ought to make all the difference in the world." William Barclay, *Commentary on Romans*, on Romans 6.

IV. The Determination which results.

- A. Note the summary:
 1. "henceforth we should not serve sin," v. 6.
 2. "reckon yourselves to be dead indeed to sin, but alive unto God," v. 11.
 3. "Let not sin therefore reign in your mortal bodies," v. 12.
 4. "yield yourselves unto God," v. 13.
- B. Note: "The Roman Christians had been among the dead and had come out from among them. The had been baptized unto Christ and in

- A. The awareness of son ship, v. 16, 17.
 1. The bondage of sin has been removed, v. 15.
 2. Cf. parallel in Rom. 6:17-18.
- B. The intercession with God, v. 26. Note: "It is groaning within ourselves mentioned in v. 23. These groanings are silent — unutterable feelings of need. The Spirit helps with these groanings, for he understands our needs and longings and can make them known to God." Whiteside.
- C. The working together of all things, v. 28
 Note: "We know (partly by experience, but primarily by revelation) that all these present ills, hardships, adversities, afflictions, etc., are to be so overruled of God as to be made to combine to produce the permanent and eternal advantage and welfare of those who love God, ... 'All things' evidently refers to all that class of events which threaten to result in evil. . . The apostle himself, in verses 35-39, fully describes what he means by 'all things.'" J. W. McGarvey, *Commentary On Romans*.

There is a profound depth to this chapter, far beyond my ability to grasp and express. But, the assurances it provides are genuine and when allowed their full sway they will give confidence and strength to God's people.

GOD, DOCTRINE, AND UNITY - ROMANS 15:5-14

Introduction

- I. Studies in sermons from Romans conclude with this sermon.
 - A. Many great themes are discussed in this book: God, Christ, the Holy Spirit, the gospel, conversion, etc.
 - B. In the last two chapters, four themes are discussed in some depth:
 1. The means of attaining and maintaining unity, 15:5-14.
 2. The plans of and the appeal for assistance by Paul, 15:15-33.
 3. The need for mutual respect for the associates of Paul, 16:1-16, 19-27.
 4. The need to preserve the purity of the church, 16:17-18.
 - C. The theme of unity is chosen for this study.
- II. Note the movements of the reading which guide in attaining and maintaining unity.

Discussion

- I. The Problem
 - A. The church was composed of both Jews and Gentiles.

- B. Problems had arisen related to foods to be eaten or not eaten; days to observe or not observe. Paul showed the necessity of separating faith and opinion and the need of proper regard for each other in the areas of tension and difference of view on the matters discussed.

- C. Now Paul instructs them concerning the way to maintain the unity of God's people.

II. The Plan for Unity

- A. Unity arises from God and his provision for man's spiritual well being, v. 5.
 1. God produces unity in and among his people. Note: Patience, consolation, according to Christ.
 2. The presence of sin and the wisdom of man is in opposition to God's way of producing unity.
- B. Unity arises from and according to the doctrine God has revealed.
 1. The written word is respected, v. 4.
 2. God's plan for salvation and unity culminates in Christ, v. 8.
 3. In Christ, Jew and Gentile are made one, v. 8-9.
 - a. The emphasis of the book issues in this great awareness. Cf. Eph. 2:16
 - b. Note the plan of God for this, v. 9-12.

- C. Unity arises when the minds and hearts of God's people blend with and follow the truth of God.

1. Faith develops from God and his word, v. 13.
2. God's guidance is followed, v. 1-2.
3. The example of Christ is followed, v. 3.
4. The mind [receives teaching] and the heart [expresses love and acceptance] in the unity of members one with the other, v. 6.
5. As Christ accepts us, we accept each other, v. 7.
6. We resolve to glorify God together, v. 6.
7. The word of God guides in the things which pertain to God, v. 17.

Unity of God's people is no accident. It is present when God, by the gospel, has won our hearts in service and submission. It is hindered when our hearts are not guided accordingly.

Romans - Chapter 1

- I. Paul's Salutation to the Romans (1:1-7).
 - A. This salutation is the longest found in any of Paul's epistles—expressed in one sentence.
 1. He gives a description of himself (1:1).
 2. He states some great facts about the gospel (1:2-5).
 3. Describes his readers (1:6-7a).
 4. Gives a greeting (v. 7b).
 - B. First, Paul:
 1. Tribe of Benjamin (Phil. 3:5).
 2. Pharisee (Acts 23:6; Phil. 3:5).
 3. Reference to his father (Acts 23:6) and sister (Acts 23:16). No reference to his mother.
 4. Born in Tarsus (Acts 22:3).
 5. "Free-born" (Acts 22:26-28).
 6. "Young man" at the time of the death of Stephen (Acts 7:58).
 7. Brought up at the feet of Gamaliel (Acts 22:3).
 8. Zealous for the law (Phil. 3; Gal. 1:14-15).
 9. Persecuted the church (Acts 8-9; Phil. 3).
 10. Was converted (Acts 9, 26).
 11. Spent remainder of his life preaching the gospel he tried to destroy (Gal. 1:23).
 - C. Second, Paul gives a description of himself:
 1. Paul, a servant of Jesus Christ. 1:1; Phil. 1:1; Tit. 1:1.
 - a. The word servant is from the Greek word doulos which means a "slave," the margin has bondservant.
 - b. Eliminate from one English word slave the idea of unwilling service and one will have the meaning of doulos.
 - c. There is an interesting paradox in the word slave.
 - (1) A Christian becomes a slave of Jesus Christ by free choice, yet he is owned by Christ because he has been purchased by the blood of Christ.
 - (2) This two-fold idea is expressed in the case of the "love-slave" in the O.T. Cf. Deut. 15:12-17.
 - d. A servant belongs to someone else - I Cor. 6:19-20; Acts 20:28; I Pet. 1:18-19.
 - e. A servant is characterized by humility - Mt. 20:26-27; Phil. 3:1-5.
 - f. A servant is subject to his master's will, Mt. 17:5; Acts 3:22-23; Heb. 1:1-2.
 - g. A servant is obligated to be faithful to his master as long as he lives. Mk. 13:13; Lk. 9:62; I Cor. 15:58; Heb. 12:1-2.
 - h. A servant labors constantly in behalf of his master. Paul's journeys; Luke 6:46; Jas. 1:22-24.
 - i. A servant is partaker of the benefits and blessings which his master bestows. Eph. 1:3; I Jn. 1:7; Rom. 8:24; John 3:15.

2. "Called to be an apostle." 1:1; I Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; I Tim. 1:1; 2 Tim. 1:1; Tit. 1:1.
 - a. Paul was a called apostle. He was not telling what he was called to be, but what he was.
 - (1) An apostle was called for a special work with special credentials. Apostle – "...a term to denote one who is legally authorized to act as the representative or proxy of another and who carries the full authority of the one who commissions him" (Kittrel & Friedrick, Theological Dictionary of the New Testament, 1964, vol. 1, p. 415).
 - (2) He was an ambassador—clothed with special authority (2 Cor. 5:19-21).
 - b. The Judaizing teachers claimed that Paul assumed his office, but Paul was telling them he was a "called apostle" by God.
 - c. He was qualified (Acts 1:21-26; Acts 9:1ff; I Cor. 9:1).
 3. "Separated unto the gospel of God."
 - a. Separated means to divide one thing from another by dividing lines.
 - b. He was separated from worldly pursuits to preach the gospel. (Acts 26:16-18; Gal. 2:7; Rom. 9:15).
 - c. He was not separated by men but by God (Gal. 1:15-16; cf. Acts 26:15-18).
- D. Second, Paul states several great truths about the gospel (1:1,9,15,16; 2:16; 10:15-16; 11:28; 15:16,19,20,29; 16:25).
1. Romans 1:2-6—Contains an outline of the subject of the gospel (W. E. Vine). Cf. Galatians 3:8 – Preached to Abraham.
 - a. There are four headings, and these correspond respectively to the four parts of the Scriptures:
 - (1) The promise of the gospel (v. 2). The promise is conveyed in the O.T.
 - (2) The person of the gospel (v. 3-4). The person is the special theme of the four gospels.
 - (3) The preaching of the gospel (v. 4-5). The preaching is recorded in the Acts.
 - (4) The product of the gospel (v. 6). The product consists of those to whom the remainder of the New Testament is addressed.
 2. First, it was "of God." This emphasizes its value and the danger of disobeying it. (Cf. 2 Thess. 1:7-9.)
 - a. The gospel has as its source God.
 - b. Its theme is Christ.
 - c. Emphasizes ties to O.T. (Gal. 3:8; Acts 28:20,23).
 3. Second, the gospel was "promised afore." It was not some "after-thought" on God's part, but it had been carefully planned by God.
 4. Third, it was promised through the prophets. "God, having of old times spoken unto the fathers in the prophets..." (Heb. 1:1a). "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you." (1 Pet. 1:10.)
 5. Fourth, the promise of this gospel was written by the prophets "in the

Matthew's account of the lineage of Joseph, but Luke's is that of Mary. Thus Jesus was of the lineage of David in two senses:

1. Legally - through Joseph who would have been represented in Jewish circles as the legal representative of the family.
2. Actually - through Mary from whom Jesus inherited his fleshy body.

- holy scriptures" (Luke 24:44-46; 1 Cor. 15:1-4). Here we have the New Testament recognition of the inspiration of the Old Testament.
6. Fifth, this gospel concerns "his Son...even Jesus Christ, our Lord."
- a. "Jesus" denotes his humanity, Mt. 1:21.
 - b. "Christ" - The Messiah.
 - c. "Lord" - His authority, Lk. 6:46.
 - d. Jesus Christ is the heart of the gospel.
 - (1) Paul declared to the Corinthians: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 1:2).
 - (2) Christ was "born of the seed of David according to the flesh."
 - (a) The Jews universally believed that the Messiah would descend from David (John 7:42; Matt. 22:41-45).
 - (b) It was of great importance that the sacred writers show that he was of this line (2 Sam. 7:12-13; Psalms 132:11; Mt. 1:1; Acts 2:30-31; Acts 13:22-23; Luke 1:27; Matt. 9:27; 15:22; 12:23; 2 Tim. 2:8). The expression "according to the flesh" is applied to no other in the New Testament, and it implies that he had another nature besides his human.
 - e. Paul immediately states that he "was declared to be the Son of God with power." Lanier says he was "declared" to be that which he already was, and that he did not derive it from anyone — it was eternal — as he did his fleshly nature.
 - f. "According to the spirit of holiness" is put in contrast with "according to the flesh," and denotes that divine element that was in Jesus. "Our Lord has, also, an essential nature. 'According to the spirit of holiness,' Jesus is 'the Son of God with power.' In writing of the 'spirit of holiness,' Paul uses the genitive case of the noun often translated 'sanctification.' Paul thus describes the spirit Jesus possesses. Just as 'heart of unbelief' (Heb. 3:12) is descriptive, meaning an unbelieving heart, so 'spirit of holiness' means a set-apart spirit. The words describe the essence of the Christ. While he had a human nature, having been born of woman (Gal. 4:4), he is essentially the eternal Son of God set apart from humanity' (Marlin Connelly, Jr.).
- E. Third, he was declared to be the Son of God "by the resurrection from the dead." "Of the dead" (Margin, ASV) - Cf. Jn. 5:24f.
1. If he had not been God's Son, as he claimed to be, then God would not have raised him from the dead.
 2. He claimed to be the Son of God (cf. Matt. 22:41-46; John 10:29-31, 33, 36) and God attested the truth of his teachings.
- F. Fourth, "by whom we have received grace and apostleship."
1. The word "grace" here probably refers to the grace given unto him in preaching the gospel to the Gentiles (1 Cor. 15:10; Eph. 3:7-8; Gal. 2:7-9). 155 times in N.T. — 100 times in Paul's writings — 24 times in Romans.
 2. His selection to be an apostle was through Jesus Christ (Gal. 1:1).

- G. Fifth, "for obedience of faith among all nations, for his name."
1. Paul begins and ends Romans with the same expression (1:5; 16:26).
 2. The marginal reading in both cases is obedience "to the faith."
 - a. "Obedience of faith" is the obedience to which "the faith" leads.
 - b. Romans is a study of the gospel system—a system of obedient faith—applicable to both Jew and Gentile.
 - c. It clearly affirms that all men must obey the gospel or be lost.
 3. A number of passages clearly affirm that the gospel which Paul preached was a system of faith (Acts 6:7; 13:8; 24:24; Gal. 1:23; Jude 3).
 4. Insert some thoughts from "Gems From The Greek" by David P. Stevens in Therefore Stand, June 1998, p. 45.
 - a. "Obedience of faith"—probably not "the faith" or the word of God.
 - (1) The definite article is not present in the construction.
 - (2) Faith renders obedience.
 - (3) A. T. Robertson—"Subjective genitive as in 16:26, the obedience which springs from faith (the act of assent or surrender) (Word Pictures, Epistles of Paul, IV:324).
 - (4) Lenski states: "...faith renders obedience."
 - (5) M. R. Vincent states: "Obedience of faith is the obedience which characterizes and proceeds from faith" (Word Studies in the New Testament II:664).
 - (6) Moses E. Lard: "The obedience springs out of the belief as its source or moving cause" (Rom. 31).
 - (7) Barnes states: "The tendency of faith is to produce obedience. There is no true faith which does not produce that..." (Rom. 20).
 - (8) Faith is linked with obedience in such a way that salvation is made dependent upon both.

(17) "to bring about the obedience of faith" (NASB)

- H. Sixth, Paul describes his readers.
1. They were "beloved of God" (1:7a).
 2. They were "called of Jesus Christ" (1:6).
 3. They were called to "be saints" (1:7b).
 4. Called by the gospel out of darkness (2 Thess. 2:14; 1 Pet. 2:9).
- (9) "to bring about the obedience of faith" (ESV)
 (10) "the obedience that comes from faith" (NIV)

II. INTRODUCTORY REFERENCES TO PAUL'S FEELINGS (vv. 8-15).

- A. HIS thanksgiving for brethren at Rome (v. 8). "I" thank my God (vv. 8-10).
1. Through Jesus Christ
 2. Because their faith was well known everywhere.
 - a. Thoughtful people are those who are thankful; and those who are thankful are thoughtful people" (Lanier).
 - b. James teaches us that faith manifests itself through good works (James 2:14-18).
 - c. The good works of the church at Rome was known throughout the world.
 - d. The good works of many churches are known today.
 3. Christians can give thanks for one another.
- B. He wanted them to know that he mentioned them often in his prayers (v. 9).
1. He called God as a witness to this truth.

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Bogers
- a. He served God "In my spirit in the gospel of his Son." The Inward Man.
 - b. In 7:25 he said he served the law of God with the mind.
 - c. "The spirit, the inner man, frequently called 'the heart,' is the source of our deeds of acceptable service..." (Whiteside).
 2. He also made request to visit them "by the will of God."
 - C. He tells them that he wanted to visit them and impart unto them some spiritual gift (v. 11). "I" long to see you (vv. 11-12).
 1. Paul uses the singular "gift" here but he is probably referring to "spiritual gifts" which was given by the laying on of the apostles' hands (Acts 8:13-18). This would be proof of his apostleship (Cf. 2 Cor. 12:12).
 2. The Romans already enjoyed some spiritual gifts (12:6-8).
 3. Gifts imparted by the others through Paul, would not only enrich the recipients, but would give to all new proof of the divine presence.
 4. "In Christian association, however, it is not only the visited, but the visitor, who may be blessed. Paul states he expected to receive comfort from his Roman brethren, as well as give it" (Marlin Connelly, Jr.).
 - D. He also wanted to visit them "that I might have some fruit in you also, even as in the rest of the Gentiles" (v. 13).
 1. The cause that hindered Paul may be learned from Romans 15:22.
 2. Despite Paul's strong desire to visit Rome he did not desire to leave the regions where he was until his work was completed.
 3. Paul, due to his preaching, had much fruit in Asia and Europe and now he wanted some fruit in Rome (Cf. John 15:8,16).
 - E. Paul's debt and his readiness to pay (vv. 14-15).
 1. Indebted because of that which had done for him (2 Cor. 5:13-15).
 2. Unto Greeks and Barbarians (foreigners). Cultural lines rather than national.
 3. Unto the wise and foolish (divided according to knowledge, rather than race).
 4. To the limit of his ability he was ready to preach the gospel in Rome.
 - a. I fear we "dabble" a lot in our task. Consider Elijah's challenge (1 Kgs. 18:21). "How long halt ye between two opinions...."
 5. Paul was to preach the gospel:
 - a. "He was no moral reformer although his preaching changed lives. He was no political activist although his teaching has undermined many a social injustice until it no longer exists in areas where his gospel was held sway. He was a gospel preacher. He proclaimed the life of Christ that changed the lives of men. He didn't preach the 'gospel of the changed life' which is not the gospel. He preached the gospel of a life that changes lives" (Jim McGuigan).
 6. It is the responsibility of every gospel preacher to preach the word of God (2 Tim. 4:1-5).
 - F. Verses 14, 15, and 16 introduce three powerful "I ams" of Paul:
 1. "I am debtor...."
 2. "I am ready..."—sitting on ready—eager.
 3. "I am not ashamed...."
 4. "Outside of Christ you may wish to be; outside of Christ you may long to be; outside of Christ you may hope to be---but in Christ you ARE" (Roy Laurin). Now that's worth saying!

5. "Paul's readiness was an eagerness to put his gospel to the severest test of its existence:
 - a. In Rome—the great religious test—paganism.
 - b. In Rome—the great political test—imperialism.
 - c. In Rome—the greatest social test—city's motley mob.
 - d. In Rome—the greatest moral test—vast criminality." (Richard Rogers).

III. THE FUNDAMENTAL THESIS OR THEME OF THE BOOK OF ROMANS (vv. 16-17).

- A. The gospel versus the law is the one theme of which Paul never loses sight in the epistle.
 1. "By affirming of the gospel (1:16) that 'it is the power of God to every one that believes,' the Apostle lays down the fundamental doctrine which he intends to develop and establish against the legalistic claims and pretensions of the Jews" (Grubbs, p. 9).
 2. This great generic antithesis involves a number of subordinate contrasts.
- B. In 1:16 there are five cardinal terms, key words "which suggest a five fold antithesis between grace and legalism, between Christianity and Judaism."
 1. The gospel is "the power of God unto salvation." This is a hint as to the weakness of the law in reference to the great end here mentioned.
 - a. Romans 8:2-4.
 - b. Gospel power versus legal weakness.
 2. It is "the power of God." Saving power of the gospel is wholly divine.
 - a. The justification resulting from acceptance of the gospel is based on God's righteousness, not man's.
 - (1) Romans 10:3. A contrast.
 - (2) Philippians 3:7-9. Righteousness which is of law (merited) and righteousness which is of God (gracious power of God) contrasted.
 3. The gospel is the "power of God unto salvation." (1:16, 10:1, 11:11, 13:11)
 - a. This is the great end which the law could not bring. Romans 8:2,3. (No law could give life, Galatians 3:21).
 - b. The law had tremendous power. Romans 7:9,10; 2 Cor. 3:6,7.
 - c. The only hope for man under the law was perfection.
 - d. Thus man's only hope was to pass from under a mere legal system to a dispensation of grace which is clothed with divine power to "justify the ungodly."
 - e. The noun salvation occurs only 18 times in Paul's letters – 5 times in Romans.
 - f. The verb form "to save" occurs 29 times, 8 times in Romans (5:9-10; 8:24; 9:27; 10:9, 13; 11:14, 26).
 4. The gospel is to "everyone that believeth."
 - a. The Jews in their legalistic obedience excluded everyone else.
 - b. But Paul "enables us to discern the broad contrast between the universality of the gospel and the exclusiveness of legalism."
 - (1) Romans 3:21-23.
 - (2) Romans 10:12,13.
 - (3) There is no nationalism or color line in Christianity (Gal. 3:26-29; Mk. 16:15-16; Isa. 2:2-4).

5. It is the power of God unto salvation to everyone that believes."
 - a. The conditionality of the gospel as well as universality is taught.
 - b. The Law is "Do this and thou shalt live."
 - c. The gospel is "the just shall live by faith."
 - d. Justification is not by meritorious works but "obedience to the faith," 1:5.
- C. What is the gospel?
 1. The three great facts of the gospel is the death, burial and resurrection of Christ (1 Cor. 15:1-4).
 2. The gospel is the message that sinful man needs; not human opinions; not the creeds of men; not the "emotional type:" sermon that has no meat.
 3. It is through teaching that men are brought to God (John 6:44-45) and that faith is produced in the human heart (Rom. 10:17).
- D. Paul was not ashamed of the gospel of Christ (v. 16). (Cf. 2 Tim. 1:8-12); Gal. 6:14; 1 Cor. 2:2).
- E. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." "The righteousness of God" is found seven times: 3:5,21,22,23,26; 10:3 (twice).
 1. In the gospel is revealed God's way of making men righteous (3:21-22).
 2. Israel was ignorant of this righteousness (Rom. 10:1-4) and sought righteousness through the law instead of through faith (9:30-33).
 3. This righteousness is that which God alone establishes, i.e., that which is right in his eyes. "It is this righteousness, as expressed in the N.T. Scriptures, which is result in our salvation" (Maurice Lusk, III).
 4. Righteousness in the gospel is an inducement to believe (Gal. 2:16).
 5. A righteousness of God by faith vs. a righteousness of man through the law.
 6. From God the source; by faith the condition vs. human righteousness by the law.
 7.

Gospel	verses	Law
a. The power		a. Legal weakness (8:3-4)
b. Of God		b. Human righteousness (10:1)
c. Unto salvation	1:16	c. Legal condemnation (7:1ff)
d. Unto everyone		d. Jewish exclusiveness (3:9)
e. By faith		e. Legal works (10:3)
 8. "from faith unto faith"
 - a. "Paul was granted grace that he might promote and gain obedience among the nations (1:3). The gospel reveals a righteousness by faith 'unto' faith. The 'unto' stresses the aim of the revelation in the gospel. Just as Paul was granted grace and apostleship unto obedience of faith (1:5) so the gospel reveals righteousness based on faith 'in order to produce' unto faith" (Jim McGuiggan).
 - b. "A possible meaning here, however, is that the gospel was conceived and brought to reality 'through,' 'out of,' or 'from' a faith principle or basis of faith. It is 'for' or 'unto' faith in the sense that in its normal appropriation it 'produces' faith in each individual new convert" (J. D. Thomas).
 - c. "Is it in harmony with the rest of the Bible to say that a plan of righteousness, or justification is revealed in the gospel as an inducement for men to believe." (Gal. 2:16)...The gospel then is God's plan for

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righteousness by faith. The gospel makes those who accept it righteous, and that great benefit to be found in the gospel induces men to believe it" (Whiteside, p. 21).

- d. "A difficult expression but probably means from the beginning of faith to the end of faith.... Justification (or righteousness, ASV) is not by law but by the system of faith. Every act of the Christian religion must be rendered by faith..." (Winters, p. 20).
 - e. "The Word which reveals The faith produces faith and faith produces salvation..." (James Boyd, p. 9).
 - f. "The meaning is: the righteousness which God desires to be in our lives is the result of faith, and that this plan for producing righteousness causes faith. Righteousness is "from faith" (is out of faith) and is "unto faith" (Deaver, p. 36).
 - g. "It is a system of faith and is richly and comprehensively designed to produce faith in the recipient of the gospel message..." (Taylor, p. 19).
 - h. "The righteousness of God by faith is revealed in it, in order to faith" (Literal sense—Whiteside, p. 19).
 - i. "The phrase from ("eh"—on the basis of) forth unto ("eis"—in order to) faith means that justification:
 - (1) Begins in faith
 - (2) Continues in faith
 - (3) Grows in faith
 - (4) Is perfected in faith
 - (5) Ends in faith
 - (6) Faith from beginning to end" (Richard Rogers, p. 10).
9. "The just (righteous-ASV) shall live by faith."
- a. In Habakkuk 2:1-4 God warns Judaea of the destruction of the Chaldeans coming on them.
 - (1) He tells them it will be a while, but they are to wait, "because it will surely come...but the righteous shall live by faith."
 - (2) Those who believed what God said about the Chaldeans would obey the Lord, make their escape, and live.
 - b. The application is made "to all the revelations of God; that the souls of men, 'not upright,' lift themselves up against God, in proud rejection of his testimony; but that the just shall live by his faith, that is, it shall be life and salvation...and so says the apostle as this is a standing rule of God's moral government, those who believe the revelation of God's method of justifying men by faith shall live by it" (Richard Watson).
10. "from faith unto faith"
- a. KJV – "revealed from faith to faith"
 - b. ASV – "revealed...that is by faith from first to last"
 - c. NKJ – "revealed from faith to faith"
 - d. Living Oracles – "justification of God by faith is revealed, in order to faith"
 - e. ASV – "revealed...from faith unto faith"
 - f. ESV – "revealed...from faith for faith"
 - g. God's Word – "This approval begins and ends with faith."
 - h. New LT – "This is accomplished from start to finish by faith."

Comment on This

God has revealed himself in three ways

1. First, there is "general" revelation. From ^{Psa. 19:1-6} such we can know that God is powerful and divine (1:20; Psa. 33:6-9; 2 Pet. 3:5-7)
2. Second, there is the "personal" revelation of Jesus (John 1:18) things we can learn about God from him.
3. Third, there is "special" revelation of scriptures.

- i. NAS – “revealed...from faith to faith”
- j. Weymouth – “depending on faith and leading to faith”
- k. Diagloth – “revealed from faith in order to faith”
- l. The New T – Werest – “revealed on the principle of faith to faith”
- m. McCord – “disclosed by faith into faith”
- n. NEB – “A way that starts from faith and ends in faith”
- o. Jerusalem B – “shows how faith leads to faith”
- p. RSV – “is revealed through faith for faith”
- q. Williams – “the way of faith that leads to faith”

IV. The Moral Condition of the Gentile World (1:18-32)

A. Romans 1:18-24 reminds us of several matters.

1. Reminds us that we cannot understand the world in which we live without revelation.
 - a. Idea of explaining universe by evolution is false.
 - b. Man who seeks to know the world apart from divine revelation will always end up in error.
 - c. Genesis 1 and 2 - Origins.
2. Shows us that man cannot understand himself without divine revelation.
 - a. When man seeks to understand without understanding that God made the world and man he will come out wrong.
 - b. Genesis 3 shows that sin is responsible for all man's problems.
3. Shows that man cannot understand others without divine revelation.
 - a. Do things contrary to nature.
 - b. Attitudes are wrong because of a misunderstanding of divine revelation.

B. The wrath of God is revealed from heaven (v. 18). (Wrath – 30 times in NT)

1. The "wrath of God" is the inevitable punishment for sin.
2. God's wrath is not a vengeful bolt from the blue," in fact Paul never uses the verb "to be angry" with God as its subject.
3. "Ungodliness" means impiety, irreverence, a lack of respect for God and for sacred things.
4. "Unrighteousness" means failing to treat our fellow-man right.
5. The Gentiles were hindering the truth by their unrighteous living.
6. Lard states that these verses assert or imply three facts:
 - a. That the Gentiles had the truth.
 - b. That they kept it down by their injustice.
 - c. That the wrath of God is revealed against their impiety and injustice."

C. The Justice of this Wrath

1. That which is known of God is manifest to them (v. 19).
 - a. By faithful men of old.
 - b. Through scattering of Jews.
 - c. Through nature.
2. The Gentiles had known God:
 - a. From Adam to the time of the flood. Gen. 4:26.
 - b. Men had the witness of the flood. And, from Noah to Abraham, men knew God. Compare Gen. 14:18-20 and Acts 14:17.
 - c. God called Abraham to initiate blessings for all mankind (Gen. 12:3).

d. The Jewish nation became a light to the Gentiles (Ex. 9:16; cf. Josh. 2:9-11; Dan. 5:29; 2 Chron. 26:22-23).

3. All men are without excuse (v. 20).

D. Steps of Apostasy (21-23).

1. Failing to glorify God.
2. Failing to give thanks for His blessings.
3. Rationalism.
4. Lack of regard for truth.
5. Claiming superior wisdom we refuse and reject God's.
6. Becoming fools (Psa. 14:1).
7. Making images and worshipping creatures instead of Creator.

E. Five Steps Downward.

1. Practical indifference to God's truth.
2. Worthless speculation about God.
3. Death of the God idea.
4. Pride of human reason
5. Fetishism (devotion to occult objects). Fetshizem – Belief in and use of fetishes (a natural or artificial object – animal tooth, wood carving (Johnson, p. 37).

F. "Idolatry begins in the mind when we pervert our idea of God into something other than what He really is" (Johnson, p. 38). Luther said, "Whatever your heart clings to and relies on is your god."

G. Some consequences of this apostasy (v. 24-32).

Romans 1:26,27: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was met."

1. "God gave them up unto vile affections" ("passions" ASV, footnote, "Gr. passions of dishonor").
 - a. "Used by the Greeks of either good or bad desires, it is always used in the N.T. of the latter, Rom. 1:26..." (Vine, p. 36).
 - b. The vile passions are specifically named in the next few verses.
2. "For even their women did change the natural use into that which is against nature...likewise also the men, leaving the natural use of the woman burned in their lust one toward another..."
 - a. "The Tribades, a notorious class of women, addicted to one of the vices, practiced their crime under the name of sapphic love; and every one at all read in history has heard of the Lesbian vice" (Lard, p. 60).
 - b. The men and women were practicing homosexuality--unnatural sex acts and feeling.

Romans 1:28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient...."

1. They "tested" God but he was not what they wanted.
2. The marginal reading had "Greek, did not approve."
3. "They tested or proved God and decided not to keep him" (R. St. John Perry).
4. A reprobate mind is one that did not stand the test and was rejected. "...so God gave them over to a mind which would not stand being tested: i.e., he

delivered them into the custody of minds which would lead them all the way into degradation..." (Thomas Warren).

5. "To do those things which are not convenient" ("fitting," ASV).
 - a. It's not fitting to their station as men.
 - b. "Those things would perhaps be fitting to animals, driven by an animal's 'mind.'"
 - c. "Such people are ready for any sin that their passions or their self-interest dictates" (Whiteside).

Romans 1:29: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers...."

1. "Being filled" is the perfect passive participle of the verb 'I fill.'" It signifies a state of completion, "having been filled 'to the brim' and even now standing in that same condition" (Warren).
2. "With all unrighteousness" - adikia.
 - a. Injustice to fellowmen.
 - b. Lack of regard for others, inequity in general.
3. "Fornication" - Difference in adulterers.
 - a. This word is not in the ASV.
 - b. All kinds of illicit sexual intercourses in general. Porneio includes any kind of extramarital sexual intercourse "and" all kinds of unnatural sexual intercourse.
4. "Wickedness" - poneria
 - a. This word implies a disposition to do as much harm to others as possible.
 - b. It is more active than the word adikia ("unrighteousness") which means one is satisfied with just withholding from another.
5. "Covetousness" (pleonexia) "all efforts are covetousness" say some.
 - a. Disposition to be discontented at another's good fortune.
 - b. Inordinate desire for money which usually leads to improper means to obtain it.
 - c. Covetousness is more active than avarice. "The first...seeks to gain what it has not. To second, to retain, and, by accumulating, to multiply what it already has" (R. C. Trench, Synonyms, p. 117).
6. "Maliciousness" (kahia)
 - a. It is an inward vicious disposition, the desire to injure others because of ill will toward them.
 - b. "The evil habit of mind" (Trench).
 - c. Kakia is a synonym of kakoethias which "means the tendency to always put an evil construction on events."
 - d. Hatred that can end in bloodshed.
7. "Full of envy" (mestoris phthonou).
 - a. "In the term 'full of,' Paul changes from participle to adjective. It means here 'to be stuffed full of, to be filled to the brim'" (Warren).
 - b. Ill-will toward another because of his attainments.
 - c. It begrudges another his excellence or place.
 - d. "Envy, is the feeling of displeasure produced by witnessing or hearing of the advantages or prosperity of others" (Vine, p. 37).

8. "Murder" (phonon) is the malicious and willful taking of human life. (What about suicide?)
9. "Debate" ("strife," eridos, ASV).
 - a. In 1611 (KJV) "debate" meant contention just for the sake of contention.
 - b. Today it means "elucidation for the sake of truth."
 - c. This word here condemns a contentious spirit which causes one to ever be seeking strife just for the sake of strife.
 - d. Disposition to be quarrelsome or contentious.
10. "Deceit" (dolou)
 - a. It means a bait or a snare.
 - b. It has to do with disposition of mind and means "the willingness to use every deceitful means of fraud at hand."
11. "Malignity" (kakoethias)
 - a. Note maliciousness above.
 - b. State of mind that can lead one to put worst construction on every action.
 - c. It consists of misinterpreting the words or actions of others.
12. "Whisperers" (psithuristas)
 - a. "Such people slander other men secretly.
 - b. "They whisper one vile tale after another, while pretending great innocence themselves.
 - c. "They tell their malicious tales as if it hurt them to do so, but in reality they delight in the telling thereof.
 - d. "Usually they enjoin others not to mention it to anyone.
 - e. "There are few - if any - actions more worthy of contempt" (Thomas arren). Romans 1:30: "Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents."
13. "Backbiters" (katalalous)
 - a. They are the open tattlers of the community.
 - b. They loudly proclaim the faults of others.
 - c. They hold back nothing - the "whisperer" tells it in secret, the backbiter openly.
14. "Haters of God" ("hateful to God," ASV).
 - a. Such people hate God because he disapproves of their ways and conduct.
 - b. Notice several verses:
 - 1) Jesus said the world hated him because he testified "that the works thereof are evil," (Jn.7:7).
 - 2) Jn. 15:18 - Hated the Lord and disciples because they were not of the world.
 - 3) Jn. 18:24 - Hated him because he did works no other man had done.
 - 4) Jn. 18:25 - Hated without a cause. Some people need no reason to hate.
 - 5) Jn. 3:20 - Everyone that does evil hates the light and the one that brings it.
15. "Spiteful" ("insolent," ASV).
 - a. They look with contempt on others.
 - b. They treat them with abuse, scorn, etc. so as to bring shame and ridicule.
 - c. "They are overbearing and commit criminal acts upon those whom they

hold in contempt."

- d. The whisperer and backbiter perform their deeds in one's absence, but this person does it in their presence."

16. "Proud" ("haughty," ASV).

- a. It is inordinate self-esteem.
- b. They have an unreasonable conceit of their superiority.
- c. They are "stuck-up."

17. "Boasters" ("boastful," ASV).

- a. "A man who has an inordinate self-conceit, will not be slow to proclaim his own merits to those around him" (Barnes).
- b. The person describes himself in glowing terms, over-colored with adjectives which overstate the case.

18. "Inventors of evil things"

- a. They are always looking for new methods, devices, etc. to satisfy their lusts and passions.
- b. "The passions cease to be gratified with old forms of indulgence, and consequently men are obliged to resort to new devices to pamper their appetites and kindle their passions" (Barnes).

19. "Disobedient to parents"

- a. Indifferent to their wants and desires.
- b. Under the law of Moses a disobedient son was stoned, Deut. 22:18-23.
- c. "Disobedient to parents" is placed between blasphemers and unthankful in 2 Timothy 3:2.

Romans 1:31: Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

20. "Without understanding"

- a. Dullness in the perception of spiritual and moral values.
- b. It is brought about by an unwillingness to retain God in one's knowledge, v. 28.
- c. Paul described certain individuals who had "the understanding darkened..." (Eph. 4:18).
- d. Some people don't understand because they have closed their eyes, stopped their ears, and allowed their heart to gross over (Matt. 13:15).

21. "Covenant breakers"

- a. A covenant-breaker is one that will not keep his word.
- b. This type of person is not hindered from keeping his word, but "he chooses not to do it in spite of having said that he would."
- c. All confidence in human pledges comes to an end where this crime prevails.
- d. Some top experts warn that paranoia - total, irrational distrust of others - "is poisoning the very fabric of American society."
 - 1. Dr. Joseph Wassersug, a Massachusetts specialist in internal medicine says "No one trusts anybody anymore, and that's tragic. Society cannot survive without mutual trust."
 - 2. Dr. Berthold Schwarz, psychiatric consultant at New Jersey's Essex County Hospital Center said, "the fear of being taken advantage of has snowballed into an unhealthy paranoia about practically everyone we

deal with."

22. "Without natural affection"

- a. The word signifies lack of love for near kin.
- b. It "denotes the want of affectionate regard towards their children" (Barnes).
 - 1. The love of parents to children is one of the strongest in nature.
 - 2. Only the most confirmed and established wickedness can overcome it.
- c. It causes parents to leave their infants to die of exposure.
- d. It causes children to cast their aged parents out to shift for themselves.
- e. "It amounts to heartlessness for those who should be near and dear to men" (Thomas Warren).

23. "Implacable"

- a. Of such a nature that no one can please.
- b. One who will not be reconciled where there is a quarrel.
- c. "Not capable of being appeased or pacified" (Webster).

24. "Unmerciful"

- a. Destitute of compassion.
- b. This one has no disposition to forgive.
- c. They have no patience for one who falls short.
- d. They tend to hold a grudge and exact "the last ounce of blood" from their fellowman.

Romans 1:32 - "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

25. "Who knowing the judgment of God."

- a. They did not act in ignorance of God's will about these matters.
- b. "The word judgment here denotes the declared sentiment of God that such things deserved death.
- c. They did not care about God's judgments.

26. "That they which commit such things are worthy of death" ("they who practice, ASV)."

- a. It's a habit and facility of doing these things.
- b. Some think death refers to physical death here, others to spiritual or eternal - I'm inclined to the latter.

27. "Not only do the same, but have pleasure in them that do them" ("consent with them that practice such")."

- a. They consented to these practices.
- b. Paul's conclusion (without excuse).

28. From this lists of sins, Richard Rogers names four that are chiefly American problems:

- a. Whisperers (gossipers).
- b. Backbiters (deals with one's attitude toward authority).
- c. Disobedient to parents.
- d. Covenant breakers.

7. Why does Paul devote nearly three chapters to the problem of sin?

1. As long as men have a slight view of sin he will never be led to an appreciation of grace.
2. Man is every ready to excuse himself
3. Paul insists that the gravity of sin must be measured by God's reaction to it

"The simple sinner is bad, the
encourager of sin in others is
worse, but the one who condemns sin
in others, yet commits them himself, is
absolutely defenseless and without excuse."
(McHargue, p. 308).

The Gospel In Romans
James Bales

1. First, it is the divine gospel, for it is “the gospel of God” (1:1; I Corinthians 1:18-25; Galatians 1:11-12).
2. Second, the gospel was promised and prophesied “... which he promised before through his prophets (1:2).
3. Third, it was not just in the spoken word of the prophets, but also in their written message.”... “He promised afore ... in the holy scriptures” (1:2).
4. Fourth, thus it was not an accident, or some unplanned work, for long before the gospel became an actually it was “promised afore: (cf. I Peter 1:10-12; Romans 3:21).
5. Fifth, what was promised, prophesied and foreshadowed in the Old Testament scriptures has now been fully and clearly revealed (16:25-26).
6. Sixth, it is the gospel “concerning his Son, who was born of the seed of David according to the flesh” (1:3). “Thus it concerns the incarnation and the work that the Son did for man not in his pre-existent state (John 1:1), but in His earthly life and the work which was connected therewith.”
7. Seventh, it is the gospel the truth of which God underwrote in several ways:
 - a. By the resurrection (1:4)
 - b. Christ was the Son of God before he was raised – it did not make him God’s Son, but it was a divine declaration that Jesus of Nazareth is God’s Son.
8. Eighth, it is the gospel which was witnessed by a special group of witnesses.
 - a. The apostles were witnesses to the resurrection of Christ (Acts 1:2, 8, 22; 2:32; I Corinthians 15:1-9).
 - b. The apostle Paul likewise testified (1:1, 5).
9. Ninth, the gospel was not only certified to us by the apostles (Galatians 1:11-12), but it is the gospel which was confirmed by God by the Spirit through signs and wonders which were wrought in connection with those who were revealing the gospel. The revealers were the confirmers. We have no more revealers and thus we have no more confirmers (Hebrews 2:3-4; Romans 15:19).
10. Tenth, it is the gospel which is the power of God unto salvation (1:16).

11. Eleventh, it is the gospel which must be preached because people need to believe it in order to be saved, and faith comes by hearing the word of God (Romans 1:16; 10:14-17).
12. Twelfth, it is the gospel which must be believed for it is God's power unto salvation to everyone that believeth (1:16).
13. Thirteenth, it is the gospel which is preached in order that men may obey the gospel (1:5; 15:18; 16:19-26).
14. Fourteenth, it is the gospel which is for all nations. It "is made known unto all nations" (16:16), "unto obedience of faith among all nations" (1:5).
15. Fifteenth, it is the gospel which creates a separate people through their obedience to the gospel – called saints who are sanctified by the word of God (1:17; John 17:17).
16. Sixteenth, it is truth, it is the gospel wherein "is revealed a righteousness of God from faith to faith; as it is written, but the righteous shall live by faith" (1:16-17).
17. Seventeenth, it is the gospel through which God calls men (II Thessalonians 2:14).
18. Eighteenth, it is the gospel wherein we must stand, and to which we must hold fast; in order to be saved eternally (I Corinthians 15:1-5).

ΠΙΣΤΕΩΣ = of faith

ΠΙΣΤΕΙΣ 40 times < faith >

ΠΙΣΤΕΩ 21 times < of faith >

Genitive construction is probably to be taken as embracing both the sense "Response which is faith" and "obedience which stems from faith". Interchangeable ideas.

To clarify what faith is and its importance to the gospel is one of Paul's chief objectives in this letter

ΕΙΣ ὑΠΑΚΟΝΗ ΠΙΣΤΕΩΣ - "with a view to the obedience of faith."
"Response of faith"

The Romans understood - their belief in the message about Jesus, their commitment in baptism, and the consequent lifestyle determined by that faith.

"Obedience which consists in or springs from faith."

me Guisgen - Romans

Obedience of the faith = [obedience to the Gospel ("the faith")]

Obedience which springs from faith = [obedience which results from one's faith]

Wm. Woodson

Rom15 Disc3
L'burg 1/25/2000

"obedience to the faith"
(Rom. 1:5)

The meaning of the expression "for obedience to the faith" is differently understood by interpreters. I offer these thoughts:

1. Acts 1:6 "...and a great number of the priests were obedient to the faith" (KJV). πολυς τε οχλος των ιερεων υπηκουον τη πιστει. The verb υπηκουον is imperfect indicative active of υπακουω to obey. There seems little doubt that the meaning is they were obeying the system of teaching which produces true and active faith.

McGarvey: "The remark made concerning the priests, that they 'were obedient to the faith,' shows that there is something in the faith to be obeyed. This obedience is rendered not by believing; for that is to exercise the faith, not to obey it: but faith in Jesus as the Christ, the Son of God, demands of us a course of life in accordance with that which we believe; and to follow this course is to obey the faith by yielding to its demands. This obedience begins with baptism; and consequently, to say that the priests 'were obedient to the faith' is equivalent to saying that they were baptized. Paul, with the same thought in mind, declared that the grace and apostleship conferred on him were for 'obedience of faith among all nations [footnote Rom. 1:5].'" *Commentary on Acts*, Vol. 1, p. 110.

Note: "were obedient to the faith" ASV; RSV; "accepted the faith" Phillips; "adhered to the Faith" NEB; "continued to surrender [footnote "Lit. obey"] to the faith" Williams; "became obedient to the faith" Moffatt; "accepted the faith" Goodspeed; "were obedient to the faith" NKJV; "were becoming obedient to the faith" NASB.

2. Heb. 11:8: "By faith Abraham, when he was called [καλομενος present active participle of καλεω] to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." "By faith" is Πιστει dative singular of πιστις faith; "obeyed" is υπηκουσεν, aorist active indicative of υπακουω, to obey.

Concerning the present participle καλομενος, Westcott stated: "The present participle. . . serves to emphasise the immediate act of obedience (υπηκουσεν). He obeyed the call while (so to speak) it was still sounding in his ears." *Commentary on Hebrews*, on 11:8, p. 358.

3. I Peter 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.:

"in obeying the truth" εν τη υπακοη της αληθειας. Rogers and Rogers in *The New Linguistic and Exegetical Key to the Greek New Testament* (Zondervan, 1998)

wrote of υπακοη “obedient. Dative with en expresses sphere of purification, or better, it is instrumental giving the means.” P. 570. Thayer stated concerning υπακουη: “obedience, compliance, submission. . . obedience rendered to any one’s counsel . . . with a genitive of the object, -- of the thing to which one submits himself, της πιστεως. . . Rom. 1:5; 16:26; της αληθειας; of the person, του Χριστου, II Cor. 10:5. . .” p. 637.

Arndt and Gingrich, *Lexicon* (1957), on υπακουη wrote: “predominantly of obedience to God and his commands. . . With the objective genitive υπ. του Χριστου obedience to Christ 2. Cor. 10:5; I Pet. 1:2 (where Ιησου Χρ. goes with υπακοην). υπ. της αληθειας vs. 22. Perhaps εις υπακουην πιστεως is to be taken in this sense to promote obedience to the message of faith. But it may better to render it more generally with a view to (promoting) obedience which springs from faith.” pp. 844-845.

Finally, a rather lengthy quotation from Alan Richardson, *An Introduction to the Theology of the New Testament*: “Belief (πιστις) cometh by hearing (ακοη) – and hearing is the result of the preaching of the word of Christ (Rom. 10:17. Πιστις εξ ακοης – this is what is meant by ‘faith’ in the writings [p. 29] of St. Paul and in the NT generally: faith is response to the preached word of Christ; it is obedience to God’s call to salvation. In the OT shama, ‘to hear’, has the sense of ‘to obey’, by which it is frequently translated in EVV. (In ancient Israel the ear of the slave was pierced to emphasize his duty to obedience.) In LXX the word is often rendered by υπακουω (‘to hearken’), a verb often used in the NT in the sense of ‘to obey’. Faith is an obedient, personal response to the personal address of God, which is conveyed by the words of the preachers. Thus Jesus himself had spoken about hearing (obeying) his words. ‘Everyone which heareth these words of mine and doeth them shall be likened unto a wise man, which built his house upon the rock. . .’ (Matt. 7.24; Luke 6.47); ‘my mother and brethren are these which hear the word of God and do it’ (Luke 8.21); ‘Blessed are they that hear the word of God and keep it’ (Luke 11.28; cf. John 12.47). The Parable of the Sower is especially a parable about hearing: ‘he that was sown upon good ground, this is he that heareth the word, and understandeth it. . .’ (Mark 4.20; Matt. 13.23; Luke 8.15); indeed, all the parables have an inner sense which only the inward, responsive ear can hear: ‘with many such parables spake he the word unto them, as the were able to hear it’ (Mark 4.33, etc.): ‘take heed what ye hear’ (Mark 4:24); ‘hear and understand’ (Mark 7.14). The enacted parables of the healing of the deaf convey the same sense of the opening of the inward ears of those who are deaf to God’s address (cf. Esp. Mark 7.32-37, Εφφαθα). ‘To hear’ in its full biblical meaning includes both to understand and to obey. Without such understanding and obedience there is no faith. Faith therefore involves personal decision, trust, commitment and obedience: it is a wholehearted acceptance of the claim of God upon a man, in the situation in which he exists, with the appropriate response in life and action. Thus it is that in the NT obedience becomes virtually a technical expression for the acceptance of the Christian faith (e.g. Acts 6.7; Rom. 1.5; 6.17; 16.19; Gal. 5.7; II Thess. 1.8; I Pet. 1.2; 3.1; 4.17.” pp. 29-30.

I am convinced by this array of evidence that the thought of obedience which is guided by and is submissive to the body of teaching known as “the faith” is clearly taught in the NT. In Rom. 1:5, one is doing no violence to the teaching of the NT to understand

the term "obedience to the faith" and I believe, as noted in several writers above, this is in fact the teaching of the verse.

Cf. "unto obedience of [margin "Or, to the faith"] faith" ASV; "obedience of faith" RSV; "obedience to the faith" Phillips; "obedience to the faith" Moffatt; "obedience to the faith" NKJV; "obedience inspired by faith" Williams; "the obedience of faith" Conybeare and Howson.

PREACHING FROM ROMANS

William Woodson

THE GOSPEL IN ROMANS (ROMANS 1:1-5)

Introduction

- I. The Book of Romans has been praised by many readers and commentators as one of the most exalted and enriching books of the New Testament.
 - A. Some examples of its praise.
 - B. The inspired book of Romans was written by Paul in the late fifties of the first century while he was in Corinth. It was written to a church Paul had never visited, but it was one which he knew about and one where many friends of Paul were living. Paul presents the majesty of the plan of God to make man righteous in Christ. He shows the righteousness of God in the his dealings with Israel and guides the readers in many dimensions of the life God's people are to lead.

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Having said all this, and much more, the greatness of the book still rises beyond our ability to describe. We read it; enjoy its greatness; and thrill to its beauty and power. We are not able, however, to fathom its depths.

- C. This is the book we will consider for a series of four studies in preaching. Each session will develop a topic from the text of this great book.
- D. The first study: The Gospel in Romans.
- II. We consider a four-fold description Paul gave concerning the gospel in this book.

Discussion

- I. The Gospel is Validated by its relation to Jesus, God's Son (Romans 1:1-4).
 - A. A similar statement of the gospel is given in 1 Cor. 15:1-4.
 - B. Note these emphases of the gospel:
 1. The gospel has its origin in the will of God, v. 1.

2. The gospel was promised in the Scriptures, v. 2.
3. The gospel is centered in Christ, v. 3-4.
 - a. He was made flesh, v. 3. Cf. John 1:14.
 - b. He was shown to be God's Son, v. 4.
 - c. He is our Lord and deserves our honor and service, v. 3.
 - d. He commissioned the apostolic proclamation of the gospel, v. 1.
- C. The gospel may be termed the preaching of Christ. Cf. Acts 8:12, 35.
- II. The gospel is linked with the grace of God in Christ, Rom. 1:5.
 - A. The gospel comes from God by Christ, v. 5. Cf. Lk. 10:16.
 - B. Grace appears some 155 times in the NT; 100 times in Paul's writings; 24 times in Romans. Salvation is by the grace of God, Eph. 2:8-10.
 - C. The grace of God, with the gospel preached by Paul, entails the following:
 1. The legitimate work of the apostles of Christ.
 2. Proper respect for the name of Christ.
 3. Faith which is produced by the truth of God.
 4. Obedience to God according to the gospel.
 5. Reverence for the name of Christ in life.
- III. The gospel is God's plan for the salvation of man, Rom. 1:16-17.
 - A. Paul was pleased to proclaim the gospel; in fact, was not ashamed to proclaim it in imperial Rome, or elsewhere.
 1. Note the words of Jesus, Mk. 8:38.
 2. Note Paul's discussion of this truth, 2 Tim. 1:8, 12.
 - B. The gospel is the power of God to salvation.
 1. It is the sword of the Spirit, Eph. 6:17.
 2. God so planned it, 2 Tim. 1:8-11.
 - C. The gospel is for all who will believe in God.
 1. Note the great commissions, Matt. 28:18-20.
 2. Faith which leads to obedience and thus to salvation is produced by this message, Acts 8:12; 18:8.
 - D. Long after imperial Rome vanished, the gospel continues to be powerful. Cf. 2 Cor. 10:4.
- IV. The gospel guides God's people to glorify him, Rom. 16:25-27.
 - A. The blessing of God's grace for the readers is invoked, v. 24.
 - B. A tribute to God in view of grace and the gospel is given:
 1. God has revealed his will, v. 25.
 2. God's will is now made manifest, v. 26.
 3. God's truth is to be preached by faithful men, v. 25.

God's truth extends to all, v. 26.

5. God's truth guides in the obedience of faith, v. 26.

C. In light of this insight, God is glorified, v. 27.

In hearing, reading, understanding, and obeying the gospel of Christ, one is united with/in God's divine will and plan. It has been and is the greatest privilege to know, obey, and enjoy its presence and power.

THEN DEAD; NOW RAISED - ROMANS 6:4-6

Introduction

I. Despite efforts to evade absolutes in man's conduct, the Bible clearly speaks of absolutes; of matters which do not admit of shades of gray, but which must be respected and obeyed or rejected.

A. For example:

1. One must decide to love God or the world, 1 John 1: 15-17.
2. One must decide to be born again or not, John 3:3, 5-7.
3. One must decide to obey God or man, Acts 5:29.

B. Such absolutes stand behind and guide the thoughts of Romans 6.

1. The chapter begins with a supposed basis for the Christian to continue in sin, v. 1-2. Paul showed the mistake of such a view, v. 2 ff.

2. The reason: Once we were in sin; then we died to it; now we live unto God, v. 3 ff.

3. The premise: When the decision was made between exclusive possibilities [follow God or sin] in becoming Christians, God's people were made dead to sin and alive to God. To go back to sin as a master is to abandon God and renounce the decision to serve him.

C. Since this change has occurred in Christians, Paul instructs, such a decision is unthinkable for them. It is instructive to note the way in which this profound change has occurred.

II. Consider the movement of the chapter which develop this thought.

Discussion

I. The Doctrine of Christ which was received, v. 17

A. "Doctrine" is what was taught in God's word, Matt. 28:18-20; Acts 2:42; 13:5, 7, 10, 12.

B. Doctrine provided the "form" which guides men and women in coming to God. "form of teaching" (ASV, NIV); "standard of teaching" (RSV); "pattern of teaching" (NEB).'

C. Doctrine was obeyed from the heart. "What is being said here is that the persons addressed have obeyed from the heart (not merely formally but with inward complement) that mold consisting of teaching (concerning the way of life demanded by the gospel) which is to shape their lives." C.E.B. Cranfield, *Commentary on Romans*, on Rom. 6:17.

II. The Death to sin has occurred, v. 3-6

A. Note the statements:

1. "into his death," v. 3.
2. "into [the] death," v. 4.
3. "planted together in the likeness of his death," v. 5.
4. "crucified with him," v. 6.

B. Note: "Obedience to the form of teaching includes the quickening through faith, the death to sin, the burial and resurrection through baptism into new life in Christ. This binds us to an obedience to all the laws and regulations of the Christian religion that fit us for enjoying the blessings of heaven." David Lipscomb, *Commentary on Romans*, on Romans 6.

III. The Deliverance was experienced and is to be expressed.

A. Note the summary:

1. "into Christ," v. 3.
2. "walk in newness of life," v. 4.
3. "body of sin might be destroyed," v. 6
4. "henceforth we should not serve sin," v. 6.

B. "The man who enters upon the Christian way is committed to a different kind of life. He has died to one kind of life and been born to another. In modern times we may have tended to stress the fact that acceptance of the Christian way need not make so very much difference in a man's life. Paul would have said it ought to make all the difference in the world." William Barclay, *Commentary on Romans*, on Romans 6.

IV. The Determination which results.

A. Note the summary:

1. "henceforth we should not serve sin," v. 6.
2. "reckon yourselves to be dead indeed to sin, but alive unto God," v. 11.
3. "Let not sin therefore reign in your mortal bodies," v. 12.
4. "yield yourselves unto God," v. 13.

B. Note: "The Roman Christians had been among the dead and had come out from among them. They had been baptized unto Christ and in

had been buried with him. This took them down among the dead, in being raised in baptism the had been raised with Christ Hence, having come out from the dead, though still dead to sin, they were alive; and now, as being alive, they were to present themselves to God. According to this, we are not to present ourselves till risen with Christ alive from the dead. At this point the service of God begins; here the life devoted to him sets in." David Lipscomb, *Ibid*.

The entire chapter develops the theme of the purity of the life of God's people. The linking of the doctrine, the death, the deliverance, and the determination is clear. Then we were dead; Now we have been raised.

The apostles were God's chosen and anointed witnesses to Christ (Cf. Acts 1:8; 10:39-43). Their teaching, organically linked with the Old Testament, the fulfillment of which they announced was the truth from God, revealed and inspired by Christ's Spirit and set forth in His name and with His authority. As such it forms an authoritative standard of truth and criterion of error, not only for the apostles' own time, but for all time." J. I. Packer, *God Speaks To Man*, p. 80.

GOD'S ASSURANCES TO HIS PEOPLE (ROMANS 8:31-37)

Introduction

I. A fruitful way to consider Romans eight is to view it as assuring the victory of God's people over fear and danger because of God's love, provision, and care.

A. A summary of the immediately preceding chapters is:

1. Chapter 6: Freedom from the problem of sin when one obeys the gospel of Christ from the heart.
2. Chapter 7: Freedom from the power of the law of Moses by virtue of the death of Christ.

B. Now, Romans 8 discusses the theme of freedom from fear and spiritual danger in Christ by the love of God.

1. A paraphrase of v. 38-39 by J. B. Phillips states this thought most vividly.

I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Christ Jesus our Lord.

2. The assurances which lead to this conclusion are developed in this chapter.

II. A summary of these assurances provides the confidence which the Christian seeks and finds in Christ.

Discussion

I. The Assurance of Genuine Conversion

- A. The privilege of being "in" Christ is ours, v. 1.
- B. The guidance thereto was given by the "law of the Spirit," v. 2. Note: "the law of the Spirit brings the life which is in Christ Jesus, and that law has set me free." (Moffatt)
- C. Cf. Roman 6:17-18; 1 John 2:2-3.

II. The Assurance of God's Guidance in Life

- A. The "aim" of God concerning righteousness is present and is to remain with us, v. 4.
 1. Note: "... in order to secure the fulfillment of the Law's requirements in our lives." (Moffatt)
 2. Consider: "... the gospel, in freeing us from sin and making us righteous, accomplished exactly what the law was unable to accomplish, but what it would have accomplished in us had there been no transgression of it." R. L. Whiteside, *Commentary on Romans*.
- B. The continuing guidance, v. 14.
 1. The verb is present tense.
 2. Note: "The statement indicates a continuous process. . . . The gospel was revealed by the Spirit. In that revelation the Spirit tells us how to live, and sets motives before us to induce us to follow his direction." Whiteside.

III. The Assurance of Strength in Trial

- A. No charge or accusation of men will turn God from us, v. 33. Cf. "to come forward as an accuser against, bring a charge against." Thayer, p. 166.
- B. God proved his love and resolve in Christ, v. 32.
- C. None of man's work can force God's love from us, v. 35. "Separate," from term meaning "making no use of, having no association with, apart from, aloof from, etc." Thayer, p. 657.
- D. Ultimately, victory with Christ is sure, v. 37. "No, in all these things we win an overwhelming victory through him who has proved his love for us." Phillips.

IV. The Assurance of Present and Future confidence

- A.
 1. awareness of sin ship, v. 16, 17.
 2. The bondage of sin has been removed, v. 15.
- B. Cf. parallel in Rom. 6:17-18.
- C. The intercession with God, v. 26. Note: "It is groaning within ourselves mentioned in v. 23. These groanings are silent — unutterable feelings of need. The Spirit helps with these groanings, for he understands our needs and longings and can make them known to God." Whiteside.
- D. The working together of all things, v. 28
 Note: "We know (partly by experience, but primarily by revelation) that all these present ills, hardships, adversities, afflictions, etc., are to be so overruled of God as to be made to combine to produce the permanent and eternal advantage and welfare of those who love God, ... 'All things' evidently refers to all that class of events which threaten to result in evil. ... The apostle himself, in verses 35-39, fully describes what he means by 'all things.'" J. W. McGarvey, *Commentary On Romans*.

There is a profound depth to this chapter, far beyond my ability to grasp and express. But, the assurances it provides are genuine and when allowed their full sway they will give confidence and strength to God's people.

GOD, DOCTRINE, AND UNITY - ROMANS 15:5-14

Introduction

- I. Studies in sermons from Romans conclude with this sermon.
 - A. Many great themes are discussed in this book: God, Christ, the Holy Spirit, the gospel, conversion, etc.
 - B. In the last two chapters, four themes are discussed in some depth:
 1. The means of attaining and maintaining unity, 15:5-14.
 2. The plans of and the appeal for assistance by Paul, 15:15-33.
 3. The need for mutual respect for the associates of Paul, 16:1-16; 19-27.
 4. The need to preserve the purity of the church, 16:17-18.
 - C. The theme of unity is chosen for this study.

- II. Note the movements of the reading which guide in attaining and maintaining unity.

Discussion

- I. The Problem
 - A. The church was composed of both Jews and Gentiles.

- B. Problems had arisen related to foods to be eaten or not eaten; days to observe or not observe. Paul showed the necessity of separating faith and opinion and the need of proper regard for each other in the areas of tension and difference of view on the matters discussed.
- C. Now Paul instructs them concerning the way to maintain the unity of God's people.

II. The Plan for Unity

- A. Unity arises from God and his provision for man's spiritual well being, v. 5.
 1. God produces unity in and among his people. Note: Patience, consolation, according to Christ.
 2. The presence of sin and the wisdom of man is in opposition to God's way of producing unity.
- B. Unity arises from and according to the doctrine God has revealed.
 1. The written word is respected, v. 4.
 2. God's plan for salvation and unity culminates in Christ, v. 8.
 3. In Christ, Jew and Gentile are made one, v. 8-9.
 - a. The emphasis of the book issues in this great awareness. Cf. Eph. 2:16
 - b. Note the plan of God for this, v. 9-12.
- C. Unity arises when the minds and hearts of God's people blend with and follow the truth of God.
 1. Faith develops from God and his word, v. 13.
 2. God's guidance is followed, v. 1-2.
 3. The example of Christ is followed, v. 3.
 4. The mind [receives teaching] and the heart [expresses love and acceptance] in the unity of members one with the other, v. 6.
 5. As Christ accepts us, we accept each other, v. 7.
 6. We resolve to glorify God together, v. 6.
 7. The word of God guides in the things which pertain to God, v. 17.

Unity of God's people is no accident. It is present when God, by the gospel, has won our hearts in service and submission. It is hindered when our hearts are not guided accordingly.

GEMS FROM THE GREEK

OBEDIENCE OF FAITH

David P. Stevens, Associate Editor

Twice in the book of Romans a phrase appears that links faith with obedience in such a way as to indicate the necessity of including both as essential elements of salvation.

If one affirms that faith is essential to salvation, he is met with little resistance. However, if one affirms that faith and obedience are essential, he is immediately confronted and challenged.

Those who affirm "faith-only" state their case plainly. "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort" (*Methodist Discipline*, 20). It is safe to affirm that the majority of our religious neighbors hold to this doctrine. Many of these individuals would claim that they learned their doctrine by studying the writings of Paul. This fact creates ironic situation. Paul never taught the doctrine of "faith only." Paul taught salvation by faith—a faith that renders obedience to the demands of the gospel.

In Romans 1:5 and 16:26, Paul wrote two identical phrases in the Greek. The phrases are: *eis hupakoen pisteos*. *Eis* is a preposition. It is always prospective. It is translated "for" or "unto" in each of these texts. *Hupakoen* is an accusative, singular, feminine noun and means "obedience." *Pisteos* is a genitive, singular, feminine noun and means "faith." This construction is made up of a preposition with a noun followed by a noun modifier in the genitive case. The question naturally arises: what kind of genitive occurs in these passages? Dana and Mantey give the following helpful comments:

The Genitive with Nouns of Action. Sometimes the noun defined by the genitive signifies action. In this construction the noun in the genitive indicates the thing to which the action is referred, either as subject or object of the verbal idea.

a. The Subjective Genitive. We have the subjective genitive when the noun in the genitive produces the action, being therefore related as subject to the verbal idea of the noun modified.

b. The Objective Genitive. We have this construction when the noun in the genitive receives the action, being thus related as object to the verbal idea contained in the noun modified (*A Manual Grammar of the Greek New Testament*, 78).

The Genitive "of faith" could be either objective genitive or subjective genitive. Let us consider each of these possibilities. If it is an objective genitive, then the phrase "of faith" receives action of the noun obedience and would be translated: obedience to the faith. This would make "faith" objective and refer to the Word of God or gospel. While this translation is not impossible, it is improbable for the following reasons.

First, the definite article is not present in the construction.

Second, the word *pistis* in the New Testament is commonly used in the subjective sense (our own personal faith). Several examples of the use of *pistis* in the objective sense do occur: Acts 6:7; 2 Cor. 10:5; Gal. 1:23; 1 Peter 1:22 and Jude 3. These passages either have the definite article with *pistis* or else the context demands the objective sense. This is not the case in Romans 1:5 and 16:26. The context of each of these passages allows for the subjective genitive. The subjective genitive "of faith" means that the noun in the genitive (in this case *faith*) produces the action of the verbal noun obedience. Thus, *faith renders obedience*.

A brief survey of the comments made by various Greek scholars is in order. A. T. Robertson comments on Romans 1:5 as follows: "Subjective genitive as in 16:26, the obedience which springs from faith (the act of assent or surrender)" [*Word Pictures, Epistles of Paul*, IV:324].

Lenski states:

Paul has in mind the obedience that belongs to the very essence of faith. *Pisteos* is not the attributive genitive: obedience marked by faith; or the objective genitive: obedience to faith (the doctrine or the act of faith viewed objectively); or the exegetical, appositional, definitional genitive: obedience which is faith—though this is not far wrong. The subjective genitive is still nearer to the real meaning: faith renders obedience (*Interpretation of Romans*, 46-47).

Balz and Schneider remark:

For Paul, faith is essentially a matter of obedience, just as lack of faith is understood as disobedience toward God and his message. This messenger of faith wants to move those he addresses with his gospel to "the obedience of faith," i.e. to subjection to the divine message (*Exegetical Dictionary of the New Testament*, III:394-395).

M. R. Vincent states:

Rev., unto obedience of faith. Unto marks the object of the grace and apostleship: in order to bring about. Obedience of faith is the obedience which characterizes and proceeds from faith" (*Word Studies in the New Testament*, II:664).

Leon Morris writes:

In the opening to Romans Paul speaks of the "obedience of faith" (Rom. 1:5; 16:26). This has been understood in a number of ways. It is unlikely that it means "obedience to the faith" (Moffatt: surely the *article would be used if this were his meaning*). "obedience which consists in faith" or "obedience which springs from faith" are much more likely. For

our present purpose the important point is that faith and obedience are linked; we must not take Paul's emphasis on faith to mean that he is doing away with the importance of obedience (Gerald Hawthorne, Ralph P. Martin and Daniel G. Reid, eds., *Dictionary of Paul and His Letters*, 289-290).

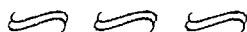
One final quotation comes from Moses E. Lard in which he declares: "The Genitive *pisteos* is Genitive of source or cause. The obedience springs out of the belief as its source or moving cause" (*Romans*, 31).

These quotations show the predominating view of Greek scholars who understand the genitive in Romans 1:5 to be subjective. The consequences of this view are important.

First, the design of the gospel and of the apostleship of Paul was to lead men to obey God. Paul preached the gospel to produce faith in the hearts of men and thus to persuade men to obey God. This is the purpose for which the mystery was revealed (Rom. 16:26).

Second, faith renders obedience. Barnes states that "the tendency of faith is to produce obedience. There is no true faith which does not produce that. This is constantly affirmed in the New Testament, Rom. 15:18; 16:19; 2 Cor. 7:14; James 2" (*Romans*, 20). Faith is linked with obedience in such a way that salvation is made dependent upon both. You cannot have a true faith in God without obeying God. You cannot obey God from the heart without faith. This phrase, *eis hupokoien pisteos*, forever destroys the notion that Paul is the source of the "faith only" doctrine!

Third, the gospel message (Rom. 1:5) or mystery (Rom. 16:25-26) is a universal message. the gospel is for all! Paul preached the same gospel everywhere he went (Gal. 1:8-9; 1 Cor. 4:17). This is the basis for scriptural unity—preach the same gospel, believe the same gospel, obey the same gospel! This is possible for us to do today. Indeed, it is absolutely essential, because God requires it!—P. O. Box 461, Groveport, OH 43125-0461.



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UNDERSTANDING THE DESIGN OF BIBLE BAPTISM

John M. Brown

One must be baptized to be saved! So taught the Lord, His apostles and the text of the New Testament. Baptism is for the remission of sins (Acts 2:38), to wash away sins (Acts 22:16), and to put one into Christ and into His death (Rom. 6:3-4). Bible baptism is to save (Mark 16:16; 1 Peter 3:21)!

Jesus shed His blood in His death to wash away our sins (Matt. 26:28; Eph. 1:7; Rev. 1:5; 1 Peter 1:18-19; et al.). When one is baptized according to the command of Christ (Matt. 28:18-20) and into the death of Christ (Rom. 6:3), that individual is saved by Christ, for Christ is the author of salvation to all who obey Him (Heb. 5:8-9).

But the question is sometimes raised must one understand the purpose of baptism to be scripturally baptized? Consider this illustration: In the Lord's Supper, Jesus commanded we observe it "in remembrance of" Him (1 Cor. 11:24-25). Can one not know anything about Christ, not know anything about His sacrifice, not know anything about the meaning of the Supper, and partake of it in remembrance of Christ? No! If one knows nothing about Christ, that one cannot partake in remembrance—he has nothing to remember!

Likewise, one cannot be baptized for the remission of sins and not even know it! The design of baptism must be understood. Indeed the very foundation of gospel obedience is understanding (see Matt. 13:19,23). One doesn't accidentally obey God. It must be an obedience with faith and understanding or it is meaningless.

(Cont'd. On Page 48)

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4 4 For it (the Gospel) is God's power into salvation
(Eis) ROM. 1:16

For in it a righteousness of God is revealed out of
faith into faith, as it is written ...
(Eis) ROM. 1:17

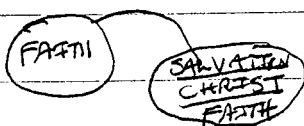
Now the righteous man will live out of faith (Hab. 2:4)
just (Ek) ROM. 1:17

#6 because the thing known of God is manifest among them
for God manifested it to them (Ev)
ROM. 1:19

For ... is clearly seen from the creation of the world,
being understood by the things made
ROM. 1:20

ROM. 1:17	OUT OF FAITH	BELIEVE ON THE LORD JESUS AND YOU SHALL BE SAVED (ACTS 16:31).
11	INTO FAITH	FOR WE WALK BY FAITH ... (II COR 5:7).

#5



QUESTIONS and ANSWERS

by Wayne Jackson

What is the meaning of the phrase "from faith unto faith" (Rom 1:17)?

In the introductory chapter of Paul's great letter to the Christians in Rome, Paul declared he was not ashamed of the gospel.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith (16–17).

Within this text is the explanation of how all accountable people are to be saved, whatever their ethnic background. Within the gospel, God's "righteousness" is to be revealed, namely: (a) how God can remain righteous and yet justify sinful creatures (cf. 3:21ff); and (b) the procedure by which he will reckon people as "righteous" on the basis of Christ's sacrifice on the cross (6:1ff).

Our present interest is the expression "from faith unto faith" (1:17). Any proposed solution must harmonize with the immediate context and with the larger biblical context. This passage must not be contorted into a proof text for the support of a pet theological theory void of scriptural support.

For example, the common denominational idea that salvation is "by faith alone," apart from further acts of obedience, is defended by the misuse of this passage. This view ignores that there are obedient actions supplementary to faith (e.g., repentance and immersion in water [Mk. 16:16; Acts 2:38]). What, then, are some possibilities consistent with general biblical revelation?

Some see "faith unto faith" as a New Testament idiom suggesting the entire salvation process is one that is thoroughly of faith (cf. Jn. 1:16 where "grace unto grace" may convey the sense of limitless grace). The

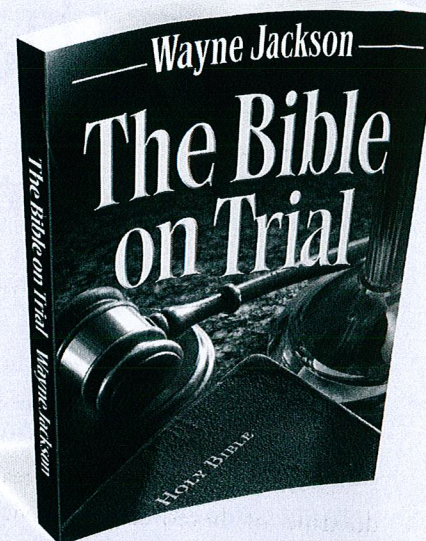
Christian life begins when, based on biblical evidence, one becomes an "of-faith" person, i.e., believing the gospel facts. He then is motivated by faith—consistently—as he pursues Christian growth (cf. 2 Pet. 1:5–8), and his faith is consummated at death, or at the Lord's return. This view may be undergirded by the subsequent quotation from Habakkuk (2:4), namely that the righteous "shall live by faith." The NIV may catch the spirit of the text—"by faith from first to last" (cf. ESVfn)—but translators should function as translators, not commentators.

It is possible that the phrase "from faith unto faith" could be an affirmation that God's great plan of human redemption has been undergirded by the same faith principle across the ages, from the Patriarchal period to the Christian Age, namely on the basis of seeking the will of God and submitting to his requirements on account of faith. The inspired writer of Hebrews repeatedly spans the ages of Old Testament history by using the phrase "by faith" connected with demonstrations of obedience. "By faith" Abel "offered," Noah "built," Abraham "obeyed," etc. (11:4ff).

When a difficult passage has more than one possible meaning, none of which contradicts inspired revelation elsewhere, the teacher need not be dogmatic in his view. He may present various options, their strengths and weaknesses (if such exist), and let the student draw his own conclusion.

What is the meaning of "hell" (*Tartarus*) in 2 Peter 2:4?

The Greek word is a participle that requires several words in English. If one wanted to construct a hybrid term, he might say rebellious angels were *tartarized*. Since the Spirit chose a different word, *Gehenna*, to depict their **eternal** destiny (cf. Mt. 25:31ff; 23:33), one might infer that *Tartarus* is a temporal place of angels' punishment prior to the Judgment. Since evil humans will be punished similarly, *Tartarus* likely is the term for their spirits' pre-Judgment confinement as well.



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Different Translations on Romans 1:5-

1. KJV – “for obedience to the faith”
2. ASV – “for obedience to the faith”
3. Phillips – “accepted the faith”
4. NEB – “adhered to the faith”
5. Williams – “continued to surrender [footnote “ Lit. Obey”] to the faith”
6. Moffatt – “promote obedience to the faith”
“became obedient to the faith”
7. NASB – “to bring about the obedience of faith”
“were becoming obedient to the faith”
8. Goodspeed – “accepted the faith”
9. NKJV – “for obedience to the faith”
10. ESV – “to bring about the obedience of faith”
11. Living Oracles – “for obedience to the faith”
12. NIV – “for the obedience that comes from faith”
13. McCord – “for the obedience of faith”
14. Weymouth – “to the obedience that springs from faith”
15. NEB – “to lead to faith and obedience”
16. RSV – “to bring about the obedience of faith”
17. Emphasized Bible – “for obedience of faith”
18. Jerusalem – “to preach the obedience of faith”
19. Holy Bible From the Ancient Eastern Text – “so that they may hear the faith which
bears his name”

Men's Views on Romans 1:5-

1. Williams Woodson – “I am convinced by this array of evidence which is guided by and submissive to the body of truth known as ‘the faith’ is clearly taught in the NT. In Romans 1:5 one is doing no violence to the NT to understand the term “obedience to the faith” and I believe, as noted in several writers above this, this is in fact the teaching of the verse.”
2. J. W. McGarvey – His comments in his Commentary on Acts, Vol. 1, p. 110 shows that he believes it refers to “the faith.”
3. Roy Deaver – “As grace and apostleship in connection with Paul were for the purpose of leading others to become obedient to the faith . . . (Deaver, Com. on Romans, p. 18).

ROMANS 2

- I. Who is Paul Addressing in This Chapter?
 - A. Some hold that Paul was advancing "only general prepositions" applicable to the Jews but also to others.
 - B. Some hold that:
 1. "The propensity to judge the Gentiles for their religious and moral perversity was peculiarly characteristic of the Jew.
 2. "The person being addressed is the participant of" the riches of his [God's] goodness and forbearance and longsuffering.
 3. "The argument of the apostle is to the effect that special privilege or advantage does not exempt from the judgment of God (vv. 3, 6-11).
 4. "The express address to the Jew in verse 17 would be rather abrupt if now for the first time the Jew is directly in view, whereas if the Jew is the person in view in the preceding verses then the more express identification in verse 17 is natural." (John Murray, The Epistle to the Romans, Eerdmans Pub. Co., Grand Rapids, Mich, 1997, pp. 55-56).
 - C. Views of others.
 1. Moffitt - Jews (p. 209).
 2. Lard - Jews (p. 71).
 3. Coffman - Jews.
 4. McGarvey - Jews.
 5. Deaver - Jews.
 6. Winton - Jews.
 7. McGuigan - People in general (vv. 1-16).
 - D. "Wherefore" or "therefore" connects with the preceding chapter.
- II. A Stern Warning Against Judging (Passing sentence on others) (v. 1).
 - A. Harsh, critical judgment always condemned (Matt. 7:1-5).
 - B. Some judgment necessary (Matt. 7:6; Jn. 7:24).
 - C. These condemned because they condemned in others what they practiced themselves (v. 3).
- III. The Judgment of God contrasted with that of man (vv. 2-16).
 - A. His "is according to truth" (v. 2).
 - B. His is "the righteous judgment of God" (v. 5).
 - C. His is according to the deeds of every man (v. 6).
 1. "To them who by patient continuance in well doing seek for glory and honour and immortality—eternal life" (v. 7).
 2. To those that worketh good—glory, honour and peace (v. 10).
 3. To those that are contentious, do not obey the truth, and obey unrighteousness—indignation and wrath (v. 8).
 4. To those that do evil—tribulation and anguish (v. 9).
 - D. His is without partiality (v. 11; cf. Acts 10:34-35).
 - E. His is by Jesus Christ (v. 16; cf. Jn. 5:22; Acts 17:30-31).
 - F. His is according to the gospel (v. 16; cf. John 12:48; Rev. 20:11-15).
 - G. The justice of God's judgment is clearly revealed (vv. 12-15).

1. The Jews and Gentiles both must be judged (v. 12).
 - a. The Jews will be judged by their written law (the law of Moses).
 - b. The Gentiles will be judged as those who have no written law like the Jews.
2. "For as many as have sinned without law."
 - a. Gentiles—had no written law.
 - b. But they had a law.
3. Type Romans 2:13-15 here—What others have said about these verses.
 - a. "A natural or inborn sense of right equivalent to the 'law's work,' or what it requires, I deem a very hazardous assumption" (Lard, p. 89).
 - b. "Now, the Gentiles have such a law, as appears from their general moral conduct; for when those who do not have the law of Moses, do, by their own inward, natural promptings, the things prescribed by the law of Moses, they are a law unto themselves, having in themselves the threefold workings of law, in that the guidance of their heart predisposes them to know the right, the testimony of their conscience bears witness with their heart that the right is preferable, and lastly, after the deed is done, their thoughts or inward reasonings accuse or excuse them according as their act has been wrong or right" (McGarvey, Standard Bible Com., p. 312).
 - c. In verse 12, Robert Taylor, Jr., thinks the Patriarchal law continued till Pentecost and this is law by which Gentiles will be judged by it—those that lived before Christ came (Romans, p. 40).
 - d. "The Gentiles never had the law of Moses, but there are certain fundamental principles that inhere in the nature of our existence and in our relations to one another. Some things are right, and some things are wrong, within themselves. If a man never had a revelation from God, he would know that it was wrong to murder his fellow man, or to rob him of his possessions, or in any way to infringe on his rights" (Whiteside, p. 57).
 - e. "Paul contrasts nature with the written law, meaning that the Gentiles had the natural light of righteousness, which supplied the place of the law by which the Jews are taught, so that they were a law unto themselves" (Calvin, Commentary on Romans, p. 48).
 - f. "Gentiles did not have the Mosaic Law, but Gentiles did have divine law—law which God revealed to them. These Gentiles who lived and died under the Patriarchal law will be judged by that Patriarchal law. This law they had (because God gave it to them) and this law they violated (Deaver, p. 641).
 - g. "In Romans 2:14-15 Paul discusses how God could condemn the Gentiles although they did not have the law" (R. Rogers).
 - (1) The moralist and Jew might argue: "If the law will be my standard of judgment, how can God treat the pagan equally with me when he has no law to judge him?"
 - (a) Paul answers: "No, because though the pagan is without the Biblical revelation from God ('law to themselves')." How

does the pagan without the Bible have knowledge of God's will?"

- (b) Conscience is innate in every human being; what it approves or disapproves is quite a different matter.
- (c) The conscience approval or disapproval is not innate, "but is controlled by God's revelation, the creation order, the environment, and local social standards.
- (d) Conscience, therefore, can be education or changed by the introduction of new norms" (Johnson, p. 49-50).

h. Note the ten principles of God's moral judgment.

- (1) It considers Personal Growth (v. 2).
- (2) Its estimate is According to Reality (v. 2).
- (3) It is inescapable in its effects (v. 3).
- (4) It considers God's Available Goodness (v. 4).
- (5) It is Future as well as Present (v. 5).
- (6) It is Based upon Divine Justice (v. 6).
- (7) It has Rewards and Regrets (vv. 7-10).
- (8) It is Important in its Scrutiny (v. 11).
- (9) It is Universal in its Scope (vv., 12-15).
- (10) Its Standard is the Gospel (v. 16). (Richard Rogers)

III. The Jews were preaching one thing and practicing another (vv. 17-24; cf. Matt. 23:1ff). God's name blasphemed. Cf. 2 Sam. 12:14; 1 Tim. 6:1; Tit. 2:5.

A. Interesting contrast between Paul's sins of the Gentiles and the sins of the Jews.

- 1. Chapter 1 (Gentiles) – (1) Sins against God, (2) Themselves, and (3) Others.
- 2. Chapter 2 (Jews) – (1) Others, (2) Self, and (3) God.

B. The Name "Jew" (2 Kgs. 18:36).

- 1. First used (2 Kgs. 16:6) – 750 B.C. (Rather synonymously with Judeans)
- 2. 100 years later – Designating people from the tribe of Judah (maybe Benjamin also) – Jer. 34:6-9.
- 3. In Esther (the name used frequently) – "Jews" still had its ancient meaning.
- 4. Later the term included anyone of the Hebrew race.
- 5. As early as Hezekiah's time (7:24 – 695 B.C.), the language of Judah was called Jewish (2 Kgs. 18:26, 28; Neh. 13:24; Isa. 36:11,13).
- 6. By N.T. times the term "Jews" (meaning Israelites, Hebrews) is often contrasted with Gentiles, and "Jews" and "Israel" seem to be used interchangeably.
- 7. So when Paul wrote the name "Jews" was an honorable name, indicative that a man was a member of the "chosen" people of God (notes from Reese, p. 98).
- 8. Compare Acts 2:5,22,36; 13:16, 42-43.
- 9. Paul was a Jew by nature (Gal. 2:15) but at the same time was "of the nation of Israel" (Gal. 2:15; Phil. 3:5).

C. The claims of Jewish privilege

1. The claim of a name--"Now you, who call yourself a Jew" (17a).
2. The claim of a document--"retest in law" (17b).
3. The claim of deity--"makest thy boast of God" (17c).
4. The claim of knowledge--"and knowest his will" (18a).
5. The claim of discernment--"and approvest the things that are more excellent" (18b).
6. The claim of special knowledge--"being instructed out of the law (18c).
7. The claim of leadership--"a guide of the blind" (19a).
8. The claim of a light-giver--"a light to them that are in darkness" (19b).
9. The claim of an educator--"an instructor of the foolish" (20a).
10. The claim of maturity--"a teacher of babes" (20b).

D. Counter-claims

1. The counter-claim of practice (21).
2. The counter-claim of purity (22a).
3. The counter-claim of sanctity (22b).
4. The counter-claim of honest praise (23).
5. NOTE: Verse 24 reveals the result of religious sin--God's name is blasphemed.

E. Proof of righteousness is not determined by outward righteousness.

1. Obligation without obedience (25-27).
2. Religion without reality (28-29).

IV. Outward conformity to the law must be accompanied by inward purity (vv. 25-29).

A. In these verses the word circumcision occurs six times and the word uncircumcision occurs four times.

1. Spiritual circumcision of the heart is what pleased God (Deut. 30:6).
2. In Jeremiah's time God said Israel was "uncircumcised in heart" (Jer. 9:26).
3. Circumcision was first given to Abraham as a sign of the covenant established between God and Abraham (Gen. 17:11-14).
4. Later it was made a part of the law of Moses (Ex. 12:48-49; Jn. 7:12).
5. The token was worthless without the keeping of the law.
6. Obedience to the law which resulted in the act was what mattered.
7. "One could not keep the law without being circumcised, but he could be circumcised without that circumcision signifying a covenant relationship, in which case circumcision would be no better than uncircumcision" (Winters, p. 35) (Cf. Gen. 17:14).
8. "The circumcision (Jew) by transgression of the law becomes as the uncircumcision (Gentiles); the uncircumcision (Gentiles) by obedience to that demanded by the law became as the circumcision (Jew); the Gentile who does what the law demanded (even though he is not under the law) is better in God's sight than the Jew who transgresses the law" (Deaver, p. 87).

B. Paul makes a spiritual application of circumcision in Colossians 2:10-12.

1. The church is the spiritual Israel of God (Gal. 6:16).

2. Members of the church are spiritual Jews (Rom. 2:28-29).
 3. We have been born again (Jn. 3:3,5).
 4. We have received spiritual circumcision (Col. 2:10-12).
 5. The Jerusalem to which we belong is spiritual (Gal. 4:26).
- C. In chapter 11, Paul will show that there was an Israel within Israel, a remnant who tried to do right...
- D. Circumcision is not a type of baptism.
1. Argument: Infants were circumcised, therefore infants can be baptized.
Answer: Infants were not circumcised in order to enter into the covenant, but were born physically into the covenant and were circumcised as a token of membership.
Answer: If circumcision is a type of baptism then only male infants can be baptized.
Answer: Circumcision is a type of that purity that follows and is made possible by baptism.

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AP Content :: Scripturally Speaking

"Is He not Also the God of the Gentiles?"

by Alden Bass

Paul asked his Roman readers this question in the first century, in response to the Jews' proud claims of exclusive divine recognition. These first-century Jewish Christians considered themselves to be religiously elite because of the special grace God had bestowed on them in the giving of the Mosaic Law. This was a great privilege indeed. Yet in God's eyes, the Jews were no greater than the Gentiles, in that all had sinned and stood in need of redemption. It is not unusual for the modern Christian to wonder about the Gentiles living before the time of Christ, as they seem to have been neglected by God until the Messiah appeared. Or, perhaps many honest students of the Bible simply give no thought to the matter at all, believing that the Old Testament tells about the salvation of the Jews, while the New Testament describes the redemption of all humanity.

This type of thinking is dangerous because it raises questions about the justice of God. Paul realized this, and in his discussion he stressed that "there is no partiality with God" (Romans 2:11). God has promised that all men will be held responsible for their deeds on the Day of Judgment (Revelation 20:12); on that day, race, color, and social status will mean nothing—"great and small" will be assembled together. Each person will answer for his sin, his rebellion against God, or his obedience to the Law. Perfect justice demands that only those responsible be judged; babies, and those incapable of discerning right and wrong, will automatically enter heaven (Matthew 18:3). This necessarily implies that all who will be judged will have a knowledge of morality, or right and wrong. It would seem though, that the Gentiles who lived when the Mosaic Law was in effect were without a standard. As far as we know from the Old Testament, no law was given to the Gentiles congruent to that delivered from Sinai (Exodus 20). Further, the Law of Moses was not intended to be spread evangelically like the Gospel;

the Jews did not actively proselytize because they were not commanded to do so.

Despite the absence of written law however, Paul declared that all men, particularly the Gentiles, were "without excuse" before God (Romans 1:20). To have no excuse is to have been given opportunity, but to have spurned it. It is to have a knowledge of the truth, yet neglect it. From this passage, it is clear that the Gentiles had **some** law, and that they were responsible to God for their actions just like everyone else who has ever lived. Paul discussed this at length in Romans 1-3, but there also is much evidence in the Old Testament which suggests that God did not forget the Gentiles. Actually, Gentiles figure largely in the Old Testament, and often are depicted as being more faithful than the covenanted Jews.

Before Moses, there was no distinction between Jew and Gentile. God did not favor any particular nation or family, but only the righteous. Abel was approved because he was more righteous than his brother (Hebrews 11:4); likewise Enoch and Noah were saved because of their righteous faith (Hebrews 11:5-7). For this reason, too, Abraham was chosen and set apart to become the "father of many nations," that through his seed all nations should be blessed (Galatians 3:6). Paul reminded the proud physical descendants of Abraham that their father was not actually a Jew because he was the father of the Jews. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all" (Romans 4:11). He argued that although Abraham became the patriarch of the Jewish nation, God called him when he was still uncircumcised and thus no different from the Gentiles.

We know that Abraham was not alone in his righteousness during that period. Melchizedek, King of Salem, lived concurrently with Abraham (Genesis 14), and was called "the priest of the Most High God" (Hebrews 7:1). Here was a man who served God faithfully, and eventually became a type of Christ's priesthood (Hebrews 5:6). Undoubtedly, there were other God-fearing people in the land, else Melchizedek would have no one to whom to administer priestly rites. Also, it is widely believed that Job was a contemporary of Abraham, or at least lived in the same pre-Mosaic period.

An entire book of the Bible is devoted to his story, the story of a man who followed God against all odds. Not only did Job know the true God, but his friends likewise knew Him, indicating that true worshippers were probably neither isolated nor rare. Thus, while Abraham and his family obediently traveled to Canaan, other peoples worshipped God faithfully and truly.

Knowledge of God originated from several sources during these times and those that followed. Jehovah spoke to Abraham and Job directly, sent Jacob an angel, and dreams to Joseph. This straightforward contact between God and individual families effectively ended with the transmission of the Ten Commandments on Sinai—at least with the Jews (with some exceptions; cf. Judges 13:3; Luke 1:26ff.). God chose to communicate through His written Word and through the prophets. The Law was given only to the Israelites (as were the prophets), yet there were many Gentiles who believed and worshipped God without benefit of either. Moses' father-in-law, Jethro the Midianite, was a priest (Exodus 3:1) whose alternate name, Reuel, means "friend of God" (Exodus 2:18). True religious worship among the Israelites had been suppressed under the heavy hand of the Egyptians, yet only a few hundred miles to the northeast, men and women were aware of Jehovah God and worshipped him. How did Jethro come to be a priest of God? It must have been either through tradition passed down from the patriarchs or by direct revelation from God.

Nearly forty years later, another foreign prophet arrived on the scene. Balaam, a soothsayer from Mesopotamia, was summoned by the leaders of the Moabites and the Midianites to curse the children of Israel (Numbers 22:1-3). Balaam consulted Jehovah before going, agreeing only to speak the words God gave him. Whether or not Balaam was a prophet of God is questionable (2 Peter 2:15), but we can be certain that he was familiar with the One God of Israel, and that he recognized that this God was more powerful than any lesser gods to whom he might otherwise have appealed. Thus, God apparently communicated to these Gentiles (and others) by means of oral tradition or by direct communication.

More frequently, however, God used His people as an example to the heathen nations, both collectively and individually. God told Moses that the purpose of delivering Israel was that "He might show His power, and that His

name may be declared in all the earth" (Exodus 9:16). The effect of those miracles was far-reaching. Forty years after crossing the Red Sea, Rahab the Canaanite confessed:

For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, **for the Lord your God, He is God** in heaven above and on earth beneath. (Joshua 2:10-11, emp. added).

The great miracle of Israel's deliverance prompted Rahab, and all who heard the story, to acknowledge that Jehovah was the true God. Jethro cited that event as the cause of his belief, and perhaps that of the Egyptians as well: "Now I know that the Lord is greater than all the gods; for in the very thing in which they [the Egyptians—AB] behaved proudly, He was above them" (Exodus 18:11). In the New Testament, Cornelius developed his faith in God because of the righteous Jews in Caesarea (Acts 10:1-2).

Although the power of God working through His people caused whole nations to tremble, the example of individual godly lives often had similar effects. Ruth, a Moabitess, was so impressed by her mother-in-law Naomi that she adopted the Jewish faith, and eventually became a progenitor of the Messiah (Ruth 1:16; Matthew 1:5). God's providence is seen most clearly when godly individuals were brought to the attention of Gentile monarchs, who then accepted Jehovah as God. This was the case with Joseph and the Pharaoh (Genesis 41:38-39), Elijah and Naaman (2 Kings 5:15-17), Daniel and Nebuchadnezzar (Daniel 3:29; 4:2-3), Daniel and Darius (Daniel 6:26), and Esther and Ahasuerus (Esther 8). Each of these Gentile men exercised authority over an empire, and to some degree each established true worship among his people. Nebuchadnezzar and Darius even issued specific decrees declaring the God of Israel as the one true God of all nations (Daniel 4:1-18; 6:25-27).

God showed Himself to the nations by great wonders wrought through Israel and by godly persons. In this way, the greatest empires the world has ever

known—the Egyptian, Assyrian, and Medo-Persian—had the opportunity to know God. This alone would leave those nations “without excuse,” but God did not stop there. He also sent His prophets to them to encourage them to repent. Obadiah was sent to Edom (Obadiah 1:1), Nahum preached in Assyria (Nahum 1:1), Zephaniah prophesied to Canaan and Ethiopia (Zephaniah 2:5,12), and Amos and Ezekiel delivered judgments to the Ammonites, the Phoenicians, the Egyptians, and the Edomites (Amos 1:3-2:3; Ezekiel 25:2; 27:2; 29:2; 35:2). Most familiar of all is the prophet Jonah, who was sent to preach repentance to the inhabitants of Nineveh in Assyria (Jonah 1:2). To his great disappointment, the entire city repented in sackcloth and ashes, and God gave them a reprieve (Jonah 3:10). That God had adequately warned all nations of His wrath against sin is evinced by the visits of these prophets, who “have been since the world began” (Luke 1:70).

~~The “revelation” of God to the Gentiles mentioned in Romans 1:18 classically has been interpreted as natural revelation—the Creation—an interpretation based on verse 20: “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made.” John Chrysostom wrote in the fourth century regarding this passage:~~

Whence was it plain then? Did He send them a voice from above? By no means. But what was able to draw them to Him more than a voice, that He did, by putting before them the Creation, so that both wise, and unlearned, and Scythian, and barbarian, having through sight learned the beauty of the things which were seen, might mount up to God (1969, 11:352).

~~Doubtless, God intended for His creation to be an obvious sign of His existence (Psalm 19:1), yet God has given more than that. God spoke to those Gentiles through dreams, through the example of His people, and through the prophets. Consider for a moment the wise men of Matthew 2. These men traveled a great distance, divinely guided by a star, in order to worship the Son of God. God revealed His will to these men in at least three ways. They knew to expect a Messiah to be born in Bethlehem by means of written revelation (2:5-6). An inspired dream advised them to avoid Herod on their return home (2:12). The third method God used to communicate to them is unknown, but somehow they knew to follow the star to find the~~

Christ child. The implications of this story are intriguing, and give us reason to believe that God continued to communicate with those who truly followed Him. Paul confirmed this in his speech to the Athenians on Mars Hill when he stated that God

has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, **though He is not far from each one of us** (Acts 17:26-27).

During the Mosaic age, God was not the God of the Jews only, but of all nations. He worked through Israel to bring about the fulfillment of His ultimate plan, the redemption of all men, but God always has loved all men, and earnestly desires that they worship Him. He also has given all of mankind an opportunity to obey Him. He must have done so, else He could not hold them accountable for their sins. Unfortunately, then, as today, many rejected God's gracious offer of pardon, choosing to exchange the truth for a lie (Romans 1:25). Even in those times of rampant idolatry and ungodliness, the Old Testament provides a glimpse of the faithful few in all the nations—those men and women who, despite the degraded society around them, chose to serve Jehovah God.

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partiality.¹⁸ The criterion of judgment is not privilege or position but that affirmed repeatedly in the preceding verses, namely, the character of men's works. It might appear that the priority accorded to the Jew in verses 9, 10 is inconsistent with the principle that there is no respect of persons with God. But it is to be remembered that the priority accorded to the Jew gives him no immunity from the criterion of judgment which is applied to all indiscriminately. The determining factor in the awards of retribution or of glory is not the privileged position of the Jew but evil-doing or well-doing respectively. And the priority of the Jew applies to retributive judgment as well as to the award of bliss. As will be noted in connection with verse 12, the equity of God's judgment and the fact that there is no respect of persons with him do not interfere with the diversity of situations which are found among men. Equity of judgment on God's part takes the diversity of situation into account and hence the priority belonging to the Jew, because of his privilege, accentuates his condemnation in the event of evil-doing just as the righteous judgment of God is verified and most relevantly exemplified in the award of glory in the event of well-doing. It needs to be noted, furthermore, that no greater degree of glory, honour, and peace is represented as bestowed upon the Jew by reason of his priority.

12-16

- 12 For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law;
 13 for not the hearers of the law are just before God, but the doers of the law shall be justified:
 14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves;
 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them*;) *15*
 16 in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

- 12 As mentioned above, verse 12 sustains a close relation to
¹⁸ On *προσωποληψία* cf. I Sam. 16:7; II Chron. 19:7; Job 34:19; Acts 10:34, 35; Gal. 2:6; Eph. 6:9; Col. 3:25; James 2:1; I Pet. 1:17.

verse 11. The fact that there is no respect of persons with God is confirmed and illustrated by the consideration adduced in verse 12, namely, that in executing judgment God deals with them according to the law which they possessed. In other words, while it is true that there is no respect of persons with God, it is also true that he has respect to the different situations in which men are placed in reference to the knowledge of his law. And the implication is that the respect he has to these diverse situations proceeds from the equity of his judgment and corroborates the fact that there is no respect of persons with him. This diversity of situation is twofold. There are two distinct groups of mankind in terms of this type of discrimination—those "without law" and those "under the law". With the judgment of God as it concerns these two distinct groups the apostle now proceeds to deal.

It needs to be noted, however, that at this point the apostle restricts himself to the judgment of condemnation.¹⁹ And this advises us that he is dealing now with the equity of God's judgment of *damnation* as it is brought to bear upon men who fall into these two categories. This is significant. Whatever is meant by those who are "without law" there is no suggestion to the effect that any who are "without law" attain to the reward of eternal life.

What does the apostle mean by the designation "without the law"? The adverbial form occurs only here in the New Testament. The substantive and the adjective occur more frequently. The former always means iniquity, lawlessness, transgression of the law (cf. 4:7; 6:19; II Cor. 6:14; Tit. 2:14; Heb. 1:9; I John 3:4) and the adjective all but uniformly means lawless, wicked (cf. Acts 2:23; II Thess. 2:8; I Tim. 1:9; II Pet. 2:8). The only exception is I Cor. 9:21: "To them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law". "Without law" in this instance cannot mean lawless or wicked because Paul could not have said that he became wicked or a transgressor of the law to those who were wicked. It obviously means "without law", that is to say, "not having the law". This must be the meaning of the adverbial form in Rom. 2:12.

¹⁹ "Only in reference to the judgment of condemnation, because the idea of a Messianic bliss of unbelievers was necessarily foreign to the Apostle..." (Meyer, *ad loc. n.*).

And the two groups of men with which Paul deals and with whose condemnatory judgment he is concerned are those who had not the law and those who had. Hence the question is: Of what law is the apostle speaking? He cannot mean that those who are without the law are entirely destitute of law; in verses 14 and 15 he speaks of the same people as being a law to themselves and as showing the work of the law written in their hearts. The law they are without or which they do not have (*cf.* vs. 14) must therefore be the specially revealed law which those in the other group possess and under which they are (*cf.* vs. 12b). The contrast is therefore between those who were outside the pale of special revelation and those who were within.

With reference to the former the apostle's teaching is to the following effect. (1) Specially revealed law is not the precondition of sin—"as many as have sinned without the law". (2) Because such are sinners they will perish. The perishing referred to can be none other than that defined in the preceding verses as consisting in the infliction of God's wrath and indignation and the endurance of tribulation and anguish in contrast with the glory, honour, incorruption, and peace bestowed upon the heirs of eternal life. (3) In suffering this perdition they will not be judged according to a law which they did not have, namely, specially revealed law—they "shall also perish *without the law*". There is, therefore, an exact correspondence between the character of their sin as "without the law" and the final destruction visited upon them as also "without the law". In the context of this chapter and of Scripture in general there is undoubted allusion to the degree of its severity (*cf.* Luke 12:47, 48; Matt. 11:22, 24; Luke 10:14).

By way of contrast those who are "under the law", or more literally, "with the law", are those who have the specially revealed law. The character of their sin is determined accordingly and their final judgment will be aggravated in correspondence with the gravity of their sin. In this case the apostle does not say that they shall *perish* through the law. To say the least this would be an awkward and infelicitous expression. "Shall be judged by the law" refers to the penal judgment pronounced and implies the destruction which follows, but "the law" is properly represented as the criterion or instrument of judgment and not as the instrument of destruction.

13 This verse is directly connected with the two ^{es} immediately preceding and supports or confirms the proposition that the law will be the instrument of the condemnation pronounced upon those who have sinned under it. The emphasis in verse 13 falls upon the difference between "hearers of the law" and "doers of the law".²⁰ The mere possession of the law does not insure favorable judgment on God's part. The law is the standard of judgment but it is the law as demanding conformity. The apostle is undoubtedly guarding against that perversion so characteristic of the Jew that the possession of God's special revelation and of the corresponding privileges would afford immunity from the rigour of the judgment applied to others not thus favoured. He speaks of "the hearers of the law" because it was by hearing the Scriptures read that the mass of the people of Israel became acquainted with them and in that sense could be said to *have* the law (*cf.* Luke 4:16; John 12:34; Acts 15:21; II Cor. 3:14; James 1:22). It is quite unnecessary to find in this verse any doctrine of justification by works in conflict with the teaching of this epistle in later chapters. Whether any will be actually justified by works either in this life or at the final judgment is beside the apostle's interest and design at this juncture. The burden of this verse is that not the hearers or mere possessors of the law will be justified before God but that in terms of the law the criterion is *doing*, not *hearing*. The apostle's appeal to this principle serves that purpose truly and effectively, and there is no need to import questions that are not relevant to the universe of discourse.²¹

This is the first occasion that the word "justify" is used in this

²⁰ Following the uncials \aleph A B D G the article $\tau\omicron\upsilon$ is omitted before $\nu\omicron\mu\omicron\nu$ in both cases in verse 13. This does not mean that the law referred to is not definite. As is apparent in $\acute{\alpha}\nu\omicron\mu\omega\varsigma$ and $\acute{\epsilon}\nu \nu\omicron\mu\omega$ and $\delta\acute{\iota}\alpha \nu\omicron\mu\omega$ in verse 12 the law contemplated is specially revealed law and is therefore specific. The omission of the definite article does not always mean indefiniteness; the definiteness can be apparent from other considerations. This is the case here, as frequently elsewhere.

²¹ Philippi's statement is worthy of quotation: "Whether or not there are such perfect $\nu\omicron\mu\omicron\nu$ $\tau\omicron\upsilon$ $\nu\omicron\mu\omicron\nu$ the apostle does not say in this passage, but only opposes the true standard to the false standard of the Jews, that $\acute{\alpha}\rho\eta\alpha\rho\alpha\iota \tau\omicron\upsilon \nu\omicron\mu\omicron\nu$ are just before God. The entire reasoning of the Roman epistle tends to this conclusion, that no man is by nature such a $\nu\omicron\mu\omicron\nu$; $\tau\omicron\upsilon$ $\nu\omicron\mu\omicron\nu$, or can be" (*ad loc.*). Cf. also Godet, *ad loc.* although one cannot subscribe to his view of two justifications, "the one initial, founded exclusively on faith, the other final, founded on faith and its fruits".

epistle. Although it is not used here with reference to the justification which is the grand theme of the epistle, the forensic meaning of the term is evident even in this case. "Shall be justified" is synonymous with "just before God" and the latter refers to standing or status in the sight of God. To justify, therefore, would be the action whereby men would be recognized as just before God or the action whereby men are given the status of being just in God's sight. For a fuller treatment of the nature of justification and the meaning of the terms the reader is referred to the appendix on this subject (pp. 336 ff.).

14 The precise relation which this verse sustains to that which precedes is a debatable question.²² It would seem that the most acceptable view is to relate verse 14 to verse 12²³ and regard it as providing the answer to the question arising from verse 12, namely: If the Gentiles are without the law, how can they be regarded as having sinned? For "where there is no law, neither is there transgression" (4:15; cf. 5:13). The answer is that although the Gentiles are "without the law" and "have not the law" in the sense of specially revealed law, nevertheless they are not entirely without law; the law is made known to them and is brought to bear upon them in another way. They "are the law unto themselves" and "they show the work of the law written in their hearts" (vs. 15). Therefore in reference to the law as it bears upon them in this way they are transgressors of the law and therefore have sinned. "Without the law" in one sense they are "under the law" in another. This does not mean that verse 13 would have to be regarded as a parenthesis. Verses 12 and 13 are a closely-knit unit and it is reasonable to connect verse 14 with the part of that unit that is stated first without supposing that verse 13 is made for that reason subordinate or parenthetical.

The omission of the definite article before "Gentiles" may

²² The view of Philippi and Godet that verse 14 is to be connected with verse 13 and particularly with 13a on the assumption that the Gentiles also are *ἀποσταύει τῷ νόμῳ* is difficult to maintain for three reasons. (1) The law of 13a is quite specific; it is the written law which was heard in the synagogue every Sabbath. (2) The Gentiles could not be said to be hearers of this law because it is in reference to this law that they are said to be without law. (3) The law of nature which the Gentiles possessed could not properly be spoken of in the sense of 13a as heard by them; there would have to be a complete change of terms to express the relation to the Gentiles of the law which they possessed.

²³ Cf. Calvin, *ad loc.* and Hodge, *ad loc.*

represent Paul's thought for there is no definite article in the Greek. But we are not to suppose that the reason for its omission is that stated by Meyer that there are some Gentiles who do not have the law to whom the proposition does not apply. If the apostle meant to be restrictive and for that reason omitted the article, the reason is that there were some Gentiles who did have the law and on that account did not belong to the category of which he is speaking. The proposition is then that there are Gentiles who do not have the law and yet by nature do the things of the law. And there is no good reason to suppose that this does not apply collectively to the Gentiles who do not have the law in the sense defined above.²⁴

"By nature" is contrasted with what is derived from external sources and refers to that which is engraven on our natural constitution. What is done "by nature" is done by native instinct or propensity, by spontaneous impulse as distinguished from what is induced by forces extraneous to ourselves. The things done by nature are said to be "the things of the law". It is to be observed that the apostle does not say that they do or fulfil the law and he must have intentionally refrained from such an expression. "The things of the law" must mean certain things which the law prescribes and refer to those things practised by pagans which are stipulated in the law, such as the pursuit of lawful vocations, the procreation of offspring, filial and natural affection, the care of the poor and sick, and numerous other natural virtues which are required by the law.²⁵ In doing these things "by nature" they "are the law unto themselves". This expression should not be understood in the sense of popular current use when we say that a man is a law to himself. It means almost the opposite, that they themselves, by reason of what is implanted in their nature, confront themselves with the law of God. They themselves reveal the law of God to themselves—their persons is the medium of revelation. In the words of Meyer, "their moral nature, with

²⁴ Meyer draws attention to the distinction between *μὴ νόμον ἔχει* and *νόμον μὴ ἔχει*. "The former negatives . . . the possession of the law . . . the latter negatives the possession of the law, which is wanting to them, whilst the Jews have it" (*ad loc.*).

²⁵ "Paul does not say simply *τοῦ νόμου*; for he is thinking not of Gentiles who fulfil the law as a whole, but of those who in concrete cases by their action respond to the particular portions of the law concerned" (Meyer, *ad loc.*). Cf., to the same effect, Philippi, *ad loc.* and Hodge, *ad loc.*

its voice of conscience commanding and forbidding, supplies to their own Ego the place of the revealed law possessed by the Jews".²⁶ Hence with respect to those without specially-revealed law three things are true: (1) the law of God confronts them and registers itself in their consciousness by reason of what they natively and constitutionally are; (2) they do things which this law prescribes; (3) this doing is not by extraneous constraint but by natural impulse.²⁷

15 "In that they show the work of the law written in their hearts." The pronoun with which this verse begins (*cf.* 1:25) is properly rendered "in that" or "inasmuch as", indicating a causal relation. The fact that they do the works of the law and are a law unto themselves demonstrates that the work of the law is written in their hearts. There are the following observations relevant to that which is said to be demonstrated. (1) The law referred to is definite and can be none other than the law of God specified in the preceding verses as the law which the Gentiles in view did not have, the law the Jews did have and under which they were, the law by which men will be condemned in the day of judgment. It is not therefore a different law that confronts the Gentiles who are without the law but the same law brought to bear upon them by a different method of revelation. (2) Paul does not say that the law is written upon their hearts. He refrains from this form of statement apparently for the same reason as in verse 14 he had said that the Gentiles "do the things of the law" and not that they did or fulfilled the law. Such expressions as "fulfilling the law" and "the law written upon the heart" are reserved for a state of heart and mind and will far beyond that

²⁶ *Op. cit.*, *ad loc.*

²⁷ The omission of the definite article before νόμος on three occasions in verse 14 is an interesting example of the omission when the subject is specific and definite. On the first two occasions the law in mind is the specially revealed law as exemplified in Scripture. That it is definite is shown by the expression τὰ τοῦ νόμου. For this reason we should most reasonably take νόμος in the concluding clause as definite—the Gentiles are not simply a law to themselves but the law spoken of in the other clauses of the verse. This is confirmed by verse 15 where we have the expression τὸ ἔργον τοῦ νόμου. The point is that it is not an entirely different law with which the Gentiles are confronted; the things of the law they do are not things of an entirely different law—it is essentially the same law. The difference resides in the different method of being confronted with it and, by implication, in the less detailed and conspicuous knowledge of its content.

dedicated of unbelieving Gentiles. (3) "The work of the law is to be taken collectively and is practically equivalent to 'the things of the law'" (*vs.* 14). Things required and stipulated by the law are written upon the heart. (4) That they are written upon the heart points again to that which is called "by nature" in the preceding verse. Prescriptions of the law are inscribed upon and ingenerated with that which is deepest and most determinative in their moral and spiritual being. (5) That they are written in the heart alludes to the law of God as written upon the tables of stone or in the Scriptures and intimates the contrast between the way in which those who have the law are confronted with its prescriptions and the way in which these prescriptions are brought to bear upon Gentiles who are outside the pale of special revelation.

"Their conscience bearing witness therewith." Conscience must not be identified with "the work of the law written in their hearts" for these reasons: (1) Conscience is represented as giving joint witness. This could not be true if it were the same as that along with which it bears witness. (2) Conscience is a function; it is the person functioning in the realm of moral discrimination and judgment, the person viewed from the aspect of moral consciousness. The work of the law written in the heart is something ingenerated in our nature, is antecedent to the operations of conscience and the cause of them.²⁸ (3) The precise thought is that the operations of conscience bear witness to the fact that the work of the law is written in the heart. Not only does the doing of the things of the law prove the work of the law written in the heart but the witness of conscience does also. Hence the distinction between the work of the law and conscience.²⁹

"And their thoughts one with another accusing or else excusing them." The activity specified is to be coordinated with the witness of conscience and interpreted as another respect in which proof is given that the work of the law is written in the heart. Accusation and excusation, whether of ourselves or others, are activities which evidence moral consciousness and therefore point to our indestructible moral nature, the only rationale of which is the work

²⁸ Theologians have distinguished between *conscientia antecedens* and *conscientia consequens*. That of which Paul speaks here is the latter, and "the work of the law" would correspond to the former.

²⁹ Conscience is an evidence of our indestructible moral nature and is proof of the fact that God bears witness to himself in our hearts.

of the law of God in the heart. The translation given in the version appears to be ambiguous in reference to the exegetical difficulty in this place. The question is whether the expression in the original rendered "one with another" refers to the thoughts in dialogue with one another or to Gentiles with Gentiles in their mutual interchange of accusation and excusation. Both views yield a good sense appropriate to the context. Self-accusation and self-excusation are activities which evidence the ineradicable work of the law in the heart, and so do the accusation and excusation of others. There is not much in the text to show which of these thoughts the apostle intended.³⁰

16 There needs to be no doubt as to what is in mind in this verse. "The day when God shall judge the secrets of men" is none other than the day defined in verse 5 as "the day of wrath and revelation of the righteous judgment of God". The only question that arises in this connection is: how is this reference to the day of judgment related to what precedes? Calvin relates it directly to the preceding clause and thinks that the apostle "refers this process of accusation and defence to the day of the Lord; not that it will then first commence, for it is now continually carried on, but that it will then also be in operation; and he says this, that no one should disregard this process, as though it were vain and evanescent".³¹ It is not necessary, however, to resort to this unnatural extension and application of the accusation and defense in the preceding clause. Verse 16 can be readily connected with verse 12 or with verse 13 or with the whole passage which deals

³⁰ A.V. without warrant translated *μεταξύ* as an adverb, "the meanwhile", *μεταξύ* does have adverbial force in respect of time or place, as in John 4:31 of time. But the formula there is *ἐν τῷ μεταξύ*. Here in Rom. 2:15 it is a preposition with *ἀλλήλων* (cf. Matt. 18:15; Luke 16:26; Acts 12:6; 15:9). Hence the rendering should be "between themselves" or "between one another". The only question is whether *ἀλλήλων* refers to the Gentiles among themselves or their thoughts among themselves. It appears to the writer that Meyer's argument in favour of the former is the most weighty, to the effect that *ἀλλήλων* stands in contradistinction to *αὐτῶν* in the preceding clause and therefore means the Gentiles. On this view the accusations or vindications are those carried on between Gentiles and Gentiles by their moral judgments. "This view of the sense", he says, "is required by the correlation of the points *αὐτῶν* and *μεταξύ ἀλλήλων* placed with emphasis in the foreground . . . so that thus both the *personal individual* testimony of conscience (*αὐτῶν*) and the *mutual* judgment of the thoughts (*μεταξύ ἀλλήλων*) are adduced, as accompanying internal acts, in confirmation of the *ἐνδελεχυνταί*" (*ad loc.*).

³¹ *Op. cit.*, *ad loc.*

insisting that those who are outside of Christ will be judged on their performance — it must be flawless — rather than on their “judgment” of others. It is also true that those who will, in the end, be saved before God are those who pursue a life of holiness. This is what John had in mind in First John 3:7 when he said: “He that doeth righteousness is righteous.” John isn’t suggesting that if you do good then you stand right before God by virtue of your good deeds. He simply wishes to make the point (in contrast to the teaching of the Gnostics) that the man who lives in an ungodly manner is an ungodly man; that talk is no substitute for living.

To them that by patience in well-doing seek... eternal life ... Those who seek eternal life outside of Christ must come up with flawless well-doing and those who seek eternal life in Christ gain it *by him* as they pursue well-doing. What is it that is sought? Glory, honor and incorruption! And what does he give to them? Eternal life. What does that tell you about “eternal life”? That it is the equivalent to glory, honor and incorruption. The “glory” is the brightness or radiance that belongs to honored people, the “honor” is the estimate of value placed on the person (it is rendered “price” in many passages — eg. 1 Corinthians 6:20 and 7:23) and “incorruption” speaks of the incapacity to decay, the continued deathlessness or imperishable quality of whatever is under consideration. It is used of God in 1:23. To those who are his God is going to give glory, honor and deathlessness and so stamp them as radiantly valuable.

Unto them that are factious and obey not the truth ... “Factious” is really “self-seeking” or mercenary in character. At least, this is the verdict of more recent scholarship. Still, the possibility of it meaning — “factious” cannot be ruled out. (See Arndt and Gingrich.) The self-seeking and the disobedient shall have their wages; affliction and anguish. See Trench and Vincent on “anguish”. See the comments on Romans 13:1 concerning “soul”.

In verse 10 we have the blessed state of those who belong to God mentioned again to bring out the stark contrast between them and the unforgiven. The wages of sin is all kinds of trouble but the free gift of God involves glory, honor, peace and incorruption. There’s little doubt but that those with advantages will know the responsibility of such advantages when the Jew “first” comes before the judgment throne.

There is no respect of persons with God ... What “respect of persons” does not mean is this; it does not mean that God feels obliged to offer every person a blessing if he gives a blessing to one. It doesn’t mean he may not choose Abraham over Melchizedek to be the

“father of the faithful”. It *doesn’t* mean he may not choose the Jew as distinct from the Irish through whom to bring salvation to the world. In “respect of persons” there is unfairness and partiality of a criminal kind. God isn’t impressed by anyone’s face (the literal idea in the etymology of the word). God isn’t intimidated by anyone’s position or place in life. He owes no one anything! He is fair. But we mustn’t say that God will not bless one person with a blessing without blessing another with that blessing. The Jews received advantages (Romans 3:1) but in the end it was all for a good purpose. And with the advantages came added responsibility.

Possessing and recognizing law doesn’t exempt from judgment: 2:12-16

Verses 12-13: For as many as have sinned without the law ... There is no definite article in the Greek text here but clearly it was intended. That is, the law in view here is the Law of Moses. That it cannot be “law” in general is clear from the fact that there can be no sin unless there exists some law to transgress. No, Paul’s point is related to the “Greeks” (non-Jews) he mentioned in verse 11. They don’t have “the” law (the Law of Moses) but yet they sin against the law they are under (mentioned again in verses 14-15). Transgressing the law brings condemnation to those outside of Christ —

As many as have sinned under the law shall be judged by the law ... Again there is no definite article before “law”. So the Greeks are without the Law of Moses and the Jews (verse 11) are under the Law of Moses. Possessing law is no protection from condemnation. The flawless keeping of the law is the only way to gain a verdict of acquittal if one insists on living under the law as a means to a right relationship with God. Once more, the person who insists on staying outside of Jesus must depend fully on himself. But if he should say: “I will not have Jesus as my representative. I will be judged on my own merits!” then the law becomes his judge. But the law is a merciless judge for it demands no less than flawless. The law is no badge one wears but a code one keeps! And the law in rendering judgment can only point out those who have not transgressed or those who have. It cannot make amends for the transgressor nor give help to him who would keep its requirements.

For not the hearers of the law are just before God ... This, of course, would hit the Jew particularly hard since he wore the Law like a badge of merit. This needs to be said again, Paul is not in this section suggesting that there will be those who will stand justified

before God in that day by virtue of their conduct. This he specifically repudiates in 3:20. No, he's simply making it clear that having or recognizing law isn't enough — the law must be satisfied. Someone must fulfill its demands. The Christian has Christ, who fulfilled the law's demands, as his representative but the moralist, Jew or Gentile, is in real trouble. Verse 16 finishes the thought while verses 14-15 deal with an issue which might come into the mind of an objector.

Verses 14-15: When Gentiles ... do by nature the things of the law ... Paul is not affirming that "the nations" flawlessly keep the law. When he says that they "do" the things of the law he simply means that they recognize, feel themselves bound to, and live (though not flawlessly) according to that law (see verse 15 and 3:20).

And what is the point of these two verses? To show that the Gentiles are justified by law-keeping? Obviously not! They are as condemned as the Jews. But why does he bring these thoughts in? To make the point that those who sin "without the law" (of Moses) really do have law to sin against! Everyone knows they don't have the specifically revealed code of Moses. But everyone can see, if he looks, claims Paul, that the Gentile does have law.

Gentiles "by nature" do (that is, observe) the things the Law of Moses commands. (That doesn't include the ceremonial elements within the law such as distinctions in meats which may be eaten, certain mixtures of clothing that was forbidden the Jew to wear.) But what is meant by, Gentiles "by nature" do the things of the law? This isn't easy to decide. Beet (page 77) has no doubts but that it means, "forces born in us". Codet (page 123) agrees, saying that "by nature" means "innate moral instinct".

But this is really a problem. You see, it is one thing to be born with a capacity for obedience, a moral capacity, but it is another to be born with a knowledge of how to express that moral capacity. Adam, for example, had the capacity for obedience with regard to the tree of knowledge of good and evil *before* he was told not to eat of it. Having the capacity or even "instinct" to obey God is one thing, knowing what to do is another. Beet's illustration of the "architectural instinct" of bees is an illustration of bees being born "knowing" architecture. *Was man born knowing God's law?* Has there ever been a person observed so born? There have been numerous stories told of those who were born deaf who knew nothing of God (one true God, etc.) or his commands. Campbell, in his debate with Owen alludes to such cases. Did the Gentiles by "innate moral instinct" know of the evils listed in Chapter 1:28-32? And the nations and

tribes which have been found in remote places; tribes which had a fully-developed moral code; did they learn these laws or were they born with these laws innate? That people are born knowing God's laws has never been observed. (And I don't mean, knowing them while they are infants — that I wouldn't demand or expect.) So exactly what do we mean when we say that people know God's will "by nature"? If we mean they know specific commands of God then the sooner we have a supervised study of this phenomenon the better for it means that the greatest and purest source of our knowledge of God's laws is bound up in the soul of a child. (Pardon the overstatement here.) But I think you know that children "know" only what they are taught to "know".

Bear in mind we must not confuse moral capacity with knowledge of God's commands. Before the laws are made known there is the moral capacity. Being made in the image of God (obviously) enables us, capacitates us for fellowship with God but there is no biblical reason to equate that with specific knowledge of specific commandments of God. (I will not press here the question of how much of his law God might be expected to have built into us although I suspect if he built in some he might well have been expected to build in all.)

Ephesians 2:3 speaks of certain people being "by nature" the children of wrath. The context doesn't allow us to believe (that there) the people were born children of wrath or that by "innate immoral instinct" they were of the Devil. Clearly this section speaks of what they were on the basis of what they thought and did. Their "nature" was what they were.

1 Corinthians 11:14 assures the Corinthians that "nature" teaches it is shameful for a man to have his hair long. Paul cannot, surely, mean that there is an "innate moral instinct" which told Samson (for example) that it was shameful for him to let his hair grow long. Especially when his sovereign Lord gave the order that his hair be grown long. Observation will bear out that growing infants know of no such shame. And Spartans, at various periods during their history, wore their hair long. There are areas of the world where long hair is both socially and religiously acceptable.

The word "phusis" is capable of numerous understandings. We are made partakers of the divine "nature" when we come to Christ (2 Peter 1:4). I presume this means we take on his characteristics. (Arndt and Gingrich give this use of it in this passage.) Thayer (page 660) offers as one of its uses: "A mode of feeling and acting which by long habit has become nature ... Eph. 2:3..." Arndt gives Ephesians 2:3 as inherited nature from Adam. It looks as though in Galatians

4:8 that the word means (something like) "by constitution or inherent make-up". The gods to which the Gentiles submitted were "by nature" not gods at all; that is, they lacked what was necessary to make a god. In Romans 1:26 lesbianism is said to be "against nature" which clearly means "the order of things" or — what is normal. Paul (in Galatians 2:15) is a Jew "by nature" and not a "sinner of the Gentiles". This might mean "by birth" but it may also include his environment and raising. It looks like "by birth". In Romans 2:27 we hear of Gentiles as the "uncircumcision which is by nature". Paul doesn't have the mere piece of flesh in mind when he speaks of "uncircumcision" here. He means a Gentile as opposed to a Jew. Jews are born uncircumcised but due to descent, environment, and other things, he becomes circumcised. The Gentile is born uncircumcised and remains so. There is then implied the element of choice (that's too strong a word). One who is "uncircumcised by nature" is one who hasn't chosen the Jewish way; one who by birth, upbringing and way of life is not part of Israel.

And that, I think, is the meaning of Romans 2:14. Gentiles, as Gentiles, distinct from the Jew, outside the Mosaic covenant, work to keep the things demanded by the Mosaic law. *Gentiles as a community of people distinct from the Jewish people.*

When Gentiles, as a community of people distinct from the Jew, when Gentiles who haven't been instructed by the Jews; when Gentiles who are not proselytes of the Jews; when such people, without outside interference, *just the way they are*, do the things of the law, what do you know? THEY HAVE AND ARE UNDER LAW! There can be no excuse for them. They do have law and of course they break it.

(I cannot help but think that this section really weakens the case for "natural religion" as argued from rational deduction in Chapter 1. If Paul really believed that these people were born with God's laws as part of their constitution he could easily have avoided all the circling of Chapter 1. Should the reply be that people crush and bruise the knowledge of God that is born in them so that they can't recognize God's laws within them the reply surely would be that these Gentiles hadn't lost the alleged inner moral knowledge. This whole view of inborn moral knowledge as argued from this section of scripture (Chapters 1 & 2) looks awfully weak to me. One thing is clear, if people learn God's laws from rational deduction they didn't learn it from inborn moral knowledge. These Gentiles, who are representative of all Gentiles, did "by nature" the things of the law. If this does mean by "inborn moral knowledge" then we should be

able to observe what Paul observed. If that is the case then we have the difficulty of the differing moral codes among the nations.)

These are the law unto themselves ... Paul doesn't mean that they make up their own laws and commandments! He means, without the Jews and their Law of Moses, the Gentiles have their own law. God hasn't invested in man the power to make his own moral laws. These people, without help from the Jewish system, bind themselves to a system of moral law.

In that they show the work of the law written in their hearts ... That is, though it isn't a written-down code such as the Jews had, written on tables of stone, they obviously had it in their minds. And how did it get in their minds? Were they born with it in their minds? I've said enough on that. The new covenant was to be written on people's hearts (Hebrews 8:6-13 from Jeremiah 31:31ff) and we know how that got there. Be sure to see Proverbs 3:3 and 7:3.

Their conscience bearing witness ... And what is the "conscience"? When we use our mind to reason, we call that the "intellect". When we engage our mind in "mulling things over" we call that "meditation". When we use the mind to recall, we call that "remembering" or "memory". These are not different compartments of the mind (though different areas of the brain may be used in these processes) — they are differing functions of the mind. When the mind is at work weighing evidence and making arguments, etc., we call that "reasoning" and when the mind renders a verdict on our conduct we call that "conscience". The conscience is the mind functioning as a judge!

The mind renders a judgment for or against depending on the standard accepted by the intellect. Change the standard and the mind will render a favorable judgment on something it formerly condemned. The conscience doesn't determine what is right or wrong. A person using his/her mind views the evidence (or accepts the testimony uncritically) and adopts the standard. As long as that standard holds sway the "conscience" will abide by it.

Paul could observe the Jews and the Gentiles accusing one another. When they were doing this they were acknowledging a standard which the other had allegedly violated. He heard them excuse one another. The very fact that they bothered to "excuse" themselves or another establishes the fact that they see themselves as having lived up to (not violated) a law. All of this is said to show that the Gentile indeed had law and couldn't plead ignorance. Paul talks of them accusing or excusing themselves but he doesn't speak of justification.

E. **It Is *Future as Well as Present* (v. 5).**
Judgment is a continuing process. It is going on now, but it will reach its climax when it goes on eternally. It never ends!

F. **It Is *Based upon Divine Justice* (v. 6).** -
If we go to judgment without Jesus, we will be judged by our works. There are degrees of punishment for one goes to hell based on his works. There are no degrees of reward for one goes to heaven based on the work of Jesus.

G. **It Has *Rewards and Regrets* (v. 7-10).**

Regrets	Rewards
Indignation	Glory
Wrath	Honor
Tribulation	Incorruption
Anguish	Peace
	Eternal Life

H. **It Is *Impartial in its Scrutiny* (v. 1).**
"For there is no respect of persons with God." This statement actually means that there *"is no acceptance of the face."* God scrutinizes the soul.

I. **It Is *Universal in its Scope* (vs. 12-15).**
Key in the word *for* has to do with the law and the relation of three kinds of action to that law. There is condemnation to those who are:
1. Without the Law.
2. Under the Law.

NOTE: It is sin that condemns.

J. **Its *Standard Is the Gospel* (v. 16).**
It is not now the Law question but the life question. It is not the sin question in this verse but the Son question. We have a new life founded upon a new Lord--Jesus Christ (John 10:10).

CONSIDER _____

1. This is judgment without Christ taken into consideration.

2. If a person goes to judgment with Jesus as his righteousness, he will not face these principles of judgment.
3. In Romans 2:14-15 Paul discusses how God could condemn the Gentiles although they did not have the law.
4. The word *nature* means by virtue of long practice.

CONCLUSION: In these verses the apostle deals with some tremendous certainties.

1. The **certainty** of judgment.
2. The **universality** of judgment.
3. The **principles** of judgment.
4. The **results** of judgment.

These truths should be pressed home on every man's conscience. They show that there is no possibility of self-deception in the matter of the ultimate issues of right and wrong, and they are intended to lead, and if properly applied, will undoubtedly lead to conviction of sin and repentance before God (verse 4).

**THE
PROBLEM?

UNBELIEF!**

SELF EXAM FOR LESSON FOUR:

1. Discuss the difference between the man without Christ and the man with Christ as they stand in judgment.

2. List the ten principles of God's moral judgment.

1) _____	6) _____
2) _____	7) _____
3) _____	8) _____
4) _____	9) _____
5) _____	10) _____

3. What is the condition of those who sinned without law?

4. What does the phrase *by nature* in Romans 2:14 mean?

5. Give God's three-fold revelation of Himself.

1) _____
2) _____
3) _____

6. List three inevitable consequences of unbelief.

1) _____
2) _____
3) _____

NOTES:

LESSON FIVE: THE SINFUL STATE OF THE RELIGIONIST



ROMANS - THE GOSPEL OF BELIEF

INTRODUCTION:

After laying down the principles of divine judgment, the apostle makes a direct appeal to the Jew to prove to him the significance of his unrighteousness. The Jew is clearly taught that special privileges cannot shield him from the judgment of God if he continues to obey unrighteousness.

In chapter 1:18-32, Paul had shown that the Gentiles are liable to judgment because of their unrighteousness. In chapter 2:1-16, the self-righteous moralist, whether Jew or Gentile, is taught the same lesson. Now this section (2:17-2:29) proves beyond all question that the Jew had failed to keep the law. The Jew represents all those who trust in their religious position and performance. He has greater light, and his pride and self-sufficiency are not only useless, but positively dangerous, heightening his condemnation and leading to God's name being dishonored among "the Gentiles".

Lesson Preview:

Have you learned the three-point outline of the *doctrine of sin* division of Romans yet? ~~In Romans 2:17-20 Paul lists ten claims of privilege and superiority which any Jew of the first century would have no doubt made if asked.~~ Those things were true, for the real Jews had great privileges given to them by God. Still the Jews could claim those things and be lost--subject to judgment. Why? Look at Romans 2:21-23 and notice God's counter-claims of responsibility. Those claims could be made but it took more than fleshly circumcision to make a Jew a real Jew in the sight of God. If a life commensurate with those privileges was not lived, then to make those claims would be the height of self-righteousness and would (and did) result in the name of God being blasphemed among the Gentiles. Paul in this section, further asserting the Jewish predicament of sin, shows the Jews regardless of their privileges and blessings in the same boat with the Gentiles--lost and in need of a Savior.

THE CLAIMS OF JEWISH PRIVILEGES (2:17-18).

A. The Claim of a Name (v. 17a). - *"Now you, who call yourself a Jew;" (bearest means to carry like one would carry a poster).*

1. Nationalistic and racial.

2. Righteousness is not hereditary (Ezekiel 18:20).
3. Personal qualifications not passed through the blood.

B. The Claim of a Document (v. 17b). - *"if you rely on the law" (rely means to lean for their support).*

SELF EXAM FOR LESSON FOUR:

1. Discuss the difference between the man without Christ and the man with Christ as they stand in judgment.

2. List the ten principles of God's moral judgment.

1) _____	6) _____
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4. What does the phrase *by nature* in Romans 2:14 mean?

5. Give God's three-fold revelation of Himself.

1) _____
2) _____
3) _____

6. List three inevitable consequences of unbelief.

1) _____
2) _____
3) _____

NOTES:

1. The law was given to support them, not by making them righteous but by making them aware of sin and causing them to shun it.
2. For a lawbreaker to lean upon the law for support is folly.

C. The Claim of Deity (v. 17c). - *"and brag about your relationship to God"*

1. They assumed that Jehovah was theirs alone.
2. Today we are boasting of God and denying the knowledge of Him to over 5 billion souls.

D. The Claim of Knowledge (v. 18a). - *"if you know his will"*

1. They claimed to know not simply the facts but also His will.
2. This would only bring greater condemnation.

E. The Claim of Discernment (v. 18b). - *"and approve of what is superior"*

This would be the ability to distinguish between shades of right and wrong.

F. The Claim of Special Knowledge (v. 18c). - *"being instructed out of the law"*

1. The word translated "instructed" is the source of our word catechism. The Jew knew his catechism well.
2. He forgot that a high standard of instruction calls for a high standard of life.

THE CLAIMS OF JEWISH SUPERIORITY (2:19-20).

A. The Claim of Leadership (v. 19a). - *"if you are convinced that you are a guide for the blind"*

1. The word "guide" indicates their claim to show the way through what they taught.
2. The phrase "for the blind" was claim that they "saw" the way.
3. But, it is not enough to point the

way, one must lead. Cf. John 21:22

B. The Claim of Light-Giver (v. 19b). - *"a light for those who are in the dark"*

1. True to a degree--They gave us the Prophets, the Psalms, the Christ. All of the New Testament but two books written by Jews.
2. But, they primarily possessed the light; they did not reflect it to many others.

C. The Claim of Educator (v. 20a). - *"an instructor of the foolish"*

1. The word translated "instructor" means "a corrector or discipliner of boys."
2. The word translated "teacher" indicates a claim to be a "master teacher or rabbi."
3. They needed to realize that "boys" need example more than mere instruction.

D. The Claim of Maturity (v. 20b). - *"a teacher of infants, because you have in the law the embodiment of knowledge and truth--"*

1. They thought the law contained the "embodiment" of truth.
2. It was actually only a "form" (2 Timothy 3:5, 14-17).
3. We've held Christianity as a form too long--to repeat it, visualize it, sing it. It needs to become a force to transform ourselves and our materialistic civilization.

THE CLAIMS REFUTED BY GOD'S COUNTERCLAIM OF RESPONSIBILITY (2:21-24)

A. The Counter-Claim of Practice (v. 21). - *"you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?"*

1. God accused them of being ethically wrong (*wrong thinking*, cf. 1:28-32).

2. Teaching always increases the responsibility of the teacher.

B. The Counter-Claim of Purity (v. 22a). - *"You who say that people should not commit adultery, do you commit adultery?"*

1. God accused them of adultery (sensuality). (*wrong living*, cf. 1:26-27)
2. Greatest evidence of a true gospel is a pure life proceeding from it.

C. The Counter-Claim of Sanctity (v. 22b). - *"You who abhor idols, do you rob temples?"*

1. The accusation this time is idolatry (*wrong loving*, 1:24-25).
2. Abhorring idols is not enough. God must be honored.

D. The Counter-Claim of Honest Praise (v. 23). - *"You who brag about the law, do you dishonor God by breaking the law?"*

1. God accuses them of hypocrisy.
2. God is honored by an honest life and dishonored by the opposite.

NOTE: The result of religious sin (v. 24). God's name is blasphemed by unbelievers. Failing in these things of practice, of purity, of sanctity, and of honor we will cause the name of God to be blasphemed. In the lives of God's professed people, there is at stake the honor and character of God. Men's opinions of the God we profess are based not upon our theological propositions only, but upon our conduct as well.

OUTWARD MARKS NOT PROOF OF RIGHTEOUSNESS (2:25-29).

A. Obligation without obedience (vs. 25-27).

1. Keeping the law is more important

than outward signs. If the Jew transgresses the law, he becomes as the Gentiles--lost, ungodly.

2. The Gentiles (living without the knowledge the Jews had but living at least equal to the Jews) will judge the Jews. Jesus uses a similar argument in Matthew 11:20-24.

B. Religion Without Reality (vs. 28-29).

1. Real and unreal circumcision (v. 28).
2. Spiritual and "written code" acceptance (v. 29).

CONCLUSION: Two dangers are involved with religious profession.

1. The Peril of Presumption. The greater the knowledge, the greater the danger of being satisfied with merely nominal Christianity. Read Matthew 7:22-23; Luke 13:26-27.
2. The Peril of Formalism. There is a constant danger of identifying the outward sign with the inward spiritual meaning. "The ritual seal and the spiritual reality are separable," but they should not be.

CONDEMNED
WITHOUT
CHRIST!

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Questions from the Book of Romans

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Romans, N2509

February 14, 2012

Instructor: James Meadows

Test Number 1 — *Intro. + Chapters 1-4*

Student Name: _____

True or False

- 17 Feb 2012*
- T 1. The Old Testament is quoted 60 times in Romans.
 - F 2. Romans 1 reveals the gospel as God's power and that the Jews are lost.
 - F 3. God gave the law as a means of redemption.
 - T 4. The promise is mentioned eight times in the book of Romans.
 - F 5. Paul dealt with what the law actually taught in Romans.
 - F 6. Titus wrote the letter for Paul.
 - F 7. Great controversy has raged concerning the authorship of Romans.
 - T 8. Some "sojourners at Rome" were present on the day of Pentecost.
 - 1-X* F 9. Romans was written at Ephesus in about A.D. 58.
 - T 10. "The faith" refers to the system of truth, the gospel.
 - T 11. Romans 1:16 might well be called "the theme of all scripture."
 - F 12. Paul bought his Roman's citizenship.
 - T 13. Gamaliel was one of Paul's teachers.
 - 17* T 14. Romans 1:2 is the New Testament recognition of the inspiration of the O.T.
 - T 15. Paul called the Christians at Rome "saints."
 - T 16. The Roman's faith was known throughout the world.
 - F 17. The Gentiles knew the God of the universe by studying nature.
 - T 18. Homosexual conduct is contrary to nature.
 - T 19. Failing to love one's children is unnatural or without "natural affection."
 - T 20. God sometimes gives up on people.

- T 21. The problem of this world is sin.
- F 22. Some people have problems with marriage today because they have not read Genesis 4.
- F 23. Man's unrighteousness can change God's righteousness.
- F 24. There was not righteousness in the law of Moses. 2:26
- T 25. "But now" plays an important role in Romans.
- F 26. There was never a law of faith before the gospel.
- T 27. The law was spoken so that "all the world may become guilty before God."
- T 28. Justification by faith excludes all boasting.
- T 29. By the law is the knowledge of sin.
- F 30. The fact that some did not believe made the faith of God without effect.
- T 31. Paul mentions that he had been slanderously reported.
- F 32. The Jews had no advantage over the Gentiles.
- T 33. The Jews conduct caused God's name to be blasphemed.

Genesis 3

Chapter
3
Sorry
about it

Match The Following:

- | | |
|--|---|
| <u>7</u> a. ^T Unrighteousness | 1. Unlawful sexual intercourse |
| <u>1</u> b. Fornication | 2. Slander men secretly |
| <u>10</u> c. Maliciousness | 3. Begrudges excellence as place of another |
| <u>3</u> d. Envy | 4. Will not help keep word |
| <u>9</u> e. Deceit | 5. Proclaim faults of others |
| <u>2</u> f. Whisperers | 6. Inordinate self esteem |
| <u>5</u> g. Backbiters | 7. Injustice to fellowman |
| <u>6</u> h. Proud | 8. Proclaims his own merits |
| <u>8</u> i. Boasters | 9. Bait or a snare |
| <u>4</u> j. Covenant breakers | 10. Vicious disposition |

General Questions:

- ✓ 1. Name at least four universal matters discussed in Romans. a. Guilt
b. need c. Death d. Gospel
- ✓ 2. Name the four matters under which the Bible can be studied.
a. Sin of Adam b. Promises Abraham
c. The Law d. Coming of Christ
3. What was the main purpose of the law of Moses? To show the sinfulness of sin
- ✓ 4. Name at least two great intellects (as mentioned in class) that found the depths of Romans beyond their depths. a. Augustine b. Luther
5. Give at least two proofs from the scriptures that Paul was an apostle to the Gentiles.
a. Chosen vessel to Gentiles - Acts 26:16-18
b. Teacher of the Gentiles - 1 Tim. 2:7
- ✓ 6. Give at least five facts that prove Peter was not in Rome during the 25 years the Catholics claim he was there.
a. in prison at the time (Acts 12)
b. At the Jerusalem Conference (A.D. 52 - Acts 15)
c. Paul does not mention him later (Acts 16)
d. " " " " him in prison & put him
e. All had forsaken him. Where was Peter?
7. List two possible ways the church at Rome started.
a. Sojourners from Rome on Pentecost
b. Christians scattered abroad (Acts 8:1-5)
8. At the time Paul wrote the Roman letter what was he taking to Jerusalem? _____
A contribution
What chapter in Romans tells about this? 15th

- ✓ 9. List at least four possible purposes of Romans.
- Tell the "how" and "why" of justification
 - Take place of a deferred visit (1:11-13)
 - Letter of personal introduction
 - Teach and instruct Christians
10. The book of Romans begins and ends with emphasis on what great theme?
- Obedience of faith (1:5; 16:25)
11. List at least three ways the word righteousness is used in the book of Romans.
- of God
 - of the law
 - of man
12. List at least two ways flesh is used in Romans.
- works of flesh
 - son of man
13. List at least three ways works is used in Romans.
- of God
 - of the law
 - of man
- ✓ 14. Define the following words:
- Propitiation Makes it possible for God to extend mercy consistent with claimed justice
 - Expiation Covers sin & provides removal of guilt
 - Atonement Both of the first - bring two opposing parties together
 - Vicarious in place of - substitute

e. Satisfactory Meets needs of the case - deemed
as sufficient reason for pardoning

✓ 15. We talked about eight different lies that the book of Romans challenges. Name at least four.

- a. That man can understand the world without revelation
- b. That man can be good apart from God and his word
- c. That it doesn't matter what one believes
- d. That total depravity is false.

16. What are three key words in Romans?

- a. all
- b. But now
- c. the Christ

17. List four characteristics of a servant.

- a. Belongs to another
- b. Humility
- c. Subject to his master
- d. Partaker of benefits

18. What do each of these terms denote about the Lord Jesus Christ?

- a. Lord - Authority
- b. Jesus - Humanity
- c. Christ - Messiah

19. Explain the phrase "the gospel was promised afore." Foretold in law
of Moses and the prophets

20. Name and explain Paul's three "I ams" in this chapter.

- a. "I am debtor"
- b. "I am ready"
- c. "I am not ashamed"

21. What is the gospel? *Here the scriptures that define it.*
 a. Death
 b. Burial
 c. Resurrection } 1 Cor. 15:1-3
- ✓ 22. Explain "from faith unto faith." It begins with faith
and ends in faith.
23. Name at least two things/persons we cannot understand without revelation.
 a. God
 b. Ourselves
24. We studied seven steps of apostasy from God. Name at least ~~three~~ *four*.
 a. Glorified him not as God
 b. Neither were thankful
 c. Changed glory of God
25. Chapter two lists at least seven things about the judgment of God. List four.
 a. According to truth
 b. Without respect of persons
 c. Righteous
 d. By Jesus Christ
26. What do you think "do by nature the things contained in the law" means?
They practiced that which they
knew (had been revealed)
27. What is the circumcision made without hands? Take place in baptism
28. In what act does the "circumcision made without hands" take place?
Cutting off of sin
29. Who is a true Jew? Christian
30. What is the true Israel of God today? the church

Bonus Question:

Who said, "There is nearly universal agreement that here in the book of Romans scripture reaches its high water mark?" Richard Rogers

ROMANS TEST
February 14, 2012
James Meadows

Contents You Need to Review:

1. 21 True and False Questions.
2. 10 Matching
3. 24 General Questions. Things to review for these questions.
 - a. Universal matters discussed in Romans.
 - b. Matters under which the Bible can be studied.
 - c. Proofs that Peter was not in Rome at the time the Catholic Church says he was.
 - d. Purposes of Romans.
 - e. Use of righteousness.
 - f. Use of works.
 - g. Definition of some words (we studied them).
 - h. Lies that Romans challenges.
 - i. Characteristics of a servant.
 - j. Steps of apostasy mentioned in Romans one.
 - k. There will be some expressions to explain.
 - l. Some memory verses.
4. Bonus question.
5. These are not all points covered on the test, but you need to study these and more.
6. I wish you the best. Don't disappoint me.

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- _____ 4. The promise is mentioned eight times in the book of Romans.
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- _____ 6. Titus wrote the letter for Paul.
- _____ 7. Great controversy has raged concerning the authorship of Romans.
- _____ 8. Some "sojourners at Rome" were present on the day of Pentecost.
- _____ 9. Romans was written at Ephesus in about A.D. 58.
- _____ 10. "The faith" refers to the system of truth, the gospel.
- _____ 11. Romans 1:16 might well be called "the theme of all scripture."
- _____ 12. Paul bought his Roman's citizenship.
- _____ 13. Gamaliel was one of Paul's teachers.
- _____ 14. Romans 1:2 is the New Testament recognition of the inspiration of the O.T.
- _____ 15. Paul called the Christians at Rome "saints".
- _____ 16. The Roman's faith was known throughout the world.
- _____ 17. The Gentiles knew the God of the universe by studying nature.
- _____ 18. Homosexual conduct is contrary to nature.

- _____ 19. Failing to love one's children is unnatural or without "natural affection."
- _____ 20. God sometimes gives up on people.
- _____ 21. The problem of this world is sin.

Match the Following:

- | | |
|----------------------------|------------------------------------|
| _____ a. Unrighteousness | 1. Unlawful sexual intercourse |
| _____ b. Fornication | 2. Slander men secretly |
| _____ c. Maliciousness | 3. Begrudges excellence of another |
| _____ d. Envy | 4. Will not keep word |
| _____ e. Deceit | 5. Proclaim faults of others |
| _____ f. Whispers | 6. Inordinate self esteem |
| _____ g. Backbiters | 7. Injustice to fellowman |
| _____ h. Proud | 8. Proclaims his own merits |
| _____ i. Boasters | 9. Bait or a snare |
| _____ j. Covenant breakers | 10. Vicious disposition |

General Questions:

1. Name at least four universal matters discussed in Romans: a. _____
 b. _____ c. _____ d. _____
2. Name the four matters under which the Bible can be studied:
 a. _____ b. _____
 c. _____ d. _____

3. What was the main purpose of the Law of Moses?
- _____
- _____
4. Name at least two great intellects (as mentioned in class) that found the depths of Romans beyond their depths. a. _____ b. _____
5. Give at least two proofs from the scriptures that Paul was an apostle to the Gentiles.
- a. _____
- b. _____
6. Give at least five facts that prove Peter was not in Rome during the 25 years the Catholics claim he was there.
- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
7. List two possible ways the church at Rome started.
- a. _____
- b. _____
8. At the time Paul wrote the Roman letter what was he taking to Jerusalem? _____
- _____
- What chapter in Romans tells about this? _____

- c. Atonement _____

- d. Vicarious _____

- e. Satisfactory _____

15. We talked about eight different lies that the book of Romans challenges. Name at least four.
- a. _____
- b. _____
- c. _____
- d. _____
16. What are three key words in Romans?
- a. _____ b. _____ c. _____
17. List four characteristics of a servant.
- a. _____
- b. _____
- c. _____
- d. _____
18. What do each of these terms denote about the Lord Jesus Christ?
- a. Lord - _____
- b. Jesus - _____
- c. Christ - _____

19. Explain the phrase “the gospel was promised afore.” _____

20. Name and explain Paul’s three “I ams” in this chapter.

a. _____

b. _____

c. _____

21. What is the gospel? Give the scriptures that define it.

a. _____

b. _____

c. _____

22. Explain “from faith unto faith.” _____

23. Name at least two things/persons we cannot understand without revelation.

a. _____

b. _____

24. We studied seven steps of apostasy from God. Name at least four.

a. _____

b. _____

c. _____

d. _____

Bonus Question. Three points if correct.

Who said, “There is nearly universal agreement that here in the book of Romans scripture

reaches its high water mark? _____

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Romans, N2509

Instructor: James Meadows

Test Number 1 - *Intro + Chapter 1 + 2*

Student Name: _____

True or False

- T 1. The Old Testament is quoted 60 times in Romans.
- F 2. Romans 1 reveals the gospel as God's power and that the Jews are lost.
- F 3. God gave the law as a means of redemption.
- T 4. The promise is mentioned eight times in the book of Romans.
- F 5. Paul dealt with what the law actually taught in Romans.
- F 6. Titus wrote the letter for Paul.
- F 7. Great controversy has raged concerning the authorship of Romans.
- T 8. Some "sojourners at Rome" were present on the day of Pentecost.
- ~~F~~ 9. Romans was written at ^{*Corinth*} Ephesus in about A.D. 58.
- T 10. "The faith" refers to the system of truth, the gospel.
- T 11. Romans 1:16 might well be called "the theme of all scripture."
- F 12. Paul bought his Roman's citizenship.
- T 13. Gamaliel was one of Paul's teachers.
- T 14. Romans 1:2 is the New Testament recognition of the inspiration of the O.T.
- T 15. Paul called the Christians at Rome "saints."
- T 16. The Roman's faith was known throughout the world.
- F 17. The Gentiles knew the God of the universe by studying nature.
- T 18. Homosexual conduct is contrary to nature.
- T 19. Failing to love one's children is unnatural or without "natural affection."
- T 20. God sometimes gives up on people.

Match The Following:

- | | | | |
|------------------------|----------------------|----------------|---------------------------------|
| 10 <u>7</u> | a. Unrighteousness | 1. | Unlawful sexual intercourse |
| <u>1</u> | b. Fornication | 2. | Slander men secretly |
| <u>10</u> | c. Maliciousness | 3. | Begrudges excellence of another |
| <u>3</u> | d. Envy | 4. | Will not keep word |
| <u>9</u> | e. Deceit | 5. | Proclaim faults of others |
| 5 | f. Whisperers | 6. | Inordinate self esteem |
| 8 | g. Backbiters | 7. | Injustice to fellowman |
| <u>6</u> | h. Proud | 8. | Proclaims his own merits |
| <u>8</u> | i. Boasters | 9. | Bait or a snare |
| <u>4</u> | j. Covenant breakers | 10. | Vicious disposition |

General Questions:

- Name at least four universal matters discussed in Romans. a. Guilt
b. Need c. Death d. Unity
- Name the four matters under which the Bible can be studied.
a. SIN of Adam b. Promised Seed of Abraham
c. The Law d. The coming of Christ
- What was the main purpose of the law of Moses?
Intended to show the exceeding sinfulness
of sin
- Name at least two great intellects (as mentioned in class) that found the depths of Romans beyond their depths. a. Augustine b. Luther
- Give at least two proofs from the scriptures that Paul was an apostle to the Gentiles.
a. Chosen to go to the Gentiles
b. Claimed such 1 Tim 2:7

6. Give at least five facts that prove Peter was not in Rome during the 25 years the Catholics claim he was there.

a. He was in prison in Jerusalem
b. Paul does not mention him in his letters
c. He does not mention him in 4 personal epistles
d. All had forsaken him - where was Peter
e. the Jerusalem for conference

7. List two possible ways the church at Rome started.

a. Sojourners
b. Christians scattered abroad

8. At the time Paul wrote the Roman letter what was he taking to Jerusalem? _____

Contributions to the poor saints

What chapter in Romans tells about this? 15

9. List at least four possible purposes of Romans.

a. To take place of an intended visit
b. Letter of personal introduction
c. To teach and instruct
d. Desired prayers

10. The book of Romans begins and ends with emphasis on what great theme?

Obedience of faith

11. List at least three ways the word righteousness is used in the book of Romans.

a. According to the law
b. Our own - Rom 10:1-2
c. God 1:17

12. List at least two ways flesh is used in Romans.

a. Human body
b. works of flesh

13. List at least three ways works is used in Romans.

- a. Works of law
- b. " of merit
- c. " of God

14. Define the following words:

- a. Propitiation Make it possible for God to receive sinners - mercy seat
- b. Expiation Covers sins and provides for the removal - the means of atonement
- c. Atonement Brought us to at-one-ment
- d. Vicarious Substitute - in place of
- e. Satisfactory Vindicates the law - sufficient reason for pardoning

15. We talked about eight different lies that the book of Romans challenges. Name at least four.

- a. Man cannot understand the world without Revelation
- b. That a man can be good apart from God & his word
- c. Doesn't matter what a man believes
- d. Lie of Catholicism - Love of Calvinism

16. What are three key words in Romans?

- a. SIN
- b. GRACE
- c. FAITH

17. List four characteristics of a servant.

- a. Belongs to someone
- b. Obedient
- c. Humble
- d. Obeys

18. What do each of these terms denote about the Lord Jesus Christ?
- a. Lord - Authority
 - b. Jesus - Humanity
 - c. Christ - Messiah
19. Explain the phrase "the gospel was promised afore." It was in Gods eternal
Council by Prophets
20. Name and explain Paul's three "I ams" in this chapter.
- a. I am debtor
 - b. I am ready
 - c. I am not ashamed
21. What is the gospel? The Facts of the gospel.
- a. Death
 - b. Burial
 - c. Resurrection
22. Explain "from faith unto faith." Growing - Begins in faith and
ends in faith
23. Name at least two things/persons we cannot understand without revelation.
- a. God
 - b. Ourselves
24. We studied seven steps of apostasy from God. Name at least three.
- a. Glorified him not as God
 - b. Neither were thankful
 - c. Became vain in their imaginations

25. Chapter two lists at least seven things about the judgment of God. List four.

- a. _____
- b. _____
- c. _____
- d. _____

26. What do you think "do by nature the things contained in the law" means?

27. What is the circumcision made without hands? _____

28. In what act does the "circumcision made without hands" take place? _____

29. Who is a true Jew? _____

30. What is the true Israel of God today? _____

Memory Verses: (What translation are you quoting?)

1. Write Romans 1:14-16 _____

2. Write Romans 2:28-29 _____

Bonus Question: Five points if correct.

List the basic context of each chapter in Romans:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.

EAST TENNESSEE SCHOOL OF PREACHING

Romans, N2509

Instructor: James Meadows

Test Number 1

Student Name: _____

True or False

- T 1. The Old Testament is quoted 60 times in Romans.
- F 2. Romans 1 reveals the gospel as God's power and that the Jews are lost. *2 Th 1:10*
- F 3. God gave the law as a means of redemption.
- T 4. The promise is mentioned eight times in the book of Romans.
4:13, 14, 16, 20, 1:2, 4:21, 9:8, 9.
- F 5. Paul dealt with what the law actually taught in Romans.
- F 6. Titus wrote the letter for Paul.
- F 7. Great controversy has raged concerning the authorship of Romans.
- T 8. Some "sojourners at Rome" were present on the day of Pentecost.
- F 9. Romans was written at Ephesus in about A.D. 58.
- T 10. "The faith" refers to the system of truth, the gospel.
- T 11. Romans 1:16 might well be called "the theme of all scripture."
- F 12. Paul bought his Roman's citizenship.
- T 13. Gamaliel was one of Paul's teachers.
- T 14. Romans 1:2 is the New Testament recognition of the inspiration of the O.T.
- T 15. Paul called the *Christians at Rome "saints,"* Romans "saints."
- T 16. The Romans' faith was known throughout the world.
- F 17. The Gentiles knew the God of the universe by studying nature.
- T 18. Homosexual conduct is contrary to nature.
- T 19. Failing to love one's children is unnatural or without "natural affection."
- T 20. God sometimes gives up on people.

- T 21. The problem of this world is sin.
- F 22. Some people have problems with marriage today because they have not read Genesis 4. *Genesis 3*
- F 23. Man's unrighteousness can change God's righteousness.
- F 24. There was no righteousness in the law of Moses.
- T 25. "But now" plays an important role in Romans.
- F 26. There was never a law of faith before the gospel.
- F 27. The law was spoken so that "all the world may become guilty before God."
- T 28. Justification by faith excludes all boasting. *3:19*
- T 29. By the law is the knowledge of sin.
- F 30. The fact that some did not believe made the faith of God without effect.
- T 31. Paul mentions that he had been slanderously reported.
- F 32. The Jews had no advantage over the Gentiles.
- T 33. The Jews' conduct caused God's name to be blasphemed.
-
- F 34. "But now the righteousness of God with law is manifested."
- T 35. The law witnessed the gospel of Christ.
- F 36. There was no remission of sins under the law.
- T 37. The death of Christ proved God to be a just God.
- F 38. "Therefore we conclude that a man is justified by faith only without the deeds of the law."
- F 39. Abraham had grounds to glory before God.
- T 40. Abraham's faith was counted unto him for righteousness.
- F 41. Abraham received circumcision while he was still an alien sinner.
- F 42. Christ's righteousness is imputed unto us.
- F 43. God's promise to Abraham and his seed was through the law.
- T 44. Abraham is the father of all that walk in the steps of his faith.
- F 45. All these things were written for Abraham's sake alone.

Match The Following:

- | | | |
|-----------|----------------------|---|
| <u>7</u> | a. Unrighteousness | 1. Unlawful sexual intercourse |
| <u>1</u> | b. Fornication | 2. Slander men secretly |
| <u>10</u> | c. Maliciousness | 3. Begrudges excellence as place of another |
| <u>3</u> | d. Envy | 4. Will not help ^{keep} word |
| <u>9</u> | e. Deceit | 5. Proclaim faults of others |
| <u>2</u> | f. Whisperers | 6. Inordinate self esteem |
| <u>5</u> | g. Backbiters | 7. Injustice to fellowman |
| <u>6</u> | h. Proud | 8. Proclaims his own merits |
| <u>8</u> | i. Boasters | 9. Bait or a snare |
| <u>4</u> | j. Covenant breakers | 10. Vicious disposition |

General Questions:

- Name at least four universal matters discussed in Romans. a. Guilt
b. Need c. Death d. Gospel
- Name the four matters under which the Bible can be studied.
a. Sin of Adam b. Promise To Abraham
c. The Law d. Coming of Christ - Redemption
- What was the main purpose of the law of Moses? To show the
usefulness of sin
- Name at least two great intellects (as mentioned in class) that found the depths of Romans beyond their depths. a. Augustine b. Luther
- Give at least two proofs from the scriptures that Paul was an apostle to the Gentiles. a. Chosen vessel to the Gentiles (Acts 26:16-18)
b. Teaching of the Gentiles (1 Tim. 2:7)
- Give at least five facts that prove Peter was not in Rome during the 25 years the Catholics claim he was there.

25. Chapter two lists at least seven things about the judgment of God. List four.

- a. According to truth
- b. Without respect of persons
- c. Righteous
- d. By Jesus Christ

26. What do you think "do by nature the things contained in the law" means?

They practiced that which they knew (been revealed)

27. What is the circumcision made without hands? "Cutting off sins"

28. In what act does the "circumcision made without hands" take place? _____

Baptism

29. ^{Who} What is a true Jew? Christian

30. ^{What} What is the true Israel of God today? The church (Gal. 6:16)

31. The Jews had the oracles of God. Explain. The word of God -
the law

32. Explain "yea, let God be true, but every man a liar." God is faithful.
He will keep his word regardless of what
man says

33. In describing the sinful condition of man in Romans 3 Paul uses 14 expressions.

Name three: a None that doeth

b Open sequeles c Shed innocent blood

34. By the law is the knowledge of what? Sin

35. The righteousness of God (without the law) was witnessed by two things. Name them: a Law b Prophets

Bonus Question: Who said, "There is nearly universal agreement that here in the book of Roman scripture reaches its high water mark?" _____

6

19. Explain the phrase "the gospel was promised afore." Foreshadowed in Law
of Moses and the prophets
20. Name and explain Paul's three "I am's" in this chapter.
- a. "I am debtor"
- b. "I am ready"
- c. "I am not ashamed"
21. What is the gospel? Good news
- a. Death
- b. Burial
- c. Resurrection
- } 1 Cor. 15:1-3
22. Explain "from faith unto faith." It begins with faith and
it ends in faith
23. Name at least two things ^{persons} we cannot understand without revelation.
- a. God
- b. Ourselves
24. We studied seven steps of apostasy from God. Name at least three.
- a. Glorified him not as God
- b. Neither were thankful
- c. Changed glory of God

of guilt

c. Atonement Both of the first - brings two opposing parties together

d. Vicarious Substitute in place of

e. Satisfactory Meets needs of the case - deemed as sufficient reason for pardoning

15. We talked about eight different lies that the book of Romans challenges. Name at least four.

- a. That man can understand the world without revelation
- b. That man can be good apart from God's grace
- c. That it doesn't matter what one believes
- d. That total depravity is a lie

16. What are three key words in Romans?

- a. All
- b. But now
- c. In Christ

17. List four characteristics of a servant.

- a. Belongs to another
- b. Humility
- c. Subject to his master's will
- d. Partakes of benefits

18. What do each of these terms denote about the Lord Jesus Christ?

- a. Lord - Authority
- b. Jesus - Humanity
- c. Christ - Messiah

(4)

8. At the time Paul wrote the Roman letter what was he taking to Jerusalem?

A contribution

What chapter in Romans tells about this? 15th.

9. List at least four possible purposes of Romans.

- Tells the "how" and "why" of justification
- Take place for deferred visit (1:11-13)
- Letter of personal introduction (16:1-2)
- Teach and instruct Christians

10. The book of Romans begins and ends with emphasis on what great theme?

Obedience of faith (1:5; 16:25)

11. List at least three ways the word righteousness is used in the book of Romans.

- Of God
- Of the law
- Of man

12. List at least two ways flesh is used in Romans.

- works of flesh
- Law of Moses

13. List at least three ways works is used in Romans.

- of God
- of the law
- of man

14. Define the following words:

- Propitiation Makes it possible for God to extend mercy consistent with claiming justice
- Expiation Covers sin and provides removal of

Intro
p. 13

④ ③

General Questions:

1. Name at least four universal matters discussed in Romans. a. Guilt
b. Need c. Death d. Gospel
2. Name the four matters under which the Bible can be studied.
a. Sin of Adam b. Promise to Abraham
c. The Law d. Coming of Christ - Redemption
3. What was the main purpose of the law of Moses? To show the
sinfulness of sin
4. Name at least two great intellects (as mentioned in class) that found the depths of
Romans beyond their depths. a. Augustine b. Father
5. Give at least two proofs from the scriptures that Paul was an apostle to the
Gentiles. a. Chosen vessel to Gentiles (Acts 26:16-18)
b. Teacher of the Gentiles (1 Tim. 2:7)
6. Give at least five facts that prove Peter was not in Rome during the 25 years the
Catholics claim he was there.
a. In prison at the time (Acts 12)
b. At the Jerusalem Conference (A.D. 52 - A.D. 15)
c. Paul does not mention him in salutation (Ro. 16)
d. " " " " " " prison together
e. All have forsaken him, where was Peter?
7. List two possible ways the church at Rome started.
a. Sojourners from Rome on Pentecost
b. Christians scattered abroad (A. 8:1-5)

The Way of Faith

Romans Chapters Three and Four

All are Lost
Romans 3:9, 23

"But now ...
Romans 3:21

Jesus is the
Explanation of
God's Justice
Romans 3:24-26

No Boasting
Romans 3:27-31

Even Abraham
was not Worthy
of Salvation
Romans 4:1-8

Salvation for Both Jews and Gentiles
Romans 4:9-12

Promise, not Law
Romans 4:13-25

ROMANS 3

Begin

2/24/09

I. Breakdown and Comments on 3:21-5:21

A. Aim of this section:

1. Having shown everyone to be under condemnation due to his sin, Paul will now elaborate on the "good news" that there is a solution. Justification apart from the works of the law is the answer. The previous section spoke of the NEED and this one speaks of the REMEDY. Read Wood comments in James (pp. 90-92) about the law of Moses.
2. Chapter 3:21-31 will boldly state the case for justification apart from works. There will be a series of divine assertions concerning the nature of this righteousness which Paul proclaims.
3. Chapter 4:1-25 will present arguments from the Scripture in support of the righteousness which Paul proclaims.
4. Chapter 5:1-11 will speak of the results (fruits) of this righteousness.
5. Chapter 5:12-21 will summarize the case for justification. Paul will contrast what we have as a result of our connection with Adam and what we have as a result of our connection with Christ.

B. An Outline of this section:

1. The statement of the case for justification by faith: 3:21-31.
2. The proof of the case for justification by faith: 4:1-25.
 - a. The case established by the example of Abraham: 1-5.
 - b. The case established by the witness of David: 6-8.
 - c. The case established as independent of circumcision: 9-12.
 - d. The case established as independent of law-keeping: 13-25.
3. The results of (fruit of) justification by faith: 5:1-11.
4. The summary of the case for justification by faith: 5:12-21. (Most of the major points above suggested by Jim McGuggin in his commentary on Romans.)

II. Jews and Gentiles Compared (3:1-20).

A. Romans 3:1ff clearly reveals the Jews' problem.

1. Problem: God's own people did not appreciate what God had given to them.
 - a. "Oracles of God"—They had the mind of God which was of great advantage. Oracles (logia) used four times in N.T.
 - (1) Acts 7:38 – Contents of the Mosaic Law.
 - (2) Rom. 3:2 – God's commands in the Mosaic law and his promises.
 - (3) Heb. 5:12 – The substance of the Christian religion.
 - (4) Pet. 4:11 – "the utterances of God through Christian teachers."
 - (5) "In every case it means the words or utterances of God." (Earle, p. 149)
 - b. Deuteronomy 4:5—If you ever forget that God gave you a revelation then you are in trouble. Every time that the Jews forgot this they lost their way.
2. When Paul wrote the Roman letter the Jews had forgotten that the scriptures were God's grace to them.
 - a. They became more concerned with making God as they wanted him to believe.
 - b. Matthew 12:5ff—They read the scriptures but not to see what they said, but rather to confirm what they wanted to do.
 - c. The great need of never forgetting that the scriptures are a product of God's grace.
 - d. Matthew 19:3
 - (1) Did not come with an honest heart.
 - (2) Forgetting that the Scriptures were God's grace, they were trying to get people in trouble.
 - (3) The Jews hadn't really read Genesis 2. Some today have problems about marriage because they have never read Genesis 243

3. The day that I forget that God's grace gave me this book then I'll quit saying, "Lord, what would you have me to do," but I'll be seeking other ways to justify what I do.
 4. Problem of this world is sin—When we let the book remedy it.
- B. Paul knew that some would ask the question, "What advantage then hath the Jew...?" (First anticipated objection.)
1. In other words, if the Jews are lost, like the Gentiles, and need the gospel, what advantage in having the law and being circumcised?
 2. There are many advantages of being a Jew: *"Much in Every way" (NIV)*
"Freedom every respect" (NAS)
"Much in every way" (NIV)
 - a. Provisions for a better way of life.
 - b. Freedom from the superstition of idolatry.
 - c. But the greatest advantage was that the Jews had "been entrusted with God's word." Oracles—A.7:38; Heb. 5:12; 1 Pet. 4:11.
 3. They had special favor, but not to the extent they would be saved regardless of what they did. "Entrusted with the very words of God" (NIV).
- C. Second anticipated objection: If the Jews are sinful and lost like the Gentiles would this not mean that their unbelief has frustrated the promises of God? "Will their lack of faith nullify God's faithfulness?" (NIV).
1. "It is written" occurs 90 times in the N.T. (v. 4 – 3rd appearance) (cf. 1:17; 2:24).
 - a. It appears 12 more times in Romans.
 - b. "The perfect tense indicates completed past action and also a continuing state resulting from that completed action" (Earle, p. 150).
 2. "were without faith" (ASV)

"were unfaithful" (RSV)

"faithlessness" (NEB)

"unfaithful" (Williams)

"proved untrustworthy" (Moffatt)

3. God made promises to the Jews.
4. God cannot lie—he will do what he says (Num. 23:19).
5. Paul answers, "God forbid." "Let it not be" or "May it not come to pass."
 - a. He uses this term 10 times in Romans. Once in I Cor., twice in Galatians, and once by Luke – Lk. 20:16.
 - b. It's absolutely impossible for man's unbelief to prevent God from keeping his promises? But if one does not meet the conditions, then man nullifies the promise, not God. Premillennialism ignores faithfulness on God's part.
 - c. God will always keep his promises if everyone else proves false. God is faithful—1 Cor. 1:9; 10:13; 1 Thess. 5:24; Heb. 10:23. Thought many of the Jews did not believe God's promises in the O.T. "that would not in any way affect God's faithfulness in keeping his promises. The truth of God's word does not depend on man's acceptance of it" (Earle, p. 149).
 - d. Psalms 51:4 is a part of David's cry over his sin. God is depicted as judged by men, but he will always stand justified—he will do right (Gen. 18:25).
 - (1) When men blame God for creating man with the ability to sin.
 - (2) When men blame God for decreeing that the consequences of Adam's sin can be passed on to us.
 - (3) When men blame God for requiring that men be holy in character even in the midst of trials.
 - (4) When men blame God for some calamity intruded into their life.
 - (5) When men blame God when they censure him for not revealing more about the future.
 - (6) God's right in what he does and in the judgments he pronounces (Reese, p. 114).

D. Third anticipated objection (v. 5). But Paul "if our unrighteousness commend the righteousness of...is God unrighteous who taketh vengeance? (v. 5). "I speak as a man" (KJV). "I am using a human argument" (NIV).

1. It looks like our disobedience has given God the opportunity to display his plan to save man.

thoughts and motives; this is all part of God's great plan which I proclaim.

¹⁷ You Jews think all is well between yourselves and God because he gave his laws to you;^d you brag that you are his special friends. ¹⁸ Yes, you know what he wants; you know right from wrong and favor the right because you have been taught his laws from earliest youth. ¹⁹ You are so sure of the way to God that you could point it out to a blind man. You think of yourselves as beacon lights, directing men who are lost in darkness to God. ²⁰ You think that you can guide the simple and teach even children the affairs of God, for you really know his laws, which are full of all knowledge and truth.

²¹ Yes, you teach others—then why don't you teach yourselves? You tell others not to steal—do you steal? ²² You say it is wrong to commit adultery—do you do it? You say, "Don't pray to idols," and then make money your god instead.^e

²³ You are so proud of knowing God's laws, but you dishonor him by breaking them. ²⁴ No wonder the Scriptures say that the world speaks evil of God because of you.

²⁵ Being a Jew is worth something if you obey God's laws; but if you don't, then you are no better off than the heathen. ²⁶ And if the heathen obey God's laws, won't God give them all the rights and honors he planned to give the Jews? ²⁷ In fact, those heathen will be much better off than you Jews who know so much about God and have his promises but don't obey his laws.

²⁸ For you are not real Jews just because you were born of Jewish parents or because you have gone through the Jewish initiation ceremony of circumcision. ²⁹ No, a real Jew is anyone whose heart is right with God. For God is not looking for those who cut their bodies in actual body circumcision, but he is looking for those with changed hearts and minds. Whoever has that kind of change in his life will get his praise from God, even if not from you.

3 THEN WHAT'S THE use of being a Jew?
Are there any special benefits for them

^{2d} Or, "you rely upon the law for your salvation."

^{2f} Literally, "will condemn" you. ^{3a} Implied.

^{3d} Literally, "Their throat is an open grave." Perhaps the meaning is "Their speech injures others."

Do you steal?

from God? Is there any value in the Jewish circumcision ceremony? ² Yes, being a Jew has many advantages.

First of all, God trusted them with his laws [so that they could know and do his will].³ True, some of them were unfaithful, but just because they broke their promises to God, does that mean God will break his promises? ⁴ Of course not! Though everyone else in the world is a liar, God is not. Do you remember what the book of Psalms says about this?^b That God's words will always prove true and right, no matter who questions them.

⁵ "But," some say, "our breaking faith with God is good; our sins serve a good purpose, for people will notice how good God is when they see how bad we are. Is it fair, then, for him to punish us when our sins are helping him?" (That is the way some people talk.) ⁶ God forbid! Then what kind of God would he be, to overlook sin? How could he ever condemn anyone? ⁷ For he could not judge and condemn me as a sinner if my dishonesty brought him glory by pointing up his honesty in contrast to my lies. ⁸ If you follow through with that idea you come to this: the worse we are, the better God likes it! But the damnation of those who say such things is just. Yet some claim that this is what I preach!

⁹ Well, then, are we Jews better than others? No, not at all, for we have already shown that all men alike are sinners, whether Jews or Gentiles. ¹⁰ As the Scriptures say,

"No one is good—no one in all the world is innocent."^c

¹¹ No one has ever really followed God's path, or even truly wanted to.

¹² Every one has turned away; all have gone wrong. No one anywhere has kept on doing what is right; not one.

¹³ Their talk is foul and filthy like the stench from an open grave.^d Their tongues are loaded with lies. Everything they say has in it the sting and poison of deadly snakes.

¹⁴ Their mouths are full of cursing and bitterness.

^{2e} Literally, "do you rob temples?"

^{3b} Psalm 51:4. ^{3c} Psalm 14:3.

^{3d} Literally, "Their speech injures others."

Christ took our punishment

¹⁵ They are quick to kill, hating anyone who disagrees with them.^e

¹⁶ Wherever they go they leave misery and trouble behind them, ¹⁷ and they have never known what it is to feel secure or enjoy God's blessing.

¹⁸ They care nothing about God nor what he thinks of them.

¹⁹ So the judgment of God lies very heavily upon the Jews, for they are responsible to keep God's laws instead of doing all these evil things; not one of them has any excuse; in fact, all the world stands hushed and guilty before Almighty God.

²⁰ Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; his laws serve only to make us see that we are sinners.

^{21,22} But now God has shown us a different way to heaven!—not by "being good enough" and trying to keep his laws, but by a new way (though not new, really, for the Scriptures told about it long ago). Now God says he will accept and acquit us—declare us "not guilty"—if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like. ²³ Yes, all have sinned; all fall short of God's glorious ideal; ²⁴ yet now God declares us "not guilty" of offending him if we trust in Jesus Christ, who in his kindness freely takes away our sins.

²⁵ For God sent Christ Jesus to take the punishment for our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from his wrath.^g In this way he was being entirely fair, even though he did not punish those who sinned in former times. For he was looking forward to the time when Christ would come and take away those sins. ²⁶ And now in these days also he can receive sinners in this same way, because Jesus took away their sins.

But isn't this unfair for God to let criminals go free, and say that they are innocent? No, for he does it on the basis of their trust

^{2e} Implied.

^{2f} Implied. Literally, "A righteousness of God has been manifested."

^{2g} Propitiation."

^{3h} Literally, "justified."

^{4a} Literally, "righteous."

^{4c} Psalm 32:1-2.

in Jesus who took away their sins.

²⁷ Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in him. ²⁸ So it is that we are saved^h by faith in Christ and not by the good things we do.

²⁹ And does God save only the Jews in this way? No, the Gentiles, too, may come to him in this same manner. ³⁰ God treats us all the same; all, whether Jews or Gentiles, are acquitted if they have faith. ³¹ Well then, if we are saved by faith, does this mean that we no longer need obey God's laws? Just the opposite! In fact, only when we trust Jesus can we truly obey him.

4 ABRAHAM WAS, HUMANLY speaking, the founder of our Jewish nation. What were his experiences concerning this question of being saved by faith? Was it because of his good deeds that God accepted him? If so, then he would have something to boast about. But from God's point of view Abraham had no basis at all for pride. ³ For the Scriptures tell us Abraham believed God, and that is why God canceled his sins and declared him "not guilty."

^{4,5} But didn't he earn his right to heaven by all the good things he did? No, for being saved is a gift; if a person could earn it by being good, then it wouldn't be free—but it is! It is given to those who do not work for it. For God declares sinners to be good in his sight if they have faith in Christ to save them from God's wrath.^a

⁶ King David spoke of this, describing the happiness of an undeserving sinner who is declared "not guilty"^b by God. ⁷ "Blessed, and to be envied," he said, "are those whose sins are forgiven and put out of sight." ⁸ Yes, what joy there is for anyone whose sins are no longer counted against him by the Lord.^c

⁹ Now then, the question: Is this blessing given only to those who have faith in Christ but also keep the Jewish laws, or is the blessing also given to those who do not keep the Jewish rules, but only trust in Christ? Well,

^{3f} Implied. Literally, "A righteousness of God has been manifested."

^{3g} Literally, "to be

^{4a} Literally, "faith is reckoned for righteousness."

2. If so then how can God punish the unjust when their disobedience resulted in great good?
3. "God forbid"—If God cannot condemn the Jews for their disobedience and the Gentiles for theirs, then how can God judge the world? Both are guilty of the same sins.

2/21/11

E. Jews' attitude toward Paul's preaching (vv. 7-8).

1. The Jews regarding Christianity as being a lie.
2. Preacher preaching it made it his lie.
3. Preaching a lie is sin, and the preacher of a lie is a sinner.
4. The Jews thought: punishment of him who preaches a lie will manifest the justice—the faithfulness, the truthfulness—of God.
5. Paul says: But, why would God's punishing me show His justice, and His punishing you (Jews) show him to be unjust?
6. Therefore, your attitude toward me shows that you recognize that God is not unjust to punish the evil-doer" (Deaver, p. 100).
7. Paul preached where sin abounded grace did much more abound.
 - a. Some were saying slanderously that he preached "Let us do evil that good might come."
 - b. But if God is unjust in punishing the evil-doer, then we can preach "Let us do evil that good may come—because that evil calls "forth manifestation of God's goodness" (Deaver, p. 101).

F. The condition of the Jews and of all men before God (vv. 9-20). None seeketh after God—Whiteside, p. 71; Lk. 11:52. Three things noted by Paul in this series of quotations from the O.T.

1. The fact that all were sinners (vv. 10-12).
2. The kinds of sins men do:
 - a. Sins of the tongue (vv. 13-14).
 - b. Sins of deed (vv. 15-17).

1. Character - 3:10-12
 2. Speech - 3:13-14
 3. Action - 3:15-18

3. "The real reason for the sin, the thing that is beneath all that precedes, is an absence of reverence for God..." (v. 18).

III. Consider the characteristics of the righteousness of God as named in 3:21-31.

2/26/08

- A. "Now" in Romans 3:21 has led some to believe there was no righteousness in the law.

1. "Now" — Past Pentecost.

- a. Following past Pentecost - Not talking about what the law was before Pentecost.

- b. Led some to believe no righteousness in the law.

2. Romans 2:26: "Righteousness of the law" - There was such.

3. Romans 10:1-3: Ignorance of the righteousness of God.

- a. Look at passages in Romans that has the word "now" (Rom. 3:21; 6:8; 5:9).

- b. Righteousness that was under the law finds its culmination in Christ (Rom. 10:4).

4. Galatians 2:19; 3:22-25.

5. There was a righteousness by that law and from that law, in view of that which was to come.

a. Romans 10:5.

- (1) Leviticus was the gospel of the Old Testament.

- (2) Leviticus was the forerunner of Hebrews.

- (3) Leviticus outlined:

- (a) Sacrifices first.

- (b) Priesthood.

- (c) Where you have sacrifices and priesthood there is mediation thus grace and mercy.

- (d) Every sacrifice that one offered under the law was a recognition that this takes my place. Cf. Lev. 18:5.

- b. Exodus 20:5,6—Mercy (therefore grace) under the law. The law as God gave it was a law that incorporated grace and mercy.
 - c. Daniel 9:3,4: Exactly what Exodus 20:5,6 says (mercy). The law that God gave them made arrangements for a grace and mercy to be extended. Daniel's prayer based upon the very reason law given.
6. The Jews turned the law into a law of meritorious works, but God never gave it that way.
- a. Deuteronomy 9:3-6.
 - (1) Moses denied they got it by their righteousness.
 - (2) They got it by the grace of God.
 - b. Romans 3:27 - "law of faith."
 - (1) "Of works" - He was not thinking of the law as God gave it, but as the Jews used it.
 - (2) "Law of faith"
 - (a) When God gave law to Jews did it exclude faith?
 - (b) Was Paul saying there never had been a law of faith before the gospel?
 - i. Hebrews 11:32 - David and Samuel had faith, but they lived under the law.
 - ii. How can there be faith without a law of faith?
 - (c) "Law of faith" excluded meritorious works, but it did not exclude faith.
 - (d) If law of Moses was just a law of works then sacrifice and priesthood would not have been needed.
 - (3) Deuteronomy 7:9 - Mercy under the law.
 - (4) Deuteronomy 10:12 - The very heart of acceptable worship and service to God today is a faith that moves from a heart of love.
 - (5) Psalms 85:1,2.

(a) Forgiven of sins by God's grace under the law.

(b) Mercy and truth are not together. That took place under the law. It took place by the law of faith.

(6) Romans 4:16 - Where you find grace you find faith - Faith and grace under the Old Testament. (Notes of Franklin Camp)

B. Characteristics:

1. "Manifested" - 3:21.

2. "Of God" - 3:21.

3. "Witnessed by the law and the prophets" - 3:21.

4. "Apart from the law:" - 3:21,28.

5. "By faith" - 3:22,25,26,28,30.

6. "Unto all" - 3:22,30.

7. "Free" - 3:24.

8. "Purchased" - 3:24.

9. "Just" - 3:24,25.

10. "Glory excluding" - 3:27.

11. "Law establishing" - 3:31.

C. There are at least three kinds of righteousness talked about in the Bible:

1. There is righteousness according to the law -- Rom. 10:5; Phil. 3:6; Cf. Dt. 6:25.

2. There is the righteousness of our own -- Rom. 10:1-3.

3. There is the righteousness of God -- Rom. 1:17; 3:21,22.

D. More details about this righteousness as revealed in 3:21-23:

1. "Now...a righteousness of God hath been manifested." "Was made known and still in open view."

a. "Now" means in the present case, or in the present dispensation.

Additional details about justification

1. it is conditional, it is obtained by faith in Jesus Christ.
2. it is bestowed upon Jew and Gentile without distinction.
3. it is a free gift, bestowed by God's grace.
4. it was obtained as a redemption by the giving of Christ as a ransom.

- b. It was that "...mystery which was kept secret since the world began, but now is made manifest" - 16:25-26.
 - c. It is that righteousness which eye had not seen nor ear heard -- 1 Cor. 2:6-13.
 - d. It is that righteousness which in other ages was not made known unto the sons of men - Eph. 3:4-5.
2. It is a righteousness "apart from the law."
- a. It is revealed in the gospel -- 1:16-17.
 - b. It is not based upon any legal system like the law of Moses.
 - c. It is a new covenant -- Jer. 31:31-34; Heb. 8:6-13.
3. It is a righteousness "witnessed by the law and the prophets."
- a. 1 Pet 1:9-11.
 - b. Jesus said he fulfilled all things, "...which are written in the law of Moses, and the prophets, and the psalms, concerning me" - Luke 24:44.
 - c. The law had a shadow of the good things to come - Heb. 10:1-4; cf. 9:9; 8:5.
4. It is a "righteousness of God through faith in Jesus Christ."
- a. Faith is the condition of our salvation, not the meritorious ground of it.
 - b. "It is not 'for' faith that we are justified, but 'by' faith. Faith is not the price of justification, but the means of appropriating it. Of course, this faith is saving faith, i.e., a faith that is full of joyful trust, that Jesus is the Messiah, conjoined with obedience to Christ (Thayer, p. 511; Rom. 1:5; 16:26; Gal. 5:6; James 2:20ff.)" (Clyde Woods)
5. This righteousness is "unto all them that believe."
- a. The gospel is for all the world -- Mark 16:15-16.
 - b. Christ experienced death for all men -- Heb. 2:9.
 - c. He was slain for the whole world -- John 1:29; 1 John 2:2. All need it.

2/22/10

E. Romans 3:24-26 shows how the death of Christ satisfied God's justice and at the same time enabled him to extend mercy to those that believe in Jesus.

1. "Justified" is a legal term and means to acquit or declare innocent; to declare not guilty.
2. "Grace" is a favor. "It is a benefit bestowed without pay--the gratuitous bestowal of a thing that a person needs" (R. L. Whiteside).
3. "Redemption" is from the Greek word which means to release on payment of the ransom price. Jesus Christ paid the ransom price for our release from sin and its eternal consequences (Eph. 1:7; 1 Cor. 7:23; Tit. 2:14; 1 Pet. 1:18-19).

4. "Propitiation" is from the Greek word hilasterion and occurs only one other time in the New Testament (Heb. 9:5); here it is translated "mercy seat."

SATISFACTION

- a. Under the law of Moses, on the day of atonement, the high priest took the blood of the sacrificed animal and sprinkled it on the mercy seat in the holy of holies (Lev. 16:1-11; 17:11).
 - b. So Christ our high priest "by his own blood....entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11-14).
5. In order to understand Paul's meanings about God's "righteousness. . . because of the passing over of sins done aforetime" and him being "just" and the "justifier of him that hath faith in Jesus," we need to understand two things about a violated law.
- a. First, a violated law always demands punishment if a ruler is to maintain his authority, keep the respect of his subjects, and not injure those he governs.
 - b. Second, a ruler may sometimes pardon the offender and yet do it in such a way as to still maintain his authority.
 - (1) God's law had been violated again and again since the garden of Eden.
 - (2) God's violated law demanded that man die, but God pardoned man and still maintained his authority as a just God.
 - (3) How did he do this?
 - (a) Was God forgiving or passing over man's sins in the past on the basis of animal sacrifices? No!

- (b) God remitted men's sins in times past looking forward to the death of Christ upon the cross, just as he forgives us today looking back to the cross of Christ.
- (c) The ransom of Christ took effect in behalf of those who believed and obeyed God in times past, (just as it does in our case today.) (Heb. 9:15)
- (4) "Now, as proof that in all this, God was strictly just, he has set forth Christ as an atoning sacrifice. On account of what he did, or as a reason for it, this proof became necessary. So great is the value, and so great the honor, inherent in the ransom of Christ, that God can do all he does in the way of saving sinners, and still remain perfectly just. Neither his honor nor his justice is thereby tarnished or compromised." (Moses Lard)
- (5) God accepted the offering of Christ as being fully adequate to meet the demands of his law, and it, at the same time, permitted him to extend mercy to man. (Cf. I Pet. 2:24.) But only those who have "faith in Jesus" will ever enjoy this mercy.

IV. Complete Exposition of the Gospel Scheme of Redemption (3:21-31).

- A. It is of God. v. 21.
- B. It is without works of law. v. 21.
- C. It is well sustained by evidence. v. 21.
- D. It is through the faith of Jesus Christ. v. 22.
- E. It is provided for all. v. 22.
- F. It is upon all believers: i.e., it is enjoyed by all such. v. 22.
- G. It is wholly gratuitous. v. 24.
- H. It comes to us through the propitiation of Christ. v. 24.
- I. It meets and fully satisfies all the demands of law and justice in our behalf; and vindicates the justice of God's administration and government over man. vv. 25,26.
- J. It excludes all boasting. v. 27.
- K. It justifies all, whether Jews or Gentiles, on the same ground. vv. 28-30.

- L. It magnifies God's law, and makes it honorable in the sight of an intelligent, adoring and admiring universe. v. 31.
- V. Romans 3:27-31: "Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by the law of faith. We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is he not the God of Gentiles also? Yes, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make the law of none effect through faith? God forbid: nay, we establish the law."
- A. Whiteside's words on verse 27 are most appropriate: "if a man were to live a perfect life, he would have grounds for boasting that he had always done the right thing, that no taint of sin ever soiled his spotless life, and that he stood justified on his own record. But none so live, for all have sinned. In recognizing one's self as a condemned sinner, there is a cause for humility, but no grounds for boasting. And the greatest ground for humility is the knowledge that an innocent person died to save me from my own folly. Instead of being the proud possessor of a spotless character, I have to rely on another to cleanse me from my own defilement. And this depending on the innocent to justify the guilty is what Paul calls the 'law of faith.' This law of faith is the plan, or arrangement, in which is required faith in Jesus, who died for us."
- B. Paul concludes that we are "justified by faith apart from the works of the law."
1. Does this mean that one is justified by faith apart from obedience to the commands of the gospel? Certainly not!
 2. One must distinguish between obeying a law with a view to meriting salvation and obeying the commands of the Lord as a manifestation of our faith in him.
 3. The latter is essential to salvation (Gal. 5:6; 2 Thess. 1:7-10), but the former will not save.
- C. There is one God and he will justify both Jew and Gentile the same way. If there is any difference in justification "by" faith and justification "through" faith, this writer is unable to make the difference.
- D. "The law of Moses was established in the sense of being fulfilled, completed, and taken out of the way."
1. The law was intended from the beginning to complete its work when it brought the world to Christ (Gal. 3:19-25). The law of Moses was never intended to continue in force longer than to the coming of Christ. For the law to fail to bring in the gospel, faith, the promised seed, was for the law to

fail. ~~For it to bring in these was to cause it to fulfil its mission and to establish it as of God. To fulfill the law and take it out of the way was to establish it in the fulfillment of its end. So in coming to faith in Christ we establish the law" (David Lipscomb).~~

Chapter 3.

In verses 1-8 (of chapter 3) Paul considers certain anticipated Jewish objections. The first anticipated objection is: Is there no advantage in being a Jew? In view of what had been said that both Jews and Gentiles were in a lost condition, the Jews would ask: "Are you saying then that there is no advantage in being a Jew?" Paul answers: "Much in many a way." This is the better translation, for there was no advantage in "every" way. Old Testament Israel's greatest advantage was: they were entrusted with the oracles of God.

*"Much in every way" (NKJ)
"Great in every respect" (NAS)
"Much in every way" (NIV)*

The second anticipated objection is: does this condition of fleshly Israel mean that God is unfaithful? that God would not carry out His promises and plans? Paul answers: It does not mean that at all. God is faithful and will forever be faithful. As is declared in the fifty-first Psalm--even if it should be the case that every man is found to be a liar, God would be found to be true, to be faithful.

The third anticipated objection is: Could God be just in punishing the ungodly? Paul discussed the final judgment and God's wrath upon the disobedient. The objection involves this thought: God's punishment of the wicked would have the effect of evidencing God's goodness. How could God, in justice, punish that which was the very occasion of manifesting His goodness? Paul emphatically declares that God CAN in justice punish that which occasions the evidence of His goodness. Otherwise, He could not judge the world. The Jews admitted that God could in justice judge (punish) the wicked Gentiles. But, this could not be done if God could not punish that which occasioned the manifestation of His goodness. Furthermore, many claimed that what Paul was preaching was a lie. These would

admit that God would be just in punishing a liar. God's punishment of a liar would emphasize God's goodness. If God, in justice, cannot punish that which results in the manifestation of His goodness, then how could the non-Christian Jew regard Paul himself as being a "sinner"? Some slanderously reported that Paul taught the doctrine: "Let us do evil that good may come." Paul argues: If it be true that God cannot justly punish when the punishing shows His own goodness, then we might as well teach the doctrine--"let us do evil that good may come."

The fourth objection question is: Are we (Jews) any better than the Gentiles? The emphatic answer is: "No, in no wise." Paul says: "In reality I have already answered this," "...for we before laid to the charge both of Jews and Greeks, that they are all under sin." The Gentiles had violated the law which God had given them. The Jews had violated the law which God had given them. Therefore, so far as concerned how they stood before God, there was no difference. The Jews were no better than the Gentiles. In 1:18-32 Paul had stressed that the Gentiles were under sin. In chapter 2 he had stressed that the Jews were under sin.

Further proof of the sinfulness of the Jews is the Jews' own Scriptures. Paul quotes at length from the Old Testament on this point: "There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under the lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Then, Paul emphasizes the fact that these

quotations are certainly applicable to the Jews: "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God." Paul declares further, "...because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin."

Because the Gentiles were condemned of God and lost in sin (1:18-32), and because the Jews were condemned of God and lost in sin (2:1-3:20)--there was, therefore, the NEED for the gospel of Jesus Christ.

The FACT of it (3:21-31)

Because of the NEED for it, therefore God gave it. Paul now stresses the FACT that the gospel of Christ has been given. The "now" is significant. In former days, and by works of law, there was no justification. In contrast to this situation God has now revealed his plan for justification. "A righteousness of God" means God's plan for man's righteousness. This plan has now been "manifested" (revealed, 1:17). This plan is apart from law. Since law could not justify, a plan for justification had to be apart from law. This plan is the one witnessed by the law and the prophets. The righteousness made possible by this plan is from God and is through faith in Jesus Christ. This plan provides justification for all, but brings justification only to those who believe. It is for all because all need it: "...for there is no distinction." There is no distinction because "all have sinned, and fall short of the glory of God." The justification made possible by the plan is free. It is by God's grace.¹ It is through the redemption that is in Christ Jesus.

¹See "Grace Versus Law," Appendix A; see also "Gospel, Grace, and Law," Appendix B.

What further about Christ Jesus? Redemption is in Him. He is the one whom God set forth to be a propitiation (propitiatory sacrifice). He is the propitiatory sacrifice in the life of the individual through and because of the individual's faith. He is the propitiatory sacrifice because of the shedding of his blood, and the individual must avail to himself the benefits of that shed blood. God set forth the Lord, to be the propitiatory sacrifice, in order to show His (God's) righteousness because of the passing over of the sins done aforetime. It was in His "forbearance" that God had passed over these sins. Because of His love and patience and longsuffering (His forbearance), God had not demanded or exacted the full penalty actually demanded by violated law. How could God be just in passing over the sins done aforetime? Further, how could God be just in putting Himself in the position of justifying "him that hath faith in Jesus"? Answer: Because the Lord "satisfies" the demands of violated law. The Lord, in His death, suffered the penalty. He bare our sins in his body upon the tree, and by his stripes we are healed (Cf. 1 Pet. 2:24). The word "propitiation" means "satisfaction." Because the Lord satisfied the demands of violated law, God Himself is "just" in His "justifying" those who avail themselves of the "justification" made possible in God's plan for man's righteousness.

When we are brought face to face with the staggering fact that an innocent person died for our sins, there isn't any room left in our hearts for glorying--for being haughty and proud. Paul says, "Where then is the glorying?" He answers: "It is excluded." It is excluded not by a law of works, but by a law of faith.

In verse 28, Paul issues the concluding statement so far as concerns the present argument. He says: "We reckon therefore that a man is justified by faith apart from the works of the law." This plan for justification apart from works of law is God's plan for man's righteousness, talked about in 3:21. But, this plan is the gospel of Christ, 1:16. Paul announced in 1:16 that the gospel is God's saving power for all who believe, whether Jew or Gentile. He made his arguments, and draws the conclusion: "We reckon therefore that a man is justified by faith apart from works of the law." If Paul proved what he started out to prove (and he did!), then to be justified by faith and to be saved by the gospel mean the same thing.

This plan for justification is for both Jews and Gentiles. God is not the God of the Jews only.

Paul stresses further that God's plan for justification by faith does not make law of none effect. Rather, it establishes law. It establishes law in that it emphasizes the purpose of law, the nature of law, that law is good, but that law could not justify.

Section III. THE JEWS ARE ALSO ALL AND SEVERALLY CONDEMNED ON THEGROUND OF **THE** LEGAL SCHEME OF JUSTIFICATION. (2:17-3:20)

I. That the Jews are all transgressors of law, is proved chiefly in two ways:

A. By appealing to their own consciousness. (2:17-23).

B. By the testimony of their own Scriptures. (2:24)

II. Implied Inference. The Jews as well as the Gentiles are therefore all condemned.

III. Implied Objection. The Jews may expect and claim some special favor, on the ground of their being circumcised.

IV. Answer (2:25-29)

A. The circumcision of the flesh is a part of the Legal scheme of Justification; and can of course be of value to any one only as such.

B. The only circumcision that is now of any avail, is the circumcision of the heart. (Eph. 1:14; Phil. 3:3; Col. 2:11)

V. STATEMENT AND REFUTATION OF SUNDRY JEWISH OBJECTIONS. (3:1-8).

A. This reasoning seems to give to the Jews no advantage over the Gentiles. (3:1).

Answer: Not so; their advantages over the Gentiles are still very great. especially in their having the Oracles of God. (3:2)

B. But if some of the Jews have been unfaithful, must God too be unfaithful too in fulfilling his promises made absolutely and unconditionally to Abraham? (Gen. 16:7)

Answer: Certainly not. God's fidelity must not be called into question. It is blasphemy to do so; and such objections are not to be considered. (3:4; Psa. 51:4)

C. But as our injustice serves to commend God's scheme of justification by faith, would it not be unjust in God to take vengeance on us? §:5.

Answer: Certainly not; for if this were true, he could judge neither Jew nor Gentiles. §:6.

D. But if God's truth has abounded through my falsehood, why should I be treated as a sinner? Should not my sins be allowed to pass, as least with impunity, as so much good has resulted from them? §:7.

Answer: And why not add, in order at once to cap the climax of your wicked speculations, Let us do evil that good may come! §:8.

VI. AMPLIFICATION AND CONFIRMATION OF THE ARGUMENT AGAINST THE POSSIBILITY OF BEING JUSTIFIED BY LAW, DRAWN FROM THE SCRIPTURES OF THE OLD TESTAMENT. 3:9-18.

Chapter 3

In verses 1-8 (of chapter 3) Paul considers certain anticipated Jewish objections. The first anticipated objection is: Is there no advantage in being a Jew? In view of what had been said that both Jews and Gentiles were in a lost condition, the Jews would ask: "Are you saying then that there is no advantage in being a Jew?" Paul answers: "Much in many a way." This is the better translation, for there was no advantage in "every" way. Old Testament Israel's greatest advantage was: they were entrusted with the oracles of God. *"Much in every way" (NKJ)*
"Great in every respect" (NAB)
"Much in every way" (NIV)

The second anticipated objection is: does this condition of fleshly Israel mean that God is unfaithful? that God would not carry out His promises and plans? Paul answers: It does not mean that at all. God is faithful and will forever be faithful. As is declared in the fifty-first Psalm--even if it should be the case that every man is found to be a liar, God would be found to be true, to be faithful.

The third anticipated objection is: Could God be just in punishing the ungodly? Paul discussed the final judgment and God's wrath upon the disobedient. The objection involves this thought: God's punishment of the wicked would have the effect of evidencing God's goodness. How could God, in justice, punish that which was the very occasion of manifesting His goodness? Paul emphatically declares that God CAN in justice punish that which occasions the evidence of His goodness. Otherwise, He could not judge the world. The Jews admitted that God could in justice judge (punish) the wicked Gentiles. But, this could not be done if God could not punish that which occasioned the manifestation of His goodness. Furthermore, many claimed that what Paul was preaching was a lie. These would

quotations are certainly applicable to the Jews: "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God." Paul declares further, "...because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin."

Because the Gentiles were condemned of God and lost in sin (1:18-32), and because the Jews were condemned of God and lost in sin (2:1-3:20)--there was, therefore, the NEED for the gospel of Jesus Christ.

The FACT of it (3:21-31)

Because of the NEED for it, therefore God gave it. Paul now stresses the FACT that the gospel of Christ has been given. The "now" is significant. In former days, and by works of law, there was no justification. In contrast to this situation God has now revealed his plan for justification. "A righteousness of God" means God's plan for man's righteousness. This plan has now been "manifested" (revealed, 1:17). This plan is apart from law. Since law could not justify, a plan for justification had to be apart from law. This plan is the one witnessed by the law and the prophets. The righteousness made possible by this plan is from God and is through faith in Jesus Christ. This plan provides justification for all, but brings justification only to those who believe. It is for all because all need it: "...for there is no distinction." There is no distinction because "all have sinned, and fall short of the glory of God." The justification made possible by the plan is free. It is by God's grace.¹ It is through the redemption that is in Christ Jesus.

¹See "Grace Versus Law," Appendix A; see also "Gospel, Grace, and Law," Appendix B.

In verse 28, Paul issues the concluding statement so far as concerns the present argument. He says: "We reckon therefore that a man is justified by faith apart from the works of the law." This plan for justification apart from works of law is God's plan for man's righteousness, talked about in 3:21. But, this plan is the gospel of Christ, 1:16. Paul announced in 1:16 that the gospel is God's saving power for all who believe, whether Jew or Gentile. He made his arguments, and draws the conclusion: "We reckon therefore that a man is justified by faith apart from works of the law." If Paul proved what he started out to prove (and he did!), then to be justified by faith and to be saved by the gospel mean the same thing.

This plan for justification is for both Jews and Gentiles. God is not the God of the Jews only.

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A FAITH LIKE ABRAHAM'S (#13): The Power of Faith

Abac. 2:4

- I. Abraham is our prime example of the faith of righteousness.
 - A. As we yield to God in full trust, he accounts us as righteous.
 - B. Some try to offer God legalistic obedience without the heart. (This method puts too much emphasis on man's performance.)
 - C. Some make the heart all-important and ignore obedience. (This method places too little emphasis on man's responsibility.)
 - D. Satan tells us faith fails because we can never do it perfectly.
- II. Fearing faith.
 - A. There are many reasons Christians fear faith.
 - 1) It requires their all.
 - 2) It requires not walking by sight.
 - 3) It requires trust in God, rather than self.
 - B. Jesus came to remove our guilt and our fear.
 - C. Biblical faith:
 - 1) Trusts God's promises
 - 2) Walks in the light
 - 3) Maintains fellowship with God's people
 - 4) Confesses sin in order to remain faithful.
- III. Got faith? (Understanding what faith really is will change our lives.)
 - A. It will change our concept of God, self, works, forgiveness, hope, etc.
 - B. Gratitude for what Jesus has done, is doing, will do, will motivate us.
 - C. This is called "life in abundance."
- IV. Reasons faith "works."
 - A. Faith places trust in His perfect forgiveness, not my perfect adherence.
 - B. We see ourselves in context of a family rather than a spiritual failure.
 - C. Salvation is by grace through faith, not worthiness.
 - D. Obedience becomes a pleasure, not a burden.
 - E. It brings true happiness which selfishness can never achieve.
- V. Abraham and us.
 - A. A meaningful relationship with God will remove our doubt and fear.
 - B. Abraham shows genuine faith will cause God to account us as righteous.
 - C. Faith is powerful. Do not be content with anything less!

ROMANS 4

Introduction:

1. In much of Romans, Galatians, and Hebrews, Paul sets forth plainly that the gospel was something apart from the law of Moses (Rom. 3:21).
 - a. The law ended at the cross (Col. 2:14-16) and its requirements were no longer to be bound as conditions of salvation (Acts 15).
 - b. Some of the Judaizing Christians accepted the fact that the gospel was for the Gentiles, but insisted that they must be circumcised (Acts 15:1-3).
 - c. They laid great stress on their fleshly relation to Abraham and the fleshly mark of circumcision.
 - d. Since Paul had shown that one is saved by faith, and not by works (works of the law or meritorious works), the Jews would be ready to ask: "Where does that leave our father Abraham?"
 - e. Paul uses Abraham to show that he had the same kind of faith required by the gospel; the faith we all must have if we would be saved.
2. Romans 4:1-17 lays great stress on the following:
 - a. Verses 1-8 emphasize that Abraham was not righteous by law, but by faith.
 - b. Verses 9-12 emphasize that Abraham's justification was independent of circumcision.
 - c. Verses 13-17 teach that the Abrahamic promises were independent of law.
 - (1) As far as the flesh was concerned the Jews were cut off from Abraham.
 - (2) They were cut off from circumcision.
 - (3) They were cut off from the law of Moses.
 - (4) "They must look to Christ, and to the New Testament gospel as the only means of salvation."
 - d. The following is a brief summary of verses 13-17.
 - (1) Abraham is the father of all those who believe, whether circumcision or uncircumcision.
 - (2) This is so because God never did intend that the promise that Abraham should be heir of the world should be fulfilled through law.
 - (3) If God had intended that this promise be fulfilled through law, then faith is

1. Abraham was justified by faith,
not works (4:1-8)
2. Abraham was justified by grace,
not Law (4:9-17a)
3. Abraham was justified by
Resurrection Power, not human
effort (4:17b-25)

made void and the promise is made of none effect.

- (4) Proof of this is the fact that the law worketh wrath.
- (5) Because the law worketh wrath, the promise is fulfilled through faith and according to grace, so that the promise may be made sure to all the seed.
- (6) Abraham is the father of all who believe—who are characterized by an obedient faith—whether Jew or Gentile" (Roy Deaver, Romans, p. 139).

3. Paul's contention is against Judaizing teachers.

Discussion:

I. "What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (4:1-5).

A. In Romans 3:28, Paul had concluded that a man is justified by belief, without deeds of law. It is true in all ages, both before the law of Moses and since. It is true in all cases, both for the Jew and for the Gentile. It is universally true.

1. Abraham is Paul's example to prove his point.

- a. The Jews admitted that Abraham was justified.
- b. Was it by works of law or was it by faith? "If by works, then you Jews are right, and I am wrong; but if by belief, then I am right and you are wrong" (M. Lard).

2. Abraham obtained nothing "according to the flesh."

- a. "The flesh" probably refers to those deeds of the flesh of which the Jews boasted so much, especially circumcision.
- b. Paul said, "though I might have confidence even in the flesh: if any man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day..." (Phil. 3:4,5a).
- c. Paul shows that Abraham came out of heathenism and had no fleshly convictions of which he could boast; furthermore he was justified before he was circumcised (Rom. 4:10-12).

3. If Abraham had been perfectly obedient before God, then he would have

been justified by it, but no Jew ever claimed such for Abraham. "In that event, he could have boasted that justification, in his case, was no matter of favor; that it was due him as a debt, and therefore his right" (M. Lard).

4. Paul quotes the scripture to prove that Abraham was justified by faith in God; not by perfect obedience to law.

- a. God had promised Abraham and Sarah a son, through whom their descendants would be as numberless as the stars, when they were both past the age of childbearing.
- b. Abraham "believed God, and it was reckoned unto him for righteousness."
- c. Paul does not speak here of Abraham's justification as an alien sinner because Abraham had been a faithful servant of God for many years before this incident.

(1) God appeared to Abraham in Ur (Gen. 12:1-3).

(2) By faith Abraham (Heb. 11:8).

(3) God's promise (Gen. 12:6-7). Why this promise and why this worship if Abraham was an unforgiven sinner?

(4) Abraham built an altar (Gen. 12:8).

(5) Returned to the altar at Bethel and Ai (Gen. 13:3-4). Can anyone believe this is the worship of an alien sinner?

(6) Consider Genesis 14.

(7) Look what God said to him in Genesis 15:1 - Would God tell an alien sinner this?

- d. On the grounds of Abraham's faith God forgave Abraham of whatever sins he might be guilty, and declared him righteous.

- e. His faith was the condition of his release or pardon.

- f. The Bible nowhere teaches that Christ's righteousness is imputed to us, but it does teach that ". . . he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7b). Woods comments in Commentary on James, pp. 76-79. *LOOK IN NOTES*

5. In verse 4 Paul does not teach that works have no place in man's justification, but he does teach that one does not so work as to bring God in debt to him.

- a. If one could do perfect works, no sin ever committed, then salvation would be a matter of debt, not grace or favor.
- b. Since one cannot do perfect works, then salvation is to him "that believeth on him that justifieth the ungodly."

II. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (4:6-8).

A. Comments:

1. Abraham lived before the law and believed prior to circumcision and before the law. Promise preceded that.
2. But what about David?
 - a. David was circumcised and also lived under the law.
 - b. Several things of importance:
 - (1) It shows beyond question that those who lived under the law could also live a life of faith. They were not justified by the law, but they were justified by Christ while living under the law by faith.
 - (a) Verse 6 - "the blessedness of the man" - the God-approved man. But who is this? The man unto whom God computeth righteousness without works.
 - "Imputeth" is a bookkeeping term—put that or charge that to my account." Cf. Philemon 18.
 - When we, through the obedience of faith, become a child of God then that is charged to Christ's account and we are left debt-free.
 - (2) Verses 7 & 8 - Who is the man to whom the Lord will not impute sin—The man whose sins have been forgiven.
 - (a) Psalms 51
 - (b) Psalms 32

B. Complete and actual forgiveness of sins is possible only by obedience to the gospel of Christ.

1. The law produced a knowledge of sin, but could not give justification.
2. Animal sacrifices could not take away sins (Heb. 10:4).
3. "If forgiveness is possible only in connection with the gospel of Christ, and if to be saved by the gospel means to be justified, by faith, and if David spake of actual forgiveness of sins; then he spake of justification by faith, salvation by the gospel of Christ" (Deaver, p. 131).

*Read words
Comment on James
1:20-*

- B. "The appeal to David and to Psalm 32:1,2, in addition to that said of Abraham, is for the purpose of demonstrating that what the Scripture conceives of as the epitome of blessing and felicity is not the reward of works but the bestowment of grace through faith" (Murray, p. 135).
- C. Paul quotes David ". . . with apparent emphasis on the fact that David spoke of justification as something imputed or reckoned, rather than something earned or merited" (Coffman, p. 152).
- D. "In short, imputing righteousness is equivalent to not imputing sin, covering sin and forgiving iniquities.... And in verses 7-8, this man to whom God reckons righteousness apart from flawless performance is described as an iniquitous person, a person whose sins need covering and one whose sin existed so that it could have been 'reckoned'" (McGuiggan, p. 147).
- III. Romans 4:9-15
- A. The blessing in verse 9 is the same blessing that is mentioned in verses 6-8.
- B. But Abraham received this blessing before he was circumcised—if Abraham could be justified by faith before circumcision, then the Gentiles could be righteous without it. *Abraham was justified by faith (Gen. 15) at least 15 years before he was circumcised (Gen. 17)*
- C. Why was circumcision given to Abraham?
1. It was not to justify him because he was already justified before he received circumcision.
 2. It was a sign of the covenant that God made with Abraham.
 3. It was also ". . . a seal of the righteousness of his faith, a stamp of God's approval of his faith" (Whiteside, p. 100).
- D. Abraham is the spiritual father of all who have the same kind of faith that Abraham had (v. 12). (Gen. 22:18; Gal. 3:16,29).
- E. The promise does not mean the land promise because that promise does not include the world, but the promise that included all nations (Gen. 12:1-3; 22:18; 17:5). In the fleshly sense Abraham was not the father of all nations.
- F. "For if they which are of the law are heirs, faith is made void, and the promise of none effect: Because the law worketh wrath: for where no law is, there is no transgression" (vv. 14-15).
1. "One cannot transgress a law before it is given or before it goes into effect. Abraham did not live under the law of Moses. Thus he could not transgress that law and consequently be under its wrath" (Winters, p. 54).

V: 17-

1. Abram signifies "greater exalted father"
2. Abraham means "father of multitudes"
"ab" meaning father, and "raham" in Arabic, meaning great number or multitude"

2. Paul does not mean there was ever a people who had no law (he has already shown that both Jew and Gentile are under sin which one could not be without law of some kind) because the moral law is always in force.
 - a. Abraham did not transgress the law of Moses.
 - b. Abraham did not transgress the N.T. law.
 3. The law of Moses was binding only on those to whom it was given (Rom. 3:19).
 4. "The Gentiles were never under the law, and, therefore, never did transgress it. The Gentile Christians were, therefore, not guilty of any transgression in failing to be circumcised, or in failing to keep the law of Moses. For them there was no such law. Thus, in a few words, Paul refutes the contention of the Judaizing teachers, who demanded that the Gentile Christians be circumcised and keep the law of Moses" (Whiteside, p. 105).
- IV. "For this cause is of faith, that it might be according to grace; to the end that the promise may be sure to all the seed: not to that which is of the law only, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were" (vv. 16-17).
- A. Paul shows that Abraham did not receive the promise through law ("evidently meaning that the promise was not given to him on account of his perfectly keeping any law," Whiteside), but "through the righteousness of faith."
 1. God promised Abraham that through "his seed all the nations of the earth" would be blessed (Gen. 22:18).
 2. The seed, through whom the world was to be blessed, was Jesus the Christ.
 3. "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).
 - B. Abraham was to be the father of a multitude of nations in a spiritual sense, and there is a sense in which all Christians are Abraham's seed.
 1. "And if ye are Christ's, then are ye Abraham's seeds, heir according to promise" (Gal. 3:29).
 2. "The promised inheritance, in which Christians share, is of faith, instead of through the righteousness of law, that it may be according to grace. If the

promise had been on the condition that people keep the law, it would not have been sure to any one, for no one kept the law. And had any one kept the law perfectly and thereby come into the inheritance, it would not have been by grace, but by merit. But as it is, the promise extends to all, who are of the faith of Abraham, whether they be Jews or Gentiles" ((R. L. Whiteside).

C. Abraham had the kind of faith we all must have if we would please God.

1. At the time God promised Abraham a son his own body was "now as good as dead" and there was the "deadness of Sarah's womb" (Rom. 4:19), but God made them alive so that they were able to have a son.
2. God spoke of the nations that did not exist, at the time he made the promise, as though they did exist.

V. "Who in hope believed against hope, to the end that he might become the father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness" (vv. 18-22).

A. Abraham's faith in all of its beauty and strength is vividly described in these verses.

1. "Hope" means desire and expectation. Abraham desired and expected to become "the father of many nations, yet, from a natural standpoint, there were no grounds for that desire and expectation--"believed against hope. But in spite of this, Abraham, notwithstanding the handicaps of nature, had complete confidence in God who promised him a son.
2. Abraham "considered his own body now as good as dead. . .and the deadness of Sarah's womb," but it did not weaken his faith.
 - a. We should stand in awe of his great faith.
 - b. Abraham's faith in God's power and faithfulness was so strong that he never wavered.
 - c. He was "fully persuaded" or "fully assured" that God could and would accomplish what he had promised.
3. Abraham had considered all evidence that God is, and that he is who he claims to be.

- a. Being fully convinced of this he took God at his word, regardless of what it might be, or how much it might seem to be against everything reasonable.
- b. When God told Abraham to offer Isaac upon the altar (Gen. 22:1ff), he must have wondered how God would fulfill his promise of this son, through whom he intended to carry it out, was dead.
- c. But "accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back" (Heb. 11:19).
- d. Abraham just had God's word through it all, but that was enough for him. Upon the basis of such faith God counted Abraham righteous.

VI. "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised up Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification" (vv. 23-25).

A. The writer carries us all the way back to the time this was first written about Abraham's faith.

- 1. He emphasizes that it was written for Abraham, but not for him alone; it was written for our benefit also.
- 2. The prophets saw that just as Abraham's faith was counted to him for righteousness, in like manner, God will count us righteous on the condition of our faith.

B. We must not only believe that God is (Heb. 11:6), but we must believe on him as the one that "raised up Jesus our Lord from the dead."

- 1. Paul had earlier spoken of him as the one "who giveth life to the dead" (v. 17).
- 2. The one raised from the dead is the same one that "was delivered for our trespasses."
- 3. Christ died for us (Rom. 5:8) and we have redemption through his blood (Eph. 1:7; Col. 1:13,14).
- 4. Christ's death upon the cross would have been insufficient if he had not been raised, and ascended to heaven to offer his blood.
- 5. Just as the high priest went into the most holy place on the day of atonement with the blood of animals (Lev. 16; Heb. 9:1-7), so Christ ". . . entered in once for all into the holy place, having obtained eternal redemption" with his own blood (Heb. 9:11-15).

6. Thus, just as Abraham believed God's promise and was counted righteous, so we must believe in Christ and his sacrifice, and believe that God will forgive us of our sins, on the basis of such faith.
7. "But there must be a union of faith and works. Paul shows that works without faith cannot save, and James shows that faith without works is dead, and, therefore, worthless" (R. L. Whiteside).

Characteristics of Abraham's Faith

1. "It was faith based upon hope.
 2. Such faith believed in the face of even a hopeless situation;
 3. Circumstances did not weaken his faith;
 4. Abraham looked to God's promise, rather than looking to his own abilities and power;
 5. He had a firm conviction that God could accomplish what He has promised"
- (Tom Weaver, Studies in Romans, Fair Publications, 2005, p. 219)*

"SIN'S PENALTY"
JAMES MEADOWS
INTRODUCTION

And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Gen. 2:15-17—King James Version).

God gave man a law when he placed him in the garden of Eden. "That a penalty was affixed by God in the first instance when man was created, the Eden narrative in Genesis declares" (Torrey 18). Man violated God's law (Gen. 3:1-6). What would God do about it?

TWO PRINCIPLES ABOUT A VIOLATED LAW

First, a violated law demands punishment if a ruler is to maintain his authority, keep the respect of his subjects, and not injure those he governs. A father that fails to hold his children responsible for violating his law will soon lose his authority and see disorder prevail.

God's attribute of righteousness requires satisfaction for sin. As moral governor, God cannot wink at the wilful violation of his law which, to be effective, must have a penalty attached for its violation; for law must be enforced to be of any value. God cannot in justice to his own righteousness pass by unnoticed the violations of his holy law (Gravy 46).

Second, one whose law has been violated may sometimes pardon the offender, and do it in such a way as to meet the demands of his law and maintain his authority.

Zaleucus flourished about 500 years B.C. His government over the Locrians was severe, but just. In one of his decrees, he forbade the use of wine unless it was prescribed as a medicine; and in another, he ordered that all adulterers should be punished with the loss of both eyes. When his own son subjected himself to this penalty; the father, in order to maintain the authority of the laws, and to show at the same time a becoming parental lenity, shared the penalty with his son, by causing to be thrust out one of his own eyes and one of the eyes of the offending son.

In this way, the majesty of his government was maintained; and his own character as a just and righteous sovereign was magnified in the eyes of his subjects (Milligan 227).

DEFINITIONS OF PENALTY AND DEATH

First, what is the meaning of penalty? "By penalty, we mean that pain or loss which is directly or indirectly inflicted by the Lawgiver, in vindication of his justice outraged by the violation of law" (Strong 350). "The word 'penalty,' like 'pain' is derived from pōna...and it implies correlative notion of desert" (Strong 350). The great end of penalty "is vindication of the character of the Lawgiver. Penalty is essentially a necessary reaction of the divine holiness against sin" (Strong 351).

Second, what is the meaning of death and what death is threatened in Genesis 2:17?

The death indicated here is obviously twofold: (a) the resolution of the bodies into physical elements, or physical death (Gen. 3:19; 5:5; Heb. 9:27-28; Rom. 5:12-21; 1 Cor. 15:22-23), and (b) the separation of the "inward man" from God, the Source of all life (Acts 17:24-28; Luke 15:24,32; Eph. 2:1-3; Col. 2:13) (Crawford 217).

It is true that Adam was separated from God by his sin, but the emphasis here is on physical death. Turner states "thou shalt surely die—meant that Adam would die an immediate violent physical death" (Turner 144). If this does not mean a violent physical death then it stands alone because "thou shalt surely die," in more than sixty references in the Old Testament, means a violent physical death (cf. Gen. 3:4; Ex. 19:12; 31:15; Lev. 20:2,10,13; Num. 35:16). "The penalty of physical death came upon mankind because of sin" (McClish 3); "death speaks of physical death" (Reese 200). "Sin brought death. We die physically (separation of spirit from body—James 2:26; Ecclesiastes 12:7) because we no longer have access to the Tree of Life" (Taylor 100).

Exell states literally, dying, thou shalt die. That this involved death physical, or the dissolution of the body, is indicated by the sentence passed upon Adam after he had fallen (ch. 3:19). That the sentence was not immediately carried out does not disprove its reality (46).

What are some other views set forth about the meaning of death in the passage?

Henry M. Morris writes:

The moment Adam disobeyed God, the principle of decay and death would begin to operate in his body; and finally, this would overcome the built-in metabolic processes and he would go back to the dust from which his body was formed (94).

"Early Jewish rabbis argued that since one day with the Lord is as a thousand years, the text means that Adam and Eve would die before they reached the age of one thousand and they did" (Willis 109). This seems a rather fanciful view!

Some held the view that "ye shall die" means "ye shall be doomed to death." The whole idea is setting forth man's ultimate punishment rather than instantaneous death.

Another view held that "on the day you eat of it you will become mortals" (Hamilton 173). This view assumes that God created man immortal. This view is contrary to 1 Timothy 6:16 which states that Deity alone has immortality. Furthermore, in no Old Testament passage do these Hebrew words mean "to become mortal."

"Some of the older expositors observe that the troubles and sufferings to which man became liable, through sin, are nothing else than disturbances of life, the beginning of death" (Dummelow 8).

GOD MEETS THE DEMANDS OF HIS LAW

Literally, Adam did not die on the day that he ate of the forbidden fruit. Seemingly God did not do what he said he would do. If there was ever a time when men and angels could have said God was unjust this was the time. But they didn't!

On the other hand Adam and Eve did die on the day they violated God's law through the substitutionary sacrifices of innocent animals. God made them "coats of skins" (Gen. 3:21) which indicates animals were killed. The blood of these animals was applied as a "blood sacrifice" against the sin of Adam and Eve. For several hundred years God appeared to be accepting animal sacrifices in place of man. No, God had a plan!

God met the demands of violated justice when he accepted the substitutionary sacrifice of his Son. A substitutionary sacrifice must have the following qualifications:

1. That person would necessarily have to be of the same nature of man, having a body of flesh, blood, and bone.
2. That person would necessarily have to be sinless. There could be no true justice in accepting the death of one violator in behalf of another violator.
3. That person would have to choose of his own will to die in behalf of others, else God would be unjust to require such a death.
4. That person would have to shed his blood for "the life of the flesh is in the blood" (Lev. 17:11), and "apart from the shedding of blood there is no remission [of sin]" (Heb. 9:22) (Turner, 144).

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus (Rm. 3:24-26).

When Christ died upon the cross God was then truly seen to be a just God--he met the demands of his law. He accepted the offering of Christ as being fully adequate to meet the demands of his law and, at the same time, he was able to extend mercy to man.

CONCLUSION

Sin's penalty is death. Christ submitted to death as the penalty of sin. By his death upon the cross he accomplished three important things. First, he showed that God is a just God. Second, he enabled God to be a justifier of those who believe in Jesus. Third, he delivered from the fear of death (Heb. 2:15).

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hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not

but he that openeth wide his lips shall have destruction." (Prov. 13: 3.) "See thou a man that is hasty in his words? There is more hope of a fool than of him." (Prov. 29: 20.)

The degree to which one adheres to the precept, "Swift to hear, slow to speak, slow to wrath," will, in large measure, reveal how stable one's character is. The respect people are disposed to give to our opinions will depend largely on the amount of thought we give to the utterance of these opinions—and not the rapidity with which we express them! And, those who are impatient of the views of others, and who can scarcely refrain from the expression of their own, will quickly be regarded as uncharitable and unthoughtful of others, and possessed of much conceit and immodesty themselves.

20 for the wrath of man worketh not the righteousness of God.—This is the reason the Holy Spirit assigns why we are to be "swift to hear, slow to speak, slow to wrath." Those who are full of wrath (violent, mental agitation, resulting in uncontrolled anger), are wholly unequipped to listen to the presentation of the truth; or, for that matter, to do anything that is right. One of the most famous of the Old Testament's maxims of conduct is expressed by Micah as follows: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8). One who is a battleground of violent passion finds it impossible to conform to this standard of right; and the conflict which rages in such a person makes it far more difficult for those about him to serve God acceptably. A "man's wrath," (so the Greek phrase runs), is put in contrast with "the righteousness of God." The *wrath* described here differs from "righteous indignation," which is, on some occasions, proper; condemned here is personal anger which, when it boils up and over, makes it impossible for those thus possessed to "work the righteousness of God," that is, the righteousness which God requires.

What is "the righteousness of God" (*dikaïosunē: Theou*)? Thayer, in an unusually fine statement, says that *righteousness*, "denotes the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ." By

faith, this lexicographer means "a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, *conjoined with obedience to Christ*." The same authority says that righteousness (*dikaïosunē*) in "the broad sense," is the state of one "who is such as he ought to be, . . . the condition acceptable to God." It is, then, simply and solely a state of justification established on the basis of the sacrifice of Christ and man's acceptance thereof through the conditions required.

This lexical definition is completely and fully confirmed by affirmations of inspired writers. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, *and worketh righteousness*, is accepted with him." (Acts 10: 34, 35.) Righteousness is thus that state or condition wherein one is in a *right* relationship with God. Our English word "righteousness," derives from the word "right," which, in turn, literally suggests that which is straight (as, for example, a straight line), and so designates a relationship with God which he approves. A "righteous man" is, therefore, one who is *straight*, lined up properly with God! (Psalm 119: 172; 1 John 2: 29.)

A simple and brief definition of righteousness is, therefore, *right-doing; to be righteous one must do right*. "He that doeth righteousness is righteous, even as he is righteous." (1 John 3: 7.) Of a certain type of character it is affirmed that he is righteous. Who is he? He that *doeth* righteousness. No other is. He who does righteousness is righteous; but he who is righteous is one who does right; therefore, he who does right possesses righteousness. Conversely, an unrighteous person is a perverse one; a perverse one is an individual in a twisted (as opposed to a straight) relationship with God. It is hence clear that righteousness is that state or condition wherein one is approved of God; but God approves of those only who do right (keep his commandments); therefore, to possess the approval of God and the righteousness which he requires one must do right, by keeping his commandments.

Here is unmistakable evidence of the falsity of the denominational doctrine of *transferred righteousness*. It is by some alleged that in the process of conversion Christ transfers to the sinner

the righteousness which he possesses, and thenceforth the sinner is clothed in the righteousness which Christ himself exhibits! One can only sadly wonder what the future holds for us as more and more writers among us, following the lead of denominational theologians, adopt the view of an imputation of righteousness on this basis, an idea repugnant to both reason and Scripture. It is absurd to assume that one person is good *because* another is. True, through the merits of Christ's blood shed in our behalf, our guilt is cancelled and through obedience to his will we are privileged to go free; but this is far from declaring that we thereupon become positively good in the absence of good works. There is a vast difference between (a) *not* imputing guilt (this, the Lord does for us) and (b) in conferring merit (this, the Lord does *not*) in the process of salvation. The primary import of the word translated righteousness indicates a change in position and in relationship to God, and not, *on that basis alone*, a life of personal purity. A pardoned criminal is no longer regarded as guilty of the crimes which led to his arrest and conviction, but he is thence by no means a valuable citizen with a long record of civic goodness back of him simply because he has been pardoned. Righteousness is right-doing. *To be righteous, one must do right.*

But, was not Abraham's faith reckoned (imputed, counted) to him for righteousness? Yes. In the absence of further duties at the moment God accepted Abraham's faith as an *act of righteousness* itself. Thus faith itself became *the act of obedience*, on the basis of which God accepted Abraham as in a right relationship with him. (James 2: 20-22.) Did not David speak of "the blessedness of the man, unto whom God imputeth righteousness without works?" (Rom. 4: 6.) The works contemplated here (as the context clearly shows) were the works of the law. The man to whom the Lord imputes righteousness is the one whose "iniquities are forgiven, and whose sins are covered." (Psalm 32: 1, 2; Rom. 4: 8.) Such a one actively complies with God's plan for his forgiveness, and is thus declared righteous (justified.) *We must distinguish between a righteousness imputed to (credited to) man because he has a right relationship with God through obedience to his will, and a righteousness which Christ (through his own submission to the will of the Father), is alleged to transfer to the*

sinner. *The former the New Testament teaches; the latter is Calvinism.*

But was not Christ made "righteousness" for us? (1 Cor. 1: 30.) The Lord became *the means* of righteousness for us; i.e. it is through him that we are privileged to receive "the gift of righteousness" (Rom. 5: 17); but this is accomplished through compliance with his will, and in obedience to his commandments, and not through some mysterious bestowal of merit. We should ever remember that justification does not eliminate the fact of sin; it simply releases the sinner from the guilt thereof. The history of the act must forevermore remain. Paul, though mindful of the great grace which he had experienced, was never without the consciousness of the fact that he had persecuted the church of God and wasted it. Pardoned, saved, justified, acquitted, no longer under guilt, it now remained for him, through faithful adherence to the Lord's will to exhibit personal righteousness, "right standing" with God. And so with us all. The marvelous blessing of salvation is available through Christ. He is the means of righteousness, through him we receive the gift of righteousness, and in him we partake of God's righteousness; i.e., the righteousness which God makes available to us, through unswerving allegiance to his will. The law of Moses was powerless to provide justification. It provided a perfect standard to which man, in sin, could never measure. A measuring cup will indicate the amount of the substance it contains, but it will not increase it; a tape-line will reveal the length of a string, but it cannot make it longer. It was, therefore, necessary that justification "apart from the law" be provided for man. This, we rejoice to say, was accomplished in Christ.)

DOERS OF THE WORD

1: 21-25

the righteousness of God. 21 Wherefore putting away all filthiness and overflowing of ^{malice}wickedness, receive with meekness the ^{inborn}"implanted word,

Wherefore—That is, for the reasons just assigned. That our hearts may be properly prepared for the word which alone can supply us with the knowledge of salvation, let us eliminate every-

LESSON EIGHT: THE SCRIPTURAL PROOF - ABRAHAM

8

ROMANS - THE GOSPEL OF BELIEF

INTRODUCTION:

Paul has just presented (as we saw in our last lesson) the doctrine of justification by faith apart from the deeds of the law (3:21-31). He now needs to show the practicality of that doctrine in the person of Abraham.

Paul presents the experience of Abraham perhaps for two reasons:

1. To offer **historical proof** of that doctrine of justification by faith (righteousness of God without the law) which he said had been witnessed to by the law and prophets (3:21).
2. To present a **historical pattern** of justification by faith apart from the deeds of the law for us to imitate (see 4:11-12, 23-25).

In Romans 4-8, Paul explains how God's great plan of salvation was in complete harmony with and proven by all the Old Testament scriptures. He begins first with the father of the Jewish nation - Abraham.

Lesson Text: Romans 4:1-25 (Memorize Romans 4:6-8)

Lesson Aim: To understand Paul's use of Abraham as both an historical proof and a pattern of his doctrine of Justification by faith apart from the deeds of the law.

Lesson Preview: Outline of Lesson Eight:

1. Abraham Was Justified By Faith, Not Works (4:1-8).
2. Abraham Was Justified By Grace, Not Law (4:9-17a).
3. Abraham Was Justified By Resurrection Power, Not Human Effort (4:17b-25).

The immediate purpose of this chapter is to declare the principles of the new life in Christ. The ultimate purpose of the chapter, however, is the production of new men and women. At the close of the third chapter of Romans, the force of the revelation is on the matter of faith. It is there the "law of faith." Here at the beginning of the fourth chapter, it is what faith produces, namely, justification.

Assignments:

1. Memorize Romans 4:6-8 and quote to someone.

2. Memorize the outline of Romans four.
3. Listen to or view the lesson tape.

SELF EXAM FOR LESSON SEVEN:

1. Write below the seven major characteristics of God's righteousness revealed in the gospel.

2. Give the significance of the words *but* and *manifested*. _____

3. Using John 15:24-25 and Romans 3:24 discuss the meaning of the word *freely*.

4. What are two witnesses to the gospel in this text? _____

5. Give four truths these two witnesses give concerning the gospel.

6. The righteousness of God is provided by what two means?

7. Complete the sentences below which speak of boasting being excluded.

A law of works created _____

The law of works points to _____ rather than _____

The law of works stresses _____ rather than _____

The law of works creates _____ rather than _____

The law of works brings _____ rather than _____

ABRAHAM WAS JUSTIFIED BY FAITH, NOT WORKS (4:1-8). Two witnesses to that fact:

A. Abraham - Genesis 15:6 (vs. 1-5).

1. Abraham had just defeated the Mesopotamian kings (Genesis 14) He was wondering if they would return to fight again. God appeared to him and assured him that He was his shield and "exceeding great reward". But what about the son and heir he had been promised?
2. God took him outside to look at the stars. "So shall your offspring be." God promised, and **Abraham believed God's promise**. It was **this** faith that was counted for righteousness.

NOTE: The word "credited" in Romans 4:3 originally meant "to put to one's account." The word is used eleven times in this chapter. When a man works, he earns a salary and this money can be put into his account. But Abraham did not work for his salvation; he simply trusted God's word. It was Jesus Christ who did the work and His righteousness was credited to Abraham's account.

NOTE: In Romans 4:5 Paul makes this startling statement: God justifies the wicked! In 1 Kings 8:31-32, Solomon asks God to justify the innocent and condemn the guilty. But God justifies the wicked--because there are no godly for Him to justify. He put our sins on his account that He might put Christ's righteousness on our account.

B. David - Psalms 32:1-2 (vs. 6-8). David makes two remarkable statements.

1. God forgives sin and imputes righteousness apart from works.
2. God will not impute our sins.

NOTE: This means once we are justified, our record contains Christ's perfect righteousness and **can never again contain our sins**. We do sin, of course, and these sins **do** need to be forgiven if we are to have fellowship with God and **they are** (1 John 1:5-7). Sins are not held against us! Read David's psalms of forgiveness: Psalms 51, 32, 103, 116.

ABRAHAM WAS JUSTIFIED BY GRACE, NOT LAW (4:9-17a).

A. Righteousness By Faith Is Independent of Circumcision (vs. 9-12).

1. The question (v. 9). "Is this blessedness only for the circumcised...?"
2. The answer (v. 10). In a simple but striking way it is pointed out that Abraham was justified by faith (Genesis 15) at least fourteen years before he was circumcised (Genesis 17), and that therefore his righteousness came to him, not as a circumcised Jew, but as an ordinary individual who exercised faith in God.
3. The proof (v. 11a).
 - a. Abraham was circumcised as a sign of the righteousness he had before his circumcision
 - b. Abraham was righteous before he was circumcised but none other of his physical descendants were. They were all circumcised at eight days and justified, if at all, later when they believed (cf. Habakkuk 1:5).
 - c. Abraham's spiritual children today are justified when they are immersed into Jesus then circumcised in the heart as a sign of God's work of salvation. Read and study Colossians 2:9-12.
4. The purpose (vs. 11b-12).
 - a. God's divine purpose in the case of Abraham was to bring blessing to

all classes, the Jews and the Gentiles.

- b. God's design was the salvation of the world.
 - 1) Not of the Jews only.
 - 2) Through simple faith.
- c. God's desire is to save all, Jew and Gentiles, who will walk in the steps of the faith of an **uncircumcised** Abraham.

NOTE: This was a striking turn of events for those who still boasted in the law and circumcision.

B. Righteousness By Faith Seen To Be Independent Of Law-Keeping (vs. 13-17a).

It is the promise God made Abraham, not the law which came centuries later, that God has always intended to use to "bless all mankind". Read again and study Genesis 12:1-3, 7; 15:1-7; 22:15-18.

- 1. The meaning of the promise (v. 13).
 - a. The righteousness by faith, already discussed and settled, is not the promise now discussed.
 - b. It is the promise of inheriting the earth--the promise that Abraham and his seed were to have universal dominion.
 - c. It is not the Caesars but the saints that rule the world. Compare Matthew 5:5; 1 Corinthians 6:2.
- 2. The way of the promise (v. 14). If the blessing was by law, not promise, two things would be true.
 - a. First, faith would have no value.
 - b. Second, the promise would be worthless.
- 3. The principle of the promise (v. 15).
 - a. Does not work the wrath the law does.
 - b. Removes law, does away with transgression.

NOTE: We dare not trust our law keeping. We must fall back on the promise.

- 4. The proof of the promise (v. 16). Since the law can produce nothing but wrath--
 - a. The promise is by faith.
 - b. Salvation is by grace.
 - c. Salvation is promised to all believers.
- 5. The confirmation of the promise (v. 17a). Genesis 17:5 - "I have made you a father of many nations."

ABRAHAM WAS JUSTIFIED BY RESURRECTION POWER, NOT HUMAN EFFORT (4:17b - 25).

A. The Reckoning Of Faith (v. 17).

- 1. True faith is always centered in the person of Christ and in nothing else. It is the person and presence of Jesus that elicits, verifies, and guarantees faith.
- 2. The emphasis must always be placed upon the object of our faith rather than upon the act of believing.
 - Faith holds nothing, not even death, to be beyond God's control.

B. The Basis Of Faith (v. 18).

- 1. Not natural probabilities - Everything seemed to be against Abraham; yet he rested upon the promise of God.
- 2. But upon God's spoken word--Faith reasons from God and His word, not from self or circumstances.

C. The Consideration Of Faith (vs. 19-20).

- 1. Faith does not hide itself from the facts. The facts do not threaten faith.
 - a. Abraham's seeming dead body (100 years old)
 - b. Sarah's truly dead womb
- 2. Faith does indeed keep looking to the promise.
- 3. Faith is strengthened by its troubles and gives glory to God.

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THE FRUITS/BLESSINGS OF JUSTIFICATION BY FAITH
Romans 5:1-11

I. THE CHRISTIAN IS JUSTIFIED:

A. Justified by:

1. By grace--Rom. 3:24
2. By blood--Rom. 5:9
3. By faith--Rom. 5:1; Gal. 2:16; 3:24
4. By name of the Lord Jesus--1 Cor. 6:11
5. By Spirit of God--1 Cor. 6:11
6. By Christ--Gal. 2:17
7. By works--Jas. 2:27

B. Justified by faith we have:

1. Peace with God. v. 1. *Eph. 2:14-16*
 - a. "Let us grasp the fact that we have peace" (Phillips).
 - b. "Let us have peace" (ERV).
 - c. There is also no peace, but war (Lk. 12:51-53).
 - d. Heb. 9:14.
 - e. Christ is our peace--Eph. 2:14-16
 - f. John 16:33
2. We have access by faith into this grace:
 - a. Access (Prosagoge), Eph. 2:18; 3:12.
 - (1) Literally it means "a bringing to."
 - (2) Some translate it "introduction"—Christ "has introduced us to our standing as Christians."
 - b. It is through Christ--Eph. 2:18-3:12
 - c. We can boldly approach God--Heb. 4:14-16
 - d. Roy Deaver lists the following things in which the Christian stands:
 - (1) In grace. v. 2; 1 Pet. 5:12.
 - (2) In the gospel (1 Cor. 15:1-4)
 - (3) In the power of God (1 Cor. 2:4-5)
 - (4) In faith (1 Cor. 16:13)
 - (5) Not in the way of sinners (Psa. 1:1)
 - (6) By faith (2 Cor. 1:24)
 - (7) By putting on the whole armour of God (Eph. 6:11,13)
 - (8) Fast in the spirit (Phil. 1:27; 1 Cor. 1:10)
 - (9) In liberty (Gal. 5:1)
 - (10) In the Lord (1 Thess. 3:8)
 - (11) For the word (2 Thess. 2:15)

C. We rejoice in hope of the glory of God. v. 2.

1. "The Christian's hope is not simply a trembling, hesitant hope that perhaps the promises of God may be true. It is the confident expectation that they cannot be anything but true" (William Barclay, New Testament Words, p. 76). Special reference to the future glory.
2. Christians anxiously long and confidently expect to receive the benedictions of

3. Our hope will not meet with disappointment.
The assurance of this is:
- a. The fact of God's love for us.
 - b. The fact that this love has been shed abroad in our hearts by the Holy Spirit.

V. 5- How does the Holy Spirit shed the love of God in our hearts

1. First, the Holy Spirit promised the gospel which embodied God's love through the O. T. & Pet. 1: 20-22; 1 Pet. 1: 16-17
 2. Second, the Holy Spirit brought to the minds of inspired men God's will and guided them into all truth. It was by the Spirit they preached the Gospel.
 3. Third, the Holy Spirit had confirmed this message of love by miracles (Heb 2: 3-4; Rom. 15: 18-19)
-

Dan Wickler — List various truths in his book on Romans — p. 33.

eternity.

3. Give students an outline on hope and discuss.

- D. We rejoice in our tribulations:

1. "It is derived from the Latin tribulum, which was the threshing instrument, or roller, whereby the Roman husbandman separated the corn from the husks; and 'tribulation,' in its primary significance, was the act of this separation. Sorrow and adversity, being the appointed means for the separating in men of whatever in them was light, trivial, and poor, from the solid and the true, their chaff from their wheat, therefore, these sorrows and trials are called 'tribulations'...." (Butler's Bible Word, p. 216).
2. Matthew 5:10-12; James 1:2-4; 1 Peter 4:12-16; Hebrews 12:1-11; 2 Cor. 12:7-10. Suffering trains "us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope" (NEB).
3. The Greek word here is dokime and occurs only in Paul's epistles (7 times). It means:
 - a. "The character which results from the process of trial, the temper of the veteran as opposed to that of a raw recruit" (Sandy & Headlam, p. 125).
 - b. "A spiritual state which has shown itself proof under trial" (EGT, 2:624).
 - c. "Perhaps the best English equivalent of dokime would be character."
 - d. "Endurance produces character."

- E. We have the greater love. vv. 6-8.

- F. We are saved from wrath of God. v. 9.

1. "For the wrath of God is revealed from heaven...." 1:18
2. "...Treasureth up unto thyself wrath against the day of wrath" 2:5.
3. 2:8
4. 4:15
5. 9:22

- G. We have the reconciliation. vv. 10-11. Atonement (noun Katallage—First time to appear).

1. Reconciliation implies three things:
 - a. Friendship previously existed.
 - b. Some things happened that broke that friendship.
 - c. There is now a means of restoring that friendship.
2. Reconciliation means:
 - a. "To make friends again."
 - b. "...restoration to favor...restoration of the favor of God to sinners" (Thayer, p. 333).
3. Paul speaks of reconciliation in 2 Cor. 5:18-20: Several truths are stated.
 - a. Reconciliation is through Christ.
 - b. The apostles were given the ministry of reconciliation.
 - c. God was in Christ reconciling the world unto himself.
 - d. Those who become Christians do not have their sins reckoned to them.
 - e. The apostles were given the word of reconciliation.
 - f. The apostles in behalf of Christ besought (and do beseech) men to be

"In this section there is only one great blessing considered: the death of Jesus Christ for more than overcomes the consequences of the sin of Adam." (Roy Deaver, notes, p. 80)

Romans 5:12 - Physical or spiritual death?

1. Pulgit Commentary - Physical
2. Bible Study Fellowship Series - Physical death
3. Beacon Bible Commentary - Spiritual death
4. Coffman - Physical death
5. The Interpreter's Bible - Death
6. Annual Lesson Com. - Physical death -
7. Barnes - Physical death
8. Pulpit Adversary Com (Ligonier) - Physical death
9. Dutton Lectures (Romans) J. J. Fox - Physical death
10. Romans - Reese - Physical death
11. " Clarke - " "
12. Matthew Henry - Physical (but he also thinks it includes spiritual and eternal).
13. Zerr - Physical death
14. 2nd Lecture of H. T. Robertson - Physical, but in verse 17 and 21 it means eternal death
15. Cambridge Bible - Physical death
16. Barclay - " "
17. Lard - it means single ordinary death

5:12 - Main object: "to contrast the effects of Christ's death with the effects of Adam's sin; and to show how the death was even more than a remedy for the sin" (Lard, p. 162)

Death Reigned From Adam to Moses (13-14)

Paul first reminds the Romans that sin and death entered through Adam (v 12) and reigned to the giving of the law under Moses (v 13-14). He says that sin is not imputed without the Law (v 13) and that the Law increased transgressions (v 20). The word sin originally meant to "miss the mark" and was a term used in target practice. The mark was the Law, and it would not be possible to miss the mark if there were no mark. Thus the Law, by being a model of perfect conduct, increased the number of things people could do wrong, and for which they would be held accountable. However Paul's point is that not only did sin reign under the Law, but it reigned even before the Law was given to Moses.

The Free Gift is Not Like the Transgression (15-21)

Paul then says, "The free gift is not like the transgression," and the remaining verses of the chapter describe these differences (v 15-21). These verses are a little difficult to follow, but the main thought in each can be summarized as follows:

Many died by the transgression of one;
Many received grace by the gift of one. (15)
Judgment arose from one transgression;
Justification arose from many transgressions. (16)
Death reigned through the transgression of one;
We reign through the grace of Jesus. (17)
Condemnation resulted from one transgression;
Justification resulted from one act of righteousness. (18)
One man's disobedience made many sinners;
One man's obedience made many righteous. (19)
The Law came to increase transgressions;
Where sin increased, grace abounded. (20)
Sin reigned in death;
Grace reigned to life. (21)

These ideas can best be compared by the following table:

Verse Under Law (Man's way)	Under Grace (God's way)
15 many died	many received grace
16 judgment	justification
17 death reigns	we reign

18	condemnation	justification
19	sinner	righteous
20	increased responsibility	abundant grace
21	death	life

The Only Way to Go!

How can anyone deny Christianity is the only way to go? First Christians have peace with God through Jesus. Second the Christian can even view tribulation as a blessing because it leads to perseverance, proven character, and hope. Finally, only Christians enjoy the ultimate blessing, salvation from sin.

The contrast between Christianity and the world is dramatic. The world, personified by Adam, offers death, judgment, and condemnation. Christianity, through Jesus, offers justification, righteousness, and life.

Christians should be the happiest people on earth. We have the blessings; we have the promises; we have the future! It is sad Christianity for many is a burden instead of a joy.

Adam

1. Creature of God
2. Head of Physical family
3. Slept unnatural sleep
4. Side was opened
5. Thus obtained a bride
6. Saw of propagation
7. Tempted by Satan
8. Was overcome by Satan
9. Physical death brought in
10. Sin was brought in
11. Spiritual death was brought in

(Jim Mackey, The Magazine, (Midtown Church & Christ talking) Fort Smith, Ark. Jan 23, 1991)

Christ

1. Son of God
2. Head of Spiritual family
3. Slept natural sleep (died)
4. Side was opened
5. Thus obtained a bride
6. Saw of propagation (Rom. 7:4)
7. Tempted by Satan
8. Was victor over Satan
9. Assumed Resurrection
10. Remission made possible
11. Spiritual life is made possible

"Death by sin" - Physical death here
 "This reference to death refers to physical death; all of Adam's descendants will share in the consequences of Adam's original sin" (Jim Mackey)

"Death passed upon all men" not because of Adam's sin but all have sinned - Spiritual death

Romans 5

V 12 – Through the sin of one man death entered into the world; that is, death is the consequence of sin which passed upon all man.

- a. Death passed upon all men for “all have sinned.”
- b. There are two types of sin considered here.
 - (1) Actual or personal
 - (2) Representative
 - (3) Those who are guilty of personal sins suffer both the guilt and consequence of the sin.
 - (4) Those guilty of representative sin suffer only the consequence.
- c. We are not guilty of Adam’s sin but we suffer the consequence of it – death.
- d. Levi paid tithes to Melchizedek while he was yet in the loins of his father Abraham – representatively. (Hebrews 7:8-10)
- e. So while the human race was yet in the loins of Adam, it sinned, not personally, but representatively.

d. It is in these verses that Augustine discovered his doctrine of original sin – as a result of Adam's sin, a “fallen nature” and old sinful nature is passed on to each baby.

reconciled to God.

H. Romans 5:1-11 goes a complete cycle:

1. The Christian life is a joyful life for two reasons:
 - a. The ultimate happiness in heaven. v. 2.
 - b. The present blessings, especially the reconciliation in Christ. v. 11.
2. The Christian is no longer terrified at the thought of a sin-punishing God.
3. God's righteous character enables the Christian to regard him with an attitude of love rather than an attitude of hatred and rebellion that formerly marked the wicked. Cf. 1 John 4:18.

I. Romans 5:16:

1. "And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification" (NKJV).
2. "...for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification" (NASV).
3. "The gift is entirely different from the sin committed by the one man. In the first case, the sentence followed upon one offense and brought condemnation, but in the second, the gift came after many offenses and brought acquittal" (NAB).

II. THE TWO FEDERAL HEADS IN CONTRAST (Rom. 5:12-21).

Begin
5/11/02
3/11/08

- A. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (v. 12).
1. "Verses 13-17 are parenthetical. It would be helpful to read verse 13, skip to verse 18 and then finish the chapter" (Taylor, p. 101). Then return to verses 13-17.
 2. Paul states "as sin entered into the world by one man, and death by sin." "The 'as' demands and 'even so.' We are not told immediately what the 'even so' is...Verse 18 connects back with verse 12, and we thus learn what the 'even so' is, the fact that by the death of Christ justification was made possible to all men. This justification then is the matter to which 'therefore' relates" (Deaver, p. 166).
 3. ~~What is the death that passed upon all men?~~
 - a. Many refer it to physical death (and physical death is a consequence of Adam's sin).
 - b. Winters' lists the following reasons why he thinks it refers to spiritual death:
 - (1) Death is mentioned as the result of each one's sin (v. 12), but all die physically, whether they sin or not (e.g., infants, mentally retarded, etc.).
 - (2) That which produced sin (death) is opposite that which is given through Christ (vv. 15-17).
 - (3) That which was lost by Adam's sin can be regained in Christ (vv. 15-18).

"had not sinned after the
similitude of Adam's transgression."

1. Death reigned from Adam unto Moses
2. It did not reign over those that had
not sinned after the likeness of Adam's
transgression.
3. Adam was guilty of violation of a
positive - divine law.
4. But those from Adam to ~~Moses~~ were
"guilty of violation of God's great moral laws,
laws which God had given all men ^{who first} prior
to the Mosaic law." (Dever).
5. "That though in one in the world it was
not counted for death, as in the case of
Adam; and that therefore ^{the} death of all
resulted from Adam's sin" (Rom. 5:17)

V.14 - Adam was a figure of Christ who was
to come. As people died as a result
of Adam's sin, so people may live
as a result of Christ's righteousness.

- (4) The one is condemnation and the other is justification (vv. 16,18).
 - (5) Death (which comes by sin) is contrasted with the life given by Christ (v. 17).
 - (6) In one we are made sinners, but in the other we are made righteous (v. 19).
 - (7) Death is contrasted with eternal life (v. 19).
 - (8) The offense (resulting in death) is contrasted with grace (life or salvation) (v. 20).
 - (9) Sin, which reigned unto death, is contrasted with righteousness, which is to eternal life (v. 21).
4. The word "until" covers the whole period between Moses and Adam.
- a. There was law even before the law of Moses, but there was no law like the one God gave Adam and the law of Moses.
 - b. Moral law has always been in effect.
 - (1) Cain killed Abel—He sinned—But how, if there was no law against murder?
 - (2) Paul is showing that sin and death reigned between Adam and Moses.
5. "Sin is not imputed where there is no law."
- a. This could not mean "no law" in the absolute sense because in such a case there would be no sin.
 - b. It means then:
 - (1) There was no revealed law like the law of Moses, or
 - (2) "No law the violation of which was to induce death" (Lard).
 - c. The first alternative may be dismissed because had there been a revealed law, sin would certainly have been counted.
 - d. The word law is used to denote the law, "the breaking of which was to entail death.
 - e. Lard concludes that the meaning then is: "But sin is not counted for death, when there is no law making death the penalty for breaking it.... It stands concisely thus: From Adam to Moses there was no law, the penalty of breaking which was death. Then of course during that period, there was no sin committed which could entail death. Yet, during all this time, the human family was dying. They must then have died for Adam's sin alone" (pp. 170-71).
6. Some think that we sinned representatively in Adam:
- a. Those guilty of personal sins must bear both the guilt and the consequences.
 - b. Those guilty of sin representatively do not suffer the guilt but must suffer the consequences.
 - c. The sin that induced death was Adam's sin, and the only sense in which all could have committed that sin would be representatively.
 - d. McGarvey noted: "...one act of sin brought condemnation unto death upon all because all were sinful in Adam as their forefather, thus sharing in his acts."
 - e. Roy H. Lanier, Sr. wrote: "To illustrate, we learn that Levi paid tithes in Melchizedek (Heb. 7:8-10). Since Levi lived hundreds of years after Melchizedek it was impossible for him to pay tithes personally, but while he was yet in the loins of his father Abraham, he paid tithes representatively to

Melchizedek. So, while the human race was still in the loins of its father, Adam, it sinned, not personally, but representatively. In this sense Paul could say that all sinned."

B. "Who is the figure of him that was to come."

<u>Adam</u>	<u>Christ</u>
2/24/10 Natural Head of physical Family	Natural head of spiritual family
1. <u>Trespass</u>	1. <u>Obedience</u>
2. <u>All died (one act)</u>	2. <u>All lived (one act)</u>
3. <u>Condemned</u>	3. <u>Justified</u>
4. <u>Death reigned</u>	4. <u>Reigns in life in spite of death</u>
5. <u>One trespass (brought death)</u>	5. <u>One act of righteousness (brought life).</u>
6. <u>Sin reigned by bringing death</u>	6. <u>Grace reigns through righteousness</u>
7. <u>Disobedience</u>	7. <u>Obedience</u>

C. The "much more" passages in this section (vv. 9,10,15,17,20).

- 2/29/12
1. "Much more then, being now justified by his blood..." (v. 9).
 2. "Much more, being reconciled..." (v. 10).
 3. "Much more the grace of God...hath abounded unto many" (v. 15).
 4. "Much more they which receive abundance of grace..." (v. 17).
 5. "...grace did much more abound" (v. 20).

D. Verse 19

1. Adam introduced sin into the world and all the consequences with it—both physical and spiritual death.
2. "If as a result of Adam's sin we were all born into sin or made sinners, then as a result of Christ's act everyone would be righteous." Not true.
3. We are righteous in Christ only because he has opened the door and we, by faith, enjoy the righteousness which Christ has provided.

E. Verse 20

1. The law didn't make men sinners (already sinners) but to make man more aware of sin.
2. Think of all the things that were done to make men aware of sin.